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Deus meus

et omnia

Præto sum uiam Beatis

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Franciscan Herald

A monthly magazine edited and published by the Franciscan Fathers of the Sacred Heart Province in the interest of the III. Order and the Franciscan Missions

Vol. I

JANUARY, 1913

No. 1

Greeting and Introduction

“The Lord give thee peace.”—St Francis of Assisi.

THIS greeting,” says St. Francis, “the Lord has revealed to me that we should say, ‘The Lord give thee peace.’” In accordance with the express wish of the Seraphic Father, therefore, the *Franciscan Herald*, on its first appearance, addresses to you, kind reader, the words, “The Lord give thee peace.” Strange and antiquated as this form of salutation may seem, yet, in these times of social strife, unrest, agitation, and revolution, what greeting could be more appropriate? How many thousands of homes, Catholic homes, though blessed with affluence, are yet sadly in need of the one thing that makes life enjoyable—domestic peace? Besides, what greater boon could you desire for yourself than peace with God, with your fellowmen, and with yourself? Indeed, it is the very essence of happiness, allotted to man to enjoy here or hereafter. It was of peace, therefore, that the angels sang when the Prince of Peace was born; it was peace that the “Herald of the great King,” as St. Francis styled himself, proclaimed to the world; it is peace that the *Franciscan Herald* wishes to you, kind reader, and desires to foster in your home.

The *Herald* may be a stranger to you, but it is not an altogether new publication. It is the *Messenger of the Holy Childhood* under a new name and guise. In order that the last-named periodical might exert a greater influence for good, it was decided to give it a wider scope. This naturally demanded a change of name, as well as an increase in volume, and the latter in turn demanded an advance in price. It was likewise deemed advisable to remove the publication office from Harbor Springs, Michigan, to Teutopolis, Illinois. This was done principally for the reason that the latter place is more favorably situated for prompt delivery and quick communication. Moreover, the new publication, being wider in scope and larger in volume, it became necessary to enlist the services of a larger number of Fathers as collaborators. Hence St. Joseph’s College, Teutopolis, was decided on as the place of future publication. The

former subscribers may, perhaps, not be in sympathy with these changes, but all that the *Franciscan Herald* asks of them, is that they take it as it is, for better, for worse, and judge for themselves whether they are the losers in the matter.

It may be asked, however, is there any need of a new publication of this sort? Are there not Catholic papers and periodicals enough—nay, more than people have time or taste to read? Indeed, it can hardly be said that there is a dearth of Catholic publications, pursuing a variety of good aims and containing an abundance of excellent reading-matter. The *Franciscan Herald*, therefore, was not founded to meet “a crying need” or to fill a “long-felt want.” Why then was it founded? An explanation, or, if need be, an apology may best be given by stating the purpose of this publication.

The *Franciscan Herald* is devoted primarily to the interest of the Third Order of St. Francis and of the Franciscan Missions. Its purpose, therefore, is to foster the spirit of St. Francis among Tertiaries and to promote interest in the heroic labors of Franciscan missionaries, engaged among those “that sit in darkness, and in the shadow of death: to direct *their* feet into the way of peace.” In pursuing this twofold purpose, the *Herald* thinks that it is following in the footsteps of the Seraphic Father whom the Church designates as “an apostolic and wholly Catholic man”—his love embracing not only the sheep of the house of Israel, but all those that have not as yet been gathered into the fold.

As regards the first of these purposes, it is needless to recall the many strong statements of Leo XIII. and Pius X. concerning the effect, which a widespread revival of the Third Order of St. Francis would have on the Church and on society. The *Franciscan Herald*, therefore, in undertaking to spread the Third Order by making it better known and loved, by reminding Tertiaries of their duties and by animating them to persevere in their noble calling, is doing a work that will surely have the approval and blessing of the Holy Father.

Again, both Pontiffs have at various times expressed the desire that Tertiaries should be everywhere united into brotherhoods, in order that their strength might be multiplied and they themselves more easily employed in all manner of parochial good works that are destined to promote the great Catholic Brotherhood which should include Catholics of every class and degree. The *Herald* is, therefore, designed to bring isolated members of the Third Order in closer touch with one another by promoting unity of aims and interests.

Moreover, a special appeal is being made at present to Catholics of this country to organize in order to work the more effectively for the spiritual regeneration of the masses of people that have been estranged from Christ and from all things Christian. While there is certainly great need of organization and federation, it must be borne in mind that societies, in order to be a power for the Christian regeneration of the people, must be composed of members who are themselves fully conscious of their Christian duties, who are

thoroughly filled with the spirit of Christ, who in all things feel, think, and act with the Church. Now the *Herald* cherishes the hope that through the Tertiaries it may exert some influence also on the other members of the Franciscan parishes that are in charge of the Fathers of the Sacred Heart province, and gradually mold them into one effective body, by striving to imbue individuals and families with the spirit of St. Francis, which is in reality the spirit of Christ. Even if this hope should be only partially realized, the *Herald* is confident that its efforts for the betterment of society will not be altogether lost on those who may chance to come within the little sphere of its influence.

This, however, is only part of the mission the *Franciscan Herald* devoutly wishes to accomplish. Like the Church, the Seraphic Order also has a twofold mission—an inner and an outer one. From its very birth the Order has not ceased to send out great numbers of its members to christianize heathen nations. Indeed, no people so barbarous, no country so little explored, no clime so severe, but the sons of St. Francis have carried thither the light of faith, and many and glorious are the triumphs that the cross of Christ has achieved, through their untiring zeal, over the powers of darkness. Those that have shed their blood for the faith they preached, number thousands, and even at the present time hundreds of Franciscans are sacrificing their health and life on the mission-fields, amid untold labors and hardships.

Many there are, however, that know little of the deeds of heroism and self-sacrifice of the valiant propagators of the faith. Still a work so important as that of extending the benefits of our holy religion and bearing the truth to peoples that are buried in the shadow of death, ought not to remain indifferent to those who have the salvation of souls and the glory of their Divine Master at heart. Yet, ever and anon missionaries are heard to complain that not sufficient interest is shown in their work by those of their own household. While for themselves these followers of the Apostles ask no human praise or earthly remuneration, yet it is evident that if they are to succeed in their arduous undertaking, they need encouragement and support; for their task is extremely difficult, and the obstacles confronting them are well-nigh insurmountable. Alas, many a noble enterprise, auspiciously begun, has failed dismally for lack of interest and support on the part of those whose duty it was to assist their struggling brethren.

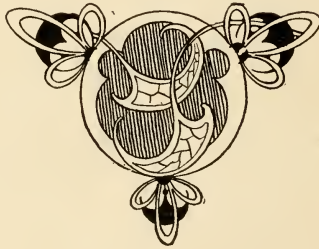
Now, the *Herald* purposes to arouse and promote interest in Franciscan missions, and to keep its readers in touch with the labors of missionaries in our own and foreign countries. It will, therefore, bring accounts of the missionary activity of the Order, of the triumphs and failures of missionaries, and will also serve as a means of communication for them.

As already stated, the wider scope given to the publication, seemed to demand a more comprehensive and expressive appellation. The reasons why *Franciscan Herald* was selected, are the following: first, because the periodical intends to herald news of the Order and to carry the so-called Franciscan spirit to the homes

of its readers; second, because the title is to remind Tertiaries that, according to their vocation, they too are Franciscan heralds, inasmuch as they should help to diffuse the spirit of St. Francis, which is nothing but the good odor of Christ; third, because the magazine is devoted to Franciscan missions, and every missionary is a herald in the strict sense of the term, according to the words of Holy Scripture, "How beautiful are the feet of him that bringeth good tidings, and that preacheth peace;" fourth, because St. Francis himself used this title when, being asked one day who he was, he replied, "I am the herald of the Great King."

Of the contents it remains for the readers to judge. The selection of the subjects and the nature of the articles, were, of course, largely determined by the scope of the publication. In order to satisfy, however, as far as possible, the divergent tastes of readers, care has been taken to allow liberal space for extraneous matter.

In the hope that on its first appearance it will so recommend itself to you, kind reader, as to meet with a friendly reception in future, the *Franciscan Herald* implores on you the blessing of God, in the words of holy Father Francis, "May the Lord bless thee and keep thee. May He show His face to thee and have mercy on thee. May He turn his countenance to thee and give thee peace."



A Tertiary

Too true it is, in days of old,
I loved the dross which men call gold;
But now, from all its fetters free,
I am a lowly Tertiary.

Whom may I thank? The glorious Saint
Whose soul was void of sinful taint;
Whose heart was burning with such love
As Seraphs feel in bliss above!

This one drew up a Rule of Life,
To save men in the deadly strife
They have to wage, for God's dear sake,
'Gainst demons cast in hell's dread lake.

And passing through this world along,
I have found it a bulwark strong,
Protecting me in evil's hour
From shafts aimed by Satanic power!

And when from God a boon I claim,
I ask it in the cherished name
Of Francis, who, in heaven now,
Has Glory's rays around his brow!

Him I have never asked in vain
For grace to keep my soul from stain;
God hears his prayer and pities me,
His lowly, humble Tertiary!

Better and wiser far to be
With Francis in his poverty,
Than act like those who seek but greed
And pay to conscience' voice no heed.

I, casting earthly dross aside,
Take dear St. Francis for my guide;
And, well I know, he ne'er can be
Forgetful of his Tertiary.

—FR. JOHN JACKMAN, O. F. M.

Feast of the Triumph of the Holy Name of Jesus

January 14th.

THE fourteenth and fifteenth centuries were trying times for the Church of God. The residence of the Popes at Avignon and the Great Schism had caused a great confusion and a weakening of faith, accompanied by a sad relaxation of morals, pervading all classes. A growing spirit of independence in temporal as well as in spiritual matters, together with an ex-

larly of Italy. "Italy was so completely deluged by a flood of corruption and iniquity, dissensions, and crimes, as in appearance to have wholly lost its former aspect of piety and Christian manners."

But God, according to his promise, did not forsake his Church. He raised up saintly men who, by the example of their holy lives and by their apostolic labors, succeeded in stemming the tide of religious indifference and of immorality, and in leading men back to a life of righteousness and virtue. Among these men of God we find not a few of the sons of the Seraphic Father; the best known of whom are: St. Bernardine of Sienna, St. John Capistran, St. James of the March, and Bl. Matthew of Girgenti.

These saintly men traversed Italy, Germany, Austria, Poland, and Hungary, preaching the word of God with wonderful success. Abuses were everywhere corrected, indifference, infidelity, and immorality disappeared to give way to a fervent practice of piety. This wonderful fruit of their labors was in part due, no doubt, to the holiness of their lives, but they themselves attributed it to the pious practice which they unceasingly urged upon their hearers; that is, the veneration of the Holy Name of Jesus.

Not as if the worship of the Holy Name had been unknown to Christians up to this time. Ever since the Angel Gabriel spoke the solemn words to the Blessed Virgin Mary, "Thou shalt call his name Jesus," this Name was an object of veneration for all true Christians. But these Saints, filled with a burning love for the sacred humanity of Christ and all that pertains to it, — a love bequeathed to them as a precious heritage by the Seraphic



aggerated admiration and love of pagan antiquity, struck deep roots in the unsettled minds of many. And the results were what might have been expected. Unbelief, superstition, and the greatest disregard for the laws of God and of the Church were spread among all classes of society, particu-

Father,—strove to spread and popularize this love and veneration of the Holy Name as a means of inducing men to return to the knowledge and love of their Savior.

St. Bernardine and his disciples made the Sacred Name of Jesus their rallying-cry, their standard, their weapon against the powers of darkness. Whenever the Saint entered a city to preach, he had a banner carried before him on which was represented the Holy Name surrounded with a halo. This banner occupied a conspicuous place near the pulpit while he was preaching. He often held up to view a tablet on which the monogram I. H. S. was painted in large letters of gold, discoursing, at the same time, with the greatest fervor on the glory and power of the Holy Name, and beseeching his hearers by the love of Jesus, their Redeemer, to desist from bloody strifes and to banish from their hearts hatred, infidelity, avarice, injustice, and sensuality. He exhorted them to do all things in this Holy Name and, in order to have it always before their eyes, to have similar tablets made and to place them in the churches and over the doors of their homes.

The exhortations of the Saint were not in vain. The devotion he so earnestly recommended soon spread for and wide. The Holy Name could be seen not only exposed and venerated in the churches, but also affixed to the front of homes and of public buildings. And, what was of greater consequence, the fruits of the holy devotion were not wanting. The bloody strife of parties ceased, enmities of long standing were put aside, and religious fervor and the practice of Christian virtue took the place of irreligion, indifference, and vice.

But now, when the fame of his holy life and the wonderful success of his labors were earning for the Saint the title "Apostle of Italy," he had to undergo a painful trial;—a trial, that for a time caused many well-meaning souls to turn against him, and that

put his virtue to a severe test. Yet it only served to make his sanctity still more manifest, and to bring about the triumph of the devotion which he was continually impressing upon the hearts of his hearers.

While zealously engaged in correcting abuses and in combatting sin and vice, Bernardine also found it necessary to preach against some extravagant and false religious ideas which were being spread by certain persons whom an imprudent zeal had led astray. This aroused the anger of these preachers and of their followers. Instead of listening to the words of correction, directed to them in the spirit of charity, they regarded the Saint with feelings of hatred, and determined to do everything in their power to put an end to his apostolic labors.

As these men could find nothing in the life of the Saint that might serve as a matter of accusation, they attacked the devotion to the Holy Name preached by him. They tried to convince the people, and even the ecclesiastical superiors, that the devotion was something new, that it was contrary to the spirit and teaching of the Church, and that it led to idolatry. They even went so far as to accuse Bernardine of heresy to Pope Martin V. Thereupon the Pope summoned him to Rome to answer the charges of his opponents, and forbade him to preach until a decision had been rendered in the matter of the devotion which he so ardently propagated.

On the appointed day St. Bernardine appeared before the Pope, the College of Cardinals, and a large assembly of prelates, theologians, and religious of every Order. His opponents, supported by no fewer than sixty-two doctors of theology, strove with the greatest passion to show that the Saint's teaching was a dangerous heresy, contrary to the Scriptures, to the teaching of the Councils, and of the Fathers of the Church. The array of seemingly unanswerable arguments

which they produced, and the vigor with which they defended their side of the question, made a deep impression on those present, so that it seemed for a time that the cause of St. Bernardine and his disciples could not escape the censure of the Church. But when his turn to speak came, the Saint rose and showed so convincingly that the veneration of the Holy Name, as he preached it, was entirely in accordance with the doctrine of the Church from the earliest times, that the Pope and the Cardinals dismissed the charges of the opponents as unfounded and calumnious. To complete the victory of Bernardine, his faithful disciple, St. John Capistran, who had hurried to Rome to defend his master, and who was present in the assembly, rose and asked the Pope's permission to speak. He then took up the objections of the opponents, no less than eighty-five in number, one by one, and refuted them with a learning and eloquence so convincing, that the Pope and his advisers at once declared that the devotion to the Holy Name, as preached by St. Bernardine and his disciples, was not only free from the slightest suspicion of heresy, but also most pleasing to God, and therefore to be recommended to the faithful. The Pope then blessed St. Bernardine and encouraged him to continue his apostolic labors and to propagate everywhere the devotion to the Holy Name. By his orders a solemn procession was held through the streets of Rome, in which St. John Capistran carried a banner with the Name of Jesus emblazoned on it, similar to the one used by St. Bernardine. An immense multitude took part in the procession, singing hymns of joy and praise.

This event is commemorated as the Triumph of the Holy Name of Jesus. From this time the devotion, which had been preached in the face of so much opposition, spread rapidly throughout the Church. The feast of the Triumph of the Holy Name was

established in the Orders of the Friars Minor in 1530 with the permission of Pope Clement VII. Pope Innocent XIII. extended the feast to the universal Church, and ordered it to be kept on the second Sunday after Epiphany. In the Order of the Friars Minor it has always been kept on the 14th of January.

Reflection

How weighty are not the reasons that should impel us to love and venerate the Holy Name of Jesus! It is a holy name. It is the name of the second Person of the Blessed Trinity, the Son of God, made man;—a name given by the Heavenly Father himself, as announced by the Archangel Gabriel, "Thou shalt call his name Jesus." (Luc. I. 31.) There can, therefore, be no name in heaven or on earth so holy and venerable as the Name of Jesus. The Son of God, says St. Paul, "emptied himself, taking the form of a servant,—for which cause God also hath exalted him, and hath given him a name which is above all names: That in the Name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth." (Philip. II. 7, 9, 10.)

It is also a holy name on account of its signification. Jesus signifies Savior, Redeemer. Several persons of the Old Law bore the name of Jesus, it is true, but in their case it was either an appellation without any special meaning, or they were but weak figures of the Promised One. Jesus, the Son of God, is really our Savior. He has freed us from the bonds of sin,—from the slavery of the devil, and restored to us all blessings and goods which we had lost through the sin of our first parents. "Thou shalt call his name Jesus," said the Angel to St. Joseph. "For he shall save his people from their sins". (Matth. I. 31.)

Jesus-Savior! What sublime, what consoling thoughts are not awakened in our hearts when we pronounce this

name! It reveals to us all the love, condescension, goodness and mercy, shown to us, children of Adam, by the Son of God. "The name of Jesus is a short word and is easily spoken," says St. Bernardine of Sienna, "but full of meaning and full of the greatest mysteries. All that God has ordained for the salvation of mankind is contained in this name." Hence, all the appellations which the Prophets used to describe the greatness and holiness of the coming Messiah, are comprised in the one name, Jesus. He, the Savior, is the powerful God, who has overcome the powers of darkness; he is the wonderful God, whose life and doctrines are full of the sublimest mysteries; he is the Father of the world to come, for his grace produces the Saints, the members of his Church; he is the Prince of Peace, for he has reconciled fallen mankind with the offended Father. He is the Anointed One, the Messiah, the true Emmanuel, the Prophet greater than all the Prophets, for all have foretold of him and through him.

In the Sacred Name of Jesus, therefore, we have been again made children of God and heirs of the eternal kingdom. And this Name is also a pledge of an undying love, of a constant protection and assistance. We are assured that Jesus will at all times show himself our Savior. When we are weighed down with poverty, sickness, or any affliction; when we are disturbed by temptations or the reproaches of a guilty conscience, we need but look up to our Savior and with confidence invoke his Holy Name, and we will find relief. He, our Savior, will not forsake us; his love will embrace us, and we will be filled with consolation, courage, and strength.

If, therefore, the name of Jesus is the holiest of names, how shameful, how displeasing to God, is it not to abuse it, to use it without reverence, in surprise or anger, or, what is worse, to use it in cursing? The angels

pronounce it with the greatest reverence; in it every knee must bow, "of those that are in heaven, on earth, and under the earth,"—and a Christian should think it a matter of little or no consequence to use it with irreverence? Let us be on our guard against this fault; for "holy and terrible is his name." (Ps. CX. 9.)

Finally, the name of Jesus is a powerful name. All graces and blessings are communicated to us in the power of this Sacred Name. Our Divine Savior tell us: "Amen, amen I say to you: if you ask the Father anything in my name, he will give it you." (Joh. XVI. 23.) How could the Father refuse us anything, when we remind him of the love which his Son has borne us? In the power of the Holy Name the evil spirits are overcome and put to flight. "In my name," says our Divine Savior, "they shall cast out devils." (Marc. XVI. 17.) The demons fear the name of him who has overthrown their kingdom. St. Athanasius writes: "When we struggle against the devil in the name of Jesus, our Savior fights for us, with us, and in us; and the enemy flees as soon as he hears the name of Jesus." In the power of the Holy Name the Apostles preached the Gospel, worked miracles, and confounded the wise of this world. This Holy Name was the strength of the martyrs, the light of confessors, the sustaining power of virgins, and the support and consolation of the faithful in the difficulties and dangers of life. Hence it is that the Church urges her children to pronounce the Holy Name frequently and devoutly, especially in time of danger and of affliction. If we often call upon the Sacred Name of Jesus during life, we shall more readily and efficaciously do so in that dread moment when our soul is about to pass into eternity. And in the power of the Holy Name, we shall then successfully withstand the attacks of our enemy and be en-

abled to look to the coming judgment with hope and confidence.

Prayer

O God, who hast appointed thy only begotten Son the Savior of mankind, and hast commanded that He

should be called Jesus, mercifully grant that we may enjoy in heaven the happy visions of Him whose holy name we venerate upon earth; who, with thee and the Holy Ghost, livest and reigneth one God, world without end. Amen.

—FR. SILAS, O. F. M.

Tribute To Padres

"In the whole history of the United States there is no more inspiring chapter than the work of the Missionary Fathers in the Southwest," said Professor Bolton of the State University, speaking at Newman Hall recently. "They came to America inspired by the highest ideals. Many were college men of the old world, learned in the arts and sciences; many were of noble blood; all of them might have had brilliant careers in Europe. Instead they came to the new world where they endured toil, exile, extreme suffering, and even death at the hand of the natives they were trying to save. The list of missionaries who were martyrs to the Indians in the Southwest is over two hundred."

Prof. Bolton went on to explain that, contrary to the popular idea, the mission did not consist of a church alone, but was a definitely planned and carefully executed religious, educational and industrial plant. While always the salvation of souls was the supreme aim of the Fathers, yet their greatest labor was along educational lines. The Indians were taught to settle in the mission pueblo, where instruction was given them in the secrets of agriculture; they were taught to sew, spin, weave and card; the men learned mechanical arts, their carving, metal work and masonry enduring to the present day. Nor did the education stop here. The training in the practical science of government afforded the Indians is yet visible in the more civilized tribes of New Mexico and Arizona. "Records show," said Prof. Bolton, "that the mission pueblo was

almost entirely governed and policed by the Indians themselves. The Mission pueblo of San Gabriel in Los Angeles at one time consisted of three thousand five Indians, self-governing and self-supporting, guided only by half a dozen Padres and guardsmen."

As outposts of civilization the missions were most valuable; thus it was that they received the support of the Spanish Government. The marvelous foresight of the Superiors at the Mission Headquarters of San Ilfonso, Mexico, is shown in the efficient distribution of the centers of Christianity. From eastern Texas, throughout New Mexico, Arizona and along the camino real of California were scattered a chain of missions, all contributing to the spiritual and educational uplift of the native Indians.

Prof. Bolton paid glowing tribute to the efficiency of the educational work of the Padres and showed the disastrous results both from the viewpoint of the Government and Indian of the secularization of the Missionary plants.

—Monitor.

"The colored sunsets and the starry heavens, the beautiful mountains and the shining seas, the fragrant woods, and the painted flowers—they are not half so beautiful as a soul that is serving Jesus out of love, in the wear and tear of common unpeotic life."—Father Faber.

"The best of all reform bills is that which each citizen passes in his own breast, where it is pretty sure to meet with strenuous opposition."—Carlyle.



Pope Leo XIII. and The Third Order of St. Francis

BY FR. ULRIC PETRI, O. F. M.

THE Third Order of St. Francis, called by its holy Founder the Order of Penance, is now in existence for almost seven hundred years. During this time it has been a source of many blessings to numberless Christians who received the habit of penance and, in conformity with the Rule of the Third Order, led a life in close imitation of our Divine Lord. The popes, the promoters of everything good and holy, have from time to time warmly recommended this institution of St. Francis, and have always vigorously defended it against the attacks of its enemies.

Next to Gregory IX., the friend and adviser of St. Francis, no pope has been more enthusiastic about the Third Order, or has done more to make it known to the faithful, than Leo XIII., of blessed memory.

His love and admiration for St. Francis of Assisi and everything Franciscan, and in particular for the Third Order of St. Francis, was manifest long before he was chosen to be the successor of St. Peter. Being fully convinced that the Third Order is a source of many and great spiritual benefits to its members, he decided to receive the cord and scapular, the insignia of purity and penance; and he continued to wear them as Sovereign Pontiff, to the last day of his life. On more than one occasion he prided himself with the privilege of being a son of St. Francis.

As bishop of Perugia and cardinal, in a Pastoral Letter dated December

20, 1871, he admonished the parish priests of his diocese to work for the propagation and increase of the Third Order. In 1875 he was appointed Protector of all the Congregations of the Third Order existing in Italy by Pope Pius IX., of saintly memory. As such, he pointed out in an address to the Tertiaries, both eloquent and impressive, the benefits which the Third Order conferred on religion, morals, and society.

Again, in a Pastoral Letter, dated December 20, 1877, he exhorted the parish priests of his diocese to preach to their flock on the excellence and the great advantages of the Secular Third Order, adding by way of confirmation the testimony of illustrious personages and his own experience during the visitation of his diocese.

When, on February 20, 1878, he succeeded Pius IX. as Sovereign Pontiff, his deep affection for the Third Order Secular of St. Francis became more manifest to the Christian world. Scarcely had he ascended the throne of St. Peter, when he spoke of the Third Order of Penance in terms of the highest praise and commendation, pointing to it as to "the means best adapted to bring about the true and perfect observance of the Gospel." March 29, 1878.

In the following year, 1879, in an allocution addressed to some Tertiaries, he emphasizes that the Third Order is "a remedy intended by Divine Providence to counteract the evils of the present day." In 1881, on

January 9, he addressed the following words to the Minister General and his Definitors: "The Franciscan Order is a great power in the Church, an is one of the supports on which the Roman Pontiffs have rested for seven centuries. I, too, wish to find in it a vigilant and powerful helper to assist me in defending the rights of the Church and bringing about the reformation of society. And when I speak of the social reformation, I refer especially to the Third Order of St. Francis."

In 1882 the Franciscan families of the three Orders celebrated the seven hundredth anniversary of the birth of their holy Father, St. Francis. Leo XIII. seized this occasion to send the memorable Encyclical Letter, "Auspicato Concessum," dated September 17, 1882, to all the bishops of the world, in which he extols the virtues and the greatness of the Patriarch of Assisi, and recommends the diffusion of the Secular Third Order throughout the parishes of the world. It will be of great interest to all Tertiaries to read that part of the Encyclical Letter, which speaks of the Third Order. After having extolled the virtues of our holy Patriarch St. Francis, depicting him as a man whose constant aim was to imitate Our Divine Lord and Savior, he speaks of the Third Order, saying: "It is impossible to express the enthusiasm with which the multitude flocked to St. Francis. Wherever he went he was followed by an immense concourse; and in the largest cities, as well as in the smallest towns, it was a common occurrence for men of every state of life to come and beg of him to be admitted to his Rule. Such were the reasons for which the Saint determined to institute the brotherhood of the Third Order, which was to admit all ranks, all ages, both sexes, and yet in no way necessitate the rupture of family or social ties. For its rules consist only in obedience to God and his Church, to avoid factions and quarrels, and in no way to defraud our

neighbor; to take up arms only for the defence of religion and of one's country; to be moderate in food and in clothing; to shun luxury; and to abstain from the dangerous seductions of dances and plays.

"It is easy to understand what immense advantages must have flowed from an institution of this kind, as salutary in itself as it was admirably adapted to the times. That it was opportune is sufficiently established by the foundation of so many similar associations which issued from the family of St. Dominic and from the other Religious Orders, and by the very facts of history. Indeed, from the lowest ranks to the highest, there prevailed an enthusiasm and a generous and eager ardor to be affiliated to this Franciscan Order. Amongst others, King Louis IX. of France and St. Elizabeth of Hungary sought this honour; and, in the course of centuries, many Sovereign Pontiffs, Cardinals, Bishops, Kings, and Princes have not deemed the Franciscan livery derogatory to their dignity. The members of the Third Order displayed always as much courage as piety in the defense of the Catholic religion; and if their virtues were objects of hatred to the wicked, they never lacked the approbation of the good and wise, which is the greatest and only desirable honour. More than this, our predecessor, Gregory IX., publicly praised their faith and courage; nor did he hesitate to shelter them with his authority, and to call them, as a mark of honour, 'Soldiers of Christ, new Machabees;' and deservedly so. For the public welfare found a powerful safeguard in that body of men who, guided by the virtues and rules of their Founder, applied themselves to revive Christian morality as far as lay in their power, and to restore it to its ancient place of honour in the State. Certain it is, that to them and their example it was often due that the rivalries of parties were quenched or softened

down, arms were torn from the furious hands that grasped them, the causes of litigation and dispute were suppressed, consolation was brought to the poor and the abandoned; and luxury, the ruin of fortunes and instrument of corruption, was subdued. And thus domestic peace, incorrupt morality, gentleness of behaviour, the legitimate use and preservation of private wealth, civilization, and social stability, spring as from a root from the Franciscan Third Order; and it is in great measure to St. Francis that Europe owes the preservation of these advantages."

Leo continues to speak of the Franciscan Spirit, showing clearly how it is suited to the present day. In conclusion he exhorts all Christians to join the Third Order. He writes: "For all these reasons we have long and earnestly desired that each one shall strive to the utmost of his power to imitate St. Francis of Assisi. Wherefore, as we have in former times ever had special interest in the Third Order of Franciscans, so now, being called by God's great goodness to the Supreme Pontificate, as a most fitting opportunity has occurred, we exhort all Christians not to hesitate to enlist in this sacred army of Jesus Christ. Many there are everywhere of both sexes who have already readily begun to follow the footsteps of the Seraphic Father. We praise and warmly commend their zeal, but we desire that it may be augmented and extended to many more, especially, Venerable Brethren, by your assistance. What we chiefly commend is, that they who have put on the badge of Penance, should look up to the image of their sainted Founder and strive to imitate it; otherwise the good effect they hope for will not follow. Do your best, therefore, that the people may know and really esteem the THIRD ORDER. See that those who have the care of souls carefully teach what it is, how easily open to all, how abounding in great privileges for eternal salvation,

how great the utility, both public and private, that it gives promise of. We must labor in this direction all the more, since the members of the First and Second Franciscan Orders are suffering at present from severe and unmerited affliction. May they, under the protection of their Father, speedily emerge from the waves, strengthened and flourishing! And may Christian peoples hasten to submit to the discipline of the Third Order, with the same alacrity and in the same multitude as once they flowed in eagerly round St. Francis himself."

In his great solicitude for the welfare and prosperity of the Third Order, Leo XIII. became convinced that the time had arrived to mitigate the original Rule as approved by Nicholas IV. in the year 1289, and to adapt it more closely to the requirements of the present day. In his Constitution, "Misericors Dei Filius," of May 30, 1883 he writes: "The Third Order is adapted to the many; and both the records of times gone by, and the nature of the Society itself, show how great is its influence in promoting justice, honesty, and religion. We must render thanks to the Author and Helper of all good counsels, that the ears of the Christian people were not closed to our exhortations. From many places we hear that devotion to Francis of Assisi has been aroused, and there is everywhere an increase in the number of persons seeking admittance into the Third Order. Wherefore, as though to give fresh impulse to men already running, We determined to turn our thoughts to all that, in any way, hinders or retards this salutary race of souls. We saw that the Rule of the Third Order, which Nicholas IV., Our predecessor, approved and confirmed in his Apostolic Constitutions, 'Supra Montem,' on the 18th of August, 1289, is not in all points suited to the present age and present customs. Hence, since the duties prescribed could not be fulfilled without excessive

difficulty and inconvenience, it has hitherto been necessary to dispense with a majority of the most important rules on the petition of the associates; and that this could not be done without injury to the common discipline will be readily understood. Therefore, for the good and happiness of the future, for the increase of the glory of God, the encouragement of piety, and zeal for all virtues, We, by Our present letters, in virtue of Our Apostolic authority, renew and sanction the Rule of the Third Order of St. Francis, called the Secular, according as it is hereafter given. It must not be thought, however, that in consequence of this Act, anything is taken from the nature of the Order, which We fully intend should remain unchanged and intact."

A year after this Leo XIII. sent out his Encyclical Letter on Freemasonry. In it he again warmly recommends the Third Order when he writes: "Therefore, embracing this favorable opportunity, We with good reason repeat that which We have made known, that we ought most diligently to propagate and foster the Third Order of St. Francis, the rule of which We have tempered a while ago with a prudent lenity. For the nature of that society as constituted by its Founder is simply this: to call men to imitate Jesus Christ, to love His Church, and to practice all Christian virtues. Therefore, it ought to be very powerful in suppressing the contagion of those most wicked societies. May this holy Society, therefore, be renewed with daily increase, whence much fruit may be expected, and especially that men's minds may be drawn to real liberty, fraternity, and equality. Not, indeed, such as the Freemasons absurdly think, but such as Jesus Christ purchased for the human race, and St. Francis follows after."

During his long Pontificate Leo XIII. from time to time addressed himself to Tertiaries who, coming from

different countries, visited the common Father of Christendom; each time he speaks of the Third Order in terms of highest praise.

The Holy Year 1900 had begun. Leo XIII. expressed the wish, that during this year a Congress of Tertiaries be held in Rome. He appointed His Eminence, Cardinal Joseph Vives y Tuto, as delegate to preside in his name. Thousands of Tertiaries from the four quarters of the globe responded to the invitation and hastened to the Eternal City. They sent an address to the Holy Father, in which they expressed their sentiments of loyalty to the Vicar of Christ, thanking Leo for all he had done for the Third Order and promising to lead a life in conformity to the spirit of St. Francis. Leo was deeply moved by this demonstration of loyalty on the part of the Tertiaries, and in reply he sent a letter which contained these encouraging words: "Enrolled for a long time in the Third Franciscan Order We have, since Our being called to bear the Supreme Pontificate, in many ways displayed in what esteem We hold it, and with what feelings We favour it. And rightly, for We are always persuaded that this institute of the Seraphic Father, St. Francis, if rightly and properly followed, is of a nature to remedy the evils by which human society is in these times extremely harassed."

"Let the religious of the First Order of the Seraphic Father, to whom it belongs to govern the Tertiary body, have a fixed conviction that the diffusion of this is a great safeguard of private and public good."

Leo XIII. is no more; but his work continues to live. The good seed he has sown has sprung up and brought forth fruit a hundred fold. There are at present over 2,500,000 Tertiaries, and their number increases daily. May the fondest hopes of Leo XIII. be realized, may the Third Order of St. Francis ever be "a powerful agent in the work of the salvation of souls."

Beneath Southern Stars

THE delicate tints of a golden sunset were deepening into grey shadows: hardly a breeze stirred; yet though the gleaming water was hushed in silent wonder at the beauty of the evening, a soft ripple along the beach told of the unceasing undercurrent which stirred its bosom as the breathing of a sleeping child. The pines moaned softly as they stood like sentinels around that old Southern fort, and seemed to whisper of troubles long buried but now at last to be exposed to the curious gaze. The fort had been built in the time of the early Spanish settlers, and with its twin-sister it guarded the entrance to the harbor. It had protected the Spaniards from the tomahawks and poisoned arrows of the Seminoles, had held its own in the Civil War and had witnessed a naval skirmish on the bay in which a brave Confederate lost his life. The beauty of the old yellow fort guarding the channel where the waters of the bay flow into the gulf, and its situation on the borders of Dixie where the warm breezes stir up romance in commonplace thing, and where the soft green of the half tropical forests blends with the sea and with the exquisite southern skies, combined to give rise to the many legends so real to the inhabitants that in the traditions of the place they have become inseparably entwined with fact. Men whispered of "haunts," the unearthly tread of decapitated infantry in the subterranean passages which are the real abode of bats and reptiles; but the tale most told was of a buried treasure, vastly rich, the hiding of which had taken place during the Civil War when after Sherman's March to the Sea, news flashed from town to town of a Northern army that was devastating the Southland. The fabled treasure increased in value with the age of the story; and the widening eyes of the townfolk gave evidence of their cre-

dulity. But all trace of the plan showing the exact spot where the wealth lay had vanished. Men searched, laboring as long and as untiringly as Ponce de Leon in quest of the fountain of youth: yet after each fruitless attempt they returned to search again. They there were rumors of a Yankee soldier who had eagerly questioned about the treasure and who had mysteriously disappeared. Finally the pace slackened and the legend slept as new interests heralded by motor cars and electric lights, dulled the faculties once so keen for local traditions.

One day an idler wearily watching some workmen tearing down a part of an old fortification which, because of an obstruction in an inner passage, had been for years unfit for use, noticed that they had begun to clear away a pile of crumbled masonry, evidently the debris of a ruined wall. Lazily his eyes followed the leisurely movements of the singing, grinning darkies, when he saw them suddenly pause, look terrified, and then instinctively recoil. What caused that dreadful look of fear in their faces, and the cry of horror that froze on their lips? Lying close to the uncrumbled base of the wall was a skeleton to which still clung some shreds of an old Federal uniform, and on a small brass plate attached to a remnant of a soldier's hat, were the words "John Gilbert." Between the bony fingers was a mildewed parchment, the lost plan to the lost treasure, lost with the soldier fortune hunter when years ago his daring step had dislodged a stone and brought the crumbling wall about him.

Once again tradition fired men's hearts. The misty plan was scrutinized and explorers scoured the fort. Rumor was again busy and the grandmothers of the village recalled the thrilling tales of adventure: renewed search was made for the hidden gold; but

the fort kept its treasure, and though the pines still sigh and whisper to the silent stars, they faithfully guard the secret of the old Southern fort.

* * *

The stars twinkle mysteriously and wink in delight to themselves, for viewing the affairs of all the world and having besides the advantage of perspective, they know far more than the steady pines. Far down the Gulf Coast they shine on a little village of fisher folk, hardly large enough to contain the soul of romance, and yet there in a tiny hut on a cliff above the sea, lives a bent old woman whose wrinkled face and eyes full of infinite pathos, tell of a great sorrow issuing in a life of self-sacrifice.

In the early sixties she was "a rose amid thorns," and was revered by the simple lads of the village, over whom she ruled a veritable queen. On a day when the sky and the water seemed to meet in one ugly frown, a northern war vessel carrying wounded soldiers was driven crippled towards the shore. Hurricanes and lack of proper instruments for repairs kept the ship there a month. During that time a handsome soldier won the village belle and the wedding of the sixteen-year-old bride was a joyous one. The next week the ship sailed away, but the heart of the young wife was consoled by the promise of her husband to return as soon as the war was ended. Later she learned that the

young bridegroom had gone ashore on some mysterious venture and had not returned in time to sail with his ship; and never again had she news of him. The little bride's week of bliss has been paid for by years of pain and waiting. Yet her time is not mis-spent, for her sorrow has opened up great vistas of usefulness. She rejoices with the young and has words of sympathy and comfort for those upon whom life's burden rests heavily. Many of the village children have learned at her knee to lip the name of God and of His Holy Mother. No laughing bride feels that her joy is complete until she has been kissed and blessed by the old saint on the hill. Many are the days and nights spent at the bedside of the dying, and many a hardened sinner has owed the grace of a return to God's friendship to her persistent prayers and kindly efforts. She loves the village folk, but most of all she loves the little whitewashed church with its snowy altar and its statue of her Blessed Mother at whose feet she spends lonely but happy hours, and whose shrine it is her dearest wish to have as beautiful as loving hands can make it. Adversity leading her to God has only sweetened her character. Yet she has not forgotten her earthly love, and solitude often finds her gazing wistfully on that band of gold wherein is inscribed "John Gilbert to Hannah Lee, May 1, 1864."

M. B.

"To be thought ill of, worse than we deserve, to have hard speeches said, cold looks displayed, by those who should have cheered us when we swerve, is one of Heaven's best lots, and may be made a treasure ere we know it."—Father Faber.

"Hearts good and true
Have wishes few
In narrow circles bounded,
And hope that lives
On what God gives
Is Christian hope well founded."
—Father Faber.

"Life is very short, and the world to come already dawns upon us. Choose boldly a life devoted to Christ. Be His above all, be His only."—Cardinal Manning.

"Strive to live in a perpetual readiness to die, and this you will attain if you learn to love Our Lord's Presence now."—Cardinal Manning.



Missionary Work of the Franciscans

By FR. ZEPHYRIN ENGELHARDT, O.F.M

MISSIONS for the conversion of pagan nations began with the advent of Christianity. They are the result of Christ's command to his Apostles: "Go ye into the whole world and teach all nations and teach them to observe whatever I have told you." These first missionaries have passed away, but the Church founded upon the Apostles continued the work of gathering tribes and nations into the fold of Christ. Her messengers have at all times made their way to the most distant parts of the earth, in order to establish missionary stations where all might learn the truths of salvation.

From the time of St. Benedict, the patriarch of the monks of the West, the Church discharged her duty of converting infidel peoples mainly through religious Orders whose members devote themselves to missionary work. To this class of zealous men belong the Franciscans, Dominicans, Augustinians, and Jesuits, who in the order named undertook the Christianization of the natives of the New World.

The Franciscan Order, which was the first in the field, was founded by Francis, the son of the Assisian merchant, Peter Bernardone. At the age of twenty-four years, young Bernardone began to devote himself to the exercises of piety, to the contemplation of the Life, Passion, and Death of his Divine Savior, and to weeping for his sins, although, as his biographers declare, Francis never committed grievous sin. Others, young and old, learned and unlearned, wealthy and poor, laymen and ecclesiastics, at-

tracted by the wonderful example of the youthful penitent, and moved by the same irresistible, yet sweet, supernatural force which had changed the son of the wealthy Bernardone, attached themselves to the "Poor Little One of Assisi," as Francis called himself, with the request that he direct them on the path of Christian perfection.

Francis saw that his youthful dreams were to be realized after all, though in a manner quite different from what he had fancied in the days of his worldly ambition. He was, indeed, to be the leader of a great army, but the foes should be the enemies of immortal souls rather than the petty opponents of his native city; the weapons should be the preaching of the Word of God; and the commissary or quartermaster, none other than "My Lady Poverty." Guided by the light from above, meditation on the Life and Death of the Divine Master convinced him that it was better to pray and labor for the conversion of sinners, than merely to weep for their sins; and that he and his disciples, at all events, were chosen to preach the Gospel. Hence it was, instead of becoming a contemplative institution, the Order of Friars Minor was founded as a distinctively missionary brotherhood of which the founder himself was the first missionary.

But the Friars were not to confine their preaching to people already civilized and Christianized. St. Francis, therefore, begins the last chapter of his Rule with these unmistakable words: "If any one of the friars by divine inspiration desires to go among

the Saracens or other infidels he shall ask permission therefor from his minister-provincial; but the ministers shall give permission to those only whom they deem fit to be sent." The zealous patriarch himself regarded missions among heathen people so important and so pleasing to God, that he resolved to be the first to devote himself to that work.

With this end in view, Francis embarked for the land hallowed by the footsteps and Blood of his Divine Master, in order to preach Christ to the Mohamedans in Palestine, then as now controlled by the partisans of Mohamed. Contrary winds, however, forced the vessel back to Italy, and frustrated his first attempt at a foreign mission. He then set out for Morocco; but he had scarcely arrived in Spain, when he was recalled to settle important business in connection with his Order. These efforts, though ending in failure, plainly show the bent of the holy founder's mind. Nor would he abandon his plans for the conversion of unbelievers. At the second general chapter, held at Assisi in 1219, the friars under his direction took systematic action to organize missionary bands and to include the whole world in the range of their evangelical activity.

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Equipped with the approbation of the Holy See and the blessing of their beloved father, the friars set out barefooted for their laborious task, having "no scrip, no bread, nor money in their purse, but shod with sandals," like the Apostles of old. Brother Benedict of Arezzo, with a number of companions, was sent to Greece; Brother John of Parent and one hundred brethren were directed to preach in Spain; Brother Agnello of Pisa and others were ordered to England with the brief mandate: "I, Brother Francis of Assisi, Minister-General, command you, Brother Agnello of Pisa, in virtue of holy obedience, to go to England and there to discharge the office of

minister-provincial. Farewell." Other friars went elsewhere, and six of the brethren were told to preach Christ and his Gospel to the Moors of Morocco. Five arrived at their destination only to suffer a violent death at the hands of fanatical Sultan in 1220, and thus became the proto-martyrs of the Seraphic Order.

Francis again chose the Holy Land. With one companion he landed in Syria, then occupied by the Sultans of Damascus and Egypt. Though Meledin, the Sultan of Egypt, had offered a prize for the head of every Christian, Francis boldly approached the Mahomedan headquarters. To the amazement of his court Meledin listened with marked attention to the fervent address of the barefooted stranger, and sent him back unharmed to the Christian camp. Seeing that it was not the will of God that he should suffer martyrdom for Christ, as he had hoped, Francis returned to Italy, where he closed his wonderful career on October 4th, 1226, at the age of forty-four years.

The Friars Minor have ever since regarded the preaching of the Gospel to heathen people as one of the most sacred legacies bequeathed by their holy founder, as is evident from the efforts made by the superiors at all times to obtain volunteers for the missions in foreign countries. Referring to the Chinese and Turks, for instance, the official organ of the Seraphic Family, the *Acta Minorum*, in February, 1903, declared, "The Very Rev. Fathers Provincial must needs be generous and well-disposed in presenting missionaries to the Most Rev. Father General. Those acting contrariwise may greatly fear to incur the severest judgment from the Savior of the world for having impeded the conversion of souls. We must bear in mind that the scope of our Order is not restricted to the well-being of believing nations, but chiefly consists in the conversion of unbelievers."

It is owing to this ever active missionary spirit among the Friars Minor that millions upon millions of American Indians have obtained the Christian faith. The children of St. Francis were, indeed, the principal factors in the very discovery of America, inasmuch as the persons most prominently connected with that event belonged to the Seraphic Family. Fr. Juan Perez, the friend and counselor of Columbus, was the guardian or superior of the Franciscan monastery at La Rabida; Queen Isabella of Spain wore the cord and scapular as a member of the Third Order of St. Francis; and the great navigator likewise belonged to the Third Order. Fr. Juan Perez accompanied his illustrious friend on the second voyage, and landed on the island of Hispaniola, or Hayti, in 1493. At Port Conception he built the first chapel in the New World of boughs, and there on the feast of the Immaculate Conception, December 8, offered up the first holy Sacrifice of the Mass, and in the name of Jesus Christ blessed the land in whose discovery he had taken so conspicuous a part.

Besides Fr. Perez, a number of Franciscans, Hieronymites, and a few secular priests under apostolic vicar, Very Rev. Bernardo Buil, landed at Hispaniola. The secular clergy attended the spiritual wants of the Spaniards, whereas the religious devoted to the conversion of the natives. The vicar-apostolic, however, returned to Spain in the following year. In honor of St. Francis Columbus had a monastery of stone erected for the Franciscan Friars at a place around which in the course of time arose the city of San Domingo. This was the first Franciscan convent in America, and Juan Perez was appointed its first guardian. Another monastery was built on the same island at La Vega. In connection with both houses the Franciscans conducted the first school for boys.

Upon the advice of Cardinal Ximenes, himself a Franciscan, ten additional Fathers were sent to Hispaniola in 1502. They brought along the first church bells. About this time also the Friars first passed over to Cuba and, with the assistance of the natives, erected the first convent there. It was dedicated to St. James, the patron of Spain. The general chapter of the Order, held in 1505, only thirteen years after the discovery of San Salvador, organized the convents of the West Indies into an independent province under the title of the Holy Cross. It was the first of its kind in America.

From these missionary outposts the intrepid Friars penetrated into the vast unknown regions of the New World. In the torrid clime of the South, in the rugged mountains of Central American and Mexico, in the sunny plains of California, in our own southern states along the gulf of Mexico, the fearless Friars were seen, announcing the glad tidings of the gospel to the poor pagans "still sitting in the shadow of death." Nor was the northern part of the continent overlooked by the sons of the Seraphic Saint during the period of discovery. "The unambitious Franciscan, Le Caron," says the Historian, George Bancroft, "years before the Pilgrims anchored in Cape Cod, had penetrated the land of the Mohawk, had passed to the north into the hunting grounds of the Wyandots, and, bound by his vows to the life of a beggar, had on foot, or paddling a canor, gone onward, and still onward, taking alms of the savages till he reached the rivers of Lake Huron."

Indeed, the account of the missionary work of the Franciscans among the North American Indians is one of the brightest pages in the history both of the New World and of the Franciscan Order.

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Current Comments

A Happy New Year

TO all our readers and friends and benefactors we extend our sincere wishes for a happy and prosperous new year.

It is a good and laudable custom, that of wishing one another a happy new year. It has its origin in an in-born and deeply-rooted desire for happiness. But in wishing others a happy new year, we must not forget ourselves; while we are concerned for the happiness of others, we must not neglect our own. For it is a trite saying that charity begins at home. It is a strange phenomenon that, while all men long for happiness, many think so little of acquiring it, yes, they do not even know what is meant thereby. If we do not wish to be led astray in our quest for happiness by some deceptive will-o'-the-wisp or fleeting phantom of our imagination, we must know wherein it consists. Happiness is the possession of every good. Now, as it is impossible that we should be possessed of every good in this life, it follows that we must seek our true happiness elsewhere, namely, in the life to come. But this does not imply that we are condemned to a life of infelicity on earth. On the contrary, it is the will of God that, already in this life, we enjoy a certain measure of temporal happiness. And what must we do to acquire it? The answer was given centuries ago by the Holy Spirit Himself: "Refrain from evil and do good."

"Of The Gentiles There Is Not A Man With Me"

In a recent interview with an Italian bishop, Pope Pius X. is reported to have broken into the complaint of the Prophet, "Of the gentiles there is not a man with me." Passing in review the various countries of the earth, we

find this saying of the Holy Father strikingly verified. Excepting the few Catholic potentates of Europe, there is hardly a ruler or statesman of note of whom it might be said that he thinks and acts in concert with the occupant of the See of Peter. On the contrary, every act of His Holiness for the welfare of the nations, every effort for the betterment of society, every manifestation of good will, every encyclical, bull, or law, is deliberately misinterpreted, adversely criticized, and maliciously vilified. The various religious denomination, styling themselves Christian, seldom miss an opportunity of publicly expressing their profound hatred and inborn distrust of the Vicar of Christ; the large army of Freemasons whose avowed purpose it is to hinder and hamper the Church in the execution of her divine mission seem to have sworn to give themselves no rest by day or night, till they have bound and gagged her Supreme Pastor; while the every-increasing hordes of Socialists delight in nothing so much as in maligning the Pope of Rome.

Verily, His Holiness has just reason to complain that outside the Church there is not a man with him. It were idle as well as presumptuous to examine into the reasons, why Almighty God, should have permitted this turn of affairs. But it is just as idle, though not so presumptuous to indulge in speculations, why the enemies of the Church should be so hostilely disposed towards the Papacy. Indeed, what power, what institution on earth has accomplished so much for the general good of mankind as the Papacy? What dynasty of kings, what list of presidents can boast of so many virtuous, accomplished, able rulers as the Papacy? The history of nineteen centuries witnesses to the fact that what light of faith, what liberty, what

civilization, what education, what taste for art, and what knowledge of sciences, the Christian peoples of the earth possess, they owe in no small measure to the all-pervading and beneficent influence of the Papacy. It may, therefore, be said without exaggeration that there is not a man speaking against the Pope to-day but owes it to the Popes that he can speak at all. They are indeed the greatest benefactors of mankind. Yet, it was reserved for the ungrateful children of the present age to imprison the Vicar of Christ, to speak of him as a menace to the rights and liberties of nations, as an enemy to the spread of knowledge, as a veritable Antichrist.

What has the Pope done to merit such reproach, to have such insults heaped upon his hoary head, to be branded with infamy, and confined as a prisoner within the walls of his own palace? Were he to call down the vengeance of Heaven on those who treat him so shamefully, what right would they have to complain? Yet, like his Divine Master, he is patient and long-suffering; he rewards evil with good; he has only one wish for his enemies, namely, that, like the prodigal, they may see into their waywardness, and return to the Father's house, there to find peace and rest on the heart they now so deeply grieve. Meanwhile, how fittingly may he not apply to himself those other words of the Prophet, "All day long have I spread my hands to a people that believeth not, and contradicteth me. O my people, what have I done to thee, or in what have I molested thee? Answer thou me."

The Real Mission of the Third Order

In a letter addressed to the Ministers General of the three families of the First Order of Minors, the Holy Father gives expression to "a certain fear that an unwise zeal for

novelty, under the pretext of doing better work for society, is in some places insinuating itself into the Order of Tertiaries, and gradually diverting it from the scope for which the most holy Francis has ordained it."

After defining the Third Order as a religious order, he mentions as the two characteristic marks of Tertiaries or "Brothers of Penance," as they were called by St. Francis, brotherly harmony among themselves and the practice of penance. He dwells at some length on these points and adds that the Third Order proved a wonderful blessing to Church and society as long as it religiously preserved its native form of penance, and that it will surely bring like fruits in future if only it adheres to its scope. Then he proceeds to outline the form and scope of the Order according to the Rule laid down by St. Francis for Tertiaries and concludes his remarks with the words: "From what has been said, then, We think it clear that the purpose of the Third Order is that the members put into daily practice the precepts of evangelical perfection and be an example of Christian life for the imitation of others. It follows that sodalities of Tertiaries as such must altogether abstain from mixing in civil or purely economic questions; otherwise, let them know that they are doing something altogether foreign to their purpose and contrary to Our will. But Tertiaries will render a great service to Christianity, if as individuals they join Catholic societies and work for the attainment of the special purpose which each of these has in view; nor are they prohibited from cooperating also in social action as approved by the Apostolic See."

It is evident from the text of the Papal letter that the purpose of the Third Order is primarily the sanctification of its own members, not the solution of the social question. The social question will take care of itself just as soon as Tertiaries succeed in

leavening society with the principles of virtue and piety that the Pope wishes them to teach the world by the example of their lives. Herein consists the real social mission of the Third Order, not, however, in dabbling in all kinds of political and economic questions. Its mission, therefore, is the same to-day as it was at the time of St. Francis. As the Holy Father states, however, individual Tertiaries may and should engage in "social action as approved by the Apostolic See." But care should be taken that the Third Order itself does not lose sight of the purpose for which it was instituted, "for otherwise," to use the words of Leo XIII., "the good to be hoped from it will be nil."

Let Tertiaries, therefore, indulge in social activity to their heart's content, but if they are animated with love for the Third Order, they will sedulously strive to preserve its purity and integrity by following the wise and timely instructions of him who, himself a son of St. Francis, desires nothing so much as "to restore all things in Christ," by spreading the spirit of St. Francis of Assisi.

The Edict of Milan

In the coming year the Christian world will celebrate the sixteenth centenary of the issuance of the joint edict of religious toleration by the Roman Emperors Constantine and Licinius. The event marks an epoch in history.

After three centuries of bloody persecution and of relentless warfare against the newly founded Christian Church, paganism at length was forced to admit its defeat and to bow in homage to the Cross of Christ. The work of extermination so confidently begun by Nero and intermittently carried on with such fury and violence by his successors, instead of stunting the Church, had only served to accelerate her growth. The blood of the

martyrs was the seed of Christians. So numerous had they become, as a Christian writer of that age informs us, that the most flourishing cities of the empire would have been dispeopled, if the Christians had betaken themselves to other parts. No wonder paganism was anxious to conclude an honorable peace with the Church it had sought so ruthlessly to crush.

In the year 313 the rulers of the Roman empire met at Milan and issued the famous edict of toleration. This declared that the two emperors had decided to grant to Christians freedom in the exercise of religion. A happy day now dawned for the Christians. Their feeling of emancipation from danger is touchingly described by the Christian writer Lactantius: "We should now give thanks to the Lord who has gathered together the flock that was devastated by ravening wolves, who has exterminated the wild beasts which drove it from the pasture. Where is now the swarming multitude of our enemies, where the hangmen of Diocletian and Maximian? God has swept them from the earth; let us therefore celebrate his triumph with joy; let us observe the victory of the Lord with songs and praise, and honor him with prayer day and night."

Sixteen hundred years have passed since then. They have witnessed the rise, the culmination, and the gradual decline of the Church's influence on the life of nations. No sooner had she emerged from her subterranean asylum and inhaled the air of freedom, when she at once made herself felt as a world-power, by renewing the face of the earth. Her first care was to breath new life into the dying Roman nation. Gradually extending her sphere of influence, she enlisted in the service of Christ those hordes of barbarians that swept like a deluge over the civilized world. Then, she set out to distant shores and realms, and, one after another, the foreign nations were

made to pass under the yoke of Christ; till, in the Middle Ages, our Lord's simile of one shepherd and one fold had become an accomplished fact, as far as European nations were concerned.

Then came the Reformation, that great social, political and religious revolution of the sixteenth century. The European princes, jealous of the beneficent influence of the Church on public life, arrogated her own divine rights. Nor did they rest there; they would fain have chained her to their chariots to grace the triumphal march of the omnipotent state. The Elizabeths, the Pombals, the Napoleons, the Bismarcks, the Humberts, the Waldeck-Rousseaus left no stone unturned to destroy the last vestige of ancient power and prestige. To-day we see her influence on public life reduced to a minimum. She, the divinely constituted representative of Christ and His work, no longer has a voice in the councils of nations. She is barely tolerated even in those countries that owe her what little civilization they still possess. O, for a Constantine!

The Balkan War

The war clouds that so long lowered on the Balkans, have burst at last, and, at this writing, are still venting their fury on the unfortunate inhabitants of the peninsula. The Turks utterly demoralized by their continual reverses, are craving mercy at the hands of the irrepressible confederates. Whatever may be said in defense of the cause of the Balkan States, and however little sympathy the Turks may deserve, the fact remains that, considering the duration of the war and the number of combatants, the Balkan war will be recorded in history as one of the most sanguinary of all times. Between 200,000 and 300,000 human lives have been lost in three weeks of hideous carnage.

Whole villages have been ruthlessly burnt, and the most appalling atrocities have been wreaked on defenseless men, women, and children.

All this is enacting before the very eyes of the so-called Christian powers of Europe who are within a stone's throw of the belligerents, and who to put an effectual stop to the useless and iniquitous slaughter, need only to say the word. Instead, they prefer to act the part of idle and unconcerned spectators of the scenes of murder and desolation about them. Turkey has repeatedly appealed to them for interference, but to no avail. It may be wise for the great Powers at this juncture to keep aloof. But why did they allow things to come to such a pass? Why did they not interfere while interference was still possible? Their mutual jealousies would not permit it. Their own petty interests were at stake, and these must be guarded even at the cost of embroiling all Europe in a war. Meanwhile, the Balkan confederates having realized the truth of the adage that in union there is strength, and acted on this realization presented themselves as a new and formidable corporate power. The great Powers, having shirked or ignored their duties of guardianship, the subjects of this guardianship asserted themselves, and the Balkan Confederation was born. Now the much vaunted diplomats of Europe are at their wits' end to find a solution of this new and perplexing problem they find themselves confronted with. But it has ever been thus in the history of nations. "The foolish things of the world hath God chosen to confound the wise: and the weak things of the world hath God chosen that He may confound the strong."

"As the ring is the sign of marriage, so is adversity, both corporal and spiritual, patiently borne for the love of God, a most true pledge of divine election, and is like a marriage of the soul with God."—St. Gertrude.

The Prize Story

By FR. CELESTINE V. STRUB. O. F. M.

IT was a gloomy afternoon in early September. Rain had been falling by fits and starts all through the day; and now it began to descend steadily in a dreary drizzle that chilled the atmosphere and the heart. As night drew on, the water purred in muddy rills along the sides of the streets, and gathering from various directions hurried down a narrow gully to the creek at the foot of the hill. Gloomy, however, as was the aspect of nature, it yet gave fairer prospects of an early brightening than the gloom that filled the heart of John Harmon, as he sat alone in the front room of his poorly furnished but neat little cottage and stared hopelessly at a newspaper lying on his lap. The last drops had been added that filled his cup of misfortune to overflowing.

Senior member of the largest milling company in Carrol county and the proud father of six exemplary children, Harmon's life had been one of uninterrupted prosperity and joy, when a sudden gust of misfortune almost overwhelmed him. The reckless prodigality of his spendthrift partner resulting in utter bankruptcy of the firm, and the death of his wife, who survived the disaster but a few months, reduced him from a state of affluence and domestic happiness almost to penury and desolation. Happily his eldest daughter, Helen, though she had not yet finished her course at St. ——— Academy, was able to take charge of the household, and Harmon secured a position under the new owner of the mill; but what with the wants of six children and with several charities that he could not bring himself to abandon, he was barely able to keep the wolf from the door. The one thing, which he hoped would tide him over his financial straits safely, was an endowment policy for two thousand dollars, which lacked but two years

of maturity; a life policy for a much larger sum he had suffered to lapse. It was the sad tidings that this last straw of hope was swept away by the failure of his insurance company, that on this dismal evening bowed his head in grief and enveloped his future in darkness.

Great as was the loss of two thousand dollars to a man in his circumstances, it was aggravated by the fact that he had been obliged to mortgage his house for one thousand dollars in order to keep up the annual payments on his insurance. His entire house and lot was valued at hardly more than one thousand dollars; and should he be unable to pay off the mortgage by the end of the year, his home would be sold by auction and he with his six motherless children turned into the street.

While sunk in these melancholy reflections, a knock at the door brought him to his feet. Opening the door he beheld the tall form of his beloved pastor smiling under his dripping umbrella while he stamped the mud and water from his drenched feet.

"Why, Father Wellman!" cried Mr. Harmon, thoroughly surprised.

"Good evening, John. There's no day so bad that does not bring something good, is there?" said Father Wellman.

"I doubt that, Father," Harmon replied, taking his pastor's umbrella and offering him a chair; "but certainly your coming is the very best thing that has happened to me to-day."

"I thought as much," said the pastor, "and that is what induced me to come."

"So you know all?" asked Harmon.

"Yes; I read the account of the 'Stonewall's' failure in this morning's paper, and I remembered that it was with it that your fortunes rested. You are indeed to be pitted, my dear

Harmon, and you have my sincerest sympathy. But forget not that God is still watching over you, and that not a hair falls from your head without his knowledge and consent. Have you considered what you shall do now?"

"I have been thinking over the matter," replied Harmon; "but I do not see that there is anything to do but to await the inevitable. The mortgage on our house is payable the thirtieth of December, or January the third at the latest; and it is impossible for me to raise one thousand dollars within that time."

"Could you, perhaps, raise half that amount," queried Father Wellman, "if you discontinued paying for Kenelm McRoy's education? We might then get the rest from other sources."

Kenelm McRoy was an orphan youth whom Mr. Harmon had, at the dying request of his widowed mother, promised to have educated for the priesthood. In his palmy days the fulfilling of such a promise was an easy task for the wealthy miller; not so, however, now that his fortune had declined.

"No, Father," replied Harmon; "I paid his board and tuition in advance for this whole school-year; and I am very glad now that I did so. What he will do next year, I do not know. He has but one more year to complete his college course; but for even one year I cannot support him now. Then there's Eugene, too, whom, as you know, I had intended to send with Kenelm next year; his dreams will also be blasted."

"Too bad!" said Father Wellman. "It would be a real pity if these two youths should be hindered from following their vocation. I cannot believe that they will be so unfortunate. At all events, my dear Harmon, let us hope for the best. You have still over three months time; and who knows what may turn up within that period? Even should all else fail, we shall yet

have the most powerful of all instruments for good—prayer. And should prayer fail to fill our coffers with gold, it will at least fill our hearts with confidence in God; and you know that such as confide in him have never been confounded."

Looking over the mail that night, after having returned home, Father Wellman found a specimen copy of the People's Magazine. Knowing the periodical by name and by its reputation, which was neither egregiously good nor bad, he was just about to cast it into the waste-basket, when his eye caught the words in bold print on the front cover: Do you want \$1000? Upon examination he found that the magazine was holding a short-story contest for a prize of one thousand dollars. To such a lover of the poor as Father Wellman was, one thousand dollars would have been a welcome gift at any time; on this particular evening the remotest possibility of such an offer seemed to him as an assurance from Heaven that his hopes for some happy solution of the Harmon affair should be realized. "Why should I not write a story?" he said to himself. "And why should I not be able to win the first prize?" he continued, half aloud. "Few, if any, of the contestants will have a better purpose in writing than I; none, a more disinterested one. The vocation of two excellent young men and the fortunes of my best parishioner are at stake; and with God on my side I believe I should win. There's nothing like trying. 'A good cause maketh a stout heart.'"

Once resolved, Father Wellman did not sleep on his plan before beginning its execution. His own experience as pastor furnished him with ample material for a story; he had, in fact, previously thought of publishing an account of some of his experiences. So seizing pencil and paper he soon sketched, with shift of scene and change of names, a tale of self-sac-

rificing filial love in which he himself had played a minor role in the early years of his priesthood.

The following Sunday afternoon he had an opportunity to speak with Mr. Harmon, and he did not delay to acquaint him with the good news, doubtful though it was. Still his humility debarred the complete disclosure of his project. He merely informed Harmon in a general way that he had hit upon a way of extricating them from their difficulty which he was confident would prove successful. "All I ask of you," he said, "is that you and the children earnestly recommend the matter to God in your daily prayers. It is chiefly upon prayer, and in particular upon the prayer of the children, that I have based my hopes."

This advice of their devoted pastor the Harmons followed most zealously. Indeed, it seemed as if they had caught the contagion of his hopefulness, so enthusiastically and joyfully did they set about the task. The praiseworthy, but alas too uncommon, custom of reciting the rosary daily in the family circle still flourished in this truly Catholic home; and this prayer together with the litany of Our Lady was now said every evening with more than usual devotion.

It was amusing to hear the various conjectures that the children made as to the probable plan Father Wellman had adopted.

"I bet I know what Father Wellman's going to do," said Raymond.

"Going to do for what?" asked eight year old Louise.

"To get that thousand dollars," Raymond replied. "You remember that Saint he told us about, who gave away the golden candlesticks that were on the altar, when he had no more money to give?"

"That was St. Charles Borromeo," said Eugene.

"Well, Father Wellman is just holy

enough to do the same thing," Raymond continued. "Last winter a poor man asked him for a pair of shoes, and as he had none but the pair he had on, he took them off and gave them to the tramp, and then went around for the next few days wearing a pair of old slippers."

"I don't doubt at all," Eugene interposed, "that Father would give the candlesticks if he had them; but"—

"I know he hasn't no candlesticks," interrupted Raymond, forgetting his grammar in his excitement; "but he has fiddlesticks. Didn't he say he wouldn't part with that old fiddle of his for a thousand dollars? See if he doesn't sell it now anyhow."

"He calls that his 'Ramona,' doesn't he?" queried Louise innocently."

"His 'Cremona,' you little goosey," corrected Eugene. "That's an excellent kind of violin; but his is no Cremona at all; he calls it that just by way of a joke. If he could get anyone to buy it, he would have sold it long ago. The reason why he would not like to part with it, is because it is a keepsake from his grandfather."

Edwin, who was Raymond's senior by nineteen months, had seen the pastor conversing with the proprietor of the mill, and volunteered the opinion that it was from the latter that help was expected; while Eugene laughingly opined, that Father Wellman expected to discover a gold mine.

* * * *

The last draft of Father Wellman's narrative was almost finished when he received a letter from his younger brother, George, of New Orleans, informing him that he had written a story for a contest, which the People's Magazine was holding, and that he was very sanguine of winning the prize, as he had already at college written stories that were much admired. George Wellman, a young doctor, aged thirty-four years, was Father Wellman's only living brother—in fact the only other member of the

family yet living. He reflected little honor on the family, however, as he had for nine years neglected the practice of his religious duties. Despite his waywardness, George always evinced a strong attachment to his brother; but he had so far invariably turned a deaf ear to the latter's admonitions. He was enjoying a pretty extensive, but not very lucrative practice, and he wished to obtain the story-contest prize in order to purchase himself an automobile.

This letter was anything but pleasing to our good pastor. First of all it awoke him to the discouraging realization that he was coping with far abler competitors than he had imagined. Had he known that his brother was of their number, he would not have ventured to enter the contest; for he knew from George's tentative efforts at story-writing as a student, that his talent in that respect was remarkable. Then, the fear that just his erring brother should indirectly contribute to bring on the impending ruin of the Harmon family, was extremely painful. What worried him most, however, was the thought, that, should he with God's help nevertheless win the prize, he should be the cause of a grievous disappointment to his brother. Fortunately, on examining the magazine again, he found that he might hide his identity under an assumed name; and in view of that, he resolved to send in his story, trusting that through the Harmon's' and his own fervent prayers God would not forsake him but crown his humble effort with success.

It was late in October when Father Wellman mailed his work. He had now two full months to await the outcome, as the name of the successful contestant was to be published in the New Year's issue. As will be readily understood, these were two months of anxious suspense both for him and for the Harmon's. Many a

time when he arose of a sullen December morning and noticed the People's Magazine lying on his desk, the thought came to his mind: "Are you not, perhaps, after all deluding yourself and that poor family with vain hopes and foolish fancies? Is your implicit confidence not somewhat extravagant?" But he forthwith banished the thought with the words: "No one that trusted in the Lord has ever been confounded."

* * * * *

Finally Christmas came with its atmosphere of peace and contentment, and great as was Father Wellman's solicitude for the Harmon family, he was far too devoted a priest to let that dampen his Christmas spirits. And, indeed, when everything directs our thoughts to the source of all our joy, the Divine Child in the crib; when those sweetest of all songs, the sacred Christmas carols, daily greet the ear; when at every turn the beaming countenances of care-free childhood gladden our vision; what Catholic will not feel in his heart a thrill of gladness even if his brow be clouded with grief? So Father Wellman abated not a whit his usual activity, but was ever busy,—pouring the oil of consolation upon troubled souls in the confessional; ministering to the wants of the poor, sick, and afflicted; dropping words of love and cheer wherever he went. The Christmas-tree for the children of the poor was erected in the school as usual; and the Harmon children were also remembered in a way that would not wound their feelings. Father Wellman himself was not forgotten by his grateful parishioners, who emulated his own generosity; but the gifts were dealt out again almost as soon as they were received.

Day by day throughout the octave of Christmas the anxious pastor scanned the mail that came in; but New Year's eve dawned, and the People's Magazine with the expected

joyful tidings had not yet arrived.

"So the Harmon's will see the end of their high life at last," said the housekeeper to Father Wellman, as the latter was partaking of his frugal meal that noon. "I hear that unless the mortgage is paid off by January the third, they will be turned into the street. I don't wish them any harm; but I can't help thinking that it serves them right. Why don't they accommodate themselves to their means?"

Her pastor 'could not help' thinking: "Rather threadbare charity that;" then replied aloud: "I never knew it was thought that they lived above their means."

"Never knew?" echoed the housekeeper. "What right has Helen Harmon to wear a silk dress when there's a mortgage on their home?"

"If you refer to that blue dress," Father Wellman responded, "which she has worn for the last two or three winters, I fail to understand how that can convict her of high living. I seldom take notice of people's apparel; but I could not help noticing that she had on that same dress every Sunday that I saw her. She had the dress too, I am sure, before her father's fortunes declined; and I consider it not only economical but also humble in her to wear it so long. What else should she do with it? There are few girls, I'll warrant, or even women, that would wear the same dress so long."

Though she 'did not wish' to acknowledge it, the housekeeper 'could not help' feeling that she could not win in this encounter; so she deftly changed the subject, and soon had the floor entirely to herself for a long and earnest lecture to her meek pastor on his undue generosity in giving away almost everything except the clothes on his back.

When the postman came that evening, he handed Father Wellman a paper and a letter. With the greatest eagerness Father Wellman ran his forefinger through the wrapper of the

former. It was the New Year's copy of the People's Magazine. His heart beat pitapat and his hands trembled visibly as he turned the front cover. At a glance his eye caught the name Wellman in bold characters; but a second glance undeceived him. This is what he read: Winner of the prize of \$1000, George W. Wellman of New Orleans. It would be difficult to describe what our good pastor felt at that moment. All that he said was: "Poor, poor Harmon!—But God's will be done!"

All inclination to examine the letter, which he still held in his hand, had now left him; but noticing his brother's handwriting on the envelope as he was about to place it on the table, curiosity prompted him to open and to read it. It ran as follows:

New Orleans, La.,
December 26, 19...

My dear brother:

It will undoubtedly be a source of great surprise to you to receive a letter from me so shortly after my customary Christmas card; but I have been the recipient of so singular a favor, that I could not for a moment defer the joy which, I am sure, the news thereof will give you. A week ago I had not dreamed of the happiness that now is mine, as I had not the faintest presentiment that the cause of it should be realized. To be brief, I received Holy Communion Christmas morning; and I doubt whether the shepherds of Bethlehem themselves experienced more true joy on beholding the Divine Child than I felt after receiving him yesterday into my unworthy heart. Could you, my dear Frank, have wished your earthly-minded, erring brother a greater grace or a more joyful Christmas?

But, you will ask, what wrought this wonderful transformation in me? The cause was quite as unexpected and wonderful as the effect, Divine Providence no doubt having shaped all the circumstances to bring it about.

I was riding in an automobile with some friends two days before Christmas, when through the carelessness of the chauffeur we crashed at full speed into another motor car. The chauffeur was killed outright; my two companions suffered serious internal injuries, and the occupant of the other vehicle was severely bruised. It was little short of a miracle that I escaped with my life, as I was pinned beneath the mass of wreckage; still I sustained only a slight sprain of my left ankle and a few scratches. When I saw the mangled corpse of the chauffeur, the danger of my own condition flashed vividly upon my soul, and I went to confession the very next night, which was Christmas eve.

It was on the same evening that I received from the People's Magazine one thousand dollars as the prize for my contribution to their story contest. Though I had set my heart on getting an automobile, you can readily imagine that I have been put quite out of

the notion now. The winning of that prize enables me to send you a slight token of my gratitude for your continual prayers, to which I am convinced I owe the grace of my conversion. Please to accept it with assurances of warmest affection and with best wishes for a most happy New Year from

Your loving brother,

GEORGE.

As he read the letter the look of disappointment vanished from Father Wellman's countenance, which now bore unmistakable signs of the joy and gratitude that filled his heart. When he had finished reading it, he inspected the envelope and drew forth a slip of folded paper. Opening it, he shook his head incredulously, and then smiled. It was a check for one thousand dollars. The smile seemed to change to an expression of deepest reverence as he knelt down before his Crucifix and said: "No one that trusted in God has ever been confounded."

"The efficacy of prayer is inestimable and all-powerful to obtain what is profitable, and to ward off injuries. If thou desire to bear adversity with patience, be a man of prayer. If thou wish to overcome temptations and crosses, be a man of prayer. If thou wish to trample on evil affection, be a man of prayer. If thou wish to discover the snares of the devil and to guard against his wiles, be a man of prayer. If thou wish to rejoice while doing the work of God in the midst of labor and sorrow, be a man of prayer. If thou wish to exercise thyself in spiritual life, and to keep thy desires from the cares of the flesh, be a man of prayer. If thou wish to put to flight the vain butterflies of the imagination, be a man of prayer. If thou wish to enrich thy soul with good and holy thoughts, desires and fervor, be a man of prayer. If thou wish to establish thy heart in the favor of God, in manliness of spirit, and

constancy of resolution, be a man of prayer. Moreover, if thou wish to rise to the heights of contemplation, and to share in the embraces of the spouse, be a man of prayer. For it is the constant practice of prayer that can bring thee to contemplation, and to the taste of heavenly joys."—St. Bonaventure.

Intentions for January

Conversion of a husband. Peace of mind and body. Perseverance in studies. Conversion of husband and son. Peace in family. Recovery of a sick person. Success in an undertaking. Conversion of a brother. Spiritual welfare of a child. For the poor dying sinners.

"To read impious books is the same as to offer incense to the demon."—St. Isidore.



In these columns we shall endeavor to bring items of interest concerning the three Orders of St. Francis. We do not for a moment doubt that the story of the pious endeavors, successes, and sufferings of the members of the Seraphic family, will greatly interest our readers, who, for the most part at least, glory in belonging to this same family. The labors and successes of their brethren and sisters in Christ, at home and abroad, cannot but arrest their attention and arouse in them the holy resolve to become worthy children of St. Francis and to labor for the honor of God and the welfare of immortal souls, each one according to his or her means and condition of life.

The Holy Land.—The war between Turkey and Italy did not, as was feared, seriously check the work of the missionaries. While the numbers of pilgrims was not so great as usual, all reports point to a satisfactory progress in every direction. Neither has the war between Turkey and the Balkan States thus far caused any disturbances, though the Christians are very uneasy.

Excavations are being made at Capharnaum and at Mount Thabor. At the latter place Fr. Anthony Gassi, O. F. M., is busy at work to lay bare the ancient ruins with a view of rebuilding the ancient Basilica of the Transfiguration. At Capharnaum Br. Wendelin, O. F. M., has succeeded in excavating the ancient synagogue which was honored by the presence and prayers of our Lord himself. As the original stones are nearly all intact, it will be possible to rebuild

this shrine with the old material, and in its primitive shape.—The Crusaders' Almanac.

The Custody of the Holy Land, including Syria, Armenia, the islands of Rhodes and Cyprus, has seven convents and thirty-seven residences. The number of Franciscans in the missions is at present about 360, of whom about 175 are priests. The Catholics under their charge number 73,771. The Fathers also superintend 54 schools with 4184 pupils. There are about 69 Franciscan Sisters in these missions.—Acta Minorum.

Farther India.—The Capuchins labor in six districts of this country. In the districts of Bettiah and Nepal, fourteen Fathers are preaching the Gospel amid great difficulties, but with steady success. The Catholics, exclusive of Europeans, number 3457 with 232 catechumens. The missions maintain twelve elementary schools.

China.—The sons of St. Francis are found in ten vicariates: North Shantung, East Shantung, South Hunan, Northwest Hupe, Southwest Hupe, East Hupe, North Shensi, South Shensi, North and Central Shensi. The total number of priests is 313, of whom 203 are Europeans. There are besides 17 lay-brothers, and 137 Franciscan Sisters in the missions. These missions number 3859, with 174,341 Christians and 74,945 catechumens. The political changes of the past year, though they have caused great financial losses, have thus far been beneficial to the missions in other respects, and the reports of the missionaries are throughout optimistic.

Japan.—The Franciscans in the diocese of Hakodate have five missions with chapels. The southernmost mission, with 20 Christians, is located at Hakodate-Hameda, on the southern extremity of the island of Yezo. Three Fathers are stationed there. At Sapporo, the capital of the island, the Fathers have a small parish under the patronage of St. Francis. The total number of Catholics in the diocese is about four thousand; the pagans number about ten million. The people are showing lively interest in the Church; hence the prospects are bright.

Egypt.—According to the latest reports, 118 Franciscans, of whom 75 are priests, are laboring in Upper and Lower Egypt. They attend to about 70 parishes and missions. There are also 196 Franciscans in the missions. About 1910 pupils attend the 19 schools.

Mozambique.—The condition of the missions in this part of eastern Africa is a sad one, on account of the hostile attitude of the Portuguese government which controls the country. Two Fathers, aided by seven Franciscan Sisters, have charge of two stations. The Catholics number 2000.

Caroline and Ladrone Islands.—The Catholics on these islands number about 4800. The Capuchins are laboring strenuously in this distant field of labor, but are meeting with great difficulties, caused partly by the social conditions among the natives, partly by the vexations of minor officials.

Argentine Republic.—The missions in this country are making steady headway. Br. Michael, with the assistance of the Indians, has connected the Reduction of St. Francis del Laishi and the harbor on the river Paraguay by means of a telephone line. He has also erected five other telephone lines, which bring the Reduction within easy communication with its outlying posts. Aided by the

Indians, the same Brother has built a boat of eighteen tons, and has made improvements which regulate the flow of the river Salado for about one hundred miles.

Brazil.—The Fathers of the Custody of Santarem in northern Brazil have founded a new mission among the Mundurucu Indians. Their first station among them is Capiopi, in a hitherto unexplored region near the river Cururu. The missionaries have built a boat, called the "Morning Star," to enable them to pass more easily from one station to another.

A persecution against the Church seems to have broken out in Brazil. Although the new President, Gen. Hermos da Fonseca, solemnly promised to respect the feelings of Catholics and not to undertake anything detrimental to the Church, he ordered the confiscation of the convents of the Franciscan Province of the Immaculate Conception, in the face of the protests of the Bishops and the laity. He even declared that the policy of confiscation should continue, even if the Supreme Court should declare the conduct of the government illegal.

Albania.—The Balkan war has again brought the Albanian question to the forefront. Events point to an independent Albania, a consummation for which its inhabitants have fought long and with great sacrifices.

The population of the country is estimated at about 1,400,000, of whom 120,000 are Catholics. Subjected by the arms of the Eastern Emperors in the eleventh century, the people were drawn into the great schism. The sons of St. Francis arrived in the country in 1240, and began to labor with untiring zeal to lead the people to the allegiance of the Vicar of Christ. Their labors were soon crowned with success; for about the year 1260 a few districts joined the Catholic Church. From this time "the history of the Catholic Church in Albania—

is indissolubly bound up with the history of the Franciscan order in that country." The Church continued to spread, especially during the time of Balchas and the heroic George Kastrioti, surnamed Scanderbeg, in the fifteenth century. After Scanderbeg's death the country fell a prey to Moslem fury. Then began a sad time for the Christian Albanians. Bishops and priests were murdered or driven from the country, churches and convents were sacked and destroyed, and hundreds of the faithful were killed. But in the midst of this havoc, the Franciscans remained true to their charges, and gradually succeeded in repairing, to some extent at least, the damage done to the Christian communities. In spite of Moslem fanaticism, which frequently broke out into bloody persecutions, the Albanians continued steadfast in the faith, until the middle of the seventeenth century, when large numbers, especially among the schismatics in the southern part of the country, accepted the religion of Mohammed. "That so many parishes in Central and Northern Albania remained faithful to the Church, is due to the self-sacrificing labors of the Franciscans." The Friars were indeed not alone in their work; they were assisted by a noble band of priests, many of whom were educated in the College of the Propaganda at Rome. For since the middle of the fifteenth century, Albania was a missionary country, subject to the Propaganda.

Little need be said of the religious condition of the country since the seventeenth century. It was always a sad one, owing to the constant vexations of the Turks and Schismatics, and the great poverty of the people.

Albania is at present divided ecclesiastically into three archbishoprics: Durazzo, Skoplje (Ueskub), and Scutari,—three bishoprics: Sappa, Alessio, and Pulati,—and the exempt abbey in the Miridita at Oroschi. The parishes number 126. The number of priests,

secular and regular, is estimated at 155.

According to the latest report of the *Acta Minorum*. October 4, 1911, the Franciscans number 64 priests, 7 clerics, 11 brothers, and 3 novices. The Fathers have charge of 36 parishes with 40,125 souls. The report mentions a school, with 212 pupils, and a college, with 20 students. There are also 24 Franciscan Sisters in the missions.

England.—The Franciscan friars who have heroically volunteered to undertake the arduous work of the mission field in the Putumayo Valley in South America were present on Sunday evening, November 10, at a farewell service in the Franciscan church, Forest Gate, London, England. There were at the lowest estimate two thousand people present.

The missionary priests are Fathers Leo Sambrook, Frederick Furlong, Cyprian Byrne and Felix Ryan. It has now been decided that Brother Edwin O'Donnell shall accompany the party which Father Genocchi will, at the request of the Holy Father, lead.

The farewell service opened with a procession, which formed in the sacristy and made its way to the high altar along the central aisle from the back of the church. The Franciscans who were not officiating were clad in the brown garb of the order, and with the little band were the five missionaries who were now on their way to the far-distant field of their labors. Prayers having been recited at the high altar, the procession was reformed to the Blessed Virgin's altar, the "Benedictus" being sung meanwhile. After prayers and responses the procession returned to the sanctuary of the high altar while the "Ave Maris Stella" was sung, followed by the "Veni Creator."

The special sermon was preached by the Right Rev. Dr. Hanlon Titular, Bishop of Teos and formerly Bishop of Uganda. After the sermon the

whole of the congregation approached the altar rails to kiss the hands of the departing missionaries. Bishop Hanlon afterwards gave benediction. "Faith of Our Fathers," sung by the congregation concluded the touching ceremony.

The missionaries left Liverpool on Tuesday, November 12, by the Iquitos Steamship Company's liner Huayna. A large gathering of Catholics watched the vessel's departure and wished the little band of Franciscans God-speed. —Catholic Standard and Times.

Chicago, Ill., St. Peter's Church.—In the course of 1912 many improvements have been made, the greatest of which was the building of an addition to the school. In order to raise the necessary funds for this, a three days' bazaar was held in the month of November. The members of the Third Order were requested to take part in it. They had their own booth, filled with articles which were donated by the Tertiaries. They all worked faithfully and helped to make the bazaar a grand success. May God reward their liberality!

St. Augustine's Church.—The members of the Third Order of St. Augustine's parish celebrated the feast of their patroness St. Elizabeth, November 19, with special solemnity. After the highmass, sung by the local director Fr. Francis Albers, O. F. M., Mrs. Theresa Kaatz and Mrs. Anna Bell, who were celebrating the twenty-fifth anniversary as members of the Third Order, renewed their profession. A third jubilarian, Mrs. Juliana Gertke was unable to take part in the celebration on account of infirmity.

St. Louis, Mo.—On November 24 the regular monthly meeting of the English division of the Third Order was held. On this occasion the Tertiaries celebrated the feast of their holy patroness St. Elizabeth. The Rev. Director spoke on the virtues of this great Saint, whereupon 40

new members were received into the Order and 44 made their profession. The celebration was concluded with the Papal Blessing and Benediction of the Most Blessed Sacrament.

Joliet, Ill.—On December 26 Fr. Anselm Mueller, O. F. M. celebrated the fiftieth anniversary of his ordination to the holy priesthood. The jubilarian was born November 2, 1838, at Bonn, Germany; he came to this country in 1862, and has filled many important offices during his long priestly career. The next issue of the *Herald* will bring particulars of the celebration.

Cowlitz, Wash.—Fr. Valentine Dorenkemper, O. F. M. celebrated the twenty-fifth anniversary of his ordination to the holy priesthood on December 10. He was born April 11, 1858 as St. Augusta, Minn. At present he is assistant at St. Francis Xavier's, Cowlitz, Wash.

Cleveland, O.—On November 25 Ven. Sister Erharda Lampe, O. S. F. died at the Hospital of St. Alexis. She was 72 years old, and spent the last 25 years of her life in the service of the sick at St. Alexis Hospital. R. I. P.

"He beholds thee wherever thou art. He calls thee by name. He sees thee. He understands thee. He knows all thy own peculiar feelings and thoughts, thy weakness, thy strength. He views thee in thy day of rejoicing and thy day of sorrow. He notes thy very countenance. He hears thy voice, the beatings of thy heart, thy very breathing. Thou dost not love thyself better than He loves thee. Thou canst not shrink from pain more than He dislikes thy bearing it. And—He is God."—Cardinal Newman.

"If we had one foot in Heaven and were to give up mortifying ourselves we should fall from grace."—Cardinal Manning.

Our Seraphic Colleges

Educational work may unquestionably be styled missionary work. This is doubly true where the labor is spent on boys and young men who as priests and religious will one day devote their energies, and their toils, and even their lives, to the welfare of their fellow-men.

In centuries past the order of St. Francis has ever had its greater and smaller centers of learning. Among these institutions were the renowned religious schools of Oxford, Paris, and Cologne, and the Apostolic colleges of missionary countries. The purpose of these schools was to equip young religious for their respective fields of labor. Also at the present day every province of the Franciscan order has, besides the special courses of philosophy and theology, so-called Seraphic schools or colleges, in which aspirants to the order receive their first classical education and are imbued with a religious spirit.

St. Joseph's Seraphic College is one of the seven institutions of this kind in the United States. About a hundred miles east of St. Louis, in the village of Teutopolis, Illinois, this college opened its modest apartments just fifty years ago, to receive its first twenty students. What St. Joseph's College has accomplished since those days of small beginnings and heroic sacrifices, may be viewed with uncommon satisfaction. Not only did its buildings grow in size, not only did the number of students continually increase, but a great many students, who during this half century have gone forth from its portals, have reflected the greatest credit on their "alma mater."

Until the year 1898 St. Joseph's College was open also to boys aspiring to the secular priesthood, or seeking a commercial course; but since that time it admits only students whose express intention it is to become mem-

bers of the Franciscan province of the Sacred Heart of Jesus.

On an average the annual attendance at the college amounts to about 120 boys. The students are assigned to five graded Latin classes. In order to gain admission to the first Latin class, the aspirant is expected to have finished the eighth grade of a parochial school. Those students who successfully complete the five years' course at the college, are admitted to the novitiate of the order, and receive the garb of St. Francis. After a year of probation the young clerics continue their studies in various monasteries of the province.

During that period of time in which St. Joseph's College has been exclusively a school for aspirants to the order, it has given to the Sacred Heart province no less than seventy priests, and almost as many clerics, who are still pursuing their higher studies.

In 1896 the Sacred Heart province opened a second Seraphic college on the Pacific Coast. This school is dedicated to the great miracle-worker of Padua and is located in the city of Santa Barbara, far-famed for its old Franciscan Mission. St. Anthony's College beyond the Rockies is working on the same plan as St. Joseph's College in the Middle States, and it is producing similar results. Sixteen Franciscan priests and a greater number of clerics have thus far been its first-fruits. The number of students already averages sixty a year.

As our kind Tertiaries, and other admirers of the works of St. Francis, will be interested to hear from these Seraphic nurseries, the *Franciscan Herald* purposes to bring monthly reports from both St. Joseph's and St. Anthony's College.

Fr. Roger Middendorf, O. F. M.

"When the fight begins with himself, a man's worth something."—Browning.

A Son's Retort

Would to God that freethinkers would keep their pernicious principles to themselves and not broach them at every occasion,—least of all to their children! At such times they are not always met as was a certain Mr. D., who found his match in his son Oscar. Oscar arose rather early one Sunday morning to attend holy Mass. His infidel father heard him preparing to leave and asked: "Where are you bound for so early in the day?" "I am going to holy Mass, father!" "Oh nonsense, boy! What good will it do you to go to Mass? Hunt up your companions and enjoy yourself. After a week of mental labor at school you must have some recreation." "Well, but our professor insists we ought to observe the commandments of God and the Church." "What's that? Your professor speaks to you about God and the Church? I shall have to forbid him to teach you such foolishness." To this Oscar calmly but firmly replied: "Father, would you forbid him also to teach me to honor my father and mother?" The wretched parent stood abashed at this unexpected rejoinder, and finding no answer, he embraced his noble son and permitted him to go to Church unmolested.

Indeed, what sort of children would they be who would no longer regard the fourth commandment? Freethinkers should bear in mind that, in throwing religion overboard, they are removing the only effective restraint to human passions and are giving them the fullest license.

"Small things are best;
Grief and unrest

To rank and wealth are given;
But little things
On little wings

Bear little souls to Heaven."

—Father Faber.

Obituary

Of your charity pray for the repose of the souls of the following Tertiaries: Mary Harranty, Sister Mary, Oct. 21; Thomas Sullivan, Brother Alphonse, Nov. 10;

Frances Schymanski, Sister Anne, Nov. 16.

Catherine L. Galligan, a novice, Nov. 15.

J. P. Georgen, Magdalena Laukwitz, Gertrude Junklau, Cunegunda Beierwalter.

R. I. P.

Monthly patron: St. Hyacintha, Virgin of the Third Order.

Aspiration: My Jesus, mercy! 100 days Indulgence.

"Live as you would wish to die, because as you die so will you be for all eternity. Precisely that character which you have woven for yourself through life by the voluntary acts of free will, be it for good or for evil, that will be your eternal state before God. As the tree falls so will it lie. Make one mistake and that mistake is made forever."—Cardinal Manning.

"Only serve Jesus out of love, and while your eyes are yet unclosed, before the whiteness of death is yet settled upon your face, or those around you are sure that that gentle breathing was indeed your last, what an unspeakable surprise will you have had at the judgment seat of your dearest Love."—Father Faber.

"There is only one person in the world to whom we may be severe. There is one who deserves it, and on whom we may vent all our severity, and that person is our own self."—Cardinal Manning.

"Let no one conscious of ancient sins despair of divine rewards. The Lord knows how to change His sentence if you know how to amend your faults."—St. Ambrose.

Franciscan Calendar

January, 1913

Dedicated to the
Holy Name

Days		FEASTS AND PATRONS
1	W.	New Year—Circumcision of Christ, Day of Obligation. —(G. A., P. I.) Gospel: The Circumcision of our Lord. Luke ii, 21.
2	Th.	St. Macarius, Ab.—St. Fulgentius, Bp.
3	F.	First Friday.—St. Genevieve, V. M.
4	S.	St. Titus, Bp. C.—St. Gregory.
5	S.	Sunday after Circumcision. —St. Simeon Styl. Gospel: The Return from Egypt. Matt. ii, 19-23.
6	M.	Epiphany.—The Three Kings. (G. A., P. I.) Gospel: Adoration of the Magi. Matt. ii, 1-12.
7	T.	St. Lucian, M.
8	W.	St. Severin, C., Patron of Austria and Bavaria.
9	Th.	SS. Julian and Pasilissa, MM.
10	F.	Bl. Giles, O. F. M., C.—St. William, C.
11	S.	St. Hyginus, P. M.—St. Theodosius, C.
12	S.	1st Sunday after Epiphany. —St. Arcadius, M. Gospel: Jesus found among the Doctors. Luke ii, 42-52.
13	M.	St. Leontius, Bp. C.—St. Veronica of Milan, V.
14	T.	Feast of the Holy Name.—Bl. Bernard, C. (P. I.)
15	W.	St. Paul the first Hermit.
16	Th.	SS. Berard and Companions, O. F. M., MM. (P. I.)
17	F.	Feast of the Mysteries of the Way of the Cross.—St. Antony, Ab. C. (G. A., P. I.)
18	S.	St. Peter's Chair at Rome.—St. Prisca, V. M.
19	S.	Septuagesima Sunday. —St. Canute, K. M. Gospel: The laborers in the vineyard. Matt. xx, 1-16.
20	M.	SS. Fabian and Sebastian, MM.
21	T.	Prayer of our Lord in the Garden.—St. Agnes, V. M.
22	W.	SS. Vincent and Anastasius, MM.
23	Th.	Espousals of the B. V. M.—St. Emerentiana, V. M.
24	F.	St. Timothy, Bp. M.
25	S.	Conversion of St. Paul the Apostle.
26	S.	Sexagesima Sunday. —St. Polycarp, Bp. M. Gospel: The parable of the seed. Luke viii, 4-15.
27	M.	St. John Chrysostom, Bp. D.
28	T.	Passion of our Lord.—Bl. Matthew of Agrigento, O. F. M., C.
29	W.	St. Francis de Sales, Bp. D., Patron of the Catholic Press.
30	Th.	St. Hyacintha of Mariscotti, 3d Order V. (G. A., P. I.)
31	F.	Bl. Louisa Albertoni, 3d Order. W. (P. I.)

Abbreviations.—St.—Saint; Bl.—Blessed; M.—Martyr; C.—Confessor; P.—Pope; Bp.—Bishop; D.—Doctor; Ab.—Abbot; K.—King; V.—Virgin; W.—Widow; O. F. M.—Order of Friars Minor; G. A.—General Absolution; P. I.—Plenary Indulgence.

Tertiaries may gain a Plenary Indulgence: 1st, every Tuesday after confession, communion and visit to a church where the secular Third Order is established; 2d, once during the month on any suitable day, usual conditions; 3d, on day of monthly meeting for those who attend, usual conditions.



ST. PETER BAPTIST, MARTYR OF JAPAN

Franciscan Herald

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Saint Francis

(For the Franciscan Herald)

Herald of the King thou art,—
Herald of the Christ,—
Francis of the lowly heart,—
Thou who sacrificed
Home, and human love, and all
Which thine own might be;—
Laid aside to heed the call
Of Sweet Poverty.

Herald of the King thou art,—
Francis,—Seraph-Saint;
Unto us thy strength impart,
That we grow not faint
In the life and work we know
As our own, by choice;
May the King to each one show
His Face, that he rejoice.

—Amadeus, O. S. F.

St. Peter Baptist and His Companions, First Martyrs of Japan

February 5th

IN 1582, Hidejoshi, also known as Taicosama, succeeded by intrigue and violence, in making himself ruler of the empire of Japan. Ten years later, when he felt himself firmly established in power, he planned to

failing in its purpose, the governor sent a second one, headed by Fr. Peter Baptist, O. F. M., a man highly esteemed for his learning, prudence, and sanctity, who was at that time living in the convent at Manilla.



conquer Korea and the Philippine Islands. Wishing to preserve these islands to the crown of Spain, the governor, Gomez Perez de las Marinas, sent an embassy to Hidejoshi to make a treaty of peace. This embassy

Fr. Peter Baptist, accompanied by three of his brethren, arrived in Japan towards the end of June 1583. His wisdom and prudence, and the manifest holiness of his life so impressed Hidejoshi, that he was induced to give

up his hostile intentions and to make a treaty of peace with the Spaniards. He even invited the Saint and his brethren to remain in the country, granting them permission to preach the Gospel throughout the empire. Full of zeal for the spread of our holy religion, the Friars gladly accepted the invitation, and began to labor with the greatest enthusiasm to dispel the darkness of paganism and to make known the name of Christ. Their labors, blessed by God, were crowned with great success. Thousands were regenerated by the waters of baptism, and gave proof of the sincerity of their conversion by the most fervent practice of all Christian virtues. Schools, hospitals, homes for the poor and orphans were erected, and could not but excite the admiration of the pagans and aid in spreading and confirming the kingdom of Christ.

But now God, in the inscrutable designs of his Providence, allowed a storm of persecution to pass over the church of Japan. The evident good will of the emperor towards the missionaries, the constant growth and increasing influence of the Christian religion, aroused the anger of the pagan priests. They tried to convince the emperor that the missionaries were secretly planning to undermine his throne and to deliver the country over to the Spaniards. Hidejoshi at first refused to listen to their accusations, but finally believed them, and his former good will now gave way to feelings of hatred and revenge. He ordered all the missionaries to be arrested and put to death. With fierce delight the pagans, in December, 1596, attacked the convents of the Fathers, and led their inmates to prison. The noble band of confessors of the faith consisted of the Fathers Peter Baptist, Martin Aguire, Francis Blanco, Philip of Jesus; the cleric, Francis de Parilha; the lay-brother, Gonsalvo Garcia; and seventeen Tertiaries, who served in the missions

as catechists, teachers, sacristans, and nurses. Among these Tertiaries, three were mere boys: Thomas Cosaqui, aged fifteen; Anthony Nangasachi, aged thirteen; and Louis Ibarchi, aged eleven. They had devoted themselves to the service of God under the direction of the Fathers, and were employed in serving at Mass, teaching Christian doctrine to little children, and other works suited to their age. They eagerly begged to be arrested with the Fathers, and displayed, to the very last, a joyous courage and constancy that aroused the admiration of the pagans themselves. To the twenty-three children of St. Francis were associated three members of the Society of Jesus.

On January 3, 1597, the servants of God were led forth from their prison to the public square of Miako, where the sentence of death was pronounced upon them. Thereupon they were placed upon a cart, carried through the city, and exposed to the ridicule and the revilings of the mob. On the following day began the journey to Nangasaki, where they were to receive the crown of martyrdom. The sad and painful journey, which lasted four weeks, was itself a martyrdom, on account of the cruelty of the guards, the fanatic fury of the inhabitants of the towns through which they passed, and the sufferings of cold and hunger, and privations of all kinds.

Nangasaki was reached on the morning of February 5th. The confessors of Christ were at once led to a hill outside the city, where they were to consummate their sacrifice. The crosses on which they were to die had already been erected. As soon as Fr. Peter Baptist and his companions beheld the crosses, they intoned the "Benedictus." Reaching the summit of their Calvary, each of the martyrs ran to embrace his cross and press it lovingly to his heart. Little Louis, not being able at once to find his cross asked a pagan official to point it out to

him. When this was done, the little martyr ran up to it, embraced it and held it fast until the executioner came to bind him to it. Fr. Martin Aguire addressed a few words of encouragement and consolation to his companions, and when he ceased speaking, the executioners proceeded to fasten the confessors to their crosses. With a loud voice all sang hymns of joy and gave thanks to the Lord for the grace of imitating our divine Savior in his death, until the executions, passing from one to the other, pierce each one's breast with two lances.

Scarcely had the martyrs breathed forth their souls, when God began to glorify them by wonderful signs and miracles. For this reason, they were beatified by Pope Urban VIII. in 1627, and solemnly canonized by Pope Pius IX. on June 8, 1862.

Reflection

The saints whose martyrdom we have considered gave thanks to God for the grace of dying on the cross after the manner of our Redeemer. They looked upon such a death as a reward for their labors. "O blessed moment," exclaimed Fr. Martin Aguire before he was fastened to the cross, "when we shall die for Christ on this glorious trophy of our redemption! What have we done to deserve so precious a favor from Heaven?" And in truth, these martyrs were right. To a Christian, death on the cross is a singular privilege. For, though once a sign of infamy and the instrument of death for criminals, the cross has become, through the death of our Savior, an emblem of honor and distinction,—an object of veneration to all true Christians. It is the instrument with which the Son of God has overcome our greatest enemy and restored to us the love and favor of our heavenly Father. We were slaves of sin; we are now the free children of the eternal King, and we have become free through Christ's victory on the cross. The cross, therefore, is a sign of victory, of true free-

dom, of honor. For this reason the Church has placed the cross on the very summit of her spires, over the portals of her places of worship, in the most honored place on her altars. For this reason all the sacraments, all her sacred rites and blessings are administered with the sign of the cross. For this reason Christian rulers adorn their crowns and scepters with this sacred sign, and devout men and women glory in wearing it on their breasts.

We should, therefore, as true children of the Church always show great love and veneration for the sign of our redemption, frequently kneel before it to profess our love and gratitude towards our Redeemer, give it a place of honor in our homes, where it will be the religious center of family life,—a refuge, a consoler, and an eloquent monitor of the members of the family in the various circumstances of life. We should, moreover, often make the sign of the cross, not only before and after prayers, but also before and after important labors, and especially in time of danger of body or soul.

Finally, the cross teaches us that if we wish to please God, we must strive to bear the sufferings, the crosses of this life with patience and fortitude. In this way only can we become united with our Savior; for he tells us: "Whosoever doth not carry his cross and come after me, cannot be my disciple." (Luc. XIV. 27). He entered into his glory through sufferings and the cross, and so must we, his children. Happy he that perseveres under the cross until the end.

Prayer

O Lord Jesus Christ, who through Thy painful death hast sanctified the first fruits of the faith among the peoples of Japan in the blood of the holy martyrs Peter Baptist and his companions, vouchsafe, we beseech Thee, that we who celebrate their feast, may be encouraged by their example. Who livest and reignest, world without end. Amen.



Leaves of Laurel

OR

Glories of the Third Order of St. Francis

(For the Franciscan Herald, from the German of P. Camillus Broell, O. M. Cap.)

"Remember the days of old, think upon every generation; ask thy father and he will declare to thee: thy elders and they will tell thee.—Deut. XXXII., 7.

Foreword

By the Translator

Under the above caption, we shall give our readers from month to month a complete and interesting history of the Third Order. The original of this history saw the light but little over a year ago, and this is its first appearance in an English dress. Whilst the author lays no claim to scholarship, he has nevertheless been ever guided by the canons of conscientious historical writing. His purpose has been to portray the history of the Order in such a manner that it may also serve as a subject for spiritual reading. Those who ought to know, claim that it is the first attempt along the lines pursued, and, therefore, unique in its class.

E. L., O. F. M.

1. The Inner Life of St. Francis

"God is wonderful in His Saints, the God of Israel is He who will give power and strength to His people."—Psalm LXVI. 36.

Unto the Lord for victory bestowed, the Royal Prophet renders thanks. His canticle of thanksgiving he concludes with the enraptured exclamation, "God is wonderful in his Saints!" Wonderful God proved himself in the guidance of Israel's chosen people. To them, in battle with their various foes, He gave the strength and power to cope successfully.

By far more wonderful God shows Himself in the guidance of a people who are His especially. They are the saints. Who does not marvel at penitential rigors, so many and so manifold, as practised by the hermits. Who does not feel himself drawn might-

ily by the example of the innocent and clean of heart. Who is not edified by the zeal of apostolic men. Who is not filled with admiration for the constancy unbroken of the martyrs. How beautifully is here fulfilled the word of Holy Writ: "**There are diversities of operations, but the same God, who worketh all in all.**"¹ Thus He proves Himself so wonderful in all His Saints. There is, however, scarcely any Saint in whom divine guidance is manifested in more brilliant light than in St. Francis of Assisi. Of this a glance upon his life and virtues will afford abundant proof.

But stay! Who then are we that we make bold to picture forth the virtues of our Seraphic Father. Far be from us the thought. A labor fraught with

¹I. Cor. XII., 6.

so much difficulty we leave to pen more duly sanctioned, to none other than that of St. Bonaventure.

At the earnest wish of his Brethren and of the General Chapter of Narbonne in the year 1260, Bonaventure took upon himself to write the life of the Seraphic Father. It was whilst thus engaged that he received the famous visit of St. Thomas Aquinas, who, informed about his occupation exclaimed: "Disturb him not. Let us suffer one saint to labor for another saint."

This biography enjoyed so great esteem that to it others were sacrificed. In the General Chapter of Pisa in the year 1263, it was decreed that the life of St. Francis composed by Thomas Celano and that of the "Three Companions" should be destroyed, and in future only that of St. Bonaventure should be utilized. To later centuries it was reserved to rescue the older biographies from oblivion.

Let us then contemplate the imposing picture of our Holy Father's saintly life as portrayed for us by one of his most worthy sons, St. Bonaventure.

"The grace of God our Savior hath appeared¹ in these latter days to all the truly humble and to the friends of holy poverty in the person of His servant Francis; to those, namely, who adore God's mercy which hath been poured forth superabundantly upon him; to those who, taught by his example, entirely deny **ungodliness and worldly desires**², conform their lives to Christ, and unwearingly thirst after the blessed hope. For on him, since he was **truly poor** and was despised, hath the Divine Majesty deigned to **look**³ with great and condescending goodness; He hath not only raised up the Poor Man from the dust of worldly occupation, but hath also made him a confessor, a leader, and a herald of evangelical perfection, and placed him as a light before the eyes of

all the faithful, so that Francis **giving testimony of the light**⁴ hath prepared unto the Lord the way of light and peace in the hearts of all the faithful. Shining in the radiant splendor of his life and of his wisdom, Francis, as the **morning star in the midst of a cloud**,⁵ hath led to the light by his lustrous example those who **sat in darkness and in the shadow of death**.⁶ As the **rainbow giveth light in the bright clouds**,⁷ so did he bear on his person the sign of the divine covenant; he **announced to men peace**⁸ and salvation; he himself was an angel of true peace. By virtue of his resemblance to the Precursor he was appointed by God to **prepare** as it were **a way in the wilderness**⁹ for the sublimest poverty and by word and example to preach penance. Francis **came in the spirit and power of Elias**;¹⁰ the gift of divine grace inspired and prepared him, but then he grew in the merit of unconquered virtue; he became filled with the spirit of the prophets, ordained to the service of the angels, thoroughly permeated with seraphic ardor, and, like the prophet, was exalted on **fiery chariot**,¹¹ as we clearly see from his career. And thus it is that he appears also to us in the revelations of St. John, the apostle and evangelist, not inappropriately represented under the figure of an angel who ascends in the East and bears the sign of the living God. For during the opening of the sixth seal, St. John tells us in the Apocalypse: **I saw another angel ascending from the rising of the sun having the sign of the living God**.¹²

"That this messenger of God was Francis, the servant of God, the beloved of Christ, the worthy object of our imitation, and the wonder of the world, we may see with certainty, if we keep our eyes fixed on the extraordinary eminence of his sanctity. For though he lived amongst men, he imitated the purity of the angels, and in consequence became a model even for perfect followers of Christ. To this

¹Tit. II., 11. ²Tit. II., 12. ³Cfr. Is. LXVI., 2.
⁴Eccli. I., 8. ⁸Cfr. Rom. X., 15. ⁹Cfr. Mark I., 3.

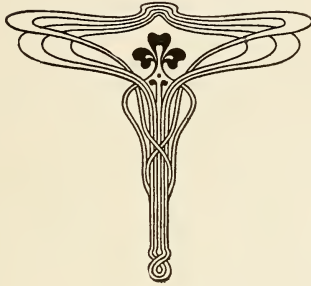
⁴John I., 7. ⁵Eccli. I., 6. ⁶Luke I., 79.
¹⁰Luke I., 17. ¹¹IV, Kings II., 11. ¹²Apoc. VII., 2.

pious belief we attain not only in consequence of his vocation to call to weeping and to mourning, to invite to penance, to mark the sign of salvation on the foreheads of the men that sigh and mourn¹, but also because he gave unshaken testimony to the truth and thus emphasized the seal of resemblance to the Living God, to Christ Crucified, which was impressed

upon his body, not by nature nor by art, but rather by the marvelous power of the Spirit of God."

In the Seraphic Father were fulfilled the words: "Whom He foreknew, He also predestinated to be made conformable to the image of His Son."² Let us also strive to become like unto the Divine Master.

¹Is. XXII., 12; Ezech. IX., 4; XXVIII., 12. ²Rom. VIII., 29.



Cheerfulness of St. Francis

NO ministry which human love can render is so angel-like as that of him who gives cheer," says a writer of to-day.

Do not these words immediately call up before the minds of all Tertiaries the figure of St. Francis? Cheerfulness was the very atmosphere of his life. Disappointment, failure, the scorn of men, sickness and suffering alike failed to cast any shadow over the bright sunshine of his spirit.

Again and again he stands before us as the "gay and gracious man" with "a face always radiant with the light of an inner joy." Watch him pacing along the dusty Italian highway, weary, footsore, often faint and ill. His clothes are worn, his feet bare, his face furrowed and pale. But listen! So full of joy is his heart that he must give it vent in hymns of praise. He is seized by robbers, beaten, and thrown into a ditch. But, nothing disturbed, he again pursues his way, singing as before! See him in his native city, hunted, stoned, insulted, a "very outcast of the people" as was his Divine Master before him. Still he is bright, thankful, cheerful, with praise on his lips and joy in his heart. Let us follow him in imagination to the Holy Land, where Almighty God has called him to preach to the Sultan. The Crusaders are discouraged and despairing. Six thousand Christians have fallen by the Saracen sword. But St. Francis never loses heart. He finds food for cheer in the sight of two lambs. "Be of good cheer," he cries; "see, it is the accomplishment of the Gospel words, 'Behold I send you as sheep in the midst of wolves.'" And he gains his heart's desire, and carries God's truth to the Sultan. Another scene comes before our eyes. It is the time of one of the great gatherings of the Friars. Up from the valleys, down from the hill-sides, and from the shining sea coast, are flocking streams of

brown-robed, barefooted men, to meet him who was their Father and guide. Many things does he teach them, but so anxious is he to impress on these his followers the duty of cheerfulness, that he has these words posted up in large letters: "Let the brethren avoid ever appearing sombre, sad, or clouded, but let them be always joyful in the Lord." And nobly did they practice his teaching. But perhaps the beauty of his joyous spirit shone forth at its brightest in the closing days of his wondrous life.

Worn out with incessant toil, broken down by sickness, and with blindness creeping on, we might well expect to find him overwhelmed with sadness and depression. But no! To quote the words of a Protestant writer of to-day, "St. Francis lay down in his narrow cell at the Portiuncula to suffer the Divine Will, with the same, ready, cheery obedience with which he had heretofore hastened to perform it; a vivid picture of the triumph of spiritual joy over every earthly hindrance." Truly would he have said, "Blessed is the hour when the sun goes down, and it grows dark, for then we see the glory of Heaven's stars." In his keenest sufferings he has no words, save of thankfulness and cheer.

His brethren shrink away, overwhelmed with sorrow at the sight of his pain, but St. Francis' heart fails him never.

And as his beautiful soul is about to pass away from earth, what are the last words in which he tried to join? "Bring my soul out of prison, that I may praise Thy Name." Fitting close to so joyous a life. And yet St. Francis was no visionary dreamer, rapt in his own thoughts, and indifferent to the sorrows and sins of his fellows.

Nay! He was full of wondrous sympathy and compassion for the sufferings of others; his very eyes were

dimmed by the many tears he shed over others' sins. But in the words of the poet, though

"He heeded no less the wailing,
Yet he heard thro' it angels singing."

And this spirit of happy cheerfulness yet lives in the hearts of his followers. During the last six centuries the Franciscans have been at work, carrying brightness alike into the sordid lives of the peasants and the studious life of the college. Even the Protestants of our own land have paid an unconscious tribut to the happy Franciscan spirit, for when they wish to paint caricatures of jolly, fat friars, we notice that they generally dress them in Franciscan habits! And to us, Tertiaries of St. Francis, is still granted the glorious privilege of showing forth his bright, cheery spirit in the world.

"Cheerfulness," says one, "is a perpetual benediction," and we, followers of St. Francis, may carry the sunshine of this benediction alike into the workshop, the busy school, the sick-room, the beautiful home of the rich and to the simple fireside of the poor.

If we cannot follow our holy father's footsteps as closely as the First and Second Orders of his children, yet we may, like him, share in the ministry of cheer. Cheerful looks, and cheerful words! Who can tell their power? As one truly says:

"Burdens are light when we can sing under them,

"Battles are easily won when the heart is glad."

A cheerful man can put new strength into sad and weary hearts.

There is a beautiful legend, which tells how, long ago, in a forest, some moss began to grow. It spread out in sunshine till it formed a soft, rich carpet of green. One day, our Lord passed through the forest with feet torn and bleeding from the rough wilderness whence He had come. As His bruised and weary feet trod over the moss, they were soothed and rested

by its gentle softness, and Jesus, from His loving heart uttered words which made the moss holy for all time. "Thou shalt be blessed for ever, o'er every plant that grows." And forthwith from the bosom of the moss there sprang the beautiful "moss rose."

It is but a legend, but from its tender beauty we may learn that if we can only make life's road a little easier to some bruised and weary feet, we, too, may hope to gain the benediction of the Master.

Evermore is our Lord passing us in the persons of His poor, His sick, His sorrowful ones.

And let the Tertiaries of St. Francis look up to their holy father, and plead with him to obtain for them more and more of his own cheerfulness and brightness, that so the beautiful rose of love may blossom in their lives, and that many now outside the Church may learn from them the true secret of joy.

—A Tertiary of St. Francis.

"Often when men have sinned they allow their souls to be darkened and disturbed by a badly-regulated kind of sorrow. They complain and cry out, 'Woe is me,' 'It would be better if I didn't exist!' 'Oh, why was I born?' 'Oh, if I could only die!' and other foolish exclamations, by which they often offend God more than by the sins they are lamenting. He, therefore, who desires to have true and genuine contrition, should take care to cultivate in his soul humility, hatred of sin, and firm confidence in God. For this reason the loving spirit of Eternal Wisdom says: 'Son, in thy sickness neglect not thyself; but pray to the Lord, and He will heal thee.' For, in good truth, what could be more silly than, because you have lost an eye, to pluck out the other?"—Bl. Henry Suso.

"In a vast majority of instances, melancholy is only the result of pride."
—St. Theresa.



Gleanings From Our Mission Fields

(By Fr. Tiburtius Wand, O. F. M., Missionary among the Papagos.)

MOST of the Indians enumerated in the official census of the United States are to be found in the state of Arizona. They form about one eighth of the 205,000 inhabitants of the state. In the

Moquis in the north, while the Fathers of the Province of the Sacred Heart have missions among the Indians of the south. Little has been done thus far for the Apaches and several smaller tribes, partly for want of



Fr. Bonaventure Camping in the Desert

northeastern part, we find the large Navajo and Hopi Reservations, which extend into New Mexico; in the central part, the Apache and San Carlos Reservations; in the southwest are found the Pima and Papago Indians. The Franciscan Fathers of the Province of St. John the Baptist are laboring among the Navajos and

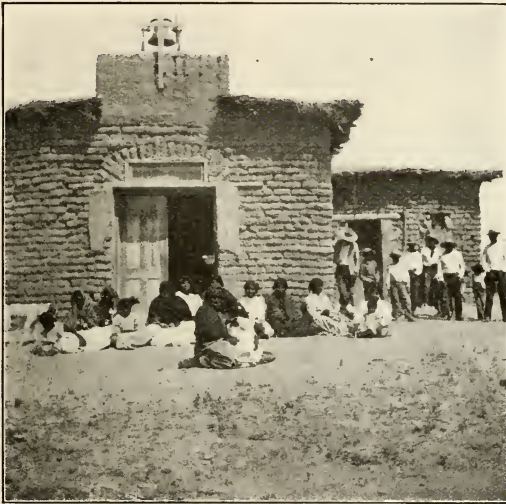
missionaries, partly on account of the great difficulties, as these tribes have always shown themselves hostile to any missionary efforts.

Southwestern Arizona is an old heritage of the Franciscans. They entered this field of labor in the eighteenth century after the Jesuits had retired and had been expelled from the

Spanish possessions. The best known of the Franciscans who labored here for the conversion of the tribes is Fr. Ca'cez. He traversed the country of the Pimas and Papagos several times, and after laboring hard to establish missions among them, was murdered by the Yumas in 1781.

The seed which these heroic men planted with the greatest difficulty was not lost, though it did not bring forth fruit, on account of the unfavorable

1800 baptisms, thus converting about one-half of the tribe. Churches of adobe have been erected in the various villages, and the missions are in a flourishing condition. This success is due in a great degree to the influence of St. John's school, in charge of the Sisters of St. Joseph, in which about 220 children receive a good Christian education. There is another Catholic day-school at St. Anna, the largest of the missions, in which the children of



Blackwater Mission after Mass

circumstances of the times. When, among the Pimas about thirteen years ago, they met with comparatively less difficulty, than was found among the tribes of the north. If missionaries had come sooner, the entire tribe would now, perhaps, be Catholic; but the Presbyterians opened missions there ten years before the arrival of the Fathers and Succeeded in gaining a large number of the Pimas for their sect. After laboring for twelve years, we have been able to record from 1700-

the village are instructed in the rudiments by an able Indian teacher, a graduate of St. John's school. It is only through these schools that we are enabled to keep a hold on the younger generation. Such children as attend the government schools generally return minus their faith and with little inclination to work. The boys often come to school on their small, half-tamed ponies. Many make rapid progress in their studies, learning to read and write with ease, though they had

*He is the Franciscan again
book of his name is very clear*

not spoken a word of English before.

The Papagos had no missionaries among them until last year, when the persistent efforts of the Presbyterians to gain a foothold in the tribe made it evident that something had to be done to save these Indians to the Church. At the request of the ecclesiastical superiors, the Province of the Sacred Heart accepted this new field of labor, which extends from the Southern Pacific R. R. to the boundary of Mexico. What difficulties confront the missionary in administering to the Indians of this region, will be understood only by one who has first-hand knowledge of the condition of the region.

One of the greatest difficulties is the lack of good drinking water, and of feed for horses; for the missionary must make his long trips by wagon. Scarcely any of the villages has a well. The Indians collect the rain water in large ponds, and this water serves for drinking purposes for man and beast. As the water is, naturally, unwholesome, the Fathers are obliged to take a supply of water with them on their journeys; and since they must sometimes travel for days before they reach the nearest mission, where, in all probability, good water cannot be had, they must be very economical with their supply. It often happens that they do not wash for four or five days; they use very little water to quench their thirst and as little as possible at Mass, lest the supply give out before they reach a mission at which there is a well. The first thing the missionaries will have to do, is to have wells dug at the principal missions. The beginning was made at one place; but though a bore was driven to a depth of 110 feet, no water was found. Then, we shall have to erect storehouses for provisions and feed. Otherwise we shall be hindered in our work by the constant worry about these necessities. There are one or two stores in the desert; but they, as

may easily be understood, charge enormous prices. Besides, wood and other building material must be obtained from a great distance, and that is very expensive. The nearest mission is forty miles from Mission San Xavier, our headquarters, near Tucson; others are distant from one hundred to two hundred miles. Add to all this that the Papagos are a nomadic people, and it will be easy to understand that it will require much labor, great sacrifices combined with many disappointments, before affairs can be brought to a state, where lasting fruits can be realized and maintained. But this does not discourage us. Our Divine Savior, who gave his disciples the command to preach the Gospel to all nations, will give us the strength to fulfill his command amidst the greatest difficulties. The spiritual welfare of several thousand Indians is at stake, truly a thought that will make all sacrifices appear small.

Heeding the invitation of the *Franciscan Herald*, that purposes to arouse interest in the Franciscan missions, we shall not fail to inform its readers of our experiences, successes, and failures, hoping that they will assist us by their prayers and alms in spreading the kingdom of God among the Indians committed to our charge.

“In the measure in which we love God, in that measure we shall have more heartfelt love to all that are about us. A father will be a better father, and a mother a better mother; son and daughter will be better children; they will love each other more, and friends will love one another more, in the measure in which they love God more.”—Cardinal Manning.

“Love consists much more in deeds than in words. God is a skillful money-changer; bad money does not pass current with Him, and in His eyes our words have only the value of our actions.”—St. Ignatius.

Christmas Among Our Indians

Among the Menonimees

CHRISTMAS is one of the few feasts that appeal to the heart of the Indians; and as the mystery it commemorates is one that lends itself aptly to decorative effect, for which the Indian possesses an unusual, natural talent, it is in no wise surprising that for simple beauty of ornament the celebration of this feast in some far-away Indian chapel oftentimes surpasses that of many a city church with its tinsel splendor and tawdry display of electric lights. Such at least was the impression I got at St. Joseph's Church, South Branch Indian Settlement, some sixteen miles north of Keshena, Wisconsin, where I spent my Christmas in the "late lamented" year 1912.

A few days before Christmas eight inches of snow had silently arrayed all nature in holiday attire, and no rude gust of wind had yet disturbed its stately pose. The effect on the landscape and especially on the green pine forests baffles description. The night before Christmas was mild and uncommonly bright, and the Indians from far and near flocked to the midnight Mass which we have the privilege of celebrating in this diocese. But not only Indians came: many whites never miss an opportunity of attending the midnight Mass at South Branch, some coming a distance of ten miles. And well was their devotion repaid by the childlike simplicity of what they saw and heard. What a splendid sight greeted their eyes when they entered the church! Not only the crib, but the entire interior of the church was gorgeously arrayed in evergreens; everywhere one beheld trees, wreaths, festoons and flowers; and against this background hundreds of blessed candles tastefully arranged sparkled and sputtered, adding life and brilliance to the scene.

I preached on the love of the Incarnate Word in English, German and Menonimee. This was the first time I addressed them in their own language, and many of the elder members of the tribe rejoiced exceedingly to hear their new priest "Kanosit"—the "Tall One"—speak to them in their native tongue. Mass over, they all advanced in single file to the crib to pay homage to their Infant Savior, each offering a few pence from their meagre purses in token of their childlike devotion. Nor did they forget their God in the Holy Eucharist; no less than fifty returned hungry in the morning to receive Holy Communion in the eight o'clock Mass. The High Mass and sermon at ten o'clock was also well attended.

At the close of the afternoon service all the Indians, large and small, repaired to the little hall adjoining the church, where I had prepared a Christmas festival to gladden their simple hearts. This consisted of a general distributing of nuts, candies, toys and trinkets, which, however, to humor their natural inclination, and to their infinite merriment they were obliged, or rather permitted, to fish from an artificial pond behind a screen. Amid such innocent amusement, the general happiness that prevailed, and the spiritual consolations of the feast, we felt not the fatigues of the long day; and all returned to their homes satisfied that our childlike celebration had pleased the Infant Savior, and that we ourselves were the richer for it in heavenly graces and temporal blessings.

FR. NICHOLAS CHRISTOFFEL, O. F. M.

Among the Pimas

We take special pleasure in reproducing the following two letters that were placed at our disposal through the

kindness of the Very Rev. Fr. Provincial. They were written by Pima Indian girls, aged 14 years, graduates from St. John's school, Gila Crossing, Arizona. This boarding-school founded by Fr. Justin, O. F. M., in order to gain a foothold among the large Pima tribe, numbers at present about 230 pupils. It is a heavy burden placed on the shoulders of the missionaries, still it is considered the only means of exercising an effective and lasting influence on the minds and hearts of the Indians. To preserve as nearly as possible their original form and their childlike simplicity, we refrain from revising the letters, making only the most necessary corrections. (The Editor.)

St. John's Mission:

Gila Crossing, Arizona.

Dear Father:—

You have been so kind to us, and visited us many times. So I will write you this little letter to tell you something about our Christmas. On Christmas the altar was decorated very fine. There were three Fathers here, so that we could have Solemn High Mass. The Fathers were, Rev. Fr. Justin, Fr. Tiburtius and Fr. Gerard. The first Solemn High Mass we had on Christmas was at 5 o'clock, and in this first Mass ten children made their First Holy Communion; also nearly all of the people that were in the church received Holy Communion. There were about 340 Holy Communions. We also sang a new High Mass on that day. Right after Mass we all visited the crib before we left the church. The second Mass we had was at 8:30, and the last Mass was at ten o'clock. Right after this Mass we also had Benediction, so there were no services in the afternoon, for the people here going to have their common meal, what they call their feast, which my friend Annie will write something about. Then the next day, that was Thursday, we also had High Mass at nine o'clock. After Mass we had Christmas tree, and the children

had a little entertainment. After the Christmas tree some children went home. All the people were very glad to go to church and to receive Jesus into their hearts, for it will help them very much. We also feel very glad because you have been so good to us and helped us very much so we have a nice school here. We all thank you very much for your kindness and we hope that you will come pretty soon and see us.

Good-by! I am your child,
MARY BRIDGET GIFF.

St. John's Mission,
Gila Crossing, Arizona.

Dear Rev. Father Provincial:—

I know that you would like to hear something from the Indians here in Gila Crossing Reservation. We spent Christmas day very nicely; everybody enjoyed the day very much and we all wish that Christmas would come every day. I will say something of what these Indians did before Christmas came. A long time before, my father, the chief, collected some money among the Indians; some of them gave one dollar and those who are very poor they only gave seventy-five cents. When he had collected all the money he called all the men to have a meeting and to speak about what they were going to get, because they always have it like this. Whenever such a great feast comes round they always collect some money in order to buy some things to eat. Those people who come from afar can have something to eat also, and this we call our feast. Now I am going to explain how we celebrated Christmas day this year.

When everything was finished in the church we fixed up the tables and prepared the things what they were going to eat. First they gathered all those who came from afar and seated them by the tables. When the benches were full, my father stood in the middle of them and said some prayers. When he had finished praying, then they began the eating. We had meat, bread,

oranges, apples, butter, pie and all kinds of canned fruits. After we had finished our meal, then two men gathered the little boys to have foot races and jump in sacks. They had rope pulling, ten little boys on each side. After that some of the old men, but I don't know how many of them on each side, had rope pulling; some of them jump the rope too. And we had a baseball game too. Everybody had time to laugh. On the second Christmas day we all went to Holy Mass again; High Mass began at nine o'clock. After High Mass then the Benediction of the Blessed Sacrament was given to all the people. A little after when we came out from the church, then the entertainment was given by the school-children in the dining-room. Everybody went in to see them. They gave us very much satisfaction. Some of the girls dressed up very funny and some of the little boys too. One little boy had a pink stocking in his hand, he raised it high so that everybody could see what it was, and two little boys holding each one a shoe in their hands. Many of them had some things which I can't tell, because I didn't see them all. My! but everybody had a good time to laugh at them. When the entertainment was finished, our Rev. Pastor Fr. Justin spoke something to

us about the Christmas tree which stood in the corner of the room. Then the sisters distributed the candies and peanuts in sacks to all the children. After this some of the children went home for a short vacation, only those who do not live very far, and those who live very far, they stayed here in school and they are now having a fine time here. School will start again next Thursday. We all expect that the children will all come back to school to continue their schoolworks again. We had so many children now this year. They came from all different countries, they are all very good children trying to learn their religion well, because they know that they will be here only for a few years, then by and by they will come to a better land. Next Wednesday will be New Years day, and the men are talking about having another feast again, I mean to have a common meal. They are now collecting small sums of money among themselves, so we all expect to have another day of good times.

This is all I have to say. My friend Mary Giff will tell you about the church feast. We all thank you very much that you have been so kind to us Indians.

Good-by!

FROM MISS ANNIE ANTON.

Current Comment

Need of Organizing the Third Order

ORGANIZATION is the watchword of our times. It may be described as the ordinate striving of many for a common end. Organization is to a society what the soul is to the body. It is the vital spark, the principle of life, the moving spirit, the guiding mind, the preserver of energy, the source of growth and action and stability. In this age of stress and strife no association can hope to endure without organization. In an association that is not well organized the individual is made to bear the brunt of the battle, while the great mass are content to rest on their swords. Without organization there can be no unity of aims and interests, no concerted action. Hence the best energies are wasted and the aims of the organization fail of attainment. To gather the scattered forces and to organize them, that is the need of the hour.

Without organization, practical and in keeping with the times, the Third Order must dwindle into insignificance, both in numbers and in power. Indeed, how could a society numbering three million members in all parts of the world, live and prosper and achieve the ends for which it has been instituted, without organization?

If in European countries the Third Order is in a flourishing condition, if there it presents itself as an effective body, a formidable power, a veritable pillar of the Church, the reason is not far to seek. It is owing to the fact that it is well organized. If, on the other hand, the Third Order in this country is a comparatively unknown or, at best, negligible quantity, if here it does so little for the sanctification of its own members and still less for the spiritual regeneration of society at large, if it fails to impress those without as that grand institution

destined, in the opinion of Leo XIII., to save the world—again the reason is not far to seek.

Till local directors have made every effort to promote the Third Order by instilling into people love and esteem for it; till Tertiaries have their regular instructions and monthly meetings and annual visitations; till they are taught to look upon the exercise of corporal and spiritual works of mercy as a duty incumbent on the Order; till an appeal is made to the individual members to make the work and the interests of the Order their own; till this work is confided to prudent and zealous officers to be apportioned to the single members; in short, till the fraternities are reenforced and organized and, if possible, centralized, that is, brought into one system and under one control; till then we need not look for any change in the condition of the Third Order in these parts.

The Third Order in Holland

At a meeting of the directors of the Third Order in Holland the following practical resolutions were adopted among others:— 1. As to the nature of the Third Order, care must be taken to preserve its primitive spirit, in which lies its power of reforming itself and society at large. 2. Persons desiring admission must be at least fourteen years old. An exception is to be made with inmates of public institutions, who must have attained the age of seventeen. 3. If the Third Order is to flourish, the novices must receive a thorough instruction. 4. The canonical visitation shall be held at stated intervals by a representative of the Provincial of the Friars Minor, whose duty it shall be to visit each fraternity and to submit an explicit report to the pro-

vincial chapter. 5. The Third Order shall continue with renewed zeal to exercise works of mercy, especially that of visiting and caring for the sick; the single Tertiaries shall make it a point to assist and promote all charitable institutions and societies of their respective parishes and to take an active part in social activity generally.—In this spirit the Third Order in Holland has long been conducted. This accounts for its popularity. In the year 1911, five thousand new members of both sexes were received into the Order. Spiritual exercises are held annually. A monthly publication in the interest of the Third Order owes its existence to the Tertiaries. The Third Order has also founded two charitable institutions, the one a hospital and the other a house of refuge for homeless children and young people.

May we expect similar results of the Third Order in this country?

A New Life of St. Francis

What the English-speaking world has waited for so long and patiently, a standard work on St. Francis, has come at last. For this latest and valuable contribution to the ever-growing store of Franciscan literature we are indebted to the pen of Fr. Cuthbert, O. S. F. C.

St. Francis seems to be a subject ever old and ever new. It is not surprising that he who during life won all hearts by the charm of his winsome personality, should even after death continue to be a favorite with all classes of men. He deserves in very deed the appellation that forms the title of another biography of the Saint lately published, "Everybody's St. Francis." If, as the saying goes, "all the world loves a lover," then it has reason to love St. Francis, for he was a lover of God and of man, and of all nature. The many lives of St. Francis that have been written, especially in these latter days, are nothing but a

tribute of the love to one of the most lovable characters the world has ever loved.

The trouble with most of these works, however, is that they present a more or less incomplete, if not distorted, image of the Saint inasmuch as the authors have failed to view the Saint's character in all its phases. Thus the poet that essays to write a life of St. Francis, loves to present him to us from a poetic point of view. The historian looks to him for a solution of the many riddles of medieval times. The idealist seeks in him a ratification of his own lofty ideals and empty dreams. The social reformer points to him as to a model of all reformists. The advocate of democracy devoutly dubs him its patron saint. The mystic sees in him the very incarnation of mysticism. The religious finds in him an example for imitation. The Protestant would fain carve for him a niche beside that of Martin Luther. The Rationalist, stripping him of everything supernatural, exalts him as the highest type of humanity, the noblest conquest of Reason.

Thus it happens that lives of St. Francis written by such men as these, are very often incomplete and full of contradictions and anomalies. Far be it from us, however, to discourage in these men the study of St. Francis and of Franciscan literature; the more they study St. Francis the better they will understand him and the nearer they will be drawn to God and to God's Church. We are ready to forgive them much because they have loved much.

Fr. Cuthbert, however, has succeeded where others have failed. He painted for us with a master's hand a life-size and lifelike portrait of the Saint, one that approaches as near as possible to the original. Fr. Cuthbert's life is not new in this sense that it presents phases of the Saint's character or facts in his life, hitherto undiscovered or unknown. What is new

about it, however, is the treatment of the subject, the manner in which he makes use of the material at hand. All through the book one can not but notice his singleness of purpose, namely, to picture the Saint as he was in reality and not as he might exist in the imagination of others. For this the author has our thanks; for by adhering strictly to historical truth, he has brought St. Francis nearer and made him dearer to the hearts of his admirers. Nothing less was expected of a scholar of Fr. Cuthbert's attainments, nothing more could be expected of anyone.

Yet his life is anything but a mere critical study of St. Francis. If that were its only merit, it would still be merit enough. But it is more. It is truth, poetry, piety, prayer, meditation, inspiration, "and the combination," as some one has expressed it, "proves irresistible." Hence it is a book that will be read with pleasure and profit by everybody, also by those that look for something more besides historical accuracy in a life of a saint.

Fr. Cuthbert has done for St. Francis what many an admirer of the Saint has longed to do, if only half so well. He has written a life of the Seraphic Father such as only a loving son of his could write. "It is not likely," says AMERICA, "that anyone will feel inclined to write St. Francis' life again, now that it has been so successfully written by Fr. Cuthbert.

Suffragists and the Bible

In an address to the Woman's Party at the Hotel La Salle, Chicago, Mrs. Laura G. Dixon voiced a vigorous protest against man's monopoly of the Bible. Among other startling, not to say flippant and blasphemous remarks, we read the following: "Man has usurped almost everything in religion as well as everything else. In the Bible that we know, God is represented as a man, Christ as a

man, the apostles as men, and the angels in heaven as men. The Bible commands: 'Women obey your husbands.' (Aye, there's the rub.) Suffragists can not accept the Bible literally as a divine inspiration. The Bible needs revision. It is not up to date."

We have of late grown accustomed to all kinds of silly protests and senseless statements from advocates of the feminist movement, but we were wholly unprepared for anything so nonsensical as Mrs. Dixon's irrational demand for revision of the Bible on the ground that it does not square with her own extravagant notions of woman's rights and position in society. Indeed, so absurd are her utterances that we should not have taken any notice of them were it not for the fact that they were accepted without a word of protest from here enlightened auditory, made up presumably of society women. We have long had a lurking suspicion that the suffragist movement is but an outgrowth of Socialism. Declarations such as Mrs. Dixon's would without doubt do honor to the most rampant Socialist. What right have American suffragists to pride themselves on their moderation and criticize the militant tactics of their English sisters if they themselves are so lamentably lacking in self-control?

Catholic women would do well to keep aloof from political organizations such as the Woman's Party until they have studied the character of these societies. If women think they must have the ballot in order to safeguard their newly acquired independence and freedom for self-development, let them by all means preserve their good sense lest they expose themselves and their cause to ridicule and contempt. But before they decide to enter the arena of politics, let them ponder well these words from Senator Bailey's valedictory to the Senate: "There is not a southern state that has adopted woman suffrage, and I hope

they will not. I can not understand how a woman wants to step down from the high pedestal upon which man has placed her to mingle in the broils and debaucheries of politics."

The K. of P. and Divorce

Ye Knights of Pythias, unsheathe your trusty swords and slay the hideous dragon divorcee!

Joseph M. Omo, grand chancellor of the Knights of Pythias in Illinois, has hit upon a brand-new plan of combating the growing divorcee evil, a plan which he believes will cut in two the business of the divorce courts. It is all so easy that one wonders why the Knights have not thought of it ere this. All they have to do is to practice what they preach—brotherly love. By helping lodge members with friendly advice and good influences to overcome bad habits and resulting domestic difficulties, the chancellor thinks that fraternal orders can prevent divorcees.

"I believe," he says, "that lodges can exert practically the same influence on their members that the Catholic church does over her communicants. Divorcees in the Catholic church are rare, because members of that church consult their priests, their best friends, before they take such steps. What the church does for its members, the fraternal orders should be able to do for their members."

It is gratifying to learn that even a masonic grand chancellor can see some good in Catholic priests. Yet it seems to us he is doing them honor overmuch. It is undoubtedly the duty and the practice of every Catholic priest to discourage and condemn divorce, whenever he is asked for advice on this point. Whether on this account, however, "divorcees in the Catholic church are rare," may be prudently doubted.

The reason why Catholics seldom have recourse to the divorce courts to

settle their marital troubles, is simply because they believe in the sanctity and indissolubility of marriage. Were it not that Catholics regarded Matrimony as a Sacrament, divorces might be just as numerous among them as among lodge members, and that notwithstanding the counsels and admonitions of even their best friends, the priests. Indeed, why should a person not cast off a yoke that to him becomes irksome or intolerable as long as his religious convictions not only permit but even sanction such an act? If he is not deterred by motives of religion, friendly advice and good influences will be of no avail. It is for this reason that Mr. Omo and his brother knights will not have proceeded far on their quixotic expedition, before they realize that their efforts at reform, though in themselves laudable, must ultimately prove futile. Nevertheless, we wish them Godspeed.

"Contemplate our Lord seated at the well, waiting for the return of His disciples with food, and see with what humility and condescension He speaks to that poor woman of Samaria, and contemplate His frugality; for the disciples were to return with food, but where was He to eat it? At the side of the well, or by a stream or fountain, and this you may believe was His custom, through poverty and simplicity of life. He had no exquisite dainties, no curious vessels, no delicate wine, but pure water from that fountain, or rivulet."—St. Bonaventure.

"What God does He does well; it is His Providence that directs us, when it calls us to perform a part on the stage of the world."—Chateaubriand.

"The duties of life are the commands of the same God who forbids sin."—St. Edmund.

Sister Agnes' Sacrifice

(For the Franciscan Herald)

THE night was dark and cloudy; the wind was cold, and a slight rain added to the discomfort caused by the unpleasant weather. The darkness increased as the night wore on, and at about ten o'clock the rain was falling in torrents. The street-lights burned dimly and it was with difficulty that one could distinguish the names of the various streets. About this time an ambulance slowly rolled up the gravel road to the dimly lighted hospital. Everything was at rest, and not a sound was to be heard save now and then the low whisper of a self-sacrificing Sister, as she knelt at the bedside of some poor sufferer, devoutly saying the prayers for his departing soul. The door-bell aroused the Sister Superior from her much needed slumber, and she hastened to answer the summons. The doctor, who accompanied the ambulance, having explained the situation, the patient was immediately admitted; and as no previous arrangements had been made, was placed in a well-furnished private room.

The following morning the house-doctor came a little earlier than usual and was taken without delay to examine the new patient. After a brief examination he turned ghastly pale, and hastened to the Superior to inform her that no one should be allowed to enter the room. Besides being an advanced case of tuberculosis, the man was seriously affected with cholera. The venerable Superior, unable herself, on account of the duties of her office, to nurse the afflicted man, assembled all the Sisters in the recreation room and laid the matter before them, stating the danger of contagion and the necessity of seclusion, but at the same time pointing to the great reward of such an oblation. When she called for volunteers, be-

hold! every Sister stepped forth. There was one, however, who especially desired the task, and in pleading tones, full of humility, she begged the privilege of caring for the unfortunate sufferer, saying that the greater the sacrifice the greater would be the reward.

The humble petitioner's request was granted. After kneeling and begging pardon of the Sisters for her faults and her bad example, and requesting them not to forget her in their prayers, Sister Agnes directed her steps to the little chapel, there to ask her divine Spouse for strength and perseverance. She then withdrew, and noiselessly entering the room of her charge, cast her eyes upon his emaciated form. She understood at once that she had assumed a heavy burden; but she was equal to the sacrifice. Had not her dear Lord taken upon His wounded shoulders a far heavier cross, laden with her sins and the sins of the whole world? And should she not rejoice at an opportunity of canceling the debt of gratitude which she owed to Him who said: "What you have done to the least of my brethren, you have done unto Me"?

The tender care of the devoted Sister soon gained the heart of her patient. Bit by bit she gleaned his history; and only a few days passed before she had heard the entire story of his life. What a sad story it was! Born of good, Catholic parents, evil companions led him astray from the path of virtue; a mixed marriage estranged him from his religion, and the demon of drink drove him from his wife and child. Divorced by his wife for non-support, he sank deeper and deeper into vice, until at last, unjustly accused of murder, he was convicted and was sentenced to

death. "It was in the narrow prison-cell," he said, "that I first realized my deplorable condition. There I began to feel the stings of conscience, and I resolved to lead a better life, should I escape death on the gallows. The saying that 'murder will out' was verified on the eve of the day appointed for my execution; the real murderer gave himself up to justice. I was liberated and he suffered his penalty.

"After some time I married again—a kind, noble little woman. She was devotion itself. Our home was happy until the demon of drink again seized me. I frequently remained away the entire night; and though my conduct worried my young wife, she said nothing, but remained the same tender and devoted person as before. The second year of our union had not yet drawn to a close when I had laid her to rest. My scandalous life had killed her. Since then, I have knocked about here and there and everywhere. All that happened in those five years I cannot recollect. I know that I am now very sick and have not long to live. My death is not far away and then I shall burn, burn forever in the fire of hell."

"What makes you think so?" asked the attentive nun.

"I know it; I am sure of it," came the reply; "I can even now see the demons about my bed ready to seize me."

"Do not despair," she answered, "God is good and merciful; and, if you are sorry for your past life, He will show you mercy."

"Mercy!" cried the sick man, raising himself up in bed; "there is no mercy for me. I have abandoned God; I have mocked Him and spent my life in sin. He will show me no mercy. I am damned."

The good Sister prayed fervently for a moment before she responded.

"Almighty God," she then said, "Sent His divine Son into the world

to redeem us poor sinners. You know how He was scourged, crowned with thorns, condemned to death and crucified; and that He suffered all this for us, and also for you. Why, then, should you despair? Christ Himself said: 'I seek not the death of the sinner, but that he be converted and live.' " And she reminded him of the repentant thief on the cross; of Christ's prayer for His enemies; assuring him that she would help him make an act of perfect contrition and call the priest on the morrow. During the rest of the day she said but little, only requesting him to say frequently the little prayer "My Jesus Mercy."

Gradually the shades of evening began to fall, and as the night approached the twinkling stars appeared in the heavens. The moon, too, sent forth its silvery beams upon the earth. One by one the hours sped by till at last nature was wrapped in peaceful slumber. Just as the tower-clock began to toll the midnight hour, Sister Agnes heard a strange coughing of her patient and hastened to his bedside. He was suffering from a severe hemorrhage. She perceived in a moment that this would bring the end and her surmise proved correct. Once more she aroused him to an act of perfect contrition. Just as he said "Amen," a shudder passed over his body and he fell asleep in death. Thus he died resigned and reconciled with his God.

His nurse did not long survive him. Worn out by watching and fatigue, she easily became a prey to the ravenous disease with which she had lately been in contact. She lived but a few weeks and during that time she edified all by her heroic patience in suffering and by her fervor in prayer. After three weeks of intense suffering, her pure soul went forth to receive the superabundant reward of her sacrifice from Him who said: "What you have done to the least of my brethren, you have done unto Me." —MARIA.

God Does Not Think of Me

(For the Franciscan Herald)

IT was a cool, foggy morning in the season of autumn. The silvery sound of the village church-bell announced that Mass would soon begin, and the call was not unheeded; for soon the little ones streamed forth from the houses with their schoolbooks under their arms. Some of them were accompanied by their parents, who were accustomed to attend Holy Mass before going to their work, while here and there also an aged grandparent came tottering along.

At the outskirts of the village stood a small house. From it emerged a boy of about twelve years. His countenance was unusually pale and wore a look of sadness. He cast a sorrowful glance at his thin, almost threadbare coat, then drew it closer round his body and began to trot to the church in order to keep warm, for it was disagreeably cold. At the window of the cottage stood the father of the boy. For a time he watched his son hastening to the church; then turning to his wife, who was dressing the younger children in an adjacent room, he said in a vehement tone: "Yes, I repeat it once more, I can no longer believe in God's goodness and justice. Other people work but little and have abundant means of living; and I can plague myself day after day the whole year round, and still misery and want are continually knocking at our door."

"But William," said his wife calmly, "it is well that we must work for our living. Those who have heaven on earth will not easily obtain heaven in eternity."

"I don't want heaven on earth, but I want the means of subsistence. Look at our oldest boy Frank. His coat is as thin as a spider web. Have you money to buy him a new coat? No; you spent the last nickel for

medicine yesterday. My purse is empty, although I toil incessantly."

The mother had completed the toilet of her children and drew closer to her husband who now stood staring out of the window.

"William," she said, "I know that times have never been so hard for us as this autumn. But take courage; we shall again see better days."

"Words alone will not help us. Your sweet talk will not buy a coat for Frank."

"Almighty God will provide for that."

"I doubt that," he answered. Then taking his hat and cane he walked toward the door saying, "You may continue to believe in such foolishness for aught I care; I, for my part, no longer believe there is a God who thinks of us." Without awaiting an answer he hastily left the room. The mother stood at the window watching her husband go to work; his last words still rung in her ears and made her feel doubly miserable. Then her lips were seen moving in fervent prayer: "O my God," she sighed, "Thou who dost clothe the birdlings with thick plumage for the long cold winter, show thy mercy and goodness also to us; show my husband that Thou dost think of us." She was interrupted by the loud cries of the hungry little ones. She appeased their hunger with a little bread and then went to the bed-side of her five year old son who had been severely suffering from fever, but was now in a calm sleep. Work awaited her in the house and in the yard. She set about it courageously, knowing that she would then have little time to occupy herself with her own sad thoughts.

Evening drew near. The inhabitants of the little cottage were in an unusually joyful mood. Charles, a splendid

little boy, had risen from his sick bed for the first time and was seated near the stove. His two little sisters were at his side evidently delighted at his recovery and bestowing their most tender care upon him. Meanwhile Frank was telling his little brother a seemingly very exciting story. Several times in the course of the narrative he pointed to a package lying before them on the table. It had grown dark and the room was lit up only by the flickering, unsteady fire of the small stove. The sound of steps was heard and the children with one voice exclaimed: "Father is coming!" The moment the father entered the room his wife also came in from the kitchen holding a lamp in her hand. Four pair of cheerful eyes looked up to the care-worn countenance of the father. All day long while at work felling trees in the woods, he had entertained thoughts similar to those which he had expressed leaving home that morning. Thus he had worked himself into a stubborn and unfriendly mood. Even when turning the latch of the door he endeavored to put on a morose and sullen mien. But the moment he saw the friendly countenances of his children, the icy crust began to melt away. "Up again, Charlie?" he asked in a more pleasing tone. To prove his recovery Charles ran across the room and fetched the bootjack while Frank took his father's hat and cane.

"The doctor said this afternoon that he could not explain Charles' speedy recovery," asserted the mother. "You see, William, she added quickly, "God has not entirely forgotten us."

"I do not know," was the husband's sharp reply. "As far as I can see, Frank still wears the threadbare coat of this morning."

"Yes, but tomorrow the tailor will come to take his measure for a new coat."

"The tailor!" And who will pay the tailor's bill? Or is he going to make the new coat of paper?" William said sarcastically.

"No, he will make it out of new, thick, woolen goods. See here!" Mary went to the table and opened the package. William silently gazed at the goods; the children also gathered round, felt the thickness and waited to hear what their father would say.

"What does this cost?" he at last asked in a wavering tone.

"Nothing."

"Did you buy it on credit?"

"No; it is a present that Frank received at school today."

"A present! From whom?"

"From God who does not forget the poor and needy."

Frank was now called upon to narrate the story which he had told Charles and his little sisters just before the father's arrival. That morning the teacher had entered the classroom carrying a large package under his arm. "My dear pupils," he said, "a friend of mine, a rich merchant, has given me this roll of goods and wishes me to present it to the best scholar in arithmetic. I will now give you a lengthy example. Whoever hands in the correct solution first, wins the prize." Frank's heart beat with excitement when the teacher had finished the dictation. In his heart he fervently prayed: "O God! help me to win this prize. My father is poor and can not buy me a coat; and, moreover, he thinks that you have entirely forgotten us." Then Frank began to work. He himself was astonished at the rapid progress he made in the solution. Never before had he found an example so easy. In half an hour he had filled both sides of his slate with figures and was the first to hand in his work. How his heart beat while the teacher examined it. He was in great suspense, and he almost wept for joy when he heard the teacher say: "Frank, you have won the prize. You have deserved it; and what pleases me most, you can make a good use of it."

When Frank had finished his narrative, both wife and children looked

Golden Jubilee of Father Anselm, O. M. F.

EVERY Catholic heart swells with joy when a newly ordained priest ascends the alter to say his first holy mass; for great are the powers conferred upon the young levite, and great and numerous are the blessings which the faithful expect to receive from his anointed hands. To the priest our Savior has committed His pure and holly doctrine, the great unbloody Sacrifice of the New Law, the holy Sacraments, in short all the treasures of His Redemption. To the priest, therefore, the faithful naturally look for help in every necessity. They expect him to guard the innocent, to instruct the ignorant, to cheer the despondent, to animate the struggling, to strengthen the weak, to rescue the fallen, and even to reclaim those who have forsaken the sacred standard of Christ.

If these mere hopes, placed in a youthful ambassador of Christ, already cause such uncommon rejoicing, what sentiments of joyful gratitude must fill every Catholic heart, when beholding a venerable priest who, having grown hoary in the service of his divine Master, has realized during fifty years even the most sanguine hopes, placed in him at the outset of his sacred ministry.

It was, therefore, quite a natural tribute of veneration and love for the holy priesthood, when on last St. Stephen's day the good people of St. John's parish in Joliet, Ill., together with their esteemed pastor, Rev. Daniel Finkenhoefer, O. F. M., made every effort to appropriately celebrate the golden jubilee of Rev. Anselm Mueller, the senior father of the Franciscan Province of the Sacred Heart. At nine o'clock the venerable jubilarian, still in the full vigor of health notwithstanding his 74 years, was escorted to the profusely decorated church, where he celebrated a solemn highmass of thanksgiving. He was

assisted by the Rev. Father Francis Albers as assistant-priest, his former pupils the Rev. Fathers Roger Middelendorf and Martin Strub acting as deacon and subdeacon, and the Rev. Fortunate Hauser, the present rector of St. Francis College, as master of ceremonies. A most eloquent sermon was delivered by the Very Rev. Provincial Benedict Schmidt, O. F. M., who paid a hearty tribute of gratitude to the venerable jubilarian for the life-long and faithful services, rendered to the Sacred Heart Province and to the Franciscan Order at large. The speaker emphasized the singular qualifications, labor, and merits of Father Anselm as an educator of youth during his long rectorship at St. Francis Solanus College, Quincy, Ill. In glowing terms he told the large and spell-bound audience how the Rev. Jubilarian had always put into practice the maxims of education, that Christ himself taught by word and example. Father Anselm, continued the speaker, had ever been intent not only on instructing the minds, but about all on cultivating the hearts of the pupils by instilling into them devotedness to duty, love and respect for authority, and a genuine spirit of self-restraint and self-denial.

After the services in church, at which were present the local clergy, the venerable definitory of the Sacred Heart Province, the Rt. Rev. Monsignor Heer of Dubuque, several Franciscan Fathers of Chicago, and a number of former Quincy students, dinner was served to the Rev. guests in the monastery. Afterwards the children of St. John's parish invited the clergy to the school-hall and there, under the direction of the Franciscan Sisters and Professor Aloisius Rager, they rendered an appropriate program. In conclusion the Rev. Jubilarian made a short address thanking all present who had come to help him

give thanks to the Almighty for all the favors of half a century.

Rev. Father Anselm Mueller certainly has the good wishes of many hundreds of his former students who, though unable to be with him on this festive occasion, united their most fervent prayers in behalf of their kind father and former rector.

The *Franciscan Herald* takes pleasure in extending its sincerest congratulations to the venerable jubilarian and hopes that after a long and bright evening of life the words of Scripture will be verified: "They that are learned shall shine as the brightness of the firmament; and they that instruct

many to justice, as stars for all eternity."—Dan. 12:3.

Fr. R. M., O. F. M.

GOD DOES NOT THINK OF ME

(Continued from page 59)

at the father full of expectation. Mary discovered a tear glittering in his eyes; and he was indeed moved. He apologized to his loving wife and children; in his heart he asked God for pardon and forgiveness and said with a soft voice: "Mary, you were right, I again believe that there is a God who thinks of us and cares for us."

J. F., O. F. M.



Franciscan News

Rome.—(Correspondence.) On November 17th His Holiness Pope Pius X. appointed His Eminence Cardinal Diomede Falconio, O. F. M., late Delegate Apostolic to the United States, Protector of the Sisters of the Third Order Regular of St. Francis. The motherhouse of the Congregation is at Allegany, N. Y.

The Prefecture Apostolic of Tripoli, North Africa, has been raised to the rank of a Vicariate Apostolic by the Sacred Congregation of the Propaganda Fide, making the present prefect, Father Bonaventure Rossetti, O. F. M., a Titular Bishop.

The Sacred Congregation of Rites presided over by Cardinal Vincent Vanutelli lately had a meeting to examine the two miracles attributed to Bl. Theophile a Curte, O. F. M., whose canonization is expected to take place soon.

Cardinal Ferrata has been appointed by His Holiness Apostolic legate to the next Eucharistic Congress to be held on the island of Malta—the Mediterranean. The little island famous for its heroic resistance against the attacks of the Mohammedans, in the middle ages, is entirely Catholic.

The Holy Land.—Many interesting discoveries have been made during the excavations which are being made at Nazareth under the direction of Fr. Prosper, O. F. M. The outlines of an old church of the Crusaders have already been laid bare. During the course of the excavations wonderful mosaics, ancient Roman coins, beautiful pillars, many tools, and ornaments have been brought to light. The church of the Crusaders will be rebuilt in its primitive shape.

One of the objects of interest at Nazareth is the workshop of St. Joseph, situated in the northeastern part of the Franciscan monastery. In 1853 a small chapel was erected to mark the spot. Lately, however, the well-preserved foundations of a church which was built at the time of the Crusades have been discovered nearby, and, according to an old tradition, the exact place of St. Joseph's workshop is supposed to have been found.

Tripoli.—The Vicar Apostolic of Tripoli has communicated the following notes regarding the Franciscan missions in his Prefecture:

The Prefecture Apostolic of Tripoli was erected in 1643; but it is probable that the Friars came to Tripoli long before 1600, both from Morocco, on the west, by way of Algiers and Tunis, and from Egypt, on the east, by way of Marinarica and Cyrenaica.

The mission was irrigated almost immediately after its foundation by the blood of the venerable John the Baptist from Piedmont. His heart was crushed at the prow of a vessel and his body burned on the sea shore.

The first work of the Friars was to help the Christians who had been made slaves by the pirates, who at that time dominated the Mediterranean. The Friars were protected in their missions by the Powers who had imposed them upon the Turks and Barbarians after the battle of Lepanto (1571). It was an epoch of hidden martyrdoms.

In 1802 the Friars opened up the first school at Tripoli and another about 1850 at Bengasi. In 1901 a mission together with a school was begun at Derna. At this place Turkish ferocity gave us a new martyr in Fr.

Justin Pancini, whose throat was cut while asleep during the night of the 23rd of March, 1908; he was found bleeding to death from a hundred or more knife wounds on his body; he died almost immediately without being able to utter a word. In school the Italian, French, English and Turkish languages are taught.

There are churches at Tripoli, Derna, Homs and Bengasi. The work of the Friars always was the preservation of the faith in the Christians who came to Tripoli in quest of commerce or work. It was impossible to make any propaganda among the natives on account of the hostility of the Turks and the passive indolence of the Arabs, who do not allow any other than the Mohammedan religion to be spoken of. The same condition prevails in all Moslem settlements.

After the occupation of Tripoli by Italy there is some hope for improvement in the instruction which will be imparted to the Arabs. But much time will be necessary. When discussion of religion will be allowed it is to be hoped that some Arabs will feel the necessity of probing the motives of their faith and of changing their religion. Until then nothing can be expected.

China.—The latest reports from the Vicariate North Shantung are very favorable. The missionary work is successfully carried on by 28 European Franciscan Friars, 23 native priests, 5 lay-brothers, 8 sisters, 161 teachers, and 291 catechists. There are 31,619 Catholics and 20,131 Catechumens in the Vicariate; the 106 elementary schools are attended by 2,182 pupils, while 290 scholars visit the 27 high schools. At the two seminaries 51 young men are studying for the holy priesthood.

Philippine Islands.—Before the war between the United States and Spain, in 1898, more than four hundred Franciscan Friars had charge of 163 parishes and 17 missions with about

1,250,000 Catholics. On account of religious intolerance on the part of the United States, most of the Friars were forced to abandon their field of labor, going to Spain and South America. Soon, however, the attitude of the government changed for the better, so that at present 86 Friars are again laboring among the Philip-pinos. In the dioceses of Manila, Lipa, Nueve Caceres and Samar y Leyte the Catholics under the charge of the Friars number 204,225. The statistics of the different parishes show how great the dearth of priests is in the Philippine Islands. Thus in the 35 parishes which the Friars have in the dioceses of Nueva Caceres and Samar y Leyte each Father has the care of five to eight thousand souls; in the former diocese there are 81,000 Catholics and only 12 Friars. in the latter 196,000 faithful and but 34 Friars.—May God bless their heroic efforts.

Caroline and Marian Islands.—Fr. Salvator Walleser, O. M. Cap., from the Caroline and Marian Islands was consecrated bishop at Koenigshafen, Germany, on December 22. It is only two years since some German Capuchins left their monastery at Koenigshafen to take charge of the missions of the far islands of the southern seas. Last August the mission was exalted to an Apostolic Vicariate and Fr. Salvator was chosen Vicar Apostolic. The newly-consecrated bishop goes to take charge of one of the largest dioceses in the world. It takes a modern steamer fifteen days to make the round of the diocese, which consists of many small islands, so scattered that they are within some days of each other, lying in groups in the ocean.

Chicago, Ill., St. Peter's Church.—On the third Sunday in December, 83 Novices made their profession in the Third Order. The Superior, Rev. Fr. Henry, O. F. M., assisted by Rev. Fr. Alexis, O. F. M. as deacon, and Rev. Fr. Peter Baptist, O. F. M., as subdeacon, conducted the solemn ser-

vices. He preached on the necessity of penance for all Christians, but especially for Tertiaries, whose Order is called by St. Francis the Order of Penance. After the sermon the Novices came to the communion rail, where each individually pronounced the words of the Profession. It was very edifying to behold such a large number of Tertiary Novices, who were all anxious to consecrate themselves to God in the Third Order. May the Almighty grant them all the grace of perseverance!

During the year 1912 the English branch received 190 Novices, whilst 170 completed their year of probation and made their Profession; 54 have been called by God to their eternal reward.

The library, which is open for the Tertiaries every third Sunday afternoon until 6 o'clock, was well patronized; 1650 books were taken out during the past year.

St. Augustine's Church.—A mission in a State Penitentiary is indeed a remarkable event. Such a mission was held November 20-26 by Fathers Francis Haase, O. F. M., and Titus Hugger, O. F. M., in the State Penitentiary at Michigan City, Ind. The missionaries report that the services were attended with great zeal and interest by the two hundred Catholic prisoners. On the 25th all went to confession and on the following day to holy communion. At the close of the mission all were enrolled in the Confraternity of the Scapular; they also renewed their baptismal vows and received the Papal blessing. The mission was a preparation for death for one of the prisoners who will be executed this month.

St. Louis, Mo., St. Antony's Church.—During the past year 182 new members were received into the Third Order—154 into the English branch and 28 into the German. 203 were admitted to holy profession, viz.:

162 English- and 41 German-speaking Tertiaries.

The Tertiaries, having been told of the need of the poor Indians, responded generously. Besides many articles, they also contributed over \$200 in money for the benefit of the Indian missions.

Dubuque, Ia.—A new branch of the Third Order was established December 8 by Fr. Jasper Thoenessen, O. F. M., at St. Francis Home, Dubuque, Ia. Fifteen men and thirteen women entered the Novitiate. This is surely a satisfactory beginning. May God prosper the new congregation!

Milwaukee, Wis.—Three priests of the Archdiocese of Milwaukee, Wis., celebrated their twenty-fifty anniversary as members of the Third Order December 29; they are the Rev. Fathers H. Ries, professor at St. Francis Seminary, M. Gerend, rector of the Catholic Deaf-mute Institute at St. Francis, and A. Rossbach, chaplain at the convent of the Sisters of Notre Dame at Milwaukee. The members of the Third Order went to holy communion in a body during a solemn highmass at ten o'clock. Rt. Rev. Koudelka, Coadjutor Bishop of Milwaukee preached on the occasion. In the evening the men of the Third Order produced the drama "St. Francis of Assisi" in the parish hall of St. Francis parish. St. Francis parish is in charge of the Capuchin Fathers.

Ashland, Wis.—The new monastery of the Franciscan Fathers of St. Agnes church was solemnly blessed by the Very Rev. Fr. Provincial, assisted by the Rev. Fathers Bernardin Weis, O. F. M., and Fabian Rechtiene, O. F. M.

San Francisco, Cal.—The following report from the San Francisco branch of the Third Order will doubtless prove interesting as well as suggestive to many other branches of Tertiaries in the Sacred Heart Province:

Paid out in charities (since July 12, 1911).....	\$1299.00
Miscellaneous expenses.....	327.95
Visits made to the sick.....	165
Miscellaneous good works (Records kept since August 1912).....	25
Various acts of charity.....	40
Attendance of councilors at wakes and funerals.....	54
New members received.....	351
Novices professed.....	169
Members deceased.....	13
Pieces of literature distributed (since Oct. 1912) approximately.....	250
Pieces of clothing distributed (since Oct. 1912) approximately.....	25

The "councilors" mentioned in the foregoing report form a peculiar feature of this branch of the Third Order. Though the progress in the way of membership and the number of charities performed by individual members had been highly satisfactory, the present Rev. Director, Fr. Josaphat Kraus, O. F. M., felt that much more could be accomplished by a closer union and cooperation of the members. For this reason he organized the prefects and other officers, besides some specially appointed members, numbering in all about fifty, into a board of councilors, which held its first meeting July 12, 1911. The members of this body, which meets monthly on the Wednesday before the first Sunday of the month, have the various districts of the city parceled out among themselves. Upon learning of the death, illness, or distress of any of the members, or of any other cause worthy of charity, the councilors of the respective district render immediate aid if necessary and report the matter to the Rev. Director, who in turn takes whatever action the case suggests.

In the past year the practice was introduced of going to Communion monthly in a body. The branch

contains approximately 1200 members, including many young persons between the ages of fifteen and thirty years; and though they are scattered to a great extent in the outlying districts, about forty per cent is in attendance at the monthly Communion. And a most edifying sight it is to behold so large a body of Tertiaries with their crucifixes on their breast approach the table of the Lord.

Los Angeles, Cal.—Lompoc, near Santa Barbara, California, was lately the scene of a unique ceremony. A massive cross of concrete, twenty feet high, erected at Mission Purisima Conception, was solemnly blessed by Bishop Conaty of Monterey. The cross is a public monument by the citizens of Lompoc to the memory of the Franciscan pioneers. A public procession to the site was followed by solemn highmass, after which came the ceremonies of dedication. The mass was sung by a large volunteer choir, composed, almost to a man, of non-Catholics. Californians, regardless of creed, are proud of their padres, and the speakers on this occasion were lavish in their praises of the old missionaries and their noble work. One of the speakers, Senator Campbell of San Luis Obispo referred to the spot as one made holy by the tread of the sandeled feet of the Franciscan friars. He spoke of the obligations that America is under to the order of St. Francis; for to it belonged Juan Perez who advised Queen Isabella to assist Columbus; Isabella and Columbus were Tertiaries. He pointed out that the successful settlement of California is due to friars Junipero Serra, Palou, Nerger, and Crespi.

The great cross will be a continuous reminder to the public of the saintly missionaries; it is so placed as to overlook the Lompoc valley, and forms the nucleus of a city park.

Santa Barbara, Cal.—Brother Hugolinus, "the good old brother," as he was called by every one that had met

him, died at the Old Mission, Sunday, January 5. His death withdraws from the Mission one of the most picturesque and beloved friars since the time of the old Padres.

It was on Christmas day, 1868, that Brother Hugolinus joined the Franciscan Order as a tertiary at Teutopolis, Ill. Having successfully completed the years of his probation, he took his final vows on January 10, 1875. In 1885 he was sent to Santa Barbara, and thenceforth the Old Mission became and remained the field of his labor until death summoned him to his reward. Manifold were the occupations in which his superiors employed him, chiefly as carpenter and guide for the numerous visitors. His gentleness and childlike simplicity won him the hearts not only of his brethren in religion but of all who had the pleasure of meeting him, in short to know Brother Hugolinus was to love him. He died as he lived—a true son of the humble Saint of Assisi. After a long and lingering sickness he welcomed death as a messenger from on high, who was to conduct him to his eternal reward. R. I. P.

Tucson, Arizona.—December 5 a meeting was held at the Indian village of Juejo under the superintendency of Mr. Frank A. Thackery, Superintendent of the Gila River Indian Reservation, in order to finish negotiations with the Indians concerning the acquisition by the Roman Catholic Mission of five acres of land to be used for Mission purposes. The Indians, desirous of doing all in their power to assist the cause of our holy religion, were most willing to make the donation. They have volunteered to do all the work they can gratis, and have already made three thousand adobes (bricks baked in the sun.)

During the month of December the Mormons made another attempt to found a mission in the Quijotoa Valley. For this purpose and also to look after his cattle interests, Mr. Encar-

nacion Valenzuela, a Mexican Papago Indian and minister of the Mormon church, made a trip into the valley. He considered the great plain at the foot of the rugged Ben Nevis most adapted for the foundation of a mission, school and church. But lo, and behold! when he asked the Indians for their consent, he was told to build the church on the inaccessible summit of the neighboring mountain. These same people have built four neat chapels for themselves. These are, indeed, entirely inadequate for missionary purposes, yet they testify to the good will of the people.

At his last visit the Very Rev. Provincial appointed Fr. Tiburtius Wand, O. F. M., or Fr. Juan as the Indians call him, to minister to the numerous inhabitants of the Quijotoa Valley. Our Papagos will not tell "Fr. Juan" to build his mission on mountain tops.

"Oh, how displeasing are rash judgments to God! The judgments of the children of men are rash, because they are not the judges of one another, and therefore usurp to themselves the office of the Lord. They are rash, because the principal malice of sin depends on the intention of the heart, which is an impenetrable secret to us. They are not only rash, but also impertinent, because everyone has enough to do to judge himself without taking upon himself to judge his neighbor."—St. Francis de Sales.

"Do not look at life's long sorrow;
See how small each moment's pain;
God will help thee for tomorrow,
So each day begin again.

"Every day that flits so slowly
Has some task to do or bear;
Luminous the crown and holy,
If thou set each gem with care."

—Adelaide Anne Proctor.

"Do you wish never to be sad? Then live rightly."—St. Isidore.

Notes from St. Joseph's College

THE month of December brought many deviations from the ordinary routine of college life. Beguiled by special religious solemnities, the English literary contests, the Christmas festivities and the annual retreat, the last month of the year took flight on rapid wings.

On December 8, sixteen boys were admitted into the sodality of the Blessed Virgin by the Rev. Director Fr. Ferdinand Gruen; and on this occasion new badges were worn by all the sodalists, who evidently glory in being enrolled among the clients of the Immaculate Mother.

December 19 was a day to which all had looked forward with eager expectation; for it was on this day that the complete reports of the literary contests were to be made public. These contests in English essay-writing and elocution, which had been announced in the beginning of October, were held on November 30. The written work was then submitted to three judges, and on the evening of December 19, when all the students together with the Rev. Faculty assembled in the college hall, the prize essays were read. After a few words of praise and encouragement, Fr. Rector announced the predicates of all the most successful contestants and presented handsome books to the winners of the contest. Sigismund Bayfus of the Second Collegiate Class received "Father Ryan's Poems" as the prize for his essay: "Eloquence a Worthy Object of a Student's Ambition." Next in merit were Antony Sloch and Frank Pazdzierski. Of the First Collegiate Class Joseph Kola carried off the palm, his subject being "A Study of Thanatopsis." Second honors were accorded Joseph Johantges and Lawrence Von der Haar. The prize of Fourth Academic went to Joseph Hermes for an amplified prose rendition of T. A. Daly's "Da Leetla Boy;" whilst Leo

Seibert and Aurelius Brumleve took second place. Of the Third Academic Class the best prose description of "Horatius at the Bridge" was given by Ray Duling, who was closely followed by Mathias Schneiders and by Henry Wellner. Of the Juniors Justin Diederich won the first prize in elocution, John Torczon and Antony Kriech deserving next honors.

Christmas Day whose peculiar charm ever captivates the hearts of all Christians has a special attraction in every Franciscan church. The visiting relatives of our boys experienced this same charm in our college chapel. A solemn midnight Mass, a High Mass at 8:30, and the solemn Compline towards evening, all enhanced by the singing of the college choir under the able direction of Fr. Charles Schlueter, constituted the religious part of the Christmas festivities. In the evening the boys and visitors gathered around a Christmas tree and amid songs and innocent merry-making spent a most joyful evening. On St. Stephen's day the students presented the drama "The Malediction." The college hall was crowded with friends of the institution, and this evidently animated the boys to show their very best abilities. Between the acts the college orchestra rendered: Lustspiel, Souviens-Toi, Barcarolle, and Don Caesar March. On the other evenings short comedies were played for the amusement of the students.

But Christmas day had also a tinge of sorrow for our students. Charles Frank was called home to the bed-side of his dying mother. The bereaved family of Mr. C. Frank of Chicago has our sincerest sympathy, together with the assurance of our prayers for the deceased.

The students concluded the old year by making their annual retreat. The retreat-master was Fr. Philip Marke,

O. F. M., of Dubuque. Even the smallest boys followed his interesting discourses with unabating interest. All the boys appeared extremely happy on New Year's morning, when the spiritual exercises came to a close.

The Tertiaries of our college manifested great interest in the *Franciscan Herald* and in the Indian Missions. Several of them collected no less than ten dollars for the missions, which is quite a large sum for college boys.

Fr. R. M., O. F. M.

The Value of "Letting Go"

One of the most practical and absolutely truthful bits of philosophy that have appeared in a long time was recently published in "Medical Talk," on the wisdom of "letting go." Says the writer:

If you want to be healthy morally, mentally, and physically, just let go.

That little hurt that you got from a friend, perhaps it wasn't intended, perhaps it was, but never mind, let it go. Refuse to think about it.

Let go of that feeling of hatred you have for another, the jealousy, the envy, the malice—let go all such thoughts. Sweep them out of your mind, and you will be surprised what a cleaning up and rejuvenating effect it will have upon you, both physically and mentally. Let them all go; you house them at deadly risk.

But the big troubles, the bitter disappointments, the deep wrongs and heart-breaking sorrows, the tragedies of life—what about them? Why, just let them go, too. Drop them softly, maybe, but surely. Put away all regret and bitterness, and let sorrow be only a softening influence. Yes, let them go, too, and make the most of the future.

Then that little pet ailment that you have been hanging on to and talking about, let it go. It will be a good riddance. You have treated it royally, but abandon it; let it go. Talk about health, instead, and health will come.

Quit nursing that pet ailment, and let it go.

It is not so hard after once you get used to the habit of it—letting go of these things. You will find it such an easy way to get rid of the things that mar and embitter life that you will enjoy letting them go. You will find the world such a beautiful place. You will find it beautiful because you will be free to enjoy it—free in mind and body.

Learn to let it go. As you value health of body and peace of mind, let go—just simply let go.

"Those who never retract their opinions love themselves more than they do truth."—Joseph Joubert.

Obituary

Chicago, Ill., St. Peter's Church:

Mrs. Bridget Lynch, Sister Frances; Mrs. Catharine Tracy, Sister Josepha; Mrs. Mary Byrne, Sister Gabriel.

St. Louis, Mo., St. Antony's Church
(Report of 1912):

Mary Chartrand, Mary Schloemer, Mathilda Harkins, Bridget Barrett, Bridget Clonney, Mary Whyte, Alice Bruder, Elizabeth Luby, Mary Keane, Anna Remenier, Mary Carroll, Anna Lyman, Margareth McEnery, Anna Dowling, Catharine De Laak, Catherine Kebbler, Anna Lager, Caroline Buecher, Mary Connell, Ellen Gallagher, Catherine Buschart, Catherine McCrudden, Elizabeth Koch, Elizabeth Mohrmann, Anna Kleinhoffer, Theresa Haefele, Philomena Obert, Martha Heger, Mary Bonk, Bernardine Dirker, Nicholas Kirchhoff, Bernard Sprenger, Mary Krapf, Joseph Rose, John Roling, Elizabeth Ketterle, Anna Brinkmann, Elizabeth Nichles, Euphrosyne Lechmer, Catharine Buschart.

St. Paul, Minn.:

Mr. Adam Nachtsheim.

Franciscan Calendar

FEBRUARY, 1913

Dedicated
to the Seven Sorrows
of Mary

DAYS		FEASTS AND PATRONS
1	S.	Bl. Andrew, O. F. M., C. (P. I.)—St. Brigid, Abbess, Patroness of Ireland.
2	S.	Quinquagesima Sunday. —Purification of the B. V. M. (P. I.) Gospel: Jesus gives sight to the blind man. Luke xviii, 31-43.
3	M.	St. Blase, Bp. M.—Bl. Odoric, O. F. M., C. (P. I.)
4	T.	St. Joseph of Leonissa, O. M. Cap., C. (P. I.)
5	W.	Ash Wednesday. —SS. Peter and Companions, O. F. M., MM. (P. I.)
6	Th.	St. Dorothy, V. M.—St. Agatha, Patron against fire.
7	F.	Crown of Thorns.—Bl. Antony of Stronconio, O. F. M., C.
8	S.	St. John of Matha, C., Founder of the Trinitarians.
9	S.	1st Sunday of Lent. —St. Appolonia, V. M. (Invoked against toothache.) Bl. Giles, O. F. M., C. Gospel: Jesus tempted by the devil. Matt. iv, 1-11.
10	M.	St. Scholastica, V. Abbess.—St. William, C.
11	T.	Apparition of Our Lady of Lourdes.
12	W.	St. Peter Nolasco, C.—St. Gaudentius, Bp. C.
13	Th.	Seven Holy Founders of Servites.—Bl. Viridiana, V. 3rd Order.
13	F.	The Sacred Lance and Nails.—St. Valentine, M.
15	S.	St. Romuald, C.—Translation of St. Antony.
16	S.	2d Sunday of Lent. —Bl. Philippa, V. 2d Order.—St. Juliana, V. M. Gospel: The Transfiguration of Our Lord. Matt. xvii, 1-9.
17	M.	St. Hilary, Bp. and D.
18	T.	St. Simeon, Bp. of Jerusalem, M.—St. Marcellus, P. M.
19	W.	St. Conrad of Piacenza C. 3d Order.
20	Th.	St. Raymond, C.
21	F.	St. Angela Merici, V. 3d Order (P. I.)
22	S.	St. Margaret of Cortona, Penitent of 3d Order. (P. I.)
23	S.	3d Sunday of Lent. —St. Peter's Chair at Antioch. Gospel: Jesus casts out a devil. Luke xi, 14-28.
24	M.	St. Mathias, Ap.
25	T.	Bl. Sebastian, O. F. M., C.—St. Walburga, V.
26	W.	St. Ignatius, Bp. M.—St. Victor, C.
27	Th.	Bl. John of Trifora, O. F. M., M.—St. Eustochium, V. 2d Order.
28	F.	The Five Wounds.—Bl. Thomas of Cora, O. F. M., M.

Abbreviations.—St. Saint; Bl.—Blessed; Ap.—Apostle; M.—Martyr; C.—Confessor; P.—Pope; Bp.—Bishop; D.—Doctor; V.—Virgin; O. F. M.—Order of Friars Minor; O. M. Cap.—Order of Minors Capuchin; P. I.—Plenary Indulgence.

Tertiaries may gain a Plenary Indulgence: 1st, every Tuesday after confession, communion and visit to a church of the First, Second or Third Order Regular of St. Francis; 2d, once during the month on any suitable day, usual conditions; 3d, on day of monthly meeting for those who attend, usual conditions.



St. Colette of Corbie, of the Order of St. Clare.

March 6th.

ST. Colette was born on January 13, 1381, at Corbie in France. Her parents were not rich in the things of this world, but, what is of incomparably more value, they were deeply religious, and therefore

soul. The child found delight in solitude and prayer, in works of charity and mortification, and that at an age when children usually begin to study the first lessons of the catechism. She remained remark-



most anxious for the spiritual welfare of their child. They soon discovered in Colette signs of the especial workings of divine grace, and gladly allowed her to follow the inclinations of her God-fearing

ably small of stature and weak of constitution until her fourteenth year. As this greatly grieved her good father, and caused him to complain that she would never be of any use to them, she earnestly begged God

to console her parents in this regard. Her prayer was heard, and in a very short time, she grew to normal size. Anxious to preserve her purity undefiled, she besought God to take away her beauty, lest it be for her and others an occasion of sin. Her prayer was again heard. Her beautiful rosy complexion disappeared, her face became pale and thin, and her gay countenance assumed a serious expression.

A few years after the death of her parents, Colette received the habit of the Third Order; and after distributing her possessions among the poor, she took up her abode in a little house attached to a church of her native city. Here she intended to spend the rest of her life as a recluse. Not satisfied with scrupulously observing the rule of the Third Order, she strove to imitate the virtues of the holy Founder in a most perfect manner; and she gave herself up to the practice of almost continuous prayer, the greatest poverty, and the severest mortification. She received many extraordinary graces and consolations from above, but was also tormented with most severe temptations, and even with apparitions and physical maltreatment of the evil spirits.

But God did not wish her to close her days in her secluded cell. He had destined her for a higher, for an extraordinary purpose. He aroused in her the desire to restore the rule of St. Clare to its primitive purity from which many convents had deviated. The humble virgin, who considered herself the lowliest of God's creatures and delighted in nothing more than in seeing herself despised by all, shrank from the very thought of such a mission. She tried to persuade herself that the thought was an illusion of her imagination, or a snare of the evil spirit. But the inspiration came upon her again and again. When she continued to resist, she lost the

power of speech; then she became blind, until at length she completely submitted to the will of God. "Lord, what do you wish me to do?" she prayed in her heart. "I am ready to fulfill your holy will." She at once recovered speech and sight. God also sent her an enlightened confessor, under whose guidance she was to carry out her extraordinary mission.

Leaving her beloved seclusion, where she had lived in close communion with God for four years, she traveled on foot through France to present herself to the Pope, who was then at Nice, to obtain his blessing and the commission to bring about the intended reform. The Pope, full of admiration for her virtue and wisdom, clothed her in the habit of the Poor Clares and admitted her to the profession of the First Rule of St. Clare. Then he gave her all the necessary powers to introduce the reform, and at the same time appointed her Abbess General of all the convents which she should found or restore.

Colette now set about fulfilling the commission she had received. It would lead too far to give even a halfway complete account of her journeys, her strenuous labors, her successes and failures. Needless to say, her attempt to restore the rule of St. Clare to its primitive purity caused violent opposition. Many and great were the sufferings and persecutions which she had to undergo. She was treated as a visionary and a fanatic, as a foolish and imprudent person, who was only causing confusion and bringing vexations upon others. But Colette bore all with the greatest patience and courage,—even with cheerfulness; since nothing satisfied her humility more than to see herself despised and rebuffed. Though, in addition to this opposition, she was afflicted with constant painful ailments, she quietly but courageously applied

herself to the task imposed upon her, and soon had the happiness of seeing her labors bear abundant fruit. She was able to found successively seventeen convents of Poor Clares, and in the course of time her reform took root in Burgundy, Savoy, Spain, Flanders, and Germany.

Her life continued to be one of heroic virtue, especially of humility, mortification, charity, and prayer. In the midst of her successes, when others honored and praised her and God bestowed upon her the most extraordinary graces, Colette remained humble and trembled at the least thought of pride. In all exhortations to the Sisters and to those who came to her for advice, she inculcated the necessity of humility, of complete subjection of one's judgment and will to the will and judgment of God and of the lawful superiors. The Saint practiced the greatest self-denial in all things; the mere recital of her acts of mortification makes us shudder. Her charity embraced all, especially the afflicted and the sinners. The latter, particularly, were the object of her constant prayers and acts of mortification, and she made it a special duty of her Sisters to plead continually for the conversion of those who had strayed away from God and were in danger of being lost for all eternity. In short, Colette was a living model of all virtues, and therefore was able to exert so powerful an influence upon all that came into contact with her, above all to implant into the hearts of her spiritual daughters, the spirit of poverty, penance, charity, prayer, and holy simplicity.

After laboring for fourteen years for the honor of God and for the salvation of a multitude of souls, Colette went to her eternal reward at Ghent in Belgium, on March 6, 1447. She was beatified on January 23, 1740, and canonized by Pope Pius VII on May 24, 1807.

Reflection.

If we wish to please God and to grow in virtue, we must imitate St. Colette and become truly humble. Everything we have is a gift of God. The natural gifts—talent, strength, dexterity, riches,—as well as the supernatural gifts, are so many proofs of God's love and bounty. Of ourselves, we are nothing and have nothing. All honor and praise for all we have and do is, therefore, due to God. The proud man, however, seeks his own honor, ascribes his successes to his own prudence and wisdom, and despises others who are less favored than he. He thus offends God, robbing him of what is his due; and for this reason St. James writes: "God resisteth the proud, and giveth grace to the humble". (James IV. 6).—How can a proud Christian be a true disciple of our Divine Savior? Jesus was meek and humble of heart. He humbled himself "taking the form of a servant"! he was obedient to his creatures, even to his enemies; and, in all things sought the honor of his Heavenly Father. He has also solemnly declared that we can enter the kingdom of heaven only by the road of self-denial and obedience, that is, humility. It is therefore of the greatest importance for us Christians and children of St. Francis to be on our guard against pride, to seek in all things the honor of God and not the honor and esteem of men, and to bear humiliations and persecutions with patience and resignation.

Prayer.

O Lord Jesus Christ, who hast enriched the holy virgin Colette with heavenly gifts, grant, we beseech thee, that, imitating her virtues here on earth, we may, with her, enjoy the eternal reward in heaven. Who livest and reignest, world without end. Amen.



Leaves of Laurel OR Glories of the Third Order of St. Francis.

(For the Franciscan Herald, from the German of P. Camillus Broell, O. M. Cap.)

2. The Life-Work of St. Francis.

“God is wonderful in His Saints.”

GOD is wonderful in the various gifts that He bestows on His chosen ones. By far more wonderful is He, however, in the lifework assigned by Him to individual saints. Some we meet whose lives are calmly passed within the cloister's quiet walls, whilst other perfect souls there are who live and labor in the narrow circle of the family. Some, however, we behold whose bark is tossed upon the surging billows of a stormy life; only for the sake of urgent relaxation and to gather added strength are days, or only hours, allotted them for rest and solitude, and then there comes again to them, as of yore to Jeremias, the Lord's command; “Behold, I have given my words in thy mouth: Lo, I have set thee this day over the nations, and over kingdoms, to root up and to pull down, and to waste, and to destroy, and to build, and plant.”¹

What mission, then, devolved upon St. Francis? From whom may we expect its adequate description? No one, undoubtedly, has more completely grasped and more thoroughly portrayed the mission of Assisi's Saint than the zealous Tertiary on the papal throne, the great reformer of the Third Order, Leo XIII. Let us hear his words:

“The character of that age (end of the twelfth and beginning of the thirteenth centuries) is sufficiently well known both in its good and evil tendencies. Deep in the hearts of men flourished the Catholic faith; and a glorious sight it was when multitudes, inflamed with chivalry, enthusiastically went forth to Palestine, resolved to conquer or to die. The morals of the people, however, through license had become remiss, and a crying need was evident for renovation of the Christian spirit. True virtue, however, demands a certain generous disposition of the heart prepared to undergo all difficulties and hardships, a course foreshadowed by that cross which all who wish to follow Christ must learn to bear. He whose heart is thus disposed, must die to earth and earthly vanities, must exercise a rigid self-control, and bear adversity with ease and equanimity. Above all other virtues stands, as queen and mistress of them all, the love of God and of one's neighbor, which wields a power so great that, where it exists, all hardships consequent upon fulfilment of one's duty become as naught, and, irksome though one's labors be, they thus are rendered not only light and easy but even sweet and pleasant.

“In these virtues the twelfth cen-

¹Jer. I., 9-10.

tury was poor; only too many, entirely absorbed in earthly things, bent all their energies in frenzied quest of honors and of wealth, or passed their lives in luxury and lust. All power was vested in a few, whose resources too often were misused to cause oppression of the poor, disparaged multitude; and from these vicious blemishes not even those were free whose office called to them to be a model unto others. And since charity in many hearts had ceased to burn, corruption like a pestilence was daily gaining ground; on all sides envy, lust of power, and hatred; so divided and so hostile had the minds of men become that on the most trivial pretexts, neighboring states would spend themselves in mutually exhausting wars, and citizens would draw the swords in brutal conflict with their fellow-citizens."¹

Dismal indeed the picture of that age which the Pontiff here has sketched for us.

Who then was sent to be the angel of deliverance? Who was called to put an end to these unfortunate conditions and to usher in the reign of better times? Someone adept in statesmanship, perhaps, or some victorious general? Not so. The choice fell on a man in worldly estimation most insignificant. "The foolish things of the world hath God chosen, that He may confound the wise; and the weak things of the world hath God chosen, that He may confound the strong: and the base things of the world, and the things that are not, that he might bring to naught things that are."² In these words St. Paul declares that God has chosen lowly, poor, unlearned men as His apostles, and set them up against the rich, the wise, the mighty of the world. The heralds of the gospel were to worldly eyes devoid of interest, objects of disdain, nonentities. Children of the world maintain peculiar views; wealth, fame, and noble birth find value in their eyes.

A St. Agnes and many other martyrs were to them but weaklings worthy of contempt; whereas the tyrants were objects of regard because possessed of power and prestige. Yet, none the less, the heathen rulers were put to shame and vanquished by the Christian martyrs.

Along these lines St. Francis too was led. He, the unpretentious beggar of Assisi, overcame so many proud and warlike, conquest-loving princes of his time, by giving to his Tertiaries the famous rule prohibiting the use of arms except in defence of Church, faith, and property. Francis oft was ridiculed, despised and rated as a fool, but later on became the center of universal veneration. Posterity has grasped his deep significance and pays him undivided admiration. Where are now those personages, illustrious, great, and powerful, who, in Francis' time, possessed such vast importance from a worldly point of view? Of many now one truthfully may say, "Their memory hath perished with a noise."³ Their names perhaps are found recorded in the one or the other ancient chronicle, or quite likely, they are blotted out from memory altogether. To the Seraphic Father, on the contrary, these words may well apply: "The memory of him shall not depart away, and his name shall be in request from generation to generation."⁴ And why does everybody versed in history pronounce with deepest reverence the name of Francis of Assisi? Why should his remembrance find a lasting shrine not only in the hearts of Catholics but like-wise in the love of men of all and no beliefs? It is because he thoroughly fulfilled the purpose of his life, and thus obtained a place in history of world-wide significance. Leo XIII writes: "When evils have become rampant, and the time divinely set is ripe that shall afford relief, God's merciful decree sends forth a man, not one of common

¹Auspicato, Sept. 17, 1882.

²1. Cor. I. 27, 28.

³Psalms IX., 7.

⁴Ecclesi. XXXIX., 13.

mould, but one of singular and highest worth, to whom He then entrusts the leadership in restoring public weal. This clearly was the state of things about the end of the twelfth century and somewhat later. The one divinely chosen to accomplish this great work was Francis."

The great life-work, therefore,

confided to our Saint by God, was no other than the amelioration of social condition. Verily, no easy work.

And, now, what work has been assigned to us? To labor for our own perfection, and, as far as in us lies, to collaborate for the welfare of our fellow-men.

The Revival of the Franciscan Spirit.

It is not difficult to account for the influence which St. Francis wields over cultured and thoughtful minds in our time. He was the most lovable of saints, a human seraph; and his life was signalized by two great virtues that are sadly needed among men today. There is poverty in the world now, and there will always be poverty. No legislation, no system of political economy will ever succeed in changing a condition which depends as much upon natural necessity as upon indolence, selfishness or the weakness of individual character. When the world was more religious than it is now; when the poor man believed that poverty, honestly and patiently borne upon earth, was an earnest of unspeakable riches in heaven, statesmanship was not so difficult. But in our age poverty is not so understood. The poor, alienated from religious influences, rebel against a fate which offers them no comfort in the present and promises them nothing in the future. Now, the life of St. Francis proves that poverty is no hindrance, but rather aid, to the growth of the religious spirit. He despised the comforts of life—he was not even assured of its necessities—and yet he practised heroic virtue, and became the most Christ-like of the saints. A non-Catholic writer in a secular magazine displays such a rare appre-

ciation of the Franciscan spirit that we can not deny ourselves the pleasure of quoting from him:

"If St. Francis, having made poverty his bride, having foresworn all luxury and selfish pleasure, could even in this find an extra means of quickening that life of the spirit in which the riddle of the world is solved; if thus he could spend a life so exalted, yet so full of meekness and affection, as to gain for himself an everlasting place among the comforters and helpers of the human family; if, indeed, this be true (and it is true), who shall say there is in the story of such a life no meaning for a generation like ours? In that tale of sanctity, what a reproach for all those of us (and great is the number of them) who are filled with envy and discontent, who cry out for luxury and vulgar pleasures, and in their despair flee to the demagogue—in whom there is no comfort! Poor, trusting souls, that give your peace to the agitator, what is your reward? Foolish talk, and vain promises, and fresh fuel for your discontent. Not through these passionate men will peace come to you; the peace you long for is the secret of the saints.

"And it is here, it seems to us, that we should seek the message of St. Francis to our own time. In that narrative of the Saint and his first followers, with their enthusiasm

and purity, their romance, their poetry and joyousness, is there not a lesson for us? To the politician, with his millennium of cakes and ale; to the man of science, with his millennium of intellect, what a better way is shown than by the Saint of Assisi!"

The other Franciscan virtue that appeals with special force to our age is the joyousness and large-heartedness of the Saint. Coventry Patmore has said that "in America there is much comfort, but no joy;" and the saying, so far as it is true at all, applies to other countries than our own. This is an age of gloom. The pessimist is abroad. Since modern philosophy has come into vogue, our civilization has been overcast with the shades of melancholy. We have become morbidly introspective and self-conscious. Our music is all written in a minor key, and the dominant note of our fiction is one of hopelessness and despair. But the gentle Saint of Assisi combined the utmost joyousness of heart with the utmost seriousness of purpose; and his example shows that we are joyless because we are unspiritual.

"What other saint has come so near as Francis to that condition of perfect peace and all-embracing love, that pure life of the spirit, which is to the Christian the final aim of human development? He has forsworn luxury and pleasure, and he lives on the humblest fare; no mendicant is more sparsely fed, more coarsely clad than he. Yet, in the usual sense of the word, he is not an ascetic; he is light-hearted, joyous, without a touch of gloom. Francis has the lightness of soul and the soundness of feeling that belonged to the men of Galilee."

But if the world is to profit by the revival of interest in St. Francis, that interest must be more than sentiment. Some practical method must be sought out and adopted.

The Holy Father, Leo XIII, has repeatedly expressed his desire for the spread of the Third Order of St. Francis, and no time was ever more opportune than the present. It is deeply deplorable that the efforts of the late Vicar of Christ have met with such apathy on the part of Catholics. His purpose was not understood by those who should have understood it best; his efforts were not seconded by those who should have cooperated most zealously. Who among us will not be mortified as well as surprised on reading these appreciative words of a non-Catholic:

"The Order of Tertiaries, or Penitent Brethren, is not severe in its methods, but is open to all; it is for those who do their work in the ordinary paths of the world, who yet are willing to accept a rule of life, and to impose upon themselves some conditions as to their pleasures and diet, their daily habits, and style of dress. Who can fulfill the law of the spirit with such natural ease that a rule of life is unnecessary to him? He who says so, and speaks the truth, is greater than the saints."

—AVE MARIA

"No one is a good student who listens not with reverence to his teacher, who does not often revolve in his mind what he has heard, or who does not test his thinking by observation."—St. Bonaventure.

"We cannot presume that a science is taught unless it has been learnt by attentive meditation."—St. Gregory the Great.

"What is learnt impetuously is not likely to abide with us; but what is taken up with a pleasant ease and content will rest durably in the mind."—St. Basil.



The Spirit of the Early Indian Missionaries.

(By Fr. Zephyrin Engelhardt, O. F. M.)

HAVING previously discussed the obligation of the Friars

Minor to labor for the conversion of heathen tribes and nations, we shall now dwell upon the sentiments that animated the early missionaries who went forth to battle against visible and invisible powers in behalf of immortal souls. Theirs was an extremely difficult task, not to say, a forlorn hope. For their enemies were in reality not of flesh and blood; they were the merciless spirits of darkness who merely laugh at the feeble efforts of a timid, half-hearted or easy-going foe. Hence it was that St. Francis, like a wise and skillful general, wanted only volunteers, brave, active, and whole-souled men, to be entrusted with the errand.

For the soldier in the enemy's country a watchword is necessary, and in the struggle itself a battle-cry is highly important. In that great battle that ensued in the forecourt of Heaven when Lucifer raised the standard of revolt, it was St. Michael the faithful host, that gave out the watchword and sounded the war-cry, "Quis ut Deus—Who is like God!" By the power of that adorable name he frustrated the arrogant assumption of Lucifer and cast him and his rebellious hordes into the abyss of hell. That battle settled, once for all, the question of the supremacy of the celestial over the infernal powers. The latter, however, smarting under their crushing defeat, shifted the scene of war

from Heaven to earth, and the battle now rages between the infernal spirits and weak humanity. In this struggle the missionaries are expected to act as officers. Woe to them and the file if they are ignorant of the enemies' tactics and country, or if courage and supplies fail them.

In their struggle against the powers of darkness it was but natural for the sons of St. Francis to look up to their holy Father as to their leader, and an able and experienced leader did they find in him. Being himself of a truly chivalrous nature, a knight without fear and without reproach, he was solicitous to instil into his followers the true spirit of a soldier of Christ. Like St. Michael, his patron, he sought only to defend and promote the honor of the Lord. God was uppermost in his thoughts and desires. Hence he never wearied of repeating the aspiration, "Deus meus et omnia—My God and my all." This favorite ejaculation of his has become the motto of his order and the watchword of all those who have ranged themselves under his glorious standard. "Ut in omnibus glorificetur Deus—That in all things God may be glorified" became their battle-cry. For such was the aim of the Seraphic Saint, and such is the aim of his children. The attentive student will find this verified wherever the sons of St. Francis set foot, and that means in almost every country and clime under the sun. This is especially true of the early Franciscan missionaries that labored within the

boundaries of our own country, the missions of which we intend to take up in turn for the information and edification of the readers of the FRANCISCAN HERALD.

In obedience to the Rule and Constitutions of the order, and lest they be hampered in the struggle for the rescue of souls, the missionaries to the Indian would divest themselves of everything that savored of attachment to anything or anyone but Almighty God whose knowledge and love it was their steady aim to implant into the hearts of the savages. Clad in the habit of St. Francis, and armed with nothing more than the breviary and the rosary, they set out for their destination, and there they labored oblivious of what was transpiring in the world at large. For nothing interested them save the spiritual advancement of their dusky charges whom they loved as though they were their own children. So absolutely did they devote themselves to their chosen work that, to adduce only one of many instances, of the one hundred and forty or more friars who Christianized the California savages, only two have left a letter each in which mention is made of relatives, and one of these letters was an official communication addressed to the governor which was unavoidable. Nor would they write about themselves, their personal experiences, their successes and failures, a custom for which the historian cares not to bless them, because it deprives him of the material which would furnish instructive and edifying chapters for the lover of the missions and the missionaries. Some of the heroic deeds, however, have come to light and it came about when satan in his fury would incite vicious men to slander and persecute the devoted and unselfish friars who succeeded in saving numerous souls from his clutches.

Wonderfully detached, indeed, were those Indian missionaries of

old, not only from family ties, but from everything of earthly value. Whatever was given them whether stipend or alms, was straightway lavished upon the Indians under their care. Thus, for instance, Fr. Fermin de Lasuen, who succeeded the immortal Fr. Junipero Serra as superior of the California missions, in a long and magnificent defence of the missionaries wrung from him at the age of eighty years, could declare with pardonable pride: "In all the years of my missionary life—and they are more than thirty-six—I have not heard of half a **real**" (six and one-fourth cents) "by the use of which any missionary might have become unworthy the name of a good Franciscan. Thanks be to God!" Such was the love of "Lady Poverty" which distinguished the friars to the last, that is to say, down to the unhappy day when the missions were confiscated under the fraudulent term of "secularization."

Naturally, whilst so detached from things worldly, the missionaries cultivated a close union with God and His Saints. It was well they did so, otherwise they must have sunk under the intolerable burden of endless privations and of human and diabolical opposition. None but those that have worked similarly, can realize the headaches and heartaches suffered by the missionary to the Indians, especially in the early days. The Jesuit Relations of Canada, the records of Father Hennepin and other Franciscans of the north, the narrative of historians on Florida, the histories of Fathers Espinoza and Arrievita on Texas and Sonora, and the descriptions of the situation in California, do not tell half of what the heroic messengers of the Gospel had to endure from the aborigines, let alone the hardships of climate and the want of food. These things are too glorious for human tongue to relate and had, therefore, better be left to the Recording Angel to note

down in the Book of Life. Human approbation would be too meagre a compensation for such heroism.

Generally the undertaking to impart to the brutish savages the knowledge and love of God, of whom they had no conception or only unworthy and material notions, was a truly superhuman task, and to persuade them to abandon their beastly habits and to adopt civilized ways, was an almost hopeless undertaking. Yet the missionaries never lost heart entirely. The Lord who had led them away from home and kindred into the land of these wretched barbarians, would show them a means by which they would succeed where success seemed out of question. More than that, He would assist them for the asking, and so they had recourse to fervent prayer. In order that their tearful petitions might be effective, these unselfish messengers of the Gospel enlisted the cooperation of God's most beloved friends: the Angels and Saints, and above all the Lord's own mother. Thus they concluded, and rightly so, as the result demonstrated, that failure could not be possible.

Accordingly, after choosing a spot in a well-inhabited district, the mis-

sionary would first set up an altar in a brushwood hut and dedicate the place to some saint upon whose intercession he relied in the effort to win the savages over to Christ and His Law. Such was the custom of all the Catholic missionaries from the Lakes down to Patagonia, and from the Pacific to the Atlantic. Unlike the irreligious adventurers of either Teuton or Anglo-Saxon extraction, and unlike the sectarian emissaries, the Catholic missionary, and even the worldly French or Spanish soldier of fortune, would raise his eyes from the surface of the earth heavenward for a name with which to distinguish a new discovery, or the founding of a mission and settlement. Hence it is that the traveler all through Canada, along the southern boundary of the United States, and on the Pacific Coast from Alaska to Cape Horn, as well as in the heart of the United States, in New Mexico, finds rivers, mountains, lakes, cities, towns, islands, and capes reminding him by their names that those who first trod the soil there believed in God and aimed to be united with Him, in a word, were Catholics. *Gracias a Dios*, as the missionary would exclaim, whether he failed or succeeded.



“Do not live an aimless life—that of the street walker, the gossip, the visitor from place to place, the simple pleasure seeker. Have an object in life, one which will make you grander, and someone else better and happier. Use your talent, time and opportunity for the highest purposes.”—Sodalist.

“Wisdom does not consist in not talking, but in speaking only when necessary and to the purpose; and again, in holding one's tongue at the proper time and place.”—St. Francis de Sales.

“Trust the past to the mercy of God, the present to His love, the future to His providence.”—St. Augustine.

“Let no one conscious of ancient sins despair of divine rewards. The Lord knows how to change His sentence if you know how to amend your faults.”—St. Ambrose

“The only important thing in good works is the amount of love we put into them. The soul of an action is its motive.”—Father Faber.

The Indian's Mode of Life.

(By Fr. Casimir Vogt, O. F. M.)

IN 1878, the Franciscan Fathers of the Province of the Sacred Heart, at the request of Rt. Rev. Michael Heiss of La Crosse, Wisconsin, took up the work of the former missionaries among the Chippewa Indians in the northern part of the state. The Fathers were given charge of a territory 250 miles in length and 200 miles in width; south

the mode of Indian life as he found it on his arrival among them.

The dwellings of the Indians at that time were wigwams, that is, huts made of birch-bark, which, seen from a distance, appeared very much like large mole hills. These wigwams had one small and low entrance covered with a piece of blanket. In the middle of the wigwam, there was



Chippewa Indians Building Canoes

from Bayfield on Lake Superior to Chippewa Falls and St. Croix Falls, and thence north to the St. Louis river above Duluth in Minnesota.

At first only two Fathers were sent to labor among the Indians of this large territory. One of them succumbed in 1896 to the hardships and privations, and was called to his eternal reward. The companion of his labors is still alive, and submits to the readers of the FRANCISCAN HERALD the following account of

a fireplace, and above the fireplace, an opening to allow the smoke to escape. Naturally, all the smoke did not escape through this opening, and consequently the inmates of the wigwam were obliged to spend much of their time enveloped in smoke. A smoky smell is, therefore, peculiar to all Indians as long as they live in wigwams. Even the churches they visit are penetrated with this smell. Around the fire the Indians spread their mats made of

grasses, flexible rushes, or roots. These mats served as beds at night, and as tables and chairs during the day. At the fireplace the dogs and other domestic animals also found a resting place for the night. They often disturbed the slumbers of the inmates by their noisy fights. The wigwams were warm, often unbearably warm, in summer, and sometimes very cold in winter, particularly when dry wood could not be found nearby, and green birch or maple had to be used.

How did the Indians make their living at that time? By fishing, hunting, picking berries during the berry season, and by farming. Agriculture, however, was limited to planting some corn and vegetables. The lakes and rivers swarmed with fish, and the forests were full of game. Whenever provisions failed, the Indian could obtain a new supply within a few hours. Even in winter he made a fair living by fishing on the ice; though the ice at times reached a thickness of three to four feet, he proved himself a successful fisherman. Cutting a hole through the ice, he placed some evergreen around its edge and thus made a kind of bed, on which he lay motionless for hours. Having covered his head with a blanket in order not to be blinded by the light from above, he could see through the clear water to a depth of twenty to thirty feet, and notice every fish passing by. To draw the fish to the hole, where he could easily spear them, he used a wooden herring as a bait to attract their attention.

In early spring the Indians gathered the sap of the maple, from which they made maple syrup and sugar. From June till the month of October, they made their living by picking strawberries, raspberries, and blackberries. Cranberries were gathered in marshes in the fall of the year.

They always found a market for these fruits.

During the month of August, they gathered the so-called Indian rice. The plant grows in rivers in which the current is not very swift. Its stalk and kernel resemble those of oats. As soon as the kernel is ripe, the Indians in their small birch-canoes gather the ears into little bunches, tie them together, and let them dry for two or three weeks. They then harvest the crop by opening each bunch and emptying the dry kernels into the bottom of their canoes. They were often not very particular in cleaning the canoes beforehand of sand, and, in consequence, we sometimes had disagreeable experiences when eating a dish of the boiled rice.

Thus it was at the time of our arrival. At the present time all valuable timber on the Reservations has been cut down by the whites and shipped to distant markets. Game is now very scarce, as the whites upon their arrival began to slaughter the deer and other game inconsiderately. Fish also became scarce; several companies employed a large number of men, who would fish the whole year round, and by using pound nets, haul even small fish from the bottom of the lakes. The maples have been cut down for stove wood, and therefore the making of sugar is to a great extent at an end. And since the lumber companies drove their logs through the rivers in which the rice plant grew, and thus destroyed the roots of the plants, little rice can be gotten at present.

Thus have the Indians been deprived of the means of sustenance offered by the forest, the lakes and rivers; and since they showed little inclination to apply themselves to agriculture, they gradually became very poor, even destitute.

Among the Pimas of Arizona.

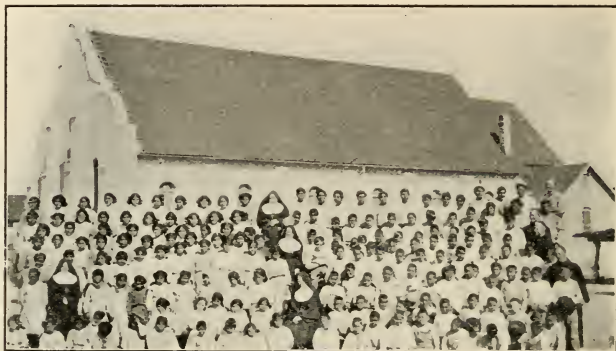
(By Fr. Tiburtius Wand, O. F. M., Missionary among the Papago Indians.)

CONTENTS: Instruction in the Government-Schools; Instruction in the Sacatan School;—Christmas-celebration; sickcall.

IN the state of Arizona there are about 5000 Indian children who attend no school whatsoever. Of late, however, the government, in whose care these children have been placed, has made some endeavor to provide an education for them. The Catholic schools, which are

receive no encouragement or assistance.

On the Pima Reservation agency there is an Indian school with an enrollment of about 220 pupils, chiefly of the Pima tribe, some few being Papagos. Of these pupils one-half are Catholics. The late



Pima Children at St. John's School, Arizona.

slowly being erected, are sustained solely by the charity of the faithful and they can barely subsist for want of the necessary funds. This is all the more deplorable because experience amply proves that the religious instruction imparted in even the best of public or government schools, is insufficient for a Catholic child. Moreover it is just these public Indian-schools where the various sects are busy with their proselytizing methods. Thanks to the efforts of the Catholic Indian Bureau much has been done to put a stop to this nefarious business; but it is still an open secret that the Catholics

lamented Father Mathias Reche-stein, O. F. M., endeavored to procure a good Catholic training for these children and was greatly assisted in his good work by some of the agents and employees. For a long time after his untimely death nothing further could be done until about a year ago. Mr. Bartholemeau, a zealous and wide-awake Catholic, was appointed disciplinarian in the said school, and since his happy appointment a revival has taken place. Many of the Catholic children had been attending services in the Presbyterian church, but he began to assemble them in his office during

these services, where he, together with a few more employees, would give them instructions. One of his ablest assistants was Mr. John Kelly, an educated Pima Indian, who for some years already has done much for his coreligionists. Mr. Bartholomeau soon applied for and also secured the services of one of the Franciscan Fathers. The Father now gives instructions to the children thrice a month on Wednesday evenings; Mr. Bartholomeau and his assistants performing the same spiritual work of mercy on Sunday evenings. The instructions can be given only in the evening, and since the rules of the school demand of the children to retire early, many can not attend, though between fifty and sixty attend regularly. The missionary in charge of that district has about sixteen hundred Catholic Indians in the various settlements to care for and it was impossible for him to have holy Mass for these children on Sunday. The agent had conceded us full permission to use the so-called chapel for any religious services we pleased and also at any desirable time; but it was not found possible to make use of this kind permission owing to a want of priests. Some time ago, however, I summoned up enough courage to go to the agent, Mr. Thakery, a kind and unbiassed man, and asked him to send the Catholic children to San Miguel station, about five miles off, where the children could comply with their Sunday obligations. To the joy of all this permission was granted. On the Sunday preceding Christmas the children availed themselves of this opportunity for the first time. In two large wagons about sixty children were conveyed to San Miguel. They attended holy Mass and the sermon with great devotion, and remained there for the instructions and rosary devotion in the afternoon. They have already

learned the more necessary prayers as also some beautiful hymns; and they have edified not a few at the boarding school by piously kneeling beside their little beds when saying their morning and evening prayers. In the near future about twelve will receive the grace of holy Baptism, thereby becoming children of God and heirs of Heaven.

Christmas at the Indian villages is a day of great solemnity. At St. John, a solemn High Mass was celebrated at 5:00 A. M., during which about four hundred children and adult Indians approached Holy Communion. At 10:00 A. M. a second solemn High Mass was sung. Many of the Indians remained for a third holy Mass. For many this Christmas was an occasion of special solemnity, it being the day of their first Holy Communion.

Christmas is also the time of the annual feast among the Indians of Arizona. For weeks before money is collected to buy a choice ox, fruits, etc. After the religious services on Christmas Day this feast is held, and all, young and old, give themselves up to feasting and merry-making. Small presents, such as tobacco, scarfs, cloth, etc., are also interchanged. Very important meetings are held before the feast to determine on the price to be paid for the unlucky ox, and to find some ways and means of collecting the necessary money. These councils are held in the open air and often, as it happened last year at St. Peter's, they are prolonged to the hours of the morning. There is, however, no happier man on this great earth than the Arizona Indian on his annual feast.

We must all admire the wonderful ways of Divine Providence, but no one more so than the Indian missionary. Although the territory of the missionary here in Arizona is vast and difficult, but few Indians, at least the well-meaning, die without

the last sacraments. I had just returned to St. John last week from my station thirty miles distant, when a young man approached me and said that an aged unbaptized Indian lay dying about twenty miles out in the country and that he desired to see a priest. In a short time my wagon was fitted out for a long journey, as I did not intend to return again to St. John for at least three weeks. Since the youthful messenger could give me but a meagre description of the locality where the sick man was to be found, the journey promised to be an interesting one. Father Gerard, who is to take my place in this district, accompanied me, this being his first trip. About 5:30 P. M. it was already dark and we soon noticed that we were traveling on unknown roads. On we rode through brushwood and thicket, through the bed of the Gila River, dangerous on account of the treacherous quicksand, but now luckily almost dried out. There being no lights from neighboring farm-houses to guide us and the night being dismally dark, we soon wandered entirely away from the road and for about two hours we drove to and fro, back and forth, not knowing whither to go or where we were. At last, about 8:45 the barking of a dog in the distance told us that we were nearing some human habitation, and to our great joy it was the house of one of my friends. As he could give us no information concerning the sick man, we decided to encamp there overnight, the more so because the horses, that had been on the road all day already, were tired to death and needed rest. We first cared for the horses, and then hunted up some sleeping apartment for ourselves, which we found in an old dilapidated hovel. It was a cold, bitter night and the unmerciful hut permitted the fresh night-air to enter unmolested from all nooks and corners. Dividing

the blankets we had brought along between us, Father Gerard sought rest and sleep on a camping cot, whilst I made myself miserable on the damp floor.

At an early morning hour we continued our, as we thought, now useless journey, but we had not gone far when we met a boy who pointed out to us the distant house of the sick Indian. We found the poor man cowering on the floor and suffering great pain. With the aid of his equally aged wife, we gave him a little instruction necessary for the reception of the sacrament of Baptism. He was then baptized and received also the last sacraments. Having thus accomplished with the grace of God the purpose of our trip, we drove ten miles to the next station, where we both said holy Mass. Later on I learned that the poor man had died on the very day of his baptism.

Useful if not Ornamental.

One of the strongest arguments in favor of decent treatment of the American Indians is found in this statement by an army officer in a recent *Herald*.

"The Alaskan Indian is self-supporting and is a tremendous asset of the country. The business of guiding, trapping, canoeing, fishing and lumbering is dependent almost entirely upon him, and, in addition, he does carpentering, plastering, mining, teaming, and hunting about as well as the white race, and, being more accustomed to the environment, is the more valuable."

If the Alaskan Indian "is self-supporting" and a "tremendous asset," why cannot the Indian of "the States" be likewise? Why cannot the Great Father in the White House give him a chance, in health and on his own land, to work out his own destiny?

Current Comment.

Thoughts on Lent.

The holy season of Lent is a time of mortification. Man instinctively shrinks from every kind of suffering, and there is nothing that he dreads so much as to inflict pain on himself. Yet sprung as he is from a corrupted stock, mortification is indispensably necessary for him. No sooner had he transgressed the divine command than pain and suffering were declared to be his inseparable lot. From that moment all nature was in some measure to disclaim the sovereignty of its fallen lord. Even within his own breast that transgression occasioned the most baneful revolution. A furious and interminable war arose within him. His inferior appetites, rebellious to reason, incessantly demanded gratification at the expense of duty. All the powers of his soul were corrupted and brutalized. His will became perverse, sluggish to good, impetuous to evil; his heart was elated with pride; his affections were either fixed and centred on himself, or enslaved and chained to the objects around him; virtue from that moment on assumed, in his jaundiced eye, a repulsive aspect, and the service of his Creator, which in innocence had been his sweetest occupation, became in guilt an employment of toil and restraint.

From this fatal propensity to evil, we learn the necessity of mortification. Here we find the apology for that holy anger with which so great a saint as Francis of Assisi mortified the deeds of the flesh, by giving his body to fasting, his will to unreserved obedience, his whole life to the severest exercise of penance. Here we read the condemnation of the world, and of all its voluptuous maxims, the condemnation of its

pleasures and its pastimes, its vanities and its excesses. Here we find the reason why the Church has instituted the fast of forty days, why she wishes her children during this season to abstain from worldly amusements and to devote themselves to the practice of prayer and penance and meditation on the Sacred Passion. Like a good physician she undertakes to cure the deep-struck malady of our soul, by pointing out the antidote that she would have us employ if we would counteract the pernicious consequences that sin has entailed.

Easter-Joy.

Owing to its deep significance, Easter may be called the greatest and most joyful festival of the year. The Church, unable, as it were, to contain her joy at the thought of Christ's most glorious Resurrection, ever and anon breaks into the rapturous strain, "This is the day that the Lord hath made: let us be glad and rejoice therein."

Our Easter-rejoicings, however, should not be merely conventional, inspired, perhaps, by the genial breath of Spring, or by the thought that fasting has given way to feasting, and ashes and sackcloth to a fashionable Easter-bonnet or a stylish suit of clothes. Ours should be a more rational joy, founded on the deep-laid truths that lie beneath it all. These truths, as St. Paul enumerates them, may thus be summarized: if Christ is risen from the dead, then our faith is not vain and human, but true and divine; then they that have died in the Lord, have not perished, but will rise again; then we are no longer in our sins, but our Redemption is complete.

True Easter-joy, therefore, is a joy of faith.

Faith must have a solid foundation, a certainty without the shadow of a doubt, a divine sanction and confirmation. Only then will it readily and joyfully embrace the truths proposed; only then can it exert a beneficent influence on our moral actions. Now, this solid foundation, this unerring certainty, this divine confirmation, our faith has received through the Resurrection of Christ. With this fundamental truth stands and falls the whole superstructure of our faith. Let it be conclusively proved that the story of Christ's Resurrection is a myth, and in a moment we are infidels; but let it be satisfactorily shown that Christ "is risen indeed," and in that instant we conceive a faith broad enough to accept all the teachings of Christ. For, if Christ rose from the dead, then, beyond all preadventure, He is God, and every word He uttered, and every truth He taught must be unquestionably and infallibly true. This, then, should be the reason and the keynote of our Easter-joy: because Christ is really risen from the dead, therefore our faith is not vain, and as Christ our head has gloriously risen from the dead, so we, the members of his mystic body, shall also rise triumphant from the grave.

Tertiaries and Frequent Holy Communion.

The practice of frequent Communion is so salient a feature of Catholic life that Tertiaries will bear with us if we call their attention thereto.

While it must be admitted that the increased frequency of Holy Communion is very marked at the present time, it can not be denied that many of our best and most edifying Catholics, and among them

also Tertiaries, have not yet learnt to overcome a certain hesitancy in approaching the Holy Table. Their fears are no doubt the result of inadequate views that may be traced to a certain mistaken sense of reverence. Since the Holy Father, however, has declared that only two conditions are requisite for frequent reception of Holy Communion, namely, the state of grace and a right intention, and that Catholics who find themselves so disposed, should partake of the Divine Banquet frequently and even daily, if possible, Tertiaries ought not stand in need of further impulsion from their pastors or confessors.

There is many a zealous priest who, animated with the desire of fulfilling the instructions of the Supreme Pontiff, and of increasing the love and honor of the Eucharistic God in the hearts of his parishioners, is racking his brains to find some means of introducing the practice of frequent and daily Communion in his parish. The people are indifferent or at least slow to respond to his wishes and exhortations. Now might not Tertiaries come to the assistance of their pastors by setting the example to the other parishioners in this as in all other matters? What matters it if they have been brought up in a more timid practice than is now so distinctly taught by the Church? Let them reflect and be reassured. Let them remember that Christ's intention in instituting the Blessed Eucharist was not that he might be revered but that he might be received. Let them not flatter themselves that they are doing their duty as Tertiaries if they receive Holy Communion once a month, as their Rule prescribes. More is demanded of them, because more has been given them. Besides the duty of self-sanctification, they have the obligation of laboring for the betterment of society. But it is evident

that there will be no help for the world at large until frequent and daily Communion becomes a general practice among Christians of every rank and state. To expedite this blessed time should be the fervent prayer and pious endeavor of every Tertiary.

The Catholic Encyclopedia

The last volume of the CATHOLIC ENCYCLOPEDIA has lately made its appearance. This marks the successful termination of one of the greatest literary enterprises ever undertaken by Catholics. The work is too well known to need an introduction or recommendation. The editors of this monumental work have had a truly herculean task, but they proved themselves fully equal to it. The Catholic clergy and laity have been loud in their praise, and, indeed, they are deserving of the warmest thanks and heartiest congratulations of all English-speaking Catholics. The progress of the work was watched with keenest interest by Catholics and Protestants alike, and each forthcoming volume evoked new praise and admiration. Some years ago THE AMERICAN REVIEW OF REVIEWS brought a lengthy appreciation, teeming with all sorts of encomiums. Lately the CHICAGO RECORD-HERALD has likewise added its meed of praise. Says Edwin Shuman in the issue of February 4:

"One of the most noteworthy publication enterprises of our time, 'The Catholic Encyclopedia' is now complete in fifteen large volumes—save for an index volume soon to follow. Those who have watched its progress must feel, regardless of creed, that congratulations are due to the editors, Dr. Charles Herbermann, Dr. Edward A. Pace, Dr. Conde B. Pallen, Dr. Thomas J.

Shahan, Rev. John J. Wynne, S. J., and their numerous contributors. They have created a complete and thoroughly up to date encyclopedia that must long remain a landmark in the field of religious reference books. While it is Roman Catholic and orthodox in its viewpoint throughout, as the imprimatur of Cardinal Farley attests, its spirit is as modern as one could reasonably expect and its handling of themes that have been bitterly debated for centuries is unfailingly good tempered.

"As the RECORD-HERALD has said before, 'The Catholic Encyclopedia' is as great a boon to Protestants as to Catholics, for it offers a vast fund of information never before so easily accessible, including an authoritative statement of the church's faith and practice at the present moment in a thousand details of dogma, ritual and tradition. Its historical articles cover the whole procession of the centuries and its biographies include all Catholic persons of prominence, both lay and ecclesiastical, from Bible times to the twentieth century. The articles covering the world's cities, states and nations, with the present standing of church affairs in each, should be of value to investigators regardless of their beliefs."

From the "Errata" of the CATHOLIC ENCYCLOPEDIA we gather that Ad. F. Bandelier, the author of the article on Columbus (Vol. IV), who at first supported the contention that Juan Perez, the friend and adviser of the great discoverer, was a Dominican, has, since writing the article in question, become a convert to the original belief that the grand old man of La Rabida was a Franciscan. Let us hope that this will help to set the mooted question at rest.

An Eventful Night.

(For the Franciscan Herald)

ON the outskirts of a western mining town, there stood many years ago a humble little church. Humble as it was, it soon became the pride of the little congregation and its zealous pastor. The latter, Father Nolton, had been appointed by his bishop to build up the parish and collect the faithful scattered in the mountains. This arduous task, fraught with many difficulties and great sacrifices, the pious priest fulfilled with heroic patience. In consequence, all loved Father Nolton; and Father Nolton loved, and lived for his "good people from the hills," as he was wont to style them.

One day as Father Nolton was saying his breviary in his little room adjoining the sacristy, a young man entered, and greeting politely, asked: "Father, did Mr. Reynolds bring the oil for the sanctuary light?"

"No, John, he did not; I suppose the roads are too rough for him. But it would be a pity if we would have to leave the holy light go out."

"Father, I'll go over to Kirkville and fetch the oil, if you wish."

"Yes, do, John," replied the priest. You know tomorrow is Sunday, and it would not do to wait till the last moment."

"All right, I'll go over on horse-back," said John; "the trip will do Prince good."

"But be sure to bundle up well," the priest warned, "because the wind has shifted to the north. I fear you will have a rough trip, John, for this is regular blizzard weather."

"Just the weather for me, Father. Why, look! it is snowing now. I must be off." With this John slipped his brown fur cap over his ears, buttoned his overcoat, and with a hearty "Goodbye, Father, I'll

surely be back before eight," left the room. In a few minutes the familiar clatter of hoofs brought Father Nolton to the window just in time to answer John's wave of goodbye.

"There goes a good soul," mused the priest as he saw John's broad figure disappearing in the fleecy veil of snow. Indeed, John Gorman was a noble-hearted fellow. Everybody knew John, or "Jack" as he was familiarly called. Only three years ago he had settled down with his wife and an only child on a little farm not far from the church. The humble home, a quaint little cottage, harbored peace and happiness such as only Heaven can bestow. The reason was not far to seek. Both John and his wife led a life pleasing in the sight of God and man. It was no other than John who brought food and raiment to the aged widow beyond the creek; and it was a source of pleasure for his young wife to visit and console the old lady in her sickness. When arrangements were to be made for any festival of the parish, John was the first to lend a helping hand. He frequently visited Father Nolton and assisted in the work about the church. When a sick-call came, John would leave his work and hasten to aid the priest on his important mission. How his heart beat with noble pride when, seated in the carriage beside Father Nolton, he could urge his faithful horse at a lively pace over the country road to save a dying soul! What sentiments of love and adoration filled his simple heart at the thought that he was conveying his Lord and God—the Life and Salvation of all! On such a man and such a family Heaven must needs shower blessings and graces superabundant.

Night had set in. The seemingly

harmless flurry which had gladdened the heart of John, was but the harbinger of a heavy blizzard. It was a quarter to nine. Father Nolton was seated beside the stove rehearsing the points of his sermon for the morrow. "John promised to be back by eight," he said, looking at his watch. "Oh well, the roads are pretty bad; besides, a person must pick his way mighty carefully in such a storm as this." The little clock on the table was ticking merrily, as if bent on keeping time with the crackling of the bright log-fire. Nine o'clock—and no sign of John Gorman. Father Nolton grew somewhat alarmed. He arose, and going to the window, listened. But no sound greeted his ears save the raging storm and the sweeping of the snow against the window panes. "Has something happened?" queried the priest as he paced across the room with nervous tread. But what was that! A faint sound as of rumbling; it grew stronger and more distinct, revealing at length the welcome thud of hoofs in the soft snow. The next minute Prince was heard passing the door on his way to the barn.

"Thank Heaven," exclaimed Father Nolton, "come at last!" and snatching up the poker, he stirred the fire vigorously, sending myriads of sparks whirling into the dismal night. Five minutes—ten minutes—fifteen minutes passed, but John failed to appear. Presently the neighing of Prince brought Father Nolton to his feet. Hastening to the door he called out: "John, oh John!" But a suppressed neigh of the horse was the only answer. "What is this!" cried the priest as he rushed towards the barn. There before the closed door stood the old horse—riderless. "John!" again shouted Father Nolton. No response. The biting blast of the blizzard seemed to rebuke him for disturbing its sombre wail. In an instant all was clear to Father Nolton.

To don his fur-coat and cap, and slip on his overshoes, was but the work of a few moments; then springing into the saddle he passed out into the night in search of John. Prince was limping slightly in the right fore-leg. Had he stumbled and thrown his rider? The priest trembled with anxiety as he strained his eyes to scour the lonely country road. Onward they pressed at a cautious gait—but no trace of John; everywhere the same velvety spread of white.

The storm had ceased; through the rifts in the clouds the silent stars began to appear, inspiring sentiments of hope. Father Nolton grew impatient; swinging the reins over Prince's head, he soon brought the animal into a brisk gallop. Past hedges, lanes, and farm-yards they sped—but John was nowhere to be found. At length they neared the creek with its old wooden bridge. As they reached the ascent, Prince grew unruly; he pointed his ears nervously now to the right, now to the left, and finally refused to go any farther. "This looks suspicious," thought Father Nolton; he dismounted to investigate. Reaching the bridge he stooped over the edge and peered into the darkness below. "John," he called; but as before no response. Just as he was turning, he espied at the opposite angle of the bridge evident marks of a struggle in the snow. Undoubtedly, Prince, blinded by the storm, had fallen here and thrown John to the rocky bed below! Quick as lightning Father Nolton hurried across the bridge and was soon struggling down the rough bank. How his heart beat with expectation; he hoped to find his faithful John, but dreaded to see him dead.—But what was that across the ice, against the rocky bank! Lo! there lay John silent in death. The wintry night had covered him with its pall of white. As Father Nolton raised the body, the moon

passed from behind a cloud as if to view the sad spectacle below. Those eyes that greeted all with their genial brightness, were closed; the hands that were so often extended in charity, were now cold and clenched in death. John had gone to his reward. After a hearty prayer, Father Nolton hastily prepared to remove the body. With considerable difficulty he bore John up the rugged bank; then placing him across the horse, he took the reins, and the homeward march was begun. What a dreary trip for Father Nolton. Anxious thoughts weighed heavily upon his soul. He had lost a dear friend, a kind benefactor. How was he, moreover, to break the dreadful news to John's wife? Learn it she must, this very night; for evidently she was still awake and waiting for him. One consolation cheered the priest's heart: John had received Holy Communion just on the previous morning—the first Friday. These and similar thoughts, commingled with an occasional prayer, were the sole companions of Father Nolton, until at length he arrived weary and foot-sore at his little rectory.

* * *

Across the neighboring field, not far from the church, lay a little cottage. A young mother sat by the fireside telling her beads. On her lap an only child, a boy of four years, was sleeping peacefully. Presently the child awoke and finding his mother alone, said in a whimpering tone, "Where is papa?"

"Oh, darling, he is coming soon," answered the mother. "Shall I put you to bed? You can see papa in the morning, Julius."—Just then someone was heard at the door stamping the snow from his feet. Instantly the child glided from his mother's embrace and went tripping to the door. Mrs. Gorman, following, opened, and there was—Father Nolton. For a moment the woman

stood perplexed. Then she exclaimed anxiously: "Father, where is John?"

"John is all right where he is," rejoined the priest as he entered the room—"but he met with a mishap on his return." After a series of ingenious answers and questions, Father Nolton at last broke the terrible news to her. The poor widow clutched her rosary to her bosom, and falling on her knees, wept bitterly. Little Julius stood at her side crying piteously and looking up at Father Nolton as if to reproach him for causing his mama to cry. The priest consoled Mrs. Gorman with words of unction, such as only religion can prompt. Then she arose, saying: "Father, I must see John tonight." Throwing over a heavy shawl, she took the child in her arms with the words: "Come, darling, we shall go and see papa."

We may easily imagine the scene that followed when the bereaved mother saw her own dear husband, her loyal and loving John, stretched out cold and lifeless. She cried—she spoke with him—she prayed. Then raising the child in her arms, she said: "See papa, Julius, kiss him, won't you?"—and the child's little tears dropped on his papa's pallid brow as he bent over. "Father, I would like to pray in church for a few moments," she said turning to Father Nolton. The permission was readily granted, and she passed out into the sanctuary. The few moments, however, proved to be long minutes, so Father Nolton stepped cautiously to the sacristy. There through the window he beheld by the faint glimmer of the sanctuary lamp the mother and the child kneeling before the Lord and Master of life and death. Who can tell what passed between that stricken mother and her God? There in the little tabernacle was He who had consoled the poor widow of Naim; there was He who cast His dying gaze from the cross upon His own dear Mother.

Would He forsake the poor afflicted mother lying prostrate before Him now?—The pious woman arose after some time, and as she entered the room where her husband lay, she exclaimed: "Father, I am resigned. I have placed all in the hands of Almighty God. He will protect me and my child; may He also show mercy to my husband." And out into the night she passed, along the path that John had so often trodden.

* * *

It was a glorious June morning. Many winters had moaned over the lonely grave of John Gorman. As many summers had matured his only child and adorned him with the flower of manhood. Time had wrought wonders in and around Father Nolton's parish. The modest little mining town had grown to a busy and flourishing city. An imposing Gothic structure had supplanted the quaint little frame church of yore. But what festive occasion had called forth this elaborate display of banners and festoons? Why were the bells voicing their most powerful melodies and prolonging their jubilant strain on this bright summer morning? What celebration was this that attracted the faithful from all parts of the city towards the church? Let us enter the sacred edifice and see. The great tower clock strikes ten, and all eyes turn towards the altar. Amid the joyful peals of the organ, the little altar boys swarm into the sanctuary; the larger boys in their varied-colored cassocks; the clergy; and there is good old Father Nolton too with his venerable gray locks;—then follows the young celebrant—Father Julius Gorman. A mother's heart leaps for joy at sight of her only son vested for the first time in his priestly garb. "Introibo ad altare Dei." All present in the sanctuary answer—except the aged Father Nolton. The sentiments of joy and gratitude that flooded his

heart, choked his voice and brought tears to his eyes. His long cherished hope had at length been realized, his prayers heard, and the solemn promise he had made on that fatal night beside the body of John Gorman, was now fulfilled. He had protected the child, provided for an education, and finally led him to the crowning point of his life—to the foot of the altar as priest of the Most High.

C. B., O. F. M.

—————
No time is ours but the present. The time gone comes no more. The time to come may find us gone when it comes.

—————
A kind act, a gentle work, a loving smile, a modest demeanor are so many seeds that we can scatter every moment of our lives, and which will always spring up and bear fruit.

—————
"Mens faces looking into a sunset are golden; so will our lives be if they are always looking into the face of coming death".—Father Faber.

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The members of the Third Order in Viego, Spain, have purchased the *EL NOTICIERO*, a daily paper, and converted it into a daily organ for Tertiaries. An English Catholic daily for the twenty millions of Catholics of the United States seems to be regarded as the one impossibility in this land of unlimited possibilities.

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In answer to inquiries we wish to state that Father Cuthbert's *Life of St. Francis*, reviewed in these columns in our last issue, may be purchased at Messrs. Longmans, Green, and Co., New York.



Franciscan News.

Rome — (Correspondence). — The Vicar Apostolic of North Shansi, Msgr. Massi, had asked the Most Rev. Father General to send to the Chinese missions two fathers, to teach the English, German and French languages at a high school that the Chinese government had erected in that district. In compliance with this request Father Maurus Kluge, of the German province of Silesia, Father Ephrem Piebourg, of the French province of St. Denis, and Father Hyacinth Balachi, of Bologna, Italy, set sail for the far East January 7. They were accompanied by Father Edward Boedefeld, and Father James Giardelli, who will devote themselves to the missions of North Shantung and East Hupe.

Father Juniper Doolin, O. F. M., of the Sacred Heart province, returning from his missionary labors in China, spent a few days in the eternal city. In a private audience with the Holy Father, His Holiness, among other things said: "Pray often for the Holy Father and the needs of the Church."

The Rev. Honoratus Carcaterra, O. F. M., who was lately appointed Custos of the Holy Land, left Naples January 11, to enter upon his important and difficult office in the Holy City.

On Tuesday, January 21, in the Altemps Palace, the residence of His Eminence, Cardinal Vives y Tuto, O. M. Cap., was held a preparatory congregation of the Sacred Rites in which the prelates and consultants discussed and gave their

votes on three miracles said to have been wrought by God at the intercession of the Venerable Maria Crocifissa, Franciscan Tertiary, and which are proposed for her Beatification. Preparations have also been made for the Beatification of the Venerable Mother Maria Francisca Schervier, founder of the Franciscan Sisters of Aix la Chapelle, Germany. This congregation which developed rapidly has also a number of houses in the United States. The Beatification of Venerable Mother Schervier will, therefore, cause great joy not only to all Tertiaries of the Seraphic Order, but also to all friends and patrons of the congregation in these parts.

In the Chamber of Deputies a measure was recently introduced to erect a magnificent monument at Henni, Lybia, where a number of Italian soldiers were crucified by the Arabs during the late Turko-Italian war. Characteristic of the intense hatred of the massonic government every symbol of the Christian religion, even the cross, is to be excluded. Against this unchristian measure Father Geroni of Florence, one of the many Franciscans that accompanied the Italian troops as chaplains voiced a vigorous protest by addressing an open letter to the government, in which among other things he says: "Public opinion will never permit that the cross, the symbol of victory and eternal life, be banished from the monument to be erected over the remains of our heroes fallen in battle. Why should this sacred sign, that alone has

given courage to our soldiers in battle, and consolation to the widows and orphans, be banished from their tomb? Many noble sons of Italy have died in my arms, on the battlefield, in the hospitals, in dreadful captivity, but not one of them—not one, I repeat,—feared to give up his life gladly when his breaking eyes rested on the image of his crucified Savior.”

Manchuria.—At the very outbreak of the Chinese revolution, many cities of the Yang-tse District opened their gates to the enemies of the old dynasty. Kingchu alone made ready for strenuous resistance. The 27,000 Manchus of this city were not minded to turn over to the hated Chinese the old fortress, which for centuries had been the pride of their tribesmen.

Soon a Republican army of 10,000 men advanced and with their modern cannon began a vigorous bombardment of the city. The Manchus now realized that resistance meant destruction. They would gladly have made overtures to the besiegers; but in their mortal fear of the Republicans, nobody dared act as mediator. In this emergency, the city authorities begged Fr. Marcellus, of the local Franciscan mission, to make the necessary advances. Fr. Marcellus volunteered to meet the enemy. But though the Republicans received him most courteously, their terms were summary; unconditional surrender of all arms and ammunition, and of the city itself. The demand personally to turn over their arms to the despised Chinese, was too much for the racial pride of the Manchus; and there was much higgling before they were willing even to stack their arms in the local Catholic church and thus surrender them. However, under the presidency of Fr. Angelus, O. F. M., a parley was held between the Manchu marshal and the Chinese generals. Here an agreement was

reached on the following terms: 1. The Manchus lay down their arms in the Catholic church and surrender the city; 2, the Republicans pay an indemnity of ten dollars for every gun surrendered; 3, the Republicans pledge themselves for the lives and property of the Manchus; 4, the Republic gives the Manchus their regular soldiers' salary for the next six months.

The very next day some 300 guns were deposited as agreed; soon there were 3000. Sixteen cannon were drawn up at the church door, and boxes of ammunition were piled about the courts. But when the time came to surrender the city, no one could be induced to hoist the white flag. Here again the marshal turned to Fr. Marcellus, and the affair was happily terminated. On December 17, 1911, the Republicans entered Kingchu. At the head of their columns rode three generals of the Republic accompanied by the missionaries. Boundless enthusiasm prevailed in the city,—among the Manchus for their unexpected, honorable relief, among the Chinese for the speedy capitulation of the city. The ingenious services of the missionaries were on every tongue,—and much good was to come of it.

Even previous to the war, not a few Manchus had shown favor to the Catholic church. Now that they owed their lives to the courageous Franciscans, and had no hope for the future if not in the missionaries, the favor of a few grew into the enthusiasm of multitudes. In a hand's turn Kingchu had become a great mission center. Applications of adult converts came so thick upon one another that the missionaries could not keep account of them. According to Mgr. Everaerts, O. F. M., Apostolic Vicar of that region, upwards of 6000 have since been formally enrolled as catechumens.

This unexpected turn of affairs embarrassed the clergy not a little.

In the Manchu-Tatars they confront a peculiar class of people. Three hundred years of high-handed sway in China have marked them with a kind of haughty self-consciousness. Besides, up to this time all had been soldiers or pensioners of the government, knowing never a care for the morrow. What were they to do for a livelihood upon the lapse of their pensions? Again, how were those thousands of converts to be properly instructed? And what of the children? Mgr. Everaerts hurried to the scene to direct the organization of a church. Six missionaries and several nuns were called in from district posts, the city was divided into various catechumenates, three splendid Tatar palaces were converted into oratories. Fifteen schools were established for the convenience of male converts; the women were assigned to the charge of the Franciscan Sisters. Thus the spiritual needs were met. The greater difficulty was to find work for the converts. One blow had cut them off from their profession and livelihood, and not having the faintest knowledge of any other occupation, they were bound to be demoralized. The bishops began, rather diffidently, by opening up workshops for the men and sewing schools for the women. But it was hard for these born grandees to take to servile work. However, the alternative of pinching need was still harder, and soon the catechumenates of Kingchu were abuzz with work.

Conditions now are in the highest degree encouraging. "The days of St. Xavier have returned," writes Fr. Noel Gubbels. It seems God wishes to give the Manchus the Kingdom of Heaven in return for their lost empire on earth.—(Kath. Missionen.)

China.—Fr. Joseph Gerenton, O. F. M., missionary in Linku, East Shantung, reports the discovery of a proof that Catholicity was known in his district 200 years ago. The

tombstone of a man named Lian was found, bearing the date 1713. The epitaph consisted of our Creed and a summary of Catholic truths ending with the doctrine of the Immaculate Conception. By the inscription, Lian was a thorough Christian as well as a scholar of public note.

France.—A flourishing congregation is that of the Franciscan Missionary Sisters of Mary. There is something touching in the mere recital of the following eloquent facts: Oct. 30, seven of the Sisters embarked for Madagascar; Oct. 31, three for Damascus in Syria; Nov. 1, seven for Casablanca, Morocco; Nov. 3, twelve for the Philippines; Nov. 17, a detachment for China. When the Turko-Balkan hostilities were at their height, ten of the congregation were sent to do ambulance duty for the allies, while ten others, headed by Mother Mary Magdalene, a niece of Count Albert de Mun and the superior at the house of Paris, went to Constantinople to aid their Sisters of that place, who were overworked with the care of the wounded.

At Puy, the Third Order is conducting a noble work of charity. Several young ladies of the fraternity have united to assist the aged and helpless about their households. Regularly, after attending to their own day's duties, they meet to prepare and to mend linens for distribution, working till late in the evening. It is not necessary to say that their visits are like sunbeams into the cheerless homes of the unfortunate, where often they find everything wanting: food, fuel, and—love. A friendly greeting, a word of sympathy, tidying the room, making the beds, a little fuel, an alms here and there, the promise to return,—and the world looks more cheerful to God's poor.

Italy.—At Ancona a venerable matron of 104 years has entered the Third Order. After receiving the

habit, she said to the religious in attendance: "The last in religion and the first in age, I send my greeting to all my fellow-religious."

Spain.—The Third Order is in a flourishing condition in Spain. Madrid alone numbers 6000 Tertiaries. In Catalonia, owing to the united efforts of Franciscans, Capuchins, and Conventuals, headway has been made toward the federation of the various fraternities, and the convention held at Compostella in 1909 justifies the brightest outlook.

Austro-Hungary.—Two years ago the Tertiaries of Trent erected a protectory for children, out of their funds. The well-furnished buildings, excellently situated on an eminence, already number one hundred children, aged from four to fourteen years.

Portugal.—From the unscrupulous fashion in which the new government of Portugal ruptured connections with the Church, the Catholic world was prepared for any ruthless measures of repression from these "champions of liberty." But what no body dreamt of is, that the government should call upon the Third Order promptly to disband, lest they be disbanded forcibly. This step is the prompting of a devilish hatred of Christianity. The atheistic pettifoggers see in the Third Order a nursery of Christian faith and virtue, and a firm, though unpretentious, countercheck to their godless schemes. Hence the venom. Viewed in this light, the suppression of the Third Order in Portugal is a credit to the Order; it is a declaration from the enemies of religion that the Third Order strengthens and supports Catholic life.

Chicago, Ill., St. Peter's Church.—The parochial school connected with St. Peter's is a free school and is now attended by some three hundred children. More than three-fourths of these are Italians, and the rest are Syrians, Arabians, Germans, Irish and Poles.

For some time the school buildings were too small and last fall an addition was built. New sanitary lavatories were also installed. To defray the expenses a bazaar was held in November lasting three days. The Tertiaries and other friends of St. Peter's responded very generously, so that a little over \$5,000 were cleared.

The Sisters of Notre Dame from Milwaukee are in charge of the school since 1868, and their gentle and efficient work has done very much for the poor children of the neighborhood.

A very successful retreat for the members of the St. Vincent de Paul Society was conducted by Rev. Fr. Christopher Guithues, O. F. M., at St. Peter's. The retreat commenced on Ash Wednesday, and the Rev. Father spoke on the "duties of a member of the society towards God, towards his neighbor, and towards himself." On Sunday, February 9, about two hundred members received Holy Communion.

The year 1912 was very successful for the German branch of the Third Order. During this time 121 new members were received, and 59 made their profession.

The monthly meeting of the English branch of the Third Order, on the third Sunday of January, was well attended. After the sermon 55 candidates asked to be received into the Third Order. They all had previously received an instruction on the nature, obligations and privileges of the Third Order. These instructions, which are given on the fourth Sunday of the month at 3 P. M. in the basement hall of the church, were commenced in January, 1912. They are primarily intended for the candidates and novices, but many professed members avail themselves of this opportunity to learn more fully their obligations as Tertiaries.

St. Augustine's Church.—A very

successful mission was given at St. Boniface church, Hastings, Minn., nineteen miles south of St. Paul. Rev. Fr. William Eversmann, O. S. B., the zealous pastor of this church, had done all in his power to prepare the congregation for this extraordinary time of grace. The people came fervently to all the exercises. Although the weather was below zero nearly all the time, the divine services were always well attended. More than 1450 Holy Communions were received.

During the past year 54 novices were admitted to the Third Order, whilst 30 made their profession, and 9 Tertiaries passed to their eternal reward. Three Tertiaries who had belonged to other branches of the Third Order were incorporated in the local branch.

Humphrey, Neb.—The new residence of the Franciscan Fathers was solemnly blessed by the Very Rev. Fr. Provincial Benedict Schmidt, O. F. M., on February 13. The Rev. Fathers Pacificus Kohnen, Casimir Hueppe and Cyriac Stempel, Superiors of Omaha, St. Bernard and Columbus, Neb., respectively, as also other Fathers from the neighborhood, took part in the celebration. Fr. Florentius Kurzer, O. F. M., is the superior of the community at Humphrey.

Dubuque, Ia.—The formal dedication of the new residence of the Fathers at Dubuque will take place March 2. At this time it is expected that Very Rev. Fr. Provincial will come to Dubuque and the Most Rev. Archbishop will solemnly dedicate the new house. The part of Holy Trinity church which was left unfinished at the time of the erection of the edifice is also about complete. The Fathers have been very active since their arrival in Dubuque a little over a year ago, having built the residence and completed the church in that time.

Keshena, Wis.—An aged Indian

woman, familiarly known as "grandma" Susan Wabano, was called to her eternal reward several weeks ago. She left behind to bewail her loss sons and daughters from 60 to 70 years of age, grandchildren of 45, and great-grandchildren from 15 to 20 years of age. The funeral was held at St. Mary's of the Woods, Kinepoway Settlement, Wis. Though there was no long line of carriages nor a display of wreaths and flowers, the attendance of the whole congregation—the greater part of which received Holy Communion at the Requiem for the repose of the soul of the deceased—amply showed the genuine sympathy universally felt for the beloved "grandma." The Indians seem to have an inborn reverence for old age; every person of advanced age is "grandpa" or "grandma" to nearly everybody you meet. They likewise have the praiseworthy custom of receiving Holy Communion at the funeral Mass of a deceased relative or friend—a custom well worthy of being imitated by their white brethren.

The feast of St. Blase on February 3 was celebrated at Keshena with the usual solemnity. For the last thirty years this feast has been a red-letter day among the Menominee Indians, not only because on that day the Indians, ever enthusiastic for ceremonies and sacramentals, flock to the house of God to have their throats blessed, but especially because that is the Saint's Day of Fr. Blase Krake, O. F. M., who for thirty years was their "Machkotachkonkia" (priest) and the superior of the Keshena Mission. And even now, after Fr. Blase, for reasons of ill health, has left the difficult mission-field, the devoted Indians continue to observe the day by attending the High Mass at 9 o'clock, while the school-children, one and all, approach the Lord's Table in grateful remembrance of the countless blessings, temporal and spiritual, which they

received from their good priest, Fr. Blase.

San Francisco, Cal.—At the last monthly meeting of the Third Order, St. Boniface church was filled to its capacity, which speaks more eloquently than words can, of the zeal of its Spiritual Director, the Rev. Fr. Josaphat, O. F. M. Women as a rule naturally take to religion, but it was certainly gratifying to note the large attendance of young and old men at the meeting. This shows that, after all, men are not entirely indifferent to religion, if they can only be made to see the advantages derived from the consolations of our holy faith and especially the spiritual benefits accruing to them by being a son of our holy Father Francis. The Spiritual Director, after the usual announcements and reading of the indulgences to be obtained during the month, made the announcement that the Rev. Fr. Michael, O. F. M., Commissary of California, would deliver the sermon.

Fr. Michael, whom we had the pleasure of seeing for the first time, gave a very powerful, as well as instructive sermon—his theme being principally to drive home to the minds of his hearers and the members of the Third Order the necessity of doing cheerfully the will of God in all things, in whatsoever form it may be made manifest to us. His eloquent words made a deep impression on all who heard him. Fr. Michael is a grand character and he has impressed all who have had the pleasure of seeing him and hearing him speak.

After the regular meeting 18 members were professed and 22 were admitted to the Order. The private meeting which takes place immediately after services was presided over by the Prefect, Mr. John Wellbank. It is inspiring to see the large attendance at the regular monthly meetings, as well as the

wonderful amount of good the Third Order is doing in this their patron-saint City of St. Francis.

The following report was made at the meeting held December 30, 1912:

During the past month 21 visits to the sick were made.—Miss Chirstina Moran, consultant, Miss Lena Cole, Miss Elizabeth Merrill and Mrs. Chabot were called to their heavenly reward. 138 pieces of literature were distributed among the various hospitals, almshouse and other charitable institutions.—About 75 of the members were present at the wakes and funerals during the past month. Eight members were received and 12 novices professed at the last general meeting. \$65.00 was paid out in charity, and the other miscellaneous expenses amounted to \$25.00.—Two of the members, Miss Josephine Mascelli and Miss Irene Blanchard entered the convent.

Phoenix, Ariz.—Some weeks ago a Papago Indian boy contracted a very serious case of pneumonia; but, thanks to a novena to the Sacred Heart and the fruits of a Holy Mass, the boy is again improving very nicely.

A very sudden death overtook a Pima Indian boy of Casa Blanca. On the morning of January 25 he took sick and at 7 o'clock P. M. he died. The physician gives the bursting of a blood vessel in the brain as the probable cause of death.

On February 2 thirty-four boys were received into the Sodality of St. Raphael.

Cowlitz, Wash.—The new residence of the Fathers was dedicated January 14. This mission was begun in 1909; three Fathers have been stationed there for some time and it became necessary to erect more commodious quarters. Seven missions, all of which are in a flourishing condition, and nine stations are attended from Cowlitz.

Our Colleges.

St. Joseph's Seraphic College.

Regarding the value of examinations, educators may entertain opinions diametrically opposed to each other. Some attach to them the utmost importance and would make them the sole test for promotion, whilst others see no advantage whatever in such oral and written tasks and would, if possible, discard them entirely. Nevertheless, the experience of centuries and the practice of most institutions of learning warrant their usefulness and necessity. Examinations evidently urge the student to thoroughly revise the matter treated in the class-room, they arouse a worthy emulation among the pupils, and they bring out the student's proficiency and fitness for promotion. For such reasons St. Joseph's College also has its examinations, both oral and written, twice a year, that is at the end of each school-term.

On January 22 and 23 the Very Rev. Provincial Benedict Schmidt, accompanied by the Rev. Father Rector and two members of the faculty visited each class, and in their presence the professor of the class examined the students in two branches assigned by the Rector. January 24 and 25 were set apart for the written examinations in all branches. On January 29 the students assembled in the study-hall, and the Rev. Father Rector published the results of the examinations, the notes merited by each boy during the last term both in conduct and application, and the standing of every student in his class. The boys that obtained the first seat in their class (John Saller, II Collegiate; Joseph Kola, I Collegiate; Joseph Hermes, IV Aca-

demie; John Schmidt, III Academic; Henry Bene, II Academic) were loudly applauded by their fellow-students.

We are again compelled to chronicle the sad news that two of our aspirants were summoned home on account of serious sickness or death in their families. Lawrence Vonder Haar went to Quincy, Ill., to attend the funeral of his mother, while Robert Maslowski was called to Ashland, Wis., where his father is in a critical condition.

(Fr. R. M., O. F. M.)

St. Anthony's College.

The Faculty and students of St. Anthony's College extend a hearty welcome to the attractive grey-robed Herald that came with the New Year to greet the Golden West, and bring even to these "ends of the earth" the kindly message of the Great King.

We gratefully accept the courteous offer of the Management to bring in their columns monthly reports of our College-doings and happenings. Our one regret is that, owing to our far distance from the office of the Herald, the data sent in will not be as recent, and therefore not as interesting, as would be desirable.

The students closed their truly happy Christmas vacation by a full day's outing in the mountains. On January 3, they entered upon their annual retreat, a fit preparation for the second semester of the scholastic year. The retreat was conducted by the Rev. Turibius Deaver, O. F. M., former Professor of the College, and present Master of Novices in Oakland, California.

On Sunday, January 19, there was established at the College a new society, called "St. Anthony's Literary Circle." Rev. Linus Koene-

mund, O. F. M., Rector, was acclaimed Honorary President, and Rev. De Sales Gliebe, O. F. M., Moderator; the officers were chosen from among the students of the highest class, Walter Wollenschlager, President, John Clark, Vice President; and Rudolph Eiche, Secretary. Regular meetings of the Circle will be held every third week. The program will comprise the reading of carefully prepared papers, delivery of orations and select recitations as well as occasional debates.

Under the direction of Rev. De Sales Werhand, O. F. M., the members of the senior and junior choirs have faithfully practiced and learned the new, or rather the old, Gregorian Chant, and are now able to furnish the singing at all the services held in the College chapel.

The students enjoyed a full holiday on January 29, being the Saint's day of the two Fathers Francis De Sales.

In the course of the month Very Rev. Michael Richardt, O. F. M., Commissary Provincial, and Rev. Florian Zettel, O. F. M., former Sub-Rector of the College, were welcome visitors.

JOHN CLARK.

St. Francis Solanus College.

On Saturday, January 18, the Faculty and students of St. Francis College performed the sad duty of assisting in St. Francis Church at the funeral services of Professor William Timpe, who went to his eternal reward, Wednesday, January 15.

Mr. William Timpe was born in Quincy, Ill., February 27, 1854 of a highly respected Catholic family. In 1881 he became a member of the Faculty of this institution, a position which he retained uninterruptedly for thirty-two years, teach-

ing his classes up till Christmas vacation a month before his death. Prof. Timpe was a man of high intellectual ability and attainments, an earnest student of deep and varied erudition, devoted with heart and soul to his life's work and to the institution of which he was a conspicuous ornament. A true Christian gentleman, a model husband and father, a sympathetic friend and companion, he endeared himself to all with whom he came in contact, above all to his fellow-professors and to his students. May he rest in peace!

The annual retreat for the students of St. Francis College began Wednesday evening, January 29, and closed the following Sunday morning. It was conducted by the Rev. Philip Marke, O. F. M., of Dubuque, Iowa, whose interesting lectures commanded rapt attention on the part of the boys. The deportment of the students was most edifying, and the result is further justification, if such were necessary, of the part that religion plays in Catholic education.

Obituary.

Chicago, Ill., St. Peter's Church:

Mary Murphy, Sister Angelina; Margaret Duncan, Sister Agnes; Patrick Breen, Brother Francis; Catherine Gaffney, Sister Mary; Catherine McCarthy, a novice.

St. Augustine's Church:

Ida Causemann; Maria Miller; Juliana Henkel; Maria El. Schmitt.

St. Louis, Mo., St. Antony's Church:

Ellen Sullivan; Anna Dotwart; August Rizzo; Mary McGrath; Anna Moran; Daniel Antony Sheehan.

San Francisco, Cal., St. Boniface

Church: Christina Moran; Lina Cole; Elizabeth Merrill.

Teutopolis, Ill.:

Maria Angela Niehaus.

R. I. P.

Franciscan Calendar.

MARCH, 1913

Dedicated to
St. Joseph

DAYS		FEASTS AND PATRONS.
1	S.	Bl. Mathia, V. 2d Order.
2	S.	4th Sunday of Lent. —Bl. Agnes of Prague, V. 2d Order. Gospel: The miracle of the loaves and fishes. John vi, 1-15.
3	M.	St. Titus, Bp. C.—St. Cunegundis, Empress. (P. I.)
4	T.	St. Casimir, King of Poland.—St. Lucius, P. M.
5	W.	St. John Joseph, O. F. M., C. (P. I.)
6	Th.	St. Colette, V. 2d Order. (P. I.)
7	F.	Most Precious Blood.—St. Thomas Aquinas, C. D.
8	S.	St. John of God, C., Patron of Hospitals.
9	S.	Passion Sunday. —St. Catherine of Bologna, V. 2d Order. (P. I.) Gospel: The Jews try to stone Jesus. John viii, 46-59.
10	M.	The Forty Holy Martyrs of Sebaste.
11	T.	St. Frances of Rome, W.
12	W.	St. Gregory the Great, P. C. D.
13	Th.	Bl. Roger, O. F. M., C.—St. Euphrasia, V.
14	F.	Our Lady of Sorrows.—Bl. Peter, O. F. M., C.
15	S.	SS. Perpetua and Felicitas, MM.
16	S.	Palm Sunday. —Bl. Peter, C. 3d Order.—St. Herbert, Bp. (G. A., P. I.) Gospel: Entry of Jesus into Jerusalem. Matt. xxi, 1-9.
17	M.	St. Patrick, Bp. C., Apostle of Ireland. (G. A., P. I.)
18	T.	Bl. Salvator, O. F. M., C.—St. Cyril, Bp. (G. A., P. I.)
19	W.	Solemn Commemoration of St. Joseph. (G. A., P. I.)
20	Th.	Maundy Thursday.—Bl. John of Parma, O. F. M., C. (G. A., P. I.)
21	F.	Good Friday. —St. Benedict, Ab. (G. A., P. I.)
22	S.	Holy Saturday.—St. Benvenutus, O. F. M., Bp. (G. A., P. I.)
23	S.	Easter Sunday. —St. Peter Damian, C. D. (G. A., P. I.) Gospel: The Resurrection of Our Lord. Mark xvi, 1-7.
24	M.	St. Gabriel, Archangel.—Bl. Didacus, Cap. C. (P. I.)
25	T.	Annunciation of the B. V. M. (G. A., P. I.)
26	W.	Bl. Rizzerius, O. F. M., C.—St. Ludger, Bp. C.
27	Th.	St. John Damascene, C. D.—Bl. Peregrine, O. F. M., C.
28	F.	Bl. Mark, O. F. M., C.
29	S.	Bl. Paula, W. 3d Order.
30	S.	Low Sunday. —Bl. Angela, W. 3d Order. (P. I.) Gospel: Jesus appears to His Disciples. John xx, 19-31.
31	M.	Bl. Mark, O. F. M., C.

Abbreviations.—St.—Saint; Bl.—Blessed; Ap.—Apostle; M.—Martyr; C.—Confessor; P.—Pope; Bp.—Bishop; D.—Doctor; V.—Virgin; O. F. M.—Order of Friars Minor; O. M. Cap.—Order of Minors Capuchin; P. I.—Plenary Indulgence.

Tertiaries may gain a Plenary Indulgence: 1st, every Tuesday after confession, communion and visit to a church of the First, Second or Third Order Regular of St. Francis; 2d, once during the month on any suitable day, usual conditions; 3d, on day of monthly meeting for those who attend, usual conditions.



Franciscan Herald

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No. 4.

Our Lady of Good Counsel.

(For the Franciscan Herald)

Her thoughts are more vast than the sea, and her counsel
more deep than the great ocean.—Ecl. XXIV, 39.

Mother, once, thy counsel guiding,
Jesus o'er life's pathway trod;
Now, in thy sure help confiding,
Seek we grace to reach our God.
Life hath much of deep illusion;
Complex ways lead us astray;
Mother, through the dark confusion,
Counsel us each passing day!

Hold us back when tinselled glitter
Fain would lead us from the right;
Be our lives or glad or bitter,
Mother, keep us in the light.
Make us deaf to siren-voices;
Strengthen us when we are weak;
In thy love each heart rejoices,—
Counsel us when aid we seek!

—Amadeus, O. S. F.

Blessed Luchesius, or Lucius, The First Tertiary.

April 28th.

LUCHESIUS, or Lucius, was a native of Gaggiano, a village in northern Tuscany. In his youth and early manhood he took a very active part in the strifes

Italian cities, whilst the Ghibellines supported the emperors in their endeavors to become supreme in Church and State. Luchesius is represented in the old chronicles



Blessed Luchesius Receiving the Habit of the Third Order.

between the Guelphs and Ghibellines, which for a long time disturbed the peace of Italy. The Guelphs were adherents of the popes and upheld the independence of the

as a "furious Guelph." At this time he carried on a thriving trade as a meat and grain merchant, combining with it the occupation of a money changer. His business

dealings, however, were not at all in accordance with the principles of the Christian religion. He was intent only on temporal gain, and his unscrupulous methods gained for him the unenviable reputation of an avaricious man; and as he was also of a very violent character, he became so unpopular, that he found it best to leave Gaggiano, and take up his abode elsewhere. He therefore removed to the fortified city of Poggibonsi, near Sienna. Here he went into business with the same energy and desire for gain that had ruled him at Gaggiano.

But the grace of God at length gradually overcame his worldly-mindedness and wrought a great change in him. In quiet moments he began to see that the riches of this world cannot satisfy the human heart; that they take possession of the mind and heart in proportion as they are increased, so as frequently to stifle nobler sentiments and aspirations, and to disregard the laws of charity and justice; and finally, he became deeply impressed with the thought that riches, illusive and uncertain as they are in life, forsake us entirely in death. Thus did the grace of God knock at the door of his heart; and it did not knock in vain. Struck with the thought that he had risked the eternal riches of heaven for the uncertain and transient riches of this world, he gradually detached his heart from earthly things by performing works of mercy and by fulfilling his religious duties with great exactness; and to his great joy, he also succeeded in inducing his wife, Bonadonna, who had encouraged him in his worldly-mindedness, to follow his example. As there was no one dependent on them, their children having died at an early age, they could give full vent to their pious disposition. Luchesi, fearing a relapse into avarice, gave up his business entirely. But this was

not enough for his fervor. With the consent of his wife, he distributed all his possessions among the poor, retaining only a small piece of land, sufficient to provide him and his wife with the necessaries of life. This land he tilled with his own hands.

About this time St. Francis on one of his apostolic journeys came to Tuscany. The example of his holy life and his fervent preaching exerted a wonderful influence on his hearers and inspired many with the desire to imitate his life of poverty and self-denial. Not only did the young and unmarried long to forsake the world, but husbands were prepared to separate from their wives, and wives from their husbands, to embrace evangelical perfection in the cloister. The Saint, however, did not wish to disturb the order established on earth by Divine Providence, and advised these good souls to remain in the state of life to which God had called them, and promised to give them a Rule which would enable them to serve God in a perfect manner in the world.

St. Francis also visited Poggibonsi. As soon as Luchesi heard of his arrival, he hastened to him and asked him for instructions, how he and his wife might serve God in a perfect manner. After giving them some general advice, Francis said: "I have for some time been thinking of instituting a Third Order in which married persons may serve God with greater perfection. I think you cannot do better than enter it." He then explained his design to them and showed them the obligations and advantages of the new Order. Full of joy Luchesi and Bonadonna begged him to receive them at once into the Order. St. Francis granted their request and gave them a plain habit of ashen grey, girded by a cord with several knots. Luchesi and his wife thus became the first Tertiaries.

From this time on Luchesi made

even greater exertions to advance in perfection. He performed works of the severest mortification and exercised himself in the spirit of the greatest recollection. His charity towards the poor knew no bounds. One day an unusually large number of beggars came to his door to ask for food, and to the disgust of Bonadonna, who, though pious and charitable, did not approve of his holy prodigality, Luchsius gave to all until he had distributed the last loaf of bread. When yet other beggars presented themselves, the holy man requested his wife to see whether she could not find something for them. That exhausted the patience of Bonadonna. She upbraided her husband severely; his mortifications, she declared, had turned his head, he would give, until they both would have to suffer hunger. Luchsius quietly asked her to place her confidence in God and see whether there was something in the cupboard. She reluctantly did as requested, and to her greatest astonishment, found a large number of loaves. Henceforth Bonadonna vied with her husband in works of mercy and in the practice of all Christian virtues.

The time at length came, when Luchsius was to receive the reward for the years spent in the service of the Lord. He fell seriously ill. When it became evident that there was no hope for his recovery, Bonadonna said to him: "Pray God to let us die together, since he has made us companions in life". Luchsius fulfilled her wish; Bonadonna was seized with a fever and died before her husband. Luchsius gave back his beautiful soul to God and entered into glory on April 28, 1260. He was buried in the church of the Friars Minor at Poggibonsi. Many miracles were performed at his intercession, wherefore Pope Pius VI approved the veneration accorded to him from time immemorial.

Reflection.

What an inspiring lesson does not the life of Bl. Luchsius teach all Christians, but especially the Tertiaries. He was at one time a child of the world,—ambitious, uncharitable, avaricious, and careless in the service of God,—but when divine grace had entered into his soul, and especially after he had received the habit of the Order of Penance from St. Francis, he became a child of light,—humble, meek, charitable, and fervent in the fulfillment of his duties towards God. What the Third Order was for him, it will be for all who enter it and live in it in the right spirit. Every Christian of every age and condition in life,—the great and the lowly, the rich and poor, the laborer and the prosperous businessman,—will find it a safeguard against the dangers of the world, an easy and powerful means to grow in virtue and perfection. All the obligations of the Rule tend to this end: the practice of self-denial, detachment from the things of this world, meekness and charity. And how many special graces and advantages does not the church grant to the Tertiaries to enable them to accomplish more easily the will of God, their sanctification? It is therefore the supreme duty of the Tertiaries to make a good use of these graces, that they may be children of St. Francis in truth and not only in name.

Prayer.

O God, rich in mercy, who hast called blessed Luchsius to penance and hast made him shine by his piety and charity, grant, we beseech thee, that through his intercession and by his example, we may bring forth worthy fruits of penance and obtain thy pardon by active piety and love. Amen.

FR. SILAS BARTH, O. F. M.



Leaves of Laurel OR Glories of the Third Order of St. Francis.

(For the Franciscan Herald, from the German of P. Camillus Broell, O. M. Cap.)

3. Public Activity of St. Francis.

"Brethren, we are made a spectacle to the world, and to angels, and to men"

—I Cor. IV, 9.

TO our saint, a very difficult mission had been entrusted. This assurance, however, he had received, "The execution of it depends not on men, but on God."¹ Let us now enquire how Francis did justice to his task, and, on this point, we will take the testimony of Leo XIII.

"With wondrous constancy and no less fortitude, he undertook by word and deed to furnish for the world's consideration an ideal picture of genuine Christian perfection. In fact, just as St. Dominic, at that time, took a firm stand for the purity of heavenly doctrine, and, by the light of Christian wisdom, dispelled the pernicious errors of the enemies of the Christian faith, so did St. Francis, guided from above to deeds of greatness, succeed in stimulating Christians to a life of virtue, and in leading those who had wandered far and wide back again amongst the followers of Christ. Surely, no mere chance it was that in his youth he heard the words: "Do not possess gold, nor silver, nor money in your purses; no scrip for your journey, nor two coats, nor shoes, nor a staff."² And again: "If thou wilt be perfect, go, sell what thou hast,

and give to the poor, and come, follow me."³ "To his mind, these words seemed uttered personally to him; without delay, he adopted this complete renunciation; changed his mode of dress; for all his future life chose poverty as companion and confederate, and willed that these virtues, so generally and courageously embraced by him should form the basis of his future Order."⁴

Poverty, then, had Francis chosen for his bride, and to her he was devoted with intense and glowing love. Poverty, and love for it, he wished to preach by word and deed to a pleasure-loving world. In harmony with this, we find his popular activity.

"From that time on, in rough, repulsive garb, he wandered through an enervated world that offered pleasures manifold and exquisite; he begged his bread from door to door, and, severest test in common estimation, the ridicule of foolish people he not only bore with patience, but found therein a source of wondrous happiness."⁵

Not only poverty did Francis choose to be his portion, but likewise all that follows in its train, the scorn and ridicule of fellow-men. Poor he wished to be, and that in all perfection and by free, untrammelled choice. To be poor, because one's lot is thus

¹ S. Bonav.: Life. ² Mat. X, 9, 10. ³ Mat. XIX, 21. ⁴ Auspicato. ⁵ Leo XIII: Auspicato.

decreed, and adapt one's life contentedly for better or for worse to such a state,—even that is something great and meritorious. To be poor of one's own free choice, to be inflamed with love for poverty and its consequences—that is the real and genuine virtue. This it was that Francis preached by word and deed and bequeathed unto his Order as a priceless legacy. He enjoins on his disciples: "For the name of our Lord Jesus Christ, never desire to possess anything else under heaven."¹ To safeguard this precious treasure, he summons up his whole authority and solemnly declares: "I strictly enjoin on all the brothers that in no wise they receive coins or money, either themselves or through an interposed person."² That glittering object, which in popular phrase is said to rule the world, he wished to keep forever far removed from any influence in his Order.

To be poor and to love poverty—that was the distinctive idea that dominated Francis and by which he delivered a powerful body-blow to a gold and pleasure loving world.

Another virtue, which St. Francis held before the eyes of a selfish world, was charity, the love of fellow men.

The world indeed gives recognition to a certain spurious imitation of this virtue. They call it nowadays humanity, or philanthropy. For all it gives and does, though dignified by fulsome designation, it seeks acknowledgment and compensation, a Cross of Honor, or some such decoration. Philanthropy builds hospitals and founds benevolent associations; but from the poor and sick themselves it stands aloof, and evades too proximate a contact. According to its point of view, the social scale of Lazarus is far too low to justify defilement by a contact with his rags and sores.

"In all this humanity there lurks a certain inhumanity; namely, this

idea: I certainly wish every blessing to the poor and suffering, since all that is hideous and painful grates on my nerves. I too, love progress, and I most assuredly will gladly contribute money, agitate for laws, and help to found societies,—anything you wish; but the people themselves with their filth, their misery, and their stupid lack of all refinement—let them keep their distance."³ Thus the noted Protestant writer, Dr. F. W. Foerster, described the humanity or philanthropy of our day. In like manner it was practised in the twelfth century. That charity which takes direct and loving interest in the poor and abandoned had ceased to exist.

Then it was that St. Francis restored the lost ideal of charity as taught by Jesus Christ Himself, and by word and example sought to impress it on an uncharitable world. "All men he embraced in the ardor of his charity, especially the poor and despised; and just exactly intercourse with these he loved the most, because they were avoided and superciliously repelled by others. Thus he rendered untold service in the welfare of that brotherhood, to which the entire human race belongs, and which our Savior, Jesus Christ, restored and perfected."⁴

All men are "Children of the Father who is in heaven; who maketh his sun to rise upon the good and bad, and raineth upon the just and the unjust."⁵ With how much more reason should we practise charity, when we consider what we are and what we have received.

How much more intensely should the members of the Franciscan Order love one another. Be ever mindful of that sublime example of true christian charity which our holy Founder, glowing with Seraphic love, has given us. With perfect right he could apply to himself and to his first companions the words of St. Paul: "Brethren: we are made a spectacle

¹Rule: Chap. VI. ²Rule: Chap. IV. ³The Christian Woman: No. 1, 1907. ⁴Leo XIII: *Auspicato*. ⁵Mat. V, 45.

to the world, and to angels, and to men."

Brothers, sisters, children of our loving father, Francis! Serve ye one

another, avoid all strife and quarrel, walk in the footsteps of your father that you may be a spectacle to the world, to angels, and to men.

Little Catechism of the Third Order.*

Chapter I. St. Francis and His Orders.

1. *Who is St. Francis?*

St. Francis is the illustrious founder of three great religious orders: the Order of Friars Minor, the Order of Poor Clares, and the Third Order. The life of this perfect disciple of our Savior is as interesting as it is edifying.

2. *Which are the principal traits of his character?*

The Seraphic Patriarch was a man of lofty ideals, chivalrous sentiments, and great strength of character, a man thoroughly "Catholic and wholly apostolic," entirely devoted to the Church and to the salvation of souls. He is frequently called "the poor, the humble, or the seraphic" Francis.

3. *By what means did he attain to sanctity?*

By his profound and childlike piety which led him to an intimate union with God, his Father in Heaven, and filled him with a burning zeal for His glory and the welfare of his neighbor.

4. *Which were his favorite devotions?*

He was particularly devoted to the mysteries of the lives of our Savior and of His Blessed Mother.

5. *What was the mission assigned him by God?*

His mission was, to bring about in the world a revival of evangelical poverty and of the imitation of our Savior's life and virtues.

6. *What influence did he exert?*

The Poor Little Man of Assisi

was the reformer of Christian life and morals in the thirteenth century. The impression he left on his own and on succeeding ages, was deep and lasting, his influence making itself felt even to the present day.

7. *How many Orders did St. Francis institute?*

The Seraphic Father instituted three distinct Orders: the first of these is the Order of Friars Minor; the second, that of the Poor Ladies or Poor Clares; the third, that of Penance, popularly known as the Third Order.

8. *Why did he give to the members of the first Order the name of Friars Minor or Lesser Brethren?*

He gave them this name to remind them that of all the religious in the Church they were to account themselves the least, and that by their vocation they were called to minister to the spiritual wants of the poor and lowly.

9. *Of what nature is this Order?*

It is a mixed Order, i. e. the members thereof lead both an active and a contemplative life, thus following one of the most perfect forms of religious life.

10. *Has this Order faithfully served the Church?*

Yes; this Order has always served the Church with great fidelity, by prayer and penance, by word and deed. Its missions, above all, have greatly contributed to the spread of the Christian faith.

* Adapted from "Petit Manuel du Tiers-Ordre, a l'usage des Novices Tertiaires de Saint Francois," Librairie Saint Francois, Paris.



Missionary Labors of the Franciscans among the Indians of the Early Days.

(Florida.)

(By Fr. Zephyrin Engelhardt, O. F. M.)

FLORIDA, of all the States in the Union, enjoys the distinction of having received the first invitation to enter the fold of Christ. But for more than half a century its inhabitants refused to heed the call, or to recognize Him who extended the call, as their God and Savior. Nor would the savage natives yield to the sweet yoke of Christianity till many a zealous messenger had shed his blood at their hands: In very truth, the history of Florida's conversion may be said to have been written in blood. Satan loathed to surrender what he claimed as his own; and, when at length he was compelled to relinquish his deadly hold, he in fury turned upon his former slaves, and had them massacred or tortured to death by thousands.

Before we proceed to describe the most important incidents in the toilsome efforts of the missionaries, it will be necessary to relate briefly the various attempts made by the Spaniards to conquer Florida, which in the early days included stretches of land far to the north of the present commonwealth, and extended as far west as the Mississippi.

Juan Ponce de Leon, governor of Puerto Rico, in 1511 found himself superseded, and thus thrown out of power and employment, by Diego Columbus, son of the great discoverer. From the natives of Cuba

he had heard of an island of Bimini lying to the north of Hispaniola, as the present Haiti and Santo Domingo were then called. This island was said to possess, besides gold a spring of such wonderful virtue that all who drank of it were restored to youth and vigor. Also a river was reported to exist there having similar properties, as it renewed the youth of all who bathed in its waters. The story took such a firm hold on the Spaniards that for fifty years there was not a river, creek, lake or pond in all Florida in which the Spaniards would not bathe in the hope of at last discovering the fabled restorer.

Thirsting for the recovery of lost prestige, as well as for gold and fame, if not for the restoration of his youth and strength, Ponce de Leon determined to make himself master of Bimini. Accordingly he applied to Charles V for a permit to discover and colonize that wonderful island. Charles granted the petition at Burgos under date of February 23, 1512; he required, however, that Ponce equip the fleet at his own cost. Thereupon Ponce de Leon hastened to fit out three ships at his own expense. As an evidence of the thoroughly worldly character of the undertaking, we must note that there is no mention of either priests or religious going along, as was customary, to convert the na-

tives or to attend the spiritual needs of the explorers. The Indians who might be found on the island were to be allotted as servants, practically as slaves, to the adventurers. Not a word was said about religion. It is a matter of painful surprise that such a document should have been countersigned by no less a personage than the Bishop of Palencia. Ponce de Leon was not bent on an apostolic errand.

Fortified with his royal grant, Ponce on Tuesday, March 3, 1513, set sail from the port of San German, Puerto Rico. Easter Sunday, March 27, he descried what he thought was an island; still he continued in his course and did not land until Saturday, April 2. Impressed with the beauty of the flower-covered land, and having first sighted it on Easter Sunday, which the Spaniards call Pascua Florida, he named the land Florida. The Indians spoke of it as Caucio, or, according to others, Cancio. The landing-place may have been at the mouth of St. John's river, or in the vicinity of the present city of St. Augustine.

Reembarking, Ponce sailed farther on, and on April 20 saw the first evidences of human life, a number of Indian huts. The natives by means of signs invited the Spaniards ashore, and then immediately attacked them, wounding two of the adventurers. Ponce retired to his ships. Wherever he attempted to land, he was greeted with darts from the bows of enraged Indians. On Monday, June 14, Ponce resolved to return to Puerto Rico. He had signally failed to conquer the island, to enslave the natives, or to secure gold and youthful vigor. As this expedition discovered Florida in 1513, the present year 1913 is the quadricentennial of that event. Presumably the inhabitants of the Peninsular State will solemnize the anniversary in a manner worthy of their commonwealth.

Once more, September 26, 1514, the king empowered Ponce to take possession of "Bimini and the Island of Florida;" but this time the command was inserted in the patent that the Indians must be brought to the knowledge of the Catholic Faith.¹ Priests had therefore to be provided. In 1521, after much vexatious delay, Ponce embarked in two ships, with two hundred men and fifty horses. He took along a variety of domestic animals and agricultural implements. Some priests and religious accompanied the expedition; but their names have not been reported, nor is it known to which order the religious belonged. Misfortune came upon the undertaking from the very beginning. Landing upon the Florida coast,—it is not known where—the Spaniards were furiously set upon by the Indians. Ponce bravely led his men against them, but he was badly wounded, and many of his followers were killed. Driven off again by the determined savages, Ponce finally took to his ships and sailed back to Cuba, where he died a few days later; his body was sent to Puerto Rico for burial. His expedition had accomplished nothing for Christianity or civilization. Quite probably, the Indians had in some way heard of the treatment accorded the natives of Cuba and other islands by the Spaniards, and for this reason resisted the invasion so fiercely.

Lucas Vasquez de Ayllon next received a royal charter to colonize the land north of Ponce's grant. In the middle of July 1526, he sailed from Hispaniola with a fleet of six vessels and a tender. His company consisted of five hundred men and women, and a few negro slaves. He also took along eighty-nine horses and everything necessary for a colony. In Ayllon's company

¹ Both patents issued to Ponce, entire, may be found in the Records of the Am. Cath. Hist. Society, Philadelphia, December 1912 issue.

there were three Dominican friars, Fr. Antonio Montesino, who at Santo Domingo had courageously preached against the enslavement of the natives, Fr. Antonio de Cervantes, and Brother Pedro de Estrada. Ayllon landed at the mouth of a river in thirty-three degrees and forty minutes. While the Indians

of that region did the Spaniards no harm, fevers and hardships carried off nearly three-fourths of the colonists. Ayllon himself succumbed October 18, 1526. The one hundred and fifty sickly and destitute survivors returned to Hispaniola. Of the labors of the missionaries we know nothing.

(To be continued.)

A Sick Call in Lac du Flambeau (Wasswaganing).

(By Fr. Odoric Derenthal, O. F. M., Missionary among the Chippewas)

Among the many obstacles with which an Indian missionary has to contend, the most difficult and at times even dangerous are the wiles and evil-doings of the medicine-man. In the following I will narrate an encounter, which I but recently had with some of them on the Lac du Flambeau Reservation in upper Wisconsin.

The Indians of this place, numbering about 700, are for the greater part still heathen. In the last years, however, a fair number, mostly boys and girls from the government school, have been received into the true faith. Amongst the latter was Ella Eniwigabor or La Belle, a girl of 17 summers. A month ago some of the children approached me after instructions and said: "Father, Ella La Belle is very sick." On visiting her the next day in the "Old Village," about four miles off, I found Ella in a far advanced stage of consumption. Soon after my arrival at the home of the sick girl, the Eniwali, a crafty and shrewd medicine-man, also made his appearance with a few followers. His presence seemed to me a foreboding of evil and the sequence proved that my fears were not unwarranted. All my attempts to prepare Ella for the hour of death,

which seemed near at hand, were unavailing, and with a sad and heavy heart I had to leave her for the time being in the clutches of those fiends. Upon considering the matter, however, it struck me, that with a little pomp and ceremony, which the Indians love so well, I could, perhaps, gain my point. Emboldened by this hope, I confided my trouble to the Rt. Rev. Bishop Schinner and to the Father Guardian of the Franciscan Convent at Ashland, Bernardine Weiss, at the same time entreating them to accompany me to the home of the sick girl, to which they nobly consented.

Upon our arrival at Ella's home we found only two old Indian women present, the grandmother and the step-mother of the dying girl. Not finding any of the dreaded medicine-men about the house, we had hopes of accomplishing our purpose. The old, half-blinded grandmother lay stretched out in truly Indian style upon the floor, whilst the other woman stood at the foot of the bed. I said a few words to the youthful patient and then Bishop Schinner, who had but a short time ago confirmed the girl, began to speak to her. The sick girl sat upright in bed and though attentive seemed

dazed and perplexed. All of a sudden the old grandam on the floor, interrupted his Lordship with a harsh cry of: "Madjan," "Madjan." These summons, "get out of here," the good Bishop did not see fit to obey.

wetawaken!" i. e., "Do not speak to him, give him no answer!" And the child, fearing the stern old woman and the medicine-men, who had succeeded in scaring it by their soul-deströying doctrines, refused to answer.



A Chippewa Medicine-man.

Angered by his refusal the woman cried out with still greater vehemence: "Geget madjan," "Now do clear out of here." As even this did not bring the desired result, she then said to the sick girl: "Kego nak-

The medicine-men never tire admonishing the converts and above all the sick to give up their religion: "Forsake it," they say, "and you will recover. But if you do not drop it, you are and always will be unhappy."

"The Indians," they say, "have their own religion (medeniwin) which the great Being has given to them alone, and to this religion they must remain true. Those who give up this religion for the Catholic faith, will after their death be in a sorrowful plight. The soul, namely, will attempt to enter the heaven of the pale-faces, whose religion she has assumed, but will be refused because she is an Indian; she will then attempt to enter the heaven of the Indians, but will also be excluded here because she is Catholic, and thus she will be doomed to wander forever without a resting place." This doctrine, ridiculous as it is to us, finds much credit among the Indians, and it will take years of patient instruction before we shall be able to convince the poor Indian of its foolishness, and lead him to the truth. Years ago an Indian of Odanah said to me: "Father, you must not judge the Indians too severely. They are convinced that God has given them their own religion and, therefore, they stubbornly cling to their inborn ideas." It is from this stand-point, therefore, that we must judge the rudeness and peremptory commands of Ella's grandmother. John Twobirds, an Indian of Odanah Reservation remarked to me that in time the situation would become more favorable. Forty years ago the Indians of Odanah were for the greater part still adherents of heathenism, whereas today they are mostly all followers

of Jesus of Nazareth. And with your prayers and assistance, kind reader, we shall be able to gain them all for the true faith.

But we have forgotten the step-mother, what has she been doing during this time? Leaning against the bed, she stood a silent witness to all that was going on. Soon we noticed heavy tears streaming down her wrinkled features. But why these tears? It is a safe and easy guess. The child, whom she has learned to love and cherish as her own, is lying before her, soon to be snatched away by death. What is now the best for this her dear one in the hour of death, the religion of her forefathers, or the new religion of these three Black-robos, who have been so good to her child? She is willing to choose the best for her child, but she is unable to make the choice. The tears, therefore, are unmistakable signs of the anguish that is breaking her motherly heart.

Kind reader, Ella is dead and was buried according to the Indian custom. Her face was painted with different colors and she was borne to the grave with much noise and beating of drums. After her death a small crucifix was found on her body, and we sincerely hope that she did not forget the crucified Redeemer in the hour of death. And may you, who read these lines, remember poor Ella, the victim of the medicine-men, in your prayers, as also the other Indians of Lac du Flambeau.

How I Reached My Mission.

(By Fr. Nicholas Christoffel, O. F. M., Missionary among the Menominees.)

When the professional or business man of the city finds the streets impassable, so that he must leave his automobile in the shed and content himself with the street-car to reach his office or business apart-

ments; when the laborer, going to and from his workshop, finds the weather disagreeable and the way difficult, or the car cold and uncomfortable, he may reap no little consolation from the thought that there

are others who must undergo as great hardships to reach their destination. A practical example from the Menominee mission-field may, perchance, drop a little consolation into the impatient heart of one or the other of our readers.

One of my missions, Little Oconto, lies sixteen miles northeast of Keshena. This mission I visit every two weeks, however disagreeable the weather, or difficult the roads may be. My means of conveyance are a horse and buggy, or horse and cutter, as the case may be. These long drives through underbrush and forests, and over sandy plains, are anything but a pleasure at any time of the year; but at times the missionary is confronted with difficulties that border on human impossibilities. On February 22 a terrible blizzard swept over the country, leaving nearly a foot and a half of snow on the ground. As one may imagine, no one was anxious to be the first to break a way over the long country road, and for several days the snow lay still and became hard and crusty. A week passed, and the Saturday came for me to start on my mission. Believing the road to be trodden and passable by this time, I started with my pony and cutter, without any special fears of serious difficulties. For several miles the way was well beaten, and I was just congratulating myself on my good fortune in finding the road passable, when the boy I was taking with me to serve Mass, expressed the fear that this track was made by woodmen, and was leading us off the right road into the depth of the forest. And so it was. We were obliged to turn back and look for the road to Little Oconto. But here was a difficulty. The snow-banks rose to a threatening height on either side of the road. I made an attempt to turn, but the pony made a few steps into the snow and stopped. So we had to get off and lift the cutter around right on

the trodden road. In this we succeeded tolerably well, only filling our shoes with snow in the attempt, —which means something when there is a cold fourteen mile drive ahead. With this and a half hour's delay as reward for my ignorance of the way, we started out again for Little Oconto, but came almost to a standstill, when we entered upon untrodden ground. It required all the strength the pony had to move the sleigh along at all through the deep snow. At my wits' end what to do in these straits, I had in mind to turn back, but saw no advantage in that, as we had no other means of conveyance. Again I thought there's nothing like trying; I am expected at Little Oconto tomorrow morning; with God's help the trip is possible. So I told my pony to prepare for a hard tug. And he did tug along for several miles with astonishing perseverance, being animated again and again by word and whip. But there are circumstances in which the most heroic courage fails, and so our pony also finally gave up the tug and stopped abruptly without being asked to do so. He seemed to be quite exhausted, for after starting him up again, his voluntary stops became continually more frequent. Then a snow-storm suddenly arose, which increased the difficulty and the danger.

At this juncture we had about ten miles more to go, and were about eight miles from the nearest human habitation. The boy naturally sympathized with the pony, and agreed to lighten its burden. He volunteered to walk the rest of the way. So he started on ahead, and being fleet of foot like all Indians, was soon lost to sight, in spite of the deep snow. The pony seemed relieved, and encouraged too at seeing someone ahead, and plodded on little by little. I was moving at the rate of about one and one-half miles an hour. If my pony had been the

least bit inclined to balk and rebel, he would have done so now. Supper time was past and hunger was added to exhaustion. Every moment I expected him to drop. I would have unhitched and left the sleigh in the wilderness; but I had my provisions and the articles for divine service in it, which I had to have at the mission. My next resort was to follow the example of the boy Levi and walk. Again the pony seemed encouraged by this act of sympathy and with a few hardy snorts renewed the attempt. I drudged on through the deep snow behind the cutter, occasionally lending what strength I had to help the horse through the snow-banks. The distance to Little Oconto never seemed so long before. It seemed to be sixty miles rather than sixteen. The pony was apparently of the same opinion, and refused to go again. I was already looking for a suitable spot to leave my sleigh,

when I conceived the happy idea of recommending my distress to St. Raphael, the patron of travelers. This I did with all my heart, and the effect seemed wonderful. Unable to explain how or why, the horse now regained strength; and although the road was equally difficult, he plodded along slow but sure, without stopping, unless I commanded a halt. Thus he tugged along over the remaining five miles, and I was only too glad to plod on behind, secretly rejoicing at the rapid progress I was now making. I finally reached the mission church at eight o'clock P. M., after having been on the road for seven hours. My fleet-footed server-boy had reached the nearest dwelling-place before dark, quite exhausted, and found shelter there for the night. Luckily the day was not very cold, nor the storm very fierce; otherwise the trip might have proved extremely dangerous.

The Sodality of the Blessed Virgin at St. John's Mission.

St. John's Mission School, Gila Crossing, Ariz., Feb. 28, 1913.
Dear Father Provincial:

Today I write you a letter to tell you about our Sodality. In the picture which we send along, you will see the new members of the boys' sodality of St. John's Mission School, also me holding the banner. On February 2 we celebrated the nice feast of the Candlemass and on that day forty-two boys were received as members of the sodality. They are all on that picture. In the afternoon we all went to the church, and the boys that were to be received were kneeling in front. Then we sang a song and after this our director preached a little sermon. Then he blessed the badges and received them into the sodality, after that he gave Benediction with the Blessed Sac-

rament. We say our office every Sunday, when all the people are out of church. We also wear our badges when we go to Holy Communion in common, and we have meetings once a month.

About three weeks ago we had our last meeting, shortly after Father Justin, O. F. M., got home from his long trip through the Papago countries of the desert. In this meeting he told us to pray earnestly and sometimes offer up Holy Communion for the poor Indians scattered all over that country. Those children do not go to any school and most of them are not even baptized, nor able to make the sign of the cross.

And I know it myself. Some time last year we went to Santa Rosa, about a hundred miles southwest from here, and then I saw how the

Papagos live over there. I saw some boys riding on burros one behind the other on one burro, and they were all glad to go to a place where they could play. The next day I saw some girls, forty or more, play some kind of Indian game. While they were playing they were happy, but afterwards when the game was over all was quiet and dead. This is the way those poor Indians live. They think only of the little fun in this world and don't think much about that there is a greater happiness coming to those that work for

founded, the Pimas were happy in their own way and about their own games just as now the Papagos. Our fathers did not hear or see anything about the Church and about that there is a God who made all things, nor how our first parents were made in the beginning, and many died unbaptized as now still among the Papagos. But now with the Pimas it is different. They have churches along the Gila River and one on Salt River, and there are about a thousand communions every month and the children go to school here,



Sodality of the Blessed Virgin at St. John's Mission School.

it. That is not their true happiness, their true happiness is that their souls be saved by the good Catholic Missionaries Father Tiburtius and Father Bonaventure, who are working for them as hard as they can. When I think about Heaven, I thank God and you all who have been so good to us and helped us that we have a church and a school and priests and sisters who show us the way on which we all are going one behind the other to our home.

Before St. John's Mission was

and have a good Catholic education, and they joined the league of the Sacred Heart, and go to Holy Communion every month, some go every week, some even oftener.

In December my brother was out again among the Papagos of Santa Rosa and he heard how the people are wishing to have a priest and church, as they are wishing to become Catholics. May they soon enter the fold of our Savior Jesus Christ. I remain yours truly,

FRANK JOHN MATHIAS.

Current Comment.

The Third Order in Colleges and Academies.

IT is gratifying to note that our Catholic colleges and academies are annually sending out great numbers of well-educated men and women who are fully able to hold their own in the fierce struggle for existence. Yet, there is no gainsaying the fact that the influence they exert on public life, is not so marked as might be expected from so large a body of educated Catholics. Without attempting criticism, we should like to call attention to a certain defect in the education of many of our young people, a defect which we think may be traced to a lack of systematic instruction on modern social duties and activities.

Man is a social being and as such has social obligations. To remind the pupils of these obligations occasionally in sermons and instructions will not satisfy the exigencies of the present day. There is need of more thorough and systematic instruction. Pupils should be taught to take a lively and active interest in the corporal and spiritual needs of others; to look upon the poor and unfortunate as brethren of Christ and members of the one great family of which our Father in Heaven is the head; to be ready to lend them a helping hand; and, what is vastly more important, to be willing to bring sacrifices for them whenever necessity demands or opportunity invites. On leaving their Alma Mater Catholic graduates should know that, no matter what is their vocation, they will be confronted with difficult social problems in the solution of which they will be called to take an active part. They of all others should know that to be Catholic in faith

implies to be Catholic in sympathy. Now, what is to be done to educate our Catholic pupils to effective social action? To introduce a course of sociology is out of the question, for in the matter of branches there is already a *satis superque*. By way of suggestion we should like to ask: why not introduce the Third Order of St. Francis? This is an institution which, in the opinion of Sovereign Pontiffs, is admirably adapted to meet present-day wants. Like its holy founder, this Order has for its motto, "Non sibi soli vivere, sed aliis proficere—Not to live for one's self, but to benefit others." The spirit of St. Francis is essentially social; it is the spirit of charity coupled with poverty and humility. Moreover,—and this is a point not to be made light of in educating social workers—the Third Order is an effective means of self-sanctification and perseverance. A superior of a convent-school writes that, having, with little or no success, tried every means to insure the continuance of the pious practices of her charges after graduation, she finally had the Third Order introduced into the institution with the result that her graduates, long after discarding the badge of the Children of Mary, for the most part continued to wear the chord and scapular of the Third Order, and in every way lived up to her expectations and to their obligations as Franciscan Tertiaries. Might this experiment not be productive of like results elsewhere?

We do not hesitate to say that if the Third Order were established in our Catholic colleges and academies and conducted in the spirit of the Rule and in the manner desired by the Supreme Pontiffs, we should soon have modern men and women as we need them—educated Catho-

lic social workers with the necessary qualifications to cooperate effectively in the settlement of the burning social question.

That the idea of establishing the Third Order in Catholic colleges is by no means a novel one, may be inferred from the fact that in the northern provinces of Italy practically all the theological students are Tertiaries. Flourishing congregations of clerical Tertiaries exist in the seminaries of Portogruaro, Verona, Mantua, Feltre, Venice, Treviso, Padua, Udine, and Rovigo.

The Catholic Church and Reunion.

More than once has the Church been accused of intolerance because she has not received, as cordially as was expected, overtures of reconciliation from enthusiastic and earnest individuals, claiming to represent national churches. Even Catholics are sometimes puzzled at this seemingly irreconcilable attitude of the Church.

But how can she receive, or even consider, such overtures, without denying those very claims and prerogatives the existence of which alone makes union with her desirable? These offers of reconciliation proceed from the assumption that the unity of the Church has been broken, and imply, therefore, on the part of the church the admission of an error that would be destructive of her very essence and existence. The unity of the Church has not been and could not be destroyed. The Church, intended by her divine Founder to be one and to endure until the end of time, could not in her organic structure be broken at any period of her existence without losing her title as the Church of Christ. Individuals, communities, and even nations as such, have separated from her. But has the church on that account ceased to be one? Not

at all; in virtue of the promise of Christ her organic structure has remained one and unbroken through all vicissitudes of time. Is there on earth an institution which schism, heresy, and political ambition, have tried to destroy, and have tried in vain? There is; it is the Catholic Church. For she has the solemn assurance of her Founder that the gates of hell will not prevail against her, and the history of nineteen centuries witnesses to the fulfilment of this promise.

If there is no institution on earth that has a valid title to be the continuous Church of Christ, all efforts will be vain to supply the gap of centuries by an establishment at this late date. A union of churches will not satisfy the design or promise of our Lord, when he founded the unity of his Church. If the Christian Church has really been broken into pieces, it will be in vain to gather up the fragments; for, on that supposition, the divine principle has long since departed, and the gates of hell have prevailed. To deny that the one Church of Christ is now existing, and that she has existed continuously for ages, is to deny not merely a fact of history, but it is to deny the word of our Lord; and to do that, is to deny his sanctity and divinity.

That is precisely what the "Joint Commission of the Protestant Episcopal Church" are unwittingly asking us to do, notwithstanding their protestation "that the prescribed purpose of this Conference demands that each participant shall proclaim the faith that is within him, without being called upon to compromise that faith by the acceptance of any resolutions or definitions." This however, will not hinder Catholics from praying earnestly that all the younger sons that have gone astray, may in due time return with penitential alacrity to their Father's house.

Maurice Egan's "Everybody's St. Francis."

Some time ago we had occasion in these columns to commend Fr. Cuthbert's excellent *Life of St. Francis*. Almost simultaneously with this life there appeared another biography of the Saint, *Everybody's St. Francis*, by Maurice Francis Egan, which, however, has not met with quite so favorable a reception. Regarding the literary and scientific value of the book, there seems to exist a great diversity of opinions among critics. Some are lavish, others, extremely chary of their praise. For the benefit of our readers we subjoin a criticism from *Archivum Franciscanum*, [the Franciscan Order's great historical quarterly.

"Mr. Egan, at present Ambassador of the United States to Denmark, has successfully undertaken to portray St. Francis in a manner attractive to the modern mind. The book, a series of considerations interwoven with facts from St. Francis's life, serves his purpose very well. Though written in an elegant style, the biography is likely to appeal neither to the learned nor to the common people, but to people of medium culture. The former professor of literature reveals himself in various remarks and incidents. Thus, for instance, he never cites any authorities, except in a general way. For the rest, the short biography is quite accurate. One is, however, much surprised to find the author laying the scene of the feeding of the wolf of Gubbio at Assisi. Also, he places at St. Damian's the investment of St. Clare on the night of March 19, 1212, and the fruitless attempt of her relatives to forcibly remove her sister Agnes from the monastery, when all the world knows that the first of these scenes was enacted at Portiuncula, and the second, at St. Angelo in Panzo. The twenty engravings by the celebrated artist

Boutet de Monvel will undoubtedly appeal to the readers of this short and attractive modern life of St. Francis."

This is qualified praise, to be sure. Yet, we see no reason why Mr. Egan's *Life of St. Francis*, in spite of its occasional literary and historical inaccuracies should not prove interesting and instructive to that class of readers for whom it was intended.

Until quite recently it was commonly supposed that St. Francis de Sales and St. Vincent de Paul were the first to call into life congregations of Sisters for visiting and nursing the sick in their homes. Historical researches of the Franciscan Fathers at Quarrachi, however, have revealed that the idea originated with the Third Order of St. Francis. An approved congregation of Tertiary Sisters with the above mentioned purpose, existed as early as 1483. On account of the grayish color of their habits they were popularly known as "Gray Sisters". Their constitutions, as recently published in the *Archivum Franciscanum Historicum*, were approved by the Apostolic See in 1483, and treated in seven chapters of the admission and education of novices, of visiting and nursing the sick in their homes, of the manner of conducting themselves outside the convent, of the canonical visitation, and of prayers for the deceased Sisters.

"We should never speak badly of those who are opposed to us; we should rather, with a cheerful heart accept contempt and confusion, so as to consult for our neighbor's good name."—St. Vincent de Paul.

"For the honor of God yield completely to His will, and do not think that you can serve Him better another way, for we serve Him well only when we serve Him as He wills."—St. Francis de Sales.

Life in Death.

By Fr. Celestine V. Strub, O. F. M.

ANOTHER victim of one of those 'scab' motormen." Such was the first thought of a score of pedestrians as they crowded round the body of a boy of about seven years whom a street-car had just dashed senseless to the earth. The little unfortunate was a sturdy lad, yet superbly formed; and the innocence that beamed from his half-upturned countenance lent additional charm to the exquisite beauty of his features.

Pierre Belmont elbowed his way through the crowd, and as he drew near, a rough-looking workman among the bystanders, recognizing him, said:

"Seems to have been a mighty fine chap, don't he, Bel?"

Belmont did not reply; at the first glimpse of the neatly appareled youth his face turned pale with terror. Then his eyes sought the number of the street-car: it was 211.

"Why, what the thunder ails you?" continued his blunt acquaintance, astonished at the terror plainly printed on Pierre's countenance.

"Good God!" exclaimed Pierre; "it is my own son Louis; and I am his murderer!" And falling on his knees beside the boy, he vainly called upon him and endeavored by some sign to discover that life had not been completely extinguished.

Touched with sympathy for the stricken father, few of the bystanders heeded his self-accusation; and those that did, attributed it to his sorrow for having permitted the lad to walk the streets alone. But there was truth in Pierre's confession, such as no one would surmise, but which his own guilty conscience made him feel only too keenly.

With the help of a few men Pierre removed the unconscious boy

from the street; and as they laid him down gently on the side-walk a richly attired woman, who just then emerged from a store, seeing the wounded child, approached and exclaimed:

"Oh, what has happened to him?"

"Knocked down by a street-car," said one of the bystanders.

"Oh, the poor little darling," she continued in a voice melting with tenderness. And drawing forth an elegantly embroidered handkerchief, she began to staunch the flow of blood from an ugly gash in his head. Then turning to Pierre who was kneeling beside the boy, she asked:

"Is he your son, sir?" And upon his reply in the affirmative she continued: "Do carry him there to my 'auto,' and I will have him taken to a hospital."

"They done 'phoned for an ambulance," interposed Pierre's uncultured acquaintance; and Pierre gladly urged this fact in excuse for not acquiescing to the good woman's request. He did not wish to incur any further obligation towards a perfect stranger. So he simply mumbled a few broken words of thanks, and permitted the lady to continue her ministrations. The ambulance soon arrived; and a few minutes later it was conveying Pierre and his charge to the city hospital.

It was a long way to the hospital, and the peculiar nature of the occasion threw Pierre entirely upon his own thoughts. At first he felt inclined to pray for his son's recovery: but it seemed to him useless and cowardly now to ask help of a God whom he had abandoned and blasphemed. Then his mind wandered back over the events of the past year. What a tragic turn to his

brief career of irreligion! What a bitter fruit of his deep-rooted hatred for his rival! At the thought of his rival, Harry Ledding, Pierre's heart welled over with bitterness. Ledding and Belmont had been the two master mechanics in the car-shops of the La Salle street-car company. Belmont being the elder and somewhat more experienced, was universally accorded the title "past master" by his fellow-mechanics,—a title which his appointment by his employers as foreman fully sustained. Though friends at first, the preference continually shown for Belmont began gradually to nettle Ledding's pride, until an unlucky chance brought on an open break.

The two men were working together one morning when Pierre, handling a pinchers rather leisurely, slipped his hold, causing a heavy iron bar to lose its bearings and fall to the earth, grazing Ledding's right cheek as it fell. Trifling as was the injury inflicted, the accident could easily have proved serious or even fatal, and Ledding was violently angered, Pierre's sincere apology eliciting only an ugly oath and a sneer at the "past master" mechanic. This latter fling, which cut to the quick, was more than Pierre could bear; and the quarrel that ensued was the beginning of an estrangement that grew into settled hate as time went on. Ledding's long pent up feelings of jealousy, which even previously he had but ill concealed, now found full vent. No opportunity was lost of belittling his hated rival. Not content, however, with undermining his influence and good name, Ledding soon meditated a move, which, if successful, would place himself at the height of his ambition and his rival humbled at his feet. He determined, by hook or by crook, to supplant Belmont in his position as foreman.

His first step towards the accomplishment of this design was to

enlist the sympathy of a certain Mr. Shallow, the treasurer of the street-car company. This Shallow was also a prominent official in the secret society to which Ledding belonged, and bitterly opposed to Catholics. Accordingly, he readily entered into Ledding's plan, promising to secure him the coveted position as soon as a pretext could be found for Belmont's discharge. Such a pretext was soon found. A serious sickness confined Belmont to his bed for several weeks, and he was scarcely restored to health when his wife fell ill and was soon brought to the brink of the grave. During her illness Belmont frequently absented himself from the shops; and Ledding avowed that he was led to do so by other reasons than concern for his wife. At the same time he accused him to the treasurer of having dismissed several members of their lodge from employment in order to make room for some Catholics. Though the first of these allegations was false, and the second only partly true, Belmont having been entirely ignorant of the religion of the men in question, the latter alone sufficed to induce the treasurer to wield his influence in Ledding's favor; and it was agreed that Ledding should supersede Belmont at the end of the month which had just begun.

Unhappily for Belmont, the whole matter leaked out three weeks before he was officially apprised of his discharge, and that on the day of all days on which he was least prepared to bear the blow with patience,—the day of his wife's funeral. Crazed with grief and already disposed to challenge the justice of Providence, this piece of spitefulness was more than Pierre was willing to bear; and blaspheming God in his heart, he swore that he would be revenged. A strike of the motormen of the street-car company, which was declared ten

days before Pierre relinquished his position, suggested to him the first plan for the accomplishment of his purpose. He determined by a shrewd adjustment of the car brakes, which would temporarily hamper their operation, to discredit the street-car company and turn the current of public opinion against it. Little did he think that he himself should reap the first fruits of this reckless scheme; yet so it happened. Of the five cars whose brakes he thus tampered with, the first one was No. 211, and his only son was its first victim. Louis was just crossing the street when the car came speeding along. Noticing several persons awaiting the car on the corner to his right, he naturally expected it to stop; but the brake failing to operate, the car dashed onward and hurled him to the pavement; his head striking against the iron tire of a coal wagon and receiving an ugly gash on the crown. No sooner, however, had the injury been done, the brake readjusted itself, and the motorman succeeded in bringing the car to a standstill.

As Pierre reviewed all these events in his mind,—events that within the short space of a twelve month had robbed him of his wife, his position, his religion and, perhaps, also of his child, grace began to knock loudly at his heart, and again he felt a strong inclination to lift up his heart to God in prayer. But the picture of his hated rival flitted across his fancy, and the prayer that was about to ascend from his bruised heart was quenched in feelings of revenge. No; first he must be revenged; and then, perhaps, he might begin to think of repentance. And before the ambulance had reached the hospital, he had perfected a scheme to blow up the La Salle office building and car-shops and thus by one decisive stroke to retaliate upon his enemies.

When Pierre visited the hospital the following morning, he found that, contrary to the doctors' expectations, Louis had regained perfect consciousness. There was even a strong probability, he was told, that his son would completely recover. And, really, a week had hardly elapsed when Louis was declared to be out of danger. His father hearing this, had him removed to his home, as he wished to see him daily, and the great distance to the hospital rendered a visit inconvenient. Accordingly, Louis was soon cozily couched in his little white bed on the second floor of his father's house, with his young aunt and namesake Louise as nurse beside him. Louise Belmont had assumed the management of her brother's household during the last illness of his wife; and when the latter's death left Pierre alone in the world with an only child, she again, though reluctantly, acceded to his request to retain her charge until Louis could be sent to some boarding-school. Though the granting of this latter request entailed a great sacrifice on the part of Louise, who had intended but shortly to enter the religious life, she found ample compensation in the pleasure of waiting on Louis, who proved to be a veritable angel in the flesh. Nothing could overcome his gentle patience; no medicine seemed bitter to him; no loneliness, weary.

The good woman who had shown such sympathy for Louis on the day of the accident, did not forget "the little darling." Almost every second day brought some little remembrance from her, such as choice fruits and flowers; but, though the maid who delivered them never failed to make inquiry about Louis's condition, she as constantly declined to reveal the name of his generous benefactress. Once, indeed, a bouquet of flowers bore a card with the initials C. T.; but whether they were

real and whose they were, it had been vain to conjecture.

Meanwhile Pierre had not been idle. The mechanism for the dynamiting of the La Salle buildings had been perfected, and was already placed in working order; the laying of electric wires and the repairing of the sewer in the street in which they stood having exceedingly facilitated the execution of his dark design. The mechanism was one not unworthy of the ingenuity of the "past master." Under cover of night a small tin box containing an electric battery, an alarm clock and a heavy charge of dynamite was s'owed in an unfrequented compartment of the basement, directly beneath the office of the president and the office of the adjoining car-shops. The arrangement of the different parts was such that the hammer of the alarm, instead of ringing a bell, would connect the wires uniting the battery with the dynamite; while the clock itself, though wound up, was by a special device prevented from running until supplied with an electric current from the same battery. To connect

the battery and the clock-works in such a way that the circuit would not be complete but could be made at any time, was the part of Belmont's scheme that was most difficult of execution. But, finally, that too was accomplished. One wire united the battery directly with the clock-works; the other led through a crevice in the floor of the basement to the street, where it was fastened to the lower end of a bolt in the concrete lid of a man-hole in the side-walk. From another bolt in this same lid a wire led to the alarm clock. All that was necessary, therefore, to close the circuit was to connect the heads of the two bolts, which protruded above the surface of the lid. To make the connection Pierre fitted a common shoe on heel and sole with copper plates, which he united by a wire. By stepping with this shoe only for a moment on the heads of the two bolts, the clock in the tin box would be set in motion, and eleven hours later the alarm would sound the doom of the La Salle and the death knell of its inmates.

(To be continued.)

The Hero of Belgrade.

(By Fr. Ferdinand, O. F. M.)

Introduction.

THE fall of Constantinople, 1453, had plunged the whole Christian world into the deepest gloom and consternation. After eight weeks of desperate attack on the part of the Turks and of obstinate defence on the part of the Christians, that stronghold of the Grecian empire at length was carried by assault—and on the spire of St. Sophia's the crescent supplanted the cross. This mournful event not only marked the overthrow of a throne that had long been tottering and the extinction of an ancient

and decaying empire, but also boded evil for all Christendom. Never before had the Turks assumed so threatening an attitude. The leader of the victorious and irrepressible Turkish army was Mohammed II, surnamed the Conqueror, a man of undaunted valor, consummate military skill, indomitable pride, towering ambition, and restless activity. To such a man at the head of countless numbers of well-trained and fanatic warriors, who were ready, at a nod of his imperial head, to draw their swords and sacrifice their lives in the holy cause of Allah and his

prophet, the destruction of one empire was mere child's play. Filled as he was with an implacable hatred of the Christian name, and impelled by an insatiable thirst for aggrandizement, he thought to establish a universal empire by extending his conquests over entire Europe, and to this end he immediately began to make preparations adequate to his designs. His plan was, first to invade Hungary because this was the only country from which he expected any show of resistance, and he fondly hoped, as indeed he had reason to hope, that his banners would soon be waving on the walls of Vienna and Rome.

1. The European Princes.

The European princes saw the storm gathering over their heads, but instead of showing signs of alarm, they rather professed their sovereign contempt, and chose to remain idle and unconcerned spectators of the confusion around them. Unfortunately for Europe faith as well as chivalry were on the wane. The flood of holy enthusiasm that had swept the European countries at the time of the crusades, had long since subsided. The great family of Christian nations, far from presenting a solid and united front against the inroads of Mohammedanism, had long been divided into numerous warring factions that chose rather to cover their names with everlasting infamy by engaging in fratricidal wars, than to gather imperishable laurels, as their ancestors had done, by drawing their swords in the common cause of Christianity.

2. Pope Callistus III.

Such was the alarming state of Europe when Pope Callistus III was raised to the see of Peter. In vain did the aged Pontiff in public bulls and private communications warn the rulers of the dangers that threatened the Christian Church

and civilization; in vain did he chide them for their indolence and selfishness; in vain did he entreat them to forget their own private feuds and petty interests and range themselves under the banner of the cross. Seeing that his efforts to arouse the sovereigns from their fatal lethargy were in vain, the Pope determined to appeal to the faith and enthusiasm of the common people. Accordingly, he dispatched to the various countries of Europe a number of the ablest preachers of the day, chosen chiefly from the ranks of the Friars Minor, authorizing them to preach the crusade and to enlist soldiers for the holy war.

3. St. John Capistran.

Foremost among these preachers was the far-famed and indefatigable Franciscan missionary St. John Capistran. This was the man whom Divine Providence raised up to check the progress of the infidel Turks. So great was the confidence that this humble son of St. Francis enjoyed with Popes and sovereigns, so profound and universal was the veneration in which he was held, that the most important and delicate affairs of Church and state were often entrusted to him. He was successively employed by four Popes in extremely difficult commissions, and all these he executed with rare ability and brilliant success. His zeal for the glory of God and the welfare of His holy Church knew no bounds. Not only as apostolic delegate did he labor unceasingly for the welfare and peace of Church and state, but also as missionary he was indefatigable in his efforts to promote Christian faith and morals. So stupendous were his activities in this latter capacity, so powerful was he in word and deed, that as missionary he not only towers far above all his contemporaries, but has had few equals in any age. His apostolic labors carried him to

almost all the countries and provinces from Ireland to the Holy Land, from Prussia to Sicily. "He was received everywhere not as a mortal man but as an angel from heaven. The clergy and people of entire provinces came forth to meet him with crosses, banners, and burning tapers, singing hymns and canticles." So great was the concourse of people that came to hear the man of God that no public place was found large enough to contain the multitude, his hearers often numbering from sixty to one hundred thousand persons.

It was the indefatigable activity and fiery eloquence of this holy man that was to avert one of the greatest dangers that had threatened civilized Europe since the migration of nations. St. John Capistran was seventy years of age when he received the Pope's command to preach the crusade in Germany and Hungary. "Though he was advanced in years," says Aeneas Silvius, afterwards Pope Pius II, "withered, emaciated, worn out, being nothing but skin and bones, yet he was always cheerful and unwearied in his labors." He accordingly set out on this his last mission with wonted ardor and enthusiasm, resolved to avert the perils that threatened Christendom even at the cost of his life. "Although I am broken down with age," he wrote to the Pope, "I am resolved to expose my life and to give my blood for the honor of the Name of Christ and the preservation of the Faith." In another letter he says: "I, mean worm of the earth, prostrate myself at the feet of your Holiness that you may dispose at will of the poor breath of life that still remains in me."

4. Capistran in Hungary.

While engaged in preaching the crusade in Germany, he received a letter from the papal delegate,

urgently requesting his presence in Hungary as this country was in imminent danger of being invaded by the Turks. The letter read in part: "Our princes are wavering, the king is slumbering, the people are inert, the bark of St. Peter tossed by the storm, is on the point of sinking. We are all on the brink of yielding to the storm. We need to be roused, urged, enkindled with the sacred fire of your words." The saint was not slow to comply with the pressing solicitations of the legate, and with three of his brethren sailed down the Danube. On entering Hungary, he was as usual everywhere received in triumph. His appearance awakened an indescribable enthusiasm. "Cardinals, bishops, abbots, prelates of churches, and all the clergy, came forth to meet him, their sacred hymns mingling with the joyous acclamations of the people who came in crowds, bearing palms and lighted tapers to receive him with the utmost honors." A diet was convoked at Buda to deliberate on the defence of the country. Capistran was present at the assembly which consisted of the bishops and the nobles of the kingdom, and his fiery eloquence overcame all obstacles, dissipated all doubts, and rekindled in their hearts the dying embers of enthusiasm. Then he set out to preach the holy war throughout Hungary. His eloquent words aroused the courage and enthusiasm of the good Hungarians to such a pitch that fathers forsook their families, students their books, religious their cloisters, artisans their workshops, and husbandmen their plowshares, ready to follow the saint even into prison and death. He warned them to be prepared to take up arms at the first summons. This was not long in coming, for the Turks were already advancing with a formidable army and a numerous fleet to besiege Belgrade.

(To be continued.)



Franciscan News.

Rome. (Correspondence).—February 6, the students of St. Antony's International Franciscan College were received in audience by His Holiness Pope Pius X. About 75 students, two-thirds of whom are following a three years' course of postgraduate studies in preparation for the lectorate, and the rest being candidates for the foreign missions, betook themselves to the Vatican at eleven o'clock accompanied by their fifteen Lectors, the President of the College, Very Rev. Fr. Bernardine Klumper, the Procurator of the Order, Very Rev. Fr. Placidus Lemos, and the Most Rev. Fr. General Pacificus Monza. About half-past eleven o'clock they were ushered into one of the spacious reception-halls, where a precious throne, bearing the significant words: Where Peter is, there is the Church, is erected. Soon the Holy Father appeared attended by His Maestro di Camera, Msgr. Ranuzzi de Bianchi, Titular Archbishop of Tyre, and some other members of the Papal Court, and he passed along the hall presenting his ring to be kissed by everyone, and talking familiarly to students and lectors who were kneeling in double file along the walls of the apartment. Soon His Holiness bade the Friars rise, and having addressed a few familiar remarks to the Most Rev. Fr. General, at one time his confessor, when Cardinal Sarto was still Patriarch of Venice, he took his seat on the throne saying jovially: "Now I must hear my sermon." Fr. General immediately approached the throne and asked the Pontiff's

blessing, and then proceeded to read the address in which he expressed in his own name and in that of the lectors and students their entire submission and obedience to the Apostolic See, their firm adhesion not only to the wishes and commands but also to the desires, and even to the ideas and plans of the Sovereign Pontiff, their hearty love and filial affection for his august Person, and implored upon himself, upon all present, and upon the whole Order the Apostolic Benediction. His Holiness, having bidden Fr. General to be seated at his side, said in reply, that there was no need of Fr. General's emphasizing the entire obedience and unlimited submission of the Friars Minor to the Apostolic See, because he had always been convinced of the filial affection and supreme loyalty of all the Friars of the different Provinces throughout the world. "The Friars Minor," said the Pope, "have been and are the devoted sons of the Apostolic See, the most valiant defenders of Holy Mother Church, the consolation of Our Pontificate." He then animated the students to the diligent pursuit of the higher studies, so necessary in our times for every ecclesiastic, especially for those who are called to train the aspirants to the Holy Orders, the future militia of the Church, asked their prayers in his own manifold cares and trials and imparted to all present, to the Superiors of the Order and to all the Provinces represented at the College the Apostolic Blessing. Whereupon the amiable Pontiff indulged for a few minutes in familiar

colloquy with the young Friars and then withdrew to his own apartments where he accorded to Most Rev. Fr. General and Fr. Procurator a private audience, whilst the professors and students left the Vatican filled with delight at the fatherly condescension of His Holiness and animated with fresh devotion and increased love for Christ's Vicar on earth, the gloriously reigning Pontiff Pius X.

February 20, there took place in the church of S. Antonio, Via Merulana, the consecration of the Rt. Rev. Joseph Garic, O. F. M., bishop of Banjaluca in Bosnia, of which diocese he had been for six months Apostolic Administrator after the death of Msgr. Marianus Marcovic, O. F. M. Cardinal Falconio acted as Consecrator, assisted by two other bishops of the Order of Friars Minor, Msgr. Ghezzi and Msgr. Doebbing. The new bishop, born in 1870, entered the Order August 21, 1886. Ever since his ordination to the priesthood he devoted all his time and energy to the sacred ministry, being especially active in the field of Christian social reform in his country.

Italy.—At the convent of St. Maurice, province of Genoa, a soldier has passed away, disguised under the name of Brother Urban, Capuchin of the province of Corsica. Brother Urban had served as sergeant-major in the Franco-Prussian war in 1870. In 1876, when garrisoned at Lyon, and about to receive an officer's epaulettes, he joined the Capuchins at Lyon, as a lay brother. Until 1893 he collected alms at Lyon for the poor. Then he was sent to the convent of Bastia, Corsica, as porter and kitchener for the poor of the village. In concert with his brother, who was the curate of Aregno, he distributed a wealthy inheritance to the poor. Then came the Associations Law, and he went in exile to Italy. An

educated man, yet leading by choice a lowly life, he died the death of a saint. Though he richly deserved the honor, he never asked the government that exiled him for the hero's medal of 1870.

Chicago, Ill.—St. Peter's Church.—At the meeting on the third Sunday in February, 36 novices made their profession. Three members of this branch were called by God to their eternal reward; their names were announced by the Rev. Fr. Director, and all the members will say a rosary of five decades for each deceased member. The library was well patronized; about 160 books were taken out during the month.

Tuesday, April 15, is the beginning of the great novena of Tuesdays in honor of St. Antony, preparatory to the celebration of the feast of this popular Saint. Every year the faithful come in great numbers to St. Peter's church, to make this novena and to obtain through the powerful intercession of St. Antony favors from Almighty God. Some ask St. Antony to obtain for them temporal favors, such as, success in business or good health; many others ask for spiritual favors, for the conversion of a sinner who is dear to them, for the grace to know their vocation, for success in overcoming a temptation, for the grace of perseverance, and similar favors. Those who receive the holy Sacraments worthily and pray for some time before the exposed Blessed Sacrament, may gain a plenary indulgence each Tuesday of the novena. On the nine Tuesdays, the holy Masses will be at 5, 6 and 7, and at 8:30 there will be a High Mass; after this, Benediction with the Blessed Sacrament is given, and prayers both in English and in German are said before the shrine of St. Antony, whereupon the priest blesses the faithful with the relic of the Saint. Six Fathers hear confessions on Monday afternoon till 6:30; in the

evening from 7:30 on. On Tuesday confessions will be heard beginning at 5 o'clock.

Joliet, Ill.—It is with special feelings of joy and gratitude that the Tertiaries of St. John's Church, Joliet, look back upon the past year. For besides many other smaller gifts and deeds of charity, they furnished the traveling expenses for a Dominican Sister from Portugal to Ontario, Oregon. Realizing the difficulties and needs of the Indian missionaries they moreover sent to the Rev. Justin Deutsch, O. F. M., superior of the Franciscan Pima and Papago missions in Arizona, three large boxes of clothes for the Indian children of St. John's Mission school. The freight charges, amounting to no less than \$13.75, were paid by the kind Sisters of St. Joseph's Hospital.

Cleveland, Ohio.—The Third Order established at St. Joseph's Church, Cleveland, Ohio, is making progress both in the number of its members and in its activity. About 2272 persons have been received since the date of its establishment to January 1. Some 528 have passed to their reward, leaving about 1744 Tertiaries in the city of Cleveland. On March 2, the English branch of the Third Order had its solemn investment and profession. Twenty-six new members were received and sixteen made their profession. Rev. Father Casimir, Guardian of the Franciscan Monastery, officiated, Rev. John Ilg of the West Park Franciscan Monastery preached the sermon. He spoke eloquently on "The mission of the Third Order at the present day." That his words took effect was shown by the number of those that were received as also by the number of those that expressed their willingness to join at the next meeting.—It is true, we are just a little back of Chicago and St. Louis, but our future looks bright and cheerful. The Rev. directors

are organizing their members. A number of promoters are at work finding the lost addresses of members and are by the way putting in a good word for the FRANCISCAN HERALD. The meetings are better attended, and, in general, more interest is shown. By and by we hope to send some news to the FRANCISCAN HERALD to show that the Tertiaries of Cleveland know a good thing when they see it, and also appreciate it.

Indianapolis, Ind.—On March 2, 3, and 4, the Forty Hours' Devotion as held at the Sacred Heart Church, Indianapolis, Ind. The Devotion began with a solemn Highmass at 6:45, at which Father Andrew, pastor of the congregation, in a few well chosen words invited all to pay their tribute of love and gratitude to their Eucharistic Lord and Savior. A truly edifying spectacle it was when about 1000 persons, mostly men and young men, approached the Divine Banquet. Monday and Tuesday were set aside as communion days for the Ladies' sodalities. The sermons were preached by Father Honorius, Guardian of the Monastery. The closing ceremonies of Tuesday night will long be remembered. The Rt. Rev. J. Chartrand, bishop of Indianapolis, graced the occasion with his presence, and carried the Blessed Sacrament in the Procession.

Ashland, Wis.—On Wednesday, February 19, at 9:30 o'clock P.M., Fr. Desire Petitnicolas, for years a familiar figure in the Franciscan missions of Wisconsin, had a slight paralytic stroke. Dr. O'Brien was immediately summoned and pronounced the Rev. Patient in a critical condition. While still in the full possession of his faculties, he devoutly received the Last Sacraments. In order to afford him all possible care and attention, he was removed to St. Joseph's Hospital; his condition, however, became gradually worse and

after a protracted agony, borne with true Christian patience, he breathed his last on Wednesday, February 26, at 9 o'clock A. M. On Friday 28, he was laid to rest in St. Agnes' Cemetery after Solemn Pontifical Requiem celebrated by the Rt. Rev. A. F. Schinner, D. D., Administrator of the diocese of Superior. The obsequies were attended by several secular priests and a large concourse of people, particularly French, to whose spiritual wants the deceased Father attended since his arrival from Canada in 1905.—May his soul rest in peace!

New Munster, Wis.—Fifteen years had passed since the last mission was held in this little town. On last New Year's Day the Rev. Pastor J. H. Schiefen announced to his people that they should prepare for a holy mission, and should consider it as a special New Year's gift granted to the parish. On the first Sunday of Lent the Mission was opened. The Franciscan Fathers Francis Haase and Titus Hugger preached the sermons. The fervor of the people attending the services was very remarkable; every night the church was crowded. The Mission lasted till February 16. Six persons entered the Third Order, and a convert was received into the Church.

Chanhassen, Minn.—A long felt desire of the pastor and parishioners of St. Hubert's Church was fulfilled when the Rev. Fr. Francis Haase, O. F. M., conducted a Mission here during the week from February 23 to March 2. Although the weather was very cold, it must be said to the credit of our good, sturdy farmers that they did not permit the zero weather to hinder them from attending the various services in great numbers. It was especially gratifying to see the church fairly well filled with devout Children of Mary Saturday night whilst a heavy and blinding snow storm swept this section of the State. The local branch

of the Third Order received an increase of several new members at the close of the Mission. There were about 275 Confessions and some 400 Communions during this week of grace. The Rev. Missionary gave expression to his entire satisfaction with the Mission, and the parishioners are more than grateful to him for his efforts in their behalf. May his words of warning and exhortation long continue to exercise their beneficent results in our alma parish.

Dubuque, Ia.—March 2, the new residence of the Franciscan Fathers was solemnly blessed by the Very Rev. Fr. Provincial Benedict Schmidt, O. F. M., assisted by Rev. Weirich of Holy Ghost church and Rev. Hennessy of St. Patrick's. The Most Rev. Archbishop James John Keane of Dubuque had intended to perform the ceremony, but to his regret he was not able to do so, since he had already accepted an invitation for a series of lectures at Baltimore. The clergy of the city participated in great numbers, about eighteen being present, amongst them the Rt. Rev. Msgr. Heer of St. Mary's church, Dubuque, who delivered a most appropriate sermon, dwelling at some length upon the general perfection and beauty of the religious life and upon the great work which the Franciscan Order has done especially in America; he concluded his sermon by again bidding a most hearty welcome to the Fathers, assuring them of the hearty good will of the clergy and the people, and wishing them even greater success for the future than they have had during the past fifteen months.—May God bless the work of the Fathers in this their first home in the great archdiocese of Dubuque!

It is just a few weeks since Fr. Jasper, O. F. M., established a branch of the Third Order in the Home for the Aged at Dubuque. The institution has the care of over

one hundred old people of which 48 are members of the Third Order. February 23, five members made their profession.

Sioux City, Ia.—From February 9 to 11 the Forty Hours' Devotion was held in St. Boniface church. The devotion was opened with Solemn High Mass at 8 o'clock Sunday morning. Fr. Honoratus was celebrant; Frs. Ives and Gratian assisted as deacon and sub-deacon. Fr. Honoratus preached on the fitness and usefulness of paying frequent visits to the Sacramental King during the Forty Hours' Devotion. The Holy Name Society and St. Boniface Society, over one hundred boys and men, marched in the procession after the Solemn Mass, wearing their badges and bearing lighted candles in their hands. The solemn closing of the Forty Hours' Devotion took place at 7:30 o'clock Tuesday evening. The Rt. Rev. Bishop Garrigan, surrounded by a number of the clergy of the city and preceded by the Holy Name Society and the St. Boniface Society, carried the Blessed Sacrament in triumphant procession through the aisles of the gorgeously illuminated church. About 1200 Communions were distributed during the Forty Hours' Devotion.

Fremont, Neb.—St. Patrick's Church.—A happy feature of the Mission conducted in St. Patrick's church by Rev. Fr. John Joseph, O. F. M., from February 9 to 16, was the establishment of the Third Order of St. Francis. It took place on Sunday, the closing-day of the Mission. After the people had been well instructed, as well on the duties of Tertiaries, as also on the grandeur of the Third Order, the exalted position it holds in the Church of God as a distinctive Order, its noble aim and inestimable spiritual benefits, the solemn reception of members was announced for Sunday afternoon at 3 o'clock. It was indeed an agreeable surprise to see the

church of St. Patrick thronged with devout Catholics, who had come to witness the reception ceremonies. But not only had they come to be silent spectators of the ceremonies, but also to become members of the Third Order themselves. For, besides the kind and respected pastor of St. Patrick's, the Rev. John Joseph O'Sullivan, 153 loyal sons and daughters of Erin received with eager hearts the habit of the Third Order, and were numbered amongst the glorious band of Tertiaries.

Papago Missions.—Work is fast progressing on the new residence at St. Xavier. This building is to be the headquarters for our mission work among the Papago Indians. The house is being erected under the direction of His Lordship, the Rt. Rev. Henry Granjon, bishop of Tucson. The expenses are borne by the bureau of Catholic Indian Missions. At a meeting of the Presbyterian ministers from the State, held at Tucson and lasting a week, two days were devoted to the consideration of the Papago and Pima Missions.—The W. C. T. U. of Tucson have sent a number of pamphlets on temperance to Indian Oasis, to be distributed among the Indians.—These facts show the great interest others are taking in our Catholic Papagos.

Chief Jose Rios of San Xavier and Mr. Hugh Norris, two prominent Catholics, accompanied Superintendent Henry McQuigg of the Papago Agency to Washington, D. C. The three have been sent as a delegation by the tribe to obtain favorable legislation concerning the Indian lands surrounding the Old Mission. Chief Jose Rios was the first Papago who voluntarily sent his children to a Catholic boarding school. Mr. Hugh Norris, although educated by the Presbyterians, is now a firm Catholic, and a great help to the Catholic Mission. His ward, too, attends the Catholic school at St. Michael's, Arizona.

Our Colleges.

St. Joseph's College.

THE students passed the holy season of Lent in a truly Catholic spirit. Many boys were seen daily going the Way of the Cross during their free hours. Lenten devotions were held every Wednesday and Friday evening. The Rev. Rector delivered a sermon on the sacred Passion every Sunday afternoon.

Owing to the sacredness of the season there was no dramatic performance at the college on Washington's Birthday, as was customary in former years. On this day, however, the boys were most delightfully entertained for two hours by Rev. Fr. Agnellus Bleser, O. F. M., who had just returned from his missionary-field in China, and is now on a lecture-tour through the States.

The Rev. Missionary Apostolic gave an interesting and instructive lecture on the social, domestic, and religious life in China. He illustrated his discourse with eighty carefully selected stereopticon views, presenting China both pagan and Christian, ancient and modern. During the first hour the Rev. Lecturer gave a geographical and ethnological description of "Chung-Kow" or "the Middle Kingdom" with its 500 million inhabitants. Picturing the life and customs of the Chinese he touched on such topics as the wearing of the queue (which of late has been abandoned), the compression of the feet of women, the abandonment of female infants, the Chinese language, the policy of the present government, the acknowledged religions of the State, Confucianism and the worship of ancestors. In the second part of his lecture, which also lasted a full hour, Rev. Agnellus enthusiastically reviewed the attempts to christianize the vast kingdom of

China, in which attempts the sons and daughters of St. Francis had always been in the forefront. At present, he says, there are about a million Catholics in China in about 38 Vicariates and 4 Prefectures Apostolic. The Franciscans have charge of no less than 9 Vicariates. The "little missionary" spoke with great emotion when he finally told of his own field of labor, the Vicariate of Northern Shensi, whither he had been invited five years ago by the late, lamented Rt. Rev. Athanasius Goette, O. F. M., who was also a member of our Province. The Vicariate of Northern Shensi, the speaker said, has about 25,000 Catholics and 5,000 catechumens with about 200 churches, chapels, and places of worship.

The hearty and prolonged applause that followed the lecturer showed how highly the students appreciated the words of Fr. Agnellus. May they not fail to arouse in our aspirants to the Order that true missionary spirit which has ever filled the faithful followers of St. Francis of Assisi.

Fr. Roger Middendorf, O. F. M.

St. Antony's College.

In the Lenten season college life naturally presents a more quiet and peaceful, though not less active, aspect than at other times of the scholastic year.

February, whilst not marked by any striking events, proved a month of interesting activity.

On Sunday, February 2, the St. Antony's Literary Circle held its first regular meeting. The literary program consisted of three excellent numbers: a Paper by John Clark, a Discourse by Rudolph Eiche, and a Recitation by Francis Le Sage. Though but recently organized, the

society has already given some proof of its beneficial influence. The members are becoming more alert to things literary and scientific, and growing more eager to make progress in the art of public speaking. In the afternoon the students, as members of the People's Eucharistic League, assembled in the college chapel to make their monthly hour of adoration.

Sunday, February 23, marked a memorable day for St. Antony's Literary Circle. After an address by the President on the advantages accruing to members of the Circle, a very instructive paper on the history of music was read by Roger Baudier. Thereupon the assembly proceeded to install an exquisite portrait of Cardinal Newman, which had been previously secured and framed. The name and memory of this great man is warmly cherished in St. Antony's College, and his books have especially of late years been extensively read by the students of the higher classes. And this is why it was unanimously resolved upon, as a token of appreciation and

love, to honor the saintly sage by having his grand and noble face ever in the view of his admirers as a source of inspiration and edification. The ceremony was enhanced by the recitation of the Cardinal's famous "Lead Kindly Light," and of a beautiful sonnet composed for the occasion by the Vice President of the Society. The Rev. Moderator, besides commenting freely on the speech delivered, and the paper read, addressed the members on the appropriateness of the day's ceremony, referring in particular to John Henry Newman's manysidedness, and the singular combination in him of extraordinary genius and sanctity of life, things which must compel every Catholic student's admiration and love, and, as far as may be, emulation and imitation.

In the afternoon the members of the Third Order of St. Francis held their regular monthly meeting. After recital of the usual prayers, the Rev. Director, Fr. Francis, delivered an address and received seven novices to holy profession.

WALTER WOLLENSCHLAGER.



Chicago, Ill., St. Peter's Church:
Mary Clerkin, Sister Elizabeth;
Sedina, Sister Mary; Hannah Forbes,
Sister Mary.

St. Louis, Mo., St. Antony's Church:
Mary McDonnell, Sister Alex-

andra; Pauline Guckel, Sister Agne;
Sophie Marcks, Sister Catherine.

Cleveland, Ohio:

Adeline Lindesmith; Elizabeth
Mack.

R. I. P.

Franciscan Calendar.

APRIL, 1913.

Dedicated to the
Passion of Our Lord

DAYS		FEASTS AND PATRONS
1	T.	St. Martina, V. M.—St. Hugh, Bp.
2	W.	St. Francis of Paula, C., Founder of Missions.
3	Th.	St. Benedict the Moor, O. F. M., C. (P. I.)
4	F.	St. Isidore, Bp. D.
5	S.	St. Vincent Ferrer, C.—St. Ethelburga, Queen.
6	S.	2d Sunday after Easter. —Feast of the Holy Sepulchre of Our Lord. —Bl. Thomas, O. F. M., M.—Bl. Bentivolius, O. F. M., C. —St. Celestine, P. C. Gospel: The Good Shepherd. John x, 11-16.
7	M.	Bl. Crescentia Hoess, 3d Order, V.—Bl. Antonia, 2d Order, W.
8	T.	Bl. Julian, O. F. M., C.—St. Walter, Abbot.
9	W.	Bl. Archangelus, O. F. M., C.—St. Mary Cleophas.
10	Th.	Bl. Charles of Sezze, O. F. M., C.—St. Macarius, Bp.
11	F.	St. Leo I, P. D.—St. Isaac, C.
12	S.	Bl. Angelus, O. F. M., C.—St. Julius, P.
13	S.	3d Sunday after Easter. —Solemnity of St. Joseph, C., Patron of the Universal Church. Gospel: Joy after Sorrow. John xvi, 16-22.
14	M.	St. Justin, M.—St. Tiburtius, M.
15	T.	St. Cyril of Alexandria, Bp. D.—SS. Basilissa and Anastasia, MM. Nine Tuesdays in honor of St. Antony begin.
16	W.	St. Raphael, Archangel, (P. I.) Anniversary of St. Francis' holy profession. Renewal of profession of the three Orders of St. Francis.
17	Th.	St. Cyril of Jerusalem, Bp. D.—St. Robert, Abbot.
18	F.	Bl. Andrew, O. F. M., C.—St. Appolonius, M.
19	S.	Bl. Conrad, O. F. M., C.
20	S.	4th Sunday after Easter. —Bl. Leopold, O. F. M., C. Gospel: Christ promises the Comforter. John xvi, 5-14.
21	M.	St. Anselm, Bp. D.
22	T.	SS. Soter and Cajus, MM.—St. Leonides, M.
23	W.	Bl. Giles, O. F. M., C.—St. George, M., Patron of England.
24	Th.	St. Fidelis, O. M. Cap., First Martyr of the Propaganda. (P. I.)
25	F.	Rogation Day.—St. Mark, Evangelist. Procession and Litany of all Saints.
26	S.	Our Lady of Good Counsel.
27	S.	5th Sunday after Easter. —Dedication of the Basilica of Assisi.—St. Zita, V.—Bl. James, O. F. M., C. Gospel: Ask in the Name of Jesus. John xvi, 23-30.
28	M.	Rogation Day.—Bl. Luchesius, 3d Order, C., First Tertiary of St. Francis, (P. I.) Procession of Litany and All Saints during Rogation Days.
29	T.	Rogation Day.—St. Peter, M.
30	W.	Rogation Day.—St. Catherine of Siena, O. S. D., V.

Abbreviations.—St.—Saint; Bl.—Blessed; Ap.—Apostle; M.—Martyr; C.—Confessor; P.—Pope; Bp.—Bishop; D.—Doctor; V.—Virgin; O. F. M.—Order of Friars Minor; O. M. Cap.—Order of Minors Capuchin; P. I.—Plenary Indulgence.

Tertiaries may gain a Plenary Indulgence: 1st, every Tuesday after confession, communion and visit to a church of the First, Second or Third Order Regular of St. Francis; 2d, once during the month on any suitable day, usual conditions; 3d, on day of monthly meeting for those who attend, usual conditions.

Blessed John Forest, Martyr, of the First Order.

May 22nd.

WHEN King Henry VIII of England, carried away by passion, sought to divorce his lawful wife, Catharine of Aragon, in order to marry Anne Bol-

than the Franciscans of the Regular Observance, as they were then called. These zealous sons of St. Francis fearlessly declared the conduct of the King to be unlawful and impious,



eyn, and was thinking of making himself "Head of the Church in England," because the Pope justly refused to grant the divorce, he found no more determined and courageous opponents

and exhorted the people to remain firm in their allegiance to the Pope. For this reason, they became the objects of the special hatred of the King. Fearing, however, to use violence against men whom he had

a few years before praised most highly for their exemplary lives, Henry commanded his commissioners to use every other means to induce the friars to acknowledge his marriage with Anne Boleyn and his spiritual supremacy in the Church of England. But all promises, threats, and wiles of the commissioners failed. The friars refused to be forced or coaxed into submitting to the King's demands, declaring that "they had professed St. Francis' religion (rule)," which obliged them to obedience and reverence to the Pope, "and in the observance thereof they would live and die." Thereupon the King in his anger commanded the friars—about two hundred in number—to be arrested and cast into prison. Fifty are said to have succumbed to the hardships and privations of their confinement.

The most conspicuous of the friars that fell victims to the anger of the King, was Fr. John Forest, who, on account of his learning and virtue, had been for a time guardian of the convent at Greenwich and, as seems probable, provincial of the six convents of the Observants, and also confessor to Queen Catharine. From the beginning, he had taken a determined stand in the question of the King's divorce and of the supreme spiritual authority in the Church. Though the King was highly incensed at the fearless denunciation of Fr. Forest, he at first did not molest him. But when he was informed that the saintly friar encouraged his penitents not to acknowledge the King's pretended authority in spiritual matters, and to remain firm in their allegiance to the Pope, he gave orders to arrest him and confine him in prison. Contrary to expectations, Fr. Forest was not tried and condemned to death at once; he had to bear the hardships of prison for about four years.

During these years of suffering, he found time to write a book "On

the Authority of the Church and of the Sovereign Pontiff," in which he defined and defended the universal spiritual authority of the Pope against the pretensions of Henry. When this was reported to him, Henry commanded that the holy man be treated with the utmost severity. Fr. Forest was therefore brought before the Privy Council and asked, whether he would acknowledge the King as the supreme head of the Church in England. He answered courageously: "I hope that God will never allow me to go so far astray; and I will rather die than renounce the doctrine of the Catholic Church." This answer sealed his fate, and sentence of death was passed upon him. He was then led back to prison, and on the way thither he prayed: "I thank thee, O my God, for calling me to be a martyr, and for having granted me the grace to confess the doctrine of the Church, and to brave the King's anger in the sight of death."

The execution of the cruel sentence was deferred, and the confessor of the faith had to languish in prison for two more long years. During this time no means were left untried to shake his constancy, but in vain. Fr. Forest invariably answered that he would rather die than offend God in this matter. He also confessed that he had always admonished his penitents to remain firm in the Catholic religion, as it had been held in the kingdom from times immemorial. The constancy of the holy friar and his fearless answers angered Henry to such an extent, that he determined to make his death a most painful one. Thinking the punishment for treason—hanging, drawing, and quartering—too light, he commanded the commissioners to find the courageous religious guilty of heresy. This was no difficult task for them. They declared that Fr. Forest, by refusing to obey the King, acted contrary to Holy Scrip-

ture, which commanded obedience to kings, and that he was therefore a heretic. They then sentenced him to suffer death by fire.

The sentence was carried out on May 22, 1538. Fr. Forest was drawn on a hurdle from his prison to Smithfield, in London. Here preparations had been made as for an enjoyable spectacle. A large stand had been erected for the members of the Council, for the aldermen, and other spectators. Fr. Forest was placed on a raised platform, while Latimer, an apostate bishop, took his position in a pulpit on a platform just opposite. Close by was a gibbet from which hung iron chains that were to hold the victim over the fire. Latimer began to preach against the supremacy of the Pope, and to upbraid Fr. Forest for refusing to acknowledge the King as the Head of the Church in England, and finally told him the King would give him "a good living," if he would submit. But the confessor of the faith answered with a loud voice: "If an angel should come down from heaven to teach me any other doctrine than what I have received from my youth, I would not now believe him. And if my body should be cut joint after joint, or member after member, hanged, burned, or what pain soever might be inflicted upon me, I should never turn from my old profession." Thereupon he was led from the platform to the gibbet, praying the while: "O Lord God, neither fire, nor gallows, nor any torments whatever, shall separate me from Thee!" He was then girded about the waist and under the armpits with the iron chains and hung over the fire, which was lighted at his feet. To mock him and to torment his soul while the slow fire was consuming his body, the executioners cast into the fire the image of a saint, which was held in great veneration in Wales. Fr. Forest, in his unspeakable torments, frequently

repeated the words of the Psalmist: "In the shadow of the wings will I hope, until iniquity pass away." When he felt his end approaching, he prayed: "In thee, O Lord, have I hoped; let me never be confounded; deliver me in thy justice." And pronouncing the words: "Into thy hands I commend my spirit," he gave up his soul to God.

The veneration shown him and fifty-four other martyrs who died during the reign of Henry VIII and of Queen Elizabeth, was approved by Pope Leo XIII on December 9, 1886.

Reflection.

We may not be called upon to lay down our lives in defense of the rights of the Pope, but we can give at least some proof of our reverence, love, and submission. We can and ought daily to pray God to guide and protect the Holy Father, to assist him in his many and arduous duties, and to frustrate the hostile designs of his enemies. Above all, we should in the spirit of faith and humility listen to the teachings and counsels of this our spiritual father, and willingly carry out his wishes and commands. This should in particular be the endeavor of the Tertiaries. For St. Francis, who is justly called "a man Catholic and wholly apostolic," walked in the purity of the faith and in dutiful submission to the Pope, the bishops, and priests of the Church. And in the first chapter of the rules of his three orders, he demands this obedience and submission of all his children.

FR. SILAS BARTH, O. F. M.



Leaves of Laurel

OR

Glories of the Third Order of St. Francis.

(For the Franciscan Herald, from the German of P. Camillus Broell, O. M. Cap.)

4. Final Success.

"I became all things to all men, so that I might save all" I Cor. IX, 22.

TH**E**R**E** is something singular about a saintly preacher and missionary. Happy the land that gave him birth. Happy the people amongst whom his lot has been cast. Not till the day of judgment shall we clearly and fully understand the significance of his activity. The work of such a man, sent by God and blessed by Him, is twofold in its scope, to win all men for Christ, and at the same time to become himself like unto Christ.

"I became all things to all men, that I might save all," exclaims the Apostle of the Gentiles. Here we find no distinction of sex, of age, or of condition. All things to all, the saintly missionary seeks to be, that he may win them all for Christ.

This object Francis realized in fullest measure. On this point let us hear Pope Leo XIII: "More than any other land, Italy is under obligations to St. Francis; as it formed the chief arena for his activity, so likewise it received in eminent degree the benefit of his noble deeds.

And in very truth, at a time when so many groaned beneath oppression, he extended a consoling, helping hand to those who sorrowed and were down-trodden; in his deepest poverty, he was ever rich enough to alleviate the wants of others, whilst he forgot his own." (Auspicato.)

Whether Francis stands before Pope or Emperor, whether he moves in the circle of the rich and distinguished or in the midst of his brethren, whether begging alms or dispensing them, whether preaching or praying and scourging himself,—everywhere he remains true to his mission—all to all that all be won for Christ.

He himself, of course, could not go everywhere. Hence he sends his disciples far and wide into the world. Wherever they should come, they were to preach the doctrine of Jesus and to practise penance with the blessing of God. Apparently they were persons most unsuited for the task, yet the result was truly wonderful. "In crowds the people flocked around, eager to hear. With bitter sorrow transgressions were bewailed, injuries received were for-

gotten, enemies were reconciled, and peace was concluded. Incredible it is how powerfully and irresistibly St. Francis captivated the people. Wherever he went, they gathered in multitudes about him." (Auspicato.)

He exercised a singular power of attraction. The cause of this must be ascribed, not in the last instance, to the fact that he was ever solicitous to become like unto Christ. This is the second role on the program of a saintly missionary.

How did our Saint succeed therein? Let Leo XIII answer this question. In the letter so often cited, we read: "The workings of Divine Providence were clearly manifest, even in his outer life, which assumed a decided resemblance to that of his Divine Model.

"Thus, like Jesus, he was born within a lowly stable; as infant, for his place of rest he had a crib like that which Christ once had. Choirs of Angels hovering in the air, as legends tell, sang charming carols to make resemblance still more perfect. Likewise, as Christ had done, he chose disciples and admitted them to fellowship; they, too, should wander through the world as messengers of peace and of eternal salvation. Deprived of all things earthly, derided and despised, rejected even by his own, he thus attained but more and more a similarity to Christ, since he desired not even to possess so much as whereon to lay his head. The final token of resemblance he received when on Alvernia's summit, a place which in a certain sense became for him a Calvary, the Stigmata were stamped upon his body, and, as it were, he too was crucified, a grace and favor until then unknown in history.

"Such remarkable occurrences, of which Angels, and not men, should celebrate the praise, abundantly prove the greatness of the Saint and how worthy he was that God should

select him for the moral renovation of his age." (Auspicato.)

Great progress had been made by Francis in the school of Jesus Crucified, and he had acquired a strong resemblance to his Divine Teacher. The grace of God was the source of this success, so that he could make his own the words of the Apostle of the Gentiles, "I can do all things in Him who strengtheneth me." (Phil. iv, 3.) Having attained this happy state, he could exclaim with Paul, "I beseech you, be followers of me, as I also am of Christ." (I Cor. iv, 16.) The words and more by far the deeds of Francis encouraged many to follow in his footsteps.

Who can count the number of those noble-hearted youth who chose the path marked out by Francis? The world stood ready to receive them. They despised it, and elected rather to become the least within the household of the Seraphic Poor Man of Assisi, than to be the most distinguished in their former circle. (Cfr. Ps. Lxxxiii, 11.) Who can recount the names of all those noble men who abandoned wealth and post of honored rank to learn contempt of worldly things in Francis' school?

Who can count the host of maidens and of saintly women who bade the world farewell with its enticing pleasures, to become true brides of Christ according to the teaching of our Seraphic Saint?

Many, however, there were who could not thus abandon all to follow Francis. In the world their circumstances forced them to remain. They too, were taught to live according to the spirit of the Seraphic Saint, and, in consequence, they also soared aloft to heights of sanctity and great perfection.

In very truth, St. Francis became all things to all mankind to win all men for Christ.

How does our life harmonize with the principle of our Seraphic Father?

Little Catechism of the Third Order.*

Continued.

11. *How many branches of this Order are there?*

There are three: The Franciscans, the Capuchins, and the Conventuals, Though having their several constitutions, all three branches pursue the same aim and ideal set forth by St. Francis; each has been blessed by God and approved by the Church. At present they number about thirty thousand members.

12. *Do these branches form three distinct Orders?*

No; though distinct from and independent of each other, the branches have sprung from the same stem, and form only one Order—that of St. Francis. All three are, therefore, entitled to equal love and respect on the part of Tertiaries.

13. *Which is the second Order of St. Francis?*

The second Order is that of the Poor Clares, whose aim it is to work for the salvation of souls by prayer and penance. It is divided into divers observances, the members of which number over fifteen thousand.

14. *Which is the third Order founded by St. Francis?*

It is the Order of Penance, also called the Third Order, the nature of which will be explained more at length in the following chapters.

15. *How is the Third Order divided?*

It is divided into the Third Order secular and the Third Order regular. The latter is subdivided into Regular Tertiaries with solemn vows and Franciscan Tertiaries with simple vows.

16. *Have these three Franciscan Orders brought forth fruits of sanctity?*

Yes; from this great Franciscan family have sprung very many sons and daughters who were disting-

uished for their holy lives, and are now honored by the Church as Saints or Blessed or Venerable Servants of God.

Chapter II.

The Third Order of St. Francis.

17. *How many Third Orders are there?*

There are eight Third Orders, which differ from each other in name and form, according to their respective affiliation with one or the other of the religious Orders of Franciscans, Dominicans, Servites, Augustinians, Premonstratensians, Minims, Carmelites, and Benedictines.

18. *May a person belong to several Third Orders?*

No; persons belonging to one Third Order, are not permitted to join another; they, are, however, free to affiliate with sodalities, or other pious associations not recognized by the Church as Orders.

19. *What is the Third Order of St. Francis?*

It is neither a mere pious society nor a religious Order, properly so-called, but a secular Order, which, though not binding its members by vows, requires them to wear a habit, to make a novitiate and a profession, and to live according to a Rule approved by the Church.

20. *Is the Third Order a true Order?*

Yes; it is a true Order, because it has been declared such by the Sovereign Pontiffs, and because the members thereof, living according to an approved Rule and under the authority of ecclesiastical superiors, lead

*Adapted from "Petit Manuel du Tiers-Ordre, a l'usage des Novices Tertiaires de Saint Francois," Librairie Saint Francois, Paris.

a life not unlike that of the members of religious Orders.

21. *What is the purpose of the Third Order?*

Its purpose was aptly defined by St. Francis when he said to Blessed Lucius, "I have been thinking for some time to establish a Third Order in which persons living in the world may serve God in a perfect manner."

22. *How was the Third Order founded?*

It was founded by St. Francis when, in the year 1221, he received as the first Tertiaries the Blessed Lucius and his wife Bonadonna. The Order was soon after approved by the Church, which has not ceased to recommend it to the faithful.

23. *Did the Third Order grow and prosper?*

Yes; from its very beginning the Third Order enjoyed a rapid and marvelous growth; today it has a membership of more than three million.

24. *Does the Third Order number among its members also illustrious personages?*

Yes: Popes, bishops, priests, emperors, kings, princes, men of great renown in the world of art and science and literature, in fine, illustrious Christians from all walks of life, have deemed it an honor and a privilege to belong to this Order.

25. *What influence did the Third Order exert on society?*

The good influence it exerted on society is inestimable. Through the Third Order great numbers of Christians were gained over to the faithful observance of the divine commandments, and society at large profited greatly by the principles of concord, charity, poverty, and humility, which the Order tends to promote in its members.

26. *Why does the Third Order in some places exert little or no influence?*

The reasons are chiefly these: first, because little care is taken to

re-enforce and govern the Third Order so as to insure a healthy growth and a beneficial influence; second, because the members do not live up to their vocation and to the requirements of the Rule; third, because the Order often meets with opposition from persons unable to understand its true aim and spirit.

27. *Does the Third Order of St. Francis enjoy any spiritual privileges?*

Yes; the Church has been pleased to favor the Third Order with many and great spiritual privileges.

28. *Is the Third Order suited to all states and conditions of life?*

Yes; the Third Order is suited to all Christians, to the most lowly as well as to the most exalted. The great number of sainted men and women from every walk of life whom this Order has produced, shows that it offers powerful means of sanctity to all Christians, regardless of their rank or station or occupation.

29. *Who are the patrons of the Third Order?*

The Church has named St. Louis, King of France, patron of the Brethren, and of the Sisters, the amiable St. Elizabeth of Thuringia.

30. *Is it opportune at the present day to join the Third Order?*

Yes; it is more opportune now than ever to enter the Third Order, in order to revive in one's self and others the Christian spirit, which is rapidly dying out in many places. This is also the Church's sentiment, repeatedly expressed in these latter days by Popes Leo XIII and Pius X.

31. *What prevents many from joining?*

With most people it is either indifference or prejudice or weakness of the will. Such people would do well to remove the obstacles, barring them from this institution which is so powerful a means of salvation and sanctity, and to enter resolutely on the way traced out for them by that perfect follower of our Savior, St. Francis of Assisi.



Missionary Labors of the Franciscans among the Indians of the Early Days.

(Florida.)

II.

By Fr. Zephyrin Engelhardt, O. F. M.

The history of the Seraphic Family on the mainland of the United States, like that of Christianity, begins with Florida. We make the distinction as to the mainland, because Puerto Rico, now a part of our dominion, saw the standard of Salvation raised in 1501, when twenty-three Franciscans arrived on the island to preach Christ Crucified. This was twelve years before Ponce de Leon sighted the peninsula on our eastern coast.

The failures of Ponce de Leon and of Ayllon, described in the preceding chapter, had not dampened the ardor of those hungry for gold, fame, and power. Panfilo de Narvaez, the unsuccessful rival of Hernando Cortes in Mexico, by royal permit in 1526 fitted out an expedition on a much larger scale in order to conquer Florida. Unaware that the naked and roving savages were not at all like the half-civilized and sedentary Aztecs and Tlascalans, he dreamed of making himself master of an empire which should surpass the one his enemy had subjugated.

Narvaez was determined that the enterprise should proceed in an orderly way and be a success from the beginning. So sure was he of accomplishing his object, that he

brought along a magistrate and a town council for the new colony. Even a bishop had been appointed by his majesty and directed to accompany the expedition, so there might be nothing amiss in either spiritual or secular matters. It is true, the person named for the exalted office had not as yet received episcopal consecration, nor had the Pope had time to approve the nominee. But that made no difference with the king, who by reason of the anomalous position of the Church under Spanish rule, was actually vicar-general to the Holy Father in his dominion, with authority to nominate for any ecclesiastical dignity whomsoever he pleased. Such a nominee might be sent to the diocese designated to exercise ecclesiastical jurisdiction forthwith, returning perhaps only after years to be consecrated. Such was the case with the first bishop of the City of Mexico, Fr. Juan de Zumarraga, O. F. M. He was named by Emperor Charles V, sent to his destination, exercised jurisdiction as bishop-elect under royal orders, and after six years returned to Spain to be consecrated. Happily those customs, which led to much abuse and worldliness, have ceased even in Spain.

The ecclesiastic, who as bishop-elect accompanied Narvaez, was the Franciscan Fr. Juan Suarez, or Xuarez. His title was Bishop of Florida and Rio de las Palmas (Panuco). He was appointed by the emperor in 1527, at the same time with Bishop Zumarraga of Mexico and Bishop Martin de Bejar of Darien. This we learn from the famous Irish Franciscan historian, Fr. Luke Wadding. He writes: "Carolus Imperator . . . nominavit pro episcopatu erigendo in urbe Mexicana Fr. Joannem de Zumarraga; pro episcopatu Sanctae Mariae Dariensis, Fr. Martinum de Bejar; pro episcopatu vastissimae Provinciae Floridae, Fr. Joannem Suarez."¹ Fr. Harold, O. F. M., of Limerick, in his *Epitome Annalium Ordinis Minorum*, published at Rome in 1662, when he was professor at the Irish Franciscan College of St. Isidore, says: "Other Franciscans were also sent to the peninsula of Yucatan. . . . These religious were earnestly charged by the emperor to see that the laws of God and of the state were observed by the governors of the provinces, and they should not permit that the Indians be tyrannically treated, but that they should be brought to the worship of the true God and to submission to the emperor in a humane and considerate manner. The same commission was given the Franciscan bishop-elect and the four friars who sailed with Panfilo de Narvaez, governor of the Province of Florida and the Rio de las Palmas."² Again he says: "Since the ministers of the Gospel gathered so very many sheep into the fold of Christ, lest these be destitute of shepherds, several friars were selected from the same family of Observants (Franciscans): for the bishopric to be established in the City of Mexico, Fr. Juan de Zumarraga; for the diocese of Darien, Fr. Martin de Bejar was destined; for the see of the province of Florida;

Fr. Juan Suarez was designated. These were likewise strictly charged to make peace among the quarreling governors, and to remedy the worst grievances of the Indians."³

The bishops mentioned here were not the first appointed to dioceses in the New World. Fr. Garcia de Padilla, O. F. M., was the first bishop named for the first see established at Santo Domingo. He was selected October 14, 1504, only twelve years after the discovery of America. The bull appointing Fr. Garcia de Padilla was issued by Pope Julius II, November 15, of that year.⁴ On the same date the Pope appointed Pedro Suarez de Deza, bishop of the Isle of San Juan (Puerto Rico), albeit the island had not yet been Christianized.⁵ On the Feast of the Ascension, May 20, 1512, or perhaps on the Sunday previous, Fr. Garcia de Padilla was consecrated.⁶ He had thus had to wait nearly seven years for his consecration. Nor did he ever reach his diocese, for he died in Spain a year or two later. The three dioceses named were regarded as suffragans to the archbishop of Sevilla.⁷

Fr. Juan Suarez, the bishop-elect of Florida, and Brother Juan de Palos, who accompanied him, were not strangers in America. They were members of the famous missionary band of twelve Franciscans, who under Fr. Martin of Valencia came to Mexico in 1524, and in the history of that country are known as the Twelve Apostles of Mexico. The year of their arrival was generally spoken of as the "year when the Faith came." In Mexico, Fr. Suarez had been appointed guardian of the newly-established convent of Huexocingo at the foot of Popocatepetl, not far from Puebla. After two years of hard labor but brilliant success among the natives, he returned to Spain to enlist more missionaries, and to plead the cause of the oppressed Indians before

¹Annales, tom. XVI, p. 247. ²Ad an. 1527, no. 1527, no. 5. Other ancient authorities are: Barcia, *Ensayo Cronologico*, Dec. 1, anno 1527; 1600:Herra, tom. II, Dec. IV, lib. II, cap. IV, p. 26. ³Boletin de la Real Academia de la Historia, tomo XX, cuaderno VI, Junio 2892, pp. 587-588. ⁴Boletin, ibid. p. 593. ⁵Boletin, ibid., p. 600. ⁷Boletin, tomo XX, cuad. III, p. 286.

the court of Charles V. While thus occupied in the mother country, he was chosen to head the little company of friars and secular priests who were to join Panfilo de Narvaez. His title as leader of the Franciscans was the usual one of commissary. Under this title Cabeza de Vaca, the historian of the expedition, always mentions Fr. Suarez. The names of the other three friars and of the secular priests who accompanied Narvaez, have not been recorded.

With about five hundred men in four vessels, Narvaez landed on the western coast of Florida, near Tampa Bay, or perhaps Appalachee Bay. This was on Holy Thursday, April 14, 1528. Two days later he took formal possession of the territory for the king of Spain. But Narvaez, his troops and colonists were soon disillusioned and sadly disappointed. Instead of great cities, which they had expected to subdue in emulation of Cortes, they encountered only small villages or hamlets composed of wretched hovels. Hoping to meet with better prospects away from the sunny coast, Narvaez led a body of his men on an expedition into the interior. Previously he had ordered three ships to search for Panuco. Now, after cruising the coast and failing to discover the harbor, these vessels returned, only to find that their commander had journeyed inland. Search was made for him and his people for a whole year, and at last, despairing of success, the fleet sailed for New Spain.

With three hundred men, including Fr. Suarez, Brother Palos, three other friars, the officers, and forty mounted men, Narvaez had set out, Sunday, May 1, 1528. Disaster followed on the heels of the expedition from the outset. Disease, starvation, and constant engagements with fierce Indians, soon reduced the force. To the bright visions of con-

quest and treasure for the soldiers, and of abundant converts for the missionaries, succeeded the one desire of escaping from the inhospitable shores. Narvaez and many of his men fell sick. In this plight the unfortunate adventurers at last reached one of the little harbors in Appalachee Bay, where it was determined to build boats in which to make their escape. There was but one carpenter in the whole company, and there were "neither tools, nor iron, nor forge, nor tow, nor resin, nor rigging, nor any man who had a knowledge of their manufacture; and above all, there was nothing to eat while building," as Cabeza de Vaca relates. But despair lent energy. A forge sprang up, the bellows being constructed of wooden pipes and deerskin. Everything that could furnish metal was utilized. It was no longer gold, but iron that was sought. Stirrups, spurs, crossbows, etc., were wrought into nails, saws, axes, and other necessary tools. The fan-palm was used for covering, and its fibre served to calk the boats; from its husk and from the tails and manes of the horses, ropes and rigging were made. Out of shirts, sails were formed. The remaining horses were flayed, the skins removed from their legs entire, tanned, and converted into bottles to carry water. The carcasses served for food during the building of the boats. By the time five boats were completed, only one horse remained. More than forty men had died of disease and hunger, and the Indians had killed many others.

At last, September 22, 1528, the two hundred and forty-two survivors embarked, having provisioned their boats with maize obtained from the Indians in a series of raids. In the first boat went Narvaez with forty-nine men; in the second, an officer, Fr. Suarez, and forty-nine men, including the four Franciscans; in the third, two officers with forty-

eight men; in the fourth, two officers with forty-seven men; in the fifth, two officers, including Cabeza de Vaca, and forty-nine men. After the provisions and clothes had been taken in, the boats were so overloaded that the gunwales were not more than a span above the water, and the inmates were unable to move. Not a man of the entire company had any knowledge of navigation. Proceeding in sight of the shore, hunger and thirst forced them to land, supposedly at Pensacola Bay. Here, at an Indian village, they found fresh water and cooked fish in abundance. Hostile Indians, however, caused Narvaez and his fellow sufferers to take to the sea again. They reached a great river, probably the Mississippi, the current of which separated the boats. To cut a long story short, all the inmates of the boats perished, save

(To be Continued.)

Cabeza de Vaca, Andres Dorantes, Alonso de Castillo, and an Arabian negro named Estevanico, the latter of whom played an important part in the discovery of New Mexico, ten or eleven years later. The four men were captured by the Indians, made to serve as slaves, escaped, and after dreadful sufferings endured in nine years of wandering through arid wastes of western Texas and Chihuahua, then through Sonora into Sinaloa, to their inexpressible joy they reached the post of Culiacan, May 1, 1536. Finally, Sunday, July 24, 1536, the four survivors of the ill-fated expedition arrived at the City of Mexico, where they were kindly treated by Viceroy Antonio de Mendoza. "For this we gave thanks to God, our Lord," Cabeza writes, as well he might, "inasmuch as we had before despaired of ever hearing more of Christians."

Franciscan Martyr in the Balkans.

By Fr. Silas Barth, O. F. M.

For some time the press has been bringing reports of enforced conversions of Catholics and Mohammedans to the Greek Orthodox church at the hands of irregular bands of Servian and Montenegrin troops. We present to our readers an account of one such occurrence, as officially reported to the Austrian government, hoping that it will prove of interest, as it describes the glorious profession of faith and death of a heroic son of St. Francis in Albania.

It brings us back to the troublous days of early Christianity, when we read in the report mentioned that fanatic Orthodox popes or priests placed themselves at the head of Servian and Montenegrin soldiers, to force the Catholics of Djakova and the neighboring villages to

join the Greek church. They passed through the district in bands, hunting up the Catholics. When they had captured three hundred men, women, and children, they bound them with cords and drove them like cattle to Djakova. Among the prisoners was Fr. Angelus Palic, O. F. M. Born on January 12, 1870, he joined the Order of Friars Minor in 1886, and was ordained priest on July 22, 1893. After some years he was appointed pastor of the parish at Ipek, and later on he was sent to minister to the spiritual needs of the people in the vicinity of Djakova.

When the prisoners had arrived at their destination, the Orthodox priest called upon them to sign a document showing that they renounced the Catholic faith and joined the Greek church. Pointing to the

soldiers who stood there brandishing their knives and rifles, he declared: "If you do not sign, these champions of God will send your souls to hell." The fear of death, the confusion and excitement caused by the scenes of violence, and human weakness, that overtakes us in the face of threatening danger, shook the constancy of the trembling people, and at the point of the bayonet and the knife, they declared their willingness to sign the document. It is not for us to judge them; God knows how many Christians would have acted as they did, in similar circumstances. "He that thinketh himself to stand, let him take heed lest he fall." The poor, frightened people submitted, and were led "weeping and wailing" to the Orthodox church, as the official Austrian report says.

One victim remained: the Franciscan, Fr. Palic. He stood aside, sadly observing his people and praying God to grant them light and strength. At length the Orthodox priest, who already exulted in the hope that he would be able to shake his constancy as he had shaken that of his people, turned to him and

demanded: "Will you sign the document?" With quiet dignity, Fr. Palic answered the repeated demand with a decided, "No." After he had refused the demand for the third time, the horrible scene, which might have been considered impossible in the twentieth century in Europe, occurred.

At a sign from the Orthodox priest, the soldiers fell upon the Franciscan, tore off his habit, and began to beat him with their rifles. Fr. Angelus lay on the ground, his limbs and ribs broken. The Orthodox priest, ordering the soldiers to desist, again asked him, whether he would renounce his faith and sign the document. The grievously wounded Father shook his head and said quietly: "No, I will not forsake my religion." The soldiers then fell upon him with redoubled fury, beating him with the butts of their rifles and piercing him with their bayonets, until he breathed forth his soul.

Thus has another son of St. Francis given an example of fortitude and confessed the Lord before the world, and without doubt received the crown of glory.

It is a genuine pleasure for us to reproduce elsewhere in this issue two letters we have lately received, the one from His Eminence, Diomedes Cardinal Falconio, the other from our Right Reverend and beloved Bishop James Ryan. We take this opportunity to give public expression to our sentiments of heartfelt gratitude for the kindly interest His Eminence and His Lordship have been pleased to manifest in our work, as well as for their words of benison and approval.

"The more learned one is, the better he practises what he knows; for it is by the fruit that the tree is known."—St. Francis of Assisi.

The third volume of **Missions and Missionaries of California** by Fr. Zephyrin Engelhardt O. F. M., whose name appears in the FRANCISCAN HERALD as a regular contributor, has lately come to us. It promises to be very interesting reading. We regret very much that, being pressed for time, we are unable to bring a review of this excellent work in the present issue of the HERALD.

"Mortification is the path leading to humility. Let Christians never blush in undergoing humiliations, nor decline humble offices too readily, and let them never extol any work in which they are engaged."—St. Bonaventure.

Current Comment.

The Third Order and Social Action.

THERE was occasion, some time ago, to comment, in these columns, on the Holy Father's recent letter *Tertium Franciscalum Ordinem*, addressed to the Ministers General of the three families of the Order of Friars Minor. Since the publication of the pontifical letter, we have noticed that in some quarters the opinion seems to prevail that the Third Order is no longer permitted to engage in any kind of social action, and that, having outlived its usefulness, it might as well step aside and make way for benevolent and other associations of later growth.

A mere glance at the papal document, however, ought to be sufficient to convince the most volatile reader that nothing could have been farther from the mind of the Sovereign Pontiff than such an assumption. The reason for the misinterpretation seems to be that in this country we are apt to use the term "social action" in a very wide sense, and to include in it the works of mercy, such as visiting the sick, providing for the poor, catechizing young and ignorant Catholics, etc. It will be seen, however, that the Holy Father draws a very clear distinction between **works of mercy** and **social works**, strictly so-called. By social works, His Holiness means such social action as has for its object the improvement of the economic condition of the people. This kind of social action, therefore, and this kind only, the Third Order must eschew; for, says the Holy Father, "Sodalities of Tertiaries as such must altogether abstain from mixing

up with mere civil and economic questions." It is to be noted, however, that whilst the Third Order as such may not intervene in these questions, individual Tertiaries are not only permitted, but even encouraged by the Pope, to co-operate "in social action as approved by the Holy See." Yes, they may even band together under the sanction of the Bishop to form new associations for this kind of social work wherever there is need of it.

As for works of mercy, these lie entirely within the scope of the Order. Hence, the Holy Father says, "It is a law for them to show all kindness to members and outsiders, to endeavor sedulously to heal discords, to visit the sick, to raise funds for the relief of those in distress—in fine to strive to perform all the works of mercy."

Could the Holy Father have been more explicit? Indeed, it is a mystery to us how anybody could have construed his words to mean that the Tertiaries must confine themselves to the recitations of their **Pater Nosters** and abstain from every kind of social work. There is ample room in the Church for all societies that have for their aim the spread of God's kingdom and the betterment of social conditions, and we have good reason to believe that the Third Order of St. Francis is as much needed to accomplish this end as any other society of more recent origin. "For," to quote the words of Pope Leo XIII, "inasmuch as St. Francis' spirit, so preeminently Christian is wondrously suited to all times and to all places, no one can doubt that the Franciscan Institution will be of the greatest benefit to our age. The Third Order is as much needed to-day as in the 13th century."

The Latest Movement for Church Unity.

We are in receipt of a circular letter issued by the "Joint Commission of the Protestant Episcopal Church, appointed to arrange for a world conference on faith and order." The pamphlet is a pathetic appeal "to all Christian Communions 'which confess our Lord Jesus Christ as God and Savior,' whether they are called Catholic or Protestant, or given some other name," to assist them in their efforts at the restoration of the unity of the Church, and "to unite with them in arranging for and conducting such a conference."

Reunion of the various Christian denominations with the Catholic Church "is a consummation devoutly to be wished," and the efforts of our separated brethren to bring about such a reunion are very commendable. Yet we are loathe to say that their prospects are anything but bright and encouraging. We say this, not because we doubt the purity of their motives, or because we wish their plans to miscarry; for no one reading the circular can fail to be impressed by, and even edified at, the disinterested sincerity with which they lay bare their hearts to their Christian brethren, and to be filled with sympathy for these good men. Indeed, the letter impresses one as the "De Profundis" of Protestants. It is a cry out of the depths of spiritual misery into which their long separation from the Father's house has plunged them.

If, nevertheless, we say that the present movement for reunion on the part of our Episcopal brethren is doomed to failure, it is simply because we find them on the wrong track in their quest for Church unity. There is only one way leading to unity in matters of "faith and order," and that is submission to the teaching authority of the Catholic

Church. The Church desires nothing so much as to see all peoples of the earth gathered into one fold and united under one shepherd. Hence she prays incessantly to the Spirit of Truth to enlighten those that are in spiritual darkness. She is ever ready to point out by kindly guidance and instruction the way that leads into her pale. Further she can not go without disowning her very right to exist. It is safe to say, therefore, that the Catholic Church will not be officially represented in the coming "World Conference." For this aloofness she will, of course, be charged, if not with bigotry, yet with unreasonable arrogance. But this is an old and threadbare charge.

Secularization in Italy.

There is a rumor afloat that the Italian government is contemplating another secularization of convents and other religious institutions. This is an old scheme of the robber-government "to get rich quick." Yet, in spite of its numerous spoliations of Church property, it has had all along to eke out a miserable existence, for everybody knows that even after half a century of "unification," Italy has never really been out of the throes of bankruptcy.

The latest depredation perpetrated by the Italians, the annexation of Tripoli, proved as costly as it was iniquitous. The war, indeed, added a few more leagues of barren territory to Italy's unprotected sea-coast, but it likewise depleted the national treasury. Are Italian statesmen and financiers worrying on that account? Not at all; for they have a law, and according to this law all the Orders and Congregations of men and women bound by religious vows, are suppressed as "juridical entities." That is to say, the law graciously permits religious communities of men and women to build and furnish houses for

themselves and for others, namely, the poor, the sick, and the homeless; yet it forbids them to have a legal title to these places. For in Italy religious Orders have no corporate existence.

All that the government has to do, therefore, to extricate itself from its present straits, is to apply the notorious Padlock-Law, that is, to march its brave soldiers to the numerous convents, drive out the defenceless inmates at the point of the bayonet, declare their property, real and personal, confiscated, sell it under the hammer, perhaps, to the lowest bidder—and once more United Italy can breathe freely; for, once again, the ship of state has happily weathered the storms of bankruptcy. And who knows, after all the war obligations have been met, there may be money enough left to complete that grand monument lately erected to Victor Emmanuel, for which to find a suitable site, the government found it necessary to condemn and demolish the historic Franciscan monastery of Ara Coeli.

But we shall see. A French proverb has it, "Who eats of the Pope, dies thereof." Perhaps Italy is only hastening her own demise.

The Film Show.

There is no doubt that the cinematograph, that marvel of technical skill, when conducted in accordance with the principles of sound morality, of true art, and of proper entertainment, is a powerful factor in the moral and mental education of youth. As at present conducted, however, it is doing incalculable harm to thousands of untutored hearts and minds the world over. Indeed, it may be said that most moving-picture shows are positively destructive, not only of morality but of good health.

The foul air of the stuffy halls

breeds diseases of the lungs. The unsteady flicker of the films is injurious to the eyes. The rapid shifting of exciting scenes brings on an overwrought nervous hunger after sensation, which frequently ends in grave disorder of the nervous system. Then, too, the "photo dramas" are, in most cases, anything but elevating. The subjects presented are very often devoid of all reality, hence of little or no educational value. The injudicious, not to say altogether wanton, mixture of the sublime and the ludicrous, of tearful tragedy and light comedy, of charming scenes of nature and of scandalous scenes of life, can not fail to vitiate the taste and dull the moral sense of youth.

The chief grievance against the film show, of course, is that it incites to immorality. "Of 250 plays presented," says an author who speaks from actual observation, "92 were murders, 51 adulteries, 10 seductions, 22 elopements, and 45 suicides." What good can come to the receptive mind and heart of the child from the presentation of such scenes? What child witnessing such exhibitions, can remain innocent? Small wonder that juvenile delinquency is assuming enormous proportions all over the country.

Now, what can be done to counteract the evils of the cinematograph? Shall we do away with it altogether? That is hardly feasible, for, to all appearances, it has come to stay. The only thing that can be done is to exercise a strict censorship over the films. Wherever the law is deficient or the civil authority remiss in this matter, Tertiaries would merit well of the community, if they would appoint a committee to keep close watch on every program presented within the limits of their parishes, and if the films are found in any way offensive, to inform the Pastors or warn the parents of existing dangers and abuses.

The Public Dance Hall.

Clifford G. Roe, general council of the American Vice Association, recently addressing the Central Y. M. C. A., Chicago, sounded a note of warning against the public dance hall, when he said, "Dance halls are among the greatest evils that we have to combat. It is my opinion that more girls are sent to their ruin from the smooth, glossy floors of the dance halls than from any other source." These words from a man of such wide experience as Mr. Roe who for years has made a study of the great social evil, are deserving of more than a passing notice. We would suggest that they be emblazoned on the portals of every public dance hall and be dinned into the ears of those Catholic parents who, in spite of admonitions from the pulpit, allow their daughters to frequent such places of amusement. But we fear that even this expedient will not have the desired effect as long as there are Catholic parents who, like the idols of the gentiles, have eyes and see not; and ears and hear not.

The Third Order in Hungary.

The Tertiaries of Hungary are well organized. Besides having their local directors, they have also a general director in the person of Fr. Leonard Trefan, O. F. M., who is assisted by two other Franciscan Fathers in the management of the Third Order. Of late, many of the nobility have joined the ranks of the Tertiaries, and on certain festive occasions, such as processions, profession of the Brethren, adoration of the forty hours, they are not ashamed to appear in public, clothed in the habit of the Third Order. A model confraternity is that of Budapest,

which is under the direction of Fr. Capistran Havas, O. F. M. This is made up of 47 men and 143 women. For purposes of social action the confraternity is divided into two groups, the first of which is active in visiting the sick, providing for the poor, safeguarding the innocence of young women, and, in general, exercising the corporal and spiritual works of mercy, while the second group, that of the more educated, presents dramas, gives concerts, holds lectures on scientific subjects, and gives cinematograph exhibitions and other entertainments for the general public. The proceeds help swell the relief fund for the poor. In this manner, the confraternity was able in the past year to disburse 3,490 crowns. The confraternity has a home of its own, valued at 7,000 crowns, and a library of 840 books. Besides this, it is contemplating the erection of a large and spacious apartment house, which will be let to poor tenants at a moderate price.

Thus do the good Tertiaries of Budapest give the lie to those who claim that the Third Order is not suited to our times, and it is not surprising that the elite of society should glory in the name of Franciscan Tertiaries.

In this connection we wish to express our thanks also to all those who at any time during the past four months have sent us messages of good cheer and encouragement; likewise, to the various editors who have had the kindness to accept our humble magazine in exchange for their own esteemed publications.

We ask our readers, especially such of them as are Tertiaries, kindly to ponder the words of His Eminence Cardinal Falconio and to pray for the spread of the Third Order and for the success of our missions.

Life in Death.

(Concluded.)

By Fr. Celestine V. Strub, O. F. M.

Four weeks had elapsed since the day of the accident; but, somehow, the progress of Louis' recovery failed to realize its first promise; and seeing him grow weaker day by day, Father Bright, his pastor, determined to prepare him for his first Holy Communion. By a strange coincidence, the day chosen for that happy event proved to be the very day fixed on by Pierre for touching off his infernal machine. Father Bright came on the preceding afternoon to give Louis the last instructions for the morrow. He brought with him a golden pyx, which he had received on the occasion of his silver jubilee as priest,—an exquisite piece of art both in design and workmanship—and Louis' eyes sparkled with delight as he beheld the elegant receptacle for the body of his Lord.

"Father," he exclaimed, "I wish I had a heart as beautiful as that to receive Jesus."

"Your heart is far more beautiful than this, Louis," the priest replied; "and Jesus will be far more pleased to dwell in your heart than in any vessel of silver or gold. Sanctifying grace, that precious robe, which you received in Baptism, and which every good act beautifies still more by increasing its splendor or by adorning it with other sparkling gems, makes the heart, even of the poorest Indian, more pleasing to Jesus than all the jeweled vessels, golden tabernacles and magnificent churches in the world. And no one can lose this shining garment, unless he does something very wicked."

Louis, who had followed the priest's words with evident delight, now remained thoughtful for a moment; then a troubled look clouded his innocent countenance, a

big tear rolled down his cheek, and he said:

"But,—Father,—I — did — something—wicked. A few days before I was hurt, I killed a little wren with an arrow. I didn't want to kill it, though. I was trying a bow and arrow that papa gave me for my eighth birthday; and I didn't think I should hit it."

The good priest assured him kindly that that was nothing wicked, and that he had not thereby lost the white robe of innocence. And when he heard his confession a little later, he found that that incident was the only thing he remembered ever having done that had any semblance of sin.

The next morning dawned warm and fair; the birds filled the air with joyous song, and the genial influence of spring lay like a spell over entire nature. If there was care in the world that morning, nature felt it not. Neither did Louis. He was lying in his little bed: his clasped hands, which held a pair of beads, rested on the spotless coverlet; and a look of radiant hope gleamed in his soft brown eyes. The first great day in his young life had come.

"You are happy now, Louis, are you not?" asked Fr. Bright, when the sacred moment had come and gone, and Louis had enjoyed half an hour of blissful communion with his God.

"O, so happy, Father. I hardly notice any longer that I am sick."

"But you are still very sick, Louis. Now that Jesus has been so kind as to pay you a visit, perhaps he wishes you to pay Him one in return. That would be a great happiness, would it not, Louis?"

"Yes, Father. I shouldn't mind

if I had to die now." Then after a moment he asked: "But what would I have to do, Father, if I came to Heaven?"

"Simply say, 'Praised be Jesus Christ'; and then your Guardian Angel will tell you what to do. Only do not forget to give my love to Jesus."

"I won't, Father; and I will pray for you and for papa and aunt Louise."

"Thank you, Louis, many thanks! Good-bye, then, till to-morrow; and may God bless you!"

It was past his usual hour for supper, when Pierre returned from work that evening. He had secured employment for a fortnight in a farm implement factory, where he was relieving a workman who was taking a vacation. His delay on this evening, however, was not due to prolonged working hours, but to his determination to evade a conversation with Louis, whom he was loath to meet again before his crime was accomplished. He had been accustomed to spend the time before and after supper by Louis' bedside; but of late, especially since Louis began to prepare for his first Holy Communion, the boy's innocent prattle had pricked his conscience so unmercifully that he began to shorten his visits.

Louis had become much worse during the day, but was now slumbering peacefully. Though the news of this unfavorable change exceedingly grieved and alarmed Pierre, the circumstance that he was asleep, admirably favored his plan; and he determined to make the best of it. Hastily swallowing his supper, he exchanged his shoes for the pair equipped with the switching device, and already had his hand on the door-knob, when his sister appeared at the head of the stairs, and announced that Louis had awakened and wished to see him.

"Tell him, I'll be back soon,"

said Pierre, putting on his fedora and swinging open the door.

"But he may be asleep again then, Pierre," Louise rejoined, as she descended the stairs.

"Well, I can see him to-morrow, can't I?" he pouted, angry that this delay should turn up at the last moment.

"To-morrow? And what if he should die to-night?"

"Do you think there is danger of that? I have an engagement this evening, which I cannot postpone."

"There is great danger of his dying to-night, Pierre. And will you disregard what may be his dying request?"

Pierre looked at his watch. He really had an engagement that evening with a representative of the Pullman car company, who had offered him a very attractive position. The gentleman was lodging at a hotel situated in the same block with the La Salle building; and Pierre could thus hide his other design under cover of this engagement. It was his purpose to set the clock-works in motion at about a quarter past eight o'clock, so that the explosion should occur shortly after seven on the following morning. Owing to the half-holiday, the foreman had to be at the shops at seven o'clock on Saturday mornings; and as the president was also at his desk at that hour, Belmont hoped in this manner to satisfy his desire for revenge, without needless sacrificing of human lives; though it did not very much concern him how many should meet their death. It was now five minutes past seven. He could reach the La Salle in forty minutes, and might therefore easily spare a quarter of an hour. Reluctantly, he closed the door. Then, without another word, he slowly ascended the stairs and went in alone to his son's room.

"Good evening, papa!" cried Louis, as his father entered. "I'm so glad

you've come; I have such good news to tell you."

For a moment Pierre stood silent in awe and amazement. A great change had come over the boy; his voice had lost its former ring and his head turned languidly on his pillow; but his countenance, suffused with the soft light of the setting sun, wore so wonderful an expression of joy and of aloofness from the world, that Pierre felt as if in the presence of some superior being. But it was only for a moment. Determined not to be swayed from his purpose by sentiment, he shook off the strange fascination; and though he smiled when he advanced and responded to Louis' greeting, he remained standing by his bedside, hat in hand. This did not satisfy Louis.

"Come nearer, papa," he urged, "and sit down on this chair."

Pierre complied, and then Louis continued:

"You haven't forgotten, papa, that this is the day of my first Holy Communion? It was all so beautiful, and it made me so happy. See the nice flowers and candles? And Father had such a beautiful case—all covered with diamonds—that he brought the Blessed Sacrament in. And he said such nice prayers with me, and spoke about Heaven. Then he told me also—and that's the good news I have—that I shall probably go to Heaven soon to pay Jesus a visit in return."

"And you call that good news, Louis?"

"Why, won't that be nice to be with Jesus?"

"And leave me all alone?"

"I didn't think of that, papa, honor bright!" Then, after reflecting a few seconds, he said:

"I know what I will do, papa; I will ask Jesus to let you come soon, too. Father said that Jesus would not refuse anything I asked for to-day. It will be ever so much better

to be together in Heaven than here. Don't you think so?"

"I suppose," said Pierre listlessly. The conversation was growing more and more irksome. Pierre had contributed to the purchase of the pyx of which Louis spoke; and he remembered well Father Bright's words: "God grant that the hearts of the donators may never be less worthy than this pyx to receive the body of their Lord!" How was his heart at that moment? The thought was unbearable; he thrust it from his mind; but straightway Louis asked him:

"You will also want to send your love to Jesus, won't you, papa? Father Bright bade me give his love to Jesus."

This was too much for Pierre. Looking at his watch, he sprang up suddenly and said:

"I almost forgot, Louis, that I have some business to attend to. Good-bye! I will return as soon as I can."

"Good-bye, papa! Shall I give your love to Jesus, then?"

Pierre turned and left the room without an answer.

Just as he was boarding the street-car a few minutes later, a superb automobile swung round the corner and glided up the street towards his home. He scarcely had time, as it passed, to catch a glimpse of its occupant,—an elderly lady with a huge cluster of lilies in her lap. Was not that the woman who offered him the use of her automobile on the day that Louis was injured? He followed the vehicle with his eyes. Yes, it was slowing up before his house. His curiosity being now fully aroused, he was watching it intently, when, the street-car having started, an intervening building screened it from his sight. Pierre flung himself back in his seat and endeavored to recall where he had seen that face before. The

woman's features seemed un-commonly familiar; yet, of all the women of his acquaintance, he could recollect none that resembled her.

There was ample time, as the car sped along, for Pierre to reconsider the crime that he was about to consummate; but all had been planned too deliberately for a sudden reversal of decision to come now. There was nothing repulsive in the immediate means to be employed that would have made him shrink from the deed: he had merely to place his foot on the two pins, and the mechanism itself would complete the work while he was several miles away. Neither could the fear of detection divert him. The fact that the strikers had only a few days previously been compelled to resume work without securing the demanded increase of wages, would naturally fasten suspicion on them; though, of course, evidence would be lacking to convict them. Yet, though none of these considerations could influence him, one thing there was that was destined to shake his resolution, and that was the thought of Louis. The latter's parting words kept ringing in Pierre's ears, and it pained him to think how heartless he had been in leaving him so abruptly. Would he really die? And was he to lose him—forever? Certainly he could not expect God to spare him for his sake. And if he did not spare him, should he ever see him in the next world? He scarcely durst hope that, either. Might he, perhaps, appease God by foregoing his revenge? Here was food for thought; and Pierre began to reflect seriously. It was a hard struggle and long; yet, finally, he reached a conclusion. For the sake of Louis, he would abandon his project and forgive his enemies.

The car was now within a block of the La Salle building, when it stopped, and in stepped—Harry Ledding. A disdainful smile of triumph curled

his lip as he passed Belmont on his way to his seat,—and that smile sealed his fate. Burning with rage Pierre all but sprang from his seat to wreak immediate vengeance upon his foe; yet, he so far mastered himself as to resist that impulse, but muttered under his breath, "Who laughs last, laughs best." And other thoughts being now swept away by his newly inflamed passion, when Pierre alighted from the car a moment later and gained the corner of the La Salle, it was with a feeling of fierce satisfaction that he set his foot firmly on the two pins in the lid of the man-hole, confident that this time, at least, his revenge would be complete and its fruits would not again be visited upon his own head.

"Thank God! You have come at last. Louis has grown very restless, and has been asking for you continually."

"Do you think he will live?"

"No; perhaps not even till dawn. But come, let us go to his room."

"Never mind. I will go alone; you had better rest a little; I'll call you if he grows worse."

Louise turned to go; then, pausing, she added:

"I almost forgot, Pierre, that the lady who has been sending Louis fruits and flowers, called to see him just after you left. Her name is Thomson."

"Thomson!" exclaimed Pierre, shrinking with consternation. "But there are many Thomsons. What is her first name?"

"She didn't give that; but the initials, you know, were C. T."

Pierre shuddered, and then ascended the stairs in silence.

Wearied after the restless hours he had passed since his father's departure, Louis had finally fallen asleep. Finding him thus, Pierre went with noiseless step to his own room and removed the device from his shoe; then he carried both shoes to the basement, threw them into

the furnace, and returning sat down near his son's bed. It was ten o'clock. Save Louis' irregular breathing and the occasional rumbling of a street-car two blocks away, no sound disturbed the silence of the night. Sitting there in the dimly lighted room, his elbows resting on his knees and his head between his hands, Pierre felt extremely miserable—not only mentally and morally, but also bodily. The moment he had lifted his foot from the fatal pins, a most violent heart pain had so staggered him that he feared he must die on the spot. His guilty conscience led him to regard this as an immediate punishment of his crime; but the pain having left as quickly as it came, he had regained his composure before he reached home, though he still felt a strange weakness. He had not sat long beside Louis, when the pain seized him again. He started to rise, intending to summon Louise, when of a sudden Louis began to speak. His mind was wandering, and he spoke of his benefactress as his mother.

"See what beautiful lilies mamma brought me?"

Pierre had noticed the bouquet before; but, turning up the gaslight he now espied, half-hidden among the lilies, a card with the words: "Compliments of Mrs. Claude Thomson." Pierre's worst fears were confirmed. Louis' benefactress was the wife of Claude Thomson, president of the La Salle street-car company, who in all probability would be a victim of the explosion on the morrow. "Strange," mused Pierre, "that I did not discover this sooner." He knew that Thomson's wife was a Catholic and of a very beneficent disposition; and though he had never seen her before the day of the accident, he had often seen her son, and he understood now why her face had seemed so familiar to him. And should he now permit this misfortune to befall her?—Pierre be-

thought himself for several minutes. He could no longer prevent the explosion without betraying himself and sparing Ledding besides. No; that he could and would not do; Thomson must meet his fate!

"Mamma," Louis began again, still delirious, "hasn't papa come yet? He didn't give his love to Jesus."

"Here is papa, Louis," Pierre responded. "Don't you know me?"

Louis stared at him with a puzzled look. Then he said:

"There comes a car now.—It is going to stop.—Papa will come soon.—Look! The motorman can't stop it. Help! Help!—Some one take the flowers.—Papa and all the people will be killed.—Oh, it is too late, too late! The lilies are all spoiled. Papa is killed, and he didn't give his love to Jesus."

Beads of perspiration stood on Pierre's brow as Louis concluded. Grace had conquered at last. He fell on his knees beside the bed, and burying his face in the coverlet, shed bitter tears of repentance. Rising then, he drew an envelope from his pocket, hastily sketched something thereon with a pencil, and calling Louise, said in an agitated, yet decided tone:

"Louise, take this and give it to the janitor of the La Salle, and tell him to cut these wires. Here's the key to the box. Make haste, though, for lives hang in the scale. I will explain later. I feel too weak to go myself."

For a moment Louise was dumfounded; but seeing the sketch of the exploding mechanism and remembering Pierre's late strange behaviour, she soon grasped the situation and assured him that she would without fail perform his behest. She had hardly gone when Louis awoke, perfectly conscious.

"O papa, I am so glad you are here. I dreamt that I spoke to you and you went away without an-

swering. Isn't aunt Louise here?"

"She just left, Louis; but she will be back again."

Then casting himself on his knees and taking Louis's right hand in both his, Pierre sobbed:

"O Louis! won't you pray for your poor, sinful father?"

"Most certainly, papa. But you must not weep for me; we shall soon meet again, though I must leave you now for a while. Give my love to aunt Louise, papa; and tell her good-bye for me."

"Yes, yes, Louis."

"Then good-bye to you, my dear papa."

"Good-bye, Louis, good-bye! Do not forget to pray for me, and - to - give - my - love - to - Jesus."

Louis' eyes flashed brilliantly for a few moments as he gazed steadily upward. Then, turning his head slightly, his eyes rested lovingly on Pierre, and a heavenly smile played round his lips. That smile was his last.

When Louise returned, her task accomplished, it was already past midnight. Pierre was still kneeling in the selfsame posture; his head resting on Louis' hand. Approaching, she laid her hand on his shoulder; but he moved not. She called him by name: he did not answer. His loving greeting had been received, and Jesus had sent his love in return. The messenger that brought it was the Angel of Death.

The End.

The Hero of Belgrade.

(Continued.)

By Fr. Ferdinand, O. F. M.

5. Belgrade.

This was a strongly fortified city, situated on a sort of promontory at the confluence of the Danube and Save. On an eminence within the city stood the citadel, the mainstay of the defence. The city itself, which lay in the declivity along the banks of the rivers, was surrounded on the landward side by a huge wall, surmounted by a parapet, and flanked with numerous towers. This wall was again encompassed by two strong ramparts, separated from each other and from the main wall by deep, broad moats, filled with water. The moats could be crossed only by means of draw-bridges, each of which was protected by a tower. These walls with their intervening trenches formed the outer defence of the city. Owing to its well-fortified and strategic position, this fortress was considered the key of Hungary and the bulwark of northern Europe, and

before the invention of cannon was deemed impregnable. For these reasons, it had long been an object of particular envy for the Ottomans.

6. Turks Prepare for Siege.

Mohammed II, being aware that his designs upon Hungary could not be carried out, unless he obtained possession of Belgrade, determined to carry the place by assault. In four days he had gathered his immense army of 160,000 men, and stationed them along the whole length of the outer wall, thus cutting off all communication by land. An interminable train of camels and other beasts of burden might be seen, laden with provisions, ammunition, and instruments of war, and drawing colossal cannons and catapults. Of the latter, some were about twenty-seven feet in length and "capable of destroying and reducing to dust not only fortresses but even mountains." There were, besides,

seven other huge machines which hurled enormous stones to the distance of about a mile. These stones were projected with such violence that they fell with a frightful crash and were buried in the earth. Of the smaller pieces of ordnance and machines, destined to cast darts, arrows, and other projectiles, there was a countless number. Although the Turkish army was plentifully supplied with all kinds of provisions and warlike stores, the Sultan, nevertheless, took precaution to erect a foundry and a bakery that during the siege nothing might be wanting to his men. So confident was the Turkish commander of the successful and speedy termination of the siege that he had vauntingly sworn by the prophet Mohammed and the salvation of his soul to reduce Belgrade in a fortnight, and after two months to dine in Buda. But he had not reckoned with the vigilance and prowess of one John Capistran.

7. Capistran to the Rescue.

No sooner had the holy friar received the intelligence that the Turks were nearing Belgrade, when he called to arms all the crusaders whom he had enlisted for the holy war. As haste was imperative, he could not wait till they were all assembled, but having equipped five vessels, he at once descended the Danube, while a small number of crusaders followed on land. His object was to bring instant relief to the terror-stricken citizens of Belgrade and to revive the drooping spirits of the little garrison, which consisted of a mere handful of men under the command of the valiant Michael Szilagy. The crusaders reached the city only just in time to effect an entrance. The only avenue of approach still open was the river, and this, too, must have soon been closed to them, for already the foremost Turkish galleys could be seen

down the river, at a short distance from the fortress. But Capistran was successful in leading into the city the entire expedition. It was on July 2, when he entered amid the joyous acclamations of the inhabitants. Now that they had the holy man in their midst, they no longer feared the Turks. The saint, however, having taken in the situation at a glance, saw that it was folly to hope to sustain the siege against so numerous an army and so formidable an array of cannons and ballistae. He, therefore, resolved to leave the city, in order to gather more troops. Before embarking, he harangued the soldiers, exhorting them in a glowing address to combat bravely and not to give up the defence, and promising them that in a short time he would return with an army of crusaders, whose numbers would astonish even their enemies. Then, with four friars and a few crusaders he left the city, and made his way, not without considerable danger, up the Danube to Peterwardein. Urgent messages were sent to different parts, calling on those who had taken the cross, to come without further delay.

8. The Christian Army.

The crusaders responded generously to his call. In a few days an army of about 60,000 had assembled—and a motley army it was, consisting mostly of students, peasants, civilians, and monks, some armed with pikes and maces, others with flails and pitchforks. "They had neither horses nor lances nor cuirasses," says an eye-witness, "but like David they went to meet Goliath with slings and stones." Gray-haired sires and beardless youths walked side by side. Over their sturdy hearts they wore the red cross—the badge of the crusaders, while some carried banners with painted images of St. Francis, St. Antony, St. Louis, and St. Ber-

nardine, to show that they had been enlisted by the sons of St. Francis. Badly armed and miserably undisciplined, they were wanting in everything but in courage, trust in God, and a firm determination to spill their heart's best blood in defence of their holy faith. "They would obey none but the blessed father as their leader, and he guided them like another Moses or Josue." It must be observed that among this vast number of crusaders there was not a single prince or nobleman or warrior of note, that might have assumed the command. The friar commander, however, fully realized the necessity of a leader, well-versed in the science of war, to mold this heterogeneous mass into a compact and efficient body. But where could such a master-mind be found? Who would be willing to hazard his life, his fortunes, and his reputation by placing himself at the head of these raw and undisciplined troops? King Ladislaus, on the advice of his counselors, had fled to Vienna at the first news of the approaching peril, and the barons, only too eager to follow the ignoble example of their liege, had likewise sought security and comfort in the interior of the country.

9. John Hunyady.

There was only one man of whom the saint knew that possessed a heart at once courageous and generous enough to assume the command—John Hunyady, the governor of Hungary. This famous warrior was one of the few whom Mohammed regarded as able and dangerous adversaries. For to the praise of consummate wisdom in the council he added that of unrivalled courage in the field. He had fought many a battle against the Turks, and his sword had always spread havoc through their ranks, so much so that his very name was enough to strike terror to their hearts. He was,

therefore, justly regarded by all as the pride of Hungary and the scourge of the Turks—"a knight without fear and without reproach." It was to this able and enterprising general that the holy friar resolved to apply for assistance. At the diet of Buda, Hunyady had been unanimously elected commander-in-chief of the crusade, and had given the example to the barons of the kingdom by equipping, at his own expense, 7,000 soldiers for the expedition. Though he had always shown himself to be an intrepid champion of the faith and a ready defender of his country, yet, on this occasion, he resolved to keep aloof, either because a misunderstanding between him and the king had arisen, or because he considered the crusaders inadequate, in point of number and discipline, to the forces of the enemy. To move him from his purpose, Capistran found it necessary to call into play all the powers of his eloquence. He appealed in turn to Hunyady's faith and honor and patriotism. At length, yielding to the earnest and eloquent entreaties of the holy friar, for whom he had always entertained a high regard and tender affection, he consented to share in the danger and glory of the enterprise, and to take in hand the defence of Belgrade.

To be Continued.

"There are many who if they commit sin or suffer wrong often blame their enemy or their neighbor. But this is not right, for each one has his enemy in his power,—to-wit, the body by which he sins. Wherefore blessed is that servant who always holds captive the enemy thus given into his power and wisely guards himself from it, for so long as he acts thus no other enemy visible or invisible can do him harm."—St. Francis of Assisi.



Franciscan News.

Rome.—The latest report on the foreign missions in charge of the Order of Friars Minor makes interesting reading. For the benefit of our readers we cull the following items:

The total number of Franciscans in the missions of Asia, Africa, Oceanica, and South America is 1807. Of this number 1,152 are priests, 64 are clerics, 576 are lay brothers, and 5 are novices. The number of Franciscan Sisters in these missions is 589.

In **Africa** the sons of St. Francis have missions in Egypt, Tripoli, Tunis, Morocco, and Mozambique. In all these countries, 137 Fathers attend to 62 churches and chapels, and have charge of 33 parishes, with a total membership of 127,470 souls. During the year from October 1911 to October 1912, they administered baptism to 77 adults and 2,473 children. In the 54 schools under the direction of the Fathers, 4,940 children receive a Christian education. The Fathers are assisted in their labors by 250 Franciscan Sisters.

In **Asia** Franciscan missionaries are found in the Holy Land and in China. In the Custody of the Holy Land 178 Fathers have charge of the holy places and also of the island of Cyprus, that is, of 132 churches and chapels, and 36 parishes. One college, with an attendance of 240 students, and 52 schools, with 4,110 pupils are connected with these missions. 60 Franciscan Sisters also labor here.

In **China** 227 Franciscans are laboring in 10 Vicariates in the

northern part of the country. They have charge of 1,710 churches and chapels, with 191,045 Christian Chinese and over 82,000 catechumens. Since the last annual report 10,260 adults and 23,577 children were baptized. There are 14 seminaries and 37 colleges, with 258 and 618 students respectively, and 930 schools attended by 16,177 children. The report makes mention of the charitable institutions erected and supported principally by the charity of the Catholics of Europe and America. Thus, 3,593 orphans, and 65,456 old men and women, cripples, and poor persons were sheltered and cared for, and 3,515 sick were nursed in the hospitals. These works of charity are made possible particularly by the untiring labors of 167 Franciscan Sisters.

In the **Philippines** 81 Fathers have charge of 3 churches and chapels, and of 42 parishes. During the past year they baptized 4,200 children, preached 1,550 sermons, and heard 286,700 confessions.

In **South America** the total number of priests is 421. They have charge of 271 churches and chapels 46 parishes, and 615 missions. With these parishes and missions are connected 3 seminaries, 7 colleges, with 6 and 1,110 students respectively, and 125 schools, with 11,532 pupils. The number of Franciscan Sisters in the missions is 83.

It will no doubt interest our readers that the Fathers labor for the spread of the Third Order in the missions. Thus, there are 792 Tertiaries in the missions of Africa; Asia numbers 7,081, of which number 5,250 are

found in China; South America has 16,784; Australia, 1,491; and the Philippines, 60,200 Tertiaries.

According to the latest statistics the Third Order has 2,419,543 members. In charge of the Franciscans there are 1,514,875, of the Capuchins 868,580, of the Conventuals 36,088. Italy has 845,989 Tertiaries, the rest of Europe 1,318,778; the remaining 218,668 are from the world at large. (Oriente Serafico.)

Germany.—As an instance of what Tertiaries in the Fatherland are doing for the Franciscan missions, we quote the following from the "St. Franziskus-Blatt": From January 12-15 there was held at Cleve in Rhenish-Prussia a unique exhibition of mission articles, which the pious women-Tertiaries of that place had made with their own hands for the Capuchin mission in the South Sea Islands. It was a revelation for all the visitors to behold what loving hearts and busy hands had accomplished with the scanty means at their disposal. There were displayed a large number of chasubles, albs, surplices, altar and communion cloths, all artistic in design and workmanship, besides many pieces of clothing and other articles needed in the missions. How beautiful and elevating is the thought that the words of Christ, "Teach ye all nations" should even after 2,000 years find an echo not only in the zealous hearts of missionaries who sacrifice the comforts of home to gain souls for Christ, but also in the pious hearts who, unable to follow the missionary to distant lands, are yet desirous to assist him in the glorious work of spreading God's Kingdom among the gentiles.

Belgium.—The Third Order has lately found a distinguished home within the walls of the Louvain University. Some time ago a confraternity for students only was established at the University, and already it has attracted the attention

and admiration of a wide circle of students. Last summer, during the so-called "Social Week," a special meeting was called for the purpose of devising means to interest the student world in the Third Order. The first speaker was the Rev. Director Fr. Humilis. He spoke with admirable candor on the principal reasons for the prevailing apathy against the Third Order among educated young men. On the part of the students, he said, it was ignorance and indifference that prevented many from becoming members, and on the part of the order, he assigned as a reason the failure to provide and outline a suitable program of social action that would appeal to the idealism of youth and prove an attraction for such as wish to get in touch with the religious and social movements of the day. At the end of the last semester the Students' Confraternity numbered 200 members.

France.—The anticlerical French government has seen fit to honor the Rev. Amadee Tissot, O. F. M., with the title of "Officer of the Academy." Fr. Amadee is an indefatigable missionary in China, where he has distinguished himself by his many and valued services to the government. As rector of the College of Han-Keon he had under his direction several sons of Chinese mandarins.

Italy.—In connection with the Constantinian celebration, the Tertiaries of Italy are planning a pilgrimage to Rome. On this occasion a conference of all the directors of the various confraternities of the Third Order will be held. The subjects to be discussed are: federation of all the Italian confraternities under the head of a supreme council of supervisors; founding of a publication for the directors and Tertiary priests; holding of Tertiary congresses; official Tertiary hymn; organization of clubs to make propaganda for the Third Order.

Innsbruck, Tyrol.—The society founded by the Tertiaries and the "Katholische Frauen Organization" for the protection of girls and young women who find it necessary to travel alone or who leave home to find employment in the larger cities, continues to grow in membership and efficiency. At present fifty-two ladies give their services gratis to this noble purpose. The second General Congress met on November 24, 1912. The spiritual director, Fr. Ambrose Thaler, O. F. M., reviewed the labors of the society during the past year, and showed that the members rendered efficient service in 1,500 cases, in which they assisted young women while traveling, aided them in finding suitable employment and in avoiding the pitfalls of the cities. An excellent record, no doubt. May God bless the society!

On October 29, 1912, the Society of Natural Sciences and of Medicine held a session at the University in honor of Fr. Vincent Gredler, O. F. M. Professor Dr. von Dalla Tore in a brilliant address described the literary labors of the Father, whom he declared to be an authority in the study of mollusks and insects, and emphasized especially the originality of his researches and studies. The audience listened to the address with rapt attention and heartily applauded the remark of the chairman, that the Society considered it an honor to number the learned Father among its honorary members.

Chicago, Ill., St. Peter's Church.—The meeting of the English branch of the Third Order on the third Sunday in March was well attended. Besides the ordinary prayers and the sermon, prayers were said in honor of the bitter Passion of our Lord. It was announced that 12 Tertiaries had died in the Lord, ten of these being professed members, whilst two were only novices. Their names are published in the Herald.

Immediately after the meeting in church, a special meeting of promoters was held in the basement hall. Forty-two promoters were present. The Rev. Father Director encouraged all to assist in spreading the FRANCISCAN HERALD. He mentioned that over 500 had already subscribed for it, but that the number would easily be doubled in the course of the year, provided they all would take an active part in soliciting for new subscribers. He also made known his intention to give the Tertiaries a chance to make a Retreat some time in October, and to have a special celebration for those members, who belong to the Third Order for twenty-five years or more.

On Holy Thursday the English-speaking Tertiaries for the first time held an hour of adoration. Although the time, from 4 to 5 o'clock, was not the most convenient for many, a great number of Tertiaries attended. The Rev. Father Director was present and recited prayers in honor of the Blessed Sacrament and the bitter Passion of our Lord, whilst six school children were requested to sing appropriate hymns and to recite the rosary. Everyone present seemed to be well pleased with the arrangement.

St. Augustine's Church.—The local branch of the Third Order numbers about 360 members of whom no less than 68 are men. The monthly meetings, which are held every Third Sunday afternoon are well attended. A good number of our Tertiaries are daily communicants. Much has of late been done by zealous members for the spread of good Catholic literature, especially to families who are unable to obtain suitable reading matter. Many pieces of clothing, also, were distributed to the poor.

Oak Forest, Ill.—April 9, the Very Rev. Provincial Benedict Schmidt, assisted by the Fathers

of the Franciscan Communities of Chicago and Joliet, dedicated the new residence, which was erected near the Cook County Infirmary, the Catholic inmates of which were entrusted to the care of our Fathers by the Most Rev. Quigley, of Chicago.

Cleveland, Ohio.—At the last regular meeting, April 6, 29 new members were received into the Third Order. 34 parishes of the city are now represented in the local branch. During the recent disastrous flood which swept over the central and southern part of the state, the Tertiaries joyfully contributed \$75.00 to the relief fund, besides sending the handsome gift of \$100.00 to the Holy Land.

St. Louis, Mo.—On April 2, and 3, a meeting of the Very Rev. Fathers Provincial, Benedict Schmidt, of St. Louis, Eugene Buttermann of Cincinnati, and Anselm Kennedy of Paterson, N. J., was held to consult about the affairs of the Order in the United States. Very Rev. Hugoline Bifarini, Provincial of the Italian Fathers in the State of New York, was unable to be present on account of serious illness.

Teutopolis, Ill.—To comply with the directions of the Very Rev. Fr. Provincial and to realize the ardent wishes of Popes Leo XIII and Pius X to make the devotions of the Order as practical as possible, the following arrangement has been made: The devotion of the Third Order is held in the afternoon on the Third Sunday of every month after the catechetical instruction; thus it takes the place of the usual afternoon devotion. On Palm Sunday, March 16, the beginning was made. First a hymn was sung in honor of St. Francis. After the usual introductory prayer a short sermon appropriate for the occasion was preached. Thereupon, the Blessed Sacrament was exposed and the Tertiary's daily prayer, twelve Our Fathers, etc., was recited. Benedic-

tion with the Blessed Sacrament ended the devotion. To acquaint the faithful with the many graces offered through the Third Order, the days on which Indulgences can be gained during the week are published every Sunday.

The FRANCISCAN HERALD received a most hearty welcome also in Teutopolis. Thus far 75 parishioners have subscribed with the firm conviction that they were doing a good work in supporting the Indian missions.

Edifying and encouraging is the steady increase of daily communicants within the last half year.

San Francisco, Cal.—At the meeting of the councillors, the Rev. Director announced that more names would soon be added to the list of councillors, owing to the ever increasing field of labor for the Tertiaries of this city. The following report was read: Fifty-three visits were made to the sick; 70 pieces of literature were distributed; 65 pieces of clothing given to the poor. Fifteen new members were received and twenty novices professed. Several articles in the FRANCISCAN HERALD treating of the good work of the Third Order in foreign countries were read and discussed, whereupon the meeting adjourned after the usual prayers and the blessing of the Rev. Spiritual Director.

Owing to ill health, Fr. Josaphat Kraus, the zealous director of the Third Order, was sent to Fruitvale. Father Juniper Doolin, who lately returned from the missions in China, was appointed vicar at St. Antony's.

Two almost priceless volumes were brought to light recently. They were presented to the University of California as a gift from the city of Placerville. The two volumes are entitled "Monasticon Anglicanum," and were published in London in 1665. They were written by Franciscan Fathers and recount the Franciscan expeditions into America.

Our Colleges.

St. Joseph's Seraphic College.

DURING the past month our students had many opportunities to display their proficiency in elocution.

On March 13, the saint's day of the Rev. Rector, the students endeavored to show their esteem, love and gratitude toward their Alma Mater by rendering the following program:

Salutatory by A. Sloch.

Recitations by C. Michels, H. Wellner, L. Groeger, A. Pudlowski and E. Stein.

Piano selections from Mendelssohn, Mozart, Read and Behr were rendered respectively by R. Wilhelmi and J. Hermes; F. Kiefer and R. Duling; H. Martcie; E. Gissy and A. Kriech.

In conclusion a farce was presented by M. Schneiders, J. Schmidt and C. Michels.

During the Easter holidays the "Eudrontes Club" enhanced the festive joy by an entertainment which was given exclusively for the Rev. professors and the students of the college.

St. Joseph's day, occurring during holy week, the solemnities of the Patron Saint of the college were transferred to April 2. In the evening, the charming drama, "The Hidden Gem" by Card. Wiseman, was presented by the students under the masterly direction of Rev. Fr. Ferdinand. The brilliant production of this classical play was greatly enjoyed by all present. The principal characters were impersonated as follows:

Euphemianus, L. Knese.

Alexius, C. Wickes.

Carinus, A. Kriech.

Proculus, A. Kiemen.

Eusebius, W. Wemhoff.

Bibulus, A. Sloch.

Gannio, J. Maloney.

Slaves, J. Tylicki, J. Diederich and E. Stein.

The college orchestra, with Rev. Fr. Charles as director, rendered the musical numbers between the acts. The music was of a superior quality and served as a fit setting for "The Hidden Gem."

On April 4, the Very Rev. Fathers Provincial, Eugene Buttermann of Cincinnati and Anselm Kennedy of New York in the company of our own Father Provincial, Benedict Schmidt paid the institution an unexpected visit. Though short, the visit was highly appreciated by both professors and students.

The students' Confraternity of the Third Order is installing a new library in one of the apartments of the college. A Tertiary friend has donated the book cases. Appropriate Franciscan literature is now being eagerly collected by the Rev. Director. On March 23, three novices and several condidates were added to the role of Tertiaries.

R. M., O. F. M.

St. Antony's College.

The month of March brought us not only the gladsome Spring season with its rich verdure and countless flowers and flavor laden air, but a number of other attractions which we must not fail to communicate to our benevolent brethren and friends.

The St. Antony's Literary Circle held its regular meeting on the sixteenth of the month. The opening number of the program was a discourse by John Friedrich on the nature and the history of the Essay. A recitation of one of Robert Southwell's poetical gems was then given by Joseph Ehrefried. Frank Oblasser,

the "champion mathematician," had a rare treat to offer on his pet branch. He discussed with clearness, and even with warmth, the fundamentals and the capabilities of mathematical science, hoping, no doubt, to impart to his hearers some of his own enthusiasm for the underrated and much slandered study.

During Holy Week the students attended Divine Service in the Old Mission Church, where the impressive rites are always rendered with full solemnity and splendor of ceremony.

On Easter Monday there was a dress rehearsal of the drama which the boys had been practising in parts for several weeks previous.

Tuesday evening the students presented Shakespeare's Henry IV before the Mission Community and a number of friends and benefactors of the college. The king was impersonated by Walter Wollenschlager, Hal by Leslie Taniel, Hotspur by George Lombard and Falstaff by John McNamara. Whilst all merited and received due credit for the performance of their parts, it is to old fat Jack that the largest meed of praise was deservedly given. Before and after the play the college orchestra under the direction of Rev. Fr. Andrew, rendered some classical selections. And between the acts some of our "virtuosos" favored us with charming duets and trios.



Obituary.

Chicago, Ill., St. Peter's Church:

Anna Collins, Sister Mary; Mary Parker, Sister Josepha; Eliza Dougherty, Sister Margaret; Margaret Byrne, Sister Catherine; Michael Milnamow, Brother Joseph; Thomas Griffin, Brother Patrick; Ellen Walsh, Sister Theresa; Mary Mallon, Sister Magdalen; Bridget O'Connor, Sister Bernard; Catherine Hinch, Sister Cecilia; James McDonough, a novice; Mary Kehoe, a novice.

Cleveland, O., St. Joseph's Church:

Margaret Lynch, Helen Kroft; Martin Kehogh.

Indianapolis, Ind., Sacred Heart Church:

Ellen Bennett; Clara Habig.

San Francisco, Cal.:

Miss Lena Cole; Mrs. Helen Chabot; Mrs. Catherine Heney.

R. I. P.

Franciscan Calendar.

MAY, 1913

Dedicated to the
Blessed Virgin

Days		FEASTS AND PATRONS.
1	Th.	Ascension Day. (G. A., P. I.) SS. Philip and James, Ap. Gospel: The Apparition of the Lord to His Disciples. Mark xvi, 14-20.
2	F.	St. Athanasius, Patriarch of Alexandria.
3	S.	Finding of the Holy Cross.
4	S.	6th Sunday after Easter. —St. Monica, W. Gospel: The testimony of the Holy Ghost. John xv, 26-27.
5	M.	St. Pius, V, P. C.
6	T.	St. John before the Latin Gate.
7	W.	St. Stanislaus, Bp. M.
8	Th.	Apparition of St. Michael Archangel.
9	F.	St. Gregory Nazianzen, Bp. D.
10	S.	Vigil of Pentecost.—St. Antonine, Bp. D.
11	S.	Pentecost Sunday. —(G. A., P. I.)—Bl. Benedict of Urbino, O. F. M., C. Gospel: Descent of the Holy Ghost. John xvi, 23-31.
12	M.	St. Nereus and Comp. MM.—St. Pancras, Boy Martyr.
13	T.	St. Peter Regalatus, O. F. M., C.—(P. I.)
14	W.	Ember Day.—St. Francis Fabriano, O. F. M., C.
15	Th.	St. John Baptist de la Salle, C.
16	F.	Ember Day.—St. John Nepomucene, M.
17	S.	Ember Day.—St. Paschal, O. F. M., C. Patron of Eucharist Works. —(P. I.)
18	S.	Trinity Sunday. —(G. A., P. I.)—St. Felix, O. M. Cap., C. Gospel: Christ commissions Disciples to preach. Matt. xxviii, 18-20.
19	M.	St. Ives, 3rd Order., C. Patron of Lawyers.—(P. I.)
20	T.	St. Bernardin of Siena, O. F. M., C.—(P. I.)
21	W.	St. Venantius, M.
22	Th.	Corpus Christi, the Solemn Commemoration of the Most Holy Body of our Lord Jesus Christ.—(G. A., P. I.)—Bl. John Forest, O. F. M., M.
23	F.	St. Peter Celestine, P.—Bl. Crispin, O. F. M., C.—(P. I.)
24	S.	Our Lady, Help of Christians.
25	S.	2d Sunday after Pentecost. —Translation of the Body of our holy Father St. Francis.—St. Urban, P. M. Gospel: The Parable of the Supper. Luke xiv, 16-24.
26	M.	St. Philip Neri, C.—St. Augustine, Apostle of England.
27	T.	St. Bede the Venerable, C. D.—St. John, P. M.
28	W.	St. Gregory VII, P. C.—St. Germanus, Bp.
29	Th.	Bl. John of Prado, O. F. M., M.
30	F.	Feast of the Sacred Heart.—(G. A., P. I.)—St. Ferdinand, C. 3d Order.
31	S.	Bl. Gerard, C. 3d Order.—Bl. Felix, O. M. Cap.—(P. I.)

Abbreviations.—St.—Saint; Bl.—Blessed; Ap.—Apostle; M.—Martyr; C.—Confessor; P.—Pope; Bp.—Bishop; D.—Doctor; V.—Virgin; O. F. M.—Order of Friars Minor; O. M. Cap.—Order of Minors Capuchin; P. I.—Plenary Indulgence.

Tertiaries may gain a Plenary Indulgence: 1st, every Tuesday after confession, communion and visit to a church of the First, Second or Third Order Regular of St. Francis; 2d, once during the month on any suitable day, usual conditions; 3d, on day of monthly meeting for those who attend, usual conditions.



Sacred Heart

Franciscan Herald

A monthly magazine edited and published by the Franciscan Fathers of the Sacred Heart Province in the interest of the Third Order and of the Franciscan Missions

Vol. I.

JUNE, 1913.

No. 6.

The Feast of St. Antony.

EXTOL with joyful melody
The mighty patron of our race,
Who to the realms of jubilee
Ascends on high to God's embrace.

Among the Seraph's chivalry
He bears, with heart unknown to flight,
The badge of Lady Poverty,
Her truest love and valiant knight.

To save what Jesus' blood redeemed,
He was resolved to shed his own;
For this how light each labor seemed,
In this no rest to him was known.

He raised his voice amid the throng,
And led to peace contending parts;
He smote with fear of God so strong
To fruitful penance sinful hearts.

Blest Antony, now reapest thou
Thy labor's harvest, joy and rest:
Defend the Church, set on her brow
A crown of saints, her children blessed.

V. H., O. F. M.

St. Anthony of Padua, Confessor, of the First Order.

June 13th.

AMONG the many great saints who adorned the Church of God during the thirteenth century, one of the best-known and undoubtedly the most popular is manner that caused the admiration of all who came into contact with him and proved that he was a favored child of grace. After attending the Cathedral school, Ferdinand, at the



St. Anthony receiving the Divine Infant in His Arms.

St. Anthony of Padua. He was born of noble parents at Lisbon, Portugal, in 1195, and received in baptism the name of Ferdinand. Already as a child he gave himself up to the practice of piety in a age of fifteen, joined the Canons Regular of St. Augustine in his native city. Finding the frequent visits of his relatives and friends detrimental to the spirit of recollection and to his love of studies, he

asked to be sent to another monastery of the Order, that of the Holy Cross, at Coimbra in southern Portugal. It would be difficult to describe with what fervor he devoted himself as a young religious to the practice of the monastic virtues. Suffice it to say, that he was considered by all a man of eminent holiness and that even at this time, God manifested the sanctity of his servant by several miracles. During this time, too, Ferdinand applied himself to the study of philosophy and of theology, and as he was gifted with a quick intelligence, a vivid imagination, and a prodigious memory, he amassed a great fund of knowledge, so as to arouse the admiration of all.

After his ordination to the priesthood, about the year 1219, an event occurred that entirely changed the course of his life. In the year 1220, the bodies of St. Berard and his companions, the first martyrs of the Order of the Friars Minor, were brought from Morocco to Coimbra, where they were solemnly interred in the church of the Canons Regular. Ferdinand was so filled with admiration of their zeal and with the longing to share the martyr's crown with them, that he determined to become a son of St. Francis and to preach the Gospel among the infidels. He was gladly received by the friars in the convent of Olivares, near Coimbra, taking at the same time the new name of Anthony.

After a short time, Anthony set sail for Morocco to preach the Gospel to the Mohammedans, but a severe illness forced him to give up his plans and to reembark for his native country. God, however, who had destined him for a wider field of labor, directed that his servant should never again see the land of his birth. A violent storm arose, and the ship was driven to the coast of Sicily. Here Anthony was kindly received by his brethren at Messina.

After a short stay he journeyed to Assisi, where a general chapter of the Friars Minor was to be held towards the end of May, 1221. Here no one seemed to notice the frail and unknown friar, and when the new appointments were made and the friars were assigned to the various missions, Anthony was overlooked. In his embarrassment, he begged Fr. Gratian, the Provincial of Bologna, to take him with him and to employ him as he thought fit. In his desire to remain unknown, he said not a word of his past, nothing of his theological studies. Fr. Gratian took pity on the young friar and sent him to the hermitage of Montepaolo, near Forli, to celebrate Mass for the lay-brothers.

In his new abode Anthony led a hidden life of prayer and of the greatest self-denial. But now the time was come when God wished to exalt him and to make him a mighty herald of truth and love. Several Dominican and Franciscan friars were to be raised to the priesthood in the church at Forli, and Anthony was among those who were invited to be present at the ceremony. By an oversight no one had been appointed to preach on the occasion. In this difficulty, Fr. Gratian, the Provincial, requested the Dominicans to deliver an appropriate address, but they excused themselves saying that they were not prepared. Finally, Fr. Gratian, moved by a sudden impulse, turned to Anthony, whom all believed to be able only to read the missal and the breviary, and asked him to give a simple and unstudied exhortation. Anthony, whose humility had thus far successfully concealed his great learning, begged to be excused, as he was entirely unprepared; but his superior persisted in his demand, and Anthony obeyed. His address was at first timid and hesitating; then seized with a holy enthusiasm, he spoke with such eloquence, learn-

ing, and unction, as to cause the greatest astonishment and emotion in his hearers. Fr. Gratian rejoiced exceedingly at having found this hidden gem among his friars, and commissioned him to preach the word of God. This Anthony did with great success from 1222 to 1223. In this latter year he was appointed by St. Francis to teach theology at Bologna. He taught there for some time, later on at Montpellier and at Toulouse. That Anthony was in truth a master in the sacred sciences, may be seen from the fact that Pope Gregory IX, admiring his extraordinary knowledge of the Scriptures, bestowed on him the appellation of "Ark of the Covenant," and that learned contemporaries called him "Father of Science."

While thus engaged in teaching, Anthony also zealously made use of every opportunity to preach to the people, and at length asked to be relieved of his office of teacher to devote himself exclusively to the salvation of souls, especially the conversion of heretics and sinners. Possessing all the qualities of a good orator—a melodious voice, a pleasing appearance, command of language, and solid learning,—and filled in an eminent degree with the love of God and of men, he preached with marvellous success against the prevailing vices of the time: luxury, avarice, and tyranny. The largest churches did not suffice to hold the crowds that longed to hear him. Thousands of sinners gave up their evil habits; thousands of heretics, conquered by his learning and the holiness of his life, abjured their false beliefs and returned to the unity of the Church. These successes among the heretics of southern France obtained for Anthony the title of "Hammer of the heretics." What contributed to the fruit of his preaching—and this is one of the most wonderful things in his

life—were the numerous miracles that God wrought through him, which continuing even to our own days, merited for him the name of the "Wonder-worker of Padua."

After laboring in this manner for the salvation of souls in southern France, Anthony, in 1226, returned to Italy, where he was elected Provincial of Emilia. But as he longed to continue his apostolic labors, he resigned his office in 1230 and retired to the convent at Padua. The following year he preached the Lenten sermons to audiences that numbered thirty thousand and more persons, and the fruits of his burning words, accompanied by numerous miracles, were such that the priests of Padua were not sufficient for the number of penitents that presented themselves.

The labors of the Saint were now at an end. He fell ill at Composanpiero and was brought to Arcella, where he died on June 13, 1231, at the age of only thirty-six years. His death was announced to the people of Padua by the cries of the children: "The Saint is dead! St. Anthony is dead!" Pope Gregory IX canonized him on May 30, 1232, not quite one year after his death. The Saint's body is interred in the magnificent church in Padua which the people erected in his honor.

Who can read of the extraordinary graces and gifts bestowed upon St. Anthony, without feelings of joy and of gratitude towards God, especially when we know that these favors were given to him for our benefit also? His power with Almighty God is as great today as ever. The experience of his countless clients attests the truth of this assertion. Let this encourage us to invoke his intercession in all our needs of body and soul, and we shall have occasion to thank and glorify God, who has given such power to his great servant, St. Anthony of Padua.

FR. SILAS BARTH, O. F. M.



Glories of the Third Order of St. Francis.

(For the Franciscan Herald, from the German of P. Camillus Broell, O. M. Cap.)

5. The Champion.

"In this sign, thou shalt conquer."

FRANCIS was called to a sublime and all-embracing mission. He was first to conquer himself and then lead many to a similar victory. He, the Man of Assisi, was to conjure up a clash of minds such as had not been witnessed perhaps since the days of the Apostles. But let us follow the genesis of this peculiar struggle.

Through the streets of Assisi there passes a band of buoyant youth. For them there is but one slogan, "Let us enjoy the golden care-free time of youth, for it comes but once." Amongst their number there is one who plays the role of leader, and he is one who merits our particular attention. In his veins courses the hot Italian blood so conducive to enthusiasm, and to this he adds the elegance and the vivacity indicative of the French element in his ancestry. To crown it all, this young man exerts control over large financial means, and, remarkable in such an avaricious age, he finds a great delight in giving, in consequence of which his means are oft exhausted. This young man is Francis, son of Bernardone. "A lively, cheerful character is he; easily roused to enthusiasm, tuneful and imaginative, never at a loss for a happy turn of thought or a merry joke; harmony and melody pervade

his every faculty." (Kunz-Federer.) All things base to him are foreign. His aspirations seek the high and noble.

In the year 1201, a war blazed forth between Assisi and Perugia. Our lad becomes entangled in it and, with several others, lands in captivity. With Francis a sense of humor soon obtains the upper hand; with jest and repartee he seeks to cheer the partners of his fate. The latter show but scant appreciation of his efforts, and little cause for wonder, since the privations and the disgrace of captivity were indeed oppressive. Finally, his fellow captives cast reproaches on him for his conduct. Then Francis answers, "For me 'tis matter of indifference what you think of me. The whole world will one day honor me." (Schnuerer.)

That was indeed a remarkable utterance. It was the most significant since it was spoken in captivity. It will be fulfilled, but in a manner different by far from that originally expected. How often do we not make some casual declaration, which later on is verified though quite contrary to expectation. Man proposes, God disposes.

In the year 1202, Francis returned to Assisi. He now sought pleasure in the fellowship of noble men with whom he had become familiar in

the days of his captivity. His tendency to high ideals along with this association, awakened the desire to attain the rank of knighthood. But here a serious difficulty arose. Admittance to that circle required that he be dubbed a knight, and this distinction nothing but some deed of heroism could obtain; for valor on the field of battle it was the usual meed. To attain this object, therefore, our hero was determined to utilize the very first occasion, whilst conditions of the age were favorable to his project. This sudden resolution well typifies the Umbrian doggedness which no obstacle can terrify but only nerve to bold resistance.

A wealthy, valiant knight was on the point of setting out for Apulia to stand in battle at the side of Walter III. Francis joins this knightly warrior. The night before departure, our hero had the following dream. He saw a room replete with armor, all of which was stamped with the sign of the Cross. The walls were hung with implements of war. In this apartment a noble, gracious lady was in charge. To his question concerning the ownership of all these arms and other precious things, he received the answer, "For you and for your warriors this armor is intended." (St. Bonaventure.)

At daybreak Francis bade farewell to relative and friends. When they wished him a happy journey, he replied with a play upon his dream, "I know I shall become a mighty prince." (The Three Companions.)

In this dream, for the first time in the life of our Saint, the Cross appears in prominent manner. The battle was now to rage. On one side stands the youth described above, on the other is the Cross of Christ. Where will victory rest?

Some seven hundred years before the time of Francis, a general was on the march to Rome, to effect its capture. It was Constantine the

Great. His army was in numbers woefully inferior to the enemy. Should further reenforcement not be forthcoming, Constantine could not expect to overcome his foe. From a quarter altogether unexpected, help invincible was destined to be granted him. Upon the heavens there appeared a lustrous Cross and over it the words, "In this sign thou shalt conquer." This sign, at Constantine's command, was emblazoned on his standard, and he then obtained a brilliant victory. Mindful of the help thus granted from above, he caused a picture to be painted of himself holding in his right hand the Cross, and beneath were placed the words: "By virtue of this salutary sign, the symbol of true strength, I have freed your city from the tyrant and have restored their ancient glory to the Roman people."

In the case of Constantine, the all-conquering power of the Cross was manifest. In the case of Francis likewise it will be realized.

Go forth then, O Francis! Fight for earthly fame. This contest will come to a sudden culmination. For you also the words hold good, "There are many thoughts in the heart of a man: but the will of the Lord shall stand firm." (Prov. xix, 21). Many indeed and noble are the thoughts you carry in your heart. A great prince you wish to be. That you shall be, for God has called you to a high estate. You wish to be admired by the world. So shall it be, but in a manner altogether different from that which you expect. Not with sword in hand, but with the Cross of Christ within your heart and on your body, you shall fight. Not for success in pursuing worldly honors, but for your humble following of the Crucified, shall the world make you the object of its admiration. For you in all things, the principle obtains, "In this sign, in the sign of the Cross thou shalt conquer."

Little Catechism of the Third Order.

(Continued.)

Chapter III.

Requirements for Admission

32. *What is required of those who wish to join the Third Order?*

They must be fourteen years of age, of good morals, of peaceable disposition, exact in the practice of the Catholic faith, of tried obedience to the Church. For married women the consent of their husbands is likewise required.

33. *What is the first requirement for admission?*

The first requirement is thus stated in the Rule: "It is forbidden to take anyone as member unless he be more than fourteen years of age." In fixing this age, the Church shows how much she desires that even children be interested in an institution whose purpose it is to teach the first steps in religious life.

34. *Which qualities should young postulants possess?*

The qualities desired in young persons are: sincerity, piety, a right judgment, and an earnest desire for perfection. Young people so disposed, may and should be admitted into the Order if it is their desire, and should not be debarred on the score of youthful inconstancy.

35. *What is the second requirement?*

The Rule says they must be "of good morals." There is no question here of tried virtue or consummate perfection, but only of good Christian morals, such as are the mark of every practical Catholic.

36. *May converts also be admitted?*

Yes; provided a sufficient time has elapsed since their conversion to insure a thorough knowledge and

a faithful practice of the Catholic religion.

37. *What is to be said regarding the admission of persons who are in debt?*

Persons who are unable to pay their debts, should not as a rule be admitted, because the welfare of the Order so demands it. Such as are unwilling to pay their debts, should on no account be admitted, because they lack the second requirement.

38. *What is to be said regarding the admission of poor people?*

Poverty, far from being an obstacle, is rather a claim to admission into this institution of poverty. Hence, nobody need fear that he will be debarred solely on account of his poverty.

39. *What is the third requirement?*

The Rule demands that aspirants be "of peaceable disposition," because without union of hearts and minds no confraternity can prosper or achieve any good.

40. *What means are to be employed to insure concord among the members?*

Self-renouncement and mutual forbearance will ordinarily suffice to insure peace and harmony. In extreme cases, however, it may be necessary to eliminate the elements of discord by dismissing such as obstinately persist in causing dissensions among the members.

41. *What is the fourth requirement?*

The postulant must be "exact in the practice of his Catholic faith," that is to say, the practice of his faith must be in accord with the doctrine and tradition of the Catholic Church, and must, in consequence, be based on a sufficient knowledge of his religion.

42. *What are the effects of the virtue of faith?*

Faith inclines the will of the Christian to accept the supernatural truths and to direct his actions according to them; hence, it preserves him from error and vain superstitions.

43. *Is it necessary always publicly to profess one's faith?*

No; although one is forbidden under any circumstances to do or say anything contrary to one's faith; instances in which a public declaration of one's religious convictions is demanded, are extremely rare.

44. *Does the Rule still require postulants to be examined concerning their faith?*

No; the Rule no longer prescribes that postulants be subjected to an examination of their faith; yet, "an exact practice of the Catholic faith," as explained, remains an indispensable condition for admission.

45. *What is the fifth requirement?*

The postulants must be "of tried obedience to the Roman Catholic and Apostolic See."

46. *How must this obedience manifest itself?*

It must manifest itself in a perfect submission to all dogmatic, moral, and disciplinary decisions of the Church and in a profound respect for the Pope, the bishops, the priests, especially, the parish priests.

47. *What does the Rule say regarding the admission of married women?*

The Rule says, "Married women are not to be admitted without the knowledge and consent of their husbands; if it is thought that this knowledge and consent should in any case be dispensed with, it should be done only on the motion of the priest who is the judge of the conscience of the woman."

48. *What is to be said of this injunction?*

It is admirably designed to preserve the peace of families without, however, imposing on women any restraint prejudicial to their own spiritual welfare; for the Rule expressly states that this condition may be dispensed with whenever the confessor of the woman deems it advisable.

Salutation of Our Lady.

Hail! holy Lady, most holy Queen, Mary, Mother of God, who art virgin for ever, chosen by the most holy Father from heaven. Thee did He consecrate with His most holy beloved Son and the Spirit the Paraclete. In thee was and is all fullness of grace and every good. Hail! thou His palace. Hail! thou His tabernacle. Hail! thou His house. Hail! thou his garment! Hail! thou His handmaid! Hail! thou His mother; and all ye holy Virtues, which by the grace and illumination of the Holy Spirit, are poured into the hearts of the faithful, to the end that, from being unfaithful, ye may make them faithful to God.

—St. Francis.

Of True Brotherly Love.

Blessed is the servant who loves his brother when his brother is sick and cannot give him satisfaction as much as when he is well and can give him satisfaction. And blessed is he who loves and fears his brother when his brother is absent from him as much as when he is with him, and would not say anything behind his back that he could not with charity say to his face.

St. Francis.



Missionary Labors of the Franciscans among the Indians of the Early Days.

(Florida.)

III.

By Fr. Zephyrin Engelhardt, O. F. M.

INSATIABLE ambition and thirst for gold impelled another Spanish hidalgo to attempt the conquest of Florida. With the royal permit, Hernando De Soto set sail April 6, 1536, from San Lucar, Andalucia, Spain, with a fleet of seven large and three small ships equipped at his own expense. Besides six hundred soldiers, eight secular and four regular priests accompanied the leader. De Soto had also been appointed governor of Cuba, wherefore he stopped at the harbor of Santiago, took in more supplies and recruits, and then moved out, Sunday, May 18, 1539. The expedition sighted the western coast of the Florida peninsula on the feast of Pentecost, May 25, and landed at a bay which, for the feast of the day on which it was first discovered, De Soto named Bahía del Espíritu Santo. This bay very likely was Tampa Bay. On June 3, the commander took formal possession according to the prescribed form, which is too long to be reproduced here.

All along the coast the Indians fled at the approach of the ships. De Soto, therefore, encountered nothing but deserted villages. Two reconnoitering parties, after severe marches through bogs and swamps,

returned in less than two weeks, reporting that they had found in the Indian an enemy so quick that neither arquebusier nor crossbowman could follow him with his aim; so expert with his bow that while the Spaniard delivered a single shot he could discharge his stone-tipped arrows two or three times with an exactness that rarely failed. The arrows would split the joints of the Spanish armour, and penetrate as deeply as a cross bow shot.

One of the parties brought back Juan Ortiz, a Spaniard who had been captured during the Narvaez expedition of 1528 and had since been kept as a slave. He had almost forgotten his mother tongue during his twelve years of captivity. Characteristic of the desires of the adventurers, Ortiz was asked whether he had learned of any region where gold could be found. He knew of none, but said there was a country thirty leagues from the bay which produced plenty of corn. That was not what De Soto had come for; but the time soon arrived when he and his men would have been content with an abundance of that grain.

A third exploring party pretended to have heard of a province to the

westward called Cale, where there was much gold. This encouraged the drooping spirits of his men, and to Cale, De Soto determined to direct his expedition. Before leaving the coast he sent his ships back to Cuba for provisions. With them went a certain Vasco Porcallo de Figueroa, who had come to capture slaves for his mines, and, finding the bogs and swamps a poor country for such game, was now returning to Cuba greatly disappointed. Doubtless he expressed the feelings of most of the adventurers, when he exclaimed: "Hurri Harri, Hurri Higa, Burra Coja, Hurri Harri! The devil take a country where the first and most frequent words are so vile and infamous."

Leaving in Florida a garrison of thirty horses and fifty footmen, and provisions for two years, De Soto on August 1, 1539, started out in search of Cale. When the expedition arrived there, (probably, as Lowery thinks, in the region of the Suwanee River), "the soldiers were content to beat the corn they had gathered, in mortars made of timber, while others sifted the meal through their shirts of mail." Gold was sought in vain.

It would lead us far beyond our purpose to note even the chief incidents in the wanderings of De Soto. Much edification could not be derived from the description. King Carlos had made it a condition that the commander should take along priests and religious, "for the instruction of the natives in our holy Catholic Faith, . . . with which matter we seriously charge you to comply for the service of God and of our own. Anything contrary to this we shall deem contrary to our service."

Secular priests and friars had therefore been enlisted; but the re-

ligious influence which they were permitted to exercise appears to have been slight. No mention is made of the celebration of Sundays or holydays, though, when the expedition rested in camp, holy Mass seems to have been offered up, until October, 1540, when a fire consumed all the paraphernalia for celebrating the holy Sacrifice. After that, only the Mass prayers were recited before a rude altar. Indeed, four of the secular priests succumbed, as much from grief probably as from corporal privations, during the very first year. Their names have not been recorded. Only once does the clergy appear conspicuously in any scene. This was toward the end of the journey at an Indian village west of the Mississippi. The natives there begged the Spaniards to relieve them of a long drought. De Soto acknowledged that he and his people were only sinful creatures, but that they would pray to the almighty Creator for them. He, therefore, had a huge cross erected. The whole force, except a small guard, formed a procession, and, led by the surviving priests chanting litanies, moved towards the Sign of Redemption. There all knelt, prayers were offered up, and then each one in turn kissed the cross. Thereupon the procession returned to the camp chanting the Te Deum.

Quite contrary to the king's instructions, De Soto early put into practice a most unwise system of dealing with the Indians. By fair means or foul he would obtain possession of the local chief in order to secure the safety of himself and expedition. The Indian chief was then compelled to provide male and female servants and food for his troops. Attempts to rescue their chiefs on the part of the natives usually ended in bloody disaster for the poor Indians. Indian men and women were captured and held as

slaves, "in chains, with iron collars around their necks." These were made to carry the baggage, grind the corn, and do other menial work. Sometimes it happened that, going for fuel or corn with their captives, the Spanish guards were killed, and the captives ran away with their chains. Those who were caught in an attempt at flight, had to pay for the attempt in order to terrify the others. In the end De Soto had as many as five hundred of these unhappy slaves. We pass over the harrowing details, which, doubtless, became traditional among the Indians, and explains why they later on spared no one in their thirst for revenge. Naturally the work of the priests was thus frustrated from the beginning, and that, besides the terrible hardships on the road, must have brought on the death of three more priests before the expedition reached the Mississippi, or before the commander himself passed away. They were Rev. Dionisio de Paris, a native of France, Rev. Diego de Bannuelos, a native of Cordova, and Fr. Francisco de la Rocha, a native of Badajoz and member of the Order of the Most Holy Trinity.

The intrepid commander continued westward through marshes and thick forests, until on or about May 2, 1541, he came upon the Mitchi Sipi (Mitchi Sibi of the Chippewas) or Great River, as the Menominees style the stream which the English turned into the Missis-

ippi. He thus became the discoverer of the greatest watercourse in North America, unless the honor be credited to Cabeza de Vaca, who must have crossed the river about ten years before. A month later three barges had been constructed, and by means of these De Soto ferried his much reduced army across the mighty current. Thirst for gold and pride urged him onward, until he found his search for the elusive metal hopeless. Thereupon he returned to the Great River, ill and melancholy, and on May 31, 1542, passed away, only forty-two years of age. He was buried in the center of the stream he had discovered the year before. Luis de Moscoso, his favorite lieutenant, contrived to lead the remnant of the expedition down the river into Mexico, accompanied by indescribable sufferings which carried off the five priests who had survived De Soto. These were: Rev. Rodrigo de Gallegos, a native of Sevilla, Rev. Francisco del Pozo, a native of Cordova, Fr. Juan de Torres, a Franciscan from Sevilla, and the Dominicans Fr. Juan Gallegos of Sevilla, and Fr. Luis de Soto, a native of Villanueva and relative of the unfortunate leader.

(To be Continued.)

NOTE: In the May issue of the Franciscan Herald there appeared two chronological errors: Line 8 should read 1511 instead of 1501; line eleven, two instead of twelve.

Missionary Trip to the Papago Indians.

By Fr. Tiburtius Wand, O. F. M.

In my last letter to the FRANCISCAN HERALD I endeavored to give a general idea of the newly established Franciscan missions among the Pima and Papago Indians of Arizona. The following account of one of my first

missionary trips will enable the kind reader to judge of the hardships and difficulties to be endured in this part of the Lord's vast vineyard.

It is only recently that I returned from a five weeks' journey to one

of my missions, which is two and a half days' ride from our main residence at San Xavier, near Tucson. The outset of this trip was all but encouraging, the end, however, proved very favorable. On the first day of this trip I covered forty miles. The only mishap encountered was, when we attempted to cross a creek and got stuck; it required the combined efforts of an Indian of the neighborhood and our own to release the wagon and bring it

could make but little progress. After having gone about ten miles and not seeing any shelter in the neighborhood, I headed the team back again to Nariska, where we arrived in the afternoon. Here I had a chance to dry my wet clothes, whilst Mr. Harrington prepared and served a cup of hot coffee. It rained steadily the following night and only towards morning did it begin to clear up, and I could not resist the temptation to try my luck



Sodality of the Blessed Virgin at St. John's Mission School.

to the opposite bank. Towards evening we arrived at Nariska, a section-house of the Southern Pacific R. R., where I encamped for the night with Tim Harrington, the section boss. During the night the clouds gathered and towards morning the rain began to pour down in torrents. Towards 9:00 A. M. I judged it best to resume my journey despite the inclemency of the weather. The only road that could be used was the bed of a shallow creek and going against the rain we

again. For about three miles it was slow driving over the soft, heavy clay roads, but then we came to the sand roads and so we made almost twenty miles that day.

In the afternoon I arrived at a Mexican ranch, where I was cordially received. Immediately before, I had the misfortune to get stuck in a ditch again, but Senor Boldenegro (i. e. Blackjar) noticed it and with his hired men he soon freed me from my plight. In the evening the guitar, indispensable in every

Mexican family, was brought in and Leandro sang some beautiful Mexican and Spanish ballads to the accompaniment of the guitar. Every Mexican household is blessed with a large number of children, and Senor Boldenegro told me that he intended to apply for a special school on his ranch for his grandchildren, as they live fifteen miles away from the nearest school. In the morning all attended holy Mass with great devotion.

The weather being bright I had hopes of easily covering the seventeen miles to Tschuhutscho (i. e. cave in the hills), the first settlement of the Kivahadka tribe of the Pima Indians. For a time all went well, but soon a strong wind drove the rain clouds together and before long a heavy rain was falling. The clayey roads became softer and softer and soon my poor mules were literally plowing through the mud. Once I was forced to go out of my way for about two miles to get past a swamp. About four o'clock in the evening, after we had made thirteen of the seventeen miles, came the catastrophe. Try as we might to release the wagon caught fast in the mud, we could not. All pleading and urging was useless, the mules could not move the wagon. Submitting to the inevitable, we did the next best thing and that was to unhitch the team and leave the wagon behind. I put the mass-wine and altar-bread in my pockets—forgetting the chalice—took my sick-call outfit along and thus I proceeded on foot, leading the team by the lines.

I had hardly left the scene, when I noticed a coyote prowling about the forsaken wagon, in search of food, which was, however, securely packed away. The mules, hungry and thirsty, pulled me along towards every shrub and pool we passed. We traveled thus almost five miles, coming close to the settle-

ment. In the vicinity of the village is a broad and deep "wash," which gathers all the water in the neighborhood and brings it to the Gila river. This had to be crossed. The mules, at least, seemed to have this idea as they made but one dash and, willing or unwilling, I had to follow them. How we ever got to the other side so quickly is still a puzzle to me. My habit was coated with mud and slime. To this I had the ill-luck to lose one of my sandals, and thus I was forced to tie the team whilst I went back in search of my foot-wear, which I soon found hidden below the surface. In this condition I arrived at Tschuhutscho, and took lodging for the night in a cold Indian hut. I engaged an Indian to ride back to my forsaken wagon for my blankets and by the time he returned I had a little fire started. About 10:00 P. M. I was at last able to take a much needed rest.

So far my journey was fraught with nothing but difficulties; the rest of the trip, however, was more encouraging. I remained in Tschuhutscho over Sunday, and Monday I began the real missionary tour. Already at the next station I baptized six adults, who had been taking instructions before, but whom I again prepared previously to the reception of the holy Sacrament. The chapel here is small and low, destitute even of windows. Something will have to be done soon if our mission is to be a success. Bells are wanting at all the stations, and since the Indians live scattered and at times far from the church, the priest must often wait a long time until at least most of the people have assembled. The kind readers will admit that there is still a great field open to their charity, as there is much work here for the missionary. In Tschuhutscho the Indians have already made some 5000 adobes for a new chapel, but we need about 5000 more before we can begin with the work.

From Waiwawaa (Cockle-burr), the last station, we traveled westward to the mountains, in the vicinity of the once famous Vekol silver-mines, which have yielded millions to their owners, but which are now, as almost all the mines in the neighborhood, closed. And it is well that they are closed; for the whites, who worked these mines taught the Indians the use of fire water and other vices. Only as long as the Papagos keep aloof of the whites, that is the wicked element, will they be able to make progress spiritually and temporally.

Our journey brought us now to one town after another. The afternoons were spent in conversing with people and inviting them to the services in the evening, which were chiefly the rosary and instructions. Regarding the instructions, the Indians seem to follow the rule: "The longer the better." With the older people I have never noticed any lack of attention during devotions, and for hours they will squat upon the ground without ever changing their positions. The next morning we generally had holy Mass, sermon, and baptism, if there were any to be baptized. Thereupon the trip was resumed.

The Indians prepared our meals, consisting mainly of beans and tortillas; at times they prepared a certain root (seliaat) having a rather pungent taste. This is eaten with pinole and salt. Pinole is wheat crushed and ground on the metate

between two stones and is certainly more nourishing than the so-called breakfast foods. In war and on their expeditions against the Apaches it was carried in small pouches by the old Indians and, mixed with a little water, it was at times for entire weeks, their only food. The Indians get their salt on annual expeditions from the seashore. They will hear nothing of refined or market salt; one Indian told me that the refined salt has a peculiar odor.

The greatest hindrance to the conversion of the Papago Indians, is their nomadic life, as they refuse to live in settled homes. At Santa Rosa, the largest settlement of the Santa Rosa valley, we met but three or four families, the others were in the mountain camps, where more water is to be had, or were working for Americans at very low wages. The old Padres, the Jesuits and Franciscans, tried to induce the Papagos to settle in certain places, but their endeavors were more or less fruitless. San Xavier near Tucson is one of the few places where a number of Papagos have fixed abodes. The Papago Indians are an interesting people and I hope will in time make good Catholics.

My next letter to the FRANCISCAN HERALD will tell you more about this trip. I will now close with fond hopes that the patient readers will always remember the Papago Indians and their priests, in their charity and prayers.

"Cultivate not only a solid love, but a tender, gentle, meek love for those about you; I have learned from experience that infirmities destroy, not our charity, but our meekness towards our neighbor, if we are not strongly on our guard."—St. Francis de Sales.

"Nothing can give us deeper peace in this world than to frequently contemplate our Lord in all the afflictions He endured from His birth to His death: contempt, calumnies, poverty, abjection, weariness, suffering, nakedness, wrongs and grief of every kind."—St. Francis de Sales.

Current Comment.

The Badge of Tertiaries.

THE ancient schools of philosophy were distinguished from one another by tenets peculiar respectively to each of them, and the disciples of these schools, to show their conviction of the truth of these tenets, made a display of them to the world, in their lives. In like manner, Jesus Christ, in establishing his divine school, delivered a characteristic tenet, and made its practice the badge by which his disciples were distinguished from those of every other school. This doctrine was that of fraternal charity. "By this shall all men know that you are my disciples, if you love one another."

St. Francis also founded a school, and having faithfully copied the Divine Model in all other things, he too made brotherly love the distinguishing mark of his followers. There is no virtue that he inculcated on them so often as this. Hence, the Sovereign Pontiff in his letter on the Third Order **Tertium Franciscanum Ordinem** makes special mention of this characteristic trait of Tertiaries. "There has never been a time," says he, "when the cares and thoughts of the Roman Pontiffs Our Predecessors have not been directed to making all the Franciscan Tertiaries one body, as it were, illustrating the charity of the Seraphic Father by their union of hearts."

It would ill become Tertiaries, therefore, to pose as ideal Christians or faithful followers of St. Francis if they were lacking in this the favorite virtue of Christ and of the holy Patriarch. Without true union of hearts and minds no society can prosper or achieve any good. Fraternal charity is, therefore, of para-

mount importance for every confraternity of Tertiaries. Of course, if the members of a confraternity take little or no interest in the affairs of the Order; if they never meet to discuss or undertake matters pertaining to the common weal, there will be no danger of their clashing, and violations of charity will be extremely rare. It is in the active confraternities that the members must be on their guard not to cause bitter feelings and dissensions by indiscreet remarks or uncharitable actions. In confraternities engaged in social work, differences of opinion may easily arise regarding the expediency of this or that measure, and it may often be necessary to submit to the will of the majority or to the ruling of the Director, and to sacrifice some pet idea or favorite scheme, in order to insure the success of an undertaking. After all, it matters not what program of social action is followed, if only the glory of God is increased and the welfare of our neighbor promoted.

The law of fraternal charity not only applies to the members of the same confraternity, but it should govern the relation between the various confraternities. For this reason the Holy Father says, "This same charity should flourish not only among the Tertiaries of each Sodality, but also among the Sodalities of Tertiaries; just as in the case of various monasteries of all Orders of Religious, so the Sodalities of the Third Order are by their nature bound together in a friendly federation." This is of importance in places where two confraternities exist, the members of which are under separate direction or of different nationality. The question of directorship or nationality should never be touched upon by the mem-

bers, nor should they on that account treat each other as strangers. True, one confraternity should not meddle in the affairs of the other, but whenever there is need of concerted action to achieve some common purpose, the members of both confraternities should stand shoulder to shoulder and work hand in hand for the glory of God and the welfare of their neighbor. By this shall all men know that they are true children of St. Francis.

“Missions and Missionaries of California.

As briefly stated in our last number, the third volume of **Missions and Missionaries of California**, by Fr. Zephyrin Engelhardt, O. F. M., one of our regular contributors, has lately come to us. The preceding volume brought the history of the Franciscan missions of California down to the year 1810, when they stood at the height of spiritual success and temporal prosperity. This volume gives the history of the gradual decline of the missions from 1810 to 1836; the next volume will recount their total destruction. The present volume is a stately one of 663 pages, with many fine illustrations, and a valuable appendix.

It is with feelings of genuine satisfaction that the earnest student of history peruses this valuable contribution to the religious history of our country. The stirring events of the time, described with a wealth of historical detail and in a pleasing style, make the volume as interesting as a romance. We see the Fathers before us as living, breathing men, laboring amidst disheartening difficulties, to spread the kingdom of Christ, and struggling manfully, yet unsuccessfully, for the rights of their neophytes against unscrupulous officials, whose only aim was to

obtain control of the mission property, without any regard to the temporal and spiritual welfare of the Indians. We thus become acquainted with the true inner history of what Fr. Zephyrin rightly calls “the Crime of the Nineteenth Century.” And it is just this that makes Fr. Zephyrin’s work so valuable. A work of this kind has long been desired. For, though the number of books, pamphlets, and magazine articles dealing with the history of the missions of California is very large, much of what has been written is misleading and even false. This is especially true of the sad period of the “secularization,” when the sons of St. Francis were removed from the administration of the mission property to make room for scheming politicians, who worked for their own interests, thus impoverishing the Indians and causing the ruin of the once flourishing establishments. Fr. Zephyrin now gives us an accurate and thoroughly reliable account of the period, and once for all does away with the accusations of cruelty, mal-administration, and dishonesty, so often made against the Fathers by ignorant or malevolent writers. The reverend author takes nothing for granted; for every assertion he conscientiously quotes his authorities, which in practically every case are official reports and communications. His volumes will therefore for years to come be the standard history of the missions of California.

We congratulate Fr. Zephyrin on the success of his historical researches, and earnestly pray God to give him the strength to complete this monumental work, and also others on the missions of the Southwest.

The Missions and Missionaries of California. By Fr. Zephyrin Engelhardt, O. F. M. Vol. III. Upper California. General History, Part II. The James H. Barry Company, San Francisco, Cal. Price, by mail or express \$3.00. Send orders to the James Barry Company, San Francisco, Cal., or to Rev. Fr. Zephyrin Engelhardt, O. F. M., Old Mission, Santa Barbara, Cal.

A Modern Midas.

On the last day of March there passed away in the Eternal City one of America's foremost citizens and greatest financiers, J. Pierpont Morgan. Commenting on his death, the secular dailies vied with each other in singing his praises. They found no words to express their admiration for the "Napoleon of Finance," who with his golden rod, held sway over two worlds. Mr. Morgan was, without doubt, a man of exceptional constructive talent and of rare executive ability. But, after all, he owed his dominating position in the world of finance not so much to his personal qualities as to the economic conditions of our country, which make it possible for men like Mr. Morgan to amass, within a comparatively short time, fortunes so colossal. Besides being a great financier, he is said to have been a generous philanthropist, a passionate lover of art, a man of high ideals, rugged honesty, and public spirit. We do not wish to dispute these claims or in any way to belittle the good he may have done, but whether history will record his name as

"One of the few of the immortal names

That were not born to die," remains to be seen.

The question that interests us, is, who did more for humanity, who contributed more to the world's happiness, to the civilization of mankind, to the moral uplift of society, to the alleviation of human misery and suffering—J. Pierpont Morgan, with his boundless wealth, or St. Francis of Assisi with his gospel of poverty and charity? Whose name will be remembered longer and cherished more affectionately, that of the modern Midas or of the Little Poor Man? An answer to these queries may be found in the following glowing tribute to St. Francis

from the pen of the infidel, Ernest Renan:

"After the establishment of Christianity, the Franciscan movement is the greatest popular work that history records. If any one attentively examines the phases and multiple consequences of this movement, he will be forced to admit that he to whom we owe it, St. Francis of Assisi, has done infinitely more for the real welfare of humanity than all the philanthropists. I defy modern civilization to accomplish one half of the social miracles wrought by the Mendicant of Assisi."

The Campaign against Suggestive Songs.

The National Federation of Musical Clubs has entered upon a vigorous campaign against the smutty songs. According to plans adopted at its recent convention in Chicago, an appeal will be sent to the mayors of all the larger cities to assist the members of the federation in suppressing immoral songs by establishing a censorship of the songs given in all public places operating under municipal license.

Following is the text of the resolutions adopted by the convention:

"Resolved, That the National Federation of Musical Clubs deprecates the widespread use of the suggestive, coarse and vulgar songs. The influence of these songs upon our young people is most deleterious, harmful and pernicious.

"Resolved, That the clubs and individual club members of the federation use their influence in every way to minimize this danger to the moral welfare of our youth.

"Resolved, That the secretary of the federation be instructed to send a copy of these resolutions to the mayor of every city in the United States of more than 25,000 popula-

tion, asking for the establishment of a censorship of the songs given in theatres, cafes, cabarets, restaurants and all public places operating under municipal license."

The campaign inaugurated by the federation, is worthy of the hearty support of every Catholic who has at heart the welfare of the rising generation. There is no question that the coarse, salacious song is more demoralizing than the worst of the moving picture films. The immoral songs often have pleasing, catching tunes that take them into thousands of homes to be played and sung by immature boys and girls. It is high time, says one of our secular dailies, that the thoughtful and decent elements in the various communities asserted themselves. We can not afford to make popular entertainment a source of moral degradation. Play largely fashions character, especially among the young. If play is not wholesome, sweet, refining, then good-by to the purity of mind and taste of the rising generation. It is doubtful whether all our teaching and preaching of right conduct and right thinking would avail against the insidious and corrupting influence of the indecent song.

What do our Catholic societies, notably the Third Order, intend to do in this matter? Here is an extensive field that needs a thorough weeding out, and the task can be accomplished only by the united efforts of all well-meaning citizens. Will Catholics leave it to others to bear the heat and burden of the day, while they themselves lie supinely basking in the sunshine of stalwart Catholicity?

In the Philippine Islands, which have a population of 9,000,000 there are 60,000 Tertiaries under the spiritual direction of 81 Franciscans. In this country with ten times as many inhabitants and

Franciscan priests there are only 35,000 Tertiaries. Whence the difference in number?

Our readers will be pleased to learn that the founder of the Society of St. Vincent de Paul, Antoine-Frederick Ozanam, the centenary of whose birth was recently celebrated, was a Franciscan Tertiary. His work on "The Franciscan Poets of Italy in the Thirteenth Century" is the best that has ever been written on this subject.

The health of the Holy Father is improving steadily. Let our readers not forget to thank God for having spared the life of the zealous Pontiff and to continue their prayers for his complete recovery.

"Be a live wire," is the gist of an address lately delivered by John D. Rockefeller, Jr. He said in part:

"There are several things in connection with a live wire. It is the result of design and careful workmanship, and to accomplish its purpose it must be connected at both ends—one with some great power and the other with some media or medium through which it can expand the power which it has received and give it out.

"The same may be said of the human live wire. He is a man whose life has been planned—who makes each day in his life count. Like the other live wire, the human live wire must be connected at both ends—at one with the source of power, and that is the power of God."

"The world has a great many wants, and good Christians have a great many wants also; but it so happens that the world's great want is the same as a good Christian's want—a right appreciation of spiritual things. This want is the source of all mischief."—Father Faber.

Reparation.

For the Franciscan Herald, By M. L. B.

MADELEINE Forsyth paced back and forth along the path before her father's country home. The last rays of the summer sun sent their benediction over her, making golden lights in the bronze hair, while the broad expanse of smooth green lawn stretching away behind her, accentuated the whiteness of her attire, relieved by a single pink rose fastened to the drooping garden hat she lightly held. The beautiful face wore just now an expression of sorrow and of anxiety; her eyes again and again sought the entrance to the grounds as though expecting some one, and her lips murmured a silent prayer. The cause of the young girl's grief was the trial which had been going on all day in London. Young Robert Southerly, now accused of embezzlement, and his cousin Gerald, had been employed in confidential positions by one of the large firms of the city. Taking his responsibilities seriously, Robert won the confidence of his employers; noble and generous by nature he was generally liked, and there was little doubt that a successful career was before him. The Southerlys and Forsyths had been friends for years, and Robert and Madeleine were engaged, though the fact was not yet generally known.

A sum of money disappeared from the office where he was in charge, and all the evidence implicated Robert. His employer seemed loath to prosecute him, but the loss was a serious one, and ingratitude coupled with dishonesty seemed to demand punishment. Madeleine, believing firmly in Robert's protested innocence, was heartbroken, but he, convinced that he would be acquitted on the day of his trial, had endeavored to impart his confidence to

her. She had tried to be brave and patient, and now her heart beat high with hope, for had she not placed the whole affair in the hands of our Lady who since her own sweet mother's death years ago, had been her refuge in every trial? Nevertheless, the poor girl had spent a most distressing day: she was all alone, her father and sister having gone to Paris to attend the wedding of a cousin. Madeleine too had been invited but had given up the long anticipated trip, knowing she could enjoy nothing until Robert's innocence had been established.

A large touring car swung in at the gate and came rapidly up the driveway. Madeleine hurried forward to meet the two men who sprang out. One was Mr. Armstrong, the lawyer employed in Robert's defense, and the other was Gerald Southerly, a tall, pale young man whose drawn expression betokened that he had been through a trying ordeal. When his eyes rested on Madeleine's fair face they lighted up immediately, and Mr. Armstrong looking at him realized the intensity of his love. Gerald answered Madeleine's mute inquiry with a sad shake of the head.

"I'm sorry," he said, "but we could do nothing to save Robert. Armstrong's defense was admirable, but the evidence was too strong; everything pointed straight to the poor fellow." "Yes," added Mr. Armstrong, "it seemed as though Southerly's guilt was too plain to be denied; and even while I argued in his favor I felt the utter uselessness of my plea. He took it bravely though, and we all admired his splendid courage."

Madeleine said never a word but stood and stared at the far-away

hills. After several moments of oppressive silence Gerald said gently: "Come into the house, Madeleine, and let us have a cup of tea to brace up. I am going to stay here at Fair Oaks for a few days until your father returns; he asked me to as he does not wish you and your aunt to be without a man in the house at night. Will you join us at the tea-table, Armstrong?"

The lawyer declined, alleging important business in town, and when the machine had whirled out of the gate Gerald and Madeleine walked towards the house in silence. Moving as in a dream she reached her own room and sank into a chair, covering her face with her hands, then she rose and going into her little oratory, knelt before the shrine of her Immaculate Mother to pray as she had never prayed before that help might come for Robert and for her.

A few days later, while walking in the garden she was joined by Gerald who after a short silence, as though unable to stem the torrent of his thoughts, broke into sudden passionate protestations of love. He told her how he had watched her and Robert growing daily dearer to each other, and how, thinking he had no chance, he had stood aside suffering in silence. "But now," he cried, "now Madeleine, you cannot marry Robert; he has been convicted and will forever be branded as a thief. Won't you try to forget him, for indeed he is not worthy of you; and perhaps, who knows, you may even learn to care a little for me!"

Madeleine turned and looked at him. For the first time she felt a real aversion for the man; he was too ready to denounce his unhappy cousin, too violent in his speech. Robert never spoke thus. There was always a courtesy and chivalrous respect, a something akin to reverence in his manner towards her. Gerald read his answer in her in-

stinctive shrinking, and stood for a few seconds as though turned to stone, then anger seized him, but he clinched his hands until he was again master of himself, when he said simply: "Forgive me, I should not have spoken so soon." But Madeleine felt a shiver run through her as she caught the defiant gleam in his eyes.

II.

The next evening saw Madeleine at the door of the prison, Mr. Armstrong having at last succeeded in securing admittance for her; she did not hesitate in her walk down the long passage lined with cells until she came to one in which a man was sitting with his head bowed in his hands. As the door clanged open and Madeleine entered it seemed to the heartsick prisoner as though an angel of light had brought radiance to his lonely cell.

It was a sad scene. Robert was very young and, when one looked at the frank blue eyes and tender steady lips, one wondered how a man with such a countenance could be a convicted criminal. For a moment two hearts were happy and oblivious of all but each other's presence: for a moment only, for the dreadful reality could not long be absent from their thoughts; then Robert said: "You are free now, Madeleine, I could never let you bear the burden which must be mine through life. I am branded as a felon, condemned to years of prison. Even though I should drag on to serve my term the disgrace could never be lived down. I should have to go away to begin anew among strangers. You must forget me, and live your life apart from mine." "I will never forget you, Robert, you are not guilty, you must be proved innocent, and you will be. Let us ask Him who can make all things right to help us now." And the two knelt on the hard stone

floor, the stalwart man and the fair brave girl, and when Madeleine's sweet voice had finished its confident supplication, Robert's answered a fervent "Amen."

It was late when she reached home, and the lights at Fair Oaks had long been extinguished; but as she alighted from the automobile she saw a red glare near her own room, and as she entered the house she was met by a roll of smoke. She sprang up the stairs to awaken the sleeping servants. A panic ensued. The maids thoroughly alarmed and utterly useless, Madeleine was the only one who kept her presence of mind. She thought, instantly of Gerald whose room was on the third floor and who was probably sleeping soundly through all the turmoil. Without hesitation, she rushed up the stairs and pounded madly on the door. "Gerald, Gerald, the house is in flames, and you have barely time to save your life!" She heard an alarmed exclamation and in a few moments Gerald and she were hurrying to the stairs. They reached the second floor in safety, then down the last flight they stumbled blindly in a desperate effort to escape before the smoke should suffocate them or the walls give way. They had almost reached the door opening on the garden when Gerald staggered and falling forward struck his head with a dull thud against the door post. A neighboring farmer who had hurried to the scene, dragged the limp form out, barely in time to escape a deluge of bricks and plaster. The fresh air quickly revived Madeleine, but Gerald lay almost as one dead.

III.

For weary days that followed Gerald Southerly remained unconscious, and when he awoke it was to find Madeleine's white face bending over him. She had nursed him faithfully through his long illness,

and now that he was recovering she spent hours by the bedside trying to cheer and distract him. His eyes often rested on her face, and he seemed to be pondering over something that worried him. A subtle change had come over him. He had been face to face with death and had fought his way back to life and now he was waging a still harder battle with his old self.

One day that he was feeling better, his friend, Mr. Armstrong, had been allowed to see him. The two men were watching Madeleine's graceful movements as she arranged a trifle here and there before leaving the sick room. Gerald's eyes were filled with pain and longing: suddenly he called Madeleine and asked her to bring him pen and paper, and excusing himself he began to write. When he had finished he handed the paper to Mr. Armstrong, saying, "Read it to her and then put your signature to it as witness." What the lawyer read was: "I, Gerald Southerly, am writing this of my own free will as an act of reparation towards one whom I have cruelly wronged. A friend of mine wished me to help him to finance a speculation he was about to make. My father did not approve of the scheme and refused the money. This placed me in a very awkward position as I had given my word, and to my mind the venture promised certain success. In absolute faith that I could refund the money in a very short time, I took it. Unluckily the loss was discovered before it could be made good and suspicion fell on my cousin. Then a strong temptation assailed me: Robert loved Madeleine, but not more than I, and if he were convicted she could not marry him, and in time I might succeed in winning her. I know now that it is useless: more than that, in the long sleepless hours of these past days of suffering I have learned to know myself and to realize the great wrong of which

I am guilty. May this acknowledgment restore happiness to Madeleine, and bring God's peace and forgiveness to my sin stained soul."

Signed,

"GERALD SOUTHERLY."

When Mr. Armstrong finished reading there was intense silence

in the room. Gerald's eyes turned to Madeleine as he said, "Can you forgive me, Madeleine!" For the first time in all her trouble she broke down, and kneeling by the bedside murmured, between sobs, "Yes, Gerald, a thousand times. You are atoning nobly for your sin."

The Hero of Belgrade.

(Continued.)

By Fr. Ferdinand, O. F. M.

10. Belgrade in Great Danger.

Meanwhile, the Turks had not been idle. Soon after the departure of Capistran from Belgrade, the Turkish galleys occupied both rivers, thus completing the blockade. There were sixty-four large vessels carrying guns, and manned by sailors, trained in marine warfare. Of smaller craft there was a great number. On the land the Turks extended their earthworks from river to river, and behind the entrenchments they mounted their powerful artillery in three principal batteries, which kept up a terrific bombardment by day and by night. Though the city was strongly fortified with a double rampart and a huge wall, the heavy bombardment soon wrought great havoc. The mortars, throwing immense stones, over the walls, into the town caused the greatest consternation among the people. Yet, there was very little loss of life from this cause. A greater evil was the pestilence that broke out among the inhabitants. There was also a scarcity of provisions, since every approach to the city was closed. It was evident to the besiegers as well as to the besieged that, without immediate relief, Belgrade must fall.

11. The Naval Battle.

But, already the relief expedition under Capistran and Hunyady in their flotilla of two hundred small boats, all laden with weapons, ammunition, and food, and manned with

the bravest of the crusaders, was within hailing distance of the city. On the morning of July 14, the foremost Christian vessels were sighted by the watchmen on the walls, and the joyful news was instantly communicated to the famished and expectant multitude below. A shout of exultation ascended to the welkin, and the Christians at once took steps to give aid in the naval battle, which they saw was inevitable. They had forty small caravels in their docks, and these they quickly prepared for action.

The Turks also had learnt of the approach of the Christian fleet, and forthwith the great Turkish galleys advanced, and took up a position a little above the city. They were tied together side by side so as to form a complete barrier across the river. Capistran advised Hunyady to attack the enemy without delay, while he went ashore with a detachment of crusaders to ward off any danger that might threaten the Christian fleet from that quarter. No sooner had the Turkish warships gained their position, when the Christians, loudly calling on the name of Jesus, made sail for the enemy's line. They were welcomed by a volley of darts and cannon balls. Nothing daunted, they still pressed onward, well knowing that their only hope lay in a fight at close quarters. Meanwhile, the forty small craft from the city closed

in behind the enemy. For some time the Christians kept up a well directed fire, but they soon realized that their frail vessels could not long withstand the heavy discharges from the enemy's guns. There was no alternative but to meet the Turks on the decks of their own ships. Fearlessly the crusaders bore down upon the Turkish line, boarded the galleys, and engaged the enemy hand to hand. So fierce was the onslaught of the Christians, so sanguinary the engagement, that the decks were strewn with dead and wounded Turks, and the waters of the Danube seemed changed into blood. At last, after five hours of hideous carnage, the line of battle was broken; three Turkish galleys were sunk, and four others captured; the rest, being vigorously pressed by the Christians, finally gave way, and making all the sail they could, escaped by flight, but only after being damaged beyond all hope of repair, while most of the crew were either killed or wounded.

During the encounter Capistran on the shore stood praying for victory and waving his standard with the images of Christ crucified and St. Bernardine embroidered on it. The very sight of the grand old man, so full of youthful ardor and unbounded confidence in the mercy and power of God, was enough to fill the crusaders with courage and to spur them on to untold deeds of heroism. Thus was the proud Turkish fleet destroyed, the spell of the invincibility of the crescent broken, the passage of the Danube reopened, and the beleaguered city filled with joy and hope.

12. Crusaders Enter Belgrade.

The conquerors entered the city amid the acclamation of the inhabitants, who hailed the arrival of St. John Capistran and the celebrated Hunyady as a sure sign of their approaching deliverance. Now that the siege was raised, the city daily received supplies of men and

provisions. In the nine days following the naval victory, more than 60,000 crusaders gathered in the city. They arrived in companies. Each company was headed by a priest or a religious, and had its own standard on which was embroidered the picture of some Franciscan saint. St. John received the crusaders, imparted to them his blessing, exhorted them to courage, constancy, and martyrdom, and assigned to each detachment its place in the camp or on the ramparts. So great was their confidence in the man of God that they would acknowledge no one but him as their commander, and they obeyed him as novices obey their superiors. As watchword he gave them the adorable Name of Jesus. "Whether you advance or whether you retreat," he said, "whether you strike or are struck, invoke the Name of Jesus, for there is no other name whereby we must be saved."

13. Capistran's Wonderful Activity.

The holy friar remained with the crusaders day and night, and went through untold labors, fulfilling in turn the duties of a priest, father, and military commander. Although he was past seventy, he displayed in a decrepit frame all the energy of a youthful warrior. He was to be seen everywhere, consoling the timid, providing for the needs of the sick and wounded, exhorting the soldiers to bravery, inspiring all with his own unbounded trust in God. So unremitting were his exertions that no one could accompany him for any length of time without being overcome by fatigue. Even a powerful horse that Hunyady had given him to lighten his toil, was worn out, and died within a few days. Yet he appeared to grow stronger as the days passed by. Each morning he celebrated Mass, and addressed to the people words of hope and encouragement.

(To be Continued.)

Franciscan Missions in Japan.

By Fr. Wenceslaus Kinold, O. F. M.

TIME and again I have heard it remarked, yes, it has even been written to me, that the mission in Japan does not deserve any support, as so far it has been unfruitful and barren of success. As proof for this sweeping assertion, the present blooming condition of China is brought forward in comparison. Compared with the mission in some parts of China, we must admit that Japan can in truth be called unfruitful. But, kind reader, we must bear in mind that the present promising condition of China is extraordinary and by no means the normal state of affairs. It required more than 1000 years to convert Europe and even as late as the 13th century, heathens were found in the region bordering on the Baltic sea. But what about Japan? Knowledge of this island was first received after Europe received the true Gospel. St. Francis Xavier was the first priest to venture upon its shores and he remained there for but two years. He sent others there in his place, and the true faith was soon preached by many missionaries and with great success. Within a hundred years, however, all trace of the new religion had been wiped out by fire and sword, and until towards the middle of the last century, the country was closed to the messengers of Christianity. A few priests were allowed within the district open to foreigners, but no one was permitted to leave the same without permission and escort. Somewhat later, missionaries were permitted to enter the land, but their word was rendered null by the required passports and the many obstacles connected with the same. For some twenty years already even this barrier has fallen away; but in the meantime Japan has been

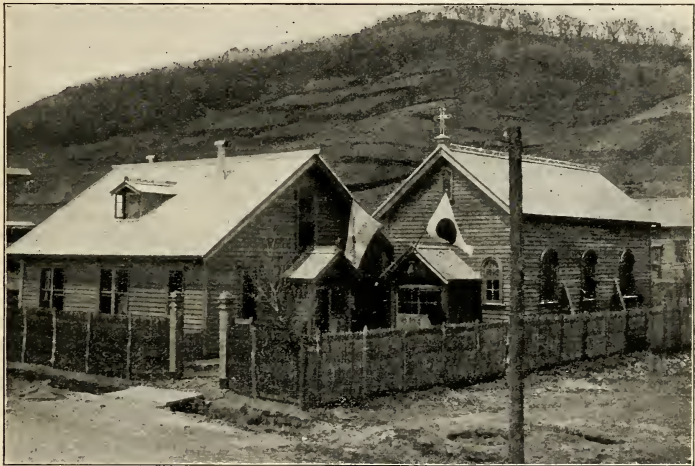
fairly modernized. From Europe she accepted the pernicious doctrine that a nation can rise to great power without Christianity or religion of any kind. The schools in Japan were put into the hands of the government, and in order to forestall the wrangles of European schools, all religious instruction was strictly prohibited. At the same time Protestants of many sects came and outclassed the poor Catholic missionaries, both in number and in the means of sustenance. They preached an easy-going religion, without any set dogmas or commandments, a religion that would not embarrass a respectable heathen.

And what have the Catholics been doing during this time? The Parisian Seminary was the only congregation at work in this vast field until they were joined by some school-brothers, who took charge of the education of the converts. The noble work of these valiant pioneers was sadly hindered by a lack of workers and supplies. Without help of any kind they toiled amidst the greatest hardships—and still Japan can now boast of at least 72,000 Christians, many indeed the descendants of former Christians, who, however, were harder to convert than the others. 72,000 is a number not to be despised. Compare it, e. g., with India, where the Catholic religion had been preached for so many years already and under such favorable circumstances. We may even justly compare it with some European countries where so many have denied and lost their faith. Bearing all this in mind we must conclude that the mission in Japan can hardly be called unfruitful and undeserving of support.

To this must be added the influence, which, thanks to the help

of the Protestants, Christianity has had upon public opinion and upon the pagan inhabitants. In their laws, in their transactions with one another, many truly Christian measures have been adopted. Even Buddhism could not remain entirely free from this influence and its priests have also begun to preach, to visit the prisons, to organize societies, etc. Sunday has been decreed a day of rest for the military, the students, and officials. 'Tis true these all might be only

Lavigerie once remarked: "The first missionaries are as the first stones in a building, they disappear in the foundation, but, nevertheless, they support the whole." The Church here in Japan can in all truth be considered in her infancy. But she is steadily on the increase and in time will reap a greater and more lasting harvest of souls. Now it is still necessary to care for the individuals and see to it that they are well instructed. A catechumen, who is not well grounded in his faith, will



The Franciscan Mission at Muroan, Japan.

initial successes, but they are not to be overlooked, as they prepare the way for the future. Christianity is being recognized more and more and its influence is growing, despite the small number of its adherents. Conversions en masse are not to be expected at the present day, but the way to success is gradually being prepared. The present missionaries will not see the full extent of their labors, but their work is, therefore, not less important. Cardinal

rarely withstand the many attacks against his faith, both from within and without. Good and lasting conversions can safely be called miracles of grace here, but thanks be to God, such miracles are wrought. If the mission in Japan is to be a success, then we must have such necessary institutions as hospitals, orphanages, schools, societies, etc.; but owing to the scarcity of workers and means of sustenance, they are more readily imagined than erected.



Franciscan News.

Rome (Correspondence).— The Holy Father has been dangerously ill in the sense that his illness might have developed grave complications; he is much better now, but he is still weak; the daily prayers of all Catholics for his recovery are needed.

Cardinal Vives y Tuto, O. M. Cap., is ill for some time with acute neurasthenia. The doctors insist on a complete rest for several months.

Cardinal Pompili has been appointed by His Holiness Cardinal Vicar of Rome, and Cardinal Ferrata Archpriest of the Lateran Basilica, the "Head and Mother of all Churches." The late Cardinal Respighi held the two offices conjointly. Close were the ties that joined this eminent prince of the Church to the Seraphic Order. He himself was prefect of the Permanent Commission of the Third Order of St. Francis, his nephew, Msgr. Charles Respighi, is a very fervent member of the Third Order, and his sister is Abbess of the celebrated monastery of Poor Clares at Bologna. The new Cardinal Vicar and several others of the Cardinals residing in Rome, also glory in being members of the great Seraphic Family, thus Cardinal Agliardi, Ferrata, Rampolla. The newly appointed Apostolic Nuncio at Madrid, Msgr. Ragonesi, is also a Tertiary, as he declared with great satisfaction to the Most Rev. Fr. General, who went to visit him before his departure for Spain, to thank him for the sincere affection that he had always manifested for the Re-

ligious in his capacity as Apostolic Delegate Extraordinary to Colombia, South America.

The revised statutes of the Friars Minor appeared April 23. They have been finally approved under date of March 27. One of the more important modifications decrees that there shall be in future only six Definitors General in the Order, one to represent the English-speaking provinces, one the French, one the German, one the Hungarian and Slavonian, one the Spanish, and one the Italian provinces.

Very Rev. Fr. Ludovico Antomelli, O. F. M., Definitor General, has been appointed first Vicar Apostolic of Tripolitania. The missions in Tripolis are served by the Franciscan Fathers of the Milan province, of which Father Antomelli was provincial previous to his appointment as Definitor General in October 1911. April 21, Fr. Agostino Gemelli, O. F. M., gave a lecture under the auspices of the "Circolo Universitario Cattolico Romano" on a quite interesting subject: The "thinking" horses of Elberfeld, Germany. The great hall of the Cancelleria was filled to its utmost capacity by a representative audience of scientists, physicians, students of the different universities, priests and religious. Several Cardinals were also present. Admitting the truth of the alleged facts (Fr. Gemelli had personally made a number of experiments with the famous "Hans" and other "thinking horses"), the renowned psychologist rejected the theory of those who hold that these

horses are really endowed with intelligence, and proposed and defended as the most plausible hypothesis that the experimenter himself, though unconsciously, by way of sensations, gives the answer to the questions proposed to the animal. The lecture which was illustrated with a number of projected pictures was received with great applause by the audience. On April 29, Father Gemelli repeated his lecture at the International College at the request of the students and professors, who were highly interested to hear their learned confrere's attempt at a scientific explanation of the much-vaunted "intelligence of the thinking horse."

During the International Eucharistic Congress on the island of Malta, Father Gemelli, at the special request of Schoepfer, the bishop of Tarbes, France, delivered a stirring and highly applauded lecture on the "Holy Eucharist and Lourdes." In a number of public debates the learned Franciscan has defended the authenticity of the miracles wrought at this famous shrine of Mary against the attacks of modern infidels.

April 29, the Most Rev. Fr. General received the following telegram sent from Scutari by the Very Rev. Dominic Facin, O. F. M., Commissary Provincial of Albania: "The Friars and the Sisters of the Sacred Stigmata alive—through a miracle. Ask your blessing. Letter will follow."

Some time ago, Fr. General presented the Holy Father with a considerable sum of money which the members of the Third Order had collected for a Peter's Pence. In the course of the conversation Fr. General touched upon the sad condition to which the glaring injustice of the government has reduced the Religious Women throughout Italy, depriving them practically of every means of support. "Thus," he said,

"it is only a few days that I received a letter from a Superior telling me that in her convent they had neither bread to eat nor oil to keep the sanctuary lamp burning." Whereupon the Holy Father replied: "Here, take all that you have brought and send it to these my poor children." Similar cases occur quite frequently at the Vatican.

Italian papers have lately given their attention to a congress of Tertiaries held at Milan, April 10, 1913, under the auspices of the Capuchin Fathers. The convention, the first of its kind in those parts, was an important religious and social event, and as such a grand success. A feature of the "Franciscan Week," as the event was called, was the general lively participation in the work of the convention by all classes of the clergy and laity. The Holy Father sent a special blessing. The Cardinal-Archbishop of Milan was honorary president of the first day's sessions; his address to the delegates glowed with enthusiasm for their religious and social work. There were delegates from all the provinces of Northern Italy. Among the speakers were the most eminent ecclesiastics and lay men and women,—professors, men of affairs, nobles. The discussions were live religious and social issues of the day viewed in the light of the Franciscan movement: the Third Order in papal decrees, the education of youth, laymen's retreats, the Third Order and public morality, the work of the Buona Stampa (Good Press), the Third Order and the clergy. Vigorous applause by the thronged auditorium greeted the opportune remarks of the speakers. The immediate fruit of the congress is a well-advised enthusiasm for the Third Order, a close sympathy among the various branches, and a more systematic and effectual accomplishment of the blessings for which the Third Order stands. Commenting

on the "Franciscan Week," the Osservatore Romano quotes Renan: "The Franciscan movement represents the broadest social action since the days spread of Christianity." In connection, the Osservatore declares: "The Franciscan institutes were the timely anchor of safety in most distressful times past, and they stand before us now in all their lusty regenerative vigor. . . . It seems we are approaching the fulfillment of the desires of Leo XIII which he expressed briefly in the words: 'My plan of social reform is the Third Order of St. Francis.' Only a few days since, in the Belgian parliament, where many of the members are Tertiaries, it was publicly and solemnly attested that the Third Order is a powerful instrument for social balance and prosperity, as it tends to unite all men with the sweet bonds of genuine and heartfelt brotherhood. The first "Franciscan Week" has brought out this glorious purpose of the Third Order, which spreading and taking root among all classes of society, promoting works of piety, charity, and education, must eventually make for upright character and conscience."

Belgium.—Following the suit of the French Chamber of Deputies, the Belgium Parliament has done the Third Order the honor of an interpellation. M. Cocq, a Mason, called up the question in an argument against the suppression of secret societies.

The following from the minutes of the session shows what importance is attached to the Third Order abroad by the enemies of the Church.

M. Cocq: Are you going to forbid men to enter the political secret society, the Third Order? (Shouting and laughter on the right). You laugh; that is as I expected. You have a way of resorting to bursts of laughter when you lack arguments. What is the Third Order of St.

Francis? It is more than difficult to get information on the subject.

M. Goblet: Come with me Sunday, February 23, to Liege. I'll take you to a meeting. I am a Tertiary. In return you can take me to a Masonic meeting.

H. Hoijois: But he'll choose the day.

M. Cocq: The Third Order reaches as far back as the Middle Ages. But it has been strikingly modernized by Leo XIII. That Pope recommended that more men and young men be induced to join, adding that the world's salvation lay in the Franciscan ideals. He also said: "Freemasonry is the army of evil; the Tertiaries are the army of good." (Shouts on the left.)

M. Cocq: The associations of the Third Order are real fraternities to which you are admitted only after a severe probation, which, for that matter, I am far from censuring. To enter it you must strictly live up to your religion and defend it under all circumstances. At the congress at Malines, 1909, Mme Van Gehuchten and M. Leon de Kerval reported on the Third Order. So said M. Kerval: "The age we have entered upon, is incontestably an age of social issues and democratic aspirations. The mission of practical Catholics, clergy and laity, pastor and faithful, is not to view the situation from afar and aimlessly mourn over ruins and dead forms: it is to diffuse the spirit of the Gospel in the heart of democracy, hereafter irrevocably triumphant; it is to Christianize its aspirations, it is, in the words of an eloquent bishop, to give the Church to the world and the world to the Church. Now, one of the means of compassing this object is the spread of the Third Order of St. Francis. Why? Because the Third Order can give this modern people, thirsting for liberty, equality, and brotherhood, true liberty, equality, and brotherhood."

(Good! Good! on the right). As you see, the Third Order has political and social tendencies.

M. Ortegat: Social, yes; but not political.

M. Cocq (unheeding): It is therefore like the Order of Masons. (Protest on the right.)

M. Goblet: Come and see! Our meetings are public!

M. Cocq: It is a question of turning the world over to the Church, of securing for the Church a free hand over the direction of society. (Protesting on the right, approval on the left). One means to this end, says the report, is the spread of the Third Order. Why? "By the official instruction of Leo XIII the Third Order can give true liberty, equality, and brotherhood to this modern people thirsting for liberty, equality, and brotherhood." I approve of a purpose of that kind, but that is precisely what the Order of Masons is doing. If you put the interdict on the Masonic lodges, are you not also going to put it on the Third Order of St. Francis?

Of course, we do not subscribe to M. Cocq's views concerning the Third Order. It is not an organization with political or even social aims. Its immediate and only formal purpose is to foster a lively Christian spirit of piety and charity in its members, from which, as a matter of fact, Christian social relations must eventually arise. All its endeavors must be understood as the output of Christian charity, and not as the pursuance of a political or social program. We quote the scene in the Belgian Chamber, to show that the Third Order is a live force, deserving of support and membership of the best strength of heart and mind.

France.—On occasion of the centenary of the birth of the famous Tertiary Frederick Ozanam, whilom professor of literature at the University of Paris and founder of the

Society of St. Vincent de Paul, a large number of Parisian admirers have started a movement to erect a monument in his honor. A design submitted by the sculptor Robert Ruprich, has been approved, and the monument will be placed in the crypt of the "Carmes," where reposes the body of the great savant and famous student of Franciscan literature.

Scotland.—Mother Columba of the Franciscan community, Glasgow, Scotland, who died there a few weeks ago, was born in Dublin in 1828. Sixty years ago, she with a few other Franciscan nuns went to Glasgow, and living in a couple of rooms, gathered around them the Catholic children of the city, and taught them to keep alive the faith of their ancestors. At that time Catholics were few in Glasgow. Today they form one fifth of the population.

Canada.—The director of the art galleries at Laval University, Quebec, was in Rome lately, exhibiting a portrait of Bl. Thomas More, England's martyr statesman. The portrait is an original painting by the German master, Albrecht Durer. It was found in the possession of an old English family, who had treasured it for three hundred years, taking it with them to Canada about one hundred years ago. At the Vatican, Director Carter showed the portrait to His Holiness, who evinced a lively interest in it. Thomas More was a faithful Tertiary, and in the observance of the Rule he gained the strength to die for his belief in the papal authority.

New York.—The Rev. Cherubino Viola, O. F. M., visited the two public schools within the limits of the parish of St. Anthony, New York, and obtained from the principals permission for the Catholic children, nearly all of whom are Italians, to attend special instructions. Boys and girls, numbering above 1,000, came to the church for an hour on

three successive days, and were given instruction. Among the number were some who had rarely if ever been at church before. Four hundred of those thus gathered are now preparing for their First Communion and Confirmation on May 25.

Chicago, Ill.—St. Peter's Church.—At the monthly meeting of the English branch of the Third Order in April, the Rev. Fr. Director preached on the text of the Apocalypse, 2, 10: "Be thou faithful until death, and I will give thee the crown of life." He spoke of the nature and importance of Profession in the Third Order. At the end of the ceremonies all Tertiaries present renewed their Profession, solemnly and publicly declaring their willingness to keep the commandments of God and to observe the Rule of the Third Order. The custom of renewing the Profession at the meeting in April was introduced here three years ago. It was in the month of April on the feast of St. Raphael in the year 1209, when St. Francis and his first companions made their Profession to Pope Innocent III. Every year, all the children of St. Francis renew their Profession on this day, the 16th of April, or on the following Sunday.

Twenty-nine candidates received the cord and scapular and entered their year of probation, whilst six members belonging to this branch, passed to their eternal reward. Their souls are recommended to the charity of all Tertiaries.

Cleveland, O.—The meeting of the German branch of the Third Order was held April 20. Three new members were invested and one was professed.

At the regular meeting of the English branch, May 4, two members were professed. To this meeting the Rev. Fr. Director had especially invited the young people. The attendance was large. Fr. Director explained the Rule and pointed out

the privileges which the members of the Third Order enjoy. He also exhorted the young ladies and men to join. A great number showed their willingness by calling for application cards. At this meeting thirty-one new subscriptions for the FRANCISCAN HERALD were handed in.

Among several deeds of charity there is one especially worthy of mention; it is a private donation of \$112.00 for the Holy Land.

St. Louis, Mo.—The venerable and beautiful old church of St. Antony, which stood vacant after the new church was completed, has been refitted, so that it may serve as a hall for the societies of the parish, particularly for the ever growing Third Order of St. Francis. In future it will be known as "Tertiaries Hall." Whilst the spacious auditorium has been furnished with comfortable opera chairs and will be reserved for meetings of the various sodalities of the parish, the sanctuary has been partitioned off and will serve as an office of the Third Order, where the members may congregate after their services in the new church in order to transact the business of the Order. Besides the beautiful book-case, which will house the free library of the Tertiaries, the Order has installed desks for the officers, as also a new piano for the use of the Order's choir. To counteract, as far as possible, the evil influence of the numerous nickel-odeons, the parish has also installed an Edison Kinetoscope and will, from time to time, give illustrated lectures both for amusement and education, carefully selecting films and slides that are unassailable on moral grounds. With keenest interest have the good people of St. Antony's followed the work of remodeling the old church and it is a source of satisfaction to all that their dear old church shall again be put to such good use.

On May 6, the following Fathers of the Sacred Heart Province celebrated the 25th anniversary of their ordination to the holy priesthood: Fr. Gregory Knepper at St. Louis, Mo., Fr. Hyacinth Schroeder at Union, Ill., and Fr. Marcelline Kollmeyer at Platte Centre, Neb., Ad multos annos!

Omaha, Neb.—April 13, Rev. Mother M. Rock Monaghan, of the Poor Clares, died at Omaha, Neb., after a short illness, though her health had been failing for some time. She was an exemplary religious and for many years up to her death held the important office of abbess. The funeral took place April 16, the Requiem being sung by the Very. Rev. Fr. Provincial Benedict Schmidt, O. F. M.; about fifteen priests were in attendance. The body was interred in a vault which the Poor Clares have on their premises. R. I. P.

Union, Mo.—On May 6, Rev. Fr. Hyacinth Schroeder, O. F. M., celebrated the twenty-fifth anniversary of his ordination to the holy priesthood. He sang solemn High mass at 10 o'clock. The Rev. Brockmeyer, pastor at Neier, Mo., officiated as deacon, and Fr. Marcellus Buehlmann, O. F. M., of Hermann, Mo., as subdeacon. Fr. Canutus Lobinski, O. F. M., preached an appropriate sermon. Fr. Alphonse Bergener, O. F. M., of Washington, Mo., and Fr. Seraphine Lampe, O. F. M., of Hermann, Mo., were also present at the celebration. After services Fr. Hyacinth received the congratulations of parishioners, friends, and relations. At 2 o'clock P. M. the children of the parish rendered a program of congratulation. It was a joyful and memorable day, not only for Fr. Hyacinth, but also for the whole parish.

Menominee Reservation, Wis.—The Rev. Fr. Francis Haase, O. F. M., gave three very successful mis-

sions successively at Neopit, Little Oconto, and to the children of the boarding-school at Keshena. Despite the inclement weather at Neopit and the bad roads at Little Oconto, the Indians came in crowds, some from a distance of fifteen,—and even fifty miles. The Confessions and Communions at Neopit numbered about 360, while seven persons were baptized, two converts received, three adults admitted to their first Holy Communion, and four marriages blessed. At Little Oconto 120 Confessions were heard, and 145 Communions received.

Caledonia, Minn.—A holy mission was given in St. Boniface's church, Caledonia, Minn., by the Rev. Fathers Francis Haase, O. F. M., and John Joseph Brogger, O. F. M., which was blessed by Almighty God in a special manner. Nearly every day of the mission the weather was bad; nevertheless, the good people came. Every service was well attended. At the close of the mission, seventy-two members of the parish were received into the Third Order of St. Francis. A new branch of the Order was organized, which will be directed by Rev. M. Borresch, the zealous pastor of the congregation, who is a fervent member of the Third Order since the time of his studies at St. Joseph's College, Teutopolis, Ill.

San Francisco, Cal.—It was a cause of regret for the Tertiaries of St. Boniface, to lose their beloved director, Fr. Josaphat, O. F. M., under whose wise guidance the local branch of the Third Order flourished, so that it at present numbers between nine hundred and one thousand members, exclusive of the German branch of which he also was the spiritual director. But the sorrow of the Tertiaries was softened by the first appearance of the new director, Fr. Juniper Doolin, O. F. M., who lately returned from the missions in China. Fr. Juniper is blessed with

a personality that almost instantly commands the love and esteem of all who come in contact with him.

On Sunday afternoon, April 6, Fr. Juniper presided over the first general meeting. In a sermon ringing with true love and devotion to the Franciscan Order, he put forth the great work of the Seraphic Father and his immediate successors and followers. He then commended his hearers upon the success of their efforts in the past, exhorting them to continue their great work. The meeting of the councillors, which was to be held as usual on the Wednesday preceding the first Sunday, was postponed, in order to give the new spiritual director and the councillors time to become ac-

quainted with one another. The report of the good works of the month was postponed to the next meeting.

Papago Indian Missions.—Some time ago a most remarkable episode occurred at the Papago Indian Village Maricopa, during the absence of the missionary, the Rev. Gerard Brenneke, O. F. M. A gentleman arrived in the company of two wives. He claimed to be a Catholic missionary, and proved his assertion by distributing holy pictures cut from Benziger's catalog to the amazed villagers. After a short stay he sent his two partners to the railway station whilst he proceeded alone in the direction of the Quijotoa valley to continue his labors in behalf of the benighted heathens.

Our Colleges.

St. Joseph's Seraphic College.

THE third quarterly report covering the months of February, March and a part of April, put the following students at the head of their respective classes:

II Collegiate, John Saller, 95.00.

I Collegiate, John Kola, 96.67.

IV Academic, Joseph Hermes, 94.67.

III Academic, Raymond Duling, 96.14.

II Academic, Henry Bene, 95.56.

On April 27, the beautiful celebration of solemn first holy Communion took place in our chapel. Frank Theobald of Joliet and Fred Huster of St. Louis were the happy boys of the day. The solemn renewal of the baptismal vows did not fail to make a deep impression on all students.

During the month of May the boys very frequently gathered around the shrine of Mary. Every evening

May devotions were held, and certainly the students did not apply in vain to the "Mother of Good Counsel," the "Seat of Wisdom."

In preparation for the holy feast of Pentecost a novena in honor of the Holy Ghost was held, in accordance with the decree of Pope Leo XIII, of blessed memory.

After a preparation of about two months almost all the students entered the contest in Latin composition-writing, which took place Wednesday morning, May 7. The tasks allotted to the different classes were graded according to the abilities of the pupils. The results of the contest will be published in our next issue.

After the hard work of the contest the boys well merited and fully enjoyed an outing on Pentecost Monday to a neighboring place called Bishop.

On April 23, Aurelius Brumleve was called to his home in Red Bud, Ill., to attend the funeral of his father Frank Brumleve, whose death

was quite sudden and unexpected. The bereaved has our sincerest sympathy.

FR. R. M., O. F. M.

St. Antony's College.

During the first part of the school year's last quarter, life at St. Antony's was unusually quiet and uneventful. Whether it was that the thought of the final examinations was weighing on the minds of the boys, or whether they were engrossed in making plans for the vacation—at any rate nothing extraordinary, or even noteworthy, happened during the month of April. Still we must eke out a few items, lest our friends begin to have evil thoughts about us.

On April 6, the St. Antony's Literary Circle held its regular meeting. The program was made up of several good numbers. There was an historical sketch of "Venerable Bede" by John Walsh; a paper on "Thomas More" by Joseph Mueller; an essay on the personal element of literature as exemplified in Cardinal Newman's writings by James Goggin; and a recitation by Frank Dieringer. The criticisms and comments which the members are free to make on the pieces rendered are still meager and timid. But time and practice will, it is hoped, awaken to the full the critical faculty in some of our alert philomaths.

On April 27, the Literary Circle again met; and the members were treated to some very palatable things: an essay on the Fickleness of Fame by John McNamara; a paper by William O'Callaghan on St. Antony's oratorical powers; a discourse by George Lombard on Virgil; a recitation by Al. Knauff; and a paper by Leslie Tariel on Philately.

Perhaps we ought to mention too and gratefully acknowledge, that through the kindness of Rev. Fr. Rector, our Society Room has been embellished by the addition of a

large framed picture of St. Antony. It is a beautiful print of Murillo's famous painting.

FRANK OBLASSER.

St. Francis Solanus College.

Among our College societies the Third Order ranks first and is the most active and popular. In the course of this scholastic year twenty-eight novices were received and twelve made their profession. The total membership is fifty-six, more than one third of the number of our boarders. A considerable percentage belong to the commercial department. It is our aim to have many of our commercial students interested in the Third Order; for if they are imbued with the principles of the Order at College, there is reason to hope that having once entered practical life as business men, they will also promote the Third Order by word and example. Society has need of such men, laymen of practical piety and solid virtue. It is only to be regretted that many of these young men find so little encouragement at home, where with few exceptions they have no branches of the Third Order. We, therefore, try to have the students for the holy priesthood join the Order, so that they may in due time introduce this holy institution in their parishes. The members of our branch are very zealous in the practice of daily Communion. To promote and foster this pious practice, a weekly bulletin is published with intentions for every day of the week. The students are encouraged to hand in their own special intentions signed with a certain initial, so that they may recognize their own intention when published. Every day the boys offer up their holy Communion, holy Mass and other works of piety for the intentions of the day, thus aiding one another spiritually. It is remarkable with what zeal and

discretion they offer their intentions. This practice deserves to be recommended as a great encouragement to frequent Communion.

Also financially our branch is in a flourishing condition. The beautiful statue of the Sacred Heart and the large candle-sticks on the main altar of the College Chapel were donated by the members of the Third Order.

May the Sacred Heart of Jesus bless and prosper our branch, that it may bear rich fruits for the salvation of these young men and of others who may later chance to come within the sphere of their influence.

FR. TIMOTHY, O. F. M.

Golden Jubilee of Rev. Fr. Francis Albers, O. F. M.

We are happy to acquaint our readers with another venerable Franciscan Father who is about to celebrate the fiftieth anniversary of his ordination to the holy priesthood, Rev. Fr. Francis Albers, assistant pastor of St. Augustine's church, Chicago. Fr. Francis was born in Dorsten, Westphalia, Germany, and received his college education in the gymnasium of his native city. He completed his studies in Muenster, and was ordained priest in the historic cathedral of that place, May 20, 1863. After having labored for four years with great zeal and success for the salvation of souls as a secular priest, he entered the Order of St. Francis on the feast of the holy Patriarch in the year 1867.

Having completed his year of novitiate, he asked his superiors to be employed in the foreign missions. His request was granted, and he was sent to Teutopolis, Illinois, where he was active for some time as professor at St. Joseph's College.

Later he was sent to St. Louis to lecture on Theology. His zeal for the salvation of souls and the conversion of sinners would not allow him to confine his activities to the class room; preaching, catechizing, and hearing confessions was to him a delight as well as a necessity. To



give full scope to his burning zeal, his superiors appointed him chaplain of the state's prison in Joliet and later pastor of St. Antony's church, St. Louis. Here he labored for twelve years till he was removed to Chicago.

It is not our intention to give even so much as a brief sketch of his priestly career, for we feel that we are unequal to the task. Suffice it to say that, despite his three-score years and fifteen, Fr. Francis is just as active and zealous in the discharge of his sacerdotal duties as he was fifty years ago. He is a popular preacher, a brilliant theologian, a zealous confessor, a prudent counsellor, a friend of the poor and sick, a true Friar Minor, guileless, simple, affable, genial, pious, obedient,—in fine, he is loved and revered by all as a man

after the heart of God. Those who know him will not find this statement overdrawn.

The FRANCISCAN HERALD has found in him a generous friend and supporter. Indeed, that the HERALD is a financial success, is due in no small measure to his untiring endeavors to secure subscribers. He has made a house to house canvass not only of the parish in which he is stationed but also of the neighboring congregations, and in this manner he has secured no less than 800 subscribers.

We, therefore, take this opportunity publicly to express our sincere gratitude and to extend to him our heartfelt congratulations on his golden jubilee. Also, we should like to ask our readers to unite their prayers with ours that God may long preserve this zealous priest in good health and strength. The Church has need of men like Fr. Francis.

Our Correspondence.

REV. FR. BENEDICT:

For some time I was under a doctor's care for a hemorrhage of the ear which was a very serious trouble. On the morning of his feast I asked St. Antony to send me a cure. Most unexpectedly I received a blessed lily which I applied to my ear. Thanks to the help of St. Antony I was cured. The doctor said it was most unusual and regarded it as a miracle.

Respectfully, K. E. M.

"We should find great peace if we would imbue ourselves with this thought, that we are here solely to accomplish the Will of God; that that Will is accomplished from day to day; and that he who dies leaving his work unfinished is just as far advanced in the eyes of Supreme Justice as he who has leisure to accomplish it fully."
—Frederic Ozanam.

"Our sweet Savior is pleased that we should speak to Him of the trouble He sends us, and that we should complain, provided it be lovingly and humbly, and to Himself—just as little children do when their mother has punished them."—St. Francis de Sales.

"A true servant of God has no care for the morrow; he performs faithfully what is required of him to-day and to-morrow he will do what is required of him without a word."
St. Francis de Sales.



Obituary.

Chicago, Ill., St. Peter's Church:

Catherine Tyler, Sister Francis; Rose Murrin, Sister Gertrude; Margaret Hurst, Sister Mary Frances, Margaret Shaughnessy, Sister Elizabeth; Mary Gilbert, Sister Clare; Mary Crowley, Sister Anne.

Cleveland, O., St. Joseph's Church:

Frances Patten, Mrs. Catherine Gorman, John Kolker, Mrs. Behrlo.

New Prague, Minn.:

Mathias Schoenecker, Brother John; Joseph Hoffman, Brother Antony.

Franciscan Calendar.

JUNE, 1913

Dedicated to the
Sacred Heart and to
St. Antony.

DAYS		FEASTS AND PATRONS.
1	S.	3d Sunday after Pentecost. —Bl. James, O. F. M., C. Gospel: Parable of the lost sheep. Luke xv, 1-10.
2	M.	Bl. Baptista, 2d Order, V.—St. Marcellinus, M.
3	T.	Bl. Andrew, O. F. M., C.—St. Clotilda, Queen.
4	W.	St. Francis Caraciolo, C.
5	Th.	Bl. Pacificus, O. F. M., C.
6	F.	St. Norbert, Bp. C.—St. Claude, Bp.
7	S.	Bl. Stephen and Comp., O. F. M., MM.—St. Robert, Ab.
8	S.	4th Sunday after Pentecost. —St. Mary Magdalene of Pazzi, V. Gospel: The miraculous draught of fishes. Luke v, 1-11.
9	M.	St. Paul of the Cross, C., Founder of the Passionists.—(P. I.)
10	T.	Bl. Jolenta, 2d Order, W.—St. Margaret, Queen of Scotland.
11	W.	St. Barnabas, Apostle.
12	Th.	Bl. Guido, O. F. M., C.—St. Basilides and Comp., MM.
13	F.	St. Antony of Padua, O. F. M., C.—(P. I.)
14	S.	St. Basil the Great, Bp. D.
15	S.	5th Sunday after Pentecost. —St. Vitus and Comp., MM. Gospel: The justice of the Pharisees. Matt. v, 20-24.
16	M.	Feast of Bl. Virgin of Perpetual Help.—St. John Francis Regis.
17	T.	St. Boniface, Bp. M., Apostle of Germany.—St. Rainerius, C.
18	W.	St. Augustine of Canterbury, Bp.—SS. Marcus and Marcellianus, MM.
19	Th.	Bl. Michelina, 3d Order, W.—(P. I.)
20	F.	Octave of St. Antony.—St. Silverius, P. M.—(P. I.)
21	S.	St. Aloysius Gonzaga, S. J., C., Patron of Youth.
22	S.	6th Sunday after Pentecost. —Nativity of St. John the Baptist.—(P. I.) Gospel: Jesus feeds the multitude. Mark viii, 1-9.
23	M.	St. Vincent, C.
24	T.	St. Faustus, M.—St. Hero, Soldier, M.
25	W.	St. William, Ab.—St. Prosper of Aquitaine, C.
26	Th.	SS. John and Paul, MM.
27	F.	Bl. Benvenutus of Gubbio, O. F. M., C.—St. Ladislaus, Bp.
28	S.	St. Leo II, P. C.—St. Irenaeus, Bp. M.
29	S.	7th Sunday after Pentecost. —SS. Peter and Paul, Ap.—(G.A., P. I.) Gospel: The false prophets. Matt. vii, 15-21.
30	M.	Commemoration of St. Paul, Ap.

Abbreviations.—St.—Saint; Bl.—Blessed; Ap.—Apostle; M.—Martyr; C.—Confessor; P.—Pope; Bp.—Bishop; D.—Doctor; V.—Virgin; O. F. M.—Order of Friars Minor; O. M. Cap.—Order of Minors Capuchin; P. I.—Plenary Indulgence.

Tertiaries may gain a Plenary Indulgence: 1st, every Tuesday after confession, communion and visit to a church of the First, Second or Third Order Regular of St. Francis; 2d, once during the month on any suitable day, usual conditions; 3d, on day of monthly meeting for those who attend, usual conditions.



St. Anne, Mother of the Blessed Virgin

Franciscan Herald

A monthly magazine edited and published by the Franciscan Fathers of the Sacred Heart Province in the interest of the Third Order and of the Franciscan Missions

Vol. 1.

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No. 7.

Feast of the Most Precious Blood.

Come, stand with me before the cross
On which the Lamb of God was slain,
And gaze upon His Seven Wounds
Which for our sinful deeds remain.
Contemplate Him Who on it died,
Savior of men of every name;
And offer Him His Precious Blood
And all His Wounds and bitter shame,
And all He suffered on the Rood,
'Neath which our Blessed Mother stood,
All that was given for sin's release!
Plead for His pardon and for peace,
And, as for guilty sinners meet,
Plead for His mercy at His Feet,
Like Dismas let our pleading be:
"Jesus, dear Lord, remember me!"

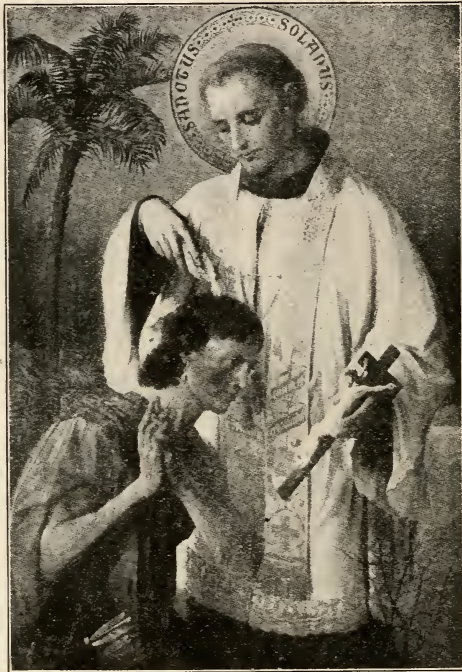
DR. W. TH. PARKER, Third Order of St. Francis.

St. Francis Solano, Confessor, of the First Order.

July 24th.

ST. Francis Solano, the Apostle of Peru, was born at Montilla, in the fair province of Andalusia, Spain, in 1549. His parents distinguished by their virtuous life no less than by their noble

convent of his native city. His fervor in the practice of every religious virtue had to be checked rather than stimulated, and he was soon looked upon as a model religious. After he had finished his



St. Francis Solano, Apostle of South America.

birth, early instilled into his heart a great love of God and of heavenly things. At the age of twenty he took the habit of St. Francis in the

studies and had been ordained priest, he showed an untiring zeal for the salvation of souls. His great charity and spirit of sacrifice

manifested itself especially during the pestilence which raged in Andalusia in 1583. Day and night he attended the sick, providing for their corporal and spiritual needs, and curing many in a miraculous manner. To escape the praise and honors bestowed upon him on all sides, he urgently begged his superiors to allow him to go to the missions of Africa. They, however, thought otherwise and sent him in 1589 to South America.

After a voyage full of hardships and dangers,—the vessel that carried him and his companions from Panama to Peru was wrecked in a violent storm,—he began his apostolic labors in Tucuman, in the northern part of Argentine Republic. The Sons of St. Francis had entered this vast territory already, many years before, and had reaped a rich harvest. They had gathered large numbers of Indians in villages, where they guided them in the practice of the Christian religion and taught them agriculture and the mechanical arts, that they might the more easily give up their barbarous habits and adopt the manners and customs of civilization. But there were still many in the forests and mountains who had not yet been reached, or who had thus far shown the greatest hostility to the advance of the whites and to the preaching of the Christian religion. Francis labored for a time among the Spaniards and the converted Indians, but, filled as he was with divine love and longing to bring all men to the knowledge and service of God, he thought with pity and compassion of the multitudes in the mountains, and forests, and distant plains, that knew not the true God, and petitioned his superiors to permit him to preach the Gospel to them.

His superiors, knowing his great sanctity and the power of his preaching, readily granted the permission. And now the Saint went forth like

another apostle in quest of souls. Without a thought of self, he crossed burning deserts and chilling mountain passes, treacherous swamps and rivers, and fearlessly traversed dense forests to bring the glad tidings of the Gospel to the numerous tribes that were living in the darkness and vices of paganism. In the course of time he thus passed through entire Tucuman, the Grand Chaco, Paraguay, and Uruguay. His powerful words, his kindness and charity, disarmed the hostility of the most savage tribes and opened their minds and hearts to the teachings of the Gospel. Thousands were converted and, as the Bull of Canonization says, "led through the sacred water of baptism to a new and better life."

God confirmed the preaching of his servant by so many miracles that they have earned for him the name of the "Wonderworker of the New World." Thus the Saint by divine assistance learned to speak the languages of the various tribes in an incredibly short time; it frequently happened that the Indians of different tribes understood him perfectly, though he spoke only in one language. God gave him great power over the hearts of his hearers. When Francis was on one occasion in the city of Rioxa, a large band of savages approached, intent on killing all Europeans and Christian Indians. The Saint went out to meet them. His word disarmed their fury; they asked for instruction and nine thousand of their number received baptism. Even the elements and wild animals obeyed him. When about to pass over into Paraguay to preach to the tribes of that region, he came to the river of the same name, and as there was no boat to take him across, he confidently placed his cloak upon the water and on it passed over. A bull that had been wounded in a bullfight and was rushing furiously through the streets of the city, permitted itself to be bound and led

by him like a lamb. Such miracles gained for him the veneration of all, and contributed much to the spread of Christianity and to the reformation of morals.

After Francis had labored among the Indians of Tucuman for fourteen years, he was called to Lima, in Peru. Here his zeal found another field. Though the Christian religion had long been established here and the country had prospered in material ways, success and wealth had brought with them great luxury and immorality. Francis, zealous for the honor of God, immediately strove to bring the people back to a good Christian life. He preached against the prevailing vices of the people of Lima with such fervor, threatening them, like another Jonas, with the chastisement of heaven unless they would mend their evil ways, that all were struck with fear, repented of their evil deeds and began to lead good Christian lives. He also preached penance to the inhabitants of Truxillo, and foretold the destruction of their city on account of its wickedness. But the people ridiculed his warning and continued in their sins. Fifteen years later a violent earthquake buried the entire city with its inhabitants, the pulpit alone, from which the Saint had foretold the disaster, remaining standing, as he had predicted.

The life of Francis, "a holy, uninterrupted course of action," was blessed with a happy death. The Saint was called to his eternal reward on July 14, 1610, and was buried in the Franciscan church at Lima. God glorified him after his death by many miracles. He was beatified by Pope Clement X on January 25, 1675, and canonized by Benedict XIII on December 27, 1726. His feast is celebrated on July 24th.

Reflection.

Filled with the spirit of God, which teaches them to value things according to their true worth, the Saints fully understand the value of a human soul, which is created to possess God; and sufferings, privations, and even death are considered as of no account, if there is question of saving an immortal soul. Hence it was that St. Francis Solano joyfully left home and country and spent a life of suffering and self-denial among barbarous tribes, to lead them to the knowledge of God and thus to eternal salvation. We can show our love of God and our gratitude for the gift of faith in no better manner than by zeal for the conversion of sinners, infidels and pagans. This every one can do by example, prayer, and alms. How many pagans were not converted to the true faith by the exemplary lives of the first Christians? And so it is today. By regulating his public and private life according to the principles of his holy religion, every Catholic becomes a missionary who preaches in a convincing manner to a doubting and unbelieving world the beauty and truth of his religion. Then, we should pray daily that the kingdom of God be spread more and more, that all heretics, unbelievers, and pagans enter the Church, so that, as our divine Savior says, "there be one shepherd and one flock."—Finally, the Catholic should, if possible, aid the labors of the missionaries by alms. For they must not only convert the pagans, but must build churches, schools, orphan asylums, and hospitals, and contribute to the support of their converts; and for the means to do all this they must rely to a great extent on the voluntary offerings of the faithful. Every alms given for this purpose will receive a special reward, for it contributes to the spread of the kingdom of God on earth. FR. SILAS BARTH, O. F. M.



Glories of the Third Order of St. Francis.

(For the Franciscan Herald, from the German of P. Camillus Broell, O. M. Cap.)

6. The Decision.

"Lord, what wilt thou have me do?" Acts IX 6.

FRANCIS went forth to acquire fame on the field of battle and thus gain admittance to the order of knighthood. The mercantile profession seemed too low for the aspiring youth. On this journey our hero was destined to make a most unexpected conquest.

On the first day they came to Spoleto, but even then Francis had become pensive. He, the rollicking youth, was in an earnest mood. What may have been the cause? Perhaps the loose life of the soldiery, perhaps the manner of his reception by them, had aroused in him the thought as to whether such a career could or would lead him to the desired end. Be that as it may, we must here recognize the ruling of Providence and the operation of grace, which so often is conditioned by natural circumstances.

Francis' determination to engage in the war was shaken. The following night brought him to a decision. He heard a sweet voice which addressed him thus, "Francis, who can do you the most good, the master or the servant, the rich man or the poor?" He answered, "The master and the rich man." "Why, therefore," pursued the voice, "why do you desert the

master for the sake of the servant, and the God of infinite riches for the sake of a poor man?" Francis, deeply affected by these words, cried out like St. Paul of yore, "Lord, what wilt thou have me to do?" "Return to thy country," was the answer, "the vision you have seen must be construed in a spiritual sense. Its realization depends not on man but on God." (St. Bonaventure.) He obeys the call and returns. This then was the campaign in which Francis had taken part. It lasted but one day and one night, and yet it was of the most far-reaching significance and consequences. It exercised a determining influence on the career of our hero, and he clearly saw whereto he had been called by God.

In prayer the light from heaven was vouchsafed unto our youth. Now the Man of God perceived that for him also the words held true, "If any man will come after me, let him deny himself, and take up his cross and follow me." (Matt. xvi, 24.) Francis now perceived the way he was to travel. Not the broad road of earthly honor and pleasure should he tread, but the small and thorny pathway of the Cross. He is to become a prince; not, however, one laden with the honors of the world, but a prince and leader in

the school of the Crucified. The world shall admire him, not on account of his worldly wealth, but on account of his mortified life and his love for Jesus Crucified. Even the present day and generation cannot refuse him the tribute of its wonder and veneration.

Francis had clearly seen his way. "He rejoiced as a giant to run his way," (Psalm xviii, 6) for what he attempts he wishes also to complete. The Cross and the Crucified were henceforth the object of his love. "To the mortification of the flesh Francis was zealously attentive, in order that the cross which he bore in his heart he might also bear on his body. All this Francis did, though he had not yet completely broken with the world." (St. Bonaventure.)

What zeal was manifested by our Disciple of the Crucified! How does it compare with our zeal and efforts towards perfection? Do the words of Holy Scripture merit application in our case, "Desires kill the slothful?" Do we belong to the number of those who long for perfection but do not wish to apply the necessary means. Are we likewise so disposed that we would attain perfection without undergoing any sacrifice?

By the example of St. Francis may our zeal be again enkindled so that we too may pray with determined will, "Lord, what wilt thou have me to do?"

Back in Assisi, Francis was welcomed in the kindest manner by his friends, though an occasional note of ridicule may have greeted his ears. His friends urged him to celebrate the event with a revel. He consented. It was to be the last. The lighthearted youths were starting out on a tour of the city to the accompaniment of jovial songs. Francis remembers the recent occurrence and drops to the

rear. Whilst he stands there sunk in thought, one of his friends addressed him, "Have you perhaps decided to get married?" "Oh yes," he answered, "and to one so fair, that you have never seen her equal." Thereupon, he withdraws from his friends. Grace had carried off the victory. His thoughts and plans now moved in other grooves. From now on he devotes himself to fervent prayer to learn the will of God. In prayer he hears the words, "All things which thou hast hitherto so loved and earnestly desired, thou must now despise and hate, if thou wouldst know my will." Our youth, to whom half-measures are unknown, obeys the admonition from above. He retires from the turmoil of the world and seeks in prayer enlightenment and strength.

Now indeed he stands before the parting of the ways, and at this juncture he has recourse to the only proper source of help, to prayer. Oh, that we would always follow his example, and in all our needs would beg for light and strength from that same heavenly source! So many a disappointment would be thus avoided, and so much more good attend our efforts.

"Whilst he (Francis) again was absorbed in prayer, Christ, the Crucified, appeared to him. At this sight, 'his soul melted when he spoke' (Cant. v, 6). The picture of Christ's sufferings was so deeply impressed upon his heart, that at the recollection he could scarce refrain from tears." (St. Bonaventure.)

Francis applied himself with ever greater zeal to prayer. His experience was similar to that which St. Paul had undergone. The latter had in like manner taken his recourse to prayer. "There fell from his eyes, as it were, scales." (Acts ix, 18).

My God and My All.

By Fr. Honoratus Bonzelet, O. F. M.

THE lives of the saints are in a measure living Gospels. The difference that exists between the Gospel narrative and the lives of the saints may be compared to the difference that exists between the beautiful musical composition set to notes and the rendering of it by an expert performer. The predominant note in the Gospel, however, is that of love. An expert performer, a chivalrous troubadour, of the love of God was St. Francis of Assisi, and his heart was a harp whose silvery chords were attuned to, and susceptible of, the gentle touch of God's inspiring love.

"My God and my all"—this was the watchword of St. Francis, a characteristic which, like a golden thread, was woven through his whole life. He loved God above all else, and all else because of God. The creatures were to him so many monuments of God's love, and everywhere he found the footprints of his Beloved. The greater the manifestation of God's love he discerned in a creature, the more intimately he was drawn to it. Now, God has shown to fallen mankind the most extraordinary manifestations of His love, in as much as He has not spared His only-begotten Son, but has given Him unto death that man may live. What wonder, then, if Francis loved human kind and everything that concerns them? Hence it was that he considered the ailments and sufferings of his fellow-men his own. "In his heart, as an old chronicler puts it, the whole world found refuge, the poor, the sick and the fallen being the objects of his solicitude in a more special manner." A beggar once asked insistently for an alms, but

was treated harshly by one of the Saint's disciples. When Francis heard of this, he commanded the brother to go to the beggar and to prostrate himself at his feet asking pardon for his offense. Thereupon he admonished the brother: "My brother, whenever you behold a poor man, remember that a mirror of the Lord and His poor Mother is held before your eyes." Frequently Francis would take the burden from the shoulders of the poor and place it on his own weak shoulders. Sometimes would he bereave himself of his own necessary clothes and give them to the poor. If he met poor men on his quest for alms, he would distribute the alms among them, saying that the alms were lent to him till he should find somebody poorer than himself.

So great was the sympathy of Francis for the suffering that he would weep with those in distress, and would use every effort to alleviate their sufferings. In the Rule of the Order of Friars Minor he writes: "If a mother loves and cares for her bodily son, how much more should one love and care for one's spiritual brother. If one of them has fallen into sickness, then his brothers must serve him, as they themselves should like to be served." This word is a product of Francis' very soul; for he was filled with such tender solicitude for his brothers that he tried all in his power to sweeten their sufferings. One night, we are told, the friary was aroused by the cry, "I am dying." "Who are you," exclaimed Francis arising, "and why are you dying?" "I am dying of hunger," answered the voice of one who had been too prone to fasting. Whereupon Fran-

cis had a table laid out and sat down beside the famished friar, and lest the latter might be ashamed to eat alone, ordered all the other brethren to join in the repast. Francis' devotedness in consoling the afflicted made him so condescending that he shrank not from abiding with the lepers in their loathly lazar-houses and from eating with them out of the same platter. But above all it is his dealings with the erring that reveal the truly Christian spirit of his charity. "Saintlier than any of the saints," writes Celano, "among sinners he was as one of themselves." Writing to one of the ministers in the order, Francis says: "Should there be a brother anywhere in the world who has sinned, no matter how great soever his fault may be, let him not go away after he has once seen your face without showing pity towards him; and if he seek not mercy, ask him if he does not desire it. And by this I will know if you love God and me." "Again," remarks Fr. Paschal Robinson, "to medieval notions of justice the evil-doer was beyond the law and there was no need to keep faith with him. But according to Francis, not only was justice due even to evil-doers, but justice must be preceded by courtesy as by a herald. Courtesy, indeed, in the saint's quaint concept, was the younger sister of charity and one of the qualities of God Himself, who 'of His courtesy,' he declares, 'gives His sun and His rain to the just and the unjust.' This habit of courtesy Francis ever sought to enjoin on his disciples. 'Whoever may come to us,' he writes, 'whether a friend or a foe, a thief or a robber, let him be kindly received,' and the feast which he spread for the starving brigands in the forest at Monte Casale sufficed to show that 'as he taught so he wrought.'"

Another feature of Francis's love for his fellows we cannot pass by unnoticed, we mean the influence he exerted upon the world social.

"St. Francis," says the learned Fr. Cuthbert, O. S. F. C., "had a fine feeling, which in him was a religious conviction, that embraced all humanity in fraternal affection and intimate reverence. It was not that he had any theory about the equality of man socially or politically. He had no such theories; he accepted as a matter of course the distinction of rank and position which existed amongst men; but behind such acceptance was always an intense feeling for the brotherhood of man. Every man, whether rich or poor, noble or beggar, was to him a brother, in whose joy or sorrow he had a ready interest. The reforming influence upon social relations of such a truth keenly felt by large numbers of men, can be imagined when, as was the case in St. Francis' day, there was so wide a separation of class from class, and even family from family." And again: "To St. Francis all men are a family—the family of God—with claims upon each other. To refuse to share one's goods with another who needed help was, in the eyes of the saint, a betrayal of the kinship which unites all men in God and a disruption of that bond of charity which he regarded as a first law of Christian society." Here then we have the real concept of the social influence exerted by the poor man of Umbria upon the world around him, in contradistinction to the sentimental vagaries and the enthusiasm which have, of late years, been evoked by the story of St. Francis and his thirteenth century followers.

But let us hasten to another aspect of the love of St. Francis, his love for the irrational crea-

tion. The sight of nature was for Francis an inexhaustible source of holy thoughts and pious reflections, which formed for him a ladder on which he ascended to God. At the sight of nature Francis was inebriated with such love that he invited all creatures, the sun, the moon, and the stars, plants and animals, yes, even the inanimate beings, such as fire, the air, light, frost etc., to praise and glorify God, that he called them his brothers and sisters and lived on the most amicable terms with them.

The beauty and sweet odor of the flowers reminded him of Jesus, who is the most beautiful Flower, gone forth from the root of Jesse.

If he found little worms on the wayside, Francis would put them aside, lest they be crushed by the footsteps of the wayfarers. Little bees he fed in winter, lest they die of cold or starvation.

But it was especially those animals that reminded him of the Savior or some Christian virtue that Francis embraced in his sympathetic love. Above all the little lambs claimed his attention. If he saw a lamb led to the shambles, he would try his best to liberate it; for he was thereby vividly reminded of the Lamb of God, which by its bloody death took away the sins of the world. The little doves Francis also loved exceedingly; because they were to him the symbol of simplicity and reminded him of the Holy Ghost. The lark was also his favorite, which sang with him in sweetest content in the Ilix Grove at the Carceri.

Of the affectionate relation that existed between Francis and nature the renowned Goerres has given us a most graphic pen-picture; "Thus Francis walked through nature, and wherever his foot stepped, the old curse was forthwith taken away from the earth. The animals

played affectionately with him, the flowers looked with loving eyes up to him, the very elements drowsily raised up their heads and looked with astonishment into the unwonted lustre. Spell-bound by a higher power which emanated from Francis, they readily fulfilled his behest, and only when he had passed by, the curse asserted its right. Paradise sunk back into nothing and life hid itself behind the rough bark and the Cherub again stepped forth, with his fiery sword, into the portal."

But, to see in Francis only the loving friend of all God's creatures, the joyous singer of nature, is to overlook altogether that aspect of his life which is the explanation of all the rest—his supernatural love of God. His love for the creatures was entirely subordinate to this highest and noblest love. Especially, three mysteries claimed his love for God—the Incarnation, the Blessed Eucharist, and the Passion. Francis was filled with a glowing charity towards the Incarnation and the Birth of the Savior. With unspeakable joy he greeted their annual recurrence. To give vent to his love and veneration for the Babe of Bethlehem, Francis introduced and popularized the beautiful devotion of the Crib. The mystery of the Holy Eucharist held a preponderant place in the life of Francis, and he had nothing more at heart than all that concerned the cultus of the Blessed Sacrament. Hence, we not only hear of Francis conjuring the clergy to show befitting respect for everything connected with the Sacrifice of the Mass, but we also see him sweeping out poor churches, questing sacred vessels for them, and providing them with altars made by himself. So great, indeed, was Francis' reverence for the priesthood, because of its relation to the adorable Sacrament, that in his humility he

never dared to aspire to that dignity. It was, however, the Passion of our Lord in which the love of Francis found its culmination. Whole days might he be seen absorbed in the mediation of the bitter Passion. His only desire then was to become totally united with Christ. Well might he then exclaim: "I am crucified with Christ." It was on Alvernia's heights that this actually happened. There it was that when Francis was absorbed in the meditation of the Passion, Christ appeared to him in the form of a Seraph and impressed upon his body the stigmas. Truly might the Saint then exclaim:

"Into Love's fire I am cast

By my sweet bridegroom new.

As on the ring He passed,

This loving Lamb me threw
Into a prison fast;

He pierced me through and
through,

And broke my heart at last.

Love sets me all on fire."

Are we then not right when we say that "My God and my All" is a characteristic that is like a golden thread woven through his whole life? Yes, Francis loved God above all else, and all else because of God. Let our love be such, and let our motto be: "My God and my all."

An Avowal

The principles of the Third Order were very simple. Francis did not give the world a new doctrine; the novelty about his message was purely in his charity, in his direct appeal to the life of the Gospel, to an ideal of moral vigor of labor and love. The great novelty aimed at by the Third Order was harmony. This brotherhood was a union of peace, and it brought to astonished Europe a new truce of God. For, to fulfill gladly the

duties of one's state of life; to actuate the least of one's actions with a spirit of holiness; to find in matters the most trifling of nature and commonplace of appearance, instances of divine work; to remain unsullied by any unworthy occupation; to use things as if not possessing them; to close the heart to hatred and to open it wide to the poor, the sick, the abandoned of every kind, such were the essential duties of the Brothers and Sisters of Penance.

—Paul Sabatier.

Though it is only four years since Pope Pius X beatified the Blessed Joan of Arc, the Sacred Congregation of Rites has already taken up the process of her canonization. Three miracles alleged to have been worked through the intercession of the maid, have been proposed by Cardinal Ferrata, Ponent of the Cause. As Joan of Arc was a Franciscan Tertiary, the members of the three Orders of St. Francis should make her cause their own, and pray that the crown of sainthood may soon be placed on the brows of this model of Christian heroines, and another glorious name added to the long list of Franciscan Saints.

A welcome sign of life in the branch of the Third Order established in Quincy, Illinois, was the reception of one hundred new members. The event was one of great eclat, as may be seen from the report of the proceedings, which we bring on another page. We believe in making the reception and profession of Tertiaries as solemn as possible, since it helps to increase the prestige of the Third Order, and prestige is what the Third Order in this country so sadly lacks.



Missionary Labors of the Franciscans among the Indians of the Early Days.

(Florida.)

IV.

By Fr. Zephyrin Engelhardt, O. F. M.

WHEN with the arrival of De Soto's ragged remnant under Luis de Moscoso the failure of the grand expedition became known in Mexico, the famous Dominican, Father Luis Cancer de Barbastro, resolved to achieve in another manner the conquest of Florida and the conversion of the fierce natives. Alone, unsupported by military attendants, armed only with the crucifix, this apostolic man had conciliated the wild tribes of Vera Paz, the Land of True Peace, and he thought that what had succeeded in Central America could not fail on the peninsula. Accordingly, he crossed over to Spain and, laying his plans before the king, asked permission to undertake the conversion of the Floridans. Charles V gave his consent quite heartily. "Four tyrants," he is said to have exclaimed, "have entered Florida, effecting no good, but causing much damage. Now I shall try the religious."

Unfortunately, the emperor as well as the zealous Fr. Cancer, overlooked a most important circumstance. If it was folly to expect to win the natives by sending among them adventurers who thirsted only for gold or fame, with permission to enslave the Indians and to kill those that resisted, it was highly imprudent

to allow missionaries to expose themselves unprotected to the wrath of such outraged natives. Under such circumstances it could not be hoped that the revengeful savages would except the unarmed missionaries. In their present state of frenzy, the enraged Indians of the country from the ocean to the Mississippi held all white men alike in detestation, whatever their garb. No success, save through a miracle, could therefore be looked for from any such attempt as contemplated by Fr. Cancer. The friars should have proceeded under some sort of military protection, though the soldiers must remain in the background and not venture forth until needed to protect the lives of the missionaries. It was well enough for the friars to seek martyrdom to prove their love for Christ, but as things were, they must become victims of savage fury, not because of their faith in Christ, but because they were white men,—members of the hated race that had butchered and enslaved the kith and kin of these Indians.

However, Fr. Luis Cancer was formally commissioned to undertake the pious task of winning the Floridans for God and for the king. He was accompanied by the Dominican Fathers Gregorio de Beteta, Diego de Tolosa, or Pennalosa, and Juan

Garcia, and a donado or Tertiary brother named Fuentes. Without any military protection whatever, the heroic friars sailed from Vera Cruz in an unarmed ship commanded by Juan de Arana. Arana had been directed to avoid all ports where the Spaniards had previously landed and spread terror for the white men. His ignorance, or his wanton disobedience, contributed materially to the ultimate failure of the undertaking. At Havana a Floridan convert named Magdalena was secured as interpreter.

On the eve of Ascension Day, 1549, the west coast of the peninsula was touched in about 28 degrees latitude; but the vessel continued northward to 28 degrees and 30 minutes in search of a port, anchoring in shallow water about six leagues from land. Here Arana resolved to land, unfortunately for the friars; for they were in the neighborhood, apparently, of Tampa Bay, where the Spaniards under De Soto had left no agreeable remembrances to the natives. Pilot Arana with some sailors rowed Fathers Cancer and Diego, also Fuentes and the Indian woman, to a bay where some deserted huts were discovered, Father Diego, Fuentes and Magdalena landed and were soon surrounded by fifteen or twenty savages. Lastly, Fr. Cancer himself, gathering up his habit, sprang into the sea, the water being waist deep. "The Lord knows what haste I made" he writes, "lest they should slay the friar before hearing what we were about. Reaching the beach I fell upon my knees and prayed for grace and divine help. I ascended to the plain where I sighted the Indians; but before approaching them I repeated my actions on the beach. Then rising from my knees I began to draw from my sleeves some trifling gifts which Indians prized."

The savages appeared so friendly that Fr. Cancer permitted Fr. Diego, Fuentes, and Magdalena to remain

ashore, and to seek the desired port by land, whilst he himself returned to the ship for more presents. On again approaching the place, Fr. Diego and Fuentes, as well as the woman and the Indians had disappeared. A sailor, who had been lured to the shore through curiosity, was suddenly set upon and likewise spirited away. Fr. Cancer waited in vain until sunset for the return of his companions, and the next day he landed once more with the same result. The following eight days were spent in the boat in search of the harbor of which the Indians had spoken, and eight days more passed by while the sailors endeavored to effect an entrance; but their hopes that Fr. Diego and Fuentes might have preceded and awaited them anywhere in the vicinity of the harbor, proved futile.

On Corpus Christi Day Fathers Luis and Juan went ashore and celebrated holy Mass, and the next day Fathers Luis and Gregorio resumed the search. Just as they had given up hopes of ever hearing of their companions and were about to sail away, an Indian appeared carrying a staff, to the top of which was fastened a bunch of palm leaves. He was followed by another savage who called out in broken Spanish, "Friends, friends, good, good! Come here, come here; sword no, sword no!" Fr. Luis Cancer answered them in their own language, "We are good men." They seemed to understand, for they shouted back the same words. Cautiously the two friars approached, and after receiving from the Indian the wand with the palms, they signified by signs that the three Spaniards and Magdalena should be returned. The savages agreed to this. On the following day the Fathers heard from Magdalena, whom the Indians had brought to the beach, that Fr. Diego and the two Spaniards were in the house of the cacique; that the whole region was aroused, thinking a fleet

had arrived; and that she had told them that there were but four priests, who had come to preach of great matters. She also informed the two Fathers that about fifty or sixty savages had assembled in the place.

It is strange that Fr. Luis evinced no suspicion from the fact that Fr. Diego and Fuentes had not come along with Magdalena to reassure their anxious superior of their safety. Instead, full of expectations that their companions would be returned on the morrow, the three friars went back to the ship. Here they were met with the most distressing reports. During their absence a Spaniard named Juan Munnoz, one of De Soto's soldiers, who had been held captive, had escaped and reached the ship in a canoe. He related that the Indians had already killed Fr. Diego and Fuentes but that the sailor was still alive. Consternation seized the poor friars. Nevertheless Fr. Luis Cancer declared he would go ashore, as agreed upon with the Indians, in order to obtain certainty about the fate of their companions. He spent all day Monday, which happened to be the feast of St. John the Baptist, writing letters. Tuesday a storm frustrated an attempt at landing; but on Wednesday, June 26, in spite of the tempestuous weather, the friars were brought to the shore by dint of hard rowing. At the approach of the boat the Indians armed with bows, arrows, clubs, and darts gathered on a small elevation. Fr. Luis Cancer was not deterred by these signs of hostility, nor by the entreaties of Fr. Gregorio, who said, "No people in the world could be more enraged than they are. For the love of God wait a little; do not land." In answer he threw himself in the water and soon reached the land. As he drew nigh the hillock, he fell upon his knees. A few moments later he arose and approached the savages. One of them came forth and embraced him, and then seizing him by

the arm urged him forward. Another savage followed him, and then others, who pushed the friar to the foot of the hill. One of them snatched his hat from his head, whereupon another struck him on the head with a club and knocked him down. "We were very near, so near that we saw and heard distinctly what occurred," Fr. Gregorio relates. "Then he cried out aloud, but they did not let him finish, and so many rushed upon him that they made an end of him there." The savages next attacked the boat with a shower of arrows, but the crew managed to escape and regained the ship unharmed.

Seeing that all was lost, the ship with the two surviving friars, Gregorio de Beteta and Juan Garcia, set sail on June 28 and after some beating about, reached the port of San Juan de Ulloa off Vera Cruz, July 19, 1549.

Fr. Gregorio de Beteta later made another effort to establish a mission in Florida. For that purpose he renounced the bishopric of Cartagena, and in 1561 accompanied Angel de Villafane, who sailed to the relief of Tristan de Luna's abortive settlement; but he was again doomed to disappointment; for Villafane returned from Florida, having accomplished nothing beyond exploration of the eastern coast. Fr. Gregorio died at the ripe old age of ninety-one years.

As to Fr. Luis Cancer, Davila Padilla writes: "A martyr he is counted in the History of Fr. Juan de la Cruz; a martyr he is counted in the Triumph of martyrs, arranged by Fr. Thomas Castellar, and printed in Rome with the approval and the commendation of that holy city; a martyr he is held by the holy Bishop Chiapas, Fr. Bartolome de las Casas, who loudly calls him Holy Fray Luis and Blessed Fray Luis."

(To be continued.)

Corpus Christi among the Menominee Indians.

By Fr. Nicholas Christoffel, O. F. M.

The feast of Corpus Christi was celebrated at Keshena this year with the usual solemnity. This feast may rightly be called the National Holyday of the Menominees. The customary solemn procession has been annually observed ever since 1835, when it was introduced by their missionary, Father Van den Broek. It

church presents a most festive appearance, at once pleasing and devotional. "Never in my life did I see a church so beautifully decorated," remarked a distinguished visitor. Indeed, the Menominees, especially the women, deserve high praise for their sacrificing spirit and also for their deftness in decoration for



must be said to the highest praise of the Menominees that they manifest great religious enthusiasm and zeal in making this solemnity really "a spectacle to angels and to men." All that their religious sentiments prompt them and the means within their reach enable them to do, is done for a manifestation of their faith in the Real Presence of Jesus in the Blessed Sacrament.

On this occasion the interior of the

the festival. The altars stand arrayed with beautiful bouquets of artificial flowers, made by the girls of the school under the direction of one of the Sisters. Large garlands twined of fragrant cedar-boughs and dotted with artificial flowers, all made by the Menominee women, hang in graceful curves from the ceiling and pillars, and along the walls, Young evergreen trees fittingly adjusted around the altars and along the walls greatly

enhance the adornment by their verdure.

However, not only the church, but the entire village, and especially the way taken by the procession and the chapels are elaborately decorated. Several days before the feast the Indians living in the other settlements, from 8 to 20 miles from Keshena, come with their families to assist at the preparations. They house with their relatives and friends, or pitch their tents on the neighboring heights, and stay till the feast is over. Three stationary chapels have been erected along the way taken by the procession, one for each of the congregations of the main settlement—Keshena, Little Oconto, and Kinepoway. A laudable pride stirs the separate congregations to make their respective chapels "the best," and not allow the others to outdo them. With deft hand and refined taste the Menominee women lavishly line and decorate them with beautiful material, laces and flowers and procure the finest religious pictures to adorn the little altars and the sides around.

The whole way of the procession in its circuit about a mile, is lined on both sides with green trees, which are all surmounted by little flags of various colors. Here and there are pairs of high posts which, covered with greens and flags attached, bear green garlands and wreaths of flowers. Emblems and inscriptions alluding to the most Blessed Sacrament are affixed here and there. The Mission buildings especially present a most festive appearance, as they stand decorated with greens and garlands, with banners and flags of all sizes and colors, floating from the church steeple, from windows, and house tops. In a similar way the Catholic families in the village decorate their houses and court-yards, just as their piety inspires them. Little altars are erected at doors and windows, and nicely fitted out with sacred

pictures, flowers, and candles.

A feverish activity is noticed on the eve of the great festival. Everybody is hurrying "to get ready." What is the cause of this excitement? The Rt. Rev. Bishop of Green Bay is on his way to Keshena and the people make extensive preparations to receive him in a becoming manner. He comes every year to take part in, and to enhance by his presence the great celebration. He personally carries the sacred monstrance during the entire procession and gives Sacramental Benediction at the several stations, thus giving his Indian people ever again a new proof of his paternal affection. He is their "Mats Maghkotaghkonnia," their "Great Priest," for whom the Indians have a deep-rooted reverence. A commodious carriage is engaged by the Keshena Fathers to convey the distinguished visitor from Shawano, the nearest railway-station, to the Mission. Many of the Menominees go out to meet the episcopal carriage, some all the way to Shawano, others to the Reservation line, to await his arrival. About a hundred sturdy youths and men on horseback gather at the boundary, and when the Rt. Rev. Bishop comes in sight, all form in line and begin their orderly march to the church. Some distance from the church they meet the long train of children from the Mission-school, all in festive attire, who precede them on the way to the church. Crowds of people line the way on both sides, and as his Lordship passes through their midst, they kneel to receive his paternal blessing. The tree church-bells chime forth their joyous welcome in melodious accord and from a neighboring height is heard the firing of a tremendous salute. The reception at the church follows strictly according to the ritual, and then all are in great expectation of the solemn exercise of the morrow.

(To be concluded.)

Current Comment.

Brothers of Penance.

THIS is the name that St. Francis gave to the members of the Third Order. From this appellation the Sovereign Pontiff in his letter **Tertium Franciscalum Ordinem** deduces the two characteristic marks of Tertiaries—brotherly love and the practice of penance. We have already considered the first of these traits. Regarding the second, the practice of penance, the pontifical letter says, "God's chief commandment to Francis was to preach penance and turn men from the love of this world to the love of the Crucified. And he, bearing ever with him in his body the mortification of Jesus, raised up on all sides a marvelous contempt of the world and love of the Cross, and divinely began to study how at once to satisfy the yearnings of the multitude for his Society and at the same time bring them within the confines of a common life. Thus was founded this Third Order, which has proved so wonderful a blessing for the Church and society as long as it has religiously adhered to its native form of penance. There can be no doubt then, that it will bear like fruit, if it preserves the same form in the future."

The Holy Father, wishing to define the true scope of the Third Order and to restore it to its primitive spirit, refers to the beginnings of this Franciscan institution. He says that it was expressly founded by St. Francis to bring about a revival of the Christian spirit, which is none other than the spirit of self-denial. St. Francis was commissioned by God

to preach penance and to instil into the hearts of men the love of the Cross. So marvelous was the effect of his preaching, and so great the force of his example, that thousands of men and women desired to forsake the world and lead a life of penance in the cloister. It was to satisfy their pious yearnings for a more perfect life, that St. Francis instituted the Order of Penance. He wished to preserve to Catholicism the stamp of souls who, strengthened by penance, alone are capable of doing great things. He desired to keep alive by means of this religious family, which soon spread over the whole known world, the supernatural leaven of self-denial which, by mingling with the whole mass, could preserve it from the taint of vice and maintain it in the holy energy of virtue. Thus in the thirteenth century, the Third Order of St. Francis had a large share in the re-awakening of the Christian spirit, which always has been, and always will be, synonymous with self-denial.

What the Third Order accomplished in the Middle Ages, it is still able to do. Ours is admittedly an age of naturalism and materialism. Society has become self-indulgent, material, and corrupt. To cure it of these evils, it must be brought back to the practice of penance. And whom does the Church expect to bring about this happy consummation? The Brothers of Penance. "My reform," Pope Leo XIII, of holy memory, used to say, "is the Third Order of St. Francis." Let Tertiaries, therefore, remember that they have a mission to convey, namely, to teach a pleasure-loving world that

its only hope of salvation lies in the love of the Cross, that only by conforming to the precepts of the Heavenly Physician can it hope to be cured of its deep-seated maladies. The mission of the Third Order, therefore, is identical with that of St. Francis, and it is for this reason that the Sovereign Pontiff, quoting the words of his predecessor, says, "Our chief recommendation is that those who wear the badge of penance fix their eyes on the person of the most holy Founder and strive to become like him, for otherwise the good to be hoped from them will be nil."

We earnestly commend these words to the consideration of all our Tertiary readers.

A Novel Suggestion.

At a banquet recently given to the international committee, arranging a celebration of the Anglo-American peace centenary, John D. Long, ex-Secretary of the Navy, proposed that a statue of our Savior be erected on a mountain overlooking the Panama Canal. He said it would be a challenge to peace, whereas fortifications are a challenge to war. The suggestion is both novel and good, and deserves to be brought to the knowledge of all the Christians in the country, no matter of what shade they may be.

If, in spite of separation of Church and state and of godless education, we call ourselves a Christian nation, then it is high time that we do something to make our vaunting true. For, we have not as yet given any national proof of the faith that is within us. Aside from the conscientious practice of the Christian faith in private and in public life, we can

think of nothing better suited to convince the world that this nation still believes in the teachings of the Prince of Peace than to have a statue erected in his honor either by popular subscription or by governmental appropriation.

A Fling at Reformers.

We heartily subscribe to the following statement of W. J. Boetker of Toledo in the New York Evening Post:

"We are blessed, if not cursed, with too many so-called reformers. I am convinced that the majority of our reformers make the disease worse, for they only deal with the surface.

"There are millions of consumers joining in the world-wide cry about the high cost of living. You will never solve that problem unless you go to the inside and solve the problem of 'high living.' It is the cost of 'wrong living' that confronts our country. The amount of time, energy, and money that we waste through 'wrong living' would build and pay 12,341,000 homes at \$25,00 each in one year. This thirty billion dollars represents the entire liquor bill and its appalling expense and money spent for superficial amusements."

Audacities of Fashion.

We may be "ultra-conservative" in our views, but it does seem to us that the styles of women's garments as fashioned at the present time are, in some cases, of an indecent character, and in other cases, absolutely lewd and lascivious. Whatever women themselves may think or say regarding the beauty or propriety of such garments as are commonly called the "tight draped skirt" or the

"slashed skirt," we are old-fashioned enough to believe that these styles tend to lower the public morality, and are a menace to good order and decorum. We can well understand why some women like to make a spectacle of themselves in public places, but why they should find it necessary to yield to such extremes of fashion for the sake of attracting a little attention, is altogether beyond our comprehension.

The women and girls of Spain have started a "crusade" in behalf of Christian modesty. The purpose of the movement is to make war on excessive display and shameless fashion in dress. It is reported that the women of the Third Order are taking a very active part in the campaign. Is it not high time that the Catholic women of this country set themselves against the brazen and offensive modes of the day?

Socialistic Plays.

The value of the theatre as an educational factor has long been recognized. It is, therefore, not surprising that the leaders of modern thought should make use of the theatre as a means of propaganda. There are scores of playwrights who are actually using the stage as a vehicle for transmitting the so-called "radical" ideas of the day, and their plays are nothing more than deliberately planned assaults on ideas which they regard as "ultra-conservative." Their shafts of ridicule are aimed at such sacred and venerable institutions as the Church, the home, and marriage, and the unsuspecting spectator learns to scoff at ideas that from his infancy he has been taught to regard as the very essentials of the Christian religion.

"The latest announcement," says

Peter W. Collins in the Common Cause, "is to the effect that we are to have Socialist plays, written by Socialists and produced by Socialist actors. Already a permanent stock company is being formed in Los Angeles, and there is every prospect that simon-pure Marxist plays will shortly find a place on the boards and without any attempt being made to conceal their true character. Moreover, we are assured that the experiment is being watched with greatest interest, and that its success will lead to the establishment of similar playhouses in other cities."

Whatever else they may be, Socialists are without doubt wide-awake and devoted to their cause. They are ever on the alert to seize upon any and every opportunity to propagate and popularize their pernicious doctrines. It is very significant that they are so certain of the success of this their latest propaganda movement that no attempt will be made by them to conceal the Socialistic tendencies of their dramatic productions. Undoubtedly, they expect to reap a rich harvest, not only of campaign funds but also of converts to the Socialistic creed. Would they feel so sure of the success of this enterprise, if they were not aware that the modern theatre has long since paved the way for "simon-pure Marxist plays" by undermining the moral and religious convictions of the playgoers? Indeed, what is more common in a modern playhouse than to see vice glorified, virtue ridiculed, and Christian truths and institutions held up to contempt.

Time was when the drama was in the service of the Church and its function was to present the most elevating mysteries of religion and to inculcate the sublimest lessons of morality. Those days

have passed, nor are we so sanguine as to expect them ever to return. What we deplore, however, is the fact that even on some of our Catholic amateur stages plays are presented which, even by a wide stretch of the imagination, could not be characterized as harmless. There may be a dearth of good Catholic dramas, but is this an excuse for presenting what is frivolous and exceptionable?

Religion in the Schools.

It is noteworthy as well as symptomatic that right-minded Protestants' throughout the country are realizing more and more the necessity of ethical teaching and moral training in the public schools. It has taken them a long time to come to the realization. Now that their churches are becoming depleted and the prisons overcrowded, they have learnt from bitter experience that it was a poor, if not suicidal, policy to lend their support to a system of education which in principle as well as in fact is unchristian and godless. They are fully aware that irreligious education is the cancer that is gnawing at the heart-strings of our civilization, yet they are helpless to apply the remedy. Preaching in Park Manor Congregational Church, Chicago, some time ago, the Rev. Frederick E. Hopkins had this to say on the subject of teaching religion in the schools:

"An important reason why we have so many bandits is that in moral and religious instruction our public schools are pretty nearly down to zero. It does seem as though teachers worth from \$3,000 to \$10,000 a year could somewhere in seven years get into the child's mind the ten commandments. We believe our teachers know how, and

most of them are willing, but they are slaves of a system. They are browbeaten by the fellow with the big, rough throat shouting for what he calls personal liberty, and who would risk the virtue and honor of millions of boys and girls rather than give them the Christian religion five minutes a day. One does not need to be a teacher nor a psychologist to know that we need a foundation under a character as well as under a house. And some of our worst criminals today have education enough, but nothing else."

We echo a fervent Amen. But, if Protestant denominations are so anxious to safeguard the faith and morals of their children, why do they not follow the example of the Catholic Church? She alone, with the possible exception of the one or the other of the smaller sects, has had the courage to raise her voice in protest against divorcing education from religion, and the foresight to erect parochial schools in which her children are imbued with the principles of religion in the formative period of life. Experience has taught that hers is the only practical solution of this vexing problem, and it must be a source of gratification to her that her position is being vindicated and the results of her educational system are beginning to be properly appreciated in our generation, even by those outside of the Church.

"Train yourselves to serve our Lord with a strong and fervent gentleness; it is the true way of serving Him."—St. Francis de Sales.

"Being a good servant of God is not always having consolation and sweetness, not being always free from aversion and repugnance to good."—St. Francis de Sales.

Vocation.

By Fr. Roger Middendorf, O. F. M.

Many are the ways that here
Lead unto a higher sphere.
One thy God has traced for thee;
Best and safest that will be.

DID you ever on a clear night sit and gaze at the starry heavens? It appears as if some sower with lavish hand had scattered golden seed all over the vast azure field above our heads. Yet each tiny, flickering light is an immense world, turning round on its axis, circling round some central body, and with it rushing onward to some distant point in wide realms of space. And all these flaming orbs, each for itself and all together, going at unabating speed, never clash, never leave their course, are ever on time and more exact in reaching their destination than any limited express from Chicago to New York. How all this? Because he who is wisdom and power itself, has minutely mapped out the course which each star in dizzying speed must finish till the universal end is reached.

That same great God created you. He claims you and loves you more than he loves these lifeless worlds. It would be absurd then to think that God has thought less of the life's course of those who are created according to his own image and likeness. God has destined all men for an end,—for his eternal glory, and with that end has linked man's own everlasting happiness. But many are the roads leading to this end, just as the stars, which all proclaim God's wisdom and power, still travel quite different courses.

We commonly distinguish three states of life which by God's will lead man to his final goal. These states of life are the secular

or lay state, the priesthood or clerical state, and the religious state.

For these different states, or vocations, God fits out chosen individuals with special aptitudes and capabilities; in other words, God gives them the calling or vocation to one of these states. Some hear the call of God from their very infancy; others hear it later in life, when the years of discretion have arrived. To some it comes suddenly, in an extraordinary event; to others, and that to most men, it comes as the result of environment. Some have no difficulty in hearing and heeding it; others receive it amid great interior and exterior difficulties. Blessed Antony of Stronconio sought admission into the Franciscan Order when only twelve years old; Blessed Sebastian of Apparicio gained the same favor when seventy years of age. St. Andrew Corsini was converted from the life of a profligate youth by the prayers of a pious mother, and then entered the Order of Carmelites. St. Thomas Aquinas had to overcome the violent opposition of his mother and brothers, who even tried to wreck his virtue, before he could join the ranks of St. Dominic.

It is evidently of paramount importance to recognize and to follow the call of God. Let us, therefore, consider the three principal states of life, and seek to know how we can tell to what state we are called.

1. THE SECULAR STATE.

The secular state is the vocation of the greater part of men. It embraces the trades, the arts, the professions, and all other occu-

pations outside of the sanctuary of the Church. It is they of the secular state who fill the various offices of public and private life as farmers, artisans, merchants, lawyers, physicians, and teachers. The greater portion of people who follow these vocations, also enter the married state and takes upon itself the grave responsibility of married life.

Also, over this state God watches with paternal care, accompanies it with his grace, and gives those who are called to it abundant means to reach their eternal goal. These means are the observance of the commandments of God and of the Church, the use of the holy sacraments, and frequent and fervent prayer. Accordingly, we find saints in all the paths of secular life. St. Benedict Labre was a mendicant; St. Nicholas of the Flue, was the father of a numerous family; St. Maurice was a soldier; St. Cosmas was a physician; St. Monica was a widow; St. Elizabeth was a model of perfection in the most trying circumstances; St. Louis was a pious king amid the luxuries of court life. At times, men of the various walks of life have wrought great things in the interests of God, his Church, and mankind at large, which in the sanctuary or sacristy they could not have performed. We all know of the heroic deeds of the Crusaders, such as Godfrey of Bouillon; of mariners, such as Christopher Columbus; of statesmen, such as Daniel O'Connell, Mallinekrodt, and Windhorst.

The happiness of the secular state is best described in Psalm 127; "Blessed are all they that fear the Lord: that walk in his ways: For thou shalt eat the labors of thy hands: blessed art thou and it shall be well with thee. Thy wife as a fruitful vine on the sides of thy house. Thy children as

olive plants round about thy table. Behold thus shall he be blessed that feareth the Lord."

The secular state, however, is charged with grave obligations, painful trials, and numerous dangers for a man's welfare, temporal and eternal. The duties of life must be fulfilled, charity must be rendered your neighbor, your children must be reared in the fear of God, and, above all, your immortal soul must be saved. Severe trials beset seculars in times of want, of sickness, and death. The vexations and injuries of enemies may worry their private and public peace. Disappointments and failures in business and in the family circle bring many a one to the very edge of despair. Many are the dangers for faith and morals amid a luxury-mad and evil world, where faith and virtue are scorned and persecuted.

It is therefore no matter of surprise to see unhappiness, regret, and despair in those who plunge into this state without reflection, attracted only by the brightly colored prospects springing from a heated imagination, by the empty promise of wealth, by the dazzling dance of pleasure, by the allurements of false friends. Young people should use their reason, and in the light of faith consider earnestly whether or not God calls them to a secular position, where they can and will serve God, help their neighbor, and save their soul.

This serious lesson St. Philip Neri gave to Francis Zagarra in a very few words. The latter had just finished his studies as a student of law, and was telling St. Philip of his great success in his studies: He soon would be an attorney, obtain large fees, reap honors and dignities, and shed luster upon his name and family. And as he paused after each new

step in his imaginary ladder of glory, the Saint merely said: "And after that?" The young man finally dropped his head as it struck him with great force that death and eternity must follow after that. Francis Zagarra did not become a famous lawyer, but he became a priest of the Oratory of St. Philip, and after a few years entered into the joys of heaven.

2. THE PRIESTHOOD.

The holy priesthood stands as high above the secular state as the stars of heaven stand above the earth. Of it St. Paul says: "Neither doth any man take the honor to himself but he that is called by God as Aaron was." Hebr. v, 6. Priests are God's representatives on earth. Holy Scripture says of them: The Lord is their portion. (Ps. xv, 5.) They are a chosen generation to the Most High. (I Pet. ii, 9). They are God's coadjutors (I Cor. iii, 9). They are ambassadors of Christ (II Cor. v, 20). They are the dispensers of the mysteries of Christ (I Cor. iv, 1).

The duties of a priest are to sacrifice, to preach, to administer the sacraments, and oftentimes to govern a spiritual flock,—offices and duties, dignities, and powers not even entrusted to the charge of angels. What can equal in dignity and power those sacred functions exercised by a priest? He daily offers the Immaculate Lamb, giving to God such honor and glory, that the very realms of heaven peal with joy and exultation over it. In his daily prayers the priest stands as mediator between God and mankind, appeasing the dreadful wrath provoked by so many sins which like a dark mist ascend to heaven every hour of the day. The priest breaks the fetters of sin that chain the poor sinner to his eternal ruin. The

priest shows the ignorant child, the faltering soul, the rude barbarian, the one road to bliss eternal. The priest stands at the bed of the dying, in that dreadful hour when all vanities vanish, when friends and relatives stand helpless, when the soul itself is in agony; he alone can bring consolation, courage, strength, help for the last great struggle between heaven and hell. O, life of a zealous priest! Vast as the universe, high as the heavens, restless as fire, glowing with love for souls immortal,—who will conceive thy desire and hopes, thy joys and sufferings, thy struggles and triumphs!

The dignity of the priesthood is so exalted, that St. Ignatius Martyr says: "The priesthood is the most sublime of all dignities." St. Bernard specializes this saying: "The Son of God, calling man to that eminent dignity, places him above the kings and emperors of the earth; he exalts him even above the Angels and Archangels, Thrones and Dominations." Hence St. Francis, who, though a deacon, would of his humility not approach the dignity of the priesthood, says: "If I should happen to meet an angel and a priest, I would first pay my respect to the priest and then salute the angel."

But as lofty as the dignity so grave is the responsibility of the holy priesthood. The priest is the salt of the earth; this salt must not lose its savor. He is a light; this light must not be hidden under the bushel. He is a good shepherd; this shepherd must not become a ravishing wolf. He is a good Samaritan; he must not change roles with a robber. In the midst of an impure world, he must keep his soul unsullied; in the midst of unworldliness, he must be dead to vanity and pleasures; in the midst of dangers, he must

stand unflinchingly for the cause of God. In continuous prayer he must seek the strength he needs. At all hours he must be ready to satisfy the spiritual wants of his flock, giving over his own comfort. Ever and anon he must make sacrifices for God and his holy Church.

We can, therefore, readily understand how sadly out of place, how wretchedly remiss of these duties they must be, who enter the sanctuary from motives of sordid interest, from a love of honor and preferment, from a craving for ease and for the pleasures of this world. They will in most cases disgrace the priesthood, cause havoc among immortal souls, and plunge

(To be continued.)

themselves into the deepest pit of hell, verifying the words of Cardinal Manning: "Since the fall of the angels there was nothing ever so hideous as the fall of Judas, and since the fall of Judas nothing so full of dread as the fall of a priest."

Quite different, however, is the lot of those noble priests who, called by God, live up to the dignity of their state. Innumerable are the blessings they bring to their fellow-men, immeasurable is the harvest they garner for heaven. They are the favorites of God, whom he has written in his hand, whom he will protect as the apple of his eye.

The Hero of Belgrade.

(Continued.)

By Fr. Ferdinand, O. F. M.

14. Hunyady's Efforts Futile.

John Hunyady, not to be outdone in generosity, emulated the example of the heroic Franciscan. No sooner had he entered the city, when he devoted himself with all haste and energy to the reparation of the badly battered walls. Day after day he could be seen either on the ramparts or in the breaches of the walls, watching the movements of the enemy, giving orders to the troops and workmen, and exhorting them to courage and perseverance. Indeed, so quickly did his vigilance carry him where ever danger threatened that his person seemed to be multiplied. But he soon realized that the work of reparation was a hopeless task. His keen foresight taught him that, though his superhuman efforts might delay, they could not avert the impending catastrophe.

For the Turks, animated, as

they were, with the most deadly hatred against the Christians, and smarting under the discomfiture of their fleet, were anxious to wreck their vengeance on the besieged, and redoubled their efforts to take the city. Their cannons, ballistae, catapults and battering-rams carried on the work of destruction with telling effect. At last, after three weeks of incessant and furious bombardment, they had the satisfaction of seeing the outer wall crumble beneath the heavy blows of their gigantic engines of war, the ruins helping to fill up the moat beyond, and so making the approach less difficult for the besiegers. The inner walls showed numberless breaches, while the great tower of the citadel, fissured from top to bottom, threatened to fall at any moment. The Sultan, seeing his advantage, resolved on a general attack.

15. Hunyady in Despair.

At the sight of the preparations for the assault, Hunyady went to the blessed father and said, "My father, we are defeated; we shall infallibly perish. I have done what I could, and I now see no further means of defence. The citadel cannot be repaired; the towers are thrown down, the walls are destroyed. True, we are numerous, but our men are unarmed and wholly ignorant of the science of war. The barons are not coming. What more can we do?"

It was the despair of a brave but honest soldier, himself ready to fight till death, but unwilling to encourage in others hopes which his experience assured him were vain. Capistran's trust in God was still unshaken. "Fear not," he said, "God is able with a few weak men to overthrow the Turkish power, to defend the city, and to put the enemy to shame." But Hunyady was not so sanguine. "To-morrow," he said, "the fortress will no longer be ours." The Saint replied, "Noble lord, we are defending the cause of God, and I am certain he will give us the victory." Hunyady, however, remained unconvinced.

Then Capistran, seeing that the work of defence must depend more than ever on himself, chose 4,000 of the strongest, bravest, and most faithful crusaders, and having addressed them in a moving speech, he stationed them near the citadel, the point of greatest danger. The remaining crusaders were assigned to the defence of the walls, with orders to hold themselves prepared for a general attack.

16. The Second Battle.

Suddenly the clarions resounded in the Turkish camp, and in an instant it was seen to belch forth a roaring, seething mass of fanatical warriors. Impelled not only

by the desire for plunder but also by the thirst for revenge, the Turks swept down upon the plain in such numbers and with such fury as if bent on capturing the city with one fell swoop. Passing the outer walls which had been completely demolished, they began to cast fagots, stones, and straw into the broad trench which separated them from the main wall. To retard their progress, the Christians sent down on them showers of stones, darts, javelins, and other projectiles, but to no avail. In a short time, the Turks had effected a passage across the moat, and with their wonted fury they made for the wall, some attempting to force their way through the gaps, others applying scaling ladders, while the huge engines in the rear hurled myriads of destructive missiles.

The attack was most furious, but the resistance which the assailants met, was not less obstinate and resolute. On the ramparts and in the breaches of the wall the besieged valiantly held their own against the ever increasing hordes of infidels, until, urged on by the intrepid Capistran, the Christian soldiers threw themselves with irresistible force on the assailants and effectually repulsed them. The Turks retreated in confusion, leaving behind them thousands of slain and wounded.

17. Turks Renew the Attack.

These checks might irritate the Sultan; they could not, however, divert him from his purpose. Towards midnight, he ordered another general attack. Evidently his intention was to strike an effective blow before the besieged were ready to parry it. Exasperated at their repeated reverses, the Mohammedans, now altogether reckless of their lives, sought only to reach their opponents with their

swords. But the crusaders again offered heroic resistance, and, owing to their more advantageous position, had little difficulty in holding the besiegers at bay. Even the women mounted the ramparts, and poured boiling pitch or hurled huge stones on the heads of the assailants. Thus the Christians for some time successfully kept up the combat, and gallantly withstood every onslaught of the Turks. At length, however, a number of crusaders, overcome by fatigue and loss of blood, were forced to retire from the fray, while the blows of the remaining defenders were losing much of their vigor and effect.

At this juncture, the Turks by a supreme effort gained possession of a part of the wall and planted their standards upon it. This sight spread terror through the Christian army, while a shout of exultation arose from the ranks of the Turk. A panic ensued among the Christian soldiers, but, through the timely intervention of Capistran, they rallied and returned to the defence of the walls.

18. Desperate Conflict on the Bridge.

The Turks, however, realized that, in spite of the advantage they had gained, their efforts to scale the walls had thus far met with little success. They, therefore, determined to press home the attack by gaining possession of the drawbridge which had been let down to enable the retreating crusaders to regain the city. But here they were met by the picked troops which St. Capistran had stationed there for just such an emergency. In an instant, this bridge became the scene of a most obstinate and bloody conflict. The besiegers, knowing that this was the sole means of access to the inner works, made desperate ef-

forts to become masters thereof, while the besieged, fully aware that their last hope lay in the defence of this bridge, fought with the strength of despair to retain it. The engagement soon became so sanguinary that it was no longer a battle but a carnage. The Christians performed prodigies of valor and slew thousands of the enemy. But for the thousands that were slain, there were tens of thousands eager to take their places. At length, however, the slaughter so exhausted the crusaders that they were on the point of wavering, when the dawn of day revealed their perilous situation to their brethren on the wall.

19. The Victory.

These no sooner realized the plight of their comrades, when seizing a large number of fagots and other combustibles they set fire to them and hurled them into the trench which the Turks had filled with brushwood and straw. The fire spread rapidly along the whole length of the trench, and soon the besiegers found themselves surrounded on all sides by devouring flames. It was a fearful spectacle. Nearly all the Turks below the walls were consumed by the raging fire or fell unresisting victims to the swords of the crusaders. Of the whole besieging army only the rearguard reached the Turkish camp in safety.

(To be continued.)

“To be a good servant of God is to be charitable to our neighbor, maintaining in the superior will an invincible resolution to do God’s will; to possess great humility and simplicity in confiding oneself to God; to rise as frequently as one falls; to enure oneself to humiliations, and to tranquilly bear with others and their defects.”—St Francis de Sales.



Franciscan News.

Rome (Correspondence).—The Holy Father continues to receive—unofficially. He has given audiences to nearly all the Cardinals resident in Rome. None of these audiences are recorded in the *Osservatore Romano*, doubtless because if they were it would almost be impossible to refuse the numerous requests which pour in every day on the Maestro di Camera. Two American priests standing under the obelisk in the Piazza of St. Peter's the other day looking up to the Pope's apartments, were rewarded by a glimpse of His Holiness—they saw a white figure, a little bowed, pause for a minute at one of the windows and then disappear. One of those who was privileged to speak with the Holy Father during the week informs us that he found His Holiness very bright, with all his old interest in affairs, but much thinner than before his illness and not so brisk in his movements. There is at present only one reason why he should not receive pilgrims, and that is: if he once began he would be obliged to give audience every day, for since the beginning of the Constantinian Centenary an unbroken chain of pilgrimages has kept pouring into the Eternal City, and the Holy Father can make no distinction between his children.

There is no improvement in the condition of Cardinal Vives y Tuto, O. M. Cap., who suffered a severe nervous collapse some weeks ago.

During the month of May, sermons were preached every evening in more than 20 churches of Rome by the Franciscan Fathers, the "favorite preachers" of Mary with the Italian people. Pentecost Sunday, Cardinal Agliardi consecrated the new bishop of Imola, P. Paolino Tribioli, O. M. Cap., in the Capuchin church on Via Veneto. Assistant Consecrators were Msgr. Dominic Jacquet, Titular Archbishop of Salamina, and Msgr. Paolo Tei, O. M. Cap., Bishop of Pesaro.—P. Pier Battista has set to music a splendid Jubilee Hymn for the Constantinian celebrations, "Cantata alla Croce" in the Oratorio style, for mixed choir, soli, and orchestra. It was performed for the first time at the Sala Fia, May 15, and many were the flattering encomiums bestowed by the audience on the Rev. composer, who is for several years a jubilarian in the Order.

May 25, the Corpus Christi procession was held through the streets of Rome in about eight or nine parishes (a notable improvement on the last thirty or forty years), conspicuous among which were the two Franciscan parishes of San Sebastiano and of San Francesco in Ripa.

The joint commission consisting of Austrian and Montenegrin deputies, instituted at the demand of the Austrian government, to investigate the cause of Fr. Palie, O. F. M., who was put to death by Montenegrin soldiers during the late war with Turkey, has not

been able to arrive at a definite conclusion as to the precise motive of his death. It has, however, been established beyond doubt, that the Rev. Father had been put in chains and dragged from place to place like a vile delinquent by the soldiery and seriously maltreated in prison. The Austrian government, has, therefore, demanded, and Montenegro has consented, that a memorial cross be erected on the spot where Father Palic was killed and that a Catholic church be built (by Austrian funds) in expiation of the crime. Moreover, Austria insisted that at the solemn dedication of these two monuments Montenegro be represented by an official in the rank of Minister or General; that the corpse of Father Palic be transferred to Zumbi and that at this ceremony, too, Montenegro have a representative of aforesaid rank; that all those Catholics who were forced to apostatize be given complete liberty to return to the practice of the Roman Catholic faith and that sufficient guarantee be given for the safety and protection of the Catholic subjects for the future.

After the Eucharistic Congress on the Island of Malta several remarkable conversions to the Catholic faith have taken place on this historic island. Thus, an entire Protestant family became Catholic at the close of the Congress. The director of the street-car company, a Jew, had asked the Bishop for permission to display the papal colors on the cars during the celebration. Now he has renounced Judaism and was baptized in the Capuchin church at Floriana. The Protestant minister of the little church at Sliema, who had applied for permission to ring his bells during the grand procession with the Blessed Sacrament, has also returned to the true Church, and a number of his

former parishioners are expected to follow his example.

Some time ago the parish priest of San Mauro Castelverde, Sicily, was accused of breaking the seal of confession, and of abusing and slaying one of his penitents. The energetic Bishop of the diocese of Cefalu, Msgr. Anselmo Sansoni, O. F. M., thereupon addressed a vigorous pastoral letter to the priests and people of his diocese. In unmistakable terms he brands the vile practices of the anti-clerical press of Italy, which had spread this calumny, as many others, against the clergy, broadcast over the land, in glowing headlines, giving the minutest details of the "crime of a priest," and not retracting the calumny, even after the civil and ecclesiastical courts had declared that there was not a word of truth in the report and that not the slightest pretext to such a charge had been found. In conclusion he exhorts his people to learn three important lessons from these foul reports in the anticlerical, irreligious press and yellow sheets the world over: first, not to read these papers, nor to permit them to enter their homes; secondly, to make frequent use of the Sacrament of Penance, which is not without reason a "pricking thorn" in the eyes of the enemies of Christian faith and morals; to revere, obey, love, and defend the priest, who is the representative of Christ on earth in the salvation of immortal souls.

The official statistics of the Capuchin Friars up to December 31, 1912, reveal some interesting details. The number of religious totals 10,141, and these are scattered over all parts of the world in 771 friaries or hospices. The Capuchins in the foreign missions number just over the thousand. In India, the Archbishop of Simla has within his jurisdiction

a heathen population of 4,978, 845. The Catholics of the archdiocese number but 2543 souls, and these are gathered around eleven churches or chapels, served by 12 Capuchin and four secular priests. (Franciscan Annals).

During the year 1912, a large number of Franciscan Sisters, known as the Franciscan Missionaries of Mary, left Europe for the foreign missions; 36 left for China; 18 for India; 18 for Argentine; 12 for the Philippines; 6 for Morocco; 7 for Madagascar; 7 for Belgian Congo; 6 for Ceylon; 3 for Mozambique; 3 for Natal; and 3 for Damascus; in all 121 Sisters. They render invaluable services in the missions. They have charge of schools, orphan asylums, workshops, homes for the aged and blind, of hospitals and dispensaries; besides, they visit the sick in their homes, and devote themselves to the care of the lepers. They often find an opportunity to baptize children dangerously ill, and are instrumental in saving girls and young women.

In connection with the commemoration of the Peace of Constantine there will be a congress of Tertiary pilgrims at Rome, towards the end of September. The fraternities of Italy are urging their members to avail themselves of the occasion to show their devotion to the Vicar of Christ, the Catholic Church, and the Third Order.

Italy, the home of Francis, is the scene of a very lively activity on the part of the Third Order. The Third Order is a great social factor in Italy. Its cause is kept before the eye by frequent reunions of Tertiaries, and the systematic work of conventions, together with the well-directed words of the speakers of the day, is stirring an ever-growing enthusiasm for the Third Order. April 17

was the occasion for a great Franciscan demonstration at San Casiano del Meschio (Ceneda). About 2500 Tertiaries convened at that place, including delegates from the neighboring towns; among them were some thirty priests. Over a thousand members, mostly men, approached the Sacred Table. After a solemn High Mass, the sessions of the convention were opened by the pastor of the convention parish, Msgr. Pozzobon. In a hearty address of welcome to the convention, he expressed his pleasure that his parish had been chosen as the scene of so glorious an event. The speaker of the day then took the floor. The Franciscan Father Alfonso began his discourse with the words that Brother Maseo once addressed to St. Francis: "Why does every body flock to you? You are not noble, you are not comely; why does every body follow you?" Following up these words, he continued: "As at that time, so for the past seven centuries, artists, scholars, statesmen, and the people at large have flocked to St. Francis." Why? Because he is a great saint. Then he spoke of the great work of St. Francis, known as the Third Order. Its essence is the application of the spirit of the Gospel in us and around us. As such it is the soul of every institution, said he, quoting Pius X. Its purpose is to sanctify the world by binding the soul closer to God, converting the family into a haven of peace, and imbuing society with the spirit of Christ. Another speaker, Msgr. Fassetta, enlarged on the "Evils of Today and the Tertiary." He pointed out that the source of our ailments is the ousting of religion from the schools, from the family, and from public life. To restore religion to its place, that is the mission of the Third Order. The Cross was the sign by which

Constantine overcame Maxentius, —Christianity, heathendom; and in the scapular of the Third Order, St. Francis marks the Tertiary with the sign of the Cross, as a reminder that in him Christ shall conquer, rule, and triumph. A professor of the Seminary of Treviso, Dr. Schiavone, spoke in soul-stirring tones of the Holy Father and of our duty of homage to him. A telegram expressing the loyal sentiments of the convention was sent to the Holy Father. The convention closed with the papal benediction and benediction of the Blessed Sacrament.

Spain.— Preparations are well under way to celebrate the second centenary of the birth of Fr. Junipero Serra, O. F. M., the Apostle of California, on November 24, 1913. While of a national character, the celebrations will be held with special splendor in the village of Petra, Serra's birthplace in the island of Majorca.

Already the city council of Patra has changed the name of the Main Plaza to that of Junipero Serra Plaza, and at present subscriptions are being collected for a fitting monument to be erected on the Plaza. From a local project it grew into a provincial and national enterprise, and now the list of subscribers and supporters is headed by King Alfonso, Ex-Premier Don Antonio Maura, The Disputacion Provincial of Majorca, and a number of city councils. Ground was broken for the monument on January 12, in presence of the ecclesiastical, civil, and military authorities, and a vast concourse of enthusiastic people. The soul and ardent promoter of these centennial celebrations is the pious and scholarly priest, Very Rev. Francis Torrens Y Nicolan, the great grand nephew of Fr. Junipero Serra.

Germany. — The annual mass

meeting of the Tertiaries of Breslau, Silesia, was recently held amid very favorable circumstances. It was an event of a kind which is becoming more and more frequent in Europe, but which we in America seldom witness,—a convention of Tertiaries. The meeting was opened by the Rev. Director of the Breslau fraternities, Fr. Zephyrin Cyron. Following an address by Fr. Cyron, Count Clarion d' Haussoville read the report of the treasury for the year. The status was an eloquent witness to the liberality of the members. Among other items some 900 marks had been disbursed to the sick and the needy during the year. Then the meeting was addressed on the subject of prayer and frequent holy Communion, which should be distinguishing marks of the Tertiary. Thereupon the Rev. Director published the statistics of membership. The past year shows 191 new members, and 263 professions. Among the novices and newly professed are eight priests and 169 laymen. Within the limits of Breslau there are 1738 Tertiaries; among them fifteen priests and 346 laymen. To this number must be added a considerable number from outlying towns, which brings the total membership of the Breslau fraternity to 2131, including 23 priests. Following the reading of the statistics was an address read by the Rev. Baron von Kelist. The speaker first recommended that in the families of Tertiaries, prayers be said in common, especially evening prayers. He emphasized this practice especially, as a means to keep the boys in the practice of prayer. Another point of his address was the crusade against bad literature. A third point was the field of charity open to the Tertiaries in the great city of Breslau with its 450,000 inhabitants. He pointed out that the

field was more open to the laity; for the clergy are often regarded with suspicion in quarters where charity is most needed. A second address by the Rev. Director brought out the fact that the Tertiary novices regularly attend instructions on the spirit of the Third Order lasting from 8:30 to 10:30 evenings. The convention was closed with the usual prayers of Tertiary meetings.

Canada.—The Cathedral fraternity at Halifax, under the patronage of St. Antony of Padua, is progressing magnificently. Though it is only of recent organization, it counts already 150 members. On Tuesday evening, April 22, Rev. Fr. Ethelbert, O. F. M., gave the holy habit to twenty postulants and received the profession of thirty novices. It is very gratifying to see the enthusiasm that breathes through the whole fraternity. The members seem so enthusiastic about the blessings and the spiritual helps the Third Order brings to them that they are anxious to have also others partake of their joys by joining their ranks.

South America.—The Capuchins are laboring with great success among the Indians of South America. Thirty priests and 18 lay-brothers have charge of 19 churches and 17 chapels. The schools connected with the missions are attended by nearly 1000 children.

Cuba.—The Friars Minor landed on the island of Cuba at the beginning of the sixteenth century, and built a number of convents which, together with those in Florida, formed, since 1612, the province of St. Helen. In 1842, when convents were suppressed throughout the Spanish realm, there were Franciscan convents at Havana, Guanabacoa, Bayamo, Trinidad, Santiago, Sancti Spiritus, and Santa Clara. These convents were also "secularized." Their in-

mates were permitted to use the convents at Guanabacoa and Trinidad, where they led a community life until the year 1860.

Towards the end of the year 1887, the convent of Guanabacoa was restored by Spanish friars. In 1896, the convent at Havana was re-occupied. In 1904, the communities in Cuba were joined to the Province of Cantabria in Spain. The arrival of 7 priests and two lay-brothers made possible the foundation of a new house at Remedios.

At present there are in Cuba 22 Franciscan priests and 17 lay-brothers. The Fathers have charge of 3 parishes, with about 40,000 souls. There are six schools with 960 pupils. The Tertiaries under jurisdiction number 738.

Chicago, Ill.—At the meeting of the English branch of the Third Order on Sunday, May 18, thirty-seven novices made their profession. After the sermon the papal blessing was given by the Rev. Director.

The novena in honor of St. Antony was well attended. Every Tuesday large crowds came to St. Peter's Church to pray at the shrine of St. Antony and to receive the holy sacraments. On Friday, June 13, the feast of St. Antony was celebrated. Rev. Fr. Liborius, O. F. M., of Joliet, Ill., who had assisted in the confessional on the nine Tuesdays, sang the solemn High Mass, Rev. Fr. Alexius and Rev. Fr. Aemilian assisting as deacon and subdeacon respectively. After the gospel Rev. Fr. Christopher, O. F. M., preached in English and German. In eloquent words he spoke of the power and sanctity of St. Antony, and of the wide-spread devotion to this most popular of all saints. He urged all present to continue in their devotion to St. Antony, and to invoke him with the greatest

confidence in all their spiritual and temporal necessities. Finally, he exhorted all to imitate the virtues of St. Antony, and thus render themselves worthy of the intercession of this wonderworker of Padua.

After the solemn High Mass, Benediction of the Blessed Sacrament was given. Prayers were offered up to St. Antony, and the faithful received a special blessing with the relic of the Saint.

San Francisco, Cal.—During the past month the following good works have been performed by the members of the Third Order of St. Francis:

Visits of Charity.....	41
Visits to the Sick.....	95
Visits to the Poor.....	12
Literature Distributed	53
Clothing Distributed.....	195
Adults Baptized.....	4
Conversions.....	3
Injured Assisted.....	3
Distributed in Charity	\$56.70

The Tertiaries Monthly Bulletin is distributed to the members at the meeting on the first Sunday of the month. The information it contains is of value to the Tertiaries, and is a means of spreading a knowledge of the Third Order amongst Catholic people everywhere. At the last meeting Rev. Father Juniper, beloved Director of the Third Order, announced that a collection would be taken up for a young man who is studying for the priesthood, in order to help defray his expenses. A goodly sum was the result of the collection, which has been turned over to the young man. At the May meeting, 12 new members were received into the Order and 9 novices made their profession.

St. Louis, Mo.—Sunday, June 8, was a festive day for the people

of St. Antony's parish, St. Louis, Mo. It marked the fiftieth anniversary of the founding of the parish, and also the golden jubilee of the Rev. Francis Albers, O. F. M., who was for twelve years pastor of the parish.

A parade of all the men of the parish with bands and banners preceded the church ceremony.

When the parade arrived at the church it was joined by a procession of the clergy, with Archbishop Glennon at the rear, who came from the monastery entrance.

The parade started at 8:45, returning to the church for the solemn High Mass, which was celebrated at 10 a. m. by the jubilarian, Father Albers. Archbishop Glennon assisted in cappa magna, attended by Revs. F. J. Vilasza, S. J., and J. Hennelly, C. M., as deacons of honor.

Right Rev. Mgr. J. A. Connolly, V. G., was archpriest and Revs. Alardus Andreschek, O. F. M., and Bernard Wewer, O. F. M., were deacon and subdeacon respectively, of the mass. Revs. Martin Strub O. F. M., and Timothy Magnien, O. F. M., were masters of ceremonies.

Archbishop Glennon, who gave a short ten minutes' sermon in English, at the close of the mass, extolled the virtue of sacrifice, which quality is most essential to a missionary vocation, declaring that the Franciscans, in a very special manner exemplified this sacrifice. He referred to their achievements in the string of missions maintained by them throughout the country and particularly in the Southwest.

He declared that the jubilarian in leaving friends, home and country to come to America to give himself to the service of the Lord, was an example of such sacrifice.

Very Rev. Provincial, Benedict Schmidt, O. F. M., who preached in German, spoke on the power of

the priesthood. He praised Father Albers, who, he said, has so faithfully carried out his duties.

Following the celebration in the church, a banquet was served at 2 o'clock at which about twenty-five visiting clergy, the Archbishop and the charter members of the parish were guests of honor.

The speakers at the banquet were Martin Rust, toastmaster, and Rev. H. Hussman, pastor of St. Henry's and John Rehme and Emil Frei.

His Eminence, Card. Falconio had graciously obtained from the Holy Father, a special blessing for the Rev. Jubilarian and the parishioners. This Papal Blessing was solemnly imparted to the people by the Very Rev. Fr. Provincial at the evening service, after which a reception was held in the new Tertiaries' Hall.

May 25, the feast of the Translocation of the Body of St. Francis, was a festive day for the Tertiaries of St. Louis. At 3 o'clock a solemn meeting was held, during which 25 new members were received and 12 novices admitted to holy profession. The Rev. Director, Fr. Vincent, also blessed a new statue of the Seraphic Father, which was then carried in procession through the church. The statue represents St. Francis in the act of blessing. It is therefore very appropriate for processions. After Benediction with the Blessed Sacrament the Tertiaries took possession of their new hall. All were delighted with the transformation of the venerable old church into a religious hall, and with their spacious quarters. The office of the Third Order is ideal, and the hall affords the Tertiaries an appropriate place for the instruction of the novices. The Rev. Director announced that the St. Louis fraternity of the Third Order had completed the fiftieth year of its foundation, and that the jubilee would be celebrated

some time next autumn, in preparation of which a retreat will be given to the Tertiaries.

Owing to the ever-increasing number of Tertiaries of the Fraternity, Rev. Vitus Braun, O. F. M., has been appointed to assist in its direction.

Quincy, Ill.—The people of St. Francis Solanus Church surely deserve the greatest credit for the lively interest they are beginning to manifest in the Third Order of St. Francis. On Sunday, May 18, at 3 o'clock, a mass meeting of the English and German speaking branches was held, to which meeting the entire congregation had been invited, since it supplanted the regular vespers. The attendance was large. At this meeting 101 new members were received, 35 of these being men in the full vigor of manhood, among them the four trustees of the parish. The postulants were received by the Very Rev. Benedict Schmidt, O. F. M., Provincial of the Sacred Heart Province. He was assisted by Fathers Damian Koziolok and Didacus Gruenholz, whilst the local director, Fr. Hilarion Duerk, acted as Master of Ceremonies. Father Timothy Magnien, professor of St. Francis College, a very able speaker, preached a powerful sermon on the occasion. In answer to the question, "Is the Third Order of St. Francis opportune at the present time?" he depicted the lukewarmness, the religious indifference, the ever-growing desire for luxury and pleasure, the great social unrest, which permeate all classes of society. Against these rampant evils he held up the Third Order of St. Francis as one of the best and the most radical remedies. Then passing over to the battle of life, with its din and roar, its subtleness, strategy, and deception, he

reminded all that each and every one must take part in this fight, and must fight the good fight if he wishes to be crowned as victor, and again the Third Order was recommended to all. The meeting closed with the solemn Benediction with the Blessed Sacrament after which the Te Deum was sung by all.

During the solemn Corpus Christi procession the members of the Third Order used their new banner for the first time. This banner was solemnly blessed a few Sundays ago by Father Fortunatus Hauser, O. F. M., Rector of St. Francis College, on which occasion a very practical sermon on the origin, nature, and obligations of the Third Order was preached by the Rev. Pastor Didacus Gruenholz. To meet the expenses incurred by the purchase of the new banner, an envelope collection was held, which proved so successful, that besides paying for the banner, a great and goodly number of books could be secured for the library of the Third Order. The library was transferred from the monastery to the basement of the school. At present the books are being arranged and the card-system is to be introduced.

Both branches of the Third Order have organized their own choir to furnish the singing at the regular monthly meetings.

Indianapolis, Ind.—Patrick Haggerty, a faithful member of the Third Order, died May 31. He was a daily communicant, frequently visited the church and prayed before the Blessed Sacrament. At the meeting of the Third Order in May, he procured a new chord and scapular, remarking that he would soon need them. Ten days after he died. May he rest in peace.

Cleveland, Ohio.—At the meeting of the English branch of the

Third Order, June 1, thirtyfive new members were received, and four novices made their profession. A special collection amounting to \$50.00 was taken up for the orphan asylum at Watsonville, Cal., which is in charge of the Franciscan Fathers. Besides this, a special donation of \$100.00 was made to the Holy Land.

On May 17, Rev. Fr. Pancratius Schulte, O. F. M., died after a short illness. Nearly a year ago he took sick very seriously, so that no hope was entertained for his recovery, but he then rallied and regained sufficient strength to again join in the community exercises. Father Pancratius was in his 77th year, having been born April 5, 1837 at Oedingen, Westphalia; he entered the Order November 25, 1860, and was ordained priest March 27, 1868. Expelled from Germany by the "Kulturkampf," in 1875 he came to the hospitable shores of America with many of his brethren. Most of his time was spent in giving missions and retreats in all parts of the country. R. I. P.

Chaska, Minn.—On May 26, Brother Silvanus Hoffmann, O. F. M., died of heart disease, having been found dead in his bed; he had been ailing for some time, but even on the day before his death he was up and around and seemed to be in good spirits. Brother Silvanus was 57 years old, of which he had spent 25 in the religious life.

Omaha, Neb.—From May 4 to 18, a very successful mission was given by Fathers Francis Haase and John Joseph Brogger. The attendance was very satisfactory. About 1650 received the Sacrament of Penance, and 3000 holy Communion. At the close of the mission thirty-nine members received into the Third Order.

Our Colleges.

St. Joseph's Seraphic College.

THE feast of Corpus Christi was fittingly celebrated at the college by a beautiful procession on the profusely decorated college-grounds. It was a singular spectacle to behold the long line of students and professors who, amid pious prayers and devout songs accompanied by the strains of the college band, conducted the Sacred Host to the four altars which had been previously erected by the members of the four senior classes.

On the evening of the same day the results of the recent contest in Latin composition-writing were published. The predicates were as follows:

II Collegiate Class: S. Bajfus, 97.05; C. Wickes, 94.22; A. Sloch, 93.25.

I Collegiate Class: J. Kola and A. Leciejewski, 88.30; A. Skorupa, 87.58; L. Vonder Haar, 87.00.

IV Academic Class: J. Micek, 88.66; A. Brumleve, 84.33; A. Klotzbuecher, 79.66.

III Academic Class: J. Schmidt, 92.00; H. Pinger, 90.33; R. Duling, 89.33.

II Academic Class: M. Nosal, 94.33; H. Bene, 93.00; E. Gissy, 86.00.

I Academic Class: J. Breyer, 98.00; W. Cyr, 86.00; H. Harms, 83.00.

In a short congratulatory address, the Rev. Rector told the students how the study of the classics affords them a mental drill, vainly sought in any substitute, how the study of Latin and Greek secured them a thorough knowledge of their mother tongue, how the classical course opens to them a

most prolific and interesting field of literature and history.

The month of June ushered in the examinations. On June 11 and 12 the final examinations were made by the students of the II Collegiate Class to show their fitness for their reception into the novitiate. Of the six members of the class, J. Saller and C. Wickes received the degree of Bachelor of Arts at the graduating exercises on June 13. The following program was rendered on the occasion:

Lastspiel (Overture).....	Keler Bela
Salutatory	College Orchestra.
Latin Address: "Ante mortem neminem beatum dicendum esse Croesi Lydorum regis exemplo comprobatur"	John Saller
Horn Solo.....	Sigismund Bajfus
Class Poem	Antony Sloch
German Address: "Vorzuage der Roemer vor den Griechen"	Frank Pazdzierski
Valedictory	A. Faehrich
Address to the Graduates and Confering of Degrees	Clement Wickes
Don Caesar March	The Rev Rector
	Wohanka
	College Orchestra.

The graduating class left their Alma Mater June 14. They at once entered upon their retreat under the direction of Rev. Matthew Schmitz, O. F. M., and will receive the habit of St. Francis on June 23.

June 17 and 18 were the days set apart for the written, and June 20 and 21, for the oral, examinations of the other students.

The closing exercises of the college will take place on June 23.
R. M., O. F. M.

St. Antony's College.

The beautiful month of May opened at St. Antony's amid sunshine and gladness. No wonder, —is not May the darling of verdant nature, and better still, the month of Mary? Bright and lovely spirits, therefore, and the lovely May Devotions are notable fea-

tures of the month, that sped away all too fast.

Two weeks ago the St. Antony's Literary Circle had the pleasure of witnessing an animated debate in their society room. The question debated concerned the religion of Shakespeare—"Resolved that Shakespeare was a Catholic." Frank Oblasser and James Goggin defended the affirmative, Walter Wollenschlager and George Lombard the negative. Whilst telling arguments were brought forth by both sides, the judges voted a victory for the negative.

On May 17, the feast of St. Paschal Baylon, the college kept its annual Thirteen Hours Devotion.

The feast of Corpus Christi was duly celebrated in our little chapel. The following Sunday, set apart for the fuller solemnization of the feast, was celebrated with magnificent splendor in the Old Mission church. The students took part as well in the preparations as in the impressive services themselves.

The boys' chief out-door sport during May was surf bathing. The ocean was visited on almost every free afternoon. Judging from the joyful shouts that came from the swimmers, one on shore could not help concluding that there must be pleasures as well as perils of the "vasty deep."

The final college picnic of the year, on Pentecost Monday, was enjoyed by all without exception. The place chosen was Hope Ranch, a grand spot, encircled by immemorial oaks, and within a few hundred yards of the sea-beach.

The last month of the school year is now upon us—June, with its sunny days and hopeful prospects, but toilsome hours, too, and sad forebodings. Before it will be over, another year of college life will be gone, and for some of us

it will mean a last and final farewell to our cherished Alma Mater.

JOHN MCNAMARA.



Obituary.

Chicago, Ill., St. Peter's Church:

Rose E. Kelley, Sister Catherine;
Catherine Jones, Sister Mary.

St. Augustine's Church:

John Masquelet, Brother Antony;
Anna M. Noll, Sister Coleta;
Elizabeth Schikowski, Sister Baptistista;
Antony Klappauf, Brother Rochus;
Mary Bauer.

St. Louis, Mo., St. Antony's Church:

Elizabeth Reber; Rose Boyer;
Catherine Carberry; Elizabeth Gilbert;
Mary Schmale; Catherine O'Brien.

Indianapolis, Ind., Sacred Heart Church:

Patrick Haggerty.

Chillicothe, Mo.:

James Francis Knott; Anna Clara Pfaff.

Cleveland, O., St. Joseph's Church:

Margareth Wehner.
R. I. P.

Franciscan Calendar.

JULY, 1913.

Dedicated to the
Most Precious Blood.

DAYS.		FEASTS AND PATRONS.
1	T.	St. Theobald, C.
2	W.	Visitation of the Blessed Virgin. (G. A.)
3	Th.	St. Juliana, V.
4	F.	St. Theodore, Bp. C.—St. Bertha, W. Abbess.
5	S.	St. Antony Zaccaria, C.
6	S.	8th Sunday after Pentecost. —Feast of the Most Precious Blood. Gospel: The parable of the unjust steward. Luke xvi, 1-9.
7	M.	St. Lawrence of Brindisi, O. M. Cap., C. (P. I.)
8	T.	St. Elizabeth of Portugal, 3d Order, W. (P. I.)
9	W.	St. Nicholas and Companions, O. F. M., MM. (P. I.)
10	Th.	The Seven Brothers and Felicitas, their Mother, MM.
11	F.	St. Veronica, 2d Order, V. (P. I.)—St. Pius I, P. M.
12	S.	St. John Walbert, Ab. C.—SS. Nabor and Felix, MM.
13	S.	9th Sunday after Pentecost. —St. Anacleto, P. M. Gospel: Jesus weeps over Jerusalem. Luke xix, 41-47.
14	M.	St. Bonaventure, the Seraphic Doctor. (P. I.)
15	T.	B. Angelina, 3d Order, W.—St. Henry, Emperor of Germany.
16	W.	Our Lady of Mount Carmel.
17	Th.	St. Alexius, C.
18	F.	Bl. Simon of Lypnica, O. F. M., C.
19	S.	Bl. John, O. F. M., C.
20	S.	10th Sunday after Pentecost. —St. Jerome, C.—St. Margaret, V.M. Gospel: The Pharisee and the Publican. Luke xviii, 9-14.
21	M.	Octave of St. Bonaventure.—St. Praxedis, V.
22	T.	St. Mary Magdalene, Penitent.
23	W.	St. Apollinaris, Bp. M.
24	Th.	St. Francis Solanus, O.F.M., C., Apostle of South America. (P.I.)
25	F.	St. James the Greater, Apostle.
26	S.	St. Anne, Mother of the Blessed Virgin. (P. I.)
27	S.	11th Sunday after Pentecost. —Dedication of all Franciscan Churches. Gospel: Jesus cures the dumb man. Mark vii, 31-37.
28	M.	SS. Nazarius and Celsus, MM.
29	T.	St. Martha, V.—St. Felix and Comp., MM.
30	W.	St. Camillus de Lellis, C., Patron of Hospitals.
31	Th.	St. Ignatius of Loyola, C., Founder of the Society of Jesus.

Abbreviations.—St.—Saint; Bl.—Blessed; Ap.—Apostle; M.—Martyr; C.—Confessor; P.—Pope; Bp.—Bishop; D.—Doctor; V.—Virgin; W.—Widow; O. F. M.—Order of Friars Minor; O. M. Cap.—Order of Minors Capuchin; P. I.—Plenary Indulgence.

Tertiaries may gain a Plenary Indulgence: 1st, every Tuesday after confession, communion and visit to a church of the First, Second or Third Order Regular of St. Francis; 2d, once during the month on any suitable day, usual conditions; 3d, on day of monthly meeting for those who attend, usual conditions.

Confession to gain the Portiuncula Indulgence may be made already on July 30, Holy Communion must be received on August 1st or 2d.



Assumption of the Blessed Virgin.

Franciscan Herald

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Vol. 1.

AUGUST, 1913.

No. 8

The Assumption of Our Lady.

(For the Franciscan Herald)

Upborne by Grace Divine,
By the power of Infinite Love,
Mary, triumphant o'er death,
Is wafted to realms above.

Christ's temple undefiled,
The Godhead's holy shrine,
Unerring faith reveals,
Could never know decline.

Then pause, ye children of men,
The heavenly vision to view.
Oh, the strength of Jesus' love
For the Mother He gave to you.

The Virgin he tenderly guides
On, on, through celestial ways,
Where sainted legions give
To God eternal praise.

Amidst the angelic throng,
They rise in glorious light;
Dominations, powers, thrones,
Behold the rapturous sight.

Past cherubs, and seraph choirs
Unto the throne supreme:
Hark! God, the Almighty Father,
Proclaims her Heaven's Queen.

ROSE M. COOPER.

St. Louis IX, King of France, Patron of the Third Order.

August 25th.

THE holy King Louis IX of France was born at Poissy, near Paris, on April 25, 1215. His saintly mother, Blanche of Castile, gave the greatest care and

love you; but I would rather see you dead at my feet, than you should ever commit a mortal sin." The earnest words and the example of the saintly mother did



attention to his education in all matters pertaining to his high office, but she was, above all, solicitous for the welfare of his immortal soul. In this her solicitude, she sometimes said to him: "My son, God alone knows how much I

not fail to make a deep impression on the tender mind of her son. At an early age, Louis learned to detach his heart from the riches and pleasures of the world, to the dangers of which persons of his state are especially exposed, and

to find delight in prayer and in the practice of virtue.

Louis succeeded to the throne in 1226. On account of his youth, his mother acted as regent, governing with great prudence and energy, and at the same time superintending the education of her son in the duties of a Christian ruler. It was during this time that Louis joined the Third Order of St. Francis. After assuming the reins of government in 1234, he ruled most happily for about ten years, when he was seized with a serious illness, which soon seemed to bring him to the very brink of the grave. In his illness he vowed to undertake a crusade to free the Holy Land from the hands of the Mohammedans, and on recovering he at once set about to fulfill his vow. He captured Damietta, in Egypt, but was taken prisoner with his army, that had been decimated by a pestilence, and was made to undergo the privations and humiliations of captivity for several months.

A treaty of peace was at length drawn up and ratified. The infidels now demanded of the pious king to declare that, in case he would violate the treaty, he would be regarded as having denied God and the Christian religion, and as having spit and trampled upon the cross. Shocked at so impious a proposal, Louis answered: "Such a blasphemy shall never pass my lips." The infidels then threatened him with a most painful death; but the saintly king courageously answered their threats with the words: "You can kill my body, but you cannot take the life of my soul." Full of admiration for his courage and constancy, the Mohammedans set him free on the accepted conditions.

In the government of his kingdom, Louis had no other end in view than the honor of God, the

good of religion, and the welfare of his subjects. Hence, he was most exact in performing the many and laborious duties of his exalted position. His dealings with foreign princes, as well as with his subjects, were characterized by the greatest charity, patience, and justice. In the midst of the distractions of court life and of his many duties, he lived the life of an ascetic, scrupulously regulating his conduct according to the commandments of God. He delighted in attending divine service, and spent several hours of the day,—sometimes whole nights—in prayer, and when certain persons expressed their dissatisfaction at this, he quietly answered that, if he employed his time in hunting, in tournaments or games, these persons would not take so exact an account of the time which he lost at them. Though, as his biographers assure us, he preserved his baptismal innocence to the end of his life, he was wont to go to confession several times a week. He esteemed the grace of baptism so highly, that he loved to sign himself in letters to his friends as Louis of Poissy, because he had been baptized in the church of that place. The pious king would not tolerate cursing or sinful language among his servants and courtiers; he himself was never heard to speak an uncharitable or impatient word. In order to be able to satisfy his charity towards the poor, hundreds of whom he often fed and served in his palace, he forbade all excessive display at his court. He himself practiced the greatest moderation in dress, and always wore the scapular and cord of the Third Order; on special occasions he appeared clothed in the habit of the Tertiaries. To mortify sensuality, he often wore a hair cloth, used disciplines, and not only strictly observed the fasts, but was very

ingenious in mortifying his appetite in various ways. Yet his piety and severity towards himself did not make him morose. On the contrary, it enhanced the natural liveliness and cheerfulness of his temper; he delighted in cheerful conversations, and was kind and affable towards all. He was most solicitous for the welfare of the eleven children which God had given him. He prayed with them daily, watched over their progress in their studies, taught them to perform works of mercy, and left to them in his testament the most beautiful and wholesome instructions.

The failure of his first crusade, and complaints of oppressions and sacrileges on the part of the infidels in the Holy Land, induced the saintly King to undertake a second crusade. He landed with his army at Tunis. A pestilence broke out, and Louis was himself seized with the dreadful malady while visiting his stricken soldiers. Lying on his bed of pain, he praised and thanked God for the affliction which he had sent him, and begged him to enlighten and show mercy to infidels and sinners, and to lead his soldiers back into their native land. The holiness of his life became more manifest than ever to all and his humility, patience, resignation, and charity edified and softened the hearts of even the most hardened. When the end approached, the holy King, after receiving the last sacraments, lifted up his eyes towards heaven, and repeated aloud the words of the Psalmist: "Lord, I will enter into thine house; I will adore in thy holy temple, and I will give glory to thy name."—"Lord, into thy hands I commend my spirit." And with these sentiments of longing for heaven and of confidence in God, he breathed forth his soul on August 25, 1270. His body was

transferred to Paris and buried in the church of St. Denys. Many miracles were wrought at his tomb, and he was canonized by Pope Boniface VIII on August 6, 1297.

Reflection.

Mindful of the words of his pious mother, St. Louis was filled with a hatred of mortal sin, and would rather have lost his kingdom, yea, even his life, than offend God grievously. And these ought to be the sentiments of every Christian. For mortal sin is the greatest of evils. Other evils, such as sickness, poverty, humiliations, persecution, and even death, deprive us of a temporal good; but they are sometimes blessings in disguise, soon pass away, and bring us a great reward, if they are borne in the right manner. But mortal sin deprives the sinner of the very life of the soul: sanctifying grace, with all it implies: the love and friendship of God, the right to heaven,—God himself. A terrible loss; but it is in proportion to the crime. For mortal sin is an act of rebellion; the sinner deliberately turns away from God, refuses to obey him. It is an insult offered the almighty and most holy God; the sinner despises God's commandments, his love and friendship, and chooses rather to follow his own inclinations and desires, though he is conscious of his dependence on God in all things and of the punishments which the justice of God must inflict upon him. And this insult is offered the infinite God, the kindest Father for—riches, honors, and pleasures that pass away, leaving behind disappointment and unhappiness. Let us ask St. Louis to obtain for us a great hatred of sin, so that we may always resist the temptations of the world, the flesh, and the devil, and thus remain firm in the love and friendship of God.



Glories of the Third Order of St. Francis.

(For the Franciscan Herald, from the German of P. Camillus Broell, O. M. Cap.)

7. Consummation.

"I bear the marks of the Lord Jesus in my body"—Gal. VI. 17.

OUR mettlesome champion now had an encounter which verified the poet's words:

Valiant he who braves the lion,
Valiant he who fears no foeman,—
Valiant, more than all, who conquers self.

Our hero was successful in gaining such a victory, though it cost him many a painful effort.

The son of Bernardone had an intense and very natural abhorrence of leprosy and of those infected with it. It chanced that he came upon one of these unfortunates. A feeling of aversion arose in Francis, and a dire struggle followed. What does he do? He springs at once from the saddle, gives the wretched creature an alms, and embraces him. Nay, more. He submits to the nauseating embrace and kiss of the hideous leper. Overcome is the fear of infection. Overcome is the natural feeling of disgust. Verily a glorious victory over his own nature.

On another occasion it was his own father who caused the son a bitter struggle. This worldly-minded man could not understand the conduct of his son and looked upon it as a piece of foolishness. In consequence, he considered it his duty as a father to put an end to such a course.

At first Bernardone assailed his son with vehement reproaches for his mode of life. Francis was in no way disturbed thereby. Then the father had recourse to imprisonment, from which a tender-hearted mother liberated the son. Thereupon, as is well known, Francis gave back to his father even the clothing and the money which he still possessed, on which occasion he uttered the ever memorable words: "Hear ye all, and understand it well. Up to this hour I have ever acknowledged Peter Bernardone as my father. Since, however, I have determined to serve God alone, I now return to him the money which causes him such worry and the clothes I have received from him, so that from this moment I can say, 'Our Father who art in Heaven,' and no longer, 'Father Peter Bernardone.'"

Thus had Francis conquered self and freed himself entirely from the world.

We often read about the conversion of St. Francis. How is this to be understood? A conversion similar to that which we find in the lives of other saints, e. g., St. Camillus, did not take place in the case of our Seraphic Father. Francis was, indeed, as we have seen, a jovial youth, who kept himself, however, free from any serious aberration. Of conversion, there-

fore, in his case we can speak only in as far as it denotes complete renunciation of the world with entire submission to the Lord.

The human heart is so constituted that it must love. The more the love of creatures is banished from it, the more the love of God takes possession. Francis had torn his heart from creatures and devoted it to the love of the Crucified. Henceforth, this love of his would recognize no limit. All his thoughts and aspirations had but one end in view, to become like unto the Crucified. He served the Lord as did the Apostle of the Gentiles "in labor and painfulness, in much watchings, in hunger and thirst, in fastings often, in cold and nakedness." (II Cor. XI, 27.) Francis, the zealous follower of the Crucified, was destined to receive his reward in this world. It was, indeed, a reward which the world could not appreciate or understand. It was, furthermore, a distinction which, in its kind, has been conferred upon our Saint alone—the Stigmata.

"Now then," exclaims St. Bonaventure, "go forth, O thou valiant champion of the Lord. Put on the armor of thy invincible commander. Thus equipped and armed, thou wilt conquer every foe. Bear the banner of the Highest King, at sight of which the soldiers of the heavenly host will again take courage."

We all should have a place amongst these soldiers of the heavenly host. We all should follow in the footsteps of the Crucified. "If any man will come after me, let him deny himself, and take up his cross, and follow me." (Mat. XVI, 24.) With these words Jesus invites us to follow Him. May we bravely follow whither He leads. Then to us will likewise be revealed the sweet mystery of the Cross, as it was to Francis. Hear what our

authority, St. Bonaventure, says on this point: "The great and wonderful mystery of the Cross, in which the gifts of grace, the treasures of knowledge and of wisdom are so closely enveloped that it was hidden from the wise and prudent of this world (Mat. XI, 25), was so completely revealed to the humble servant of Christ that his life followed only the way of the Cross, knew only the sweetness of the Cross, announced only the glory of the Cross. In the beginning of his conversion he could exclaim with the Apostle, 'God forbid that I should glory, save in the Cross of our Lord Jesus Christ.' (Gal. VI, 14.) During the course of it he could also say, 'Whosoever shall follow this rule, peace on them, and mercy.' (Ib. 16.) And at its consummation he could add, 'I bear the marks of the Lord Jesus in my body.' (Ib. 17.) We, however, long to hear from his lips these words, 'The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.' (Ib. 18.)"

"The Most High has humbled Himself; the Almighty has trembled with fear, and He Who is happiness itself has been overwhelmed with sadness. What a drama to see the great and mighty Lord to Whom the stars sing honor and praise, Who is seated on the Cherubim and holds in His hands the whole universe. He has humbled Himself beneath the foot of man and offered His Divine face to be-----and insulted by sinful scoffers." — St. Francis Solanus.

"He truly loves his enemy who does not grieve because of the wrong done to himself, but who is afflicted for love of God because of the sin on his (brother's) soul and who shows his love by his works." — St. Francis of Assisi.

Little Catechism of the Third Order.

(Continued)

Chapter IV. Reception of Novices.

49. *Is it necessary to have a religious vocation in order to enter the Third Order?*

No; it is not necessary to have a religious vocation, in order to become a member of the Third Order; it is sufficient to have the qualities demanded by the Rule and a desire for Christian perfection.

50. *To become a Tertiary, is it necessary to join a confraternity of the Third Order?*

No; if necessity demands, one may be admitted as an isolated Tertiary. After being received however, such a Tertiary must make a year's novitiate, and then pronounce his profession as soon as possible.

51. *How must an isolated Tertiary conduct himself?*

A Tertiary who for some cogent reason can not enter a confraternity of the Third Order, must strive conscientiously to learn and fulfill the precepts of the Rule, and, as much as possible, to keep in touch with the Order; for to be an isolated Tertiary does not mean to be a negligent and independent member.

52. *Is it advantageous to belong to a confraternity of the Third Order?*

Yes; it is of great advantage to belong to a regular confraternity, both on account of the spiritual instruction and advancement, and on account of the privileges and indulgences, to be gained by the members.

53. *What must one do to become a member of the Third Order?*

A person desiring to become a

member, must make formal application to the local Director of the Third Order, and if it is agreeable, the applicant at once enters upon the postulate, which lasts till the day fixed by the Director for the reception or investment.

54. *How does the reception take place?*

The reception into the Third Order takes place in the following manner: On the appointed day the postulant presents himself to a priest having the necessary faculties and says, "Reverend Father, I humbly ask of you the habit of the Third Order of Penance, in order that with it I may more easily obtain eternal salvation." Thereupon the postulant receives from the priest the habit, the cord, and the lighted candle.

55. *What does the habit signify?*

The habit of penance with which the Tertiary is clothed, signifies that he must divest himself of the old man with his acts and clothe himself with the new man "who is created according to God in justice and holiness of truth."

56. *What does the cord symbolize?*

The cord symbolizes holy purity, which the Tertiary must preserve "by extinguishing in himself the passion of lust, that the virtue of continency and chastity may dwell in him."

57. *What does the lighted candle signify?*

It signifies the light of Christ, communicated to the Tertiary by

the seraphic form of life, "that, being dead to the world, he may live for God, shunning the works of darkness."

58. *What does the Rule prescribe regarding the habit?*

The Rule says, "The members of the Third Order must wear the customary small scapular and the cord, else they will be deprived of granted rights and privileges."

59. *What is to be noted regarding this precept?*

It is to be noted, first, that the Tertiary must never be without his scapular and cord; and, second, that he who, without sufficient reason, fails to wear them, deprives himself of the privileges of the Order.

60. *What is to be said regarding the wearing of the large habit of the Third Order?*

The large habit or tunic of brown wool may be worn wherever customary at the reunions of the members and on other occasions provided for by the law of the Church.

61. *What does the Rule say regarding the novitiate?*

The Rule simply says that "all who enter the Third Order, whether men or women, shall make a year's novitiate." In order that the profession may be valid, the year of the novitiate must be complete to the day; but, on the other hand, the term of the novitiate should not be prolonged indefinitely.

62. *Do the novices enjoy any privileges of the Order?*

Yes; the novices participate in the privileges of the Order, notably in the indulgences, provided they fulfill the obligations, especially in regard to the wearing of the habit.

63. *How should the novice conduct himself?*

The novice must strive conscientiously to learn and observe the Rule, faithfully to attend the meetings, and to show respect and charity to his superiors and to his confreres.

64. *What should a novice do when tempted to leave the Order?*

He should ask of God the grace of perseverance, and, if necessary, he should disclose the temptation to the Director.

65. *Should the novice ardently desire the grace of profession?*

Yes; the novice should have an ardent desire to give himself to God by making profession in the Third Order; accordingly, he should endeavor to render himself worthy of this grace by devout prayer and earnest preparation and by fidelity in the observance of the Rule.

Brothers and Sisters in St. Francis! A struggle is preparing between the classes, and it threatens to be terrible. Hence, let us precipitate ourselves between the hostile ranks, so as to deaden the shock, if we cannot prevent it. The question which agitates the world today, is not a question of political form, but a social question, the struggle of those who have nothing, with those who have plenty, the violent attack of poverty and opulence, which makes the ground tremble under our feet. Our duty is to throw ourselves between these enemies and induce the one side to give in order to fulfill the law, and the other to receive our mediation as a benefit; to render equality as general as possible among men, and to see justice done all around, to make peace between our neighbor and God.—Franciscan Annals of India.



Missionary Labors of the Franciscans among the Indians of the Early Days.

(Florida.)

V.

By Fr. Zephyrin Engelhardt, O. F. M.

INASMUCH as it pertains to our duty as pastor, and to the apostolic office which we occupy, to endeavor in every manner and by all means within our power to spread the Faith of Christ, our Redeemer, so that all nations may come to the knowledge of God and save their souls, we beseech Your Majesty to be pleased to provide and command by means that seem just, that Florida and its inhabitants may come to the knowledge of their Creator; for that country is close by, and we know that its countless people will perish, not having any one who might preach the Gospel to them." Such was the petition which the Rt. Rev. Juan de Urango, Bishop of Santiago de Cuba, in 1555, addressed to the King of Spain in order to convince him of the necessity of planting colonies on that peninsula.

Philip II, who had succeeded Charles V in 1557, approved of the proposition, especially, as it became imperative from a political point of view to subjugate the territory bordering on the Gulf of Mexico. The king confided the execution of the project to Viceroy Luis de Velasco of New Spain, as Mexico was then called, who in turn appointed Don Tristan de Luna governor of Florida and commander

of the expedition to be sent out for its conquest. Tristan's force, consisting of about 1500 soldiers and prospective settlers, besides Indian aids, embarked at Vera Cruz on June 11, 1559, in thirteen ships. Before setting sail Don Tristan and his men listened to a fervent address of the viceroy, who reminded all that they were engaged in a glorious enterprise for God and the king, and that therefore they should treat the natives with gentleness.

The ecclesiastics who went along were the Dominicans Fr. Pedro de Feria, as Superior, Fr. Domingo de la Annunciacion, Fr. Domingo de Salazar, Fr. Juan Mazuelas, Fr. Domingo de Santo Domingo, and Fr. Bartolome Matheos, apparently a lay-brother.

The fleet crossed the gulf and reached Pensacola Bay. Unfortunately, Don Tristan proved unfit for such an undertaking, and therefore failed to employ the means which might have resulted in success. The consequence was dissensions and failure. Angel de Villafane was sent by the viceroy to take Tristan's place, and with him came Fr. Gregorio de Beteta and Fr. Juan de Contreras, Dominicans; but at a general council it was resolved to abandon the coun-

try which appeared utterly unsuited for colonization.

Pedro Menendez de Aviles, a famous naval commander, whose son had perished in a shipwreck on the Florida coast, was next authorized by King Philip II to establish a colony on the peninsula, but at his own expense. While fitting out the expedition in Andalusia, the news reached Spain that French Huguenots or Calvinists had planted a settlement in Florida. Philip gave Menendez orders to drive them away, and converted the private expedition into one of national import by contributing one ship and two hundred and ninety-nine soldiers at the cost of the royal treasury. The whole fleet consisted of 2646 persons in twenty ships. The commander himself had expended as much as 1,000,000 ducats in less than fourteen months. He sailed from Cadiz on June 29, 1565. The expedition before reaching the open sea counted among its members five seculars, one Friar of the Order of our Lady of Ransom, eight Jesuits, and twelve Franciscans. A great storm soon scattered the vessels, so that Menendez when he reached Porto Rico could muster only one-third of his force of men and ships.

On the island the commander learned that a French expedition under Jean Ribaut had preceded him and captured a Spanish vessel. He decided therefore not to await the arrival of the other ships, but to attack the French settlement without delay. Accordingly, he reached the eastern coast of Florida on August 28, 1565, the feast of St. Augustine. Some of the Spaniards were landed and went to work to fortify a large Indian structure which a friendly Indian chief had ceded for that purpose. On Friday, September 7, Menendez sent his three smaller ships into the harbor, and three hundred

more colonists went ashore, together with the married men, their wives and their children. On the following day, (the feast of the Nativity of our Lady,) the rest of the colonists, one hundred in number, and supplies were put ashore, after which the commander himself landed amidst the waving of flags, the sounding of trumpets, and the salutes of the artillery. The chaplain, Rev. Francisco de Mendoza, who had landed the previous day, advanced in procession with the soldiers carrying the cross and chanting the Te Deum. Menendez on bended knee kissed the cross, as did all who followed him. High Mass was offered up in honor of the Blessed Virgin on a spot which thereafter was known as Nombre de Dios, because there the Holy Name of God was first solemnly invoked. The commander then took formal possession of the country in the name of the king. This was the beginning of St. Augustine, without doubt the oldest city or white settlement in the United States.

The Spanish commander next proceeded to carry out the royal order regarding the French fort, which had been erected by French Huguenots on territory claimed by Spain, about five leagues north of St. Augustine. After incredible hardships, suffered in pushing onward through swamps and unceasing rain, Menendez surprised the unsuspecting Frenchmen at daybreak of September 21, and put all to the sword, sparing only the women and children and the males under fifteen years of age. Next day holy Mass was celebrated in thanksgiving in the fort, which the commander on account of the feast on the day of victory christened San Mateo. Leaving a strong garrison there, Menendez made his way back through the swamps to St. Augustine. Soon after he also captured the shipwrecked French

general, Jean Ribaut, with all his sailors and soldiers and, although they had surrendered, put them to death, save those who confessed themselves Catholics. Menendez justified this wholesale slaughter by the statement that he would have had nothing to eat for them, and that even so the prisoners who were more numerous than his own men menaced the lives of the Spaniards. Moreover, the captured men deserved no mercy because they were pirates. Two years later the French under Dominique Gorgues retaliated, when they in like manner and out of revenge massacred the entire garrison of Fort San Mateo.

As no religious had come along to Florida, no effort was made to reach the Indians. For the present the two or three secular priests were obliged to confine themselves to the spiritual needs of the settlers and soldiers at St. Augustine and San Mateo. Although no Indian mission was established at this time, Menendez effected what no other Spanish official before him succeeded in bringing about, he secured a firm foothold for Spanish missionary activity, which, please God, will be described in subsequent issues of the Franciscan Herald.

Corpus Christi among the Menominee Indians. (Concluded.)

By Fr. Nicholas Christoffel, O. F. M.

At early dawn the firing is resumed, stirring the sleepers from their short slumber. A number of the reverend clergy of the diocese always come to take part in the celebration. Holy Masses are, therefore, begun soon after five o'clock. At nine o'clock, solemn High mass is celebrated in the presence of the Bishop, followed by a sermon appropriate to the occasion; and then the grand procession is formed, and starts out amid the joyful pealings of the bells and the reverberating echo of the cannon. Slowly and solemnly it wends its way along the usual line. It is headed by the United States flag and the Menominee Brass Band. Then follow in order the cross-bearer with two acolytes; the boys and girls from both the Mission and the Government schools accompanied respectively by the Brothers and Sisters; then, twenty-four little

girls dressed in white, strewing greens and flowers on the way. After these come the reverend clergy, the server-boys and the Rt. Rev. Bishop carrying the Blessed Sacrament under a canopy, which is borne by four prominent men, who are selected from the respective congregations and change at each chapel. Next follow the members of the three branches of the Temperance Society, of the Society of Christian Mothers, and of the Altar-society, all, as well as the school-children with their banner. Finally, come all the Catholic men and women, Menominees and whites, from outside, who wish to take part in the procession and pay their tribute of honor and adoration to their Eucharistic God. From the various divisions of the long procession prayers and hymns of praise and thanksgiving in divers languages are heard resounding in the air: the

reverend clergy pray and sing in Latin, the school-children in English, the Menominees in their vernacular or in Chippewa, and a good number of German and Irish, from the settlements adjoining the Reservation, in their own languages. Three times the procession makes a short halt at the several chapels, the multitudes kneel down to pay their homage to their good God and Savior and to receive His Sacramental Blessing.

of praise and thanksgiving. This closes the celebration of the morning.

The people, however, linger for some time on the Mission grounds to listen to the merry airs played by the brass band, which is posted in front of the Fathers' residence to entertain the Rt. Rev. Bishop and the visiting clergy.

In the afternoon the Sacrament of Confirmation is administered and Benediction with the Blessed Sacra-



The whole is a grand demonstration of faith, of Catholic belief in the Real Presence of Jesus in the Blessed Sacrament, and cannot fail to make a salutary and lasting impression on all the spectators, hundreds of whom flock to Keshena from far and near to view the procession. It is close to twelve o'clock when the procession returns to the church, which is far too small to contain the crowd. After Sacramental Benediction is given for the last time, the Te Deum is solemnly intoned and the vast multitudes once more give vent to their feelings of joy and gratitude by joining in the well-known hymn

ment once more imparted. After the services the Rt. Rev. Bishop, accompanied by the clergy proceeds to the school, where he is briefly entertained by the children with appropriate songs and speeches. Towards evening, His Lordship and all the Rev. Fathers, who have honored the Mission with their presence, bid farewell and leave with the "God-speed" and sincere thanks of the inmates of the Mission.

Thus ends the imposing celebration of the feast of Corpus Christi at Keshena. It is a powerful means to keep faith and Catholic feeling alive and strong in the hearts of the

Menominees, who thereby not only give undisguised expression to their religious belief, but at the same time make a solemn and public act of reparation for the many failings of

the past, and for the many outrages perpetrated nowadays all over the world against the most adorable Sacrament of the Altar.

Tumacacori. An Old Franciscan Mission in Arizona.

By Fr. Tiburtius Wand, O. F. M., Missionary among the Papagos.

The pictures of the Old Missions of California and Texas are spread far and wide over the country, although of some of the buildings but a few tottering walls remain. Of the Missions in Arizona, San Xavier del Bac, the most beautiful

word *tshiamo* Kakolk, i. e., where the clay makes a curve (brickarch).

After Guevavi and San Ignacio de Sonoita were given up in 1784, Tumacacori received its own resident priest and from that time the place prospered. In 1791, a new



of all, is the only one known. About forty miles south from the last named mission we find the well preserved ruins of the Mission of Tumacacori, which only last year was declared a government reservation. This Mission was built during the mission-period of the Franciscans, and therefore well deserves a little notice.

The name Tumacacori is most probably derived from the Indian

roof was put on the church, but soon after they seem to have started work at the new church, which is known to have been completed in 1822. In this year the Padre wrote: "I, Roman Liberos, priest of San Jose de Tumacacori, have on the 13th day of December, 1822, removed the remains of Fathers Baltazar Carillo and Narciso Gutierrez from the old church and interred them in the sanctuary on the

gospel side." The two padres of whom mention is made, were the succeeding superiors and builders of the large Mission of San Xavier del Bac.

But Tumacacori was not to flourish long. The cruel Apaches extended their murderous expeditions even to here, and in 1849, after the Padres had been expelled for some time already, they succeeded in setting fire to the church. Since then Tumacacori has been in ruins. The Indians to-day speak of an old woman, who saved the large wooden statue of St. Gaetan, which was held in great esteem by these Mission Indians, by putting it into her Kioho (the carrying-basket of the Indian women), and carrying it forty miles to San Xavier del Bac, where it is still to be seen. The statue is somewhat charred and the Indians have therefore clothed it with a surplice and a black collar. The sacred vessels seem also to have been saved. At least a Mexican told me that sixteen years ago a priest from Sonora visited the place and examined the walls. Whilst tapping the walls he heard a hollow report on the gospel side. During the night he is said to have returned and opened the place, and on the following morning he disappeared. What truth there is in the story is hard to tell, but at any rate ever since then the heads of the Mexicans have been filled with vague dreamings of hidden treasures and treasure-seekers have unearched every nook and corner of the building, and have not even hesitated to desecrate the graves of the dead. Whilst digging in the sanctuary, they found the grave of the above named padres.

The Mission of Tumacacori is exactly forty miles south of San Xavier del Bac and $3\frac{1}{2}$ miles from the presidio of Tubac. It lies in the fertile valley watered by the Santa Cruz river. It was in

the evening when I arrived at the place after a tiresome journey, and I found the ruins lit up by the mild, mellow light of the setting sun. Hidden from view by the overtowering mesquite trees, it was impossible at the first glance to see the devastation that time and vandalism had wrought.

The cupola above the sanctuary is still intact. In contrast to other Mission churches of the territory, this one has only one tower. The walls are from six to eight feet thick, and within the walls is a small stair case leading to the top. The facade of the building is very beautiful; broken by small, slender pillars, it has almost the appearance of an Egyptian temple. The church had but one nave, and the whole roof up to the sanctuary, has caved in. There seems to have been very little decoration in the church, as only in the sanctuary a few traces of painting can be found. The adobe slabs of the altar table are still preserved and so I had the happiness of reading holy Mass above the graves of the old padres.

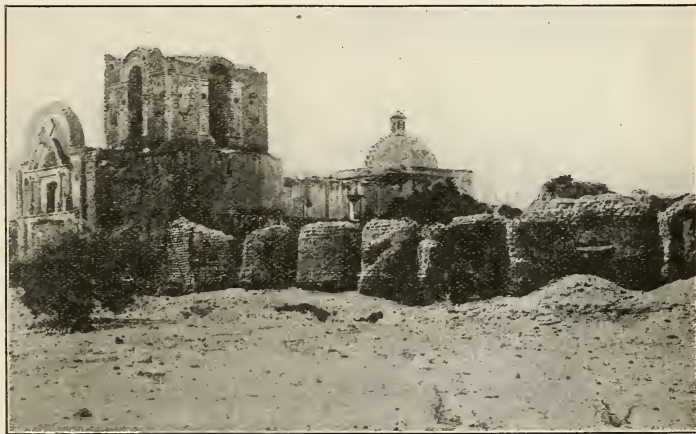
Behind the sanctuary we found the cemetery, about an acre in extent, enclosed within a high wall, in which many small niches were noticed. In the center of the graveyard parts of the walls of the round vault in which the dead were preserved before burial, were still standing. To the right of the cemetery we saw the walls of a large building, presumably the residence of the padres, as it surely served to shelter some two or three persons. It is really wonderful how the old padres could build such large places with the small means at their disposal. On the other hand we can easily understand why the Mexicans and the Americans, at the sight of these large buildings thought that the old padres must have worked some secret gold mines to procure the necessary means.

Even Protestants, e. g., the traveler K. Bumholz, who certainly does not favor Catholics, in his work "New Trails in Mexico," cannot refrain from praising the work of the old Franciscan pioneers. "Often in my travels," he writes, "do I think of the valor of the old Spanish explorers—no distance too great for them, no region too inhospitable to traverse, no mountain too difficult of access! Valiant padres, escorted by soldiers, or otherwise, traveled everywhere in their zeal to make converts, bringing cattle and horses, and introducing new cereals and

would learn more of the heroic, self-sacrificing work of the old padres, who in their never tiring zeal solved a problem at their Missions which an un-Christian age can no longer cope with.

We rested here over night, and the next morning I said holy Mass. The Mexicans had been observing us very suspiciously, and soon an old man ventured to ask us whether we had found any treasures.

The rising sun bathed the ruins again in a sea of light, revealing to us every fissure and nook. It was



new methods of agriculture."

Round about the Mission were the huts of the Indians, now nothing but heaps of rubbish. The whole Mission was enclosed by a wall as a defense against the Apaches. The remains of the wall can easily be traced.

About a hundred paces from the place, the Rio de Santa Cruz courses along, overshadowed by high willows. Would that these veterans could speak, then we

then that we first beheld with wonder and amazement the massive walls, the delicate facade, the mighty tower, and above all the general symmetry and harmony of the entire structure. One last farewell to the scene of the heroic labors of the dear old padres, and we headed our way northward, where after a strenuous ride of forty miles, the snow-white towers of San Xavier's bade us a hearty welcome.

Current Comment.

Tertiaries and Their Rule.

HAVING defined the scope of the Third Order, the Holy Father in his letter to the Tertiaries, says that the Order will continue to be a blessing for the Church and for society as long as the members religiously adhere to its native form. To obtain this end, "the laws of this Order," he says, "have been admirably contrived, and a holy obedience should, therefore, be paid to them by the Tertiaries."

Not content with obedience to the law of God and of the Church, the Tertiary embraces a Rule, which points out to him in fuller detail what is the will of God concerning him. When making his profession the Tertiary promises "to observe all the time of his life the commandments of God and the Rule of the Third Order." The child of St. Francis must, therefore, live up to his profession of being a religious in the world. He must conscientiously observe the commandments of God and of the Church. That is his first duty. It is not a new duty, which he contracts when making profession; but, being a Tertiary, he is expected to fulfill his duties towards God with greater fidelity than other Christians. More is demanded of him, because more has been given him. In addition to this, however, he is obliged to obey every precept of the Rule and to follow the commands of his religious superiors.

What a monstrous thing it would be, if a Tertiary, calling himself a child of St. Francis, were to neglect the rules of conduct that his holy father has laid down for him. How inconsistent it would be, if, while

laying claim to holiness, a Tertiary would arrogate to himself the right to censure and criticize those to whom he owes submission and obedience—the Director and the other officers of the Order. The Rule of the Third Order has proved a powerful means of sanctification to thousands and thousands of souls. But in itself it is a dead letter. It is the spirit that quickens—the spirit of obedience. It is only by the observance of the Rule that Tertiaries can hope to become followers of St. Francis and like him to become dead to this world and live only for God. Tertiaries owe it to themselves, therefore, to observe the precepts of their Rule; they owe it likewise to the Order. The Third Order has a great mission to accomplish. Its purpose is to restore to a de-christianized world the ideals of Christian life. But, how will it ever accomplish this purpose, if its members are remiss in the observance of their Rule?

Propagation of the Faith.

"Teach ye all nations"—such was the command given by our Savior to the Apostles and, in their persons, to the teaching body of the Church. How well the Church has understood and executed this command, the history of nineteen centuries relates. Besides guarding and fostering the faith of her own children, it has been her constant endeavor to bring the glad tidings of the Redemption to peoples sitting in darkness and in the shadow of death, who are destitute of the infinite treasure of the faith, the principle of salvation of mankind,

the vivifying soul of all virtue, that supernatural gift which, by regenerating to a new life, opens the doors of a blessed eternity. Following the glorious example of the Apostles, thousands of her most devoted sons have bravely gone forth to preach the Gospel to unfriendly and barbarous nations, and have sacrificed their lives that the kingdom of God might be spread. God has, indeed, rewarded their labors and sacrifices abundantly, and the Church has reaped an immense harvest of souls. Yet, her work is far from being completed. There are still millions of unfortunates to whom the Gospel has not yet been preached, and who, if they had the opportunities that we have, might far outstrip us in sanctity and outshine us in glory. The Church is doing all in her power to christianize the pagan nations, but, sad to say, she does not always find her efforts seconded by those of her children whose forbears themselves, perhaps not so long ago, received the light of faith from messengers, whom she despatched to their inhospitable shores. The fact of the matter is that Catholics generally do not take that interest in the great work of the propagation of the faith that their gratitude should prompt them to show.

The Holy Father some time ago addressed a letter to the superiors of the various Italian Institutes for Foreign Missions, in which letter he complains bitterly of the indifference of Catholics in regard to the propagation of the religion of Jesus Christ. He says in part:

"The majority of people forget that here in a special way enters the application of the great precept of charity; they do not measure adequately its extent when they confine it, for the most part, to those who are nearest to them and to needs which are directly

under their eyes. They do not reflect that throughout the wide world, beyond the seas, are strange skies, strange lands, peoples innumerable, still lying in darkness and in the shadow of death and expecting from us who happily participate in the inestimable benefits of the Redemption, the Messenger who shall speak to them of God and His works, and invite them to share in the wonderful light of the Gospel. Well may you ask: While this ignorance exists, how can souls feel the weight of others' woes and open themselves to charity to follow its generous impulses?"

"For our part, we have never ceased to seize every opportunity to recall and inculcate the obligation of helping in the work of the Propagation of the Faith, by promoting vocations for the Apostolate, by imploring God to grant abundant fruit, and especially by furnishing the means necessary for the apostolic ministry."

Ozanam and the Foreign Missions.

We have been requested by Msgr. Freri, President of the Society for the Propagation of the Faith, to publish the following clipping:

The name of Ozanam is familiar to those interested in charitable works. It is not as well known that the founder of the St. Vincent de Paul Society took also an active part in the development of the Society for the Propagation of the Faith, and was for eight years editor of the *Annals*.

Frederic Ozanam was not a clergyman, he was a layman, but he was "a man of God" in the full sense of the word. And, whilst trying to relieve the distress of the poor around him, he did not forget

the greater misery of those who are deprived of the light of the Faith, and he exhorted his fellow Catholics to come to the help of their heathen brothers. This is what he wrote in the Annals in 1863:

"It seems that the impetuous wind, which was felt in the coenaculum on the day of the Pentecost, begins again to blow over the Christian world. Vocations are becoming more numerous. The priesthood and the religious orders feel an irresistible impulse towards those heroic combats which astonish the delicacy and cowardice of our days. But how long shall it be more easy to find men disposed to go in search of souls to the extremities of the earth than the small sum needed for their passage upon the deck of a ship, or for their bread under a tent.

Shall the salvation of the infidels be retarded by the indifference of the Christians? It should, however, be recollected that the cause in question is ever our own, and that the struggle between idolatry and Christianity is not ended. Paganism has never entirely disappeared from amongst us, neither from opinions nor from manners; and who knows but that the victories of faith in the East might bring back a more glorious reign to our ancient Europe, where it seems to grow weak. Let us consider this, and if at any time we are tempted to repose in the selfish enjoyments of the benefits of Catholic civilization, let us recollect those countless multitudes who as yet know not the redemption of our Lord Jesus Christ."

The Porziuncola Indulgence

In recent years, several learned Catholic historians have attempted to call in question the authenticity

of the Porziuncola indulgence. They have tried to prove that St. Francis had no part in obtaining for his church of Mary of the Angels, better known as Porziuncola, the indulgence of that name; and their endeavors were all but successful in relegating the whole story of the Porziuncola indulgence to the realm of pious myths. It is interesting to note, however, that of late the belief in the authenticity of the indulgence is gaining more and more ground among scholars of note, both within and without the Franciscan Order. Two of the latest biographers of St. Francis, Johannes Joergensen and Fr. Cuthbert, both pronounce in favor of the authenticity of the indulgence.

Fr. Cuthbert in his *Life of St. Francis of Assisi* gives a very lucid exposition of the question, a resume of which may be of interest to our readers. Says the learned author: "The arguments against the authenticity of the Indulgence are based on two principal accounts, the silence of the first biographers and chroniclers, and the well-known repugnance of St. Francis to seek special privileges from the Roman Court. We will take this second objection first. It can indeed hardly be said to bear examination.

"That St. Francis did forbid his friars to apply to the Roman Court for privileges is well known. At the same time he himself sought and accepted certain great privileges. Hence, he could not have meant the seeking or accepting of all favors from the Holy See. We must understand then the sort of privileges he meant to ban from the fraternity. It is evident from his own writings, e. g., his Testament, that he had in view privileges which he considered detrimental to the profession of evangelical meekness and humility and especially such as would make the

friars independent of the bishops and clergy in the prosecution of their missionary enterprise. But the Porziuncola indulgence was in no sense a privilege of immunity for the brethren; it was a measure of mercy for all repentant souls. This objection, therefore, as far as it affects the authenticity of the indulgence, falls to the ground."

As to the argument from the silence of the first biographers and chroniclers, Fr. Cuthbert contends that it is at best a negative argument which is largely, if not altogether, discounted when one considers the motives of this silence. The learned author attributes this silence to a deliberate policy on the part of the early writers. "Were there reasons for a policy of silence? Upon this point the story of the indulgence gives a clear indication. It tells us how the granting of the indulgence by the Pope aroused opposition among the cardinals. They wished Honorius to revoke the grant; and when he refused to revoke it altogether, they prevailed upon him to limit its operation to one day in the year, namely 2 August. 'If this indulgence is granted', urged the cardinals, 'it will bring to nought the indulgence for going over the seas (i. e., for the crusades) and people will think nothing of the indulgence to be gained at St. Peter's.'" Fr. Cuthbert thinks it not at all unlikely, therefore, that the friars, in order not to lessen the devotion of the people towards St. Peter's and the crusades and to prevent the revocation of the indulgence, ceased to proclaim it, and that this was imposed on the friars as a sacred duty by Francis himself. It is quite what one would expect that, seeing the opposition of the cardinals to the indulgence, Francis would not allow any open conflict to arise between the friars and the Curia.

In this manner Fr. Cuthbert re-

futes the argument of silence. Besides, he finds the story of the indulgence well-established as early as 1280. He concludes by saying, "The rejection of the authenticity of the indulgence raises questions as difficult to answer as its acceptance."

It is needless to say, however, that, whatever may be said for or against the authenticity, and much perhaps remains to be said, the controversy has no bearing whatever on the gaining of the indulgence by the faithful. For the great privilege accorded to Franciscan churches and lately extended also to other churches, has been confirmed by several Sovereign Pontiffs. The faithful, therefore, need have no fear that they will not gain the indulgence, so long as they fulfill the necessary conditions.

A Sign of the Times.

Some weeks ago, the pupils of several public schools in Boston manifested a thoroughly modern determination to enforce their "rights," by striking for shorter hours—one session a day. In New York City the youngsters struck because they were forced to sing certain songs that they objected to as "too old-fashioned." In both instances the school authorities seem to have treated with the committees representing the organizers of the reign of terror quite as if they were responsible citizens.

"What conclusion," asks a contemporary, "can the middle-aged man, recalling the parental slipper so lustily wielded of yore, arrive at, except that being young nowadays is a thoroughly delightful business? But he may wonder, too, what has become of discipline and of all the fine qualities that discipline alone can knead into stubborn human nature."

Vocation.

(Concluded)

By Fr. Roger Middendorf, O. F. M.

3. The Religious State.

In many countries religious are harassed, and driven out of their quiet abodes. Nevertheless these persecutions ever proved unable to stifle the sublime vocation to the religious life. The vital sap which circulates so abundantly within Christ's Church must ever put forth fresh buds and flowers of exquisite sanctity. Ever and again the sweet voice of the Savior will address our youths as He did with that tender look, when He spoke to the young man of the Gospel: "One thing is wanting thee: go, sell whatsoever thou hast, and give it to the poor and thou shalt have a treasure in heaven, and come, and follow me." (Mark 10, 21). And at all times there will be high-spirited young persons who will follow the call and enter the hallowed precincts of the cloister.

The world judges the life of religious joyless, melancholy, despairing, more or less unhappy. But there can be no unhappiness in the gospel of Jesus, who says: "My yoke is sweet and my burden is light. Amen, I say to you, there is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive much more in the present time, and in the world to come life everlasting." (Luke 18-30).

The religious life instituted in its essential parts by Christ, consists principally in observing the three evangelical counsels of Poverty, Chastity, and Obedience, according to some rule or mode of life, approved by holy Church. It

is evident that all who wish to travel this higher road of perfection must in the first place observe God's commandments and the laws of His holy Church. Those who enter this state should desire with all the ardor of their soul to closely follow a poor, chaste, and obedient Savior.

They must not choose this state because they have lost all confidence in themselves and their fellowmen; because they want to be provided for in future; because they are seeking a life of self-satisfying sanctity. No, they that embrace the religious state from only such motives, will prove failures in the religious life. They will find themselves in the convent with all their miseries and temptations.

They will not find angels in the cloister, but fellowmen; not on all sides heroic virtues, but also shortcomings and grave imperfections. Yes, just in convent life the lesson is taught: "If any man will come after me, let him deny himself, and take up his cross and follow me." (Mat. 16, 24).

The religious give up their possessions in order to be dependent on Divine Providence; they forego the pleasures of the world, to find peace and happiness with Jesus; they submit to the yoke of obedience in order thereby to sanctify every action of their lives.

In order to accomplish this noble end, most abundant means of grace are at their disposal. After a careful training in the novitiate, they are permitted to pronounce their vows. In that solemn consecration

to God is restored to them the robe of baptismal innocence, which it will be easy for them to preserve. Removed as far as possible from all cares and temptations of the world, guarded by wise and vigilant superiors, counseled and comforted by the words and the example of pious fellow-religious, assisted in life and death by the prayers of a large community, it must be easy to obtain a full measure of that blessing which Christ has promised to all noble and generous souls that follow him. In them the words of St. Bernard regarding religious will become true: "They live more purely; they fall more rarely; they rise more speedily. They are aided more powerfully; they live more peacefully; they die more securely, and they are rewarded more abundantly."

This was fully grasped by the youngest brother of St. Bernard himself. When the latter, together with his other brothers, save Nivardo, the youngest, was about to depart for the monastery, he drew Nivardo aside and said: "My little Nivardo, do you see this castle and all these lands? Well, these will be yours, yours alone, because I and your brothers will leave this all to you, who will then be the comfort of your father." "What," replied the boy with more than boyish wisdom, "are you going to take heaven for yourselves and leave the earth to me? This division is entirely unfair." Nivardo could not be detained; together with his brothers he entered the monastery of Citeaux.

Conclusion.

When three roads lie open to a traveler, he must be cautious which one to choose. In making the choice of our vocation a similar caution must be observed, lest we make the wrong choice, and wreck

our prospects of future happiness.

Some young people fall a prey to frivolity in making their selection. They would not ponder on so serious a question. They leave it to chance and circumstances to decide this paramount issue. A word, a fact, the action of others, will modify all their plans for the future. Theirs is frequently the story of Esau, who ate and drank the pottage of lentils and went his way, making little account of having sold his birthright.

Others again try to postpone the final decision. They follow their boyish duties and recreations without a thought of the morrow. But the end of their boyhood arrives, and their life in school is over. Trouble, then, invades their mind. They are easily angered, sad when alone with their sorrow, full of fear, because they dread that life which hitherto had somehow attracted them, and toward which they were drifting.

But no one should fear the question of vocation. There are three sure and simple means of choosing the correct state. Counsel with your God, take counsel with yourself, and consult your spiritual guides.

First, counsel with your God. Keep your soul pure and constantly directed to your last end, and then pray for light from above.

A window-glass bright and transparent will readily admit the rays of the sun. A glass dim and dark will leave your apartments in gloom. "Blessed are the clean of heart, for they shall see God." (Mat. 5, 8). "The sensual man perceiveth not those things that are of the spirit of God." (I Cor. 2, 14). Preserve the light of holy innocence, and if this light is dimmed or extinguished by sin, do not fail to rekindle it by the worthy reception of the holy Sacraments.

The enemy of our salvation makes many an attack upon the soul. But there are especially three great assaults,—assaults which may lie far apart in life, but are the operations of one and the same cunning enemy, and are closely connected: the assault on holy innocence, the assault against the proper choice of a state of life, and the final attack at the hour of death. If the devil succeeds in robbing youth of innocence, he will easily urge his victim on to the wrong road of life by flattering his passions, and finally, in all probability, will come out victorious from the last struggle for eternity. Experience proves this.

Therefore, keep your soul free from sin, and pray for light. Prayer makes you worthy of God's light. You know the power and the importance of prayer. Now, when can the duty of prayer be more urgent than when one's vocation is at stake? God indeed calls you to a special state, but He is not wont to speak to us through angels and special revelations; He must be consulted in humble prayer. Pray to God: "Make the way known to me, wherein I should walk; for I have lifted up my soul to Thee." (Ps. 142, 8.)

Secondly, take counsel with yourself. Consider your predilections, your motives, your aptitudes for one certain state.

Among the different states, one, perhaps, attracts you more forcibly than the others. This may be an impulse of God's grace. Sometimes such a predilection for a certain state accompanies one from infancy. Sometimes this attraction arises from long deliberation. It may be aroused even by exterior events, fostered, developed, and encouraged by others. But in every case there must be a willingness, a readiness on our part to serve God uprightly and steadfastly in

that state. Therefore, a youth must never be forced into a state of life, for which he feels a repugnance. It would be a grave mistake of parents and educators to exercise an undue influence on their children and wards in their choice of a state of life.

Furthermore, you must examine the motives that prompt you when making a choice. You must not look at this important matter from a mere materialistic point of view. Without reference to God, your immortal soul, the welfare of others, you will infallibly make a bad choice. St. Aloysius was wont to ask himself when deciding matters of importance: What will it avail me for eternity? Put this question to yourself, and then make your choice.

Finally, review your own characteristics and peculiarities, good and bad. Notice your passions, consider your strength and your weakness of will. Compare these with the duties and graces, trials and delights, dangers and advantages of the state which you desire to enter.

In the last place you should consult others. Great caution, however, must be taken in regard to those whom you ask for direction. Your counselors must not be the wicked or worldly-minded. They grope in darkness themselves, and only deplore those who aspire to a higher vocation. You must not ask inexperienced persons for advice. They often entertain very absurd prejudices against the priesthood and convent-life. You should not imitate Roboam's example and consult your young comrades, who perhaps labor under the very same doubts concerning their own vocation. No, remember the word of Scripture: "Let one of a thousand be thy counselor." (Ecclus. 6, 6.) As a rule your counselors must be those who were given you as such

by God, namely, your parents, your pastors, but above all, your father confessor, who next to God, knows you best, knows your motives, loves your immortal soul, and will certainly try to prevent a false step. If then, my young friend, after having well considered this most important matter, you have made a prudent choice, follow your

chosen calling without ever faltering or glancing back. You have done all in your power. Now foster that vocation for which you decided. Whether in the world, or in the sanctuary, or in the cloister, you will surely benefit your neighbor, save your immortal soul, and glorify God forevermore.

White Feather, the Medicine Man.

By Fr. Odoric Derenthal, O. F. M.

SOMETIME ago, upon my arrival at my boarding-house in Pakwenang, I said to the hostess, a good Catholic Indian woman: "Well, what is the news?" "Niganigabawikwe, the daughter of White Feather," she answered, "is dangerously ill, and, sad to say, has not yet been baptized." "Well, that's bad news indeed, will the parents not allow the child to receive the sacrament of Baptism?" "No," said Gagi, "The Feather is a bigoted, intolerant medicine man and he will never permit the child to become a Christian." There is nothing like trying, I thought to myself, and so I asked her to send for the father of the child, who soon came. I spoke to him for some time about the Great Spirit, who brought the Catholic religion upon this earth and who wishes and commands that all should embrace his religion, etc. White Feather listened to my words with close attention, but as soon as I had finished speaking, he said very curtly: "Yes, your religion is good for the whites, but the Kije-Manito, the good Spirit, has given us Indians our own religion (mide-wiwin). You stay in your religion, and I will stay in mine." Thereupon he arose and left the house without another word.

This sudden set-back left me undecided for a while what to do, but I finally determined to make another effort to save the poor child. At the lapse of about an hour I went to the house of the sick girl. The whole house was filled with medicine men, who sat there amidst the greatest silence, sending thick volumes of smoke towards heaven from their pipes. I spoke with them about the weather and various other general topics. After a while I went in to see the patient who was lying on the floor, bedded in some miserable rags. The father sat to her right, the mother to her left, whilst I knelt at her feet. The poor girl was in a sad condition, almost wasted away, near to heaven, and yet so far away. I pitied the poor creature, the more so because I did not know what was best to do. I finally ventured to offer my condolence to the grief-stricken parents: "The child is indeed very sick, it is suffering very much. Oh, if the dear girl were only baptized, she would soon become rich and beautiful and happy. If then the Great Spirit would take her to himself, she would most certainly be happy and enjoy herself forever, don't you think so?" "Yes" answered the father, "I admit that

such would be the case." "And what do you think?" said I, turning to the mother, who was weeping silently at the bedside of her beloved daughter. She answered in truly Indian fashion: "The child belongs to the father, he must decide." Well, I thought, he has given his consent, and thereupon I sent a man to the Gagi, Mrs. Thayer, for my satchel with the necessary articles for Baptism.

did." "I, no never." "But now listen," I argued, "I told you that it would be best to have the child baptized, as it would then become beautiful and rich and happy, and you said 'Geget,' i. e., that is true. So I judged that you wanted the child to be baptized." "Well, then I must have misunderstood you," answered the girl's father. Satisfied with having at least baptized the girl I desisted from any



White Feather and Squaw Building Canoes.

The messenger had hardly left the house when the child was seized with a violent attack. I then hastily took a cup of water and baptized the dying girl.

After a few minutes the man returned with my satchel and so I began to supply the necessary ceremonies for Baptism. Old White Feather looked on for a while and then said: "What are you doing there?" "I am baptizing your poor dying child," I answered. "But who gave you permission to do so?" he retorted. "Why, you

further ceremonies.

In the afternoon I again visited the sick girl and found her still living, but under the care of another medicine man. This latter held a can full of shot in his hands. By shaking the can suddenly and often he produced a very harsh noise, to which tune he sang a song beseeching the Great Spirit to spare the life of the child. At times he would stop with his disgusting noise and put his head close to the chest of the child to ascertain the seat of the sickness

Justly angered at this I ordered him to cease with his nonsense and much to my surprise he obeyed.

Little Frances died the next day and was buried in true Indian fashion. After the funeral the bereaved mother came to Mrs. Thayer, as all the Indians of this place do when they are in need of help or consolation. She told the good woman that she certainly felt the loss of her child, but what pained her most was the fact that the child had died without holy Baptism. "It was my sincere wish," she said, "and Niganigabawikwe also seemed to desire it as she stretched for her hand to the priest beseeching him as it were for Baptism." Other Indians told me later on that they had noticed the same desire already before.

About a year before the death of Frances a brother of hers had died. The little fellow also ardently desired to be baptized, he wished to have only Catholic Indians about himself, to sing Catholic hymns. But the bigoted father would not allow the priest to administer the holy sacrament, and thus the boy died without the baptism of water, but saved nevertheless, we hope, by the baptism of desire.

In heaven they are now united again singing the praises of the good God in thanksgiving for the unmerited grace of holy Baptism, which has opened for them for all eternity the gates of heaven.

My next letter to the FRANCISCAN HERALD will tell you of the fate of the parents of little Frances Niganigabawikwe.

The Hero of Belgrade.

(Concluded.)

By Fr. Ferdinand, O. F. M.

20. Christians Pursue their Advantage.

Rejoiced at this unexpected success, but fearing that the crusaders might rashly expose themselves by making sallies, and thus lose the advantage they had gained, Hunyady gave strict orders that no one should leave the city. He considered it unadvisable to hazard an engagement with the enemy, and he was quite content to remain on the defensive. His plan, doubtless, the most prudent one, judged by the methods of ordinary warfare, was to wait the next attack, for the enemy still far outnumbered the Christian forces. But Divine Providence had other designs. St. John Capistran, acting either on divine inspiration or on the assumption that the superiority of his position

exempted him from the injunction of the commander-in-chief, left the city accompanied by his standard-bearer, and proceeded fearlessly in the direction of the Turkish camp. The crusaders, as it seems, mistook his departure for a signal to attack, and began to flock to the standard of their beloved father. Seeing that they were not to be held back, Capistran turned to them and said: "This is the long looked-for day of victory. Let us proceed. Do not fear the Turks, for we shall devour them as bread."

21. Crusaders Charge Turkish Batteries.

Then he moved directly towards the first battery of the enemy, followed by his band of undismayed crusaders shouting their battle-cry

of "Jesus." The Turks awed by their intrepidity, fled before a mere handful of men. Jubilant over the advantage they had gained, the Christian soldiers forthwith charged the second battery. Again the Turks were seized with a panic, and the Christians gained possession of a great number of cannons and of an immense store of ammunition. The ease and rapidity with which all this had been accomplished, fairly dazed the Turks. But there remained yet the third battery to be captured. This was the most powerful and at the same time the most difficult of access. As it was strongly fortified and in close proximity of the main body of the Turkish army, the crusaders conscious of their paucity, hesitated to attack. They might have paid dearly for their indecision, had St. John Capistran not exhorted them to charge without delay. By this time the Turks had lost both head and heart, and instead of offering any resistance, they hastily spiked the cannons and took to flight. Thus did the Christians gain possession of the whole Turkish artillery with the utmost ease and expedition.

22. The Third Victory.

The crusaders within the walls, seeing the incalculable advantage gained by their brethren, and fearing that it might again be wrested from them, could no longer be restrained, and in defiance of all orders of their commanders, they poured forth into the plain between their own fortress and the enemy. The Mohammedans had not yet recovered from their first surprise, when they found themselves face to face with a formidable army. The Sultan realized that he had no alternative but to offer battle. Mounting his charger, he placed himself at the head of his terror-stricken troops, and having roused

them by threats and imprecations, he gave the signal to attack. In an instant their wild fanaticism returned, and they rushed with fury on the Christians. The latter, however, gallantly sustained the shock, and kept up the fight with unflinching courage. Yet, the poorly armed Christian soldiers were no match for the Sultan's well equipped and disciplined warriors, and the former would have surely been worsted in this encounter, had they not turned the captured guns against the infidels and poured a murderous fire into their ranks. Soon the Turks began to waver; disorder visibly spread among them; still they dared not retreat for fear of the Sultan, who was still striving against all odds to save the day. To give the example to his wavering troops, he had cast himself into the thickest of the fray, and it was only after the most stalwart of his warriors and the bravest of his generals had all fallen, and he himself had been wounded in the thigh, that he turned his charger and fled for his life. In a few moments the whole Turkish army, or rather all that was left of that once proud host, was in full retreat, leaving behind about 50,000 slain, 300 cannons, huge stores of ammunition, and an immense booty. The news of the success of the Christian arms electrified Europe and all Christendom heaved a deep sigh of relief. For had the Turks been victorious, they would most certainly have overrun Hungary and the rest of Europe, and destroyed every vestige of Christian civilization.

23. Capistran's Letter to Pope Calistus III.

On the very day of the victory, Capistran sent the following letter to the Pope:

"Glory be to God in the highest, from whose mercy it is that we are

not consumed.

"We were so harrassed and in such dire straits that all thought we could no longer withstand the power of the Turks. Even Hunyady, the governor, who is in truth the terror of the Moslem and a most valiant Christian hero, thought it better to abandon the fortress of Belgrade. For the Mohammedans attacked so strongly and so incessantly, broke down our walls with their artillery, and fought so fiercely against us that our strength was failing and our military leaders were in fear. But in the midst of our affliction the Lord has raised us up.

"They had been repulsed but were returning to lie in ambush for our men who went forth; for, although Hunyady had given orders that no one should leave the fortress, the crusaders gave no heed to this command, but rushed upon the enemy and put themselves in great peril. Then I, your poor servant, seeing I could not recall them, went forth also, and hurrying from place to place, restrained some, encouraged others, and again so posted them that they might not be surrounded by the enemy.

"At length God, who can save as easily by few as by many, mercifully gave us the victory, and put to flight that ferocious Turkish army. We captured all the guns and implements by means of which they hoped to subjugate all Christendom.

"Rejoice, therefore, in the Lord, Holy Father, and bid men give Him praise, glory, and honor, because he alone has wrought great wonders. For, neither I, your feeble and useless servant, nor the poor uncouth crusaders, your devoted clients, could have done this by any strength of ours. The Lord God of armies has done it all. To Him be glory forever.

"I write this briefly and in haste,

having just returned, fatigued from the battle. I shall shortly report more clearly and in detail what has occurred.

"From Belgrade, on the feast of St. Mary Magdalene, the day of the glorious victory."*

At the news of this celebrated victory, Pope Calistus was thrilled with emotion and wept for joy. In memory of the great event, he ordained that the feast of the Transfiguration of our Lord should be celebrated throughout the Christian world every year on August 6, the day on which the news of the victory reached Rome.

24. Conclusion.

Capistran and Hunyady were hailed as the saviors of Europe; and, in truth, they merited this title, for they had led a forlorn hope, had fought and won a glorious victory, while all the rest had stood aside. Each of them attributed the victory solely to the divine power of which they were merely the instruments.

The purpose of this paper has been to show what part St. John Capistran had in the defence and deliverance of Belgrade. We have followed in the main the narrative of John Tagliacozzo, our Saint's constant companion during the siege. Some historians are loath to give to the humble Franciscan the credit he deserves for the important part he played in this glorious undertaking. His was without doubt the animating spirit, and to his memory will always cling the glory of this great work. For it is incontrovertible that the enterprise would not have met with so successful and glorious a termination without the co-operation of the famous Franciscan Friar, who may, therefore, be justly called

The Hero of Belgrade.

THE END.



Franciscan News.

Rome.—It is rumored that the Holy Father will live in the Vatican gardens during part of the month of August. There is a kind of villa there built by Leo XIII and used by him not unfrequently for a summer residence. He rarely slept in it, but leaving the Vatican in the morning, he remained in the villa till late at night during the summer heat of July and August. Pope Pius has hitherto not made use of it, but his recent severe illness seems to make it necessary for him to seek the retirement.

Sunday afternoon, June 15, His Holiness addressed a touching discourse to all the first communicants of the city of Rome, who, according to a custom ever since the beginning of his pontificate, assembled at the Cortile di San Damaso shortly after their first holy Communion. Thousands of children united in the spacious court under the banners of their various parishes. Enthusiastic applause greeted the Holy Father when he appeared on the loggia over the Cortile. His Holiness was much moved by the grand demonstration, and the memory of the afternoon will long give pleasure to the Holy Father.

One of the names most in evidence before the Catholic world for the past dozen or more years has been that of Cardinal Calasactius Vives y Tuto, whose labors in different sacred congregations, and especially as prefect of the Sacred Congregation of Religious, as well as the high esteem in which he has been held by the reigning Pontiff,

have combined to bring him into prominence. A few months ago it became evident that the continuous mental strain which Cardinal Vives y Tuto imposed on himself and the absence of due repose were telling seriously on his health, physically and mentally, and the doctors ordered rest. His Eminence changed residence from the center of the city to the casa generalia of his order, in the more open district of the Via Boncompagni. The Cardinal remained here until a couple of weeks since, when the doctors prescribed more complete quiet than could be had in the city, and His Eminence has taken up his residence at the famous monastery of the Capuchins, beautifully situated on the banks of Lake Albano, and hopes are entertained that a prolonged rest in this delightful spot may effect a restoration to health.

On June 13, Cardinal Ottavio Cagiano was appointed Pro-prefect of the Congregation of Religious.

Germany.—At the present day, societies of every shade have their conventions and congresses. Would therefore the Third Order of St. Francis realize the aim of its saintly Founder, and make its beneficent influence felt among the masses, it must needs resort to this necessary means of consolidation. Actuated by the desire to make the Third Order a living force in the life of the nations, the Tertiaries of Northern Germany have set aside August 11, 12 and 13, for a general congress to be held at Cologne, the beautiful metropolis on the Rhine.

This first union of the Tertiaries of the Fatherland, who number almost 200,000, promises to be a grand success, and will doubtless also be of interest to Tertiaries in this country.

On August 11, the Rev. Directors of the Third Order, both of the secular and the regular clergy, will assemble to consult about means and methods of organizing the Order in conformity with the ordinances of the Holy See and the Rt. Rev. Bishops. In the evening an eminent lay man will deliver an address on St. Francis. On the morning of August 12, His Grace, the Archbishop of Cologne, will officiate at a solemn pontifical High Mass. Secular priests, Franciscan and Capuchin Fathers, will speak at the two public meetings to be held in the largest hall of the city. In the evening the celebrated oratorio "St. Francis," composed by Fr. Hartmann, O. F. M., will be rendered by the orchestra and the combined choirs of Cologne, numbering about three hundred members. On the last day of the congress appropriate sermons will be delivered in the various churches and a general communion of the members of the congress will take place. The meeting will find a proper close in a grand pilgrimage to the Franciscan church of St. Apollinaris at Remagen. Special trains have been chartered to take the pilgrims to this beautiful church, whilst the homeward journey will be made by boat on the beautiful and romantic Rhine.

A friend and enthusiastic reader of the FRANCISCAN HERALD has expressed his willingness to send a complete report of the congress which, without doubt, will prove interesting to our readers.

England.—In the beautiful Franciscan Friary of Chilworth, situated in the midst of the romantic Surrey pine forests, Father Cuthbert, O.

M. Cap, celebrated the fiftieth anniversary of his Religious Profession on June 3. Before the solemn High Mass the Jubilarian received from the hands of the provincial minister a lighted candle, the symbol of the bright light of good example, and a staff bedecked with flowers to assist his faltering footsteps until he shall reach his heavenly home. In a few well chosen words, the Very Rev. Provincial depicts Father Cuthbert's long and laborious life: how he worked in the early days, the difficult days of the beginning of the province; how he spent his active life chiefly amid the bricks and mortar of Glasgow, where one of the noblest churches is a monument to his toil, where his name is of household repute, where in imitation of the Great Exemplar, he delighted in the company of the little ones, especially boys, so that even to-day Father Cuthbert's boys write from every quarter of the globe. Not less are Father Cuthbert's labors in the literary field, especially in Franciscan literature and history. Only lately he has given to us the noblest and ripest fruit of his genius, the beautiful "Life of St. Francis," which for some time to come will be the last word on the history and life of the Seraphic Saint. The FRANCISCAN HERALD also extends to the Rev. Jubilarian its heartiest congratulations, and we pray that God may long preserve this zealous priest in good health and strength.

Canada.—The devotion of the Thirteen Tuesdays in honor of St. Antony was kept by an ever increasing number of St. Antony's clients. People came from all parts of the city of Montreal, in spite of the inclement weather, Tuesday after Tuesday, to pray before the shrine of St. Antony. The favors received are a token of the confidence with which the Saint was in-

voked and of the miraculous power of the great wonder-worker of Padua. The annual pilgrimage also made a marked progress. In spite of the limited number of tickets, the fraternity had to charter three trains to take the pilgrims to the shrine of our Lady at Cap de la Madeleine and to St. Antony's sanctuary at Three Rivers. During the journey the devotion of the pilgrims was kept alive by the usual prayers and hymns. Holy Mass was heard with wrapt attention. During the pilgrimage Mass the congregational singing which had been a great factor in the devotion of the Thirteen Tuesdays, was again quite a feature. The Franciscan Church in Three Rivers was too small to hold the number of pilgrims who desired to pay their visit to "dear St. Antony." On the return home, prayers were said in thanksgiving for the great success of the memorable day. Piety was the predominant note of the pilgrimage.

New York.—Msgr. Modestus Everaerts, O. F. M., Titular Bishop of Tadama and Vicar-Apostolic of Southwest Houpe in China, arrived from Europe on June 17 by the steamer Finland and is staying with the Franciscans in New York. Monsignor Everaerts has been a missionary in China for upwards of forty years and is one of the eight Franciscan Bishops there.

The vicariate apostolic over which he presides has an area about equal to that of England, and the heathens in it number about 10,000,000. Twenty-six Franciscan Fathers, aided by eight native priests are trying to evangelize this vast population in which there are now 15,000 Christians and 14,000 catechumens. Twenty Franciscan Missionary Sisters, aided by native Sisters of the Third Order, co-operate in the work of the mission.

Chicago, Ill.—The meeting of the

English branch of the Third Order on the third Sunday in June was well attended. After the sermon, all present consecrated themselves to the Sacred Heart of Jesus. The Rev. Father Director announced that on the third Sunday of July Rev. Agnellus Bleser, O. F. M., a Chinese missionary, would address the Tertiaries.

Cleveland, Ohio.—The regular monthly meeting of the German branch of the Third Order was held Sunday, June 22, three novices were admitted and five made their profession. The census shows 736 members at present. At the meeting of the English branch, July 6, thirteen were admitted and eleven made their profession, bringing the total number of members to 730. The promoters are busy soliciting for new members and, by the way, procuring subscribers to the Franciscan Herald. Several private donations were made for the orphanage at Watsonville, Cal.; two members purchased a large picture of St. Francis, which now decorates the office of the Third Order. Several visits of charity were also made to the City Infirmary.

West Park, Ohio.—On July 1, Rev. Fr. Ambrose Janssen, O. F. M., celebrated the fiftieth anniversary of his entry into the Order. Very Rev. Fr. Provincial preached the sermon for the occasion and then performed the ceremonies usual at such a celebration, namely that of crowning the Rev. Jubilarian with a golden wreath and of handing him the staff as a support for his declining strength. In the evening the clerics entertained the Rev. Jubilarian and the community with a choice program. Ad multos annos!

Lafayette, Ind.—On June 29, the semi-annual reception and profession of the Sisters of St. Francis was held at St. Francis Convent. Twenty-one young ladies received

the humble brown habit of the Seraphic Father, twelve pronounced their first vows, and twenty-six made their final vows. The Rt. Rev. Herman J. Alerding, Bishop of Fort Wayne, directed the ceremonies and also delivered an impressive sermon. The solemn High Mass was celebrated by Fr. Urban Fruendt, O. F. M., assisted by Fathers Floribert Blank, O. F. M., and Conradine Hiener, O. F. M. After the celebration the convent was thrown open for the inspection of the relatives of the young ladies who had been invested, and about two hundred guests were entertained at dinner by the Sisters.

Jordan, Minn.—During the months of May and June, Father Francis Haase, O. F. M., was kept very busy in Minnesota. During the last week of May he gave a mission at St. Joseph, and shortly after another at Union Hill. Both missions were well attended. The good farmers were present at both sermons in the morning and evening, and nearly all received holy Communion twice during the mission.

Fort Pierre, South Dakota.—For the first time in the history of the parish, the parishioners had the grace of a holy mission given by Fr. Francis Haase, O. F. M., from June 22 to June 29. According to the testimony of the Rev. Pastor, Maurice Schwaebe, the mission was a grand success. Practically all received the holy sacraments, many were enrolled in the confraternity of the scapular, and not a few joined the Third Order. A new chalice was donated by Fischer Bros. The Third Order being once established, there is good hope that it will spread among the good people of the parish.

St. Louis, Mo.—At the ordination in St. Antony's church on June 27, his Grace, the Most Reverend J. J. Glennon, ordained the follow-

ing nine Franciscan clerics to the priesthood: Solanus Eckolt, John Nepomuk Turek, Xavier Habig, Peter Pfeiffer, Joseph C. Meyer, Nolascus Nolan, Theodulus Worm, John Koebele and Thomas Rust. On the same morning Augustine Schwarz of Chicago, Ludger Wegemer of Petoskey, Mich., and Bonaventure Alerding of Indianapolis, were ordained deacons; while the following received the order of subdeaconship: Constantine Bach, Francis Regis Fochtman, John Berchmans Meyer, Herman Joseph Fister and Antonine Willenbrink.

The newly ordained priests celebrated their First Masses in their home parishes on June 29. St. Antony's itself had three First Masses on that day. The Rev. Francis Xavier celebrated his first solemn High Mass at 6 o'clock; the Rev. J. Calasanctius Meyer at 8; and the Rev. Thomas Rust at 10. Fr. Xavier was assisted by his two brothers, Thomas and Boniface—both clerics in the Franciscan Order—the one acting as Subdeacon, the other as Master of Ceremonies. Fr. Alphonse Bergener, former Assistant at St. Antony's, preached the sermon. At the Mass of Fr. Joseph, the sermon was delivered by Fr. Odo Richardt, present Pastor of St. Antony's; while Fr. Martin Strub—a cousin of the celebrant—preached at the Mass of Fr. Thomas. At the First Masses of the other neo-presbyters the following Fathers preached: For Fr. Nolascus Nolan, at Sacred Heart Church, Fr. Hugolinus Storf; for Fr. Solanus and Fr. Peter, at Humphrey, Nebr., Fr. Valerius Nelles; for Fr. John, at Island Grove, Ill., Fr. Timothy Magnien; Fr. J. Nepomuk Turek, Rev. Vranek, pastor of St. Wenceslaus, Omaha.

St. Antony's Hospital.—The newly decorated chapel of St. Antony's Hospital was again a silent witness to the impressive ceremonies that

attend the reception of the candidates into the novitiate of the Order. The services began on the feast of St. Aloysius, June 21, with a Solemn High Mass at 8 o'clock, celebrated by Rev. H. A. Hukestein of St. Augustine's parish, assisted by Father Barnabas, O. F. M., as deacon and Rev. A. V. Nicolas as subdeacon. After the reading of the gospel, eight young ladies were presented with the habit of St. Francis, fifteen novices made their first vows, and three professed Sisters renewed their vows for five years. Rev. Otto Siesener, chaplain of the motherhouse of the Notre Dame Sisters of Sancta Maria in Ripa, delivered the German sermon, choosing for his theme, "The Blessings which the World derives from Religious Life." The English sermon was held by Rev. Hildebrand, O. S. B., from Shawnee, Oklahoma, who spoke on the "Greatness of the Vow of Obedience." Both of the Reverend speakers endeavored to implant into the hearts of all present a great love and respect for the religious life. The retreat preceding the investment, was conducted by Fr. Ernest Kaufhold, O. F. M., from the Franciscan Monastery at Quincy, Ill.

Quincy, Ill.—The Rt. Rev. John Jansen, the beloved and zealous Bishop of Belleville, Ill., who died July 2, was a member of the local branch of the Third Order of St. Francis. The records show that he was received August 15, 1863, in the fifth year of his priesthood. He joined at the age of 28 years, and received St. Stanislas as his patron saint. A solemn Requiem Mass was offered up for the repose of his soul on July 7, the day of his funeral. R. I. P.

Omaha, Nebraska.—July 9, at 8 o'clock, an election was held in the Convent of the Poor Clares of this city. Very Rev. Benedict Schmidt, Provincial, presided at

the election, and was assisted by Fr. Meyer, S. J., and Fr. Benno Franzen, O. F. M. Sr. Mary Antony, who had been Abbess before the election of the late lamented Mother Rock, was again elected Abbess, and Sister Leopold, Vicar-ess.

The Poor Clares indeed sustained a heavy loss in the death of the saintly Mother Rock, which occurred April 13. Mother Rock was a pious and exemplary religious and a true mother to all her inferiors. It was, therefore, but natural, that her spiritual children, deeply deplored her loss and shed many tears on the day when her remains were laid to rest. It seems, however, that soon their sorrow is to make room for joy and gladness. Reports have been sent to the Poor Clares that singular favors and blessings have already been obtained through the intercession of Mother Rock. From France a letter arrived, stating that the hour of her death had been made known to a priest, Fr. Buguet, who being in need of a favor, at once prayed to the saintly Abbess, and his petition was immediately granted. Also here in Omaha it is rumored that many graces have been obtained through Mother Rock.

Old Mission, Santa Barbara, Cal.—On Friday morning, June 27, Rt. Rev. Thomas Conaty, D. D., elevated the following Franciscan friars to the holy Priesthood: Vincent Arbeiter, Martin Knauff, John Otterstet, Nicholas Perschl, and Cyril Boutich. On the same occasion the Franciscan clerics Albert Braun, Augustine Hobrecht, and Ambrose Trabert were ordained subdeacons. The newly ordained priests celebrated the holy Sacrifice of Mass for the first time in their native parishes: Fr. Vincent at Santa Clara, Fr. Martin at St. Joseph's Church, Los Angeles, Fr. John at St. Boniface's Church, San Fran-

cisco, Fr. Nicholas at St. Boniface's Church, Anaheim, and Fr. Cyril at St. Joseph's Church, San Diego.

Los Angeles, Cal.—The growth of the Third Order keeps pace with the general stride the inhabitants of this Southland metropolis make in other though less important enterprises. This fact is the more worthy of note, as the country along the Pacific, where the Franciscan Fathers worked with such singular and astounding success among the first people of that blessed soil, planting deep into the hearts of the Indian tribes the seed of a religion, that changed them socially, intellectually, and morally, is among succeeding ages less productive of the spirit of sacrifice and penance, than we witness in other parts of the country. The spirit of the world prevails at large, hence the greater our joy, when on the feast of St. Antony, fifty-six new members were received among the followers of the humble Saint of Assisi, who opposed this spirit of the world during his life, and continues to counteract it in his sons and daughters.

People, it seems, had for many years false impressions and distorted notions about the Third Order, believing that only out-lived and worn out men and women, were welcome guests to this St. Francis's "maimed brigade." Thanks be to God, such folly is fast losing ground, and it was especially noteworthy, that so many young people, donned the garment and cord of penance and simplicity.

Twenty-six members were professed after the regular monthly meeting, the Sunday after the feast of St. Antony.

The members agreed to purchase a new crib, to be put up as an act of gratitude to the fond memory of the childlike Saint, in reverence

for the God-Child.

Drewsey, Oregon.—It was a glorious day for the little town of Drewsey, when his Lordship, Rt. Rev. Charles J. O'Reilly, D. D., Bishop of Baker City, dedicated the little church recently built with great sacrifices by the good people of the town. The week previous to the dedication a rain, a full week's genuine Oregon rain, had fallen, but on Saturday, June 28, the sky cleared up, and mild and pleasant was the following Sunday morning. At 10 o'clock, on the feast of the illustrious Apostles SS. Peter and Paul, The Rt. Rev. Bishop, assisted by Rev. J. J. Wand, of North Powder, Oregon, and Fr. Roman, O. F. M., of Burns, solemnly blessed the little church under the name of St. Matthew. Rev. Wand celebrated the dedication mass. Numerous spectators, for the most part non-Catholics, filled the little church, and listened to the address of the Rt. Rev. Bishop. After the dedication a class of fifteen children were confirmed.

Saint Clare.

"Fear not! Unto a brilliant light
Thou shalt give blessed birth,
Whose glowing love-beams shall affright
The sinful shades of earth."
The mother heard, in time it came,
The light from heaven love-aflame.

Thy soul, Saint Clare, in lightsome love
Of God and virtue shone;
In ardent quest of things above
It breathed for God alone;
Till freed from earth it pure returned
To Him for whom it ever yearned.

Be thou, Saint Clare, our guiding light;
Teach us a worthy love.
Not earthly show our hearts shall blight
That longs for things above.
Lead on, fair light, show us the way,
Through earthly gloom to eternal day.

F. B., O. F. M.

St. Joseph's College.

THE commencement exercises held here June 13 (the program of which was given in our last issue), were a gratifying success. If such exercises need an apology, John Saller's brief but pointed salutatory supplied that want. Speaking of the utility of commencement exercises he said:

"'Human beings,' says Daniel Webster, 'are composed not of reason only, but of imagination also and sentiment; and that is neither wasted nor misapplied which is appropriated to the purpose of giving right direction to sentiments, and opening proper springs of feeling in the heart.' Now also boys—even college boys—are human beings; and if in the mixture of the elements in them there is any disproportion, it is not reason but imagination that is overwhelmingly preponderant. To tell a boy, therefore, that his showing in his studies would warrant the conferring of the degree A. B., though it might strike the matter-of-fact mind as an honor, fails to appeal to a boy's fancy. He fails to realize that he is honored, if there is no external evidence of it. Commencement exercises are calculated to make the students appreciate this honor, and to excite ambition in them to reap the same."

Though the entire program was well received, what particularly caught the fancy of the students was the valedictory delivered by Clement Wickes. Speaking of the requisites of success, he assigned the first place to ambition; and after defining this quality as nothing but an earnest desire and a firm determination to acquit oneself in one's calling in as becoming a manner as possible, he continued in the following strain that possessed something of the contagion of eloquence:

"Such ambition, far from being wrong, is most proper and praiseworthy. Or is it not just and laudable to be determined to do one's duty well? Is it not right to wish to fit oneself out for one's profession as best one can? What is it that makes the scholar, if it is not his continual hungering and thirsting after knowledge? What is it that makes the hero, except a hungering and thirsting after noble action?

What is it that makes the saint, except his hungering and thirsting after virtue? What, indeed, makes any man successful in life, except a hungering and thirsting after success?"

Though there was, as is usual in valedictories, a tone of sadness in his words of farewell, there was also a distinct note of joy—joy at the hope of reunion in the religious life. "We but exchange," he said, "the silver cord of fellowship, that has bound us hitherto, for a nobler and more lasting bond—the golden tie of brotherhood, which will unite us in the future in the pursuit of our sacred calling."

On June 23, the five boys of the graduating class that entered the convent on June 14, received the habit, and nine novices made their simple profession in the presence of the Very Rev. Fr. Provincial and of the communities of both the college and the convent. The names of the newly clothed novices are: Silvester Saller, Pancratius Sloch, Bertrand Wickes, Oswald Pazdzierski and Evarist Faehrich. Those that made their simple vows were Eligins Weir, Arcadius Paul, Prudentius Fochtman, Lucian Trouy, Clarence Piontkowski, Clementine Wisniewski, Paul Eberle and Br. Martin Marek. After a royal luncheon in the convent dining room, the students repaired to the garden, where they spent a pleasant time chatting with the young religious and recounting interesting events of the past year.

On the evening of the same day the following program was rendered in the college hall:

Stradella Overture.....	Flotow
College Orchestra.....	
A Boy on a Farm.....	Charles Dudley Warner
FRANK THEOBALD	
The Irish Drummer Boy.....	William Collins
ANTONY KRIECH	
Regulus to the Roman Senate.....	
JOHN SCHMIDT	
Woodland Songsters (Waltz).....	C. M. Ziehrer
COLLEGE ORCHESTRA	
Ode to Mount Blanc.....	S. T. Coleridge
ALPHONSE FOCHTMAN	
Third Act of "Julius Caesar".....	Shakespeare
FIRST COLLEGIATE CLASS	
Address.....	The Rev. Rector
Bohemian Girl.....	W. Balfe
COLLEGE ORCHESTRA	

Much praise was accorded Fr. James Meyer and his Shakespeare Class for the latter's excellent presentation of the Third Act of "Julius Caesar."

On the following morning, after a Solemn High Mass of thanksgiving, the students departed for their homes.

Since the close of the school year Fr. Alfred Fritz has been transferred to West Park, O., and Fr. James Meyer, to St. Bernard, Neb. Fr. Francis Steck, formerly of St. Bernard, Neb., is now a member of the college faculty.

St. Antony's College.

The month of June has at last ushered in the ever welcome holidays rejoicing our hearts with the anticipation of a well-earned vacation.

In the regular meeting of the St. Antony's Literary Circle, John Clark read an interesting paper on Newman as the Shakespeare of English prose, treating in particular on the Cardinal's universality and knowledge of human nature. This was followed by a brief sketch of the life of St. Paul by Joseph Conley. A short address on the nature of the college education, by R. Eiche, closed the program.

June 13th was the feast of the patron of the college. The friends and benefactors of St. Antony's attended a Solemn High Mass in the college chapel.

The final examinations commenced June 16, and continued until June 20. Rev. Fr. Commissary was present at the oral examinations and took great interest in examining the students, and sometimes bringing their knowledge to a critical test.

The commencement exercises were held June 21. A Latin essay was delivered by John Clark; a German address was given by Frank Oblasser, and the valedictory by Walter

Wollenschlager. Rev. Fr. Rector gave a touching address to the students and especially to the graduating class, exhorting all to spend their vacation as a time of bodily and mental refreshment, and congratulating the graduates on the new life they were about to embrace. The graduates are: John Clark, Frank Oblasser, Walter Wollenschlager, John McNamara, John Frederick, and Rudolf Eiche.

Soon after, the students departed for home to meet the happy gaze of father and mother, to recruit their strength and energy, and hoping on their return to college, to continue their studies with renewed vigor and zeal.

RUDOLPH EICHE.



Obituary.

Chicago, Ill., St. Peter's Church:

Charles Daley, Br. Antony;
Rose McShane, Sr. Margaret;
Alicia Walsh, Sr. Agnes; Mary
Louise Barnett, Sr. Elizabeth;
Mary Roach, Sr. Anna; James
Moriarty, Br. Joseph.

Cleveland, O., St. Joseph's Church:

Magdalene Wagner, Sr. Frances.
St. Augustine's Church:

Gertrude Kramer, Sr. Appolonia;
Margaret Haarth, Sr. Helena.

R. I. P.

Franciscan Calendar.

AUGUST, 1913.

Dedicated to the
Most Blessed Sacrament.

DAYS.		FEASTS AND PATRONS.
1	F.	St. Peter's Chains.
2	S.	Dedication of St. Mary of the Angels at Assisi.
3	S.	12th Sunday after Pentecost. —St. Alphonsus Liguori, Bp, C., Founder of the Redemptorists. Gospel: The Good Samaritan. Luke x, 23-27.
4	M.	St. Dominic, C., Founder of the Dominicans. (P. I.)
5	T.	Our Lady of the Snow.—Bl. Cichus, O. F. M., C.
6	W.	Transfiguration of Our Lord. (P. I.)—St. Sixtus, M.
7	Th.	St. Cajetan, Founder of the Theatines.
8	F.	St. Cyriacus and Companions, MM.
9	S.	Bl. John of Alverno, O. F. M., C.—St. Romanus, M.
10	S.	13th Sunday after Pentecost. —St. Lawrence, M. Gospel: The Cure of the Lepers. Luke xvii, 11-19.
11	M.	SS. Tiburtius and Susanna, MM.—St. Philomena.
12	T.	St. Clare of Assisi, V., Foundress of the Poor Clares. (G.A., P.I.)
13	W.	Bl. Peter, O. F. M., C.—St. Hippolytus and Cassian, MM.
14	Th.	Vigil, Bl. Sanctes, O. F. M., C.—St. Eusebius, C.
15	F.	Assumption of the Blessed Virgin. —(G. A., P. I.)
16	S.	St. Roch, 3rd Order, C. (P. I.)
17	S.	14th Sunday after Pentecost. —St. Joachim, Father of the Blessed Virgin, C. (P. I.) Gospel: The mammon of iniquity. Matt. vi, 24-33.
18	M.	St. Helen, W., Empress.
19	T.	St. Louis, Bp. of Toulouse, O. F. M., (P. I.)
20	W.	St. Bernard, Abbot, D.
21	Th.	St. Jane of Chantal, W., Foundress of the Visitation Order.
22	F.	SS. Symphorian and Companions, MM.
23	S.	St. Philip Benitius, C.
24	S.	15th Sunday after Pentecost. —St. Bartholomew, Ap.—The Seven Joys of Mary. (G. A., P. I.) Gospel: The widow of Naim. Luke vii, 11-16.
25	M.	St. Louis, King, Patron of the Third Order. (G. A., P. I.)
26	T.	St. Zephyrine, P. M.—St. Hyacinth, C.
27	W.	St. Joseph Calasanzius, C.
28	Th.	St. Augustine, Bp., D.—St. Hermes, M.
29	F.	Beheading of St. John the Baptist.—St. Sabina, M.
30	S.	St. Rose of Lima, V.
31	S.	16th Sunday after Pentecost. —St. Raymond, C. Gospel: Christ heals the dropsical man. Luke xiv, 1-11.

Abbreviations.—St.—Saint; Bl.—Blessed; Ap.—Apostle; M.—Martyr; C.—Confessor; P.—Pope; Bp.—Bishop; D.—Doctor; V.—Virgin; W.—Widow; O. F. M.—Order of Friars Minor; O. M. Cap.—Order of Minors Capuchin; P. I.—Plenary Indulgence.

Tertiaries may gain a Plenary Indulgence: 1st, every Tuesday after confession, communion and visit to a church of the First, Second or Third Order Regular of St. Francis; 2d, once during the month on any suitable day, usual conditions; 3d, on day of monthly meeting for those who attend, usual conditions.

Confession to gain the Portiuncula Indulgence may be made already on July 30, Holy Communion must be received on August 1st or 2d.



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No. 9

The Mystery of Mount Alverna.

In loving converse with the Crucified.
Francis amid Alverna's glory kneels;
For Christ, Who bled on Calvary and died,
Compassion fond into his bosom steals.

"O Savior mine," he pleads in doleful prayer,
"O let me share Thy bitter woe and pain!
Those cruel nails and thorns, O let them tear
This heart of stone, this sinful heart in twain!"

And lo, upon a cross all wrapt in light
A Seraph meets his mournful, longing gaze;
Two wings erect, and two spread as in flight,
Two heavenlit the Seraph's form embrace.

Ecstatic joy throits Francis' ardent soul:
"O mangled Love, O that my heart could shed
Hot tears of love and taste Thy bitter dole!"
He sobs aloud—the vision fair is fled.

A mystic pang in hands and feet and side
Tells him anon of Heaven's prodigy;
Grateful he cries: "At last, my Crucified,
My Own, my All, at last alike to Thee!"—

Champion of the Cross, Saint Francis, bless
Thy sturdy ranks to brave the treble fray!
The Cross aloft, like thee, we'll onward press
And win the crown adorning thee today.

F. B., O. F. M.

St. Rose of Viterbo, of the Third Order.

September 4th.

THE foolish things of the world hath God chosen, that he may confound the wise, and the weak things of the world hath God chosen, that he may confound the strong." (I Cor. i, 27.) These

and co-operating with these graces, she, though a mere child, confounded the designing heretics of Viterbo and vicinity, and frustrated the anti-papal policy of the powerful German Emperor Fred-



words of Holy Scripture were verified in a remarkable manner in St. Rose of Viterbo. Born of poor and pious parents, she was favored by God from her earliest years with most extraordinary graces and gifts;

erick II in her native city.

The child of grace was not yet able to speak, when she endeavored to pronounce the holy names of Jesus and Mary. As soon as she was able to walk, she asked to

be led to church, where she knelt in rapt devotion before the tabernacle and the image of the saints. With the greatest delight did she listen to discourses on heavenly things, faithfully retaining all she heard. When Rose was three years old, her aunt died. Deeply moved by the tears and lamentations of her relatives, the holy child, raising her eyes towards heaven in pious supplication, placed her hand on the body of the deceased and called her by name; and the deceased at once arose in good health. The child was full of compassion for the poor and delighted in sharing her meals with them. One day, when she was carrying food for the poor in her apron, her father gruffly asked her what she was carrying. The frightened child opened her apron, and lo! it was found full of the most beautiful roses. At the age of seven, Rose, with the consent of her parents, retired to a secluded quarter of her home, where she gave herself up to almost uninterrupted prayer and to the practice of the severest mortification. In this manner was she prepared by Almighty God for her extraordinary mission of laboring for the conversion of sinners and heretics and for the cause of the Church against the attacks of her enemies.

When about eleven years old, Rose, at the command of the Mother of God, took the habit of the Third Order, of St. Francis. Some time after, the Lord appeared to her, crowned with thorns and covered with blood. Full of grief at the sight, Rose cried out: "O my Jesus, who has brought you to such a state?" The Lord answered: "It is my love, my burning love for men." "But," the Saint asked, "who has inflicted such sufferings on you?" And when she was told that the sufferings were caused by sin, she cried out in pain

and redoubled her mortifications and prayers to atone for the wickedness of men. This vision was but the direct call to begin her extraordinary mission.

The city of Viterbo was at that time in a state of rebellion against the Pope, its lawful ruler, and sided with the Emperor Frederick II, whose policy it was to subject the Church to the State. In consequence of this sad condition of affairs, irreligion and immorality had spread especially among the wealthy and the ruling classes. Besides, several heresies, particularly that of the Cathari, whose teachings and practices threatened to undermine the very foundations of society, had gained a strong foothold among the people, and added to the general confusion.

Led by the spirit of God, the Saint, at that time about thirteen years of age, left her solitude, and, going through the streets of Viterbo with a crucifix in her hands, exhorted the people by the sufferings and death of our Savior to do penance for their sins and to return to the allegiance of the Pope. With the greatest zeal and intrepidity did she attack the prevailing heresies. From all sides men flocked in astonishment to hear the wonderful preacher. Her burning words and holy life made a deep impression on her hearers, especially as God deigned to confirm her words by signal miracles. Thus, when Rose was one day addressing the people, in the square of Viterbo, on the duty of being loyal Catholics, the crowd became so great that but few could hear her words. Still she preached on, and gradually the stone on which she was standing rose from the ground, and, remaining suspended in the air, supported the holy child in view of all till her discourse was finished, when it gently descended to its place. Thousands were con-

verted to the true faith and to a better life, and, as an historian says, "It is due to her that the people of Viterbo forsook the cause of Frederick and returned to the obedience of the Pope."

This brought down upon Rose the enmity of the imperial party, and she and her family were banished from the city. But her sphere of action was thereby only widened. She came to Soriano, Vitorchiano and the surrounding towns, and everywhere effected wonderful conversions. At Vitorchiano she brought about the conversion of the inhabitants, who had been led astray by a sorceress, and even of the sorceress, herself—by remaining unharmed for three hours in the flames of a burning pyre.

When papal authority was restored in Viterbo, Rose, with her parents, was able to return to the city. Refused admission into a convent on account of her poverty, she led a community life with several pious women; but when this did not meet with the approval of the ecclesiastical authorities, the Saint retired to her home and devoted herself to penance and prayer. After two years spent in this manner in union with God, she closed her remarkable life in her eighteenth year. Pope Alexander IV, urged by repeated apparitions of the Saint, had her body transferred to the convent of San Damiano. Her body was found incorrupt and remains so to the present day. Many miracles were wrought at her tomb. She was canonized by Pope Callistus III, in 1457.

Reflection.

When we read the life of St. Rose, we cannot but admire the

power and wisdom of God. He makes use of a child to bring back the inhabitants of proud cities to the practice of virtue, to overthrow heresy, and to bring to naught the plans of powerful enemies of the Church. "There is no wisdom, there is no prudence, there is no counsel against the Lord." (Prov. xxi, 30.) The enemies of God and of his Church may rage; they may make use of their power, wealth, and learning, to attack the Church, her doctrines, precepts, and practices,—their endeavors will but serve to make manifest the weakness, the nothingness of all human wisdom and cunning. In his own good time God will choose the "foolish" and the "weak things of the world," that is, things that appear foolish and weak to the world, and confound the wisdom and power of the world. This ought to console and strengthen us in these troublous times, when men openly defend irreligious maxims and practices, and strive, by means of unjust laws, ridicule, misrepresentation, and the vilest calumny, to hinder the beneficent influence of the Church, and to lead Christians away from the doctrines and precepts of Christ. We know that Christ is with his Church and that, therefore, the gates of hell will not prevail against it. The persecutions and trials will last as long as God permits, and in the end will redound to the glory of God and of his Church. It remains for all Christians, in particular for the children of St. Francis, to "possess their souls in patience" and to conform their lives according to the principles of Christ in spite of the maxims and principles of the world, and nothing will harm them, but rather contribute to their greater glory in heaven.

FR. SILAS BARTH, O.F.M



Glories of the Third Order of St. Francis.

(For the Franciscan Herald, from the German of P. Camillus Broell, O. M. Cap.)

8. A Leader to Victory.

"They that are Christ's, have crucified their flesh with the vices and concupiscences."—Gal. V, 24.

FRANCIS came forth from the struggle victorious,—yes, he came forth a saint. In consequence he was qualified to lead others to battle and to victory. He had conquered in the Sign of the Cross. No wonder then that he holds aloft the same Cross as a victorious banner for his brethren. In all his followers Francis wishes the words of the Apostle to be verified, "They that are Christ's, have crucified their flesh with the vices and concupiscences."

Let us examine more closely in what respect the followers of Francis should combat and conquer their flesh with its vices and concupiscences.

The first of all vices is disobedience, for it is written, "By the disobedience of one man, many were made sinners." (Rom. v, 19.) By the disobedience of the first man, all the rest have become sinners. Hence it is that selfwill is so deeply rooted in man. Francis, however, that illustrious champion, declares war on it, since he demands **obedience** of all his followers. In the school of the Crucified, St. Francis has learned this, "He humbled himself, becoming obedient unto death: even unto the death of the Cross."

(Phil. ii, 8.) This obedience of the Savior, Francis wishes to preach, when he confesses himself, "I wish to be so captive in the hands of my guardian that I can not go out or act beyond his obedience and his will, because he is my master." (Testament). Hence he writes in his Rule, "I order them (the brothers) strictly to obey their ministers in all things which they have promised the Lord to observe and are not against their souls and our Rule." (Rule, chap. x.) Obedience, therefore, is the first thing which Francis demands of all who wish to follow him.

Another cross, which Francis lays on his disciples, is **poverty**. In the school of the Crucified he has learned to appreciate and love this virtue. "The foxes have their holes, and the birds of the air nests, but the Son of Man hath not where to lay his head. (Matt. viii, 20.) Jesus Christ had nothing on earth that he could call his own. This is also the ideal of Francis. Yes, we must confess it openly. The Poverello of Assisi had one passion which consumed him utterly. It was the desire to possess nothing, absolutely nothing. No earthly bridegroom ever had such an intense love for his bride as Francis had for his mistress, Poverty. How

beautifully this love shines forth in one of his prayers: "From my heart I desire and crave that this poverty may be my portion and that of my brethren. O poorest Jesus, by Thy Holy Name grant that we may possess nothing under Heaven, but that, as long as we live in this wretched flesh, we may receive a scanty subsistence from the goods of others." (Opuscula, p. i., page 19.)

His followers, therefore, should be poor, in spirit and in fact.

Spiritually poor! Stop! That is altogether out of place in our day and generation. We need wise and clever men. Poverty in spirit, spiritual inferiority does not suit for the present age, which calls for enlightenment and progress.

Not so fast! Spiritually poor is not synonymous with intellectual or moral inferiority. In a narrower sense it indicates the freedom of the heart from all attachment to worldly goods and possessions; in a wider sense it designates the actual renunciation of all earthly things of whatever kind they may be.

From this it is clear that poverty in spirit is quite compatible with spiritual superiority, with the highest intellectual and moral development. St. Augustine was one of the world's greatest thinkers. St. Thomas of Aquin was a miracle of deep and varied learning; the epoch-making moralist, St. Alphonse de Liguori, will never have his like again; St. Theresa as mistress of the spiritual life holds a position unique and unsurpassed. They, and numberless others, were poor in spirit; they had detached their hearts from earthly things; they understood how to follow the admonition of St. Paul, who likewise was poor in spirit though he had been raised to the Third Heaven: "The time is short: it remaineth, that they also, who

have wives, be as if they had none; and they that weep, as though they wept not; and they that rejoice, as if they rejoiced not; and they that buy, as though they possessed not: and they that use this world, as if they used it not: for the fashion of this world passeth away." (I Cor. vii, 29-31.)

Poverty in spirit is a virtue which ever man can practice, even the man of wealth. He need but follow the counsel of the divinely inspired Psalmist, "If riches abound set not your heart upon them." (Ps. lxi, 11.) On the other hand, the man who is actually poor may neglect and slight this virtue if he allows his inclinations and his heart to be absorbed in the perishable goods of this world.

And this poverty the Seraphic Father recommends to all his disciples. They should not affect any spiritual inferiority; no, they should strive to detach their hearts from all affection for earthly things. In order to facilitate and encourage this effort, he forbids his First Order the possession of any property whatever. The mere external lack of poverty is not of itself a virtue. The whole merit of this indigence lies in the spirit of poverty. The greater this is, the greater will be the virtue of actual poverty.

Now we shall be able to understand the words of Jesus, "Blessed are the poor in spirit, for theirs is the kingdom of Heaven." (Matt. v, 3.) The more we detach our hearts from the love of earthly things, the more we shall love God and thereby attain the possession of true happiness.

In the school of the Crucified, Francis had discovered another virtue. It is **chastity**. Jesus had declared, "They that shall be accounted worthy of that world and of the resurrection from the dead, shall neither be married, nor

take wives: neither can they die any more: for they are equal to the Angels, and are the children of God: being the children of the resurrection." (Luke xx, 35-36.)

This virtue Francis urgently recommends to all his children.

Three great, sublime virtues and the practice of them, St. Francis prescribes for his children. This in itself constitutes a Way of the Cross. To make it more complete, St. Francis adds other details in the form of mortification, fasting, and the like.

On this Way of the Cross, our

Seraphic Father wishes to lead us all to a glorious victory. He will not only lead us to the battlefield but will also stand by us in the conflict, so that through the wonderful virtue of the Cross we also may enter into the Land of Promise. Thither may our steps be directed by the true Leader and Redeemer of Mankind, Jesus Christ, the Crucified, through the merits of his servant Francis, to the praise and glory of the Triune God, who liveth and reigneth, world without end.

Amen.

Little Catechism of the Third Order.

(Continued.)

Chapter V. Profession of Members.

66. *What does the Rule say regarding the profession of members?*

The Rule says that after a full year's novitiate the novices "making the profession prescribed by the Rule of the Order, shall promise to observe the laws of God, to obey the Church, and if they fail in their profession, to make the required satisfaction."

67. *How is the profession made?*

According to the ceremonial, the novice clothed in the large habit of the Order, or at least wearing outwardly the scapular and the cord, kneels before the altar at the feet of the priest, and with hands joined pronounces the formula of profession.

68. *How does this formula read?*

The formula reads as follows: "I, N., in the presence of Almighty God, in honor of the Immaculate Virgin Mary, of Blessed Father Francis and of all the Saints, promise to observe all the

time of my life the commandments of God and the Rule of the Third Order, instituted by the same Blessed Francis, according to the form approved by Nicholas IV and Leo XIII; also to satisfy at the pleasure of the Visitor, for the transgressions committed against the same Rule."

69. *Is the profession made in the Third Order a sacred act?*

Yes; it is holy in itself and in its effects. For this reason it is attended with holy ceremonies and made in the presence of Almighty God, in honor of the Immaculate Virgin Mary, of Blessed Father Francis, and of all the Saints.

70. *What is the nature of this profession?*

The profession in the Third Order is of its nature a promise and not a vow—a promise, however, of real binding force in virtue of the acceptance of the Church and of the fidelity one owes to one's given word.

71. *For how long a time does the Tertiary bind himself?*

He binds himself for life; for he says, "I promise to observe the Rule of the Third Order all the time of my life."

72. *Is one ever permitted to leave the Third Order?*

One may leave the Third Order to enter a religious order or congregation. A person who leaves the Third Order for any other reason does not commit a sin, but he deprives himself of many graces and means of sanctification.

73. *What are the ordinary causes of defection from the Third Order?*

These causes are: ignorance and indifference in regard to the Order, association with persons opposed to the institution, and especially negligence in the performance of the precepts of the Rule.

74. *Which are the means of perseverance?*

These means are: a thorough knowledge of the Rule and the benefits of the Order; a great devotion to St. Francis, an ardent desire for perfection, and an exact observance of the precepts of the Rule.

75. *What is the first thing Tertiaries promise in their profession?*

They "promise to observe the laws of God and to obey the Church." By making this promise they bind themselves more closely to the service of God, but contract no new obligation.

76. *What is the second thing Tertiaries promise?*

They promise "to observe the Rule of the Third Order, instituted by the Blessed Father Francis." This Rule, however, is not strictly preceptive, but directive, hence not binding under sin.

77. *What is the third thing Tertiaries promise?*

They promise "to satisfy, at the pleasure of the Visitor, for the transgressions committed against the Rule." This satisfaction they are bound to render as often as they are called upon to do so, because they have formally obliged themselves thereto.

78. *What is the reward promised to the faithful Tertiary?*

The priest having accepted the profession of the Tertiary replies: "And I, on the part of God, if thou observeest these things, promise thee life everlasting." In these words is contained a great consolation for every true child of St. Francis.

79. *May a Tertiary pass from one fraternity of the Order to another?*

Yes; he may do so with the consent of the respective superiors. In this connection it is to be noted that a Tertiary may gain the indulgences and receive the general absolution even in a fraternity other than his own.

80. *Which is the greatest benefit that Tertiaries derive from the profession?*

The greatest benefit that Tertiaries derive from the profession, consists in this that their whole life is regulated by a Rule approved by the Church and capable of leading them to a high degree of sanctity. In fact, the Rule of the Third Order is nothing but the law of the Gospel applied to the condition of people living in the world.

81. *Should Tertiaries faithfully observe the Rule?*

Yes; even if the Rule does not oblige under pain of sin, they should nevertheless observe it for the love of God, in order to be true to their promise, and to participate in the benefits of the Franciscan form of life.

The Council of Quebec and the Third Order of St. Francis.

IN the recently published decrees of the Plenary Council held in Quebec in 1909, we find that the Third Order of St. Francis is placed foremost among the societies that the Venerable Assembly recommend for propagation among the faithful and clergy. We cannot do better than reproduce for the benefit of our readers the second chapter of the fourteenth Title, nn. 612 to 614.

The Third Order of St. Francis.

Its Nature and Excellence.

The associations founded by the religious families, and commonly called Third Orders, hold the first place among the societies which foster piety, and the Third Order of St. Francis merits to be commended above the rest. "Its only aim is to draw men to imitate Jesus Christ, to love His Church and to practice all Christian virtues. Therefore this Society is called upon to prevent the spread of the most wicked of sects, and especially those whose unique end is to diffuse Naturalism and Materialism.

An Exhortation to Pastors and Faithful.

1. Thus it was that Pope Leo XIII exhorted the Bishops "to favor above all others, those good works undertaken by the members of the Third Order of St. Francis, and to induce as many as possible to enter the ranks of this Society, in order that the wonderful work accomplished by the Third Order—a work which had elicited great praise from the whole Catholic

world—might develop day by day."

2. In the words of the same Pontiff, we speak to the Pastors of souls: "strive to make the faithful understand and fully appreciate the Third Order. Sedulously teach them what it is, how easy of access it is to all, how it abounds in great privileges for the salvation of their souls, how useful it can be in private and public life."

3. We therefore ask Christian men not to refuse to join this holy army, for says Pope Pius X: "Can anything be more desirable than that this Brotherhood should strengthen, since it can infuse into every artery of the state the spirit of wisdom and Christian doctrine at a time when both in private and public life, as also in the administration of the commonwealth, such neglect and contempt of Christian institutions holds sway."

4. In many of our parishes, a great number of faithful, both men and women, have already joyously begun to walk in the footsteps of their Seraphic Father. We extol them for their pious zeal and approve it with all our hearts, confident that it will grow to greater proportions, and that soon many others will be carried away with it.

Admonitions.

Above all else, we admonish those who have already put on the livery of penance in the Third Order, to study the figure of their holy Founder, and to endeavor to imitate him; for without that no good can come of this Institution. Let them observe to the letter, the Rule of the Third Order and es-

pecially the Constitution MISERICORS DEI FILIUS. We also strongly recommend that the Fraternities should be erected canonically, carefully governed according to the Rule, and visited at stated times. The change of parish priest or Director should not be the cause of neglect, nay, or even of utter ruin of these Fraternities, but, invested with all the necessary faculties, the newly appointed pastor should strive to maintain the good work begun and happily established by his predecessor; even more, he should not cease, till he has attained the utmost perfection.

The Pastors will easily understand what marvelous results for

their parishioners can be realized by a small amount of labor in this undertaking. To avoid the chief points of doubt arising from the erection and government of the Third Order of St. Francis, the decisions of the Roman Congregations and especially the decrees of the Sacred Congregations of Indulgences must be closely observed.

It would certainly gratify us greatly if a great number of priests joined the Third Order of St. Francis, for its burden is light and manifold are its spiritual benefits and they could draw therefrom the pure spirit of priestly self-sacrifice.

THE FRANCISCAN REVIEW.

Let us all join the Third Order, so that whilst materialism, like a barbarous invader, overruns modern society, we will be convinced that whilst the blasphemies of the atheist ascend up to heaven to provoke God's anger, the prayer of the humble and penitent ascend also to appease Him. We shall be persuaded that as the family is lost by the corruption of morals, so it is saved by charity, which is its main support and safeguard. We will easily perceive that whilst the sociologist and the demagogue devise new systems to destroy existing forms of government, so the observance of the commandments of God and of the Church, imposed by the Rule of the Third Order, is bound to reestablish the legal edifice, regenerating and strengthening the state. Let us then in great numbers enlist in the Third Order. Let us form an army. This shall become the army of Rescuers. Allow me to use the phrase of Turenne: "God protect the great Battalions!"—Cardinal Ali-monda.

The good performed in the Third Order, and the merits purchased by the Tertiaries, are exceedingly great, were they known, the greatest part of Christians would not hesitate to enroll themselves under the glorious banner of the Seraph of Divine Love and so, treading the easy-road, would gain access to Paradise.—Angela Bonetti.

"For the man of the world, life is but a space to be got over as slowly as possible, by the pleasantest road; but the Christian does not regard it in such a light. He knows that every man is the vicar of Jesus Christ to labor by the sacrifice of himself, for the redemption of humanity, and that in the plan of this great work each has a place marked out eternally, which he is free to accept or refuse."—Lacordaire.

"The effect of patience is to possess one's soul, and in proportion to our patience do we acquire complete and perfect possession of our soul."—St. Francis de Sales.

To The Directors and Members of the Third Order In the United States.

Greetings.

The year 1915 will mark an important epoch in the religious, civil, and commercial history of San Francisco, the city of the Seraphic Father Saint Francis. The opening of the Panama Canal, the splendid monument of American enterprise and persevering industry, will be fittingly commemorated by an International-Panama-Pacific Exposition for the exhibits of the various nations of the world.

The Third Order of Saint Francis is desirous of taking a prominent part in this great historic event. For this purpose it has suggested that a convention be held in San Francisco at which representatives of the English and German branches of the Third Order throughout the country should take part.

The convention is to open with a solemn high Mass and sermon, followed by a general conference at which papers will be read and discussed by the Tertiaries on the aim and the work of the Order.

The soil of California is holy ground, for it has been trodden by the saintly missionaries of the Franciscan Order. Even now the names of Serra, Palou, Crespi, Garces, Lasuen, and the saintly Magin Catala, are household words in these parts. Upon the hills and in the valleys of the Land of Sunshine, these valiant champions of the Cross have planted strong and deep the saving sign of Redemption. Along the highways the ruined temples and the sad remains of the once flourishing missions, speak eloquently of the gentle influence of the Padres in Christianizing and civilizing the Indian races before the gringos came.

Though the old conditions have passed away, a newer and better order of things is taking their place. The revival of the spirit of Saint Francis in the religious life of this great commonwealth, the strengthening of the ties that bind us by the common bond of religion, charity, and brotherly love; above all the steady increase of the Third Order and the influence it is beginning to exert on the life of the people: all this bids fair to continue the work of the first messengers of the Gospel, the heroic sons of Saint Francis.

Correspondence on the subject is respectfully invited from the Directors and the Secretaries of the Third Order. It will receive the prompt attention of the Reverend Spiritual Director. Kindly forward all communications to:

Rev. Juniper Doolin, O. F. M.,
St. Boniface Church,
133 Golden Gate Ave.,
San Francisco, Cal.



Missionary Labors of the Franciscans among the Indians of the Early Days.

(Florida.)

VI.

By Fr. Zephyrin Engelhardt, O. F. M.

WHEN Pedro de Menendez thought he had firmly established the Spanish colony at St. Augustine, he urged his sovereign to provide worthy missionaries for the conversion of the natives. King Philip II on May 3, 1566, appealed to St. Francis Borgia, third General of the Society of Jesus, who selected Fathers Pedro Martinez and Juan Rogel, and the Lay-brother Francisco de Villareal for the honorable but onerous task. We would fain dwell at length upon the zealous activity of these first Jesuits in North America, but, owing to the fact that we are only presenting sketches, not a complete history, we must regretfully confine ourselves to stating names, places, and dates together with such explanations as is deemed necessary.

The three pioneers of the Order, established only thirty-two years before, embarked in a Flemish vessel at San Lucar de Barrameda on July 28, 1566. Ignorance of the pilot and high winds carried the ship far beyond its destination. Fr. Martinez, accompanied by nine Flemings and one Spaniard, went ashore to ascertain from the natives the whereabouts of the Spanish settlement. In the meantime a storm drove the ship out into the

sea whence it was forced to take refuge on Cuba Isle, Fr. Martinez and three Flemings were killed by hostile Indians near the mouth of St. John's River on September 28, and thus he became the first Jesuit martyr in North America. The rest of the men escaped to St. Augustine.

In the following year, Fr. Rogel and Brother Villareal accompanied Menendez from Havana to the southern end of the peninsula. Whilst the brother established himself among the Indians at Tegesta, now Biscayne Bay, on the southeastern shore, probably near the modern Miami, Fr. Rogel went around to the western shore and took up his headquarters at San Carlos, later called San Antonio, now Charlotte Harbor, where Menendez had a chapel built for him.

At the request of Menendez the Father General, St. Francis Borgia, sent a strong band of missionaries who were to make concerted efforts for winning the stolid Indians. These religious were Father Juan Bautista de Segura, as vice-provincial, Fathers Gonzalo de Alamo, Antonio Sedeno, and Juan de la Carrera, with the Lay-Brothers Pedro Linares, Domingo Augustin or Vaez, Pedro Ruiz, de Salvatierra, Juan Salcedo, Juan

Bautista Mendez, Gabriel Sois, and Cristobal Redondo. The brothers were probably intended to act as catechists, which would account for their large number. These thirteen Jesuits landed at St. Augustine on June 29, 1568.

The missionaries found the soldiers half-naked and the colonists exhausted from hunger. At Tegesta the soldiers lived in the greatest extremity. Tocobaga, a mission station at Tampa probably, was deserted, for the Indians had killed all the soldiers. Only San Antonio and St. Augustine with the fort of San Felipe at Santa Helena remained. Fr. Segura distributed his forces, and then proceeded to Havana in order to establish a college. In 1569, however, he himself went to Tegesta, only to discover that it was useless to continue missionary efforts there and on the west coast. These stations were therefore abandoned soon after, as well as those up the east coast, as conditions there were no better.

Father Rogel had correctly judged the situation when he wrote: "In order to obtain fruit in the blind and sad souls of these provinces, it is necessary first of all to command the Indians to come together and to live in towns and cultivate the soil, and collect sustenance for the entire year. After they have thus become very settled, then preaching should begin. Unless this is done, although the religious remain among them for fifty years, they will have no more fruit than we in our four years among them, which is none at all, nor even a hope, nor the semblance of it. Even then it would be a most severe task of many years; for it must be done rightly, as our Lord commands, neither by compelling them nor by mailed hand, and this for two reasons: the first is, that they have been ac-

customed to live in this manner for thousands of years. To take them out of it is like death to them. The second is, that even were they willing, the poverty of the soil and its rapid exhaustion will not admit of it; and so it is that they themselves give this reason for scattering and changing their boundaries," that is to say, for wandering from nine to ten months from place to place in search of food like wild beasts.

It was now determined to start new missions in the country about Chesapeake Bay, away from Spanish military and colonies. This resolution was reached through the representations of a Christianized Indian Chief who from that region had accompanied the Dominicans to Spain. In November, 1570, he had returned with Menendez and the Jesuits, Father Luis de Quiros and brothers Gabriel Gomez and Sancho de Zevallos. The Indian called Don Luis de Velasco, was naturally regarded a great help as well as a strong protection in the new venture by reason of his rank among his people and his ability to act as interpreter. Fr. Segura, the vice-provincial, relying on Velasco's promise of protection, resolved to go and found the mission in person. He selected as companions Father Luis de Quiros and Brothers Gabriel Sois, Juan B. Mendez, Cristobal Redondo, Pedro Linares, Gabriel Gomez, and Sancho Zevallos.

These religious with Velasco and a small boy named Alonso, who had been trained to serve at Holy Mass, sailed from Santa Helena, August 5, 1570. The ship finally entered Chesapeake Bay and on September 10 reached its destination, the Indian province of Axacan. Here in a very different condition Here the vessel left the little company. "We found the country of Don Luis in a very different con-

dition from what we had anticipated," Fr. Quiros wrote in the letter which the captain of the ship brought along, "not because he misrepresented in his account of it, but because our Lord has chastised it with six years of sterility and death, which has left it thinly inhabited compared to what it used to be, many of the people having died and others having removed to other lands to appease their hunger." Under such circumstances, no success could be expected for on the voyage the vessel had been so poorly supplied that the crew consumed two of the four barrels of the ship's biscuits intended to tide the missionaries over Winter. The poor Fathers, therefore, possessed naught wherewith to attract the Indians or to relieve their distress.

The difficulties might have been overcome with time if Velasco had remained faithful; but wild Indian nature asserted itself so that he turned renegade. With a party of

savages he fell upon the missionaries in February 1571, and killed them all. Only the little boy Alonso escaped through the intervention of Velasco's brother, and was later on rescued by Melendez. On learning the death of Father Segura and his companions and the apparent hopelessness of converting the savages under the existing circumstances, St. Francis Borgia recalled the surviving members of the Society, and directed them to proceed to Mexico where they established a flourishing province. The Spanish colonies at and near St. Augustine themselves were on the brink of ruin, in spite of all exertions on the part of Melendez. The few white people were reported as losing their faith, as for a considerable time no priest lived there to celebrate holy Mass or administer the Sacraments; but the territory was too important for Spanish commerce, and the souls of the Indians were too precious for Religion to allow them to be abandoned.

Another Franciscan Missionary Murdered.

By Fr. Augustine Schwarz, O. F. M.

Scarcely had the shocking details¹ of the murder of Fr. Angelus Palic, O. F. M., missionary in Albania, aroused not only our indignation against the fanatic Greek Orthodox priests and the inhuman soldiery of Montenegro, but also our admiration for the heroic martyr-son of St. Francis, when from another part of our vast mission field the sad report of the murder of one of our Chinese missionaries reached us.

On June 13, the feast of St. Anthony of Padua, Fr. Francis Bernat, O. F. M., missionary in the

Vicariate of North Shensi, was put to death by a mob of brutal revolutionists.

The July issue of the "Revista Franciscana," a monthly published by the Franciscan Province of Catalonia (Spain), of which Fr. Francis was a member, brings the first detailed tidings of the deed. The letter therein quoted was written by Fr. Antonio M. Perera O. F. M., Fr. Bernat's companion in the district of Ju-lin-fu.

On St. Anthony's day Fr. Francis, accompanied by a Chinese ser-

¹Cfr. *Franciscan Herald*, pp. 146, 228.

vant set out for the mission of Jufan-tou to pay a visit to his Spanish confreres. While passing through the little town of Tchen-ma-sie, he was confronted by a large band of revolutionists who had come together in front of a pagoda. They immediately surrounded the missionary and his servant and

when a wretch cut his throat with a dagger, and he fell prone to the ground.

Immediately, they rushed toward the missionary who was seated on a mule, and thrust two swords at him lest he escape. He parried them with both hands and calmly



commanded the latter to dismount, who however paid no attention to them. Fr. Bernat now surmised the intentions of their aggressors and told his companion to dismount, kneel down and commend himself to God. He obeyed. Scarcely had he begun his prayer, with eyes turned towards heaven

said: "Wait, I have still a few words to say." And he said them; not to his murderers, but no doubt for them, after the example of his Divine Master who was now calling him to give up his life as He had done. His words were few; for whilst with uplifted eyes he commended his soul to the mercy of

God, one of his assailants rushed behind him and with a tremendous blow of the sword split his head. They then dragged him from the mule and finished their bloody work. "All the heathens that were present," writes Fr. Perera, "say that Fr. Bernat's soul is in paradise, for at the moment of his death a very strong gust of wind snatched up the Father's corpse so high into the air that they almost lost sight of it."

However this may be, and although we are as yet ignorant of the motives of his murderers, nevertheless, with due respect and submission to any future decision of our Holy Mother Church, we may consider and venerate Fr. Francis Bernat as the first martyr of the new Vicariate of North Shensi.² For he was in truth a saint, as the following data prove.

He was born March 14, 1876, of poor but honorable parents in the village of Costellon de Farfana, diocese of Lerida. As a child he was noted for his piety, spirit of penance and faithful co-operation with God's grace. At the age of twelve he left the world, before becoming acquainted with its wickedness, and entered the Seraphic School in the convent of Balaguer, where he began his classical studies, which he continued the following year in the convent of Vilareal,—a city famous for the treasure which it guards: the sacred remains of St. Paschal Baylon, O. F. M.

He entered the novitiate at Vich (Barcelona) 1891, made his profession 1892, and pursued his theological studies in the same convent, receiving the sacred character of the priesthood in the year 1900. Here he also remained until his departure for China in 1908,

zealously sacrificing himself in the various labors of the priestly ministry. His brethren are unanimous in extolling his exemplary life as a religious, his amiable character, his spirit of sacrifice, his zeal for souls, his tender love for the poor and needy.

One year after his ordination, heeding the hearty appeal of the Most Rev. Minister General for young men to re-enforce the ranks of the missionaries, weakened by the terrible boxer war, he begged his superiors for permission to go to China. They however, postponed the granting of his request, not as though they doubted his vocation or his solid virtues, but because they needed his services for the time being. He submitted to their decision with the resignation and contentment of a saint. At last, August 1908, the much longed for permission was granted.

But another ordeal was in store for him. As soon as his aged father heard of his son's step, he hastened to the convent and with tears implored his beloved son not to leave his country and expose his life to an early, cruel death. What a scene! An aged soldier and papal zouave (for this the father had been), who had valiantly fought for the Holy Father against the Piedmontese armies in many bloody battles,—weeping and moaning before his youthful son, whose heart he knew to be so tender and loving. It was touching in the extreme to see the young missionary at last convince his father that it was impossible to thwart the designs of God, soothing his broken heart with the sweetness of Christian resignation to the will of the Lord.

So he went to China, October 1908. It is impossible to give in

²The civil province of Shensi was since 1887 divided into two Vicariates: North and South Shensi, the former being in the hands of the Franciscans. In 1911, the Vic. of North Shensi was divided into the Vicariates of Central and North Shensi, the latter being entrusted to the Spanish Franciscans, under the new Vicar Apostolic C. Ibanez. Thus there are now ten Vicariates in China, in charge of the Franciscans.

these few lines an adequate idea of the zealous and self-sacrificing labors of the new missionary. His present Bishop, Celestin Ibanez, thus characterizes him: "Fr. Bernat labored with a truly apostolic zeal. Indefatigable on his long missionary tours, he thought of nothing but his catechumens, his little orphans and abandoned heathen children. During the time in which he directed the district of St. Antonio (Ju-lin-fu), I have observed that the Faith spread considerably."

One fact especially shows that Fr. Bernat was a man of God, a truly Christ-like missionary: the miracles he is reported to have wrought during his life. They run into the hundreds, and are chiefly miraculous cures. The writer of the article in the "Revista Franciscana" frankly confesses that he did not entirely believe in these reports; and so, when Msgr. Ibanez paid a visit to Barcelona last March, the Father inquired about the truth of the alleged miracles. The Bishop replied: "Yes, that and much more (which has not been reported) is all true; you may be sure and secure about that!"

Fr. Perera in his letter corroborates the statements of the Bishop

concerning Fr. Bernat's zealous activity, and adds the following significant words which Fr. Bernat spoke to him a few days before his death: "It is necessary that we have martyrs, if we wish to have many Christians. When this land shall have been moistened and saturated with the blood of a martyr, then it shall bring forth fruit abundantly. Perera! Let us see who of us shall be the first!" And Perera concludes: "We have seen; he has received the palm and crown, and for me there remains sorrow and grief."

Yes, the report of Fr. Francis' murder is a sad one; but, viewed in another light, it fills us with joy and expectation. Will he not from his bright throne in heaven assist his brethren and former companions in the mission field? May we not hope, that also his blood will become the seed of new Christians and, let us add, of new missionaries? He will certainly dispel with a bright ray from above the dark clouds of difficulty and disappointment hovering above the Vicariates in which he labored so faithfully, and lead his afflicted brethren to still greater achievements in the divine work of spreading Christ's kingdom among the benighted four hundred million heathens in China.

The Franciscans in Tripoli.

From the *Corriere d'Italia*.

The late Turco - Italian war brought to public notice an old field of Franciscan missionary endeavors—the missions of Tripoli and the neighborhood. At the same time the consecration of the first bishop destined for these parts

after a lapse of almost thirteen centuries, affords a striking instance of the perpetuity of the Church. By a brief of February 23, 1913, His Holiness, Pius X, named Father Luis Antomelli Vicar Apostolic of the new Vicariate

of Lybia, comprising the territory recently conquered from Turkey by Italy, and including the ancient Tripolis, Cyrene, Bud Barca. It is to Father Antomelli's consecration as Titular-Bishop of Leptis Magna that we refer.

As intimated above, Msgr. Antomelli is not the first bishop to exercise jurisdiction in these parts. In the days of the Roman and Byzantine emperors, much Catholic activity was displayed here. The Byzantine emperors especially tried by all means at their command to strengthen Christianity in the vicinity, though in this their motives may have been merely political. Emperor Justinian (527-565) above all did much to assist the Church in the material way. At Leptis Magna, the titular see of Msgr. Antomelli, a beautiful church in honor of the Mother of God was erected by Justinian's munificence. The chronicles report the names of five bishops who exercised episcopal power hereabouts.

However, the seventh century was fatal to the Tripolitan church. The hosts of Mohammed overran the country in 638, and swept every vestige of Christianity before them. Apparently, this was the last of Christ's kingdom in Tripoli. For centuries there is no notice of Christian worship, of the Word of God, of the Sacraments, —nothing until the coming of the Franciscan missionaries.

It is impossible to determine at what period the Franciscans first appeared in Tripoli. We know only that about the middle of the seventeenth century their missions there were in a flourishing condition; for special regulations were then drawn up to govern them. As early as 1620, Pro-ganda had entrusted to the Friars Minor the missions of Tripoli, Tunis, and Algiers. Missionaries began to arrive in proportion as

the field of labor grew. Of course, in the face of Mohammedan fanaticism it was steep work. In 1653, one Father Paschal was murdered and cremated for preaching Christ in the presence of the Pasha of Tripoli. The Friars could have no dwellings to which they might resort after their day's work. They abode with the slaves, who were mostly Italians and Christians, in prisons, in the galleys, in slave-pounds, whither these unfortunates were hurried by their drivers to pass a wretched night after spending themselves over the day's labor. What a life for men accustomed to the conveniences of civilization! What a life to live from choice!

Yet such the life of the Tripolitan missionaries remained almost to our own day. It was not until 1860, after two centuries of slow-consuming martyrdom, that a modest hut and chapel were erected for the Friars in the city of Tripoli. This was the work of Fr. Jerome of Castelvetrano,—a work, by the way, doomed to repeated destruction at the hands of fanatics. The several mission stations now found in these parts are therefore of recent origin: That of Bengazi being completed in 1873, of Homs in 1894, of Mescia in 1902, of Derna in 1908. The past decade or two has witnessed a general rapid change for the better. In these missions there are now hospitals, sanitariums, dispensaries, orphanages, and schools for boys and girls in the spiritual charge of the Fathers.

In September, 1908, the missions of Tripoli were officially turned over to the Friars of the province of Lombardy, as their particular missionary field. This was while Fr. Antomelli, now Vicar Apostolic, was the provincial of the province. Directly a band of three zealous young men set out to assist their

brethren in Tripoli. They were high-spirited, energetic, practical missionaries and soon distinguished themselves by an intelligent apostolate. Two more missionaries presently followed their example. Then came the Turco-Italian war, the stage of which was chiefly Tripoli. Italian papers, even such as might be least liable to partiality, made no attempt to hide their admiration for the courageous conduct of the missionaries during that war.

During the Italian campaign of 1911, six other missionaries arrived to meet the demand raised by the new state of affairs. Thus at the close of the war in 1912, the nucleus of a promising church had been formed. Besides, on account of the political position of Tripoli as an Italian colony, this promise had so far materialized that a new ecclesiastical order became advisable. Accordingly, His Holiness, Pius X, transformed the former Prefecture into the Apostolic Vicariate of Libya, and named Msgr. Antomelli the first Vicar, assigning him the titular see of Leptis Magna. Thus after thirteen centuries the Christian days of old Tripoli are reviving.

The present status of the Vicariate is as follows: In a total population of 1,261,000, there are 16,000 Catholics, in 8 congregations, with 4 churches and eight chapels. The missionaries number: 32 Franciscans (21 Priests and 11 lay Brothers), 30 Franciscan Sisters (Missionaries of Egypt), 2 Josephine Fathers and 8 lay Brothers, 21 Josephine Sisters, and 8 Christian Brothers.

The career of Msgr. Antomelli has been a brilliant one. Born in 1863 at Brescia, he entered the Order in 1885 and was ordained priest in 1890. In rapid succession he became Lector, Guardian, and Definitor Provincial. Later his intentions of going to the Chinese

missions were frustrated by sickness, and he devoted himself to preaching. In 1901, he was Minister Provincial of Lombardy, being reelected in 1904 and in 1907. In 1910, he was appointed Definitor General and removed to Rome. Then came his elevation to the episcopal dignity in 1913.

“There is a way of giving, a charm that disguises the benefit, a transparency that lets you look into the heart and love it, a something gentle, simple, a kindly anticipation that draws the whole being and makes man prefer the spectacle of kindness to that even of genius.”—Lacordaire.

Ridicule, says a German critic, is like a blow with the fist; wit, like the prick of a needle; irony, like the sting of a thorn; and humor, the plaster that heals all wounds.

“Of what use will future fame be to me, when I am dead and judged.”—Daniel O’Connell.

“God is intersted in us and full of merciful purposes, when He condescends to chastise us. While one hand wields the rod, the other is filled with special graces, which we shall receive when nature has been sufficiently hurt and mortified.”—Faber.

“God is never wanting on His side. It is the manly persistent will which is wanting on ours.”—Faber.

“Sarcasm is a keen weapon, but in handling it many people take hold of the blade instead of the handle.”—Josh Billings.

“Mortification is necessary to acquire meekness and to overcome the difficulties which we meet in the service of God.”—St. Vincent de Paul.

Current Comment.

As to Candidates of the Third Order.

IF the Third Order is to achieve the end for which it was instituted, namely, to assist the Church in the spiritual regeneration of the masses, by breathing into them anew the spirit of Christ, then must the Order be made up of men and women who are themselves filled with the true Christian spirit, who feel, think, and act in concert with the Church and her visible head, the Vicar of Christ. In other words, if Tertiaries are to exert a beneficial influence on society, they must be loyal and devoted Catholics, otherwise the good to be hoped of them will not be realized. Hence it is important that only such candidates be admitted into the Order as meet with these requirements. For this reason the papal letter **Tertium Franciscalum Ordinem** prescribes: "Above all in admitting members care is to be taken that they be persons of sincere faith and devoted to the Roman Church and the Apostolic See."

Sincere faith and devotedness to the Catholic Church are to be the touchstone of all those who seek admission into the Order. In the first place they must be sincere and practical Catholics. A Catholic, to be worthy of the name, must appear as such both in private and in public life. He must not only accept without doubting all revealed truths, but, as necessity or utility may require, he must be prepared to defend the principles of his holy religion. Those spineless, weak-kneed, liberal Catholics, who are ever ready to temporize;

who are afraid publicly to appear as Catholics; who seek social or political preferment at the cost of their holy religion; who would sell their birthright for a mess of pottage, are not fit candidates for the Third Order.

Tertiaries must be strong in faith, and to their faith they must join perfect submission to the Catholic Church and the Apostolic See. The Church guided and ruled by the Sovereign Pontiff, is the representative of Christ on earth. It is the Church that tells us what we must believe and do to be saved and in her teaching she is infallible. Hence she has a claim to our respect, love, submission, and devotion. When the Pope commands or forbids, it is not for us to reason why, but to bow in humble submission to that authority of which he is the divinely constituted representative. This submission is more than ever necessary at the present time, when so many so-called Christians are swayed by every wind of doctrine, and the powers of darkness are striving with might and main to overthrow the chair of Peter. The Holy Father stands in need of loyal defenders, and where shall he find them if not among the sons and daughters of St. Francis, whose boast it is that they have ever been loyal to the Apostolic See.

One sees at a glance, therefore, the importance of the paragraph quoted above. Members of the Third Order should not recommend and directors should not admit into the Third Order anyone of whose sincere faith and loyalty to the Church they have no sufficient guaranty. To recommend and ad-

mit candidates indiscriminately is to labor at the inevitable ruin of the Order.

The Centenary of Christian Liberty.

It is now sixteen hundred years since the Roman emperor Constantine published the famous edict of Milan which put an end to the bloody persecutions of the Christians, and placed them in possession of the liberty purchased by the blood of the Divine Redeemer and the martyrs. Glorious have been the triumphs the Church and Christ has achieved over the nations of the earth during these sixteen centuries, and great the benefits of salvation and civilization she has scattered on all sides. No country so remote, no nation so barbarous, but has participated, at least to some extent, in the copious fruits of Redemption placed at her disposal by her divine Founder. Wherever she has set her foot she has dispelled the darkness of heathenism by the light of the Gospel, and converted the arid waste of barbarity into a blooming, fragrant garden of Christian virtues.

But what reward has the Church received for the countless benefits conferred on mankind? It is not too much to say that the recipients of her favors have been, for the most part, guilty of the blackest ingratitude towards her. How many countries are there in which she enjoys the full measure of the liberty granted to her by Constantine? Instead, do we not find the enemies of the Church striving to curtail her ancient rights and liberties, to impede her movements and her development, to destroy her influence, to exclude her from the school, from the legislature, from public life, yea, to thwart her work in the

field of charity and to cut down the flourishing tree of her religious Orders? Well may the children of holy Church, like the Israelites in captivity, sit and weep when they remember Sion—when they call to mind the humiliations and persecutions to which the Church is at present subjected. Nevertheless, they have reason to rejoice when they consider that, in spite of being hampered on all sides, the Church is even now slowly but surely gaining ground and widening the sphere of her influence. Indeed, that the Church is still able to contribute so much to the moral and social welfare of mankind, is in itself a miracle of God's mercy and goodness. Besides, have we not the solemn assurance of our Savior himself that the Church will ultimately triumph over her enemies?

Meanwhile, as devoted children of the Church, let us follow the advice of the Sovereign Pontiff, and multiply our prayers to God, "that all peoples, renewing the dignity and glory of the Church, may take refuge in the bosom of this, their mother, may root out the errors by which insensate enemies of the Church strive to shroud its splendor in darkness, may surround the Roman Pontiff with the highest homage, and, with their minds at rest in perfect trust, may see, indeed, in the Catholic religion, the defence and safeguard of all things. Then will it be possible to hope that men, again fixing their eyes on the cross, the sign of salvation, will be able completely to overcome the enemies of the Christian name and the unbridled lusts of their hearts."

The Catholic Women's League.

According to the press, a Catholic Women's League has been

launched at the Convention of the Catholic Central Verein in Buffalo. Branches of this league will be formed in all parts of the country with the avowed purpose to counteract the tendencies of the women's movement. Mrs. Joseph Frey, honorary president, thus explains the scope of the new organization:

"The feminist movement is being promoted by women whose views are decidedly pagan. If their demands were to be realized, the Christian family would cease to exist.

"While the Catholic Church has made no pronouncement on the matter of woman suffrage, the Catholic philosophy of life is opposed to it. However, we are not centering our activities in opposition to woman suffrage, but rather in a plan for the future. The present unrest has resulted in the enfranchisement of woman in several states. These women would exert an evil influence by means of the ballot if a conservative body of women was not in the field to counteract their influence."

We are glad to learn that Catholic women of this country are beginning to see the dangers lurking in the feminist movement, and are preparing to ward them off. The time has come for Catholic women to set themselves against the irreligious tendencies of the feminist movement and to combat the evils resulting therefrom. The question of woman suffrage is not merely a question of "votes for women;" it implies much more. Compared to such evils as the loss of womanliness, the disintegration of the family, and the neglect of the duties of motherhood, the use of the ballot is a mere side-issue. Whether Catholic women want the franchise or not, depends on them. There is nothing wrong in the use of the ballot; on the

contrary, it may even become a duty for them to vote against measures prejudicial to the common weal or to the interests of the Church. Let them be assured, however, that they can work immeasurably greater good in citizenship as good mothers than as good politicians.

Be that as it may, we wish the new Catholic Women's League success, and sincerely hope that it will soon embrace all the Catholic women's societies of the country.

A Would-Be Catholic Apologist.

In a recent issue of the *NEW YORK EVENING POST* there appeared a letter from Prof. Addison Hougue, of Washington and Lee University, in which letter he charges Catholics with intolerance, because, as he puts it, "they cherish an intense dislike to our public-school system, and hold tenaciously to the fundamental doctrine of the union of church and state."

This statement stirred the pen of one G. H., of Washington, who forthwith indited the following reply to the Professor's accusation:

"I am a Catholic; I have a son at a public school; many of his schoolmates are Catholics; several of his teachers have been Catholics; I believe in our public-school system; I am utterly opposed to a union of church and state; I have not been forbidden by the Church to hold these views; I share them with a great majority of American Catholics, as I believe. So far as union of church and state is concerned I know no American Catholic who believes in it."

A choice bit of apologetics, indeed! If H. G. is a Catholic, as he says he is, he ought to know

that the Church is, and must be opposed to our public-school system, because it is a system of godless education, and that the Church holds tenaciously to the doctrine of the union of church and state, because that union was intended and sanctioned by her divine Founder, and because, without it, she is unable fully to accomplish her mission and to pervade by her influence all the affairs of men, not only of individuals but also of nations. H. G. must, indeed, be a poorly instructed Catholic. Perhaps he too attended a public school. God save the Church from such defenders!

The Right to Commit Suicide.

The French actress Madame Sarah Bernhardt has undertaken to enlighten the people of this country on the ethics of suicide. She claims that suicide should be permitted, and that everybody is free to choose death as the most efficacious remedy for incurable physical sufferings and as a termination of mental tortures.

"When grief gnaws into a person," she says, "when incurable sickness attacks the flesh and tortures the bone, I think that such a person has the right to end his life."

We have no specific knowledge of her religious affiliations, but we think it safe to assert that the "divine" (?) Sarah is anything but a Christian. For nothing could be more at variance with the principles of Christian morality and more in keeping with the maxims of the infidel philosophers of the day than her utterances on the right to commit suicide. If she is a Christian and a believer in God, she ought to acknowledge his supreme dominion over life and death. "For," says

Holy Writ, "it is thou, O Lord that hast power over life and death." She ought to recognize that the Creator of life is alone empowered to take life, and that the act of self-destruction is a violation of his own inalienable rights. Moreover, she seems to know nothing of the Christian virtues of patience and resignation, of the heroism of martyrs and of the sublime example of the suffering Savior. She seems never to have learnt that the many ills of life are very often blessings in disguise. She speaks the language of infidelity, and points to the "bare bodkin" as the best means to escape "the thousand natural shocks that flesh is heir to." In truth, infidelity alone can excuse suicide, because it is the only compensation it has to offer for a life of suffering. There may be instances in which corporal or mental agony is so great as to make death preferable to life, but even in these extreme cases there is no excuse for suicide.

It is very much to be regretted that a woman of Sarah Bernhardt's standing and accomplishments should have lent herself to the propagation of so pernicious a doctrine as the justification of suicide. It is well to remember, however, that she is now past three score years and ten, and it may be that in consequence of her old age, she is not so "strong-minded" as she would have us think.

It has been quite commonly supposed that the reason why so many girls leave school before finishing their course, is the desire of the parents for the earnings of their daughters. From a pamphlet recently published on this subject by the United States Government, it would appear, however, that the reason is the same for girls as for boys, namely, the desire for pocket

money. To the young girl pocket money is the raw material of clothes. Clothes are the arsenal of the campaign for a beau. The prevailing home sentiment, of course, is that last year's school-dress, with a little modernization, will do very well for the coming season. But the young girl sees much better than mother the futility of any such temporizing course. What can an ambitious girl do under the circumstances but get out into the real world, away from bookland and its melancholy shadows, and work for her own pocket money?

The Sacred Congregation of Holy Office was asked recently whether secular Franciscan Tertiaries by reciting, instead of the canonical hours, twelve times the "Pater," "Ave," and "Gloria" might satisfy by the recitation of these prayers, all other obligations contracted by their affiliation with other pious sodalities. The Sacred Congregation answered in the negative.

It is true, says America, that the governments of nations that were once Catholic are endeavoring at the present moment to tear the Catholic faith out of the hearts of the people; it is time that there are apostasies and scandals, as there were even in the time of the Apostles; but the Church established by Christ can never fail. The gates of hell, and those powers that oppose her as such, can never prevail against her. She began life in the catacombs and whether she is persecuted by princes or deserted by entire peoples, she will ever teach the same unvarying faith, she will ever present to the world the way of salvation, both for nations and individuals, and will never cease to convert the very instruments of oppression into a means of increas-

her spiritual power. Strictly speaking, there are no Christian governments to-day; but at no time since the Apostles received the divine mandate is the Church's influence for the salvation of souls, which is the only purpose of her existence, greater in the world at large than it is now, and in no country more so than in America.

The increase of juvenile crime the world over keeps pace with the exclusion of religion from the schools, says the Newark Monitor. Drive God from the schools and you drive him from the hearts of the children. The child-heart without God soon becomes the nesting place of sin and crime. And society pays the penalty of its own folly.

"Conformity to the will of God is a most powerful and efficacious remedy for all evils—a means of correcting every imperfection, of triumphing over all temptations, and of preserving unalterable peace in the heart."—St. Vincent de Paul.

"To bear sickness with impatience is to fall into a very great defect."—St. Vincent de Paul.

"We are always wishing for this or that, and though we have our sweet Jesus in our breasts, we are not content. Yet it is all we can desire. One thing alone is necessary, and that is, to be near Him."—St. Francis de Sales.

"Men are but children of a larger growth."—Dryden.

"Is example nothing? It is everything. Example is the school of mankind and they will learn at no other."—Edmund Burke.

A Mothers Prayer.

(A Tale from Life.)

(By Fr. Paulinus Tolksdorf, O. F. M.)

WE all know the great love and tender care which a mother has for her children. Who of us has not experienced this? Already at the cradle she watches and prays for her little angel; her outstretched hands guide the first faltering footsteps; her vigilant eye ever guards her heaven-sent charge against the snares and dangers of this life. Her sole thought, her sole prayer, is for the welfare of her child.

In a certain town there once dwelt a young married couple with their two children, George and Helen. Their little home harbored peace and contentment, the fruit of piety and virtue. Heaven seemed to smile with special favor upon them, until one sad day in spring the father was snatched away by the merciless hand of death. Nothing daunted, the pious widow placed full confidence in Almighty God. "God's ways are wonderful, He will preserve us," she was wont to say to the children. The cares as well as the prayers of the good mother were now redoubled. George, a bright boy of twelve years, was a favorite at school, not only with the boys but also with the teachers, who admired his talent. After his first holy Communion he showed a strong desire to continue his studies at some college. One of the other boys intended to go, and why should poverty prevent George? With the help of friends and a wealthy aunt it was finally decided that George should continue his studies. How the heart of his good mother beat with hope and pride on that raw September morn-

ing, when she saw her only son climb into the heavy train that was to rush him to his future home—the college.

George showed great zeal and diligence in his studies and his progress was rapid. His conduct also was exemplary, so that the professors had but words of praise for him. When vacation arrived, he returned home to his good mother and sister. Always bright and jovial, he was the source of great joy and consolation for them. The new school year set in, and George returned to his Alma Mater. Thus the happy days of college-life sped by; all seemed to tend towards a successful issue. After finishing his college course our young graduate begged to be sent to Europe to complete his studies at a university. This sent a pang through the heart of his good mother. To be separated from her boy so long, to have him in a strange country surrounded by new dangers—above all, to fear lest he suffer shipwreck in his holy faith, caused her unspeakable dread. But in the end she consented, trusting that her dear boy was good and pious, strong enough to face the dangers. Besides she commended him and his holy Faith entirely to the Blessed Virgin Mary. Often, after he had left, she would kneel before the statue of our Heavenly Queen and pray and weep for her boy all alone beyond the mighty waters.

Meanwhile George discovered that the spirit which pervaded the university halls differed vastly from the true Catholic spirit of his Alma Mater. Never was mention

made of his holy Catholic Faith or of Christian principles; on the contrary, remarks were only too frequently passed, which ridiculed all religion and morality as something out of date—superfluous in the enlightened sanctum of the university. At first these remarks on the part of the professors and frivolous students provoked our young Catholic friend. Why should they speak thus of holy religion? By and by however, he grew accustomed to these remarks, so that he no longer paid any heed to them. Nay, he even came to the conclusion that it was perhaps better that affairs be carried on in the university in such a manner—it was only furthering the cause of science. It was not long before he began to find delight in the witty remarks of his fellow-students and soon he even entertained grave doubts regarding his holy Faith. He had been careless in attending holy Mass and receiving the Sacraments, but now he considered these sacred duties entirely superfluous. The other young men did not bother about these trifles, why should he? He was now a university student. The life he led was quite in conformity with these unchristian principles. The society of bad associates corrupted his moral character.

Meanwhile, his good mother had died. This was a severe blow for our wayward student. The thought of the happy hours spent at her side when an innocent child, the image of her loving countenance, the scene of departure when she kissed him goodbye for the last time in the doorway of the old home,—this completely overwhelmed him with sadness. He threw himself on his little cot and wept like a child. But, strange to say, the society of the students soon dispelled his sadness. In the theatres

and places of amusement the image of mother and home gradually vanished.

About this time a peculiar change came over our young friend. A morbid, sickly feeling seemed to hold him in its iron grip; his pleasure trips with his fellow-students grew less frequent, he preferred to spend his leisure hours at home. A doctor was consulted and then and there the terrible truth dawned upon him: he was a victim of consumption. A change of climate was peremptory; all thought of continuing his course was out of the question, his career as university student was at an end. He determined therefore to return home and pass his remaining days with his sister. It was a happy greeting when brother and sister met. But what a change had come over George! He was no longer the bright, cheerful brother of yore. Formerly he took great pride in accompanying his sister Helen to church—now he preferred to stay at home with his books, alleging that the walk to church was too irksome, the air in church too stifling, etc. Meanwhile his condition grew worse. A sudden hemorrhage increased the anxiety of Helen to such an extent that she determined to send for the priest. But George would know nothing of this and absolutely refused to admit the pastor. What a blow for his good sister! How her heart ached and yearned to save her dear brother from the clutches of hell.

One morning,—it was a novena Tuesday in honor of St. Antony—Helen prayed with special fervor after holy Communion for the conversion of her brother. When she returned home and saw him seated there pale and emaciated, she thought her heart would break. Grim Death seemed to be lurking at his side. Must she lose her

brother so soon? Must he die without the solace of holy religion and be separated from her eternally? "No, it cannot be," she cried, and with this she entered the little room, embraced him passionately and exclaimed: "Oh, George, what has happened?" And amidst sobs and tears she continued: "This morning at holy Communion I prayed so hard to Jesus for you. We are his children and He loves us. Even now the Good Shepherd, who seeks the lost sheep, is so close to your heart. Won't you hear him? George, think of mother?" She raised her tearful face and pointing to a small Blessed Virgin altar in the corner, "There," she said, "good mother knelt every evening and prayed for you, George, prayed that you might remain good. And, do you know, when she turned her dying gaze towards me, her last words were: Helen, always pray for George?" She could say no more. Thus brother and sister remained clasped in each other's arms. George was weeping, the first time since his good mother's death. He begged to be left alone. Then he thought of the happy days of youth when mother and

father were still alive; the pleasant years at college also passed before his mind. It was too much for him. The battle that was raging within his heart completely overpowered him. He sought relief by arising and glancing about the room. Accidentally he noticed an old, faded book beneath the album on the center table. It was the prayerbook of his mother. The type and the inserted holy picture made him inquisitive. There was a picture of the Blessed Virgin, of St. Joseph—another especially beautiful picture of our crucified Savior. But George had seen many of those and he calmly turned it over, when lo!—there he found written with a trembling hand the prayer of his mother: "O, dear Blessed Virgin Mary, preserve his holy Faith."—

That night a priest entered the humble dwelling. The little flickering lights and the snow-white corporal on the center table betokened the happy issue of his sacred mission. The Good Shepherd was come to seek and find this lost sheep and bring him back to the true fold. Thus was the pious prayer of a mother heard.

The Nickelodeon.

(For the Franciscan Herald.)

IT was a beautiful midsummer-evening. Myriads of glittering stars began to appear, lighting up the deep azure-blue vaults of heaven; they twinkled merrily and seemed to wink at each other, as a young man stepped forth from a pretty, ivy-grown cottage. His face showed evident marks of chagrin and displeasure. John Levin had offered to take his cousin,

Gertie Gray, to the park for a little amusement and she had refused to go, saying that she wished to go to evening-devotions, it being Sunday, and then to a meeting of the Young Ladies' Sodality; she was president and could not well be absent. The fact was, Gertie did not wish to go; early had her excellent mother instilled into her heart a high ideal of womanly vir-

tue and dignity, and Gertie knew that all cheap amusement-places meant generally the ruin of both.

After her cousin had gone, Gertie turned to her mother, "Mother, is it not strange that Cousin John should call so often and always ask to take me out? You remember he asked me several times last winter to accompany him to the theatre and how displeased he was when I refused to go. I wonder what he is driving at." Mrs. Gray could not answer.

Gertie went to devotions and then attended the meeting. On her way home she met her former school-mate, Jennie Murray.

"Gertie," the latter said, "you're just the person I'm looking for. Wouldn't you like a position? I am playing the piano at Mr. Keane's picture-gallery. Mr. Keane has started another in a different part of the city, and must have another girl. The pay is good, considering the short hours."

Gertie jumped at the idea of earning something, for her family was by no means in comfortable circumstances. Her father had died the year previous, leaving his affairs in a somewhat unsettled condition. Creditors, unheard of before, appeared and demanded their dues. After these unpleasant callers had been satisfied, the Grays were in very reduced circumstances. They removed to their present habitation; Mrs. Gray took in sewing and, assisted by eighteen-year-old Gertie, managed to etch out a living, although at times it was very difficult to make both ends meet, for besides Gertie, there were five children, ranging from two to thirteen years, who had to be fed and clothed. The constant strain of bending over her needlework was beginning to tell on Mrs. Gray, and it was this thought of relieving her mother that made Gertie desire to earn a little. But

in a low picture-theatre!

"Never," she said to herself, "the theatres have done enough harm to our family in Aunt Cathleen,"—then aloud to her companion, "No, Jennie, I cannot accept such a position."

"Why not, Gertie? There's nothing wrong in it. Besides, girls of our age must have a little fun and the pictures frequently are very amusing." But she was only wasting her breath; Gertie was determined and after a few words they parted.

Who was Aunt Cathleen, the mere thought of whom deterred Gertie from accepting an easy position? Aunt Cathleen was Mrs. Gray's half-sister. They had lived together, happy in each other's love, until their father died; then times went hard with them. Against the wishes and in spite of the remonstrances of her mother and sister, Cathleen accepted the position of piano-player in a theatre which had not a very good reputation. She was a good girl when she went there, but by degrees she changed; she became vain and giddy, and one day announced to her horror-stricken mother that she was going on the stage. In vain her mother and sister begged and implored her not to do so, but Cathleen would go, and go she did. Once only did she come back and that was when Gertie was two years old. She came to bid farewell as she was going to London. That was the last they saw or heard of her.

On the following day, Mr. Keane called on the Grays in person and seemed bound to have Gertie in his nickel-theatre. He was certainly very kind; Gertie could have the easy hours and would receive better pay than her friend Jennie. "Come, sir," said Mrs. Gray, whose patience was beginning to

leave her. "Let us finish this business. Gertie will never go with my permission." "And you," the man frowned at Gertie. "And I will never go without it." The man left the house with an imprecation on his lips, muttering to himself, "The little fool has cheated me out of a nice little sum of money."

The next day the Grays received a visit from their landlord. He was very blunt about his business. A friend of his wished to have a girl play piano in his picture-show and if Gertie would take the position, he would reduce their rent. The Grays were thunderstruck; it seemed as if everybody was conspiring to get Gertie into the theatre. What did it mean? Mrs. Gray recovered first from her surprise and then said, "We thank you, sir, for your kind offer, but I have already told Mr. Keane that Gertie will never go to his nickelodeon." The man changed at once. "Either Gertie takes this position or you will clear this house by to-morrow." They chose the latter.

But where should they go? Mrs. Gray consulted her parish-priest. Father McGovern was a saintly man and a veritable father to the poor. Yes, he thought he could help them. The day before he had done Mr. Brennan a good turn, and he on leaving had told the priest to count on him if he should ever need his services. The pastor now remembered that Mr. Brennan owned a neat, little cottage which was at present untenanted. Mr. Brennan gladly placed the cottage at the priest's disposal. The next day the Grays moved into their new home.

Some two weeks later the inmates of the cottage were not a little surprised to hear that Mr. Keane's newly opened nickelodeon had been closed by order of the

city-clerk in response to the just complaints of several prominent citizens, about the scandalous and immoral pictures produced there.

The closing of the nickel-theatre also gave rise to a little scene which was of importance for Gertie's after-life. Mr. Brennan's son, Fred, was keeping company with Jennie Murray; he did not like it that she was working in a picture-gallery; however, he said nothing. But when he heard of the closing of Mr. Keane's gallery, he went to her and kindly asked her to give up the precarious position. Jennie was quicktempered and immediately took fire.

"Give up my position! I guess not. I'm enjoying myself immensely, and am well paid. But if I'm not good enough for you, go to Gertie Gray. She is of your kind and has no use for theatres."

"By Jove!" said Fred when he had recovered from this unexpected display of feminine irascibility, "by Jove, I will go to Gertie Gray. If all that I hear of her is true, she is a golden-hearted girl."

The Grays were living in his father's cottage and he could easily find some pretense to visit them. He did so and repeated his calls. A watchful observer would have soon discovered that they were not altogether indifferent to one another.

About a month later, a letter arrived; it was written by a Sister of Charity and was addressed to Mrs. Gray. It read:

My Dear Mrs. Gray:

I have the sad duty to inform you of the death of one, dearly loved by you, but who perhaps repaid your love but little. Cathleen Murphy, London's famous actress, died in our hospital, in consequence of several severe burns received in a rehearsal dur-

ing which her gown caught fire. However, I am happy to be able to write that she had a good death.

Years ago in her early career she had gradually grown indifferent: little by little she had dropped her religious practices, and had then neglected her religious duties altogether. True, her innate pride had safeguarded her from becoming degraded and immoral but her life was by no means an exemplary one.

The accident, however, opened her eyes; she made a good confession and received the Last Sacraments devoutly. The priest and I were with her to the last. "My Jesus, Mercy!" were her last words. May her soul rest in peace.

One evening about two months after, Fred was on his way to the Grays when he met John Levin.

"Hello, Fred," the latter said. "Where are you going? I'm going to the Globe. There's a splendid array of pictures there to-night. By the way, who not ask Gertie Gray to go? I'm sure she would enjoy it."

"No," Fred replied, "if I couldn't offer a girl any better amusement than that, I wouldn't offer her any at all." They parted.

Fred knew of the attempts made to get Gertie to go to amusement-places and so told the Grays about this meeting, leaving out his own words. Gertie and her mother were dumbfounded. Why was everyone bent on having Gertie frequent amusement-places? It was either to an opera-house, and that not always the best, to an amusement-park, or to a picture-theatre. What did it all mean?

They were still wondering when a knock was heard. A lawyer entered and the mystery was solved.

A brother-in-profession had written from London, sending a will which he had drawn up for a lady who had recently died. He opened

the will and read;

I, the undersigned, give and bequeath to Gertrude Gray all my goods and property, to the amount of \$70,000, provided, however, that she does not frequent cheap amusement-places. Should this latter be the case, the bulk of the property is to revert to my cousin, John Levin, and only \$5,000 to Gertrude Gray.

Signed,

CATHLEEN MURPHY.

It was now clear why Gertie should be all means frequent such places. John Levin knew of the will; that was why he so often asked Gertie to accompany him. He, it was also, who got Jennie, Mr. Keane, and the landlord to try to induce Gertie to take that position. And where was he now? He saw the lawyer enter the cottage and knew what it meant. The following day he disappeared. The Grays were glad of the riddance.

Gertie Gray thanked God on her knees that she had never been permitted to frequent low theatres and especially nickel-theatres.

And what of Jennie Murray? About two years after, Gertie, now the youthful wife of Fred Brennan, and the happy mother of a little boy, picked up a Catholic newspaper and read:

Died—last night in St. M—Hospital, Kansas City, Jennie Murray, of a sickness, the natural consequence of a life of sin and disgrace. She had been living with a divorced man until this sickness came on, when he deserted her. When asked what had brought her to this unhappy condition, she answered: "THE NICKELODEON."

A. B., O. F. M.



Franciscan News.

Rome.—In St. Peter's Church the work of clothing with marble the pilasters of the apse which bear the colossal statues of the Founders of the religious Orders, is progressing rapidly. The cost of each pilaster is 35,000 Lire (\$7000). Most of the necessary funds have already been received. Among the donors figure pre-eminently His Holiness, Pius X, and Cardinal Rampolla, Arch-priest of the Basilica. The expenses for the pilaster of St. Francis are conjointly defrayed by the three Franciscan families through the generosity of the respective Ministers General, the Friars Minor and the Capuchins contributing 14,000 Lire, the Conventuals furnishing the remaining 7,000.

On June 8, 15 and 22 the Tertiaries of Rome and vicinity in a body made the prescribed visits to the Lateran, St. Paul's and St. Peter's Basilica to gain the Jubilee Indulgence.

On July 19, two hundred Tertiaries from Naples came to Rome on a pilgrimage. In the crowd of over 5,000 persons who were admitted on that day to the presence of the Holy Father, our Tertiaries were easily recognized as they wore publicly the scapular and the insignia of the Third Order. Afterwards they betook themselves to the Church of St. Antony to ask the blessing of the successor of St. Francis who addressed to them words of fervor congratulating and encouraging them.

A Congress of the Tertiaries of all three Franciscan families will be held in Rome from the 16th to the 18th of September. The meetings will take place in the spacious Church of the Twelve Apostles served by the Conventual Fathers.

By a Rescript of the Holy Office it has been declared that the Tertiaries by special privilege are entitled to all the General Absolutions and Papal Blessings granted on certain days of the year to the members of the First and the Second Order.

Very Rev. Fr. Robert Razzoli, O. F. M., Ex-Custos of the Holy Land, has been appointed bishop of the joint dioceses of Marsico Novo and Potenza in Sicily.

Msr. Antomelli, O. F. M., the first Vicar Apostolic of Lybia, has lately arrived in Rome from Milan where he was consecrated bishop June 15, and will soon set out with some young Fathers for his new field of activity in Tripolitana.

On July 26, the Very Rev. Fr. Joseph Kaufmann, O. F. M., arrived in Rome to take up his duties as Definitor General of the German-speaking provinces of the Order.

Last month the Most Rev. Fr. General received a telegram from Msgr. Eugenio Massi, O. F. M., Vicar Apostolic of North Shensi, announcing the death of Fr. Francis Bernat, O. F. M., who was murdered for his holy Faith on June 13, the feast of St. Antony.

New "Statutes for the Friars

Minor working as Missionaries in the Apostolic Vicariates" have just been published by the General Curia.—(Fr. Joseph Rhode, O. F. M.)

China.—In a recent letter to the Catholic Missions, the Rt. Rev. Fabiano Landi, O. F. M., Bishop of Northwest Hupeh, China, gives the following interesting account of the state of Christianity in those regions:

The district of Tzaoyang is one of the most flourishing in our Vicariate. At the present time we have at least four thousand Christians in our charge, besides many catechumens. The storm which broke over the Church in China in 1900, ravaged this district also, and many families of Christians and catechumens were despoiled of all they possessed, while nearly all the chapels were burned or destroyed. Harrassed and persecuted as they were, our converts nevertheless remained steadfast during that year of suffering, and their number augmented and their condition was much better after this test of their faith. New chapels arose amid the ruins of the old, and the new additions to our flock were more fervent in their devotion than the older members. But how much sweat and agony was required to win our victory! To give some idea of the labor expended in founding a new mission, I shall explain a few of the difficulties we must overcome. In the first place, the chiefs of the districts usually oppress the poor people by forcing them to give large contributions, often against their will. These for the most part remain in the pockets of the chiefs and never reach the higher government officials. The Christians form a strong social factor, and unite in a body against such an injustice, thus making it difficult to despoil them of their money. Hence, the enmity of the district officials to-

wards the Christians and catechumens. There are countless other obstacles and vexations attending the opening of a new post. The foundation and development of Eze-scan, a little village in the district of Yzas-yang, was attended by many interesting events, which give palpable proof of my assertion.

In 1905, seven families of this town were enrolled as catechumens, and although few in number, were promising converts. They had hired a little house as a meeting place for prayer on Sunday. This offended the chief of the province, a man of much influence, named Sen-ko-ling, who resolved to banish from his native place all traces of Christianity. During a visit of the sub-prefect of the district, he told him that the catechumens of the village were rebellious and traitorous subjects. The sub-prefect, who had an only too well deserved reputation for tyranny and cruelty in punishing all prisoners without mercy, summoned the leader of the catechumens the next morning, and without a trial, denounced him at the court of Yzas-yang, and after a cruel beating, sent him to prison under pretext that he was a traitor. The unhappy victim was so injured, that he could not move for twenty days. The other catechumens escaped a like punishment by flight. It was only after I had recourse to the chief mandarin of Ling-yang, that the poor calumniated Christians were allowed to return to their homes.

Glen Riddle, Pa.—On Tuesday, July 29, eight Sisters of the Third Order of St. Francis celebrated the twenty-fifth anniversary of their religious profession in the chapel of Our Lady of Angels, Glen Riddle, Pa. The happy jubilarians are Sister Mary Euphemia, who is engaged in Indian mission work in Pendleton, Ore; Sister Mary Lydia, St. Paul's School, Baltimore; Sister

Mary Spinnella, St. Agnes School, Lock Haven, Pa.; Sister Mary Cassida, Sacred Heart School, Allentown, Pa.; Sister Mary Leo, Morris Home for the Aged; Lawrenceville, N. J.; Sister Mary Alfreda, St. Mary's Orphan Home, New Bedford, Mass.; Sister Mary Redempta, All Saints' School, Bridesburg, Pa.; Sister Mary Reparata, St. Joseph's Hospital, Providence, R. I.

The principal feature of the silver jubilee celebration was the Solemn High Mass, at which the jubilarians received Holy Communion immediately after renewing their vows, kneeling on the altar step where twenty-five years ago they had plighted those vows for the first time and taken up the burden of the sweet yoke of Christ.

In the eloquent sermon delivered on this occasion by Rev. Joseph A. Foley, of Baltimore, Md., the reverend speaker dwelt on the various works of charity in which the eight Sisters are engaged, works which, as regards variety and location, may be said to represent the scope of their institute.

Chicago, Ill.—At the meeting of the English branch of the Third Order in the month of July, the Rev. Father Agnellus Bleser, O. F. M., missionary apostolic in China, preached the sermon. In eloquent words he depicted the religious condition of the Mongolian race, urging all present to pray for the success of the missionary labors. Although no special collection had been announced, the Tertiaries showed their good will by enabling their spiritual director to give to the missionary the sum of \$125.00. Returning to China Father Agnellus takes with him the conviction that the good Tertiaries of St. Peter's will aid him in his arduous work by their prayers for the success of his missionary labors.

The Feast of the Porziuncola was celebrated with the greatest solemnity.

At 9 o'clock Father Agnellus Bleser sang solemn high Mass. He was assisted by Fathers Wolfgang, of Oak Forest, and Charles, professor of St. Joseph's College, Teutopolis, Ill. The latter also preached the sermon. In both English and German he urged the faithful to avail themselves of the opportunity to gain indulgences and thus to help the holy Souls in Purgatory. The Fathers were very busy hearing confessions. Thursday, Friday, and Saturday about 3000 persons received the Sacrament of Penance in St. Peter's.

Little Falls, Minn.—The Feast of the Porziuncola was a day of joy to the Franciscan Sisters of the Immaculate Conception who have their motherhouse and their novitiate in this city. Five young ladies received the holy habit of St. Francis, two novices made their first vows, and three Sisters were admitted to the perpetual vows. The solemn ceremony was performed by the Rt. Rev. James Trobec, Bishop of St. Cloud. He had been received the previous day by the Sisters and the children of St. Otto's Orphan Home with great enthusiasm. At 8 o'clock on the morning of August 2, the candidates were conducted by the Bishop to the beautifully decorated chapel. Before the Gospel they approached the altar and made their petition for the holy habit. It made a deep impression on all present, when the Rt. Rev. Bishop, assisted by the Ven. Mother Superior, cut the hair of the postulants, having first taken off the bridal veil and worldly robe. A lighted candle was then given them to symbolize the good example they should in future give to all. The Sisters who had made their perpetual vows received also a golden ring, the symbol of their espousal with Christ. Father Francis Haase, O. F. M., who had conducted the

retreat and prepared the postulants for the solemn investing, preached an appropriate sermon.

This community of the Third Order of St. Francis has charge of St. Gabriel's Hospital, connected with the motherhouse and of the Diocesan Orphan Home in Little Falls. Besides this, the Sisters direct hospitals in Breckenridge and in Perham, Minn. At Dodgeville, Wis., a new hospital is being built. So far the community numbers about sixty members.

St. Antony's Hospital, St. Louis, Mo.—Ven. Mother Casimira, Provincial of the Franciscan Sisters who have charge of St. Antony's Hospital, celebrated the twenty-fifth anniversary of her religious profession July 21. The Sisters celebrated the day in a most solemn manner. Crowned with a silver wreath, the Ven. Mother was led into the chapel most beautifully decorated, where a solemn high Mass was sung by Father Benignus Schuetz, O. F. M., who was assisted by Bonaventure Alerding and Antonine Willenbrink, clerics of the local Franciscan Monastery. Rev. Barnabas Schaefer, O. F. M., acted as Master of Ceremonies.

The fact that the aged mother, the brothers, sister, and relatives of the Ven. Jubilarian were present at the celebration, certainly added to the happiness and joy of the Ven. Mother.

In the evening a choice little entertainment was given in honor of the Ven. Jubilarian, which was all the more pleasing because it was a total surprise. All the Sisters and friends of the Ven. Mother expressed their sincere congratulations, and hope that she will also enjoy the happiness of celebrating her golden jubilee.

The FRANCISCAN HERALD also

extends to the Ven. Jubilarian its sincerest congratulations, and we make use of this opportunity to thank the Ven. Mother and the Sisters of St. Antony's Hospital for the interest they have always manifested in the success of the FRANCISCAN HERALD.

San Francisco, Cal.—On August 3, eighteen new members were received into the Third Order, and two made their profession. The Rev. Director is well pleased with the progress the Order is making in this city. The good works performed during the month are as follows:

Visits to hospitals, 20.
 Visits to the sick, 40;
 Literature distributed, 58 pieces;
 Clothing given to the poor, 25 pieces;
 Alms, \$37.00.

The third centenary of the birth of Father Junipero Serra will, it is hoped, be fittingly celebrated by the Tertiaries of California. It has been proposed to make a pilgrimage to Carmel, the resting-place of the great missionary, some 125 miles from San Francisco, on Sunday, November 16. A solemn pontifical high Mass will be celebrated by His Lordship, Bishop Hanna, who will also deliver the sermon. The members are enthusiastic over the project and are confident of its success.

Old Mission, Santa Sarbara, Cal.—On August 6, four Franciscan clerics were admitted to their solemn vows in the historic Old Mission Church: Fr. Charles Knebel, Fr. Boniface Bartholme, Fr. Henry Stendeback, and Fr. Paschal Clarem. The four clerics will enter upon their theological studies in the Franciscan Monastery at St. Louis, Mo.

Early Kansas Missionaries.

At Southampton, England, recently, was laid the corner stone of a monument designating the spot from which the Pilgrim Fathers embarked in the Mayflower for the voyage across the sea to their future home in the wilderness of America. The mayor of the town, and other notable personages, made addresses in which the virtues of these clean-minded, but stern and intolerant champions of a set of ideas were extolled. In this connection, however, one is reminded of the historical fact that Catholic missionaries had been at work in the very heart of the continent almost a century before the Pilgrim Fathers landed at Plymouth Rock in 1620. In the year 1541, Coronado marched from Mexico northwest across the region that now forms the Western states. He had with him four Franciscan Fathers, two of whom, Father Juan Padilla and Father Louis La Cruz, quit the expedition when it had reached what is now central Kansas, and cast their lot among the Indians in an endeavor to convert them to Christianity. Father La Cruz perished in an unknown manner on one of his missionary excursions. Father Padilla, however, was murdered by some hostile natives while he was kneeling in prayer Christmas morning, 1542. Friendly Indians tenderly gathered up the remains of this first American martyr and buried them. They made a rude monument of stones that after nearly four centuries still stands, according to the Kansas historian, Noble Prentis, "crowning the brow of a hill near Council Grove." Another monument to this pioneer priest stands in the city park at Herrington, Kansas, erected by the Quivera Historical Society. The new church of the Sacred Heart of Jesus at Emporia,

Kansas, has a beautiful memorial window dedicated to this early martyr. The window, most appropriately, was placed there by commercial travelers, a delicate tribute to a pioneer from a class of men who must in a limited way leave home and friends to ply their vocation—"Emporia Times."

"Blessed is the servant who bears discipline, accusation, and blame from others as patiently as if they came from himself."—St. Francis of Assisi.



Obituary.

Chicago, Ill., St. Peter's Church:

Gertrude Uthe, Sister Cecilia, Mary Sullivan, Sister Clara, Mary Patt, Sister Antonia, Nora Naughton, Sister Frances; Mary Keating, Sister Margaret.

Cleveland, O., St. Joseph's Church:

Margaret Umbrecht, Sister Agnes.

Indianapolis, Ind., Sacred Heart Church:

James O'Meara, Anna Johannes.

R. I. P.

Franciscan Calendar.

SEPTEMBER, 1913.

Dedicated to the
Holy Angels.

DAYS.		FEASTS AND PATRONS.
1	M.	Blessed Isabella, V. 2d O. (P.I.)—St. Giles, Abbot.
2	T.	St. Stephen, C. King of Hungary.
3	W.	Bl. John and Peter, O. F. M., MM.
4	Th.	St. Rose of Viterbo, V., 2d O. (P.I.)—St. Rosalie.
5	F.	Blessed Gentile, O. F. M., M.
6	S.	SS. Cyril and Methodius, CC.
7	S.	17th Sunday after Pentecost. —St. Lawrence, Bp. C. Gospel: First and Greatest Commandment. Matt. xxii, 35-46.
8	M.	Nativity of the Blessed Virgin Mary. (P.I., G.A.)
9	T.	Bl. Seraphina, W. 2d O.
10	W.	St. Nicholas of Tolentino, C.
11	Th.	Bl. Bonaventure, O. F. M., C.—SS Protus and Hyacinth, MM.
12	F.	Feast of the Holy Name of the Blessed Virgin Mary.
13	S.	Bl. Apollinaris and Comp., 1st and 3d O., MM.
14	S.	18th Sunday after Pentecost. —Exaltation of the Holy Cross. Gospel: Jesus cures the man sick of palsy. Matt. ix, 1-8.
15	M.	Octave of the Feast of the Nativity, B. V. M.—St. Nicodemus, M.
16	T.	SS. Cornelius and Cyprian, MM.
17	W.	(Ember Day) Stigmata of St. Francis. (G.A., P.I.)
18	Th.	St. Joseph of Cupertino, O. M. Cap., C. (P.I.)
19	F.	(Ember Day) St. Januarius and Comp., MM.
20	S.	(Ember Day) St. Eustace and Comp., MM.
21	S.	19th Sunday after Pentecost. —Seven Dolours of the B. V. M. (P.I.) St. Matthew, Apostle and Evangelist. Gospel: Parable of the Marriage Feast. Matt. xxii, 1-14.
22	M.	Office of the Seven Dolours B. V. M.,—SS. Maurice and Comp., MM.
23	T.	Finding of the Body of St. Clare.—St. Thecla, V. M.
24	W.	St. Pacificus, O. F. M., C. (P.I.)
25	Th.	Our Lady of Mercy.—St. Cleophas. Beginning of the Novena in honor of St. Francis.
26	F.	Blessed Lucy, V. 3d O.,—SS Cyprian and Justina, MM.
27	S.	St. Elzear, C., 3d O. (P.I.)
28	S.	20th Sunday after Pentecost. —Bl. Bernardine of Feltre, O. F. M., C. Gospel: Healing of the Ruler's Son. John iv, 48-53.
29	M.	St. Michael, Archangel. (P.I.)
30	T.	St. Jerome, C. D., Patron of Biblical Students.

Abbreviations.—St.—Saint; Bl.—Blessed; Ap.—Apostle; M.—Martyr; C.—Confessor; P.—Pope; Bp.—Bishop; D.—Doctor; V.—Virgin; W.—Widow; O. F. M.—Order of Friars Minor; O. M. Cap.—Order of Minors Capuchin; P. I.—Plenary Indulgence.

Tertiaries may gain a Plenary Indulgence: 1st, every Tuesday after confession, communion and visit to a church of the First, Second or Third Order Regular of St. Francis; 2d, once during the month on any suitable day, usual conditions; 3d, on day of monthly meeting for those who attend, usual conditions.

St. Peter of Alcantara, of the First Order.

October 19th.

ST. Peter, the patron chosen for this month, was born at Alcantara, Spain, in 1499. His parents, distinguished by their virtuous lives as well by their noble birth, carefully watched over his early education and encouraged him

delights of holy converse with God in prayer as to be oblivious of his bodily needs.

In his fourteenth year, he was sent to the celebrated University of Salamanca, where he applied himself with the greatest diligence



in the practice of every Christian virtue. It soon became evident to all who observed him that he was a child of grace, called to a more than ordinary sanctity. As a mere child he already led an inner life, and was often so absorbed in the

to the study of the sacred sciences. At the same time he continued with even greater fervor than before to lead a life of recollection and prayer, striving with the grace of God to grow in virtue in the same measure as he advanced in

years and wisdom. When he reached the age of sixteen, he resolved to forsake the world and to serve God in the Order of St. Francis. Human nature, indeed, rebelled; visions of the pleasures of life, of the honors and preferences which his noble birth and accomplishments held out to him, arose and tempted him to abandon his pious resolve. In this painful struggle the holy youth, who sought only the divine pleasure, fervently called upon God, and by prayer and mortifications overcame the temptation. He at once set out for the quiet convent of Manxarettes, where in due time he was clothed with the holy habit. The Religious of the convent were Barefooted Friars of the Stricter Observance, a branch of the Order of St. Francis, which, besides strictly observing the vow of poverty, was given to the practice of the most rigorous austerities.

After his reception into the Order, our Saint strove with all the ardor of his soul to die to the world and to become united with God. His fervor in the exercise of every religious virtue knew no bounds. Recognizing his genuine virtue, his superiors appointed him guardian of a new foundation, though he had been in the Order for only six years and had not yet been ordained priest. In his office of superior, he gave proof of great wisdom and prudence, and by his humility and charity, but especially by the example of his holy life he succeeded in preserving and strengthening in his subjects the true religious spirit, so that they made rapid progress in perfection and later on labored with great success for the salvation of souls.

A few years after his ordination to the priesthood, in 1524, he was employed in preaching. With untiring zeal he went from place to

place and preached missions with wonderful success. His very appearance was a sermon, while his burning words, and above all his heroic virtues made such an impression on the hearts of his hearers that thousands were converted. Many resolved to serve God in the cloister, while others asked to be enrolled in the Third Order which the Saint established in many towns.

In the midst of these labors the Saint's spirit of recollection in no way decreased, nor did he mitigate his austerities. The mainspring of his life and labors was union with God in prayer. At all hours, in all places, day and night, his heart was occupied with God and heavenly things. No vexations of the evil spirits, who often inflicted physical violence on him, no bodily infirmities, no difficulties could cause him to desist from prayer. On many occasions he was found raised from the ground, rapt in ecstasy. This generally occurred when he meditated on the love of our Savior shown to men in the Incarnation, in his Passion and Death, and in the institution of the Holy Eucharist. The Saint wrote a book "On Mental Prayer," known as "the golden book of St. Peter of Alcantara," which Pope Gregory XV declared to have been written under the inspiration of the Holy Ghost.

This spirit of prayer was fostered and preserved by his extraordinary mortification. He mortified his senses so strictly that after a year in the convent he did not know whether the church in which he daily prayed was vaulted or not. For twenty years he wore an iron girdle whose points penetrated his flesh; and for forty years he never slept day or night, more than an hour and a half, and that sitting on the floor with his head leaning against a piece of wood fastened

in the wall. "It was usual with him," writes St. Teresa, "to eat but once in three days." And when he was advised to lessen his mortifications, he answered: "Between my body and myself there is a compact. My body has promised to let itself be ill treated on earth and I have promised to let it rest in Heaven." In the same spirit of mortification he bore calumnies, persecutions, and illtreatment, declaring that he was only receiving what he deserved.

The holiness of his life and the heavenly wisdom with which he was filled, drew upon the Saint the admiration of all. His brethren chose him to high offices in the Order; the Emperor Charles V wished to have him as his confessor; princes, nobles, and prelates eagerly sought his counsel in affairs of government as well as in difficulties of spiritual life. In the midst of honors showered upon him, the Saint remained truly humble. He considered himself the least of his brethren and delighted in performing the lowest and most disagreeable labors of community life. He was for many years the spiritual guide of St. Teresa, and her success in the reform of the Carmelite Order was due in great measure to his counsel, encouragement, and defence.

Having thus served God in humility and penance, the Saint died on October 18, 1562, in the sixty-fourth year of his age. After his death he appeared to St. Teresa and said: "O blessed penance which has gained for me so much glory." He was beatified by Gregory XV in 1622, and canonized by Clement IX in 1669.

Reflection.

St. Peter of Alcantara was given to the world as a model of penance and mortification. Though he kept

his heart pure and undefiled, he practiced the most rigorous penance, denying himself many comforts and pleasures that he might have enjoyed, without the least danger of sin. How does he not put to shame so many Christians who find it so difficult to practice self-denial even when there is question of sin! Penance and mortification are indeed hard words for carnal man. Our corrupt nature seeks to avoid everything disagreeable and painful, and strives for what is pleasing and flattering to the senses. The passions tempt man to seek his happiness in the things of this world; they shrink from restraint and sacrifices, from humiliations, from submission to the will and judgment of others. Man finds it hard to practice self-denial. And yet it is so necessary. The law of God commands many things that are contrary to our inclinations, that seem so disagreeable and difficult; and it forbids things that please self-love, vanity, and in general, the passions. A Christian, therefore, will frequently transgress the law of God, be led from sin to sin, unless he accustoms himself to deny himself many things that are pleasing and agreeable, and to perform his duties in spite of the difficulties he may meet. "The kingdom of heaven suffereth violence," says our Divine Savior, "and the violent bear it away." (Matt. xi, 12). That is, we must do violence to ourselves, mortify ourselves, if we wish to be saved. The Tertiaries, especially, since they belong to the Order of Penance, should strive to excel in this respect. Let them often look to the example of Christ and his saints, and courageously live up to their rule, and they will not only save their own souls, but also contribute to the edification and salvation of others.

FR. SILAS, O. F. M.



Glories of the Third Order of St. Francis.

(For the Franciscan Herald, from the German of P. Camillus Broell, O. M. Cap.)

9. Incentive to Foundation of the Three Orders.

"Look, and make it according to the pattern that was showed thee in the mount."

Exod. XXV, 40.

OUR heavenly favored youth had come forth victorious from the decisive battle. He was now anxious to learn the will of God. In the desolate little church of St. Damian he falls on his knees before the Crucified and prays with all the fervor of his heart, "Great and glorious God, and Thou, my Lord Jesus Christ, I pray Thee, enlighten the darkness of my mind. Give me genuine faith, firm hope, and perfect love. Let me know Thee, O Lord, that in all things I may act according to Thy inspiration and according to Thy will." (Wadding.) Francis receives as answer, "Go, repair my house, which has fallen to ruin." (Bonaventure.) "Gladly will I do so," he exclaims, and goes to work at once. He sells the horse which he had hitherto used, and gives the price to a priest that it may be expended on the restoration of the chapel.

At this time an incident occurred of great and singular importance for our hero,—he renounced all claim to his paternal inheritance. If he nevertheless desired to carry out his plan of restoring the little church, he had to take recourse to the help of others and beg for alms. Thus he passed from house

to house, from door to door, and begged for building material. "He who gives me one stone for the restoration of the church," he said in the simplicity of his heart, "shall receive a reward; he who gives me two, shall receive a double reward; he who gives me three, shall receive a threefold reward." (Three Companions.) Many derided him; others, on the contrary, listened to his plea, and thus he was enabled to carry out the restoration.

For this sanctuary Francis cherished a very particular preference. Here, in time of bitter struggle, he had received enlightenment and courage from above; here the Crucified had deigned to speak to His disciple; and here a glimpse into the future was granted to our Saint. One day he exclaimed, "Come, and help me restore this church, for it is destined to become the cloister of pious women whose life and reputation will gladden our Father in Heaven in the entire Church." (Thom. Celano.)

On the lips of the Seraphic Saint may be placed the words of Holy Writ, "The zeal of Thy house hath eaten me up." (John ii, 17.) Zeal for the sanctity of God's house and for the glory of God induced Francis to take under his care another church, that of St. Peter, which

stood in the vicinity of Assisi, and was completely dilapidated. It is no longer extant.

The third little church which our energetic youth, inflamed with zeal for God's honor, undertook to restore, stood on the plain of Assisi. This had been built by hermits in the year 352 and was called St. Mary of Josaphat. The founders preserved there a relic of the Blessed Virgin's tomb.

This chapel was also called St. Mary of the Angels, since legend told that angels oft had there appeared and had audibly sung the praises of God. It is now universally known under the name of Porziuncola (little portion), because it stands on a little portion of land which had belonged to the Benedictines of Subasio.

At the time of our Saint, this sanctuary was entirely in ruins and abandoned. He turned his attention to it and effected a complete restoration. At that time he could scarcely have imagined that this church was to attain so great an importance for him. It became the cradle of the Seraphic Order, and a sanctuary of the first rank, since here the famous Porziuncola Indulgence had its origin.

The restoration of these three churches, according to St. Bonaventure, had a mysterious signification. He writes: "God's wise providence, which in all things was a guide to the Servant of Christ, ordained that he should first erect three material churches, before he began the foundation of the Order and preached the Gospel, not only in order that he might rise naturally from the material to the spiritual, from small things to greater, but also that this external work might foreshadow the future work in store for him. For, like unto the restoration of these buildings, under the direction of this holy man, according to the form,

rule, and doctrine proposed by him, the Church of Christ was to be reformed in a three-fold way and triumph by the aid of a three-fold militia, as we have actually seen it with our own eyes."

In the literal sense, Francis had understood the words, "Go, and restore my house which is fallen to ruin." Later on he learned that these words were to be understood in an altogether different sense.

The house which was threatened with ruin was no other than the Church, "which Christ hath purchased with His own blood." (Acts xx, 28.)

"Great moral corruption had gradually taken hold of Christian society and threatened it on all sides in the form of various heresies. Faith and piety had lost their vigor. The great institutions of former ages, the Orders of Clugny, of the Cistercians, of the Premonstratensians, and of the Carthusians, no longer sufficed for its renewal, whilst in the schools a barren logic clogged its source. Morbid Christianity stood in need of an heroic remedy; its sluggish members needed some powerful impulse; its head, the Roman Church, required new and vigorous arms." (Montalembert; St. Elizabeth, Introd.)

Why were not the ancient Orders sufficient to rejuvenate the Christian world? Were they dying out? By no means. Something altogether different was at fault. If the general corruption was to cease, if faith and piety were to bloom again, it was necessary to work upon the people. "The Cistercians, as all the Benedictine monks, refused to take up work amongst the people. According to the rule, their cloisters should be secluded from the world. On this account, they were located preferably upon the mountain heights or in secluded valleys, where nature itself

facilitated the realization of the monastic idea. A religious activity amongst the masses of the people could not come from the Benedictines." (Schnuerer.) This aid, so necessary for the Church, was to be provided for her through St. Francis.

According to the model of the three renovated buildings, the Church of Christ, the Christian world, was to be renovated by the foundation of the three Orders. The plan thereof St. Francis had

discovered in the school of the Crucified.

To his disciple Timothy St. Paul writes, "Meditate upon these things, be wholly in these things; that thy profiting may be manifest to all." (I Tim. iv, 15.) These words St. Francis likewise addresses to his followers, "Meditate upon these things, the teaching of the Crucified; be wholly in these things, by diligent observance; your progress then in virtue will be manifest to all."

Little Catechism of the Third Order.

(Continued.)

Chapter VI. Practice of Penance.

82. *What does the Rule prescribe as to the exterior life of Tertiaries?*

The Rule says, "Members of the Third Order will refrain from excessive cost and elegance in their dress and toilet, and will observe—each according to his state of life—the rule of moderation."

83. *What does this precept imply?*

It implies the avoidance of luxury and vain display, and moderation in all things.

84. *What is luxury?*

Luxury is the free indulgence in costly food, dress, furniture, or anything expensive which gratifies the appetites or tastes.

85. *Is luxury pernicious?*

Yes; it is pernicious from the Christian and moral standpoint, because it fosters selfishness and, in general, is the bane of spiritual life.

86. *What kind of display of dress and toilet is forbidden by the Rule?*

The Rule forbids all vain and excessive display in dress and toilet in as much as it is an obstacle to sanctification and edification.

87. *Is a Tertiary permitted to conform in all things to the fashions of the day?*

No; for by so doing he would very often act contrary to his vocation not only as Tertiary but even as Christian.

88. *What is prescribed on the subject of luxury and display?*

It is prescribed that Tertiaries contain themselves within the rules of moderation in so far as they apply to each one's state of life. Hence, they may use the goods of this world according to their state or rank in life, but they should take care not to live above their means and to avoid all extravagance and worldliness.

89. *What does the Rule say on the subject of dances?*

The Rule says, "They will refrain with the utmost care from dangerous dances," i.e., such dances as, by their nature or from the character of the participants, may be an occasion of sin.

90. *Are Tertiaries never permitted to attend a dance?*

As a general rule they are not permitted to do so; in exceptional cases, it rests with the Director to decide whether and on what conditions Tertiaries may attend.

91. *Are all dances, therefore, forbidden by the Rule?*

No; only such as are positively indecent or dangerous.

92. *How should a Tertiary who is forced to attend a dance or ball conduct himself?*

If, by way of exception, a Tertiary attends a dance or ball, he must conduct himself according to the rules of prudence and modesty, and by his interior dispositions render remote the dangers of sin.

93. *What does the Rule say relatively to stage-plays?*

Tertiaries should "refrain with great caution from dangerous stage-plays," if they do not wish to suffer the loss of their faith and good morals or, at least, of the Franciscan spirit.

94. *Are Tertiaries never allowed to assist at dramatic presentations?*

Yes; Tertiaries may assist at them so long as they are reasonably certain that nothing objectionable will be presented.

95. *What is prescribed regarding repasts?*

The Rule prescribes frugality in eating and drinking. This implies that Tertiaries should not

only not eat and drink to excess, but also cultivate habits of abstemiousness by not eating and drinking for the mere pleasure thereof.

96. *How should their repasts be sanctified?*

The Rule says, "They will neither sit down to table, nor rise up from it without first devoutly and gratefully thanking God." This Christian practice should be fostered above all by Tertiaries.

97. *What is prescribed by the Rule regarding fast and abstinence?*

"Each will fast on the eve of the Feast of the Immaculate Virgin Mary, and on that of their Father Francis; those will merit great praise who, in addition, in accordance with the original rule of the Tertiaries, either fast on Fridays or abstain from flesh meat on Wednesdays."

98. *How should Tertiaries observe the law of fast and abstinence?*

They should observe with courage and fidelity the fasts and abstinences prescribed by the Church; they should not ask for a dispensation therefrom unless forced by necessity; and if their condition permits they should abstain on Wednesdays or fast on Fridays, as counseled by the Rule.

"It is shameful that we, who have been placed on earth to gain heaven, should think so seldom, and never speak of it except with levity."
—St. Elzear.

"How blind men are to do so little with their time! One day they will have to render an account of the unprofitable use they have made of it. This time, short though it may be, can merit eternity for us, but time once passed, will never return."
—St. Catherine of Bologna.



Missionary Labors of the Franciscans among the Indians of the Early Days.

(Florida.)

VII.

By Fr. Zephyrin Engelhardt, O. F. M.

THE Indian Missions, which the sons of St. Dominic and St. Ignatius had failed to render successful," writes Gilmary Shea, "devolved at last on the sons of St. Francis of Assisi." After the withdrawal of the Jesuits, Pedro Menendez de Aviles, the conqueror of Florida, made every effort to procure other missionaries in their place, with the result that on February 23, 1573, a royal decree directed the Commissary-General of the Franciscans in Spain to send six friars to Florida. Instead of six, Pedro Menendez Marquez, the nephew of the founder of St. Augustine, reported nine religious there before the end of the year. Unfortunately, the names as well as the details are lost. The probable reason will appear presently.

Four years later, 1577, Fr. Alonso de Reynoso arrived with a number of Franciscans, and began work among the Indians at Nombre de Dios, where, on September 8, 1565, the first holy Mass had been offered up. That is all the information extant about these religious. In fact, the years down to 1592 are a total blank. The friars were on the spot, so much is evident; but all documents referring to their activity or to the white

parish of St. Augustine are wanting. Possibly duplicates may exist in the archives of Sevilla, and they may be discovered some day.

The lack of historical material regarding that period may however be accounted for. On September 12, 1585, the great English freebooter, Sir Francis Drake, with the sanction of Queen Elizabeth, sailed out of Plymouth harbor with twenty-five armed ships and 2300 men and swooped down upon the West Indies. After laying the people under contribution, destroying property, and terrifying the inhabitants, Drake crossed over to Cape Florida and thence, May 28, sailed up the coast to St. Augustine. The garrison of San Juan de Pinos, a fort constructed of rude logs and earth, hastily retreated to the town. The one hundred and fifty men fled in such haste that they forgot to remove the paymaster's funds, and thus a chest containing ten thousand dollars in silver fell into the hands of the English buccaneer. On hearing of his approach the soldiers and the inhabitants of the town fled to the country and left their homes to the mercy of the invader. Drake sacked the town and then set it on fire. It is quite probable that the authorities, like

the soldiers, in their precipitous flight neglected to save the records, and thus it is that no documents are extant to tell us anything of the period extending from 1573 to 1592.

Nevertheless, St. Augustine, Florida, can boast of possessing the oldest parish registers in all North America outside of Mexico. They begin with the year 1594, thus antedating the founding of the first English colony, Jamestown, Virginia, by thirteen years, and the arrival of the Puritans at Plymouth Rock, Mass., by twenty-six years. The city itself, as will be remembered, was founded in 1565.

These church registers consist of sixteen folio volumes, all, except a few, bound in soft, flexible leather after the manner customary throughout Spanish America. The entries continue down to the year 1763, when Spain ceded Florida to England in order to retain Cuba. On withdrawing, the Spanish ecclesiastics took the old manuscript volumes to Havana. There they remained until 1908, when the Rt. Rev. William John Kenny, D.D., Bishop of St. Augustine, repaired to Havana, and finally succeeded in recovering the priceless treasures for his archives. Unfortunately, the books had received little care during the century and a half at Havana. Some of the volumes are very much worm eaten, so much so that numerous entries, particularly in the death records, cannot be deciphered. By dint of patient comparison of baptismal, marriage and death registers, however, the names of all the secular priests in charge, as well as of the Franciscans, who frequently acted as curates or assistants, can be very well ascertained. Some of the first entries, indeed, look as fresh and black as though they had been made but yesterday, instead of having seen three centuries roll by.

Bishop Kenny has endeavored to secure from the grand archives of Seville, Spain, all the historical documents pertaining to his episcopal see, and succeeded in collecting much that had escaped historians heretofore. St. Augustine is a poor diocese, as regards revenues. Under such circumstances, to expend above one thousand dollars in order to obtain copies of early documents, proves a devotion to the cause of history which deserves to be put on record. It is with pleasure we recall the hospitality of good Bishop Kenny while at St. Augustine during March 1909; and with his gracious permission, we took notes from the rich historical material in his collection. We are also deeply grateful to Vicar-General Henry P. Clavreul, and to Rt. Rev. Maurice P. Foley, D.D., now Bishop of Tuguegaro, Philippine Islands, but at that time pastor of the cathedral, St. Augustine.

The earliest entry in the parish records of St. Augustine is dated February 2, 1594. It notes the marriage of Gabriel Ser . . . des (the name is abbreviated, the middle syllable or syllables being omitted), soldier of the fort, and Catalina de Valdes, contracted before the Rev. Diego Escobar de Sambrana, Curate and Vicar Forane to the Bishop of Cuba.

The first entry in the baptismal register reads as follows: "En 25 dias del mes de Junio de mil y quinientis noventa y cuatro anos, Yo Diego Escobar de Sambrana, cura y vicario desta provincia de la Florida, ciudad y fuerte de S. Agustin, por el Maestro Don Francisco Dias de Salzedo, Obispo, de Cuba, y por cercanias de estas provincias, baptizo, puse oleo y crisma a Maria, hija legitima de S. Ximenes de la Cueva y Maria Melendez, su mujer. Fueron padrinos, Adrian de Carizales y Maria Ruiz. En fe de lo qual lo firmo,

Diego Escobar de Sambrana, Vicario."

The second entry in the baptismal record will interest the children of St. Francis somewhat more. It is dated July 6, 1594, and is signed by "Fray Francisco de Maron, Cura Vicario". This Fr. Maron was the guardian or superior of the convent of St. Francis at St. Augustine. Appar-

ently he was at that date and subsequently in charge of the white parish, owing perhaps to the absence or illness of the cura propietario, or pastor. Fr. Maron wrote all the entries, twenty-four in all, until June 10, 1597. After these preliminaries we may proceed to relate the work of the Franciscans as Indian missionaries in Florida.

Feasts, Faith, Forms, and Fun at Casa Blanca.

By Fr. Gerard, O. F. M., Missionary among the Pimas.

THE happiest day of the year for the Indian is the celebration of the patron feast of the Mission Church. It is an impressive and an immensely interesting event to witness. The following is an account of this year's celebration of St. Peter's Day among the Pima Indians.

Some weeks before the feast, the Catholic Chief called a meeting of the men of the village to discuss the matter and to make arrangements. Such a meeting is slow to begin and a long-winded affair when once begun. Frequently, the results are small, or they amount to this, that another meeting will be held some other night. The meetings are held at a late hour. For, if an Indian can be up bright and early in the morning, he is also a lover of late hours. Not as though he roams about the village at night. He remains at home, indeed, but he simply cannot get to bed before eleven or twelve o'clock.

On the evening of our first meeting, I had just returned from a long trip through the desert. I was quite tired. The Indians informed

me that there was to be a meeting that evening before my house. I waited. Nine o'clock came, and there was not a soul to be seen. Ten o'clock came, and three of the younger generation had put in their appearance. At about 10:15 o'clock they came more rapidly; about twenty were now assembled. Most of them lay on the ground, flat upon their backs, having cleared the ground somewhat with their hands, making such remarks as they hoped no scorpion would visit them that night.

In this position the meeting remained for about twenty minutes. Hardly anything was said; they seemed to await more members. When they were satisfied that no more were coming, the Chief began to speak. It is worthy of note, that a speech of this kind is never interrupted, though it be all night in the making. It begins with a long, profound silence, and when begun, finds no end. Being their missionary, I had to be present that evening. I had taken my place on the ground in their midst, and was trying very hard to keep awake. But during some long speech, sleep

must have overpowered me. For I received a nudge from a compassionate young Indian who was squatting beside me. "Father," he said, "there is no use for you to stay up, you had better retire." And so I did, but in such a manner that no one would notice it in the dark. However, the next morning it was the joke of the village that their "Pal" (this is their word for "Father") had fallen asleep in a busy business meeting. And, some thought, the meeting was not half so long as Father's instruction on Sunday mornings.

The meeting of that evening was followed by several other meetings, and then positive results were seen. One week before the feast three young men came to prepare the church for the coming feast. They began by cleaning and white-washing the church, and painting the doors and windows. Two girls also came to assist in the work. They cleaned the windows and most artistically decorated a picture of our patron, St. Peter. This picture they set on a handsomely ornamented throne, arranged in such a manner that it could be carried about by four persons. The main altar was adorned with exquisite artificial carnations, in keeping with the martyr's festal color.

During the morning of the day before the feast, the men butchered two steers, and hauled them to the place of the feast in the courtyard of the church. About ten aged Indians set to work and with their huge pocket-knives cut every shred of meat from the bones into strings about four feet long and of the thickness of a thumb. They then hung these meat strings up in the open air. On being asked why the meat was cut in that way, they said that the meat keeps better; heaping the meat, or leaving it uncut in the heat of Arizona

quickly brings on putrefaction. The meat also cooks more readily when cut in that way.

At length, the evening before the celebration arrived. In every direction clouds of dust could be seen, raised by the horses of the Indian cowboys, as also by the horses and large farm wagons of the Indians. Into those wagons entire Indian families were crowded.

Without the covering of a tent, they camped in the open air about the church. It was an interesting sight, one that thrilled the soul with memories of old Indian stories. Low burning camp-fires could be seen flickering here and there all during the night, each surrounded by a group of swarthy forms, laughing merrily and enjoying the frugal evening meal of brown beans, tortillas, and black coffee.

Lest you, dear reader, be misled to think that the tortilla is some dish of bird or fish, I shall give a few words of explanation. The tortilla is the daily bread of the Indian. It is a large sort of wafer, generally of the size of a large pie-plate. The tortilla is made of flour and water, baked on embers. No salt or yeast is added; so, it is a sort of unleavened bread, not unlike a Jewish matza, though it lacks entirely the crispness of the latter. It is quite surprising to see how skillfully the Indian women and girls twirl these thin disks of dough about when preparing the tortilla. A rather large handful of dough is passed from one hand to the other until it has taken a perfect circular shape, having the thickness of a heavier piece of paper. At first this Indian bread does not at all look appetizing to one used to well baked bread; but, when once accustomed to such food, the tortilla is eaten with relish.

Well, to return to the eve of the feast. All through the night

the rattle of approaching wagons hardly ceased. Every now and then I was aroused from my short sleep by the clatter of another van, or by the coarse shout of Ho! followed by merry laughter from a little band, or also by the noisy yawn of some old Indian thoroughly tired out from the long trip.

Four o'clock Sunday morning came, and gradually the noise of voices arose. Here and there the Indians began to build a shelter

for the first time. These seven were adults whom I had prepared some weeks before. The Indians here communicate early in the morning before the usual Sunday Mass. This gives them time to return home for breakfast before Mass. Mass on Sundays is rather late. Since the Indians have no watches, but rather get their time of day from the position of the sun, it is often ten or eleven o'clock before all make their appearance for Mass. But then



Pima Indians with their Missionary.

against the burning rays of the sun, arranging large cotton-wood branches into a sort of arbor. These seemed to be the more enterprising Indians, for under these arbors they placed water-melons, ice cream cones, and pies for sale.

After I had sounded the Angelus bell, a crowd of about sixty persons assembled. They were those devout ones who wished to receive Holy Communion, having been to confession on the preceding evening. Seven of them were to receive

they remain in and about the church until after the instruction, rosary and benediction with the Blessed Sacrament in the afternoon. It is generally 2:30 o'clock before they leave the church.

Before the distribution of Holy Communion on this festive morning, I gave a short instruction especially adapted to the first communicants.

One of the most encouraging and edifying sights which meet the Indian missionary's gaze is the

impressive devoutness which accompanies the Indian to the Holy Table, as also the Indian's willingness to be instructed and his frequent motionless attentiveness at Holy Mass and during the instructions. And this must be said not only of the women, but particularly of the men. If you, dear reader, would have been present on this morning, you would have seen this truth exemplified.

The usual prayers after Communion having been said, all left the church, having a hearty handshake with the seven who were so fortunate as to receive their Lord for the first time. Then all quietly left for breakfast, for the Indian's devotion accompanies him at least as far as his home on Communion mornings.

More and more buggies, wagons and groups of Indian ponies with their reckless riders appeared at irregular intervals.

At about ten o'clock the bell sounded for the third and last time. It was time for Mass, and slowly the crowd wended its way into the church. There was, however, not room for all, so some were obliged to attend Mass from outdoors. The "Asperges" and the Mass were sung without organ by about thirty older boys and girls from the various Indian villages. It was Chevalier Singenberger's Mass in D. They rendered it almost perfectly, and that too, by heart, as they remembered it from their school days at St. John's. For the "Gloria" and "Credo" they indeed had the words before them, not, however, the notes.

After the Gospel of the Mass I gave an instruction regarding the Patron of our Mission; how Christ chose St. Peter to be the chief of the Apostles, how all looked upon St. Peter in the early Church as their supreme head; and why such

a supreme head is most necessary.

The Mass being ended, ranks were formed for a procession with the beautifully decorated picture of St. Peter. The throne on which the picture was mounted was borne by the four most prominent men of the Mission. At the entrance of the church the Sacaton Band Boys of the Government Indian School were awaiting the procession. The band had been placed at our disposal through the kindness of Mr. Thackery, the Indian Agent, and of Mr. Bartholomeau, Disciplinarian of the Sacaton school. The band headed the procession, then followed the picture of St. Peter, then the choir, then the priest with the servers, and finally the remainder of the faithful.

After reentering the church, benediction with the Blessed Sacrament was given; and after the Divine Praises were said, the choir burst forth into the hymn of thanksgiving, "Holy God." This was sung in English and with an enthusiasm, which to outdo, would mightily strain even the Germans. This put the crown on the church celebration of the feast of St. Peter. The rest of the day was left to the Indians for outdoor amusements.

The Sacaton Band entertained the crowd with several fine selections, and then it was time for dinner. The table was set first for the Band Boys, so that they could then be free to amuse the other diners. The Indians did full justice to the dinner. The money collected at the meetings had bought two steers, over 300 loaves of bread and several cases of canned goods. Still there was not enough for all. About 500 Catholics and non-Catholics were present, 200 of which were hungry cowboys. Hence some had to leave the feast without their fill. And

who knows what distance they had traveled to be present at the feast? Still, the little arbor stores were open to them and so they did not leave the feast altogether hungry. The poor Indian rarely sees meat at his meals, and one need but mention the word "Tschuocook" (meat), and instantly the Indian will say, "Hoebi" (where); and even if it takes a day or two to get to the place of the feast, at the sound of the word "meat", the child of the desert seems to forget all the trouble and the heat and the fatigue of the long and fatiguing journey.

After the dinner a base-ball game took place between the Gila Crossing and the Sweetwater teams, the Gila Crossing team winning. Several of the rougher class of cowboys had prepared for a "Rooster Pull." One of the boys, from his pony, brandished the doomed rooster in the air, so as to attract followers. But they were vain attempts. The better class of cowboys knew that the priest and the more respectable Indians did not want to connect so cruel a sport with the name of St. Peter's Feast, and so their parties remained unmoved and continued to watch the ball-game. The old heathen Indian dances were proposed with the same result.

The "Rooster Pull" is a somewhat cruel game which the Indians have inherited from the Mexicans. An old, tough rooster is buried in the ground so that only his head can be seen. Then one by one the cowboys, with all the speed of their Indian ponies, dash by the buried rooster, endeavoring with a daring swoop from the pony, to pull him out. Most of them miss the head and are laughed at; generally there are serious falls from the ponies. The one who is so fortunate as to "pull" the rooster, makes war upon the other

riders, hitting them with the pulled rooster. A friendly fight ensues, each trying to tear the rooster from the other until the wretched creature is torn to shreds. Of course, the rooster generally has lost all life by the time he is "pulled"; still the game gives occasion to much uncharitable talk among the few non-Catholic whites on the Reservation.

After the base ball game other games were resorted to, such as the tug-of-war, the pie-race, etc. Also, bags of candy were hung from a stretched wire, a boy or girl was blind-folded, turned three times in a circle, then given a huge stick, made to take three steps and strike with all force for the bags. Many children struck quite a distance from the bags, and then there was general merriment. If, however, the bag was burst and the candy scattered, there was a general scramble for it. The one that hit the bag received a special prize, for generally there was no candy left by the time he had removed the handkerchief from his eyes.

Thus the afternoon was spent amid music and merriment of many kinds. Every Indian heart was gladdened, having but one regret that such happy feasts were not to continue daily.

At about five o'clock the wagons started on their homeward route, and little bands of horsemen also began to leave. Soon nothing could be seen but a heavy cloud of dust hovering over Casa Blanca, raised by the departing wagons and the hoofs of the horsemen's ponies. Then the peaceful little Indian village resumed its perfect quiet.

On the following day I saw a little Indian chap making good use of the remnant of a festive watermelon. He was wearing the hollowed end of a melon as a hat. He was quite content and

saw nothing comical in that. The sun was hot, and he found it a good protection for his head.

Dear reader, let me ask you not to forget the poor Indian. He has a soul, and is very willing to learn how to save it, and is most earnest about saving it after he has found out how. But much is being done by unscrupulous Protestant ministers to estrange him from our holy faith and to embitter him against the priest. Let me

ask you to set aside a part of your daily work and worry, and to offer it up to God to assist the missionaries in their conquest of souls. For conversions are not made by the instructive words of the missionary alone, but by the grace of God. This grace, dear reader, can be obtained for them by your prayers and works of penance. Through them you will receive in heaven the reward of a missionary without having left your fire-side.

Current Comment.

Tertiaries and Bad Literature.

WISHING to safeguard the faith and morals of Tertiaries, the Holy Father in his letter *Tertium Franciscalum Ordinem* prescribes "that they refrain from reading pernicious books and papers."

Every Christian deplors the pernicious effects of bad books and papers on the mind and heart of the present generation. The copious production and vast circulation of immodest and irreligious works are the moral pestilence of our days, a visible prostitution of great talents and natural gifts, to the spiritual detriment and perdition of innumerable souls, in corrupting, perverting, and alienating them from the law, love, and knowledge of God. The present-day world is completely absorbed in speculations of every kind—political, commercial, literary, scientific, and even religious; and the source whence the rising generation ought to derive more knowledge of their moral and religious duties, is contaminated by invincible pride, immoderate luxury,

ridiculous fashion, self-interest, and general ignorance of the doctrine of salvation.

Quack doctors in all sciences, speculating pedants in literature, contemptible hypocrites in religion and politics are to be found who rail against religion, though they know nothing of Christianity except the fact that they have been baptized. It is to be wished that these corrupt persons would keep to themselves the poison of unbelief and irreligion that they have swallowed. However, they are not content to do this, but prowl about like rabid dogs, seeking to poison others with their bites; and, what is most to be lamented, even the plain people in our country districts are not spared. If these traffickers can not smuggle their poison, contained as it is in bad books, newspapers, periodicals, and pamphlets, into every household, because some vigilant father of the family refuses to admit it beneath his roof, they scatter it on the public highways, in saloons, workshops, and manufactories.

Are Tertiaries fully alive to the grave dangers that beset them from the bad literature that is being daily and hourly issued in

such enormous quantities by the publishing houses of this country? "Everything we read," says Father Matthew Russell, S. J., "makes us better or worse, and by a necessary consequence, increases or lessens our happiness. Be scrupulous in the choice of your books; often ask yourself what influence your reading exercises upon your conduct. If after having read such and such a work that pleases you—philosophy, history, fiction,—or else such and such a review, or magazine, or newspaper in which you take delight—if you find yourself more slothful about discharging your duties, more dry and cross to your equals, harder towards your inferiors, with more disrelish for your state of life, more greedy for pleasures, enjoyments, honors, riches,—do not hesitate about giving up such readings: they would poison your life and endanger your eternal happiness."

Columbus and the Freemasons.

Our readers are aware that Christopher Columbus was not only a pious Christian but also a devoted Tertiary, and that the process of his beatification inaugurated by the Franciscan bishop of Aquila, Msgr. Filippi, is now pending in Rome.

While all the world is convinced that the intrepid navigator was a true Christian hero who deserves the reverence and admiration of mankind, not only because of the indomitable spirit he manifested in the hazardous enterprise of discovery, but also on account of the heroism he displayed in the practice of Christian virtues, a handful of Freemasons, Jews, and freethinkers in our own country have thought themselves called

upon to ridicule the process of his beatification and to start a campaign of vilification against him. At the head of this movement is a Masonic clique, known as the "Secular League." In a meeting recently held in Washington, the great explorer and pious Christian was branded with infamy and held up to contempt as a marauder and adventurer, impelled in his explorations by insatiable ambition and sordid love of lucre.

Why these blatant bigots should strive to smirch the fair name of the great discoverer, is beyond our power to divine. Possibly it is their blind hatred against the Church that gave him birth which has betrayed them into making a laughing-stock of themselves. It is a comfort to know, however, that notwithstanding the base aspersions of the "Secular League," the world will continue to honor the memory of Columbus.

Infamous Portugal.

Having vented their rage on the living members of religious orders, the infidel rulers of Portugal are now beginning to turn their attention to the deceased religious.

In the town of Guimaraes, in the northern part of the country, a community of Franciscan Sisters, before the revolution had charge of a hospital. A benefactor had erected for them a mortuary on the cemetery of that place, and here the good Sisters were laid to rest after a life of toil and sacrifice in the service of the poor and infirm. Some time ago the town officials decided to lay their sacrilegious hands on the little vault, and they informed the relatives of the deceased Sisters to have the bodies removed within thirty days, otherwise they would be consigned to the potter's field. Many of the Sisters had no rela-

tives in that place, while the families of others had not the necessary means to bury them elsewhere; and so the earthly remains of these nuns were probably interred among the "unknelled, ununcoffined and unknown."

Thus do the masonic rulers of the mock-republic repay the charity and self-sacrifice of the good Sisters. "Liberty, equality, and fraternity" seems to be a much-abused trilogy in that unfortunate country. Evidently the petty tyrants of Portugal are of the opinion that, if they have the name, they may as well play the game of tyrants.

Talent Buried in the Cloister.

It is sometimes thought, and often even openly asserted, that the religious life is for persons of little or no talent, for such as could never reach any eminence in the world. It is claimed that young men that are talented, or well-to-do, comely of appearance and amiable of disposition, do wrong to hide their gifts under the religious garb and bury them within the walls of a monastery. This is a grave mistake and a sad illusion, which, however, sometimes takes hold even of Catholics. Whence does every man derive his natural gifts? Does he not receive them from God? And if they come from God, to what better use could they be devoted than to His service? Or, have natural gifts no use in the service of God? Is it true that talents are buried in a cloister?

If by "buried" it is meant that one's talents are hidden in the convent, i.e., not so exposed to the admiring gaze of the world, though we resent the use of that particular word, we will not quarrel with

the allegation. Talent may serve a very good purpose without parading the fact before the world. If, however, it is meant that by entering religion, a youth thwarts his own intellectual growth, cuts off his opportunities, and hinders the proper employment of his talents, no assertion could be more erroneous. It is just in the religious life that talent can be most effectually employed for the highest and most noble ends. In the world the necessity of earning a livelihood hinders many a person from pursuing the calling for which his gifts fit him, or, what is worse, leads him to abuse his talents by catering to the depraved tastes of the people. The religious life disengages one from these restraints. With his earthly wants attended to, the religious is free to use his gifts for none but worthy ends; and, safeguarded as he is by religion and morality, his productions will naturally be free from the defects that not unfrequently mar the works of men of talent in the world.

All this is verified by the history of religious orders. By whom were splendid talents ever more brilliantly exploited than by members of religious orders? What other class of men can lay claim to a larger number of really great men,—not saints merely, but intellectually, socially, and politically great men, than the religious orders? But would they have been equally successful had they remained in the world? A case in point is St. Francis. Seldom has a life in the world held forth more glorious prospects than it did to St. Francis. Brave, courteous, handsome, fascinating all by his magnetic personality, backed by wealth, and urged on by a noble ambition, he seemed fitted out by Providence itself to trod the path of earthly glory. Yet Providence led him to

forsake that path; and who will say that the world is not the richer for the sacrifice? Who that is acquainted with Francis' life and work, will upbraid him with throwing away golden opportunities and "burying" his talents in a cloister? And as it was with Francis, so it was with countless others of like attainments. Indeed, God seems to delight in endowing generous souls with extraordinary gifts in order to heighten the sacrifice that he afterwards asks of them. To consecrate one's gifts, therefore, to the service of the Giver, can not be properly called a misuse of talent; for to consecrate is to elevate, and the highest act of consecration is sacrifice.

"Christ, not Hygiene."

It is extremely gratifying to learn that the most eminent and most capable of the educators who convened in Buffalo last month for the purpose of discussing School Hygiene, struck a conservative note in regard to the Teaching of Sex Hygiene in the schools.

One of the ablest and most powerful addresses on this subject was made by the Rev. Richard H. Tierney, S. J., In the course of his address, which was entitled: "The Catholic Church and the Sex Problem," he pointed out that the only means adequate to purify and elevate society are those employed by the Catholic Church, namely, moral instruction under the sanction of supernatural religion, together with the high ideal set before her children in theory and practice. "Christ, not hygiene, saved the world!" he cried, "and Christ, not hygiene, will save it again!" He warned the assembled educators that all detailed sex instruction in the schools, whether by the regular teachers or by others especially qualified, must

lead to disastrous results.

Father Tierney did not condemn classes for the instruction of parents. But he counseled the Federation of Sex Hygiene to attack the root of the evil. "Build up the character of the children, teach them self-restraint from moral and religious motives, close the low theatres, purify the moving pictures, cleanse the novel, frown on the immodest fashions in dress, abolish animal dances! By such means there is some hope that your high purpose may be in a measure fulfilled."

More power to Father Tierney! No doubt his fearless and powerful address produced the effect of a thunder-clap on the distinguished body of educators gathered in Elmwood Music Hall. Let us hope that it will likewise help to clarify the atmosphere and to dispel the hazy notions some of them may have entertained regarding the all-saving power of Sex Hygiene.

Protestantism and Higher Criticism.

In a sermon on the modern theory of evolution and higher criticism of the Bible, delivered before the International Bible Student's Association in the Auditorium, Chicago, the Rev. A. L. Seeley said, in part:

"This modern doctrine (of evolution) is rapidly permeating the faith of Christian people of all denominations (Protestant, of course). It should not surprise us to find that linked with this doctrine goes the higher critical view of the Bible—the refined and cultured way in which, in our day, infidelity is referred to and glossed over. Whoever is willing in his mind to contradict the Lord, the apostles and the prophets and to assume that the worldly wise men

of our day are better informed and more authoritative teachers, let him honestly repudiate the Bible in toto and acknowledge that if its teachers are unworthy of credence on this subject, they are unworthy of confidence on any subject; and that if the worldly wise, the high critics, are authoritative on this subject, their wisdom should be recognized also in other directions and they should make us a new Bible according to their own presentations, their own so-called scientific guesses respecting the past and the future."

Ever and anon some orthodox Protestant preacher, shocked and alarmed at the fearful inroads rationalism is making into territory hitherto regarded as loyal and impregnable, takes it upon himself to inveigh against the more radically inclined amongst his brethren. While we admire the Rev. A. L. Seeley for the courage of his convictions and the force of his statements, we fail to see why he should be so intolerant of higher criticism. Was it not Protestantism that paved the way for the so-called higher criticism of the Bible, which, according to the same reverend gentleman is but another name for infidelity? Has not Protestantism furnished higher criticism with its own fundamental principle of private judgment and free interpretation of the Bible? Is not the Rev. Seeley, as every other Protestant, "if not willing in his mind," at least free "to contradict the Lord, the apostles, and the prophets," and to consider himself "a better informed and more authoritative teacher" than the inspired writers? For what else does the Protestant principle of free interpretation of the Bible mean, if not that the reader of the Bible is at liberty to make his own presentations and guesses respecting the truth and untruth

of what he reads? Why then should Protestantism be intolerant of higher criticism?

On the principle that every individual or sect may interpret the deposit of revelation according to the dictates of private judgment, Protestantism gives birth to endless differences and contradictions. Impelled by the law of its own impotence, through lack of any decisive voice of authority in matters of faith, it is forced to recognize as valid and orthodox any belief that springs from the exercise of private judgment. Therefore, it finally arrives at the conclusion that one creed is as good as another. It then seeks to shelter its inconsistency under the false plea of religious toleration and liberty of conscience. Accepting the same principle of private judgment and free interpretation, infidelity quite logically rejects all revelation; for, if one creed is as good as another on the plea of liberty of conscience, on the same plea no creed is as good as any. Taking the field with this fatal weapon, rationalism has stormed and taken the very citadel of Protestantism, helpless against the foe of its own making. Unable to resist the terrific onslaught, Protestantism concluded a disgraceful treaty, and entered into an unholy alliance with infidelity, and from this sinful union spring that monstrous doctrine of evolution and the so-called higher criticism of the Bible.

When I say a "Hail Mary" the heavens bow down, the angels rejoice, the earth jubilates, hell trembles, and the devils take flight.—St. Francis.

He is not yet perfectly good, who is not good to the wicked.—St. Francis.

On St. Francis's Bosom.

By Fr. Honoratus, O. F. M.

IN the house of Sir Elfyn, in the metropolis of London, there was great joy. After an absence of two years, Sir Elfyn, a general of the English-Indian army, had returned from Asia to celebrate Christmas with his family.

The stately house was ablaze with lights, and though it was bitter cold outside, everything was in green verdure within, as if it were the most beautiful spring-time. The family were gathered together; the first greeting was over; Sir Elfyn, a man of forty-eight years, was sitting in the midst of his family, at his side his consort, a good-natured, but a whit shy, lady; gathered about them were the children, a young son of about eight years and three daughters, Mary, counting nineteen summers; Alice, sixteen; and Anna, thirteen.

"And you haven't asked me yet what I have brought with me for you," the father said to his children.

"O, papa, it is enough that you are back again; you have brought yourself with you," they all replied simultaneously.

"I gladly accept the compliment, my children, and I am convinced that you are in earnest about it," was his answer; "but your reserve deserves some reward. I have brought some beautiful things for you, but it may take a few days before they shall arrive here. But that you may have something, at least, in the meanwhile, I hereby give you permission to express, every one of you, a wish to me; I shall fulfill it most gladly. Mary, you may make the start."

The young lady did not hesitate long, but looking her papa can-

didly in the face, she said: "O, I should be happy if I could cross the canal and make a tour through Germany!"

"And I too—and I too!" Anna and her little brother broke forth.

"With regard to that matter you have to ask your mama," replied he with a smile on his face.

His wife graciously nodded assent to him and the overjoyed children.

"But, my Alice has not yet expressed her wish," said the father, as he looked with especial delight upon the sixteen year old girl, whose face, covered with brown locks, now turned him, and whose pure eye now assumed a deep earnest, and pleadingly looked at him, while she grasped his hands.

With great anxiety the mother and the eldest sister looked now at Alice, now at her father, awaiting the answer he would give her.

"Papa, I beg— your pardon," she whispered.

"And for what, child?" said he blandly, looking her in the face.

"For a step that concerns my life."

"Well, have you probably entered an engagement? That would be pretty strong," he said slowly with evident concern.

"No, papa!" she replied firmly.

"Well, what is the matter?"

"I have— let me have your hand, papa,— I have— — become a Catholic."

The big arm-chair fell over, so rapidly had the general jumped to his feet. Standing straight up, he said, "Alice, this is a bad joke; don't try that again!"

"I am not jesting, dear papa," the girl responded calmly.

"Do you want to say that you— —," the general screamed.

"I have told you, and I beg you for this one favor, not to be angry with me on that account; I shall certainly try to be and to remain your obedient and faithful child." In the meanwhile she had fallen on her knees and had tried to grasp his hands.

But he receded and coldly asked, turning towards his wife, "Is it true, what Alice says?"

The lady nodded sadly, and tried to arise to intercede for her daughter. But he pressed her back upon her chair and accosted Alice, "You will have to retrace that step."

"Papa, I can't," was her firm reply.

At a sign from the general, the mother with her other children arose to leave the room. Alice was alone with her father, that invincible man, to fight with him with regard to the holiest, her conscience, her conviction. It was an hour which Alice never forgot.

* * *

Sir Elfyn rang the bell and gave some direction to the servant. His wife entered the room.

"Where is Alice?" was her anxious inquiry.

"At my command she has left the house. She is no longer my child, and I do not want to hear her name mentioned any more," was the terrible answer.

The mother looked about her for a moment, as if for assistance, but when she beheld the countenance of the terrible, excited man, from which the least vestige of pity had vanished, she sank unconscious back into her chair; she had lost her dearest child.

Half an hour later there was perfect silence in the house of Sir Elfyn. Only the general walked up and down in his chamber. "She was my child, my own child; and she has dared to rise against me—away with her; I don't know

her any more." Thus he talked to himself. That the father has no unlimited right over his children, he did not seem to realize, just as little as the other truth that God has the first and highest right over his creatures, and that the voice of God, speaking through conscience, demands absolute obedience.

And Alice!

After the portals of her father's house had been closed against her forever, she stood for a few moments, as it were dumbfounded. Grief almost burst her tender heart. Her home, her family, had up to that moment been her all, her paradise upon earth. And now this sixteen-year old maiden was rejected, a stranger in the great metropolis of London, alone in a severe winter night, in the open street. "To die is sweet, when compared with this misery," she sighed. Cry she could not. What would she do? It was 11 o'clock at night; several passers-by had looked at her with curiosity. Whither should she turn? Perhaps to some of her friends. This would never do, since it would cause scandal, and it was too late at night, anyway. "God has permitted that I should be separated from my family," she said to herself, "He, therefore, wants me for Himself." And, as she moved along, it became brighter in her soul. "Thither I shall go, there is my place where my heart, my faith, and my love is, to the Church. God has called me there; He will and He has to help me; for I am not conscious of any guilt."

(To be concluded.)

Charity is a fire; but three things can extinguish it: the wind of pride, the water of gluttony and luxury, and the dense smoke of avarice.—St. Antony of Padua.

St. Francis and the Wolf of Gubbio.

AT the time when St. Francis dwelt in the city of Gubbio there appeared in the neighborhood an enormous wolf, terrible and ferocious, which devoured not only animals but even men also, insomuch that all the citizens stood in great terror because many times he had approached the city. And all carried arms when they went out of the city as though they were going to battle; yet with all this when anyone met him alone he could not defend himself against him. And for fear of this wolf it had come to such a pass that no one had the courage to go out of the city. Therefore St. Francis had compassion on the men of the place, and desired to go out to this wolf, although all the citizens together counseled him not to do so; and making the sign of the most holy cross he went out into the fields, he and his companions, all his confidence resting in God. And the others hesitating to go any further, St. Francis took his way to the place where the wolf was.

And behold! seeing the many citizens who had come out to witness the miracle, the wolf made at St. Francis with open mouth. And when he had come near, St. Francis made on him the sign of the most holy cross, and called him to him, saying: "Come along, Brother Wolf, I command thee on the part of Christ, that thou do no harm, neither to me nor to anyone." And, O wonder! immediately St. Francis made the holy sign the terrible wolf shut his mouth, and ceased to run, and did as he was commanded, coming gently as a lamb, and lay down to rest at the feet of St. Francis. Then St. Francis spoke to him thus: "Brother Wolf, thou hast done much

damage in these parts, and many evil deeds, ravaging and killing the creatures of God, without His permission; and not only killing and devouring the cattle, but having the hardihood to destroy men made in the image of God; for which cause thou dost deserve to be hung upon the gallows like a convict, as being a thief and the worst of murderers; and all the people cry out and murmur because of thee, and the whole neighborhood is hostile to thee. But, Brother Wolf, I would make peace between them and thee, so that thou offend no more, and they shall pardon thee all past offences, and neither men nor dogs shall persecute thee more."

At these words, the wolf, by the motion of his body and his tail and his eyes and by inclining his head, showed that he accepted what St. Francis had said, and was ready to observe it. Then St. Francis said again: "Brother Wolf, since it pleases thee to make and to keep this peace, I promise thee that I shall have thy food given to thee continually by the men of this place as long as thou shalt live, so that thou shalt suffer no more hunger, for I know well that it is hunger which made thee do all this evil. But since I have obtained for thee this grace, I desire, Brother Wolf, that thou promise never more to harm man or beast; dost thou promise me this?" And the wolf by inclining his head made evident signs that he promised. And St. Francis said to him: "Brother Wolf I would have thee pledge me thy faith that thou wilt keep this promise, without which I cannot well trust thee." And St. Francis, holding out his hand to receive his faith, the wolf

immediately lifted up his right paw, and gently placed it in the hand of St. Francis, thus giving him such pledge of faith as he was able.

Then St. Francis said: "Brother Wolf, I command thee in the name of Jesus Christ that thou come now with me, without doubting of anything; and let us go and confirm this peace in the name of God." And the wolf immediately went with him like a mild and gentle lamb; which the citizens saw, and marveled greatly.

And immediately the news spread over the whole city, and all the people, men and women, great and small, young and old, thronged to the piazza to see the wolf with St. Francis. And all the people being gathered together, St. Francis got up to preach, telling them among other things how it was on account of sin that God permitted such calamities, and also pestilences. "Much more terrible," he said, "are the flames of hell which the damned will have to endure eternally, than the fangs of the wolf, which cannot destroy more than the body. How much more then are the jaws of hell to be feared, when we see so many held in terror by the jaws of a little animal! Turn, therefore, beloved, to God, and do worthy penance for your sins, and God will deliver you now from the fires of hell."

And the sermon ended, St. Francis said: "Listen, my brethren: Brother Wolf, who is here before you, has promised, and has pledged me his faith to make peace with you, and never to offend again in anything; and you will promise to give him every day that which is necessary; and I make myself surety for him, that he will faithfully observe the treaty of peace." Then all the people promised with one voice to feed him continually.

And St. Francis, before them all said to the wolf: "And thou, Brother Wolf, dost thou promise to observe and to keep the treaty of peace that thou wilt not offend either man or beast or any creature?" And the wolf knelt down and inclined his head, and by gentle movements of his body and his tail and his ears, showed as well as he could that he was willing to keep all he had promised them. Then said St. Francis: "Brother Wolf, I desire that as thou hast pledged me thy faith to this promise outside the gates, thou wilt pledge me thy faith again before all the people, and not deceive me in the promise and guarantee which I have given for thee." Then the wolf, lifting up his right paw, placed it in the hand of St. Francis.

Whilst this and the rest that had been told above was taking place, there was such joy and admiration amongst all the people, both through devotion to the Saint and through the novelty of the miracle, and also on account of the peace made with the wolf, that all began to cry to heaven, praising and blessing God for sending to them St. Francis, who by his merits had delivered them from the jaws of the cruel beast. And after this, the said wolf lived two years in Gubbio; and went sociably into the houses, going from door to door without doing harm to any one or any one doing harm to him, and was continually entertained by the people. And thus, as he went through fields and lanes never did any dog bark at him. Finally, after two years, Brother Wolf died of old age; at which the citizens grieved much; for whilst he went so gently about the town they remembered the virtue and sanctity of St. Francis.

—LITTLE FLOWERS OF ST. FRANCIS.

Tertiary Congress in Cologne.

By Our Special Correspondent.

COLOGNE on the Rhine, city of faith and of chivalric memories, was lately the scene of a magnificent convention. This convention was the First Congress of Tertiaries of Northern Germany, held in the "German Rome," August 11 to 13.

The plans for the event had been well laid. The blessing of the Church, the thorough-spiritedness of the Directors, the harmony of action between the Franciscan and Capuchin families, and between the religious and secular clergy, the encouragement of the hierarchy, the enthusiasm of the public for the cause of St. Francis, all gave assurance of success. The expectation of an exceptionally great attendance, to which the **Koelnische Volkszeitung** gave voice, may have been far surpassed by the reality. About six thousand Tertiaries took part, besides hosts of friends, men from all walks of life, laymen and clergymen, regular and secular priests and prelates, scholars and plain folk. It was a triumph of Christian democracy. It was a convocation filled with the spirit of the ages of faith, conducted with all the formality of a modern convention.

I. Preliminary Meeting of Directors.

Monday afternoon, August 11, there was a preliminary meeting for all secular and regular Directors of the Third Order. At this meeting reports were made on matters of organization and recruiting, and resolutions were adopted conformably.

The proceedings were opened by the chairman, Fr. Pancratius Rath-

scheck, O. F. M. In a clear-cut address on the timeliness of the Third Order, he declared that the Third Order could carry out the hopes entertained of it by Mother Church only if its work were actuated by the spirit of St. Francis, if regular and secular clergy worked together to understand and explain the nature, purpose, influence, and blessings of the Third Order.

Dr. Luschberger then took the floor to report on the hierarchy and the Third Order in the past thirty years. The period of his report covers the time from Leo XIII's encyclicals of 1882 and 1883 to our day. The speaker recalled the interest aroused everywhere by Leo's writings, and the hopes the Pope entertained of the Order, expecting it to reform social conditions as completely and gloriously as in the days of St. Francis. He referred to Pius X, whose golden jubilee as a Tertiary is at hand, and spoke of his concern for the progress of the Third Order, of his work while director of the Tertiaries at Salzaro, of his energetic support of Leo's plans while Patriarch of Venice, of his papal decrees in the interest of the Third Order. Then he reviewed the efforts of the bishops to realize the wishes of the Holy See, the revival of the spirit and the general organization of the Third Order, the movement among the secular and regular clergy to spread the Third Order, referring to the national Catholic convention at Treves and Koblenz, which recommended the Order to Christian men.

Dr. Luschberger was followed by Fr. Lawrence Schmidhuber, O. M.

Cap., who emphasized the position of the Third Order in parishes. Interesting examples were quoted to show how the Third Order can assist the work of the priest in spreading and intensifying the blessings of our Faith. The question of the Third Order in its relation to Catholic societies turned up as a matter of course. There can be no discussion on the answer to the question; Pius X had defined the relation: Not against the societies, but with them! Tertiaries should join Christian societies. Why? The Tertiary needs the societies, for through them he is to carry out his program of divine charity; the societies need the Tertiary, for their aims, as far as they are religious, cannot be more securely compassed than by the spirit of the Third Order.

A third report, by Fr. Raphael Huefner, O. F. M., was on the question of propagating the Third Order. It is a matter of self-preservation, said the speaker, it is the will of the Church, it is in the spirit of the times. How can the Order be kept before the public? The means proposed were: meetings of the Directors, leagues of Tertiary priests, libraries, retreats and missions. Recruiting committees in the Order were advocated.

The report of the speakers was followed by free-for-all discussions. Far-reaching resolutions were adopted. Then the meeting adjourned in anticipation of the first mass meeting of the congress, Monday evening.

II. The Progress of the Convention.

At 8 o'clock, Monday evening, the first mass meeting of the Congress was to open in Citizens' Hall. A little after 6 o'clock not a place was to be had in the auditorium, and thousands had to turn away,

disappointed. When the meeting had come to order, Archbishop Schuler, former Minister General of the Franciscan Order, stepped forward to greet the assembly. He was met with thundering applause. In his address of welcome, he extended the greetings of the Third Order in America to the assembled multitude. A telegram of fealty was then sent to the Holy Father, saying: "At the commencement of the First Congress of Tertiaries in Cologne, nearly six thousand Tertiaries of St. Francis extend to your Holiness the assurance of everlasting loyalty, with the pledge of childlike submission, and they earnestly beg for themselves and their families the apostolic benediction." Thereupon the speaker of the day was introduced,—Dr. Antoni, First Burgo-master of Fulda. He spoke on St. Francis, the true son of Mother Church and the exemplar of the Tertiary.

The second day of the convention began with Pontifical High Mass, celebrated in the Church of the Assumption, by Archbishop Schuler. Two thousand Tertiaries received at the Mass. Later in the morning, the second mass meeting convened in Citizen's Hall. An hour before the gavel was sounded, the auditorium was thronged to the very exits, and a parallel meeting was arranged in the Court of the Franks. Even this was not enough, and a third parallel meeting in the White Saloon of the Citizens' Hall became necessary. Here also the last available standing room was taken before 8:30 o'clock. The addresses before the assembly were on "Worldliness and the Third Order," "Christian Perfection and the Third Order," and "Seraphic Charity." These addresses, quoted at length below, were held in each of the parallel assemblies. They were the material

for interesting deliberations, which in turn called forth some very practical resolutions. Tuesday afternoon, the proceedings continued. The triple meeting, which proved to be quite as necessary as in the morning, was addressed on "Inner Organization of the Third Order," "Model Community," and "Mutual Relation between the First and the Third Order."

A rare treat awaited the Congress Tuesday evening. In a local concert hall, Fr. Hartman, the famous Franciscan composer, personally directed the singing and playing of his celebrated oratorio, "St. Francis." Of all similar compositions on St. Francis, the oratorio of Fr. Hartmann is the truest in tone, for the congenial, prayerful way it represents the humble, poverty-loving spirit of St. Francis. For the production Tuesday evening, Fr. Hartmann disposed over an orchestra of 66 pieces and a choir of 400 singers. There was the drawback of a newly banded personnel; yet the production scored a decided triumph, edifying the critical and the uninitiated alike.

The thousands who could not find admission into the sacred concert, assembled again at the convention hall for what was called a "Mission Evening." Fr. Arsenius Volling, O. F. M., Missionary Apostolic in China, entertained them for upwards of two hours with an illuminated lecture on the Chinese missions. He spoke of the history of the Franciscans in China and of the immensely promising opportunities of the Church since the Chinese Revolution. His words on Chinese life and ways were followed with keen interest. Songs in chorus by parties of the "Koelner Liederkranz" helped to enhance the evening.

Wednesday, August 13, there were holy Masses in various churches

of the city. At these Masses, Eucharistic sermons were preached. At 8:30 o'clock in the morning, the last session of the Congress took place. Fr. Pancratius Rathscheck, O. F. M., the chairman, reviewed the work of the Congress; recalling a similar meeting held at Porziuncola seven hundred years ago, when St. Francis gathered five thousand of his disciples about him. He then proceeded to make acknowledgments for the general lively interest taken in the Congress; for, besides the immediate concurrence of the civil and ecclesiastical authorities of Cologne, messages of good will and blessing from all quarters had been pouring in upon the convention during its proceedings. After a solemn blessing by Archbishop Schuler, the vast assembly burst forth into the "Te Deum." Thus the proceedings of the Congress ended. Toward noon special trains carried the attendants to Remagen for a pilgrimage to the crypt of St. Apollinaris. Thence they disbanded to their homes.

(To be Continued.)

"To the servant of God nothing should be displeasing save sin. And no matter in what way anyone may sin, if the servant of God is troubled or angered—except this be through charity—he treasures up guilt to himself."—St. Francis of Assisi.

"The servant of God who does not trouble himself or get angry about anything lives uprightly and without sin. And blessed is he who keeps nothing for himself, rendering 'to Caesar the things that are Caesar's and to God the things that are God's.'"—St. Francis of Assisi.

"Be an enemy of sin, but pity the sinner, and let thy life be for all the brethren a mirror of perfection."—St. Francis of Assisi.



Franciscan News.

Rome.—The Italian government has bestowed the Cross of the Royal Crown upon three Franciscan Fathers in consideration of their noble services in the Turco-Italian war. Among them we find the late Prefect Apostolic of Lybia, Rev. Fr. Bonaventure Rossetti. Regarding the Rev. Fr. Tarcisus Riccardi, the royal decree emphasizes the fact, that he took part in five engagements, and endangered his own life in order to remove the wounded from the battle-field. Of the Rev. Montini we read in the royal decree, that his religious garb was literally pierced with bullets in his endeavor to bring corporal and spiritual help to the wounded and dying.

On September 7, Cardinal Joseph Calasactius Vives y Tuto, Prefect of the Congregation for Religious Affairs, departed this life. Recently he had undergone an operation for appendicitis. Cardinal Vives y Tuto was born at San Andrea de Llevaneras, diocese of Barcelona, in 1854. He was created Cardinal June 19, 1899. Early in the summer it was reported that he had become insane, but later, physicians diagnosed his case as neurasthenia and he retired to a monastery. The Cardinal acquired a prominent position in the Vatican after the election of Pope Pius X. The Pope was deeply affected when told of the Cardinal's death and exclaimed: "I have lost one of my best friends, the Church one of its greatest supports."

His Eminence, Cardinal Respighi, the late Vicar of Rome, was Prefect of the standing Commission of the Third Order of St. Francis. It is also worthy of note that his sister is the abbess of the celebrated monastery of the Poor Clares at Bologne, where the body of St. Catherine is venerated, and that his nephew, M. Charles Respighi, is a fervent Tertiary.

August 23-25, Msgr. Joseph Bernard Doebbing, O. F. M., Bishop of the ancient dioceses of Nepi and Sutri, inaugurated imposing solemnities at Nepi in commemoration of the Constantinian Centenary. Nepi boasts of possessing the relics of the "Protomartyrs of the West," the holy bishops Romanus and Ptolomeus and their thirty-eight disciples. Bishop Doebbing restored the catacombs where these heroes of the faith had reposed for over fifteen centuries, until they were transferred to the church of St. Ptolemy, erected to their honor in the sixteenth century, held an official recognition of the relics of the martyrs, enclosed them in ten new caskets of lead in wooden casings, and on the evening of August 23, had them borne in triumphant procession to the cathedral, where they will remain exposed for almost two months. The little town of Nepi, of which the holy Pope Pius V was bishop, had never witnessed solemnities of this kind, and few, if any of the Constantinian celebrations this year will equal or outdo the splendid spectacle of faith and

devotion which the munificence of Msgr. Doebbing prepared for his flock.

Padua saw a great congress of Tertiaries—over 2000—assembled from the Province of Venice, August 21-23. Bishop Pellizzo of Padua, who was present at all the sessions, courteously ceded the honorary presidency to Msgr. Longhim, the Capuchin Bishop of Treviso, as being a son of St. Francis. Telegrams of congratulations and approbation were received from the Holy Father and from the Cardinals of Venice and of Verona. At the closing session, the Cardinal-Patriarch of Venice, his Eminence Cavallari appeared in person, addressed the Tertiaries, and imparted the papal blessing. In the evening, all repaired to the spacious basilica of St. Antony, where the Congress was brought to a close with a solemn "Te Deum."

On August 4, the same basilica of "the Saint" witnessed another demonstration of faith and devotion to the Apostolic See. This day being the tenth anniversary of Pope Pius X's elevation to the chair of St. Peter, the Archbishop of Ravenna, celebrated a solemn Pontifical Mass, during which twelve priests and two bishops distributed holy Communion for over two hours. More than six thousand children alone approached the Holy Table. After Mass the Blessed Sacrament was exposed, the adoration continuing all day, and in the evening a great Eucharistic procession took place, followed by a "Te Deum," of thanksgiving for the restoration to health of the Holy Father, an enthusiastic sermon of the bishop on the supreme necessity of an active and lively faith, and the benediction with the Blessed Sacrament.

For September 23, a Congress of all the Franciscan Tertiaries de-

pendent upon the three families of the First Order and of the Third Order Regular in the Province of the Marches, is announced to be held at Loretto. All the provincials and a number of bishops and other dignitaries will take part in the Congress.

His Eminence, Cardinal Aguirre, Primate of Spain, is gravely ill, and has received the last Sacraments. He is a few months older than the Holy Father, being born in March 1835, and was created cardinal in 1907. The Holy Father desires to be frequently informed of the state of the venerable Franciscan cardinal.

On August 26, a meeting of the Officials and Theological Consultors of the Sacred Congregation of Rites was held at the residence of his Eminence Cardinal Cassetta to discuss the heroism of the virtues of the Venerable Servant of God, Fr. John Baptist of Borgordia, professed priest of the Order of Friars Minor, in connection with the cause of beatification and canonization of this Venerable Servant of God.

China.—The Rt. Rev. M. Everaerts, O. F. M., Vicar Apostolic of S. W. Hu-peh, has spent forty years of hard labor in the vast mission fields of China. During his recent visit in this country he gave the following statistics regarding his Vicariate, which is situated in the very heart of China. It embraces an area about as large as the New England States, the population numbers some ten million souls. Of these 15,000 Christians and 14,000 Catechumens adore the one true God. These are cared for by 26 Belgian Fathers of the Friars Minor, 20 Franciscan Missionaries of Mary, 8 native priests and a number of native Sisters. The many years of prayer and toil spent in behalf of these poor people is at present reaping an

abundance of fruit. S. W. Hu-peh is one of the most flourishing missions in China.

In Northern and Central China, the sons of St. Francis are evangelizing several Provinces: the hilly Province of Shan-si, i. e., the Western Mountains, where the riches that gave the district its name forced the Hoang-ho to make its great southern bend; North Shen-si on the other side of the river; the whole of Hu-peh, and the south of Hu-nan in the heart of China. In Shan-si, in thirty years, the Catholics have increased from 15,500 to over 53,000; in Hu-peh, from 21,000 to over 65,000. In the Franciscan Missions of China, in the year ending October 4, 1912, the baptisms of adult converts numbered 10,260. And there is proof of a solid Christian training given to the Chinese Catholics in the fact that the Franciscans had in the same year, in their various Missions, nearly 6,000 lay members of the Third Order of St. Francis.

Montenegro.—On July 15, the body of the Rev. Angelus Palic, O. F. M., whom Montenegrin soldiers murdered last spring for the Faith, was removed from its temporary grave and laid to rest in the Franciscan cemetery at Zuembi. Most solemn and impressive ceremonies attended the reinterment of the precious remains. The Catholics gathered in great numbers to pay their respect to him who so nobly sacrificed his life in testimony of his and their holy Faith. Thus was fulfilled the first condition of the treaty of peace between Austro-Hungary and Montenegro. In the near future a magnificent cross will be erected on the site of Father Angelus's glorious martyrdom.

India.—The prefecture Apostolic of Radjpoutana has been made a diocese with the name of Ajmere. The Rev. Fr. F. Caumont, O. M.

Cap., is the newly appointed bishop.

Oceanica.—His Holiness has named the Rev. Fr. A. J. Berranz y Serra, O. M. Cap., to be Vicar Apostolic of Guam, Mari- anne Islands. The island of Guam is a United States possession since the Spanish-American war.

Chicago Ill.—St. Peter's Church. At the monthly meeting in August 33 novices were received. It was announced that a retreat will be given to the Tertiaries in October. This retreat will be preached by the Rev. Fr. Valerius, O. F. M., of St. Paul, Minn. It begins on the third Sunday of October at 3 o'clock, and lasts one week. To accommodate all, the retreat will be given in two sections. A sermon will be preached on each week-day, Saturday excepted, at 3 o'clock, for those who can conveniently come at that hour; for those who work during the day, the same sermon is preached at 8 o'clock P. M. The retreat will close on the fourth Sunday of the month with general Communion of all Tertiaries at the 8 o'clock Mass. Tertiaries and their friends are cordially invited to attend.

Boston Mass.—Monastery of St. Clare.—The beautiful feast of St. Clare, August 12, was ushered in by a public novena and Benediction given by the Rev. F. J. Sweeney, S. J., who also conducted the retreat, at the close of which the Reception and Profession took place.

The Rt. Rev. Msgr. Wm. P. McQuaid, Rector of St. James', presided at the ceremony and was Celebrant of the Solemn High Mass at 8 o'clock. The Rev. L. B. Pastoralli, President of St. Joseph's Seminary (colored), Baltimore, was Master of Ceremonies. The Rev. Fr. Wenceslaus Bulluci, O. F. M., Guardian of St. Leonard's, was Deacon. The Rev.

Pasquale Di Millo, Rector, Sub-deacon. The Rev. Patrick J. Hally, Rector at Malden, and other clergymen, parents and friends witnessed the ceremony which commenced immediately after the Benediction.

The following are the names of the "chosen few" who made their first consecration to God in a life of seclusion, adoration, prayer and penance: Miss Marian Kirke, Armagh, Ireland, in religion, Sister Mary Attracta of the Assumption, Sister Mary Damian (Cummings), Pittsfield, Mass., and Sister Mary Pacifica (Le Blanc), Malden, Mass., pronounced their first vows. Sister Mary Bentivoglio (Hartman), New York, made her final vows. Sister Mary Angelina (Graves) Kentucky, made her final vows as an Extern Sister.

St. Louis, Mo.—Very Rev. Fr. Provincial, Benedict Schmidt, O. F. M., returned to St. Louis, August 23, from his visitation of the houses in the Far West. A number of changes were made in the Commissariate of the West on the occasion of Father Provincial's visit. All the clerics were transferred to the houses of study in the eastern part of the Province, sixteen of them coming to St. Louis for theology. Fr. Conradine Wallbraun, O. F. M., who for eight years had been professor of theology at Santa Barbara, also came to St. Louis to take the place of Fr. Floribert Jaspers, O. F. M., who resigned his position on account of failing eyesight. Fr. Floribert taught theology at St. Louis for eleven years and at the same time was very active in the confessional; he was engaged in teaching in the colleges and houses of study of the Province during his entire sacerdotal life. He was long afflicted with eye trouble and was finally reduced to a state of helplessness so that

he asked to be relieved of his office. For the future he will reside at Jordan, Minn.

During the months of vacation the Fathers of the Sacred Heart Province conducted more than seventy retreats for various religious communities; six of them were for priests.

Oak Forest, Ill.—During the latter part of August the new chapel of the Cook County Infirmary at Oak Forest, Ill., was solemnly dedicated by His Grace, the Archbishop of Chicago, assisted by many priests. The occasion marked the happy close of a long contest. When the Archbishop first obtained permission to erect a Catholic chapel on the grounds of the institution, some anti-Catholics raised an outcry and obtained an injunction against the work; when this injunction was not sustained, they took the case to the Supreme Court, which finally decided the case in favor of the Archbishop. The new chapel is dedicated to St. Roch. The residence for the Fathers attending the institution is situated near by, but outside of the institution's grounds.

Humphrey, Neb.—Fr. Guido Knepper, O. F. M., suffered an apoplectic stroke during the latter part of August at Humphrey, Neb., where he had been stationed but a short time. Being rather advanced in years his condition is serious. For many years he was pastor at Wien, Mo., and Chaska, Minn.

San Francisco, Cal.—At a meeting of the Third Order held on September 7, 22 new members were received and 10 made their profession. The following good works were performed during the past month: Pieces of clothing distributed, 83; literature, 153; alms, \$37.00.

It has been decided to go in a

body on a spiritual pilgrimage to Carmelo on November 23, in honor of the tercentenary of the birth of Fr. Junipero Serra, O. F. M. Outside of the members of the Third Order, a large number of Knights of Columbus and others, have signified their intention of accompanying us on that occasion. It is expected that from five to six hundred persons will be present to assist at the solemn Mass in the open at the hour of arrival.

Tucson, Ariz.—The new residence at the old Mission San Xavier del Bac near Tucson, Ariz., has been completed for some time past and is now serving its purpose of headquarters for the missionaries working among the Papago Indians. Fr. Ferdinand Ortiz, O. F. M., has been made Superior. His companions, Fr. Bonaventure Oblasser, O. F. M., and Fr. Tiburtius Wand, O. F. M., are almost continually on the road visiting the many and far distant Indian missions.

Portland, Ore.—A new parish is being organized in Portland, Ore., by Fr. Capistran Damek, O. F. M., from Tigard, which is near by.

Cleveland, O.—On Sunday, September 7, we had an exceptionally large attendance at the meeting of the Third Order, nearly 500 members being present. Some 1500 Bulletins were distributed, giving the members full information about our retreat. The retreat will be held from September 28 to October 5, and will be conducted by Rev. Fr. Matthew, O. F. M., of St. Augustine's Monastery, Chicago. Judging from the interest which our people take in this retreat, we have good hope that it will be a success. The local Third Order branches have given small donations to Fr. Agnellus Bleser, O. F. M., and to the Franciscan Bishop, who stopped here on their way to the

"Celestial Kingdom."

Rock Island, Ill.—On Saturday morning, August 30, a very impressive ceremony took place in the little chapel of St. Antony's Hospital, when the annual retreat of the Sisters was closed with a solemn High Mass. Two novices were professed and three Postulants received into the Order of the Franciscan Sisters of the Immaculate Conception. After the Gospel was read, Rev. Fr. Hugolinus, O. F. M., of St. Louis questioned the Novices and the Postulants on the choice they were going to make and on its seriousness. Having received from each a firm reply to the effect that they wished to follow this state of life, he proceeded with the ceremonies, assisted by Rev. J. S. Kelly of Moline. Rev. Fr. Hugolinus gave a short instruction on the dignity of their vocation. Then the Postulants left the chapel to remove their worldly attire and to don the poor habit of St. Francis of Assisi. In the meantime the choir sang the "Veni Sponsa Christi." The services closed with Papal Benediction.

Harbor Springs, Mich.—The addition to the Holy Childhood School for the Ottawa Indian children in charge of the Franciscan Fathers and of the Sisters of Notre Dame is nearing its completion. It will probably be ready for use sometime in October. The new building will add many facilities and above all lessen the danger of fire. The school is attended by about 200 children, and as it does not receive any government support, its maintenance is often the cause of great anxiety. We ventured to erect the new building, which was really necessary, relying on Divine Providence and on the charity of our friends. The FRANCISCAN HERALD intends to bring a history of this

school in the near future. In the meantime, we recommend it to the charity of our readers.

Grand Rapids, Mich.—St. Mary's Church was recently the scene of a Third Order rally. For the first time in the history of the parish a retreat was given to the members of the Third Order, a branch of which was established in the parish many years ago. The retreat was conducted by the Rev. Fr. John Joseph, O. F. M., and it lasted from Sunday, August 24, to Sunday, August 31. The sermons which were listened to with wrapt attention, and edifying devotion, consisted of a series of instructions, suited not only to awaken an ardent love and interest for the Third Order, but also to eradicate the false impressions and erroneous ideas many seemed to have regarding the Third Order. The people had been well prepared by the zealous and greatly loved pastor of St. Mary's, the Rev. Joseph John Vogl, whose pious efforts were crowned with no small success. For at the solemn reception of new members, which took place Sunday, August 31, at 3 P. M., one hundred and one devout parishioners donned, with glad hearts, the Tertiaries' humble garb—the cord and the scapular. Not only were many prominent men and women of the parish amongst the happy recipients, but also a goodly number of young men and young ladies. No doubt their noble example will, in due time, inspire many other young people of the parish to do likewise. It made a deep impression upon all present to see the respected priests of the parish, the Rev. Pastor and his faithful assistant, the Rev. Charles Bolte, set the good example and head the list of members to be enrolled. They were most solemnly received at the main altar, whilst all other mem-

bers were admitted at the Communion-rail. A peculiar circumstance of the retreat was, that Grand Rapids is the native city of Rev. Fr. John Joseph and that St. Mary's Church is the place where he was baptized, received his early training, made his first holy communion, was confirmed, and celebrated his first holy Mass. And now to see among those, whom he received into the Third Order many friends and chums of his boyhood, was delightful beyond measure.

True Reform.

The Count of Oropesa, a friend of St. Peter of Alcantara, was one day bewailing the disorder and scandals that reigned in the world. "Your Lordship need not grieve for these things," replied the Saint, "for there is a remedy for them." "What remedy," asked the Count, "can there be for such evils?" "A very easy one," was the answer, "you and I must first be what we ought to be, then we shall have cured what concerns ourselves; let each one do the same and the reform will be effectual. The worst of it is that everyone talks of reforming others, without trying to correct his own faults; in this way evil remains unremedied everywhere."

There is more virtue in bearing an injury without complaining, than in great almsgiving or an austere fast.—Blessed Giles.

Even though I had committed but one venial sin, this would be sufficient reason to spend all my life in penance and contrition.—St. Francis.

When I think of the happiness that is in store for me, every sorrow, every pain becomes dear to me.—St. Francis.

Our Colleges.

St. Joseph's Seraphic College.

ON September 3, the students returned to college, and after a separation of two months, greeted with loud, cheering voices their companions of the past year with whom they shared, and are again to share, the joys and trials of college life. During the time of vacation the refectory, the study-hall, the gymnasium, the music rooms, and the corridors of the college were renovated. The Tertiaries' library received a new supply of books, and a statue of the guardian angel, a gift of a generous benefactor, was placed opposite the main entrance of the college. A cement curb was built around the island in the college pond.

School formally opened on September 4, after a solemn High Mass in honor of the Holy Ghost, celebrated by the Rev. Rector, who was assisted by the Rev. Fr. Silas and the Rev. Fr. Juvenal, as deacon and sub-deacon.

New members of the faculty are: Fr. Victorin, Fr. Juvenal, and Fr. Francis Borgias. Thirty-four new students were enrolled as aspirants of the Order.

On Wednesday, September 10, a Requiem Mass was celebrated by the Rev. Rector for the repose of the soul of Mr. George Ohleyer of Indianapolis, Ind., a personal friend of the Rev. Rector and a benefactor of our institution. In his last will he remembered the poor students. May he rest in peace.

St. Anthony's College.

On August 19, our cherished Alma Mater welcomed her sons

back to her hallowed halls. After a much enjoyed vacation the students returned to College, refreshed in body and in mind. And the readiness and good will for another year of strenuous mental labor needed no other expression than the happy smile and determined look that beamed on every countenance. Fourteen new aspirants were cheerfully received into our midst, raising the number of students to fifty-one.

On Wednesday, August 20, school opened with a High Mass of invocation to the Holy Ghost. It was celebrated by the Rev. Rector of the College, Fr. Linus, O. F. M. In the first sermon of the scholastic year, preached by the Rev. Rector, the boys were exhorted to pursue their studies with diligence and pious devotion, never losing sight of the real purpose of a truly Christian education, which is, to train the heart as well as, and even more than, the mind. On the Sunday following the reopening of school, a meeting of the Third Order of St. Francis was called by the Rev. Director, Fr. Francis, O. F. M., and the following officers were elected: Prefect, George Lombard; Vice Prefect, Henry Dieringer; Secretary, James Goggin; Treasurer, Leslie Tariel.

On Sunday, August 31, St. Paschal's Acolytes' Guild and the college branch of the People's Eucharistic League met. After appropriate remarks on the part of the Rev. Director, Fr. Andrew O. F. M., the assembly proceeded to the election of officers with following results: President, Henry Dieringer; Vice President, James Goggin; Secretary, John Walsh; Monitors, Hugo La Vies and Joseph Ehrenfried.

The Choir has already been or-

ganized, and will be under the direction of Fr. Francis. Fr. Andrew will take up the direction of the orchestra in a very short time.

All the boys had the pleasure of witnessing the beautiful ceremony of investment which took place at the old Santa Barbara Mission on Friday, August 22. The six students of last year's graduating class received the habit of our holy Father St. Francis. The investment itself was preceded by a Solemn High Mass, and sermon preached by the celebrant, Rev. Turibius, O. F. M. In his discourse to the candidates the preacher dwelt chiefly on the great beauty and dignity of the religious life, and the great privilege of being numbered among the chosen few of the Lord.

After the ceremony, the college boys were permitted to enter the Mission garden and offer their congratulations to the novices. The newly invested are: Walter Wolenschlager, in religion, Fr. Gregory; John Clark, in religion, Fr. John Chrysostom; Rudolph Eiche, in religion, Fr. Sebastian; Frank Oblasser, in religion, Fr. Matthias; John Friedrich, in religion, Fr. Raphael; John McNamara, in religion, Fr. Daniel.

We heartily wish them what the community, when embracing their new brethren, wished them in the Lord: "Pacem et perseverantiam."

St. Francis Solano so loved the Blessed Virgin that, distracted by a holy passion for her, he sometimes went with his violin to sing of love before her altar, saying, that like earthly lovers, he was serenading his beloved Queen.

The love of God never remains inactive.—St. Francis.

The greatest saints shunned the company of men when they could choose rather to live unto God in secret. As often as I have seen amongst men, said one, I have returned less a man.—Thomas A. Kempis.

The sacrifice of our will is the best and most acceptable sacrifice that we can make to God.—St. Joseph Cupertino.

My God and my all.—St. Francis.



Obituary.

Chicago, Ill., St. Peter's Church:

Nora McCann, Sister Mary;
Ellen Clifford, Sister Frances; William Mahoney, Brother Francis.

Cleveland, O., St. Joseph's Church:

Christina Losgar; Margaret Harrington.

Dubuque, Ia., St. Francis' Home:

Mathilda Thomassen, Sister Ad-aucta; Anna Baltus, Sister Frances; Lidwina Farwick, Sister Jane Mary.

Franciscan Calendar.

OCTOBER, 1913.

Dedicated to the
Queen of the Holy Rosary.

DAYS.		FEASTS AND PATRONS.
1	W.	Bl. Louise, 3d Ord., W.—St. Remigius, Bp.
2	Th.	Holy Guardian Angels. [P.I.]
3	F.	Translation of St. Clare.—Vigil of the feast of St. Francis.
4	S.	St. Francis of Assisi, C., Founder of the Three Orders and Patriarch of the Poor. [G.A., P.I.]
5	S.	21st Sunday after Pentecost. —Feast of the Holy Rosary.—St. Placidus and Comp., MM. Gospel: The King's Account. Matth. xviii, 23-25.
6	M.	St. Mary Francis of the Five Wounds, V., 3d Ord. [P.I.]
7	T.	St. Henry, Emperor of Germany.—St. Mark, P. C.
8	W.	St. Bridget of Sweden, W.
9	Th.	St. Denys and Comp., MM.
10	F.	St. Francis Borgia, C., S. J.
11	S.	Octave of the Feast of St. Francis.
12	S.	22d Sunday after Pentecost. —St. Seraphin, C. [P.I.] Gospel: The Coin of the Tribute. Matth. xxii, 15-21.
13	M.	SS. Daniel and Companions, O. F. M., MM. [P.I.]
14	T.	St. Callistus, P. M.
15	W.	St. Teresa, V.
16	Th.	St. Wenceslaus, M.
17	F.	St. Hedwig, W.—Bl. Margaret Mary Alacoque.
18	S.	St. Luke, Evangelist.
19	S.	23d Sunday after Pentecost. —St. Peter of Alcantara, O. F. M., C. [P.I.] Gospel: The Ruler's Daughter. Matth. ix, 18-26.
20	M.	St. John Cantius, C.
21	T.	St. Ursula and Comp., VV., MM.
22	W.	Bl. Ladislaus, O. F. M., C.
23	Th.	St. John Capistran, O. F. M., C. [P. I.]
24	F.	St. Edward the Confessor, King of England.
25	S.	St. Francis of Calderola, O. F. M., C.
26	S.	24th Sunday after Pentecost. —Bl. Bonaventure, O. F. M., C. [P.I.] Gospel: Cure of the Leper and of the Centurion's Servant. Matth. viii, 1-13.
27	M.	St. Bruno, C., Founder of the Carthusians.
28	T.	SS. Simon and Jude, Apostles.
29	W.	Bl. Paula of Mantua, 2d Ord., V.—St. Narcissus, Bp. C.
30	Th.	Bl. Theophilus a Curte, O. F. M., C.—St. Marcellus, M.
31	F.	Vigil of the Feast of All Saints.—Bl. Thomas, O. F. M., C. [P.I.]

Abbreviations: St.—Saint; Bl.—Blessed; Ap.—Apostle; M.—Martyr; C.—Confessor; P.—Pope; Bp.—Bishop; D.—Doctor; V.—Virgin; W.—Widow; O. F. M.—Order of Friars Minor; O. M. Cap.—Order of Minors Capuchin; P. I.—Plenary Indulgence.

Tertiaries may gain a Plenary Indulgence: 1st, every Tuesday after confessor, communion and visit to a church of the First, Second or Third Order Regular of St. Francis; 2d, once during the month on any suitable day, usual conditions; 3d, on day of monthly meeting for those who attend, usual conditions.



The Sacrifice of Propitiation.

Franciscan Herald

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Miseremini Mei.

COMPASSION, friends, remember me!
Whom once you held so dear.
Bereft of God, in sorrow's sea
My lot is lone and drear.

The Sun of Justice from His face
Hath banned His chosen bride.
Though hopeful of his fond embrace,
In anguish here I bide.

Give ear unto my helpless cry
For Heaven's Vision fair!
That my redeeming hour be nigh
Lisp ye a kindly prayer.

Compassion, friends, remember me!
At Mercy's throne above;
In turn your grateful guide I'll be
Unto th' Eternal Love.

F. B., O. F. M.

St. Elizabeth of Hungary, Patroness of the Third Order.

November 19.

ST. Elizabeth, daughter of Andrew II, King of Hungary, was born in 1207. When she was four years old, an embassy arrived from Thuringia to ask her grave of Thuringia, that, according to the practice of the age, she might be trained in the customs of the people over whom she was one day to rule.



hand in marriage for Louis, the young heir of that rich and powerful state of Germany. The embassy was successful, and the young princess was conducted in a solemn manner to the court of the mar-

Amidst the distractions of the court at Eisenach, which was one of the most brilliant of Germany, the heart of the young princess was directed towards heavenly things. Prayer was her delight. She was

often found kneeling in the chapel rapt in devotion. Even at play and during court festivities, she found means to remain united with God. "For the love of God," as she said, she would interrupt her play, and deny herself little amusements and comforts. Her love of God led her to a sincere love of her fellow men, especially the poor and the sick, whom she assisted in every possible manner.

This life of piety and detachment from the things of the world brought down upon her the displeasure of the worldly-minded courtiers, who feared the future margravine would place many restrictions upon them and insist on a strict performance of all Christian duties. They even strove to induce her betrothed, who since 1216 had succeeded to the government of the country, to repudiate her and to choose a richer and "more presentable" bride. But Louis recognized Elizabeth's true worth, and answered their demand by giving her the greatest proofs of his esteem and affection. The marriage was at length celebrated with great magnificence in 1221. As Louis was a truly virtuous man, Elizabeth was enabled to satisfy the pious disposition of her heart and to help the poor without restraint. While strictly performing the duties of her high station, she redoubled her acts of devotion and of mortification. She rose every night to spend several hours in prayer, and made use of every opportunity to mortify her senses and to overcome the promptings of self-love. She not only avoided all unnecessary finery, but dressed very simply, unless the circumstances demanded otherwise. Her charity towards the poor and afflicted knew no bounds. She was in truth a mother to the needy, a protectress of the oppressed. In 1226, during the absence of

her husband on affairs of the Empire, a famine broke out, and now her charity shone forth in all its heroic greatness. To relieve the want of her subjects she daily fed four hundred poor who flocked to her castle, distributed the immense stores of grain, and gave away as alms her entire income. She even sold her costly garments and jewels to help the needy. Close to the castle she erected a hospital in which twenty-eight poor and sick persons were sheltered and cared for. Elizabeth visited them daily, consoled and encouraged them, and rendered them every possible service, and if she showed a predilection for any, it was for the poorest and for those afflicted with the most repulsive diseases. God did not fail to reward the Saint's extraordinary charity. One cold winter's day, as a pious legend tells us, she was on one of her missions of charity, carrying various articles that she intended to distribute among the poor and sick. She was met by her husband, who good-naturedly demanded to see what she carried in her cloak. He saw nothing but fresh, blooming roses.

But Elizabeth, like all the saints of God, had to pass through great tribulations. These, however, only served to detach her heart still more from the things of the world and to raise her to greater heights of virtue and perfection. In 1227, her pious husband, having joined an army of crusaders that was about to set out for the Holy Land, was attacked with a violent fever while in camp in southern Italy, and died after receiving the sacraments with a fervor worthy of a Christian hero. This great loss was but the beginning of the sorrows that were to come upon Elizabeth. In the winter of 1227, her brother-in-law, Henry Raspe, deprived her of her

dowry, and treated her in such a manner as to virtually drive her and her three children from the Wartburg, the castle of her husband. Only two faithful maids accompanied her. Fear of displeasing the new landgrave caused all, even those towards whom she had but lately exercised her charity, to close their doors to her, and she was finally obliged to seek shelter in a stable. Here, in this wretched abode, the thought that she had become like unto Christ, who was turned away from every door and was born in a stable, filled her with a joy greater than she had ever experienced in her palace. At midnight, hearing the bells of the Franciscan convent announce the time for matins, she repaired to the church and asked the friars to sing a "Te Deum" in thanksgiving for the misfortune that had come upon her.

Poverty had no terrors for her; she managed to provide for herself by the labor of her hands, like the lowliest of her former subjects. She even stinted herself in her poor food so as to have something to give away. With the greatest cheerfulness did she bear the insults that were inflicted upon her in her time of trial, and often by those whose poverty she had relieved.

When her relatives and the friends of her husband heard of her illtreatment, they intervened in her behalf, and she received the value of her dowry in money. In one day she distributed five hundred marks among the poor. She was at length enabled to carry out her ardent wish to practice the poverty of St. Francis and to consecrate herself more solemnly to God. On Good Friday, 1228, she repaired to the church, and kneeling before the altar, she vowed to renounce her own will, her relatives and friends, and all

the pomps and pleasures of this life, and to belong unreservedly to Christ. Thenceforth Elizabeth led the life of a religious. For this reason she has been declared patroness of the Third Order, both secular and regular. It would be difficult to describe the fidelity with which she fulfilled her vow, with what courage she exercised herself in the practice of poverty, patience, humility, self-denial, and charity towards all. We need not wonder that God often made manifest her sanctity by wonderful cures and other miracles.

The time had at length come when she was to receive the reward for her life of heroic virtues. God revealed to her the time of her death. After receiving the last sacraments with all the fervor of her God-fearing soul, she peacefully passed away on November 17, 1231, in the twenty-fourth year of her age, and was buried on November 19. Pope Gregory canonized her on May 28, 1535.

Reflection.

What a noble example has our St. Elizabeth given to all Christians, especially to Tertiaries. It was her constant endeavor "to seek first the kingdom of God and his justice." She did not place her happiness in wealth, honors, and pleasures, but in detachment from earthly things, in humility, self-denial, and charity. And how richly has she not been rewarded! We cannot, indeed, imitate her in every respect, yet we can look up to her and follow her at a distance, as it were, by banishing from our hearts all inordinate attachment to the things of this world, by faithfully fulfilling the duties of our state of life, and by charity towards all, especially towards the poor and needy. "Prayer is good with fasting and alms more than to lay up treasures of gold."



Glories of the Third Order of St. Francis.

(For the Franciscan Herald, from the German of P. Camillus Broell, O. M. Cap.)

10. Execution of the Plan.

"All these were persevering with one mind in prayer with the women, and Mary, the Mother of Jesus, and with His brethren." Acts 1, 14:

DURING the first days of the Catholic Church we may distinguish three classes of members: the Disciples of Jesus, the Holy Women with Mary, the Mother of Jesus, at their head, and the ranks of the Faithful. This quite likely served St. Francis as a model.

It would lead too far should we attempt a detailed consideration of all three Orders which he instituted. A general view will suffice.

St. Francis had obtained disciples. His aim now was to place his institution upon a solid basis. He journeys to Rome to procure the approbation of his Order. To the Sovereign Pontiff he makes a vow of strict obedience. This apparently was a trivial matter; it proved, however, the beginning of reform. Back of Francis stand his brethren, who likewise pledge allegiance to the head of the Catholic Church. How seriously this was meant, the glorious palms of martyrdom in later years attest.

That Providence of God which "reacheth from end to end mightily and ordereth all things sweetly," (Wisd. viii, 1.) which operates in all things, ordering and disposing everything in benevolent and salutary manner, brought to Francis a

comrade for the fray, the great St. Dominic. These two it was who restored the shaken authority of the Popes and led the faithful back to obedience towards the Church. By word and example they caused the flickering flames of zeal to burst forth with new ardor and restored the proper reverence for piety.

Intimately united with St. Francis was St. Clare and her Order.

As in temporal things, so also in the spiritual realm, woman is dependant on man. The heart of woman, so easily roused to enthusiasm, needs as guide the calm, deliberating intellect of man. Hence, the historical fact that the foundation of an order for men has usually been followed by that of one for women.

St. Francis wished to give to woman also the opportunity to serve the Lord in poverty, chastity, and obedience. The Order of St. Clare should furnish proof to all the world that in renunciation and not in gratification true happiness is found.

Francis and his disciples should go forth into the world proclaiming the doctrine of Christ and practising penance with the blessing of God. They needed the powerful aid of prayer. This aid should be furnished to the Third Order by the Second. We see this in the life of St. Francis himself.

He was still in doubt as to whether he should prescribe the contemplative life for his disciples or should choose a combination of the contemplative and practical. In this matter he had recourse to Clare, and urged her and her Sisters by their prayers to obtain enlightenment for him.

Without exaggeration, we may assert that the great success of the First Order is due in no small degree to the prayers of the Second.

Francis, inflamed with seraphic zeal, desired also to exercise an influence upon Christian society. Here, too, he wished to restore virtue and morality. Since many were unable to enter the First or the Second Order, he founded for them a Third Order, that those possessed of good will, though living in the world, might easily attain to Christian perfection. How he solved this problem, we shall see later.

Francis, then, had reared a

magnificent edifice. Every member of the Franciscan family, whether belonging to the First, the Second, or the Third Order, is a stone in this sacred building. In order that the single stones may fit their places, they require much hewing and trimming. This thought is beautifully expressed in a hymn of the Church. (*Coelestis urbs*):

"By mason's skill, by sculptor's art,
With ceaseless toil untiring,
This mass of stone was reared on high,

E'en to the stars aspiring,
Well fashioned these majestic walls,
With splendor decked the spacious halls."

(Translated by H. J. Cummings.)

Thus every member of the Seraphic Orders must be raised to the pinnacle of virtue by means of blows inflicted by the hammer of mortification and the chisel of sorrow and pain—just so much progress will you make as you do violence to yourself.

Little Catechism of the Third Order.

Chapter VII.

Holy Sacraments—Divine Office—Last Will.

99. *What does the Rule prescribe on the subject of confession?*

The Rule says, "Members will confess their sins each month." They are, therefore, commanded to confess at least once a month, because the sacrament of Penance is a powerful means of preserving and increasing sanctifying grace and of leading a virtuous life.

100. *To whom should Tertiaries confess?*

They are at liberty to confess to any priest. If possible, however,

they should choose a Father confessor, who is affiliated, or at least in sympathy, with the Third Order.

101. *Is it advisable often to change confessors?*

No; for a too frequent change of confessors renders spiritual direction ineffective, if not impossible.

102. *With what dispositions should Tertiaries confess their sins?*

They should make each confession as if it were their last one. Hence they should carefully exam-

ine their conscience, make a good act of contrition and a sincere confession, and receive the imparted absolution with the same reverence as if it were the most precious blood of our Savior, poured over their souls in remission of their sins.

103. *What does the Rule say regarding Holy Communion?*

The Rule says, "Members will approach the Holy Table monthly." In prescribing monthly Communion, the Rule indicates the least that is expected of Tertiaries. True children of Mother Church and of St. Francis, however, will receive oftener.

104. *How often should Tertiaries approach the Holy Table?*

If possible, every day; for this is the express wish of holy Mother Church and the ardent desire of her divine Founder.

105. *Why should Tertiaries receive so often?*

For the good of their souls and the edification of their neighbor.

106. *How should they receive Holy Communion?*

They should receive Holy Communion in that state of soul which is required for the reception of this august Sacrament and with all the fervor and devotion of which they are capable.

107. *Should Tertiaries abstain from Holy Communion if they feel little or no devotion?*

No; for true devotion consists not in pious feelings, but in the determined will to honor God by acts of piety.

108. *Which is the daily prayer of Tertiaries?*

The daily prayer of Tertiaries is the divine office.

109. *What is the divine office?*

It is a formula of prayers daily recited by the members of the clergy and of the religious orders, according to the form laid down by the Church.

110. *Why is this office prescribed for the members of the Third Order?*

Because the Third Order being a true religious order, the members thereof are to be regarded as religious living in the world, and as such they have the obligation as well as the privilege of sharing in the worship of praise daily offered to God by religious, strictly so-called.

111. *What does the Rule say regarding the divine office?*

"Tertiaries who are ecclesiastics, inasmuch as they read the Psalms daily, need do no more under this heading." Laymen who recite neither the canonical prayers nor the prayers in honor of Mary, commonly known as the Little Office of the Blessed Virgin Mary, must say each day twelve "Our Fathers," "Hail Marys," and "Glories," unless they are prevented from doing so by ill-health.

112. *Does the Rule impose on clerical Tertiaries any special obligation regarding the recital of the divine office?*

No; the Rule does not impose on them any obligation in this respect, since they are already obliged to say the divine office by the law of the Church.

113. *What form of prayers is prescribed for lay Tertiaries?*

Lay Tertiaries are obliged to recite either the Little Office of the Blessed Virgin or the office of the twelve "Our Fathers," "Hail Marys," and "Glories."

114. *At what time of the day should lay Tertiaries say their office?*

They may say their office at any time convenient to them.

115. *May Tertiaries be dispensed from reciting their office?*

Yes; they may be dispensed, but only for the reason of ill-health.

116. *What should those Tertiaries do who cannot find time to recite their daily office?*

A good Tertiary will always find time to say his office. In case, however, it should be impossible for him to say the entire office, he will say at least a part of it, or perform some other good work instead.

117. *Does any special merit or efficacy attach to the divine office?*

Yes; the divine is more meritorious and more efficacious than any other private prayer, because it is the prayer of the Church, the beloved Spouse of Christ.

118. *What is prescribed regarding the making of one's last will?*

The Rule says, "Let those who have to make wills, dispose betimes of their property by bequest."

119. *What does this precept imply?*

It does not imply that Tertiaries must deprive themselves of the dominion or the enjoyment of their earthly goods, but only that they make their wills in good time.

120. *Why does the Rule impose this obligation on Tertiaries?*

The Rule imposes this obligation on Tertiaries in order that they may practice the virtue of detachment and the spirit of poverty, and may cut short any quarrel such as generally arises in a family or a society at the death of an intestate person.

121. *Why should Tertiaries faithfully observe this injunction?*

They should faithfully observe this injunction in order to provide for the peace of their own souls and that of their families.

The Advance Publishing Company of Wichita, Kansas, has issued in pamphlet form the address which Archbishop Ireland recently held on the occasion of the dedication of St. Mary's cathedral. In his own matchless style, the Archbishop pointedly answers the question: "Why Men Should Go to Church." The pamphlet is a timely one and deserves to be read and circulated by the members of our Catholic men's and young men's societies. The price of a single copy is two cents and of one hundred copies, two dollars.

"Why am I a Catholic?" is a question often asked and more often theologially and logically answered. But suppose some of us to whom it may apply, were asked, "Why am I a careless Catholic?" Where should we find the reasons for our answer? Surely not in the founding, the marks, or the attributes of our creed; not in the teachings or dogmas of our faith, but in our own individual indifferent lives, resulting from a lack of knowledge of faith, because we followed our dark, vacant minds in preference to that divine voice which called us and is ever calling us through its representative—the priest.

The mother's knee is undoubtedly the first and best place where a child can receive religious training, but what will happen when the mother has nothing to teach the children on her knee? This unhappy state of affairs is only too common under a system of secular education.



Missionary Labors of the Franciscans among the Indians of the Early Days.

(Florida.)

VIII.

By Fr. Zephyrin Engelhardt, O. F. M.

IN 1592 an appeal was made to Fr. Bernardino de San Cebrian, O. F. M., Commissary-General of the Indies, for additional preachers of the Gospel, because the few friars stationed in or near St. Augustine could make no headway with the savages on the coast, nor reach those in the interior. It must be observed that in the Spanish dominions no priest or religious could be sent to America without the permit of the king, advised by the board called the Council of the Indies. The need was often imperative, as in Florida, but the hands of the Superiors were tied under the singular "union" of Church and State, as understood by the Spanish sovereigns and officials, who regarded the Church as subordinate to their political plans. The conditions are at present somewhat modified, but the "union" is scarcely advantageous to the Church, and certainly reflects not the beautiful idea between Church and State which prevailed during the ages of faith. This must be borne in mind in order to comprehend why, during the missionary period under Spanish rule, it was the king, and always the king, who was asked, and who sent the missionaries, not the Pope nor the Superior-General, as should have been the case according

to the Rule of St. Francis. The Lord saves us from a "union" that subordinates religion to doubtful politics and scheming politicians.

The Council of the Indies at length agreed that more missionaries should be despatched, and so the royal *pase* or permit was graciously affixed to the request for twelve friars of the Franciscan Order. The religious selected for the arduous task of transforming the hostile savages into peaceful Christians, were Fr. Juan de Silva, as Commissary or Superior, Fathers Miguel de Aunon, Pedro de Aunon, Pedro Fernandez de Chozas, Blas and Rodriguez de Montes, Francisco Pareja, Pedro de San Gregorio, Francisco de Velascola, Francisco de Avila, Francisco Bonilla, and Pedro Ruiz, besides Brother Pedro Viniegra, who later also became a priest. These friars reached Havana in 1593, and were hospitably entertained at the Franciscan monastery until an opportunity arrived to transfer them to the land of their zealous aspirations. They eventually crossed over to St. Augustine, and presented themselves to Fr. Francisco Marron, who by the historian Barcia is styled Custos. This would indicate that, even at this early date, Florida and Cuba constituted a custody or smaller province of the Order.

Fr. Marron stationed the Fathers Pedro de Corpa, a veteran missionary, Miguel de Aunon, Francisco de Velasco, and Blas Rodriguez with Brother Antonio de Badajoz on the Island of Guale, known at present as Amelia Island, where the savages were so fierce and bold that the soldiers of the forts dared not venture outside the palisades either to hunt or to fish. The missionaries, however, by means of gifts, kind words, and good example, at last succeeded in gaining the confidence of the suspicious Indians, so that, in time, the soldiers were able to go abroad with comparative security. The other friars were stationed in various parts of the peninsula, and for two years labored zealously to wean the natives from their heathen practices in order to prepare them for the reception of the Gospel. Besides the animosity of the so-called medicine men, one of the worst obstacles encountered was polygamy. This even brought on the destruction of a number of missionary stations and the death of several Fathers, as we shall learn presently. Fr. Pedro Chozas, fearless of danger, ventured alone as far as one hundred and fifty miles inland from the coast. Unfortunately, the good Father took care that nothing of his terrible sufferings and privations should be put on record. We shall have to wait for the Day of Judgment to disclose his successes and failures and sufferings, as we shall have to wait till then for a true narrative of the heroic efforts of many other unselfish missionaries among savage peoples.

For two years the friars had labored with much success; the converts included even the son of a powerful chief; then the storm broke loose, as is usually the case under such circumstances. Extraordinary success in the conversion

of savages is sure to rouse the fury of Satan and of his whole infernal brood. Nay, every step forward has frequently to be dearly paid for by the messengers of Christ. Such is the history of the Indian missions from Florida to California, and from the Gulf to the Great Lakes. Nothing lasting is effected, save at heavy personal loss to the missionary; but nowhere, probably, was the price paid for souls so high as in the missions of Florida.

With the Indian the spirit generally is willing enough, but the flesh is exceedingly weak. Habits of years reassert themselves, even after baptism, when an occasion presents itself in some alluring form. Such was the case with the chief's son mentioned above. After a time, he returned to his former licentious mode of life, and, because of his position, he naturally led others to do the same. Remonstrances and entreaties proved unavailing. At length, Fr. Copa, the missionary in charge, thought it necessary to reprove him sternly,—not publicly, as Shea erroneously remarks,—but forcibly, for living like a pagan, although he was a Christian. Stung to the quick, the enraged youth left the Christian settlement, and went over to the savages, who received him gladly. Having exposed to them his grievances, he was encouraged by them to revenge himself. A band of warriors was soon organized. One night, towards the end of September, 1597, the savage band, armed with tomahawks, bows and arrows and led by the young chief, silently surrounded the hut of Fr. Copa. Breaking in the frail door, they found him on his knees in prayer and ruthlessly despatched him with a hatchet. Fr. Copa thus became the first Franciscan martyr of Florida after its conquest by Melendez.

The atrocious crime soon became known to the Christian villagers. Some showed signs of genuine grief; the majority, however, were won over by a harangue of the young murderer. Barcia gives the harangue; he doubtless found it in the report of the Fathers, as it was probably related to them by a repentant Indian. "The Padre is now dead;" spoke the wily ingrate, "he would not be dead, if he had let us live as we lived before we were made Christians. Let us return to the ancient customs, and let us prepare to defend ourselves against the punishment which the governor will try to inflict on us. If he succeeds, it will be just as rigorous for the death of this one padre as if we had killed all the padres." This reasoning seemed evident to all the Indians, for they applauded vigorously. Seeing that he had made the desired impression, the young miscreant continued, "Well, if there will be no more punishment for killing them all than for killing one, let us regain our freedom, of which these padres have deprived us with promises of benefits which we have not seen, but in the hope of which they wish us to give up our enjoyments. They have taken away our wives, and leave us only one, and forbid us to exchange her for another. They prohibit our dances, feasts, celebrations, games, and wars, so that by not engaging in them we may lose the ancient valor and cunning which we inherited from our fathers. They persecute our old men (i. e. wizards or medicine men) and give them bad names. Our very work is displeasing to them, since they will not have us labor on some days. All they know is to scold and preach and oppress and abuse us and deprive us of the happiness we formerly enjoyed, and for all this they promise us heaven as a re-

ward. It is all an imposition, and all we can expect is to be slaves. If now we kill every one, we throw off the yoke at once, and the governor will be impressed with our bravery, and will treat us gently for fear he may also be overcome." All agreed to these sentiments, and resolved to complete the ghastly work. They cut off the head of the murdered Fr. Copa, placed it on a pole, which they planted at the gate as a sign of victory. The body was thrown into the woods, and was never recovered.

The murderers now passed on to Topoqui, where a remarkable scene ensued, which is probably unique in the history of the Indian missions. It was early in the morning, and, as it appears, the Father was preparing to celebrate Holy Mass, when the murderous band arrived. Without further ado they told him that they had come to take his life. The poor missionary seeing no escape, tried to dissuade them by showing them the enormity of such a crime, and the evil consequences it might entail for them. Unmoved, however, they declared that he must die. Then Fr. Blas Rodriguez, for it was he, asked them to let him celebrate Holy Mass once more. After that they might do what they wished, and then bury his body in the chapel. To this, strange to say, the Indians assented. Fr. Rodriguez offered up his last holy Sacrifice, whilst the savages squatting or standing about awaited the end. When he had finished, the holy priest knelt before the altar. There the Indians beat him to death and then buried him where he had fallen. So says Torquemada. Barcia, however, tells us that the murderers threw the corpse out into the field, in order that vultures and wild animals might feast on it; but that none of them would touch the body

of the martyr, save a dog, and he fell dead when he ventured to eat of the martyr's flesh. An old

Christian Indian later removed the body, and gave it burial in the woods.

A Leaf from My Diary.

By Fr. Casimir, O. F. M.

AS the month of the Poor Souls is approaching, I shall, at the request of Very Rev. Father Provincial, relate an incident in my life which proves that the Poor Souls, by the permission and mercy of God help us in temporal affairs.

Besides many other missions which I attended years ago as Indian missionary, I had charge of one called Flambeau Farm, peopled by a large number of Indians and whites. This mission is situated on the banks of the Lower Chippewa in Wisconsin. It was in 1879 that I first visited Flambeau Farm. Then and for many years to come, it was very difficult of access, the nearest railroad station being at a distance of thirty-five miles. I generally made my way through the woods, along Indian trails.

During the month of April, 1886, I had been visiting my missions on the banks of the Upper Chippewa, and then I turned to the Lower Chippewa. Arriving at a point called Big Bend, from which I could reach Flambeau Farm by Indian trails in four hours, I was very much disappointed to see the whole country flooded. We had had heavy snowfalls the previous winter, and the mild spring weather had brought high water. At a short distance from Big Bend, the bank of the river was very high, and I hoped, in case I could reach this place, to be able to complete my journey to Flambeau Farm

without further difficulty. Luckily, I met two white men, whom I hired to row me to this high bank.

Having reached the place in safety, I got on quite well until I came to bottom land, which I found entirely submerged. There was nothing left for me to do but to wade through the water, which often reached up to my waist. Carrying on my back a forty pound package, which contained the articles necessary for Holy Mass, I proceeded cautiously in order not to lose my footing—and, perhaps, my life. Having floundered through several sloughs and swamps, I finally reached a point only two miles distant from my destination.

But, I had yet to cross a creek, which in other seasons of the year had hardly any water; now it was a surging stream. What was to be done? To retreat was impossible. Having searched in vain for a convenient crossing, I climbed an old, barkless tree, which served me as a lookout. For miles about the whole country, including the woodland, was one large lake. In vain I looked about for a means of escape from this perilous situation. To add to my sorry plight, my dripping trousers had moistened the smooth trunk of the tree, and in descending I lost my hold, and fell to the ground, where I lay unconscious for some time. When I recovered my senses, I found I had sustained some bad bruises, but thanked God that nothing worse had befallen me.

I now took recourse to the Poor Souls, and from the bottom of my heart I cried to them for help, promising at the same time to say six holy Masses and to recite the rosary daily for one month if they would save me from my predicament.

Hardly had I made this promise, when I thought to hear a voice saying, "Come and follow me." I immediately picked up my pack with the sacred utensils and proceeded, with all possible haste, in the direction whence I was sure the call had come. Several times, on mistaking the way, the voice would call to me plainly and distinctly, "Don't go there, come here." After some time, I again came to the creek, and, to my surprise, exactly at the narrowest spot along its course, I spied a long pole protruding from the

water, and by means of it I swung myself with ease across the deep and rapid current. I continued my journey through the flooded district, following the directions of my invisible guide, until, by a roundabout way, I reached a clear road. Here my guide left me, for I no longer heard his voice.

I can say that this twenty-second day of April, 1886, was the most fearful day of my life. Had Divine Providence not allowed that Poor Soul to succor me in my hour of need, I would surely have perished in the flood.

Subsequently, I received the sad news of the death of my aged father in Germany. He had departed this life on the very day that I was making my perilous journey through the wilds of Wisconsin.

Memorial Cross in Honor of Fr. Junipero Serra, O. F. M.

A MASSIVE cross of steel and concrete, studded with fragments of old tile from the remains of the first structures of civilized men in California, now stands crowning the summit of Presidio Hill in Old Town, San Diego, California. It is a monument simple and enduring to the memory of a character sublime and beautiful, as history presents the heroic founder of the old California Missions, Padre Junipero Serra, O. F. M.

Most fittingly has the site been chosen, for it was here that the heroic pioneer of Christian civilization on July 16, 1769, planted an earlier cross, and dedicated to Christ the first permanent settlement of white men in California.

The ceremonies attending the

dedication of the monumental cross were conducted under the auspices of the Order of Panama, whose members arrayed in the garb of Cabrillo's Conquistadores, led the grand parade to the site of the memorial, where an altar had been erected for the solemn Mass of the religious ritual proper to the occasion. After the Caballeros of the Order of Panama came the Marine Band of the U. S. S. Maryland. Detachments of U. S. troops from Fort Rosecrans, with marines and blue jackets from the U. S. war vessel in the bay, came next in the line of march. Then followed the Knights of Columbus of San Diego Council, garbed in the cowl and habit of the Franciscans, rendered doubly sacred to Californians, because it was the dress

honored by the noble pioneers of Christianity, Padre Serra and his brethren. The cross-bearer, acolytes, and choir boys preceded the clergy, escorting the Bishop of Monterey and Los Angeles, Rt. Rev. Thos. J. Conaty, who presided at the imposing religious rites that followed.

As the long procession moved slowly and advanced up the hill, two great bells from the church

Rev. Frs. Linus, O. F. M., of Santa Barbara, and Dominic, O. F. M., of San Luis Rey, as deacon and sub-deacon, and Fr. Paul, O. F. M., master of ceremonies, was a notable gathering of public personages. It comprised Rt. Rev. Bishop Conaty, with Fr. Peter, O. F. M. superior of San Luis Rey mission, and Fr. Zephyrin, O. F. M., the historian of the missions, as deacons assistant. On the Bishop's



Memorial Cross of Fr. Junipero, O. F. M., (Courtesy of *The Tidings*.)

at Old Town which had been hung near the improvised altar, pealed in mellow and sweet tones and resounded through the hills and far up the Mission Valley. In the background on which the platform stood at the foot of the great cross, there were displayed artistic replicas of the nine missions founded by Padre Junipero Serra.

Grouped around the altar where the solemn Mass was celebrated by Rev. Joseph Nunan, St. Joseph's Church, San Diego, with

left was seated the Spanish Minister at Washington, who was the special representative of the Spanish King at this ceremony, and on his right, Congressman Robert Lee Henry, of Texas, special representative of President Wilson. Seats on the platform were occupied also by the Lieut. Governor of California, representing Governor Johnson; the Attorney General of Arizona, representing the Governor of his state; the representative of the Governor of Nevada; Senator

John D. Works, Hon. Chas. F. O'Neill, Mayor of San Diego, with Messrs. Carl Heilbron and Ernest Riall as representatives of the Order of Panama. A large number of the clergy, both secular and regular, were in attendance.

Commander Carl Heilbron, Acting President General of the Order of Panama, began the exercises by a brief address, calling on the Spanish Minister to this country, His Excellency Don Juan Riano y Gayangos, who made a remarkably eloquent and well-considered address, following the presentation to him, by Judge Ernest Riall of the Order of Panama, of the golden key to the enclosure of the monument. After the address, the Spanish Ambassador, turning to Bishop Conaty, said that in the name of his king, Alphonso XIII, and of his native country, he confided to the Bishop, as representative of Mother Church, the key of the enclosure, and added that it was an honor for him to thus place in the keeping of the Church that which a generous people had erected to the memory of one of Spain's devoted and beloved sons, Fr. Junipero Serra. The Spanish Ambassador then advancing to the Bishop's throne, presented to him the golden key, and reverently kissed the Bishop's ring in token of his respect and obedience.

After a glowing tribute to the noble aims and heroic courage of the Spanish missionaries and explorers, by Congressman Henry, Bishop Conaty stepped to the front of the platform and delivered an impressive address, in which, after enlarging on the heroic labors of the old Padres, he thanked his Excellency, the Spanish Ambassador, for the key which he had given to him as the representative of Mother Church, and asked him to bear to Alphonso XIII the

hearty greetings of the people of California.

Following the addresses at the scene of the dedication, a solemn High Mass was sung at the altar erected on the very spot, on which Fr. Junipero Serra had celebrated the same great sacrifice for his little group of pioneers just 144 years ago. The music of the sacred service was most beautifully rendered by the male choir of St. Joseph's Church, San Diego, under the direction of Mr. Paul McCarty. After the Mass, an eloquent and appropriate sermon was delivered by the Rev. Rector of St. Joseph's Church, Los Angeles, Fr. Theophilus Richardt, O. F. M. At the conclusion of this service, a procession of the clergy and the civic representatives accompanied the Bishop to the monumental cross on the summit of the Presidio Hill, which was then unveiled and dedicated according to the ritual of the Catholic Church, and a grand "Te Deum" that echoed over all the brown hills of Old Town, San Diego, and far out over the bright waters of the bay, brought the ceremonies to a close.

—Abridged from THE TIDINGS.

“There are no disappointments to those whose wills are buried in the Will of God.”—Father Faber.

“The first step which he who desires to follow Jesus Christ should take, is to renounce himself; that is, his own sentiments, his passions, his will, his judgment, and all the motions of nature.”—St Vincent de Paul.

“God expects that we should never do any good for the sake of gaining a good name, but that His glory should ever be the motive of our actions and that we should never do anything through human respect.—St. Vincent de Paul.

Current Comment.

Tertiaries and Good Literature.

IN order to enjoy good health and to preserve life, it is necessary not only to abstain from everything that may impair or undermine the strength of the body, but also to provide it from time to time with wholesome and nutritive food. In like manner, if Tertiaries wish to preserve their spiritual health and life, they must not only refrain from weakening their faith and virtue, by reading bad literature, but also supply their minds with substantial pabulum by perusing good books and papers. For this reason, the oft-quoted pontifical letter to Tertiaries says, "It is prescribed that they not only read what is written in defence of religion, but work to have such writings spread among the people."

There is a universal complaint from Catholic publishers and booksellers that Catholics generally do not appreciate their own literature. This is all the more deplorable as there is an abundance of unquestionably good and classic Catholic literature. But Catholics seem to think that whatever is written by those of their own household, is, by that very fact, of an inferior quality. They have time and money to spend on the latest salacious novel, on the sensational magazine, and on the daily paper. But they would consider it an unpardonable waste to buy and read a copy of the "Lives of the Saints" or an exposition of Christian doctrine, or an apologetic book or pamphlet. To save their face, they may subscribe to a Catholic weekly; but whether they read it, is another question. And

as for Catholic novels—well, if the story is good, and the author not too outspokenly Catholic—they may give them a place on the library-shelf. Small wonder that the number of Catholics suffering from spiritual atrophy and anemia, is alarmingly on the increase. What they need to quicken their languishing Catholic spirit, is a good supply of solid Catholic reading matter.

How far these strictures apply to Tertiaries, let them judge for themselves. Of one thing, however, we are quite certain, namely, that, in this country, neither the Third Order as such nor individual Tertiaries, are doing very much to spread good literature. In unmistakable terms the present Sovereign Pontiff, has repeatedly commended—and, indeed, commanded—the circulation of Catholic literature, periodical and other. "It is not enough," says he, "to publish Catholic papers and put them into the hands of good people. Efforts must be made to secure as large a circulation as possible for them—to cause them to be read by all, especially by those whom Christian charity urges Catholics to save from the poisoned springs of an evil press."

What the Holy Father demands of Catholics in general, he expects of Tertiaries in particular. His words are emphatic: "It is prescribed that they (Tertiaries) work to have such writings spread among the people." In other countries, the Tertiaries are the leaders in the fight against the evil press. If in this country, they are not so active as elsewhere, what may be the reason? Is it lack of instruction or organization or lack of both? Let those decide who are in a position to do so. The fact remains, however, that much more

might be done by the Tertiaries as regards circulating good books and papers than is actually being done.

Heeding the Pope's Advice.

Dubuque has a Catholic workingmen's society. At a preliminary meeting on September 14, thirty-eight men joined the new organization. Committees were appointed to draft a constitution and to ask all the workingmen of Holy Trinity parish to join the urgently needed society. Explaining the purpose of the latter, Fr. Philip, O. F. M., the zealous and practical pastor, argued thus:

"Our society, composed of members of various labor unions, is in sympathy with the union idea. Its main purpose is enlightenment on labor questions in particular and on social problems in general,—from the Catholic standpoint. We wish to further all the good points of trades unionism and to oppose Socialistic and anti-Christian tendencies. Our organization is to form a ferment tending to make the unions thoroughly Christian. In theory at least, the organizations are neutral ground which can be occupied as well by Christian forces as by the Socialists. That in certain trades unions (the Machinists' Union, the Western Federation of Miners, etc.) Socialism practically rules supreme (at least as far as the higher officials are concerned), must in great part be attributed to our drowsiness and to this saying of our Lord: 'The children of this world are wiser in their generation than the children of light.'"

Bravo! Catholic workingmen's societies (not trades unions) are one of the great needs of the hour. Those who organize them are only heeding the advice and injunctions,

given some months ago by Pope Pius in his famous encyclical on the Christian syndicates and Catholic trades unions in Germany. In most parts of this country, it would be impractical to start Catholic trades unions. But just this circumstance makes it all the more important to help and instruct our Catholic workingmen in special societies, that they may stand as one man against the anti-Christian and Socialistic schemes cropping out at every turn. If the American Federation of Labor is going to be saved from falling into the hands of the Reds, it will owe this good fortune in great measure to Catholic workingmen's societies. Who will follow the good example of Holy Trinity parish?

—CATHOLIC TRIBUNE

A Mere Suggestion.

Are you really anxious to help in carrying out the purpose of the Third Order? Do you wish to see the world full of able and truly Catholic men, an honor to Church and State, and a bulwark to both in the many dangers which threaten society? If so, here is a suggestion?

To inspire patriotism, recourse is taken to the example of a Washington, a Lincoln, or some other national hero; their pictures and statues are placed in every suitable locality, so that the memory of them and their deeds may never perish, and that others may be incited to follow in their footsteps. Now, this is just what we Catholics, and especially members of the Third Order should do with our Catholic heroes. If we are to have Catholic heroes in the future, they must be educated by familiarity with the Catholic heroes of the past.

Are you aware that the Church during the past century was sin-

gularly prolific of men, especially laymen, of extraordinary intellectual and moral standing, men who did glorious work for Faith and Fatherland? You certainly have heard of O'Connell and Windhorst. Have you also heard of Goerres, Mallinckrodt, Lieber, of Montalembert, Ozanam, Veuillot, of Garcia Morena—and a score or more of other celebrities? Possibly, you even laugh at the "funny names" and can not pronounce them. And why? Because you have never heard of them. You have never read their biographies. You have never seen a picture of anyone of them.

Till now, there was some excuse for this last-mentioned fact—no pictures were to be had. Last spring, however, a Catholic publisher, Mr. Joseph Schaefer, 23 Barclay St., New York, set out to remedy the defect. He has begun by publishing pictures of Windhorst and Bishop Ketteler, and it is his intention, if these are successful, to continue the series till all our Catholic heroes are represented.

Unfortunately, Mr. Schaefer has so far met with no success in his praiseworthy venture, and it is here that members of the Third Order can do something quite in harmony with the spirit of their institute. These pictures cost only a dollar apiece. They are works of art and will be an ornament to any apartment. Every Catholic home, institution, and meeting place should have copies framed and conspicuously placed. Buy copies, therefore, for your own home and urge others to do likewise. Do the same when other pictures of the series eventually appear. Do all in your power to render the lineaments and the lives of our Catholic heroes familiar to our Catholic people.

Fr. Cuthbert's "St. Francis" Again.

It is gratifying to note that so thoroughly Catholic a work as Fr. Cuthbert's "Life of St. Francis of Assisi" is being well received even by the secular press. It may be merely a coincidence, but it is none the less noteworthy that on October 4, the feast of the Saint, the *New York Evening Post* brought a lengthy appreciation of this excellent biography. Among other things, the reviewer has this to say in praise of the book:

"Fr. Cuthbert's work is the first scholarly English biography of St. Francis. In its general plan and in its thoroughness it is very like Sabatier's familiar 'Vie de St. Francois.' Since that book was written, the fervor of Franciscan study has brought to light a number of important documents, and has clarified many problems that were then obscure. Fr. Cuthbert thus has the advantage of being able to use much new material. In tone, the English and French biographies differ greatly. The earlier one is instinct with dramatic imagination, the latter is weighty with mature reflection. Sabatier's Francis moves surely and rightly (?), but not without a certain sharpness, from scene to scene. Fr. Cuthbert's slower study is more careful in the tracing of the least transitions.

"The life of the book is not in its treatment of fact or story; it is in the patient, sympathetic, sensible reconstruction of the inner experience of St. Francis. The analysis is constantly reasoned, and reasoned with finished cogency. 'This was indeed the man', one feels, and such knowledge of such a man is to be treasured."

The *Evening Post's* reviewer, however, thinks that Fr. Cuthbert

over-emphasizes the importance of St. Francis's knowledge of the romances of chivalry, and that such statements as "Francis' idea of obedience was in truth drawn from the romance of chivalry," are over-drawn. For all we know, Fr. Cuthbert may have strained a point to prove a theory. But it should be borne in mind that, after all, Fr. Cuthbert's "Life" is only an effort at "reconstruction of the inner experience of St. Francis"—an experience which even to the most penetrating eye must ever appear clouded in mystery and obscurity.

"Tertiaries Companion" is the title of a neat little manual, compiled for the members of the Third Order secular, by Fr. Vincent, O. F. M., of St. Louis. The first part of the booklet is of a devotional character, and contains, besides the usual daily prayers and exercises, a number of popular Franciscan devotions. The second part is instructional in design, and comprises the rule, the privileges, and the ceremonial of the Third Order. The typographical make-up of the book is all that could be desired, and shows a marked improvement over the somewhat bulky manuals of former days. Also the title is quite appropriate; yet we are of opinion that the possessive singular of "Tertiary" would have looked better in print than the nominative plural. The book is published by B. Herder, 17 South Broadway, St. Louis, Mo.

Mary Loves You.

St. Bridget says, "As the magnet attracts steel, so the Blessed Mother Mary draws the heart of men to God." St. Francis Regis was fully convinced of this same sentiment. One day he was called to the bedside of a hoary-headed

sinner who did not wish to hear of any preparation for death. The fatal moment was approaching; no one could help him. He himself felt that it was a question of only a very short time. Yet he refused all spiritual succor. Coming to the sick man, St. Francis took a picture from his breviary. It was a representation of the Blessed Virgin.

"Behold, Mary loves you," he said kindly to the sick man.

"What?" the sinner cried out as if awakening from a dream and stared at the picture. "Then she does not know me."

"Still she loves you," Francis replied.

"Then she does not know that I gave up my faith, and despised my religion."

"She knows it."

"That I mocked her Son and trampled on His precious blood."

"She knows it."

"And that innocent blood stains my hands."

"She knows it."

"Father! Are you telling the truth?"

"Yes; sooner will heaven and earth pass away than one word of God. Did not our Lord once say, 'Son, behold your Mother?'"

"A Mother who loves me?" the sinner whispered. "My mother, my ———."

Tears began to fill his eyes. They were tears of heartfelt sorrow. It did not take long, and he confessed his sins, and received holy Communion. A few days later he passed away to a better life after he had experienced the wonderful, attractive love of the Refuge of Sinners.

"Mortification, and especially bodily mortification, is the shortest way to cheerfulness and supernatural joy."—Father Faber.

On St. Francis's Bosom.

(Concluded.)

By Fr. Honoratus, O. F. M.

RESOLUTELY she hastened through the foggy streets, in the direction where the Catholic church was situated, of which she had been a member for some months only. The natural ties of the family had been severed, the supernatural bond with God gave her the necessary strength and courage. She now thought of the words God had spoken to Abraham: "Go forth out of thy country, and from thy kindred, and out of thy father's house, and come into the land which I shall show thee." She now remembered the word of our Lord: "Every one that has left house or brethren or sisters, or father, or mother * * * for my name's sake, shall receive a hundred-fold, and shall possess life everlasting." She now saw in spirit St. Francis, a youth rejected by his father, who knew not the supernatural life of his son in God, and, in spirit, heard him say, "Now, I have every reason to pray, 'Our father, who art in heaven!'" And she whispered, "Yes, St. Francis, with thee I wish to pray; under thy cloak protect me and help me, after all earthly ties have been severed, to become whole and entire the child of God!"

As she was thus praying she did not feel that the frost chilled her limbs; she did not see the suspicious persons that tried to come near her, but were, as it were, mysteriously repelled. At last the little steeple of the Catholic church became visible through the fog, the light of the sanctuary lamp shone lovely through the

window. Here she prayed a short while—then she said, "Yes, I'll do it." And immediately Alice hurried to the next street, in which the priest lived that had given her instruction in the Catholic religion. She has reached the house:—how awfully cold it is! Her whole body shivers as she rings the bell. She rings. A long, long pause—no sign of life in the house. She rings again and again—and no response. One o'clock is well passed. For a last time she stretches forth her hand to ring the bell; she does not know what she is doing; she breaks down in front of the door, overwhelmed by the frost. With a last sigh she has united herself with Mary, ejected in Bethlehem, and with Jesus, the sweet Infant, which lay, cold and shivering, in the manger.

On the other side of the street, only a few houses away, are kneeling in midnight choir, the Sisters of Perpetual Adoration, before the Blessed Sacrament, singing God's praise. It is the fifth day before Christmas. The Antiphon for the Vespers runs thus: "O, Key of David, and Sceptre of the House of Israel! who openeth, and no man shutteth; who shutteth, and no man openeth; come, and lead the captive from prison, sitting in darkness and in the shadow of death!"

Now the door opens, and the housekeeper discovers the half frozen one. She calls the Father and the venerable old priest hurries, as fast as he can, to the scene; he immediately recognizes Alice. He calls into Alice's ear; she opens

her big eyes for a moment, but utters not a word, simply sighs heavily and sinks back into unconsciousness.

The old priest had immediately resolved upon a plan. "We will bring the poor child over to the Sisters in the convent," he said, "there she will be cared for, and to-morrow we can make further arrangements."

* * *

The general had again gone to India; his wife, together with her two daughters, made a tour through Belgium, Germany and Switzerland; the son was in an English college. A year and a half had passed since the sad occurrence. The three ladies were just in Switzerland. One evening the youngest daughter, Miss Anna, took a notion to go to the Franciscan convent and there to assist at the May devotion, of which the hospitable landlady had told her so much. And since she would not stop begging mama and Mary, they both decided to accompany her. After the beautiful May devotion had closed, they stayed in church for a little while, and they would not tire relating of the impression this beautiful devotion, the Sisters, and the novices and the orphan children had made on them. "Here everything is as it were arranged by a supernatural hand, and the peace of heaven rests on the face of every member of this community," Mary said. And Anna added, "Yes, the kingdom of heaven must be nigh here." Mrs. Elyfn wiped a tear from her eyes.

A nun joined their company. "If you ladies wish to stay here a little longer," she said pleasantly, "you are welcome to take a look at our garden." The ladies gladly followed this invitation, and in a few moments they were walking through the beds of fragrant flow-

ers. After a short while they were standing in the little graveyard of the nuns. They went from grave to grave. Suddenly Miss Anna screamed, at the same time pointing to a grave-stone. The mother hastened to her side, and sobbing bitterly the girl sunk upon her bosom.

On the simple tomb-stone were carved these words: Elizabeth Elyfn, born in London, May 16, 18----, died December 20, 18----.

Alice was found; here her remains lay five months already in the grave, and she had died just a year after the expulsion from her father's house. "She was an angel," said the nun, who took them to be only acquaintances of Alice. "She was sent to us from England, that she might recuperate here. But, alas, death already dwelled in her system. She must have gone through something terrible—there was talk about her expulsion from her family—which broke her down forever. But she had only good and kind things to say about her family; she lived in heaven already while she was on earth, and we all were edified at her conduct. Her death was so beautiful, so beautiful! It looked as if paradise were opening for her, so sweetly did she die. She was too good for this world; our dear Lord took her from this garden and transplanted her into paradise."

Mrs. Elyfn broke a rosebud from the grave, and hid it in her bosom. Then turning to her daughters she said, musingly, "Blessed are they that suffer persecution for justice sake: for theirs is the kingdom of heaven."

"Fire heats the water and makes it boil. Alas! why are we, too, not inflamed so much with the fire of Divine love, that our soul will burn within us, as the fluid within this kettle?"—St. Francis Solanus.

A Lingering Memory.

(For the Franciscan Herald.)

IT was in the summer of 1912 that we spent a delightful three weeks at one of the most picturesque places in the State of California.

Lake County, some 150 miles above San Francisco, sometimes called the Switzerland of America, is a railroadless region, full of springs and lakes and immemorial trees and stately mountains, and a hundred other natural beauties unspoiled as yet by the art of man and undwarfed by the tinkering of modern civilization.

To this after-paradise our thoughts turned upon the strain of a year's hard and close work, resolved to find a quiet spot, far from the din of a bustling world and free from the anxious thoughts and cares of the office and the study. We came, and saw, and wondered. We found what we sought on the borders of a beautiful lake, a lonely and lovely spot, whose charm, we thought, must fascinate the most active and world-loving of men.

Over us was a sky of fleckless blue, at our feet the placid Clear Lake, the sun shining gloriously on its crystal waters, and the high mountains beyond reflected from its smooth surface. The only sounds that broke the stillness were the tiny wavelets that rolled in one by one and broke in gentle ripples on the sandy shore, the rustling of the willow leaves, stirred by the mild breezes that came floating down the mountain sides, the croaking of the fussy ravens in the trees, and the melancholy cries of the herons and loons as they darted like arrows across the watery plain. Here then was our rest, for we had chosen it, though

not forever.

We left our peaceful retreat only to saunter about in the fresh morning air, and again in the calm twilight of evening, when with light step and lighter heart we would make our way to what one of us suggested as the sanctuary of the azure dome that overcanopied our little world—the modest little home of the Franciscans, called Turibius Mission.

Turibius Mission is an Indian reservation of olden days, which the Padres on their missionary tours would visit at intervals in order to minister to the spiritual needs of the converted Indians. It is situated a few miles beyond Kelseyville and a half mile from Clear Lake, in a beautiful plain, rich with wild woods and cultivated fields and orchards.

How we got to love the place, the plain rustic house so conformable to Franciscan poverty, the little wooden church, unplastered and undecorated, yet so devotional withal. And the dear good Friars, how can we ever forget them! Such true Friars Minor, darling sons, we were sure, of their Seraphic Father; so simple and unassuming, so unaffectedly kind and so cordially hospitable. Above all, that dear Father Superior, so humble in his ways, so unpretentious and so good-natured; and then so large-hearted and so self-sacrificing. He was literally what St. Francis wanted superiors in his Order to be, and to be called, a minister to his brethren. For Father Philemon not only performed the usual duties of a superior and pastor, he was at the same time the most active help in the material management and main-

tenance of the establishment, being the community's ostler, machinist, shoemaker, carpenter, and builder. In truth, patriarchal conditions worthy of the golden age of Franciscan simplicity!

We learned that Father Philemon and his faithful assistant Father Severin have entire Lake County in spiritual charge. Besides taking paternal care of the poor remains of Indians dwelling on or around the Mission Rancho, they conduct regular services at Lakeport, the county seat, at Kelseyville, the town next in size and importance, at Upper Lake, Lower Lake, and Sulphur Banks. Also, in the summer months they visit Adams and Seigler Springs, and celebrate Holy Mass there for the resorters. Needless to say, so extensive a field of spiritual activity requires long and tedious trips, the multifarious hardships of which the zealous missionary alone knows and can know.

Every day we left the scene of our restful solitude to call on the

Franciscans at Turibius Mission. We went to regale our souls with the fragrance of their holy and unselfish lives, and to draw upon ourselves some of that sweet peace of God which beamed from their serene, smiling countenances. We prayed in their humble church, joined in their brotherly conversation at the recreation hour, partook of their frugal meal, and never felt so truly happy as in the presence of these gentle sons of the gentlest and sweetest of saints.

And when the last day came, the day of parting, a great sorrow came over us, a deep regret, as if we were tearing ourselves away from indispensable and life-long friends. We bade the Fathers and Brothers an affectionate farewell. And as we turned to go, and lightened our steps to hide the heaviness of our hearts, my eyes filled with tears, whilst my companion said in a voice broken with emotion, "Surely there are heroes yet in the world unsung but by the recording Angel of the Book of Life."

The Patron of the Panama-Pacific Exposition.

By Fr. Julius, O. F. M.

SAN Francisco, the city by the Golden Gate, is already actively preparing to welcome and entertain the thousands who will come from all quarters of the earth to see the Panama-Pacific International Exposition. Construction of the first of the mighty palaces, a building which will have an area of eight acres,—is now under way, and will be followed in short order by work on all fourteen of the principal buildings which will be devoted to general

exhibits, and which will form the centers of groups of smaller exhibit palaces.

The states of the Union and the nations of the world that are to participate, are now, one after the other, selecting sites for their several exhibit buildings, and will hasten with their construction work, following the lead of San Francisco which has set out absolutely determined to fulfill its pledge to the nation to have a Fair that will be ready on time.

There is no doubt, at least none in the mind of any San Franciscan, that after the huge timbers have begun to be reared and joined, and the heavy beams to be bolted to their places, and the skeleton of wood and metal to take shape; and when the artists have come with their delicate tints, and the decorators with their phantasies, and the sculptors with their heroic figures, and the modern magician of the electric wire, and all thus unite, each with his best artistic touch to grace the palaces with greater and more dazzling brilliancy and far finer fancy than eastern potentate ever demanded or dreamed of,—then, doubtless, there will arise on the shores of San Francisco bay, a city the most magnificent on the continent, a city presenting, with its fine setting of natural beauty of sea and cliff and hill and bay, the grandest architectural panorama the world has seen.

And all this to be coupled with the name of St. Francis, the lowliest and most simple of men. It may seem wonderful that it should have fallen to the lot of the Little Poor Man of Assisi to come to be so prominently connected with so much earthly splendor, and the Lover of the Lady Poverty to be the patron of a city which keen observers tell us is destined shortly to become the most opulent city on the face of the globe; wonderful that he who, though born to purple and fine linen, yet cared so little for all human glory, and so little affected the world's splendor and pomp, that he was wont to tear from his own back the costly garments that his wealth furnished him, and cover with them the needy and poor, and who early in life, albeit he was the fast leader of fashion and the born companion of the nobles and princes, gave over a life of ease and pleasure,

voluntarily relinquishing his birth-right to his father's wealth and estate in order to devote himself exclusively to religion and to the service of his fellowman; wonderful, not merely that he should for these many years have had an ever increasing popularity with all classes of men, but that he should now, as it were, preside as patron over the Panama-Pacific Exposition, the brilliant pageant which is now preparing in the city named after him, and his name be in consequence on the lips of millions upon millions of men, and carried to the fathermost corners of the earth.

All this will seem wonderful, yet after all, may be nothing more than a striking instance of the truth of our Lord's saying that "the first shall be last, and the last first"; and it is probably a literal fulfillment of St. Francis's own prophecy, that he should one day be acclaimed by the whole world. It was at the time when Francis was still in his youth, and he and his companions were taken prisoners and confined in a fortress of Perugia, against which city they had gallantly fought on behalf of their native Assisi. During their captivity, they had much time for reflection, and began to take life and its problems more seriously. But while nothing could damp the spirit of Francis, his fellow prisoners grew gloomy and lost courage; they criticised him for what they thought could be only unreal and superficial gayety on the part of Francis. And strange to relate—it can only have been a most singular premonition of what the future really brought forth that he boldly replied to their criticism: "You look amazed at me, and wonder that so bravely I bear our fortune. Don't you know that all the world will one day worship me? Does not that astonish you more than my good spirits in jail?"

Nor need any one find it so very strange that St. Francis has had so fascinating an attraction for men of all classes, and that none, be he ever so bigoted—Jew, Gentile, or Protestant—ever begrudges him the high honor and fame which have been his, and are his today the world over. His universal popularity, his wonderful hold upon the hearts of men are doubtless due in great measure to the fact that St. Francis was possessed of a heart intensely human, one that went out in sympathy, brotherly love, and unbounded generosity to all God's creatures. With all his high idealism, and in spite of the thoroughly supernatural character of his life, he had that within him which had power to charm and to win the hearts of men, even the most worldly-minded. Then, too, it has perhaps been instinctively felt, that St. Francis

by voluntarily renouncing all worldly things has taught men not so much to despise the things and sights of this earth, its splendors and beauty, as rather to pierce and to look through them, as through so many windows, to catch with the eye of faith even a glimpse of the glory of the Eternal, Uncreated Beauty.

Let us hope that the thousands who will come to San Francisco in 1915, to be amazed and gladdened by the splendors of the Fair, will be made by the city's great patron saint to view in their true perspective the wonders and sights that will everywhere meet the expectant and wondering eye, not as objects for the eye to rest in, but as the poorest and dimmest glimmerings of the exuberant richness of that other and brighter city to which we must all look forward with hope—the City of God.

Tertiary Congress in Cologne.

(Concluded.)

By Our Special Correspondent.

III. The Work of the Congress.

IN sketching the program of the Congress, we have only touched upon the deliberations that took place. Now, though a complete account of the transactions of the Congress would exceed the space allotted to us, much of its work is too instructive and too interesting to pass by. It may help even a Tertiary understand more fully the aim of the Third Order. It will certainly go far to make one's heart beat higher in hope and warmer in love for the cause of the Order.

The scope of the Third Order

was treated exhaustively by competent speakers. We give a summary of the main speeches. As these speeches furnished the material for the deliberations, they will give an adequate idea of the spirit of the Congress.

The keynote of the deliberations, and of Tertiary activity in general, was struck by Dr. Antoni in the first mass meeting, on Monday evening. He spoke on St. Francis, the exemplar of the Tertiary. The Third Order, he declared, must not be met with a shrug and a smile, as if it were a society of devotees. We are, indeed, far from undervaluing prayer, so far so, that we expect our success

from the mercy of God alone. Yet the spirit of St. Francis consists not only in prayer; it consists in action also. To put the spirit of Christ before the world, and into the world, by showing that spirit in our lives; to exercise in all its phases the distinctive virtue of the Gospel—charity,—that is, the spirit of the Third Order. To draw strength and courage for the struggle from mutual example and concerted action, that is why we band together.

Tuesday morning's discussion specialized the ideas of Dr. Antoni. Fr. Remy Schulte, O. F. M., took as his subject the foe that confronts the Tertiary. That foe is the world. The world is pride, avarice, intemperance. Its legions are variously at work: through infidelity, rebellion, and lawlessness; through greed, luxury, class hatred; through indulgence and immorality. The hosts of St. Francis must meet the foe with self-discipline, renunciation, mortification. The second discourse was on the discipline of the Tertiary. The speaker was Rev. Kallve, Subregens at the seminary of Breslau. Every nerve bent for action, the "children of the world" blunder after progress,—progress in knowledge and industry. But what is more important: culture or virtue, body or soul, time or eternity? That the "children of the light" be not put to shame by progress of the soul, perfecting evermore the life of sanctifying grace. The best training school for them is the Third Order, the Rule of which aims solely at Christian perfection, common endeavor lending zest to the task.

Then followed an address on the peculiar weapon of the Tertiary,—Christian Charity. Fr. Cherubin Kunert, O. F. M., was the speaker. In an age of imminent danger for Church and society, the call to arms is sounded for the

soldiers of the Saint of seraphic love. The rancorous elements of infidelity, free thought, anarchy, and estrangement from God, shall be met with an active love of God, in a life of faith, in missionary endeavors, in compliance with our Rule's requisite of a Christian life. The widening crevasse between the classes shall be filled out, not with social schemes and laws, but by self-sacrificing charity, which forgets itself to help the needy and to heal the wounds of the downtrodden.

Tuesday afternoon was devoted to the Third Order as an organization. How shall the Third Order be managed so as to make sure the accomplishment of the task before it? This, practically, was the question before the house during the afternoon. Fr. Mark, O. M. Cap., of Crefeld, has some remarkable words on the subject. St. Francis organized the Third Order as an integral factor in the City of God, the Church. Not to one or other member shall its task be left, but to the community as such, the members concerting among themselves and with the body of the parish. To insure concerted action among Tertiaries, the first thing needed is a body of officers, devoted to the interests of the branch over which it presides. The meetings must be held regularly, or the enthusiasm of the members will flag. The guiding principle of the directors must be, not wholesale recruiting, but thorough-going discipline in the spirit of Jesus Christ. How else shall the Order revive the spirit of Christ in the world?

The following are some of the plans and recommendations of the Congress: To solicit lectures in the theological schools of religious, on the nature and scope of the Third Order; to interest the bishops in similar lectures for dio-

cesan seminaries; to use the press as a means of explaining the aims of the Order; to organize the Order into diocesan communities; to band individual members and smaller communities into larger local communities; to hold special meetings for the male and the female members.

IV. The Congress a Sign of the Times.

In the meeting of the directors, Fr. Schmidhuber spoke the eloquent words: "Never since the days of St. Francis has such a general forward movement thrilled the Third Order as in our day. But Leo's ideals are just beginning to take a firm footing. In ten years they will be in full action." The trend of the discussions of the Congress certainly warrants Fr. Schmidhuber's prophecy. A look at the resolutions adopted shows how far-reaching the influence of the Third Order is even now, and it proves how deeply the Order has struck root in the German people, with its 150,000 Tertiaries. It were needless to refer to the great enthusiasm universally shared in behalf of St. Francis and his institutions. We have seen in our day Catholic and Protestant and unbeliever alike turning to St. Francis as the source of inspiration. We see them all invoking his spirit as the salvation of our times. The patient generally has an instinct for the remedy he needs. This feverish thirst for pleasure which is wasting its energy in inventing new means of enjoyment, this insatiable hunger for riches, needs the ideal, detached, poverty-loving spirit of St. Francis, and the world must turn to it or to death. It was under such circumstances that the Third Order proved the world's salvation in St. Francis's day. It is for this

reason that leaders of thought and princes of this world have ever turned an interested look towards St. Francis, and have been proud to be enrolled in the Order of Penance.

The *Koelnische Volkszeitung* had this to say of the Congress in Cologne: "Of late years the Third Order has been taking up its social task with new vigor. In France it is successfully engaged in the protection of young people; in Mexico it is founding schools; in Tyrol it is devoting itself to the protection of girls; in Italy and in Belgium it is lending its strength to spread good books and to promote the Catholic press. In many parts Tertiaries are the most active nurses of the poor and infirm. In this manner the Third Order is still evincing the Franciscan spirit, while of late it has been contemplating several far-reaching tasks. The Order is especially called to nourish Christian fellowship and to break down class-egotism; it is here that it must exercise its beneficent influence, an influence that is peculiar to it and to the great Saint of Assisi. May the spirit of St. Francis be destined for new triumphs in our day and become a powerful instrument in battling against the menace of our time."

The more nearly I know the more does my faith approach that of the Breton peasant. Could I but know it all my faith would doubtless equal even that of the Breton peasant women."—Pasteur.

"Oh! the love of God! how sweet it is to love God."—St. Francis Solanus.

"He who trusts in God alone has no cause for fear."—St. Francis Solanus.

A Question and its Answer.

Not far from the Tshannia in the shade of the mosque, Abul Daku, the wise dervish, sat teaching his pupils the precepts of the Koran. Industrious and zealous, the gay youths plied him continually with their questions and doubts. Suddenly, however, three loiterers appeared upon the scene, and soon began to annoy and disturb the old man. Abul Daku remained silent, and paid no heed to their out-of-place questions and remarks. Angered by the silence of the venerable old man, Omar Ibn Gaddan, the boldest of the scoffers, cried out, "If you are so wise, father of the beard, answer but these three questions:

"In the first place, how can you teach that there is a God? Neither you, nor I, nor any one else has ever seen him, and what I do not see, I need not believe.

"Then, how can you demand that man give an account of his actions? If a God made him, then he must necessarily act as he does and no one has a right to take him to account for his actions.

"Lastly, why do you prate so foolishly about the eternal flames of Iblis? In the eleventh surah of the Koran we read that the devil has a body of fire. Now how can fire cause pain to a body of fire?"

To these questions Abul Daku remained silent as before, and Omar in his mocking confidence repeated them again and again, demanding an answer.

Finally, the heroic patience of the wise man was exhausted, and to be alone again with his pupils, he had recourse to a rather startling means. He slowly bent toward the ground and seizing a clod of earth, with a well directed aim he

struck Omar on the head with it, causing the latter's turban to roll in the sand. Omar, hurt more by the seeming insult offered him than by the force of the blow, hastened to the Cadi to demand reparation and punishment for the insolent teacher. The Cadi, however, was a just man and therefore first called upon Abul Daku to give an account of his actions. Omar once more related the whole affair in the presence of the judge. Abul Daku in defence replied:

"O, representative of the shade of God, I certainly did not mean to insult Omar, much less to injure him. To be rid of his annoying presence and to be alone again with my pupils, I made use of that means to answer his questions."

"You intended to answer his questions by throwing that lump of earth at his head?" asked the Cadi in surprise.

"Precisely," answered Abul the wise. "How can Omar's head pain him? I do not see the pain, neither do you, nor any one else, and what I do not see, I need not believe. Then, why does he cite me here to court? He said that man necessarily acts as he does and no one has a right to question him about his actions. Lastly, did not Allah make us all of earth? Now, I threw earth at Omar, and how can earth cause pain to a body of earth?"

"Omar Ibn Gaddan," said the Cadi, "you are to pay fifty zechins. And you, Abul Daku, go free from hence. O, father of the grand ideas, may your beard grow still longer."

"The child can never perish who remains in the arms of a Father who is almighty."—St. Francis de Sales.



Franciscan News.

Rome.—The funeral of His Eminence, Cardinal Vives y Tuto, whose demise the Holy Father so deeply lamented, was held with most impressive ceremonies. Cardinals, bishops and a vast concourse of members of the various religious orders were present to pay their respects to the great Cardinal. The high Mass of Requiem was sung by Msgr. Sbarretti, Secretary of the Congregation for the Affairs of Religious, of which the deceased Cardinal was the Prefect. His Eminence, Cardinal De Lai pronounced the last absolution.

Milan.—In the Franciscan Church at Milan a memorable ceremony was enacted on September 21. The Cardinal Archbishop Ferrari himself handed the crucifix to every one of the fifteen missionaries (ten priests and five lay-brothers) who are to accompany Msgr. Antomelli, O. F. M., to his new field of labor in Tripolitania. After a touching discourse by His Eminence, the young messengers of Christ, followed by the Vicar Apostolic, filed through the center aisle of the church, and at the door each one was affectionately embraced and kissed by the great Cardinal. After passing through Rome to receive the blessing of Most Rev. Fr. General and of the Holy Father, the group of missionaries will shortly leave for Tripoli.

Florence. In this city the Dominican Tertiaries of Italy held their first National Congress September 15-18. Two Cardinals, several bishops, the Most Rev. Fr. General

of the Dominican Order, and a vast number of Tertiaries assisted at the numerous sessions. Many practical resolutions were drawn up to ensure a greater concentration and efficiency of the activity of the members in the interest of the Church and of society. Friendly fraternal greetings and congratulations were exchanged between this great Congress and a convention of smaller proportion but of similar aims and equal importance. For, on the same day there was held at Rome a meeting of the Directors of the Third Order (all four obediences) from all parts of Italy to discuss means and ways for a powerful propaganda of the good work of the Third Order of St. Francis. Emphasis was laid above all on the necessity of instructing the aspirants to the priesthood in the First Order as to the apostolate, direction, organization, and propagation of the Third Order, and it was strongly recommended that the Franciscan Fathers should use every fit occasion to make known and to spread the Third Order of St. Francis, the bulwark of religion and society.

Spain.—July 20 was a red-letter day for the city of Petra, in the island of Majorca. On that day took place the blessing and laying of the corner-stone of the monument to be erected in honor of Fr. Junipero Serra, O. F. M., the Apostle of California. The impressive ceremony was carried out with all the solemnity prescribed by the sacred liturgy, by the Rt.

Rev. Pedro Juan Campins, D. D., Bishop of Majorca, in the presence of the clergy, the city council, the judges of the Supreme Court, the members of the "Guardia Civil," and of a vast concourse of people. The Rev. Francisco Torrens, great-grandnephew of Fr. Junipero, read the ceremonial document, after which it was signed by the Rt. Rev. Bishop, the local civil and ecclesiastical authorities, and the Rev. Francisco Torrens, and placed in the corner stone.

The interesting ceremony over, the Bishop with his retinue repaired to the humble house in which Fr. Junipero was born. Here the mayor of the city unveiled the memorial tablet upon which the following inscription is carved: "Casa donde nacio el V. P. Junipero Serra. 1713. 1784." (The house in which the Venerable Father Junipero was born.)

Germany.—The Holy Father has raised the church of St. Anne at Altoetting, Bavaria, to the dignity of a Papal Basilica. It is a famous place of pilgrimage and is in charge of the Capuchin Fathers.

At the Capuchin monastery of Dieburg in the Grand Duchy of Hesse, the Rev. Ingenuinus Patzleiner has lately gone to his eternal reward. He was 94 years of age, 75 years a religious in the Capuchin Order, and last year he commemorated the 70th anniversary of his elevation to the Holy Priesthood. The last 40 years of his long and meritorious life in the service of God he spent in the convent of the Capuchins in Dieburg.

Austria.—The Franciscan convent in Ragusa has been partly destroyed by fire. The ancient monastery was a storehouse of valuable antiquities. The pharmacy, which dated back to the fourteenth century and harbored some very rare treasures, is entirely in ruins.

France.—The proceedings for the beatification of Rev. Antony Chevrier have been sanctioned by the Holy Father. The Ven. Servant of God was a fervent and devout member of the Third Order of St. Francis. Shortly after his elevation to the holy priesthood in 1850, Father Chevrier was appointed curate at St. Andrew's in Lyon. Here he founded the celebrated "La Providence du Prado." The object of this institution is the preparing of children for the worthy and fruitful reception of their first holy Communion. After laboring in Lyon for six years, the zealous priest was entrusted with the parish in Moulin-a-Vent, in the diocese of Grenoble. Here, with the consent of the Archbishop of Lyon he founded and organized two sodalities, one for Sisters and one for his fellow priests in Prado. The sodality of the Sisters he affiliated with the Order of Friars Minor. Their statutes provide for a year of probation, after which they pronounce the usual three vows of religious. The children at the "asyle du Prado" are the object of their care and labor. The sodality founded for the priests of Prado was under the personal direction of Father Chevrier. For them he wrote a special rule of life embodied in his book: "The Priest according to the Gospel." Both these rules breathe the true spirit of St. Francis. On October 2, 1879, God summoned his faithful servant to the eternal reward. May he soon receive the honor of our altars.

In the episcopal palace at Poitiers, a branch of the Third Order of St. Francis was solemnly organized for the priests of the diocese. The Rt. Rev. Bishop, Louis Humbrecht, himself a fervent Tertiary, presided at the meeting. In a special circular letter to his clergy, the

worthy bishop earnestly invites the priests to become members of the Third Order, assuring them that by the humble and faithful following of its rule they can best arm themselves against the evils of the day and give their charges the noble example of true Christian piety and holiness.

Belgium. — Joannes Joergensen, the famous convert and Franciscan Tertiary, has lately accepted the chair of esthetics at the Catholic University of Louvain. He began his lectures with the opening of the present scholastic year.

At a recent regular meeting the Tertiaries in Lokeren commemorated a very singular event; 44 members of their flourishing branch celebrated the golden and 43 members the silver jubilee of their profession as Tertiaries of St. Francis. Congratulations poured in from far and wide. In his love and zeal for the Third Order our Holy Father imparted his Papal Blessing to the happy jubilarians.

Ireland.—The members of the Third Order of St. Francis in Cork, numbering over 1,000 made a pilgrimage last month to Timoleague Abbey. For the first time in 600 years, Holy Mass was celebrated in the ruins of the Abbey. In procession they marched to the ancient house of prayer and penance, headed by the Cork Workingmen's Prize band, playing sacred music. The Rev. Father Raphael O. F. M., carried the Blessed Sacrament.

Cleveland, O.—The retreat conducted by the Rev. Fr. Matthew, O. F. M., of Chicago, from September 28 till October 5, was a great success. The attendance was very good every evening of the week, and was satisfactory in the morning, in spite of the fact that it rained every day, except on the feast of St. Francis. Father Mat-

thew has been complimented from all sides for his instructive and interesting sermons. The following subjects were treated: End of Man, Grievous Sin, Venial Sin, Death of the Just, True Piety, Faults at Confession, Good Reading, Good Intention, and Ejaculatory Prayer, Things Forbidden by the Rule, Practice of Virtue, Works of Piety and Charity, St. Francis, Glories of the Third Order. Saturday, October 4, a solemn high Mass was celebrated and a beautiful panegyric delivered on St. Francis, then followed the profession of eight members. Sunday, October, 5, Father Matthew was celebrant at the solemn high Mass and the Rev. Augustine M. Hackert, S. J., delivered a panegyric on St. Francis in German. At 3 P. M. the retreat had its solemn close. Father Matthew officiated, assisted by Father Leo, as deacon, and Father Anastasius as subdeacon. After the sermon followed the renewal of profession, reception of sixty-eight new members, papal blessing, benediction with the Blessed Sacrament, distribution of 1000 souvenir pictures to all who were present. We feel confident, that the Third Order in Cleveland will continue to grow and flourish. It surely will if all the members keep up the interest and zeal they manifested during the retreat. May God grant it!

Chicago, Ill. St. Peter's Church. —At the meeting of the Tertiaries in September, forty-six novices made their profession. Seven members died within the last month; six of these were professed members, whilst one was a novice. The library was well patronized; about 120 books were drawn from it. Great improvements are being made in the library. All the books are renumbered; over 100 new books have been bought, and preparations are being made to issue

a printed catalog, which will be ready by the first of January.

New York.—In the church of Our Lady of Sorrows, the annual retreat for the Tertiaries was held from September 28 to October 4. The Rev. Father George, C. P., conducted the spiritual exercises for the English and German speaking members, whilst two Franciscan Fathers from Italy attended to the Italian members. On the morning of the feast of St. Francis the Tertiaries approached holy Communion in a body. At the evening services they renewed their profession and received the papal blessing.

Washington, D. C.—With the approval of his Superiors the Rev. Paschal Robinson, O. F. M., has accepted the chair of mediaeval history at the Catholic University in Washington, D. C. Father Paschal was born in Dublin, Ireland, in 1870, and educated for the bar. Later he abandoned law for literary work. Having served for a time as London correspondent for a leading New York newspaper, he in 1892 became associate editor of the *North American Review*. In 1895, he resigned this position, and entered the Franciscan Order. He is an authority on Franciscan literature and the author of a number of historical works.

St. Louis, Mo. St. Anthony's Church.—On October 26, the Rev. Philip, O. F. M., of Dubuque, Iowa began the retreat for the Tertiaries of St. Louis in preparation for the golden jubilee of the Order in this city. The Third Order was established in St. Louis fifty years ago. No sooner had the Franciscan Fathers come to St. Louis, when they collected the Tertiaries that had been received into the Order elsewhere, and organized them into a fraternity. The first member to be received after the establishment of the fraternity, was

Mary Ursula Schnetzler, who was received June 4, 1863, by Rev. Fr. Servatius, O. F. M., the first Superior of St. Anthony's. One of the charter members of the fraternity, Mrs. Anna Mary Engelkraut, Sr. Clara, is still an active member of the Order, and will celebrate her golden jubilee as a Tertiary together with the golden jubilee of the fraternity. She was received June 13, 1863, by the Rev. Joseph Kudolf and admitted to the profession, October 9, 1864, by Father Seryatius. She has always been a very zealous member of the Order. Since its establishment in this city, the Order has continually grown, and during these fifty years no less than 3172 members have been received. At present, St. Anthony's Fraternity has a membership of at least 1600 active Tertiaries, from all parts of the city. There are two divisions of the Order in St. Anthony's Church, namely, an English speaking and a German speaking branch. The English branch meets on the fourth Sunday of the month, and the German branch on the first Sunday. The meetings are well attended.

During the retreat, which will continue until November 2, one sermon is preached daily, namely, at 8:00 P. M. Sunday, at 7:30 A. M., the solemn Jubilee-Mass will be sung, during which the Tertiaries will approach the Lord's Table in a body. At 3:15 P. M. there will be a solemn reception of new members, profession of novices, crowning of the jubilarian, Mrs. Engelkraut, procession with the statue of St. Francis, papal blessing, and benediction with the Blessed Sacrament. The jubilee will be concluded with the presentation of the beautiful drama, "The Miracle of Roses or St. Elizabeth of Thuringia." This play will be given November 9 and 16.

St. Elizabeth is the Patroness of the Third Order, and the presentation of this play is, therefore, a most appropriate conclusion of the Jubilee celebration.

St. Anthony's Hospital.—The fall retreat of the Franciscan Sisters who conduct St. Anthony's Hospital on Grand Ave. and Chippewa Street, St. Louis, Mo., closed with the solemn reception and profession on October 4, the feast of St. Francis of Assisi. The services began at 8 o'clock with the solemn high Mass which was celebrated by the Spiritual Director of the Sisters, Rev. H. A. Hukestein of St. Augustine's parish. Rev. Fr. Barnabas, O. F. M., from the Franciscan Monastery, acted as deacon, and Rev. Fr. Joseph, O. F. M., as subdeacon on the occasion.

The following young ladies received the habit of St. Francis: Augusta Gerold from Germany, now Sr. M. Amata; Frema Davis, Hastings, Colo., now Sr. M. Lucina; Mary Bintener, Minneapolis, Minn., now Sr. M. Rufina; Mary Kovacs, from Hungary, now Sr. M. Avellina; Caroline Spoo, Grantinger, Iowa, now Sr. M. Julia; Helena Knecht, St. Louis, Mo., now Sr. M. Cunigunda; Adelheid Eck, St. Louis, Mo., now Sr. M. Balbina.

The reception ceremonies were followed by the profession of the three novices, Sr. M. Georgia, Sr. M. Cordula, and Sr. M. Marcelline.

Sr. M. Lydia and Sr. M. Columba renewed their vows for five years. Final vows were made by the following Sisters: Sr. M. Romana, Sr. M. Julitta, Sr. M. Ignatia, Sr. M. Gregoria, Sr. M. Pauline, Sr. M. Alexia, Sr. M. Sebastiana, Sr. M. Kiliana, Sr. M. Lioba, Sr. M. Fabiana, and Sr. M. Sabina. The retreat during which the Sisters and the candidates prepared themselves for the most important step of their lives, commenced on Monday, September 29. It was conducted by Rev. Fr. Christ-

opher, O. F. M., who is stationed at St. Peter's Church, Chicago, Ill. Rev. F. M. Gerold of Wardsville, Mo., a brother of Miss Augusta Gerold, who was admitted to the noviciate, delivered the English sermon; the German sermon was preached by Rev. F. Witte of Murphysboro, Ill.

The chapel was beautifully decorated with natural flowers and ferns in honor of the day, and was densely crowded with relatives and friends of the Sisters, who had come to extend their congratulations to them.

Sincere wishes are expressed to the Venerable Sisters for a happy and fruitful life in the service of the Lord.

"And Let My Friends Alone."

What are another's faults to me;
I am not a vulture's bill
To pick at every flaw I see
And make it wider still.
It is enough for me to know
I've follies of my own,
And on my heart a care bestow,
And let my friends alone.

—Jonathan Swift.

"Next to the establishment of Christianity, the Franciscan movement is the greatest popular work that history records. If anyone will take the trouble to carefully examine the phases and multiple consequences of this movement, he will be forced to admit that he to whom it is due, St. Francis of Assisi, has done infinitely more for the real welfare of humanity than all the philanthropists, and I defy modern civilization to accomplish only the least part of the social miracles wrought by the Mendicant of Assisi."—Renan.

Our Colleges.

St. Joseph's Seraphic College.

DURING the first months of the scholastic year the students were very active in organizing the various college societies which tend to promote piety and sociability among the members. Not only were the officers of the Third Order and of the Sodality of the Blessed Virgin busy in canvassing for new members, but all literary, athletic, and social clubs were organized or reorganized.

The Third Order held its first meeting on the fourth Sunday of the month with great enthusiasm. It was unanimously resolved to procure a banner for the Order. Several members immediately began to solicit contributions. At the meeting a number of new boys handed in their application for membership.

The feast of St. Francis was celebrated with due solemnity, Fr. Victorin, O. F. M., officiating, whilst Fr. Celestine, O. F. M., delivered an appropriate address. On this day eighteen candidates received the scapular and cord of the Third Order.

On Sunday, October 5, the Rt. Rev. Bishop James Ryan honored the college with a visit, and at the same time administered the holy sacrament of Confirmation to eighteen students, Edward Weisenhorn, M. D., acting as sponsor. The Rt. Rev. Bishop granted the boys a holiday, which they enjoyed on the following Saturday, when the Rev. Fr. Definitor Roger Middendorf invested Sigismund Bajfus as novice of the First Order. The novice will be henceforth known as Fr. Callistus. The col-

lege faculty and the student body were in attendance.

St. Anthony's College.

In general the month of September bespeaks a scholastic year well begun and well advancing. A few items of interest may be selected for brief mention.

Since the departure of the seminarians from the Old Mission Monastery, the senior students of the College have tried to fill the sad vacancy in the choir-loft. Their efforts, both at the morning and the afternoon services, directed by Father Francis, are finding kind acknowledgment and well earned commendation from all quarters.

The last year's members of St. Anthony's Literary Circle convened for the first time this year on the twenty-first of the month. The sole object of the meeting was the election of officers, which resulted as follows: James Goggin, President; Henry Dieringer, Vice President; Leslie Taniel, Secretary. The next meeting will be held shortly, and will consist in the reading of the constitution, adoption of new members, and remarks by the Rev. Moderator. It is hoped that the society will have a very successful year.

On September 23, the College had the great happiness of celebrating the feast of the Rev. Father Rector, Linus Koenemund, O. F. M. Every heart was warm with joy and grateful sentiments on this beautiful day. There was a solemn high Mass at 8 A. M., the Rev. Father Rector being celebrant, Father Engelbert, deacon, and Father Julius, subdeacon. The singing which was truly splendid, as

well as the very tasteful decoration of the altars, added greatly to the solemnity of the occasion. After Mass the students assembled to greet and congratulate Father Rector. And at 8 o'clock in the evening they presented a short entertainment in his honor. The program consisted of an excellent address, spoken by James Goggin, a few musical selections by the College Orchestra, two appropriate recitations, and two songs of greeting by the College Choir. All the numbers were well rendered. The Orchestra did remarkably well considering that it is so early in the year. At the close Father Rector addressed the boys in touching words, thanking them in particular for their many prayers and spiritual offerings. Lastly, and as a token of his appreciation, he promised them a picnic on the following day to the beautiful Hope Ranch Beach, which glad tidings, needless to say, were received with enthusiastic applause, and which picnic, of course, was enjoyed by all as a thing never to be forgotten.

“How much interior patience and humility a servant of God may have, cannot be known so long as he is contented. But when the time comes that those who ought to please go against him, as much patience and humility as he then shows, so much has he and no more.”—St. Francis of Assisi.

“Let him who is ill desire nothing but conformity to the will of God, indifferent, therefore, to health or illness, for it pleases God to prepare by trials, sickness, and sorrow, all those whom He has predestined to eternal life.”—St. Francis of Assisi.

“The more a soul is afflicted, cast down, and humiliated, the more it

is purified, raised up, and made capable of noble and heavenly inspirations; the height of the elevation is always in proportion to the depth of the humiliation.”—Bl. Angela of Foligno.

“Generally, God regulates His acts by ours. If we are faithful to Him, He is faithful to us; if we love Him, He loves us; if we are hostile to Him, He is hostile to us. Thus God has established in the limit of what He will do for us.”—St. Joseph of Cupertino.



Obituary.

Chicago, Ill., St. Peter's Church:
 Nellie McIntyre, Sister Frances;
 Rose Lynch, Sister Rosalia;
 Bridget Dow, Sister Joseph;
 Elizabeth Lardner, Sister Clara;
 Mary Duffy, Sister Joseph;
 Bridget Moran, Sister Mary;
 Joseph Dalbec Dube, a novice.

St. Louis, Mo., St. Antony's Church:
 Elizabeth Deters, Antony Engel-
 kraut, (Members for almost fifty
 years);
 Michael McGrath, Mary Froehly.

Cleveland, O., St. Joseph's Church:
 Sophia Eich, Catherine Lowery,
 Winnefred Walsh.

Franciscan Calendar.

NOVEMBER, 1913.

Dedicated to the
Poor Souls.

DAYS.		FEASTS AND PATRONS.
1	S.	Feast of All Saints. (G.A., P.I.)
2	S.	25th Sunday after Pentecost. Gospel: Jesus stills the tempest. Matt. vii, 23-27.
3	M.	All Souls' Day.—St. Hubert, Bp.
4	T.	St. Charles Borromeo, Bp., C.—SS. Vitalis & Comp. MM.
5	W.	Bl. Raynerius, O. F. M., C.
6	Th.	Bl. Felicia, 2d Ord., V.
7	F.	Bl. Bernardine, O. F. M., C.
8	S.	Octave of All Saints.
9	S.	26th Sunday after Pentecost. —Dedication of the Basilica of the Most Holy Redeemer. Gospel: Parable of the Cockle and the Wheat. Matt. xiii, 24-30.
10	M.	St. Andrew Avellino, C.
11	T.	St. Martin of Tours, Bp., C.—SS. Tryphon & Comp., MM.
12	W.	St. Didacus, O. F. M., C. (P.I.)
13	Th.	St. Martin, Pope & M.—Bl. John, O. F. M., C.
14	F.	Bl. Gabriel, O. F. M., C.—Bl. Nicolas Tavilei, O. F. M., M.
15	S.	St. Gertrude, Abbess, V.
16	S.	27th Sunday after Pentecost. —St. Agnes of Assisi, 2d Ord., V. (P.I.) Gospel: Parable of the Mustard Seed. Matt. xiii, 31-35.
17	M.	Bl. Salome, 2d Ord., V.
18	T.	Dedication of the Basilica of SS. Peter and Paul.
19	W.	St. Elizabeth of Hungary, Patroness of the Third Order (P.I.)
20	Th.	St. Felix of Valois.
21	F.	Presentation of the Blessed Virgin (G.A.)
22	S.	St. Cecilia, V. M., Patroness of Music.
23	S.	28th Sunday after Pentecost. —St. Clement, Pope & M. Gospel: The Abomination of Desolation, Matt. xxiv, 15-35.
24	M.	St. John of the Cross, C.—St. Chrysogonus, M.
25	T.	St. Catherine, V. M., Patroness of Philosophers (G.A., P.I.)
26	W.	St. Leonard of Portmaurice, O. F. M., C. (P.I.)
27	Th.	Bl. Delphina, 3d Ord., V. (P.I.)
28	F.	St. James of the Marches, O. F. M., C. (P.I.)
29	S.	All Saints of the Three Orders of St. Francis. (P.I.) Novena in honor of the Immaculate Conception begins.
30	S.	1st Sunday of Advent. —St. Andrew, Apostle. Gospel: Foretelling the Destruction of the World. Luke xxi, 25-33.

Abbreviations: St.—Saint; Bl.—Blessed; Ap.—Apostle; M.—Martyr; C.—Confessor; P.—Pope; Bp.—Bishop; D.—Doctor; V.—Virgin; W.—Widow; O. F. M.—Order of Friars Minor; O. M. Cap.—Order of Minors Capuchin; P. I.—Plenary Indulgence.

Tertiaries may gain a Plenary Indulgence: 1st, every Tuesday after confession, communion and visit to a church of the First, Second or Third Order Regular of St. Francis; 2d, once during the month on any suitable day, usual conditions; 3d, on day of monthly meeting for those who attend, usual conditions.



The Immaculate Conception

Franciscan Herald

A monthly magazine edited and published by the Franciscan Fathers of the Sacred Heart Province in the interest of the Third Order and of the Franciscan Missions

Vol. I.

DECEMBER, 1913.

No. 12.

Christmas at Greccio.

WHAT joyful strains to Greccio's plains
The midnight hour invite!
Sweet mem'ries thrill the vale and hill
Of Bethl'hems holy night.

A holy scene of faith serene
Calls to the low and pure;
A myst'ry old it would unfold,
Of love all strong and sure.

His soul aglow, Saint Francis low
Before the manger bends,
To praise the Child so sweet and mild
His prayer to Heaven ascends.

And lo, what light dispels the night
While on the altar burns
The Sacrifice of endless price
That for our welfare yearns?

He sees the face of wondrous grace
That angels bent adore—
The Lord of might had come that night
To be the Poor Man's store.

Fr. V. H., O. F. M.

Blessed Nicholas Factor, Of the First Order.

December 23.

DURING the sixteenth century, when proud and impious men attacked the fundamental doctrines of the Church of Christ, and led thousands of her children into

salvation of souls. We need mention only St. Ignatius of Loyola, St. Francis Xavier, St. Francis Borgia, Bl. Canisius, St. John of the Cross, St. Teresa, St. Francis of Sales, St.



Bl. Nicholas Factor.

the sin of heresy and unbelief, God raised up a great number of saints, who by the practice of every Christian virtue shed a new lustre on the Church and effected much for the

John of God, St. Peter of Alcantara, St. Francis Solano, Bl. Salvator of Horta, and Bl. Nicholas Factor. Their saintly lives were a striking proof of the sanctity of the Church

at the very time when men were reviling her and accusing her of countenancing error and vice. Among these saints who glorified God in southern Europe, Bl. Nicholas Factor, though not so well-known, is one of the most remarkable.

Born of pious parents at Valencia, in Spain, on June 29, 1520, he soon gave signs of his future sanctity. As a mere child he fasted three times a week on bread and water, and distributed his meals among the poor. At school he edified his companions by his modesty, obedience, piety, and heroic charity towards the poor and the sick. He one day gave his breakfast to a poor woman, and when his companions rebuked him for it, he answered, "Be assured that the breakfast which I have given to the poor woman will profit me more than if I had eaten it myself." It was his delight to visit the Hospitals, there to console the sick, to dress their sores, and to procure for them every possible help and relief. Animated by a lively faith, he saw our Divine Savior in the poor and sick, and hence he did not shrink from even kissing the loathsome sores of lepers. The piety and heroic charity of the holy youth aroused the admiration of the people of Valencia, and so moved the Mohammedan servant of his father that she abjured the errors of her religion, and became a fervent Christian.

Meanwhile, Nicholas had made amazing progress in his studies, and when he reached the age of fifteen, his father desired him to prepare for a business career. But the heart of his pious son was turned to higher things. After mature deliberation, and after seeking the advice of men experienced in matters spiritual, he resolved to serve God in the religious state. Led by the spirit of God, he secretly left his father's house, and betook himself to the convent of the Friars Minor near

Valencia, where he was clothed in the habit of St. Francis, on November 20, 1537. With great fervor he gave himself up to the practices of religious life, especially to prayer and mortification, so that he soon became a finished pattern of a true son of St. Francis.

After his profession and ordination to the priesthood, the servant of God was employed by his superiors in the apostolic ministry. Knowing that all the labors of men are fruitless, unless they are blessed by God, Nicholas strove to make himself worthy of this blessing by even greater fidelity and generosity in all things relating to the service of God. He exercised himself in almost continuous prayer. His life, according to the testimony of St. Louis Bertrand, was more in heaven than on earth. He was often so carried away by the contemplation of the love and mercy shown to men by our Savior that he fell into ecstasies which lasted for hours. These ecstasies came upon him during holy Mass, in the choir, in the pulpit, the cloister, the refectory, and even in the street. His austerities were incredible. There was no kind of mortification that he did not practice and, indeed, it was only by a miracle that his frail body did not sink under their weight. In this manner he overcame the promptings of self-love and self-will and gave an example of heroic humility, obedience, patience, and charity.

No wonder, therefore, that the burning words of the servant of God, confirmed by the example of his holy life and by many supernatural signs, had a wonderful effect. The most hardened sinners were converted, the careless and lukewarm were aroused to greater fervor in the practice of virtue, and the good were encouraged to persevere and to strive for even greater perfection. For the salvation of sinners, God revealed to his servant the secret

thoughts of their hearts, and on several occasions, he was instrumental in inducing persons who were contemplating suicide to desist from their evil design, and by his kind exhortations, fortified them against despair. The servant of God several times begged his superiors to send him to the missions among the pagans. His request was not granted; but he was sent to labor among the Mohammedans in Spain, and his success was extraordinary. He also held very responsible offices in the Order, and by word and example, did much for the spreading and strengthening of the true religious observance among his brethren.

After spending forty-six years in religious life in close imitation of the virtues of our divine Savior and of St. Francis, Nicholas died a holy death in the Convent of St. Mary of Jesus, near Valencia, on December 23, 1583. On account of the great concourse of inhabitants, his body remained exposed in the church for ten days. It diffused a sweet odor, and remained as flexible as the body of a living person. Three years later it was found still incorrupt. On account of the many miracles at his tomb, he was beatified by Pope Pius VI, on August 18, 1786.

Reflection.

The life of Bl. Nicholas Factor impresses on our minds the important truth that the success of our

undertakings depends principally on the blessings of God. We depend on God every moment of our lives, and all we have—health, talent, skill, riches—are gifts of his hand. No matter in what station of life we are placed; no matter what purpose we have in view; no matter how diligently we may labor; all our exertions, all our learning and skill will be in vain if God does not assist us. It is God that gives “rains and fruitful seasons, filling our hearts with food and gladness.” (Acts, XIV, 10.) It is God that governs the aspirations and undertakings of men, that blesses the labors of those who trust in him, and confounds the plans of those who trust in their own strength. “Unless the Lord build the house, they labor in vain that build it. Unless the Lord keep the city, he watcheth in vain that keepeth it.” (Ps. CXXVI, 1.) We must, therefore, commend our undertakings to God and beseech him to bring them to a happy issue. But if we wish God to bless our labors, we must show ourselves generous toward him by faithfully observing the commandments and by fulfilling the duties of our state of life in a truly Christian manner. Then will the words of Holy Scripture be fulfilled: “The blessings of the Lord maketh men rich: neither shall affliction be joined to them.” (Prov. X, 22.) Fr. Silas, O. F. M.

A patron saint should not be a signboard to a society (or to any person), like a St. Denis or a St. Nicholas over the door of a tavern. It is a type that we should strive to realize, as he himself realized the divine type, which is Jesus Christ. It is a life that we must continue, a heart where we must seek to warm our hearts, an intelligence to which we must come for light. He is a model

for us on earth, and a protector in heaven; we owe him consequently the twofold homage of imitation and invocation. It is only on this condition of appropriating the thoughts and virtues of the saint that the society can escape from the personal imperfections of its members, and, by rendering itself useful to the Church, justify its existence.”
—Frederic Ozanam.



Glories of the Third Order of St. Francis.

(For the Franciscan Herald, from the German of P. Camillus Broell, O. M. Cap.)

11. Unity in Variety.

“One Lord, one faith, one baptism.”
Eph. IV, 5.

IN his three orders, St. Francis had erected a wonderful spiritual edifice. Now the question arises, have they anything in common? We answer, the three Orders exhibit a marvelous unity and variety.

The Apostle of the Gentiles exclaims, “One Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in us all. (Eph. IV, 5, 6.) These words may to a certain extent, be applied to the three Orders of our Seraphic Father.

One Master and Founder there is, since Francis founded all three Orders. He is, therefore, the father of all who have entered or who will enter these Orders. Every member of the seraphic Orders, whether of the First, the Second, or the Third, may with full justice call St. Francis “Father,” and may utter the petition, “Holy Father, St. Francis, pray for us.” The children of a family should be filled with the good spirit of their father, and act accordingly. In like manner, the sons and daughters of Assisi’s Saint should possess his spirit, be guided by it, and faithfully observe the precepts of the Rule. Then St. Francis will be, not only in them, spiritually, but also over them, he will protect them, and prove a powerful advo-

cate before the throne of God. We are children of the Seraphic Father. Let us, then, perform the works of our father.

To the three Orders we may, furthermore, apply the words, “One faith,” one and the same doctrine.

One faith, and that the Roman Catholic, constitutes their common foundation. Whoever deviates from this faith, no longer possesses the spirit of St. Francis.

One and the same doctrine, ever and everywhere, we find in these Orders. It is the one that Jesus Christ proclaimed. Francis had the following vision: “It seemed to him that he was gathering crumbs, which he would fain distribute to many brethren. He scarcely dared pass them round, for fear that some, perchance, might slip from out his hands. Then, from above he heard a voice, which said to him, “O Francis, from all these crumbs make thou a loaf, and give to those that crave it.” These words, at first, he did not understand. He then began to pray, and not in vain. “O Francis,” came the answer, “the crumbs denote the Gospel words, the loaf signifies the rule, composed in truth of many words of Gospel lore.” (St. Bonaventure.) The Rules, therefore, which the Saint bequeathed, contain nothing but the words of the Gospel.

In regard to the obligation which each of the rules imposes, an important difference obtains. The Rules of the First and of the Second Order contain many precepts and prohibitions binding under mortal sin. The Rule of the Third Order is, of itself, not binding under any sin, but only when the case in question comes under a commandment of God or of the Church.

Why this distinction?

Those who join the First or the Second Order are emancipated from many things which are a hindrance on the way towards perfection; e.g., the struggle for daily bread. They are protected from many dangers to which a man of the world easily falls a victim and are provided with more abundant grace. On this account, to strive towards perfection is imposed on them as a duty, which they assume at their profession.

The members of the Third Order live in the world and are occupied with many duties. On that account, St. Francis, as a wise and prudent leader, was loath to make their yoke still heavier. To strive for higher and the highest perfection, he did not impose upon them as a duty. He gives them, however, suitable directions, by which, though living in the world, they may more easily attain the perfection of their state of life. Who can refuse the tribute of his admiration, to the sagacity of this experienced leader who frames his ordinances in a manner so well adapted to the circumstances?

"One baptism," exclaims St. Paul, when he speaks of the unity of the Church. It is the door by which entrance to the Church is gained, for Christ declares to Nicodemus: "Amen, amen, I say to thee, unless a man be born again of water and the Holy Ghost, he cannot enter into the

kingdom of God." (John III, 5.—)

Something similar we find in the three Orders. To these, too, there is made only one entrance, the holy profession. Only those who have made their profession, belong, strictly speaking, to the seraphic family. And the novices? Are they not yet members of the respective Orders? This question may be answered as follows. They take part, indeed, in all spiritual favors, but are not reckoned among the members. We may apply to them the words which St. Cyril of Jerusalem addresses to his catechumens: "You stand in the ante-room of the king." As long as one is still a novice, one stands as it were in the vestibule of the seraphic palace, into which one can enter only by the door of profession.

In the profession we have again an important distinction to keep in mind. In the First and the Second Order, profession is made of vows in the strict sense. In the secular Third Order, this is not the case.

The three Orders, furthermore, are one in their primary object. This is, once and for all, personal sanctification. For everyone who assumes the habit of St. Francis, the words of Christ are true: "If any man will come after me, let him deny himself, and take up his cross, and follow me." (Math. XVI, 24.)

The secondary object, which these three orders pursue, are again various.

To the members of the First Order is given the apostolate of preaching the doctrine of Christ. In order to do this in a becoming manner, they must apply themselves to study. This purpose has been pursued, as long as the Order exists, with all available means and, we may justly add, with success. Here, however, is not the

place to treat this subject in detail.

The subordinate purpose of the Second Order is the apostolate of prayer. By such means, this Order shall call down the blessing of God on the labors of preachers and missionaries. In our times, this Order frequently devotes its attention also to the instruction of girls.

To the Third Order there has been assigned a secondary purpose that is truly grand and is closely allied to its primary end. Since we shall have occasion later to treat of this subject, we may pass over it for the present.

Variety, finally, prevails in regard to membership.

The First Order is only for men; the Second Order is for women only; whilst the Third Order is open to all, men and women, youths and maidens.

Such is the great seraphic family in its unity and in its variety.

St. Paul writes to the Ephesians, "Jesus Christ himself being the

chief corner stone: in whom all the building, being framed together, groweth up into an holy temple in the Lord, in whom you also are built together into an habitation of God in the spirit." (Eph. II, 22-22.)

The edifice of the seraphic Orders is likewise built on Jesus Christ and on his doctrine. Every member shall grow into a dwelling place of God. Whosoever lives in the spirit of the Seraphic Father, will surely attain this end. St. Francis will assist us, his children, with his powerful intercession before the throne of God. Let us consider well the words of Christ. The Jews were priding themselves on being the children of Abraham; whereupon our divine Savior aptly retorted, "If you be the children of Abraham, do the works of Abraham." (John VIII, 39.) Whosoever boasts of being a member of the Franciscan family, a son or a daughter of the holy Father, to him are addressed the words: "If you be children of St. Francis, do the works of Francis.

Little Catechism of the Third Order.

Chapter VIII.

Good Example—Exercises of Piety.

122. *What does the Rule say on the subject of good example?*

The Rule says that in their home life Tertiaries should "Study to lead others by their good example."

123. *Wherein does a good example consist?*

It consists in fulfilling, always and everywhere, whether in public or in private, one's duties, particularly those of one's state of life.

124. *Which is the first duty of one's state?*

It is the duty of fulfilling, in a Christian manner, one's obligations toward the various members of one's family. This is a duty of primary importance, and he who is negligent in this, can not be a worthy member of the Third Order.

125. *How should this duty be performed?*

It should be performed in accordance with the will of God.

Husbands and wives should, therefore, preserve inviolate their mutual marriage promise; parents should bring up their children in the fear of God, and children, on their part, should revere, love and obey their parents.

126. *How should mothers and mistresses of the household set a good example?*

They should set a good example by governing the members of the household according to the principles of justice, charity, and patience and by regulating the affairs of the household according to the laws of order and economy.

127. *How should a Tertiary act towards his employer?*

A Tertiary should strive to edify his employer by his docility, honesty, and devotedness.

128. *How should a Tertiary engaged in business conduct himself?*

He should endeavor to edify his customers by his willingness to serve them and by conducting his business along the lines of honesty.

129. *How may a Tertiary laborer give a good example?*

He may give a good example by conscientiously performing the work assigned to him, without however, neglecting the service of God and the care of his soul.

130. *How may Tertiaries edify their fellow parishioners?*

Tertiaries may edify the other members of the parish by assisting regularly at holy Mass and at the other exercises of devotion, and by taking an active part in everything that concerns the welfare of the parish.

131. *What should be the attitude of Tertiaries on parochial affairs?*

In accordance with their vocation,

their attitude should be one of humility and self-sacrifice. It should, therefore, be their ambition not to rule the affairs of the parish, but to serve in executing the commands of their ecclesiastical superiors.

132. *How should Tertiaries conduct themselves towards their priests?*

Being disciples of Saint Francis, who during his lifetime had the highest regard for priests, Tertiaries should, at all times and under all circumstances, show great respect and absolute submission to the ministers of God.

133. *What does the Rule say regarding exercises of piety?*

The Rule says, "Let them study to promote pious practices and all that is good."

134. *Does the Rule specify these pious practices?*

No; the Rule does not specify what pious practices should be promoted; it contents itself with recommending piety in general, since, according to St. Paul, "Godliness is profitable to all things."

135. *How should a Tertiary perform his exercises of piety?*

Having prudently chosen such exercises as are best suited to his vocation and to his needs, the Tertiary should strive to perform them faithfully and devoutly.

136. *What place should these exercises occupy in the Tertiary's spiritual life?*

These exercises should never become a restraint or an impediment in the fulfillment of other duties; hence, the Tertiary, though striving to remain faithful to his pious practices, should, nevertheless, maintain a certain freedom in performing them.



Missionary Labors of the Franciscans among the Indians of the Early Days. (Florida.)

IX.

By Fr. Zephyrin Engelhardt, O. F. M.

FROM Tupuqui the murderous band of apostates and savages hastened to the village of Asopo, probably on Ossibwa Island, where Fr. Miguel de Aunon with Brother Antonio Badajoz labored with great zeal and much success for the conversion of the natives. The two friars had been warned, but, finding their escape cut off, Fr. Miguel for the last time celebrated the holy Sacrifice, and gave holy Communion to his companion. Then both calmly prepared themselves for their martyrdom. The savage soon appeared, broke into the little chapel, killed the brother with a war club, and then despatched Fr. Miguel in the same way. Whilst the wretches hurried on to Asao, on St. Simon's Island apparently, the distressed Christian Indians reverently interred the bodies of the two heroes at the foot of the great cross which Fr. Miguel had erected in the open space near the chapel. Eight years later, succeeding Franciscans exhumed the remains, and transported them to St. Augustine, where they were deposited in a suitable burial place.

When the savage mob reached Asao, they discovered that Fr. Francisco de Velasco had gone on a visit to St. Augustine, but that his return was daily expected.

Though he was a very mild and humble religious, all the Indians feared him on account of his great bodily strength. Fearing that their bloody work would prove unavailing if this particular priest continued alive among the natives, the bloodthirsty horde resolved to await him near the place where he should have to land. When the unsuspecting Fr. Francisco returned, and stepped from his canoe, the traitors welcomed him in the most friendly manner, and then without warning beat him insensible with clubs, whereupon they completed their dastardly work with tomahawks.

Next it was determined to do away with Fr. Francisco de Avila at Osopo, presumably between St. Simon's and the Cumberland Islands. On hearing the noise of the approaching savages, Fr. Francisco fled through a postern, hoping to elude the observation of the murderers in a cane brake, under cover of the night, which had set in. Unfortunately, the rising moon betrayed his whereabouts. Wounded in the shoulders by three arrows, he fell into the hands of the savages, who resolved to put him to death; but one of the Indians, who had taken a fancy to the friar's habit, remonstrated. Fr. Francisco was then stripped and taken to a

heathen village to serve as a slave. Not being able, by reason of his wounds and consequent weakness, to labor to the satisfaction of his masters, the captive was frequently maltreated. At intervals, he was driven wholly naked through the Indian Village and beaten with sticks. At other times, he was tied to a stake or tree in order to serve as a target for the boys practising with their bows and arrows. The wounds received were not mortal, but they added considerably to his sufferings, which the holy man endured with remarkable cheerfulness. Generally, he was compelled to carry water and firewood, or to guard the cultivated patches, but he received little or no food. Sometimes he had to satisfy his hunger with leaves and tendrils. Meanwhile, the Spaniards at St. Augustine learned that, instead of being dead, he was held a prisoner. Lieutenant Exiga was accordingly despatched to Tolomato for the purpose of bringing the Father back; but the chief refused to deliver him. Finally, the officer threatened to overrun the whole country with soldiers and destroy the crops. Reluctantly, the chief then agreed to set the captive free in exchange for some youths whom the Spaniards had captured. Good Fr. Francisco, however, had been so changed by his privations and brutal treatment that his brethren hardly recognized him. He was hailed as one who had risen from the dead.

The murderers, in the meantime, suffered the punishment they deserved. After destroying Fr. Francisco's chapel at Osco, the hostile party, armed with bows, and arrows, and war clubs, and led by the young brute, proceeded in forty canoes to the Isle of San Pedro, Cumberland Island, it is believed, in order to massacre the missionaries and the Indian chief,

who was not friendly to the murderous youth. Fortunately, a Spanish vessel happened to lay at anchor near the port where the savages would have to land. This circumstance gave courage to the chief of the island. At the head of his warriors, also in canoes, he attacked the rebels, and routed them so completely that but few escaped.

Governor-General Gonzalo Mendez Canso saw that it would be necessary to teach the savages a lesson, lest they repeat the outrages on the Christian missions. Seven of the survivors of the slaughter at Osco were captured, and among them the ringleader Lucas. Fr. Francisco de Avila was called to testify; but, despite the inhuman treatment suffered at the hands of the savages, he nobly refused to say aught against them, as the following extract from the court proceedings shows:

"Fray Francisco de Avila said: Although it was true that Fr. Marron had granted permission to speak, he could not make use of it in a case so grave as the present one. He was forbidden by the sacred canons of the priesthood to testify under such circumstances, because it would force him to say that which might condemn someone and so he did not wish to speak or testify in this case in order not to fall into any error. Besides, he was aware that, at the time of his ransom, the governor had brought seven Indians from the peninsula to this city, and from them he could learn and gather all that they might have to relate. This he said; and I sign it in his name. Fray Francisco de Avila. In my presence—Juan Ximenes, Notary Public."

All the prisoners were closely questioned, when it became evident that Lucas, the son of the chief of Tupuqui, was the moving spirit of

the revolt and murders. Accordingly, the governor directed as follows: "In view of said declarations of these proceedings, the crime falls upon Lucas, the Indian, son of the Cacique de Tupuqui, for having been present and for having participated in the killing of Fray Blas, who was sent to convert the people of Tupuqui. By this decree I must condemn him, sentenced according to his own admission, to suffer the penalty of death. The justice which I order shall be done him, is: That when he leaves the jail where he now is, it shall be with a rope around his neck, his hands tied behind him, and with a loud voice his crime must be proclaimed to the public; that he shall be taken to the gallows, already prepared for this purpose, and that there he shall be hung by the neck and strangled until dead; for thus it is well to punish with real justice those who dare to commit such crimes, and as an example to the other Indian natives of these provinces that they may not commit similar crimes. So do I pronounce sentence and command. If said Lucas is not mindful of receiving Baptism, and should die not repenting in the Catholic Faith, I order that he be hung, and after his death his body be burned to ashes.—Regarding the other six Indians, detained for this cause, proceedings will not continue for the present against them, because they are boys under age. We shall so send

and notify the Indian Lucas. Gonzalo Menendez Canso."

"To Alonzo Diaz de Badajoz, Sergeant-Major of the Fort and Garrison of St. Augustine.—I order you by this sentence, which will be shown you by Juan Ximenes, Notary Public, against the Indian Lucas, prisoner in this city, that he shall be executed as is stated in this sentence, because it so pleaseth his Majesty. This execution is carried out in justice to his Majesty, and must be so accomplished. Gonzalo Menendez Canso. St. Augustine, July 29, 1598.—Before me, Juan Ximenes."

The details here related are not found with either Torquemada or Barcia, and modern authors, including Shea and Lowery, could therefore not have incorporated the facts. Miss A. M. Brooks of St. Augustine first published these documents in her "Unwritten History of Old St. Augustine." This valuable book is a collection of letters and reports which she unearthed at Seville, and had transcribed. The first paper is a royal decree of Phillip II, dated August 15, 1565. The last document is a letter of the Captain-General of Florida to the Comandante of St. Augustine, and dated Madrid, December 5, 1786. The translation from the Spanish was made by Mrs. Annie Averette of St. Augustine. The book seems to be intended for private circulation, as it bears neither the name of the publisher nor the year of publication.

Lost and Found.

IT was Christmas Eve in the city of Berkshire. The night was rough. The elements astir in wild fury, seemed to take a grim delight in afflicting poor mother earth with cold and distress. The

nervous flickering of the gas lights in the lonely side-street, the ominous creaking of the sign-boards on their rusty hinges, the sudden gusts of snow and sleet hurled along by the angry storm—all betokened a

dreary night. People were seen hurrying hither and thither anxious to complete their holiday shopping and hasten to their cozy homes. Among the crowd that braved the storm on this Christmas Eve was a little girl of seven years. The clothes that covered her slender form were very poor, her shoes tattered, and the heavy cloak which reached to her ankles was quite discolored and threadbare. A pretty red hood outlined her little face colored by the brisk night with a rosy tint, and held captive a cluster of golden ringlets that frisked and played about her forehead. The little wanderer, Maggie Bryston, carried a basket which contained a goodly number of articles that her poor mother had sewed to earn bread for her little ones. Maggie was now on her way to the Jew's store to deliver the sewing. It was her first trip alone. On previous occasions she had accompanied her elder brother Jack, but now the latter was confined to his bed, the victim of a stubborn fever.

Small and dingy was the basement room in which the sick child lay. At the bedside sat his good mother, telling her beads with trembling fingers. The bare walls, the wretched furniture, the flickering candle, the dying embers of the lazy fire—all seemed to pronounce a silent curse upon the head of him who had plunged a good mother and her delicate children into this state of abject misery; it was a wayward father. George Bryston, Maggie's father, had fallen a prey to the demon Drink, which eventually brought him and his family to the brink of ruin. Overwhelmed with shame, he threw himself into the arms of Despair: he deserted his dear ones at home, and joined a clique of vagabonds whose rendezvous was the river-docks, and whose sole occupation

consisted in petty jobs on and about the heavy freighters. There was always something to earn at the docks, and, besides, an occasional trip on the large vessels afforded no little relaxation to the weary wanderers. Meanwhile Mr. Bryston's wife and children were pining in poverty and loneliness. The good mother, nevertheless, managed to earn a little by dressmaking. To-day, however, she had been delayed in her work on account of the sick boy; in consequence, Maggie was obliged to deliver the sewing at a later hour than usual.

It was after seven o'clock when the little one turned into Main street. The Jew's place was not difficult to find, because it was but a few doors beyond the viaduct, and the route on Main street was direct. Despite the wind and sleet, the child toddled along as fast as her little feet would carry her, though not without many a push and jolt from people that were hurrying by. Once, as she endeavored to take the basket on the other arm, she slipped on the smooth pavement and fell. But not a tear did she shed; she felt too brave and strong. Was she not helping her mamma and poor, sick Jack? This thought filled her heart with a feeling of noble pride. On reaching Clinton Street, however, something happened that quite upset our youthful heroine. Scarcely had she stepped from the crossing, when a heavy limousine stealing around the corner, grazed her, tore the basket from her arm and sent it rolling in the gutter. A pair of strong arms caught the child, while kind hands soon recovered the basket with the contents that lay strewn about. The owner of the car stopped his machine, and hastened to the scene. It was none other than Dr. Clyde. He was ghastly pale. On seeing the child

unharméd, though crying bitterly, he took the little one in his arms and tried to soothe her. "My basket, my basket," she cried with many sobs and tears, and she was only appeased when the treasured basket was placed before her. Satisfied that the child had not received any injury, Dr. Clyde offered to take her home, but Maggie would not hear of this. Being summoned on an urgent call, Dr. Clyde could not tarry longer; so he drew a bright coin from his pocket, and pressed it into the child's hand. She thanked him heartily for it. Having inquired where she lived, etc., the doctor left, saying, "Tell mamma, I'll fix that basket all right" The crowd dispersed, and Maggie, basket in hand, resumed her journey. But whither? Was it the joy of possessing a whole dollar, or the confusion of the scene that turned the child from her direct course on Main Street? She crossed the street, indeed, but to the west, and was now tripping along on Clinton Street. She would never reach the store by this route. On, on she hastened through the dismal night. Crossing after crossing came, but no viaduct. The stores no longer cast their cheerful light upon the slippery pavement, the people had all vanished as if suddenly, and Maggie found herself alone in a strange, unfrequented street, her sole companions being the howling wind and the biting cold.

Maggie was lost. Her heart beat nervously. She looked about—all was lonely and dark. Remembering with what confidence her pious mother had taught her to have recourse to the Blessed Virgin in all afflictions, she put down her basket, folded her little hands in prayer, and said, "Oh, dear Blessed Virgin, help me find my way.—Hail, Mary, full of grace, the Lord—" Suddenly, boisterous voices broke upon

the lonely night. Maggie cut short her prayer, and ran in the direction whence the voices seemed to proceed. But the scene she witnessed when turning the corner, made her shrink aghast. Before the entrance of a saloon, two men were engaged in a vicious fight; they exchanged blows, clinched and finally rolled in a heap against a row of kegs. Maggie was turning to flee, when she was seized with a sudden terror that fixed her to the spot. One of the men struggling on his back had raised his head in an effort to free himself, when the glare of the light from the saloon revealed his face to Maggie. She knew the features only too well. They were those of her long-lost father! "Papa, papa," she shrieked, and in an instant the little tot was on the scene. Frantic with grief at the sight of the injury inflicted on her papa, she seized his assailant by the coat as she screamed; "Leave my papa go! Leave my papa go!"

The youthful apparition cast a sudden spell over the combatants; all courage and strength seemed to forsake them. The bout was ended. Maggie, overjoyed to see her long-lost papa again, threw herself about his neck. He was bleeding at the lips. With gentle touch she tried to staunch the blood with her handkerchief. "Poor papa," she faltered, "why did that nasty man hurt you?" But papa did not answer. He was as if dazed; the shock had completely unnerved him. "Papa," she called again. At length rising to his feet, he found himself alone in the dismal night, with the little fairy. In silent wonder he gazed down upon her, then stooping, took her in his arms. "Maggie," he murmured as he pressed her little cheek to his, "Maggie, my little pet"—and for the first time in years, heavy tears began to glisten in his eyes.

"Papa, won't you take me home?" she begged, as she tightened her hold about his neck.

"Home—home?" he said in broken tones. "Tell me first, dearie, what brought you out here."

"Mamma sent me to the store, and then a big automobile came and almost knocked me over and my basket fell all over the mud."

"Your basket? Is that it over there?" he said pointing to an object before the saloon.

"Oh yes, papa," and she tried to wiggle herself from his arms to fetch it.

"Never mind, my child; stay here. What have you in that basket?"

"Things for mamma: waists and shirts—and handkerchiefs and—"

"Did mamma make them?" he interposed.

"Yes," she replied with seemingly great importance; "mamma made them. Oh, she works so hard, papa—till way late at night, sometimes. She sews and sews. But now Jack is sick, and I had to go to the store with the sewing to get some money."

"Some money" he muttered, "some money! Ha, George Bryston, what have you done! What has possessed you to leave your wife and your little ones alone—to have lived so long without a home and family, with no God and no conscience, without those two little angels that used to frisk and play upon your knee.—My God!" gasped Mr. Bryston, "what have I done!"

"Papa, what is the matter?" entreated little Maggie, quite affrighted.

"Oh nothing, darling."

"Papa, won't you take me home?" she said laying her little head on his shoulder.

"My child! Tell me, does mamma still think of me?"

"Oh, papa, she does. She prays

so hard for you; and me and Jack pray too—every night. Then mamma has to cry. And the other night she was dreaming, and she screamed and called you, papa; she said she dreamt you was run over by the train, and she made us pray that you wouldn't never get hurt."

"Come, my little pet."

It was a strange sight, indeed: the tall man with his shabby clothes and haggard beard, plodding along with the little innocent child. People wondered whether the child was lost. She was lost, indeed, but her father was found!

* * *

"I had a mighty close call to-night, Gertrude," said Dr. Clyde as he pulled off his heavy coat.

"Why, what has happened?" was the anxious query of his young wife.

"Almost ran down a little girl. I didn't see her for the life of me. I knew I hit something, but it proved to be only the basket which the child had. The poor little thing was nearly frightened to death, though she escaped without a scratch. Maggie Bryston she called herself."

"Bryston?" cried Mrs. Clyde suddenly.

"Yes, they live over on Seventh Street, near St. John's Church."

"Why, Fred," she exclaimed with emotion, "I shouldn't wonder if that is poor Mrs. Bryston's little one. The people are in dire straits, and, besides, they have a little child that is sick. Only last Sunday Father Benno reminded me to think of them. Dear me! and I have forgotten them entirely in my holiday purchases. Fred, can't we do something for them to-night yet?"

"Tonight? I intended to see them in the morning. It's eight o'clock, dear."

"Oh, but the stores do not close

till ten, you know," she pleaded.

"Well," replied the doctor, "since you have promised Father Benno to help them, we'll do so tonight. It does seem queer after all that I should have come across Mrs. Bryston's little girl this Christmas Eve."

* * *

The ponderous bell of St. John's told the ninth hour as Mr. Bryston with little Maggie neared home. With a heavy heart, he raised the latch of the gate, and passed along the narrow boardwalk to the basement-door. He touched the knob—but hesitated. "What shall we say to mamma, Maggie?" "Oh, papa!" cried the little one, and burst into a laugh as she clung with both hands to his arm. Papa was home again! As they stepped into the narrow corridor, they noticed by the light of the lantern near the stairway, a man with a huge bundle on his shoulder. It was Father Benno's janitor. "Does Mrs. Bryston live down here?" he asked as he advanced.

"Yes," answered Maggie, "that's my mamma."

"Well, here is something for her" he said, as he held forth a holly-decked card which read:—For Mrs. Bryston and family.—From the man in the limousine and his wife. Merry Christmas!—"They just left this at the rectory."

"Give it to me," said Mr. Bryston; "I'll take care of it.—Thank you very much."

Meanwhile, Maggie had tripped to the door of their home. She opened—but all was quiet. "Pst! Mamma is sleeping," she said, as she tip-toed back. Mr. Bryston turned, and through the half opened door, he beheld his good wife on a chair beside the bed, her head resting on the pillow beside the angelic countenance of little Jack. Entering the room, he quietly approached her. "Alice—Alice," he

said, touching her gently, "Alice, won't you look at me?" As she raised her head with a sudden start, he exclaimed: "Alice—Merry Christmas!" Rising to her feet, she passed her hand over her eyes in a bewildered manner—and the next moment fell into his arms. "George, my lost George!" were her only words. As they stood there in silent embrace, the stifled tones of the penitent husband could be heard as he murmured, "Never again, my love, never again!" Maggie, beside herself with joy, clapped her little hands in girlish glee. Even poor Jack, unmindful of his illness, slipped from his cot and came tottering to his long-lost father to welcome him home. The happiness of all was complete, when Mrs. Bryston presently opened the large parcel and displayed the many gifts: the new shoes, a dress and jacket for Maggie, a suit for Jack, and a bolt of heavy dress-goods for mamma; and the little round box with three bright gold pieces made Maggie fairly dance with delight.

* * *

It was yet early on Christmas morning. The first mass was over, and the pious attendants had filed out of church, and left for home. Before the little crib two figures were seen lingering in silent meditation

"Maggie, stay here like a good girl and pray for papa until he comes back, won't you?"

"I will, papa."

A moment later George Bryston knelt at the tribunal of Mercy to seek pardon from above. And when after some time he returned to his little angel kneeling before the crib, there was depicted on his countenance that peace of which the angels sang when first the Prince of Peace appeared in the midst of sinful men.

B. S., O. F. M.

Current Comment.

To Friends of the Herald.

THE readers of FRANCISCAN HERALD may be interested to know that, beginning with next January, we shall increase the number of pages of our magazine from thirty-six to forty.

The increase has been made possible by the wider circulation that the HERALD has attained since it first saw the light of day. From this we would not have our readers infer, however, that our office is daily deluged with subscriptions. On the contrary, we would have them know that in making the increase in volume we are going as far as our present number of subscriptions will allow, or to use a colloquial phrase, we are going the limit. If we, nevertheless, venture to enlarge our magazine, we do so only because we trust that Divine Providence and the good will of our subscribers will not allow it to come to grief.

Profiting by the experience gained in the last twelvemonth, we shall strive to improve our periodical, both in contents and in make-up, with each issue, and to make it as nearly perfect as is within the compass of our powers. How far we shall succeed in this, will depend, to a great extent, on the encouragement we receive from our subscribers. Since we carry no paid advertisements, we are wholly dependent on our subscriptions for any improvements that we may desire to make. Our readers will, therefore, bear with us if we make an appeal to their charity, and ask them kindly to renew their subscriptions at the earliest possible date and to secure us new subscribers. We trust that the HERALD has so recommended itself to our readers in the past that they will give it a cordial welcome also in the future. Moreover, we are

in receipt of communications which inform us that the HERALD is well thought of by all those who are in sympathy with the Franciscan movement. This would indicate that there are many more who would read our magazine with profit and pleasure, if it were only brought to their knowledge. We should like to ask our readers, therefore, to pass this copy on to their friends for perusal or to send us the names of such as they consider likely to subscribe. We shall be glad to send them sample copies.

FRANCISCAN HERALD has no agents, but we are sure it is not without friends who will help to widen its circulation and increase its effectiveness. May we hope that everyone of our friends will renew his subscription, and secure us at least one new subscriber?

Tertiaries and the Press Propaganda.

In our last issue we remarked that in other countries the Tertiaries are everywhere the leaders in the fight against the evil press; whereas, in our own country, they are, for some reason, not so active in this respect as they might be. In order that our Tertiary readers may gain some conception of the extent of the press propaganda as carried on by their brethren over-seas, we submit a few items bearing on this phase of the Franciscan movement, which we take at random from our files.

In Belgium, a "League for the Suppression of the Evil Press" has been formed and placed under the protectorate of Cardinal Mercier. The organization owes its inception to the Tertiaries of Mechlin, and is largely recruited from the ranks of the Third Order. The members meet

once a week to hear apologetic and other papers read by eminent scholars. These papers, together with a report of the meeting, are sent to the leading Catholic newspapers and periodicals, and thus they find their way into almost every city and hamlet of the country. Since April of the current year, the league controls a weekly publication of its own. The Belgian Tertiaries have likewise formed a press committee for the purpose of removing anti-Catholic papers from the homes of the laboring classes and providing them with Catholic literature. Last year the committee distributed 19,410 copies. It may likewise be mentioned, that during the recent political campaign in Belgium, the Third Order was an important factor in returning the Catholic party to power. The Tertiaries distributed over 13,000 campaign leaflets, and for their services to the Catholic party, they were publicly commended by the chairman of the election committee.

In Tyrol, the fraternity of Bozen is federated to the Pius-verein of Austria, the object of which is to assist struggling Catholic papers out of its funds. The Director of the Third Order in Rodez, France, has made it his life-work to combat the evils of the rationalistic and socialistic press. In this work he is ably assisted by his Tertiaries. He has called into being three newspapers, all of which are edited, published, and printed by the members of the Third Order. In Spain the Tertiaries have obtained control of a secular newspaper, and converted it into a Catholic daily. Also in France and Germany the members of the Third Order have newspapers of their own. In Italy, the Tertiaries are especially active in circulating good books, while in Ireland they have inaugurated a vigorous campaign against every kind of evil literature.

From all this it will be seen that

our brethren in Europe are keenly alive to the importance of the press propaganda, and are doing their utmost to carry out the injunction of the Holy Father "that they (Tertiaries) not only read what is written in defence of religion, but work to have such writings spread among the people." There can be no doubt that in these times and in this country the press apostolate is a religious duty, but it is not yet accepted in that light by many of our Tertiaries. Is it not high time that they bestir themselves, and devise some plan to counteract the evil influences of the irreligious and immoral press of the day?

Go, and Do Likewise.

The late Cardinal Aguirre y Garcia, Archbishop of Toledo and Primate of Spain, left his library to the Franciscans, his religious brothers, and everything else to the poor. The "everything else" comprehends nothing more than the pectoral crosses presented to him on various occasions. In order to give the greatest efficacy possible to the generosity of the deceased in favor of the poor, the Auxiliary Bishop of Toledo placed his own pectoral cross on the breast of the Cardinal as he lay in state, so that the entire value of what he possessed might go wholly to the benefit of the poor, on whom he lavished in life practically all that he possessed.

This is an example that the Socialist leaders would do well to imitate. If, instead of bequeathing their hoarded wealth to their families, as Marx and Bebel did, they would distribute only the tenth part of their possessions to the poor, they would do more to convince thinking people that the Socialist party is not merely a party of promises, than they can ever hope to achieve by drawing up tentative platforms and filling whole volumes with empty

promises and vile aspersions on the pastors of the flock of Christ.

The Missionary Congress.

During the latter part of October, there was held in Boston the second Missionary Congress of the Catholic Church in the United States. The Congress was under the auspices of the Catholic Church Extension Society whose purpose it is to propagate and preserve the faith in the outlying districts of this country. Scores of prelates and hundreds of priests came from far and near to take part in the deliberations and to aid by their presence in concentrating public attention on the work of the society and its vast field of missionary labor. Such a gathering of such men can not fail to leave a deep and lasting impression on the public mind, and is in itself a hopeful sign of the times—a sign of the general awakening of the missionary spirit among the pastors and their flocks. Indeed, the Congress augurs well for the future of the Church in America. For, if the genuine enthusiasm and virile Catholicity displayed by that splendid gathering count for anything in spreading the kingdom of God on earth, then the Extension Society is destined for even greater conquests on the mission fields than it has achieved in the past.

It would be vain, however, to look for lasting results without the faithful and generous co-operation of the laity. There never was a time in the history of the missions when the success of the heroic labors of saintly missionaries was not dependent on the support of the whole Church, the clergy as well as the laity; and there never was a time when the success of the missions was more dependent on the funds supplied to the missionaries by the liberality of the faithful. Much has already been done by

generous Catholics for the support of the missions, but not enough to supply the crying needs of all the struggling parishes and neglected districts. The harvest is, indeed, white, but the number of reapers relatively small. With greater aid from the faithful, how easily might their number be increased? Surely a work so important as the extension of the Church in our own country should be of vital interest to us. There is no better way to show that we prize the faith that is within us than to contribute, each in his way and according to his means, to the spreading of the faith; and there is no surer sign that our faith is weak and our charity dead than to turn a deaf ear to the cries of those who long to share the blessings that we enjoy. To use the words of Bishop Fallon addressed to the congressists: "There is not a spot on the continent where the harvest is not enormous. If the cry of Christ does not inspire you to help in one way or another the apostolic missionary spirit; if you do not feel an uncontrollable desire to lend your practical aid in the solution of the great spiritual questions that confront us, then is your faith vain and your profession vain, and you are no better than sounding brass and tinkling cymbals."

Smut and Smut.

Everybody's Magazine, which is just now bidding for a wider circulation among Catholics because it is publishing a debate on Socialism, in which the opponent happens to be a learned Catholic priest, comes out very strongly in its November issue against smut in magazines.

Under the heading "Straight Talk with *Everybody's* Publishers," it makes the startling revelation "that people are beginning to discern the difference between decency and smut, even when both appear in respectable

form and between hitherto respectable magazine covers." Then it goes on to say: "The bad repute of some is a reflection on all magazines. Undoubtedly a great many people think that *Everybody's* publishes smut. But they are people who have not read *Everybody's*. We are told that it pays to print smut. The audience for that kind of trash is large and eager. But don't put us down in the smut column. We don't want it. And we don't want the bigger circulation that goes with it."

After this unctuous profession of faith and self-righteous assertion of lofty ideals, one might be lead to suppose that *Everybody's Magazine* is "the most innocentest of them all." One is soon undeceived, however, on turning to what purports to be a critical review of the latest dramas. Under the head, "The Sex-Tangled Drama" we find such plays reviewed as "Damaged Goods," "The Lure," "The Fight," and "The Family Cupboard," all of which plays deal with the nauseous vice question, and are so shockingly immoral that the Police Commissioner of New York was called upon to suppress them, and the producers themselves felt constrained to issue a statement to the effect that the patronage of immature persons was not desired. They are plays presenting the most disgusting and revolting scenes and characters from the underworld. In short, they are the smuttiest kind of dramatized smut.

Yet in vain do we scan the columns of *Everybody's* critical review for a word of condemnation, from the moral viewpoint, of these filthy plays. Instead, *Everybody's* critic informs us that "Damaged Goods" is "a real blow at rottenness," a "sermon (!) in dialogue," which "pleads with splendid candor for clean living." "The Lure" and "The Fight" are, in the same critic's opinion, "nothing but indifferent melodrama, and no grand jury

decision can make them anything more or less than that;" and "The Family Cupboard," he says, "is a play of family life in which the bad woman's badness bears no shrieking labels . . . a play of which you are apt to say, "Oh! it's pretty good!"

Now, we should like to know whether the publishers of *Everybody's* think it a mark of consistency to condemn smut on one page and condone it on another. Possibly they make a distinction between smut and smut—between smutty stories and smutty plays. But, we must confess that this distinction is altogether too fine for our obtuse minds. Perhaps, we do not belong to that class of people who "are beginning to discern the difference between decency and smut." Be that as it may, we have touched on this subject only to warn our readers against the ubiquitous secular magazine. From one popular magazine we may safely infer the character of all such magazines. True, there is difference in the moral—or should we rather say unmoral?—tone of such publications, but the difference is only one of degree. If Catholic priests and bishops sometimes make use of their columns to set the public right on some point of Catholic doctrine or important question of the day, they do so only because the magazine is practically the only vehicle by which they can reach the millions of readers for whom their words are intended, and who stand in need of enlightenment.

If a man would only look upon himself as so mean and despicable, that in his own estimation his society would be wearisome to all and deserving the contempt of everybody, in this way he would make true progress in humility, and would bear kindly with the faults of others.
—Bl. James of Todi.

Anita.

(For the Franciscan Herald.)

By Alice Hammond.

IT was Christmas Eve in the year 1875 that a party of Eastern tourists, two men and three women, found themselves in the beautiful Sonoma Valley in northern California. California is as beautiful at Christmas time as the Eastern states are in May, and its charms were by no means lost on our five tourists. The balmy air, the flowers in bloom, the grandeur of the scenery held them spellbound, so different was it all from what they had been accustomed to during that season. The afternoon was far advanced when they reached the end of the valley, where a huge mountain rose majestic before them.

After riding for several hours up the rocky roads, almost washed away by recent rains, the wild noise of rushing water broke on their ears. The little mountain creeks had been swollen into mighty torrents, which bore trees, brush, and shrubbery before them. Down they came, fighting with fallen trees, rushing against bowlders, smashing, tearing like a demon loosened from his fetters. Overhead the tall pines held their kingly heads aloft, the soft flakes of falling snow covering their outstretched arms. Suddenly the clouds parted; a bright gleam of sunshine shone through the thick bowers of evergreen; a rainbow of the most brilliant hues rested its ends on the tall pines, and sent innumerable colors, bright glistening tints, into the already beautiful panorama. Alighting from their horses the travelers stood in silence to enjoy the beauty of the scene.

Soon, however, hunger told them to look for some human habitation. There, high on the mountain side, they espied a log-hut almost covered

with creeping vines; and a child's voice was heard singing as sweetly as the mountain birds. They called to the child, a little girl with wonderfully lustrous dark eyes, and long flowing black hair. She came merrily towards them, and bowing her modest little head, inquired what they wished. They asked if there was any place near where they might find rest and shelter, as the wind had already risen, and a storm seemed imminent. She answered, "You can come to our cabin. Grand-ma will see that you are made comfortable."

They followed the child through a tiny gate up a narrow gravel path, lined on both sides with geraniums and other smaller plants. As they reached the cabin, the cheery glow of an old-fashioned fireplace met their gaze. The windows, though small, were curtained with spotless white. In an arm-rocker, knitting, with spectacles far down on her nose, sat a sweet-faced old lady, who arose and held out her hand to welcome the strange guests.

Being told that they were strangers looking at the mountain scenery, she hurried to prepare a meal. Dinner was soon laid on a clean white board table; and while the travelers were partaking of the humble fare, they inquired of their kind hostess if she was not afraid to remain in so lonesome a place.

"Oh no," she replied. "I have lived here since my little grand-child was born, that is, some eight years."

"Have you no relatives?" asked one of the ladies of the party.

"None but my grand-child, Anita. After my husband died, my only daughter married a young artist,

He, like yourselves, loving mountain scenery, built this little cabin and lived here with his bride. One year later we laid him to rest. Then little Anita was born. A few months after, my daughter was laid beside her dear husband, and since then I have cared for the orphan child."

"But how do you contrive to earn a livelihood in these wild mountains?"

"I raise chickens, and gather moss for San Francisco florists. The neighbors, although miles away, always visit me; everyone is kind and good, and as you see we are contented and happy."

When the strangers had finished their repast, they offered to recompense the good woman for her trouble; but she refused. "No," she replied, "I have never yet accepted money of travelers. You are welcome to my humble home. There is my motto." And pointing as she spoke, she directed the eyes of the strangers to a piece of canvas over the door, neatly worked with the inscription: "Welcome, strangers."

"Dear mother," feelingly said one of the ladies, "then let us give Anita a Christmas present."

"No, no," replied the dear old soul. "My child must receive no presents from strangers. Christmas is indeed here. Her little stocking will be finished today," and she held up for their inspection a small stocking made of soft white wool. "Little Anita shall receive what my small earnings can spare. Her little stocking will be filled with all that goes to make a child's heart glad. But no one but Granny shall hold her to-morrow to her heart. What my purse fails to do, the abundance of my love must atone for, so that the blessings of Christmas may descend on our home."

At that moment, with smiles of joy on her lovely face, little Anita came dancing in with a great bunch of red mountain ash berries, to

decorate the little wooden shelf over the fire-place. The ladies took the berries from the child, and decorated the cabin. Then they sent the little one in quest of ferns. She soon returned with her small arm filled. "Grandma, dear, why don't you show the ladies our altar?" asked the child. Silently the old lady rose from her chair and led the ladies into a room where a small altar stood in one corner. The figure of the Infant Jesus lay in a manger of hay, surrounded by the holy figures of Mary and Joseph and a few shepherds. Reverently she knelt, and her guests, too, bowed their heads in reverence and asked the God of love to protect the good old lady and the lovely child.

As the party were about to leave, Grandma Gonzales, for that was her name, and little Anita walked with them as far as the garden gate. In taking leave of Anita, one of the ladies unclasped a small gold chain she wore, and slipping it quickly around the child's neck, embraced her, called her a little mountain bird, and told her never to part with it, as some day she intended to return to Grandma and her.

* * *

Some four years had sped by, and once more the holy season of Christmas was at hand. Anita, now a fair maiden of twelve years, was attending the village school. She was beloved by teacher and companions, both for her remarkable beauty and sweet disposition. As the school-room was to be decorated for the Christmas holidays, the teacher asked the pupils to go to the mountains and gather holly-berries and ferns. Excitement ran high among the children. The children separated, each going his or her own way. Anita went where she knew the brightest berries grew. As she descended a narrow bridle path that led into a rocky gulch, the sight of a riderless horse, with saddle and

bridle still clinging to it, attracted her attention. Too far from her companions to tell them, she made a search for the missing rider. As she descended a trail which led to an opening in the side of the wood, she discovered the dark figure of a man lying half hid in the shrubbery and brush. The creek rippled on almost at his feet. It appeared as if in making for the water he had fallen from exhaustion. She hurried to him. He lay as one dead. Seeing a deep gash on his forehead, she hesitated not, but picking up his hat, hurried to the creek, and filling it with water, carried it back where the unfortunate man lay motionless. After bathing his forehead, she moistened his lips. Then, removing her little white apron, she tore it into strips, and bound the wounds. Opening his eyes, he beheld a little girl nestling his head in her lap. He tried to move, only to groan, and again closed his eyes, conscious of being in good company.

Encouraged by this sign of life, Anita ran for some more water, and once more moistening his lips, tried to have him open his eyes again. She watched his eyelids quiver. Once more he stared at her and ran his hand over his forehead as if fully to realize whether he was awake or dreaming. He inquired what was wrong with him. She told him of the riderless horse, and how she had found him in the canyon. At that, again he tried to move, and winced in pain. He then asked who she was. She said she lived near by, and if he would have a little patience she would soon send him help. Leaving him and hurrying on as fast as her small feet could carry her, she arrived at the cabin and explained all to her grandma. Soon the neighborhood was made aware of the man's plight, and strong arms carried him to Granny Gonzales' cabin. When the physician arrived, he found his patient suffering from a

broken leg and several injured ribs, discouraging all hope of removing him without endangering his life.

Granny, seeing that she must care for the stranger, quietly settled down to the task of making him as comfortable as her small means would allow. She asked who he might be and where his home was. He said he was a tourist traveling through California. His home was far away. He had no friends in California. As for his name, she might call him "The Stranger." So, without further query she went about her work, caring for him, feeding the chickens, and gathering moss for the florists of San Francisco, whose orders she was then kept busy filling.

When Anita returned from school, she assisted about the house, studied her lessons and entertained the stranger. She told him that there was to be a great Christmas tree in the school-room with a present for each child. Her enthusiasm for this Christmas tree suggested a thought to the invalid. He asked for pen and paper, penned a few lines, and inquired whether Anita would take them to a certain place of business in the village. She courteously acquiesced. Granny, too, had a thought; and upon Anita's return, leaving her to look after the stranger's wants, she walked towards the town. The little she returned with, was carefully put away, that Anita's joy might be complete on Christmas morning.

The eve of Christmas had dawned, and the stranger asked Grandma why she did not bring in one of the small pine trees that grew so abundantly about the cabin. She answered: "I have nothing but a few trinkets to hang on it. The rest of the tree would be empty." "Oh no," he said, "let Anita trim it with those beautiful Christmas berries, no better effect could be wrought." So, as he insisted on having a Christmas tree, one was hewed down. After

quite a bit of planning it was steadied in the centre of the room in a large block of wood. They all joined in laughing at the empty tree, which held its friendly branches erect as if conscious of its imposing aspect.

That evening the fire burnt brighter than ever in the old-fashioned fire-place. Grandma sat beside the stranger's couch and told of her life; of the different people who came to her cabin, and of the quiet, happy life she lived with the child in the wood. The stories ended, he quietly said, "Anita, it is now ten o'clock, long past your hour of retiring." Immediately she arose, kneeled for the blessing of Grandma, and retiring to her little room, was soon fast asleep.

A few minutes later voices were heard whispering. Lanterns flashed, and Grandma, worried at so unusual an occurrence at that time of the night, went several times to the door; yet no one entered or seemed to be in any distress. "Strange," she replied to the queries of the stranger, "no such people were ever here before to disturb the quietness of our home." The stranger, however, taking in his hand, a candle, leaned back on his couch, and held it to the window. To her surprise, the door was opened quite unceremoniously, and several men entered with packages of all shapes and sizes. Grandma stood as one in a dream, looking in wonder from her guest to her acquaintances, the men from the village. "What can all this mean? There is certainly a mistake," she at length said. Her little parcels had been carried home by herself. "No, there is no mistake," spoke the invalid; "the parcels are all for the cabin." The men delivered the packages and departed, leaving the old lady still staring in wonderment at the stranger. "Now, Grandma," he said, "we will trim the Christmas tree. The branches that I can reach from my couch, I will trim. You

must assist me, and Anita shall have a merry Christmas." Speechless, she obeyed her guest, and did as he directed. Soon the empty tree was laden with all kinds of presents. Granny came in for her share as well as Anita.

Little candles burned in all their fairy glory, glittering and sparkling like so many fire-flies. Anita's little woolen stocking hung at the chimney-corner. In it Granny placed all the little presents she had toiled the year round to earn. No one, but Granny, filled the little stocking. The stranger busy at his work, looked with moistened eyes, as he watched the dear old lady filling the stocking with her share of Christmas joy.

The old wooden clock on the mantel now pointed to twelve o'clock. The stranger asked Grandma to awaken the little girl, and going to the bed, she called, "Anita, Anita! Come, dear, it is twelve o'clock. The Christ-Child is born."

Anita arose and, in her night robe, hurried to pray at the altar, when the glory of the Christmas tree caught her gaze. She stood bewildered, as if afraid to move, fearful that the beautiful vision might vanish.

On the couch, beside the tree, braced with pillows, lay the stranger, looking at the spell-bound child. At last a cry of joy burst from her lips, and Granny and the stranger shared her happiness. The cabin rang with laughter, and a merry, merry Christmas was there.

(To be Continued.)

If God does not always give us what we ask, it is to keep us always near Him and give us an opportunity to urge and constrain Him by a loving violence. — St. Francis de Sales.

Fr. Junipero Serra, O. F. M.

(For the Franciscan Herald.)

By Esperanza.

IN both Spain and California most unusual honors were, on November 24, showered upon Fr. Junipero Serra, the Apostle of California. In the former country, the king himself took a leading part in the celebrations, because on that date, two hundred years ago, the humble Franciscan Friar, who added so much lustre to the fair name of Spain, was born at Petra, Isle of Majorca, within the Spanish dominion. To perpetuate his memory, a magnificent monument has been erected in the plaza of Fr. Serra's native town. The Tertiaries of the whole kingdom, especially the Majorcans, turned out in a body to manifest their own interest by making a pilgrimage to Petra and contributing generously toward paying the cost of the monument.

In California, Governor Hiram Johnson, in a proclamation dated October 17, declared November 24, this year, a legal holiday, in order that the entire population of the State might be enabled to celebrate the bi-centennial of the Father of California in a becoming manner. "I feel," says the Governor, "that we of California should encourage the fine traditions we possess, and that the name of Fr. Serra and his example should be a household word throughout the State. Nothing is more essential to the building up of good citizenship than the traditions which teach a good object lesson and excite a worthy pride. The relation of Fr. Serra to the history of California is such that among our people there should be an appreciation of his splendid character and his great work in carrying to this land the message

of Christ." Such homage to the memory of a Catholic, excepting St. Francis, the saint of the whole world," is extraordinary with non-Catholics; but, then, in the eyes of Californians, Fr. Junipero Serra comes very near to being another St. Francis. At any rate, he brought Christianity and civilization to the Western Coast. Do what they will, even infidels must acknowledge that much.

As volumes could be filled, telling all about Fr. Serra's life, deeds, and virtues, it is impossible on a few pages to point out even the most notable facts concerning the Apostle of California. Those interested in the subject should procure volumes one and two of *the Missions and Missionaries of California*, which give a very full documentary account. In order, however, to afford the readers of FRANCISCAN HERALD a glimpse at the famous friar's life and activity, we reproduce a translation of the Death Record as entered at Mission San Carlos by Fr. Francisco Palou, O. F. M., Fr. Serra's lifelong friend and biographer.

"On August 29, 1784, in the Church of this Mission of San Carlos de Monterey, in the presbytery, on the Gospel side, in front of the altar of our Lady of Sorrows, preceded by the office of the dead and the singing of a Requiem High Mass, assisted by the Rev. Don Cristobal Diaz, chaplain of the packetboat, San Carlos, anchored in the harbor, and by the Rev. Fathers Buenaventura Sitjar, missionary of Mission San Antonio, and Matthias de Santa Catalin, missionary of this Mission San Carlos, observing all the ceremonies and

functions prescribed in the manual of the Order for the funeral of the religious, I gave ecclesiastical burial to the body of the Rev. Father Lector Junipero Serra, Presidente and Founder of these Missions of California, member of the holy province of Majorca, where he received the habit on September 14, 1730, at the age of nineteen years, nine months, and twenty-

ommended and praised his sermons as being of great value. While so greatly elevated and esteemed, he was touched by God for some great purpose; he, therefore, resolved to employ the talents which God had given him for the conversion of gentile Indians. When he had received permission, he, in the year 1749, joined the delegation from the Apostolic College for the Prop-



Junipero Serra Monument, Monterey, Cal.

one days, and proved himself a true religious, and where he lectured on philosophy with great success, I having the honor of being one of his pupils. When the course was finished, he was appointed professor of Sacred Dogmatic Theology at the University on the Island of Majorca, where he was honored with the mark of Doctor of that faculty, having filled the professor's chair to the satisfaction of the University and of his holy Province. He was regarded by all as very learned and eloquent in the pulpit, and attracted the attention of both Universities which rec-

agation of the Faith of San Fernando, Mexico, (which was then at Cadiz, Spain, in search of volunteer missionaries,) and arrived in the City of Mexico on the first day of January, 1750.

"He remained at that college until the beginning of June of the same year, when he was sent to the missions of Sierra Gorda, founded six years previously, and he labored there with vigilance and zeal, setting the example to all. Nine years later, he was recalled from the administration of those missions, in order to take charge of the proposed foundations on the Rio

San Saba, Texas, but the death of the viceroy frustrated this plan and prevented the conquest. He, therefore, staid at the college, being employed in preaching missions, and assisting in the duties of the Holy Office, as his Father Commissary had ordered. Of all these duties he acquitted himself to the satisfaction of that Sacred Tribunal. In the exercise of preaching missions, he remained among his brethren till June 1767. He was then called by the Rev. Fr. Guardian of the College and named presidente of the sixteen missions in Lower California, which had been previously managed by the Rev. Jesuit Fathers. He staid one year in Old California, having charge of the mission of Loretto, and during that period he several times visited all the establishments, both those to the south and those to the north of that place.

"In April, 1769, he left Loretto with the land expedition to discover the port of San Diego, and arrived at the frontier of Old California. On his way he founded the Mission of San Fernando de Velicata. Having arrived at the port of San Diego, he staid there whilst the expedition went in search of the port of Monterey. He founded the Mission of San Diego in 1769. He then went up by sea to the discovery of this port (Monterey). He immediately went to work founding this Mission (San Carlos, then at Monterey), and continued, as circumstances would permit, to found the remainder of the missions, which may be seen up to the present time in the registers of the missions. During his fourteen years in California he traveled a great deal, and once went to Mexico to procure supplies for his spiritual conquests. His other journeys were made for the purpose of visiting the missions of California that he might animate

with his holy zeal and prudence all his subordinates. His visits were more frequent after he received the faculty to give Confirmation, which faculty his zeal caused him to solicit. During the time he exercised that power, which expired on July 10, 1784, he confirmed 5,637 souls. About one month and a half after this faculty had expired, his Reverence rendered his soul to his Creator at the age of seventy years and nine months, minus four days, having worn the religious habit fifty-three years, eleven months and four days, and having been a missionary apostolic thirty-five years, four months and a half.

"Finding that the ailment in his chest was growing worse and that he had some fever, he prepared himself for death by repeating his general confession. On August 27, after reciting the Divine Office as far as the Tierce inclusive, he went on foot to the church, and, to the edification of a great number of people who assisted, he received on his knees the Holy Viaticum amid the ceremonies prescribed by the Romano-Seraphic Ritual. When the ceremonies commenced, the Father was on his knees. With his sonorous voice he intoned the verse 'Tantum Ergo' without any sign of weakness, which astonished us so much that we could not accompany him. In this fervent devotion, he received the Sacrament, and, in the same posture, he gave thanks to our Lord, after which he returned to his room. At night, he asked for the holy oils, and with us Fathers recited the Penitential Psalms and the Litany.

"The remainder of the same night he passed giving thanks to God, sometimes on his knees and sometimes seated on the floor. He did not go to bed, and was always dressed in the habit and cloak. At daybreak, he asked me to im-

part to him the Plenary Indulgence, which he received kneeling. He was then satisfied and gave thanks. Finally, in the morning of August 28, he was visited by the captain of the bark, Don Jose Canizaros, and his chaplain. He received them seated, and expressed his gratitude for their visit. He also embraced the chaplain, giving thanks to God that, after traveling so far, both these friends had arrived to throw a little earth on his remains.

"A few minutes later, he said he felt some fear, and asked that the Recommendations for the Soul be read aloud, which we did. He then responded as if he were in good health, and exclaimed with delight, 'Thanks be to God! I am now without fear and have nothing to dread. I feel better, and will take a little soup.' He then rose, and seated himself at the table. After taking a little broth, he wished to retire. He lay down, but took off nothing except his cloak. He lay tranquilly for a time, and then rested in the Lord; for, without giving any further sign, he delivered his spirit unto the Creator a little after two o'clock in the afternoon of August 28, the feast of St. Augustine, Doctor of the Church.

"When the bells began to toll, the whole Indian village was in a state of commotion. The Indians wept, and lamented the death of their good Father, as did also the white people, whether on land or in the ship. All asked for a rem-

nant of the habit he had worn. They even went so far as to cut pieces from the habit in which Fr. Junipero had died, while the body lay in the coffin in the church. Before his death, without the knowledge of anyone present, he had ordered the carpenter of the garrison to make his coffin. We promised, if the multitude would be quiet, to have a tunic of the deceased Father made into scapulars for each one. Notwithstanding this, while the body was guarded in church, many of the people appropriated locks of his hair as keepsakes. They were moved to this by their great esteem for the perfect and exemplary father. His funeral was attended by all the people as well as by those on board the ship, in order to do all honors they could to their deceased Father. The captain of the bark with his artillery gave him all the honors of a general, and the same honors were shown by the royal garrison of Monterey. These honors were repeated on September 4, with the Office for the dead and a Requiem High Mass, at which the same people attended. On this occasion, another priest assisted, the Rev. Fr. Antonio Paterina, missionary of Mission San Luis Obispo, who had been unable to arrive in time for the funeral.

"In order that everything said may appear of record, I sign this at said Mission (San Carlos) on September 5, 1784.

"Fr. Francis Palou."

You and I are too young just now to take any part in the social struggle, but this does not compel us meantime to remain idle in the midst of the world suffering and groaning around us. A preparatory way is open to us before trying to aid in the public good; we may do good to a few before regenerating France; we may succor

a few of her poor sons. This is why I long to see all young men who have intelligence and heart united in some scheme of charity, that thus a vast and generous association for the relief of the poorer classes might be formed all over the country.

—Frederic Ozanam.

The Masterpiece.

(For the Franciscan Herald)

By Elizabeth Wilkinson.

THE season was the yuletide. The streets were filled with a noisy happy throng of humanity, each individual intent on his own thoughts and errands. None heeded the eager-faced young man, standing in such close proximity to the Italian image vendor; or if heeding him, they failed to note the intense longing and sadness depicted in the intelligent eyes and pathetic drooping corners of the mouth, whose firm lines otherwise bespoke manliness and strength of character.

Life seemed to hold little of happiness for Carl Vandorf this Christmas Eve. Just a year ago, how happy he had been. Could it be possible a year, twelve short months, could contain so much misery and heartache?

One year ago—he remembered the day well—he had been standing on the selfsame spot, and it seemed to him, yes, he was sure, the same image vendor had been standing here also. He recalled now with what amusement he had noted how rapidly the vendor disposed of his stock. Ugly objects, he told himself. The world was surely uneducated as to the meaning of art when people could so eagerly spend money for such homely objects. "Wait until his statue was completed, his glorious marble masterpiece."

Now, on Christmas Eve, after a year of hard work and happy anticipations, had come the reward. The board of art critics had given their verdict: "This statue, 'The Ideal Man,' is absolutely expressionless, and contains no points of merit to make it more noticeable than a number of others exhibited in class B."

As Carl stood in an attitude of bitter reflection, watching the image vendor's throng of satisfied customers, all the carping, critical thoughts about the uneducated masses returning like a persistent mental scourge to torture him, the day was closing, and finding his corner all but deserted, he decided to return to his studio.

He ate his evening meal alone in a strange restaurant, because the criticism was of too recent publication for him to desire the companionship of other students. Arriving at his studio and divesting himself of wet outer clothing, for the snow had been falling for several hours, he decided to give his statue and the making of it a thorough examination, and find out, if possible, the reason of his failure. To start at the beginning, the purchasing of the marble had come first. The dealer had found him a most difficult customer. Every block of his immense stock had been measured and chipped, and its origin noted, only to be rejected, after long deliberation, as unsuitable, until finally in desperation the dealer had one of his agents abroad send him a block, absolutely above criticism for this fastidious young man.

When the marble had been secured, then had begun the real work, the selecting of a model. He recalled how seemingly impossible the task had been; how tirelessly he had walked the streets for days and weeks, eagerly scanning each masculine face, seeking the one perfect face, the face which was to live through the ages and to go down to posterity as that of the representative man of this glorious age and time.

He had a recollection of finally resorting to the columns of the daily papers as a means of advertising for his model, and of some of the really comical answers he received, in the form of letters, persons and photographs.

The remembrance of the photographs was quite amusing. He would again look over them. Going to his desk, he was annoyed at the disordered state of the drawers. And what could the hard object be which fell to the bottom of the drawer with a clatter as he, finally finding the photographs, removed them with many letters from one of the drawers?

Impatiently thrusting his hand into the back of the drawer, he removed—and as he did so, a great wave of love and devotion, tender, pious thoughts, sweet forgotten memories of childhood days came to him. The object he brought to light was a statue of St. Anthony, which his dear pious mother had sent to him on last Christmas Eve, and which he had entirely forgotten in his absorption in worldly interests.

He gazed long and earnestly into the placid face of the beloved Saint, forgetting his bitter disappointment, forgetting his resentment of adverse criticism, forgetting all things unkind, and remembering the happy days of childhood and youth, when he and his dearly loved sister, now dead, had gone hand in hand to St. Anthony's shrine in the little village church. "Dear St. Anthony," he murmured, "yours is, indeed, the ideal face." And, strange to say, the Italian Image vendor and his thriving business was recalled to his mind, and the reason for the demand for the little plaster statues made plain.

"It is not," he told himself, "the coldly ideal which humanity seeks but something holding a

promise of hope and happiness—something which can be understood by one of the least of His little ones."

The dawn of Christmas day was painting the east and the glorious bells, ringing out in such sweet tones, were telling all the world of the birth of the Savior.

Placing his little St. Anthony within the pocket of his greatcoat and gathering a few necessary articles together, which he quickly thrust into a satchel, he hastened out to Mass and then to the station, luckily arriving in time to secure transportation on the fast train which would bring him into his home town in season for the family dinner, resolving on his homeward journey to return to the city after the holidays and try to accomplish something which would be of service to the great majority, even if he did not receive any notice from the art critics.

Here is the great lesson: We most discover God's will, and, recognizing it, we must endeavor to do it joyfully, or at least courageously. —St. Francis de Sales.

Men wear themselves out with plans and projects, and are grief-stricken if they fail. Oh! how much more reasonable would their sorrow be, if it were on account of their sins!—St. Joseph of Cupertino.

The surest means of salvation is to do each day of your life that which at the moment of your death, you would wish you had done.—St. Angela of Merici.

Self-love is the source of every vice and evil, and is fatal to all the virtues; so self-hatred is the principle and basis of these same virtues, and the destruction of every vice.—Bl. James of Todi.



Franciscan News.

Rome.—On November 5, the anniversary of the death of Pope Leo XIII was commemorated in the Sixtine Chapel. His Holiness, Pope Pius X pronounced the solemn absolution.

A solemn funeral service was held at St. Antony's Church on Via Merulana Friday, October 24, in memory of the lately deceased Cardinal Gregory Aguirre y Garcia, O. F. M., Archbishop of Burgos and Primate of Spain. The main altar and sanctuary were artistically draped, and in the nave stood the stately catafalque surrounded by numerous burning tapers and crowned with the red biretta, symbolizing the cardinalial dignity of the eminent defunct. The Most Rev. Fr. General Pacificus Monza, O. F. M., celebrated the Mass of Requiem, while the Very Rev. Definitors General Joseph Kaufmann, Francis Masulli, and Columban Dreyer acted as Assistant Priest, Deacon and Subdeacon respectively. The Student's Choir of St. Antony's International College sang, with fine expression and marvellous precision, the grave and touching melodies of the Gregorian Requiem. After the Mass, Fr. Severino Mambrini, O. F. M., Master of the Students, mounted the pulpit, and in an eloquent address recounted the saintly life of the great archbishop and cardinal, whom he described as an exemplary religious, a model superior, an indefatigable apostle, and, above all, a zealous and close follower of the poor and humble St. Francis. His Eminence Cardinal Falconio then imparted the Absolution. Besides

numerous members of the religious orders and students from the Spanish and the American Colleges, many ecclesiastics of high rank assisted at the services and also two Cardinals their Eminences Cardinals Vico and Granito di Belmonte.

The Friars Minor Conventual held a general chapter to select a coadjutor to the Most Rev. Fr. General Victor Sottaz, whose health had been failing for some time. The choice of the chapter fell upon the Most Rev. Fr. Tavani, Rector of St. Bonaventure's International College near the Palatine Hill. The new superior assumed the title of Vicar General.

The Custos of the Holy Land, Fr. Honoratus Carcaterra, O. F. M., has been appointed bishop of Ariano in Apulia, and Fr. Seraphin Cimino, O. F. M., Ex-Definitor General has been chosen to succeed him as Custos of the Holy Land.

Florence.—At St. Bonaventure's College, Quaracchi (near Florence), Fr. Benvenuti Bughetti has been appointed President and Fr. Alban Heyse (of the Belgian Province) Prefect of Studies to replace Fr. Parthenius Minges, who returned to his Province in Bavaria.

China.—The Very Rev. Fr. Capistran Goette, O. F. M., of the Province of the Sacred Heart, who has worked in the Chinese Missions for well-nigh thirty years, has been appointed Commissary General and Superior of the Missionaries in the Vicariate of Central Shensi (Province of North Shensi), the field of his zealous apostolic labors. Fr. Agnellus Bleser, O. F. M., left Berlin

on November 2, for Sianfu, the capital of North Shensi and central seat of the Mission. A hearty god-speed to the new Superior and to his assistant in the eminently Franciscan work of evangelizing the millions who are still "sitting in the darkness and in the shadow of death."

Particulars concerning the cruel martyrdom of the Rev. Francis Bernat, O. F. M., have lately come to us. He was put to death for the Faith at Yulingfu, in the Province of Shensi, near the great Wall of China. Tied to a stake, the heroic missionary had to undergo the terrible torture called "Li-tshi." Wild with rage, the fanatics cut their victim into thousand pieces, sparing only the vital organs, so as to keep him alive during the entire torture. Finally, they loosened the Rev. Father from his bed of pain, and put an end to his sufferings by beheading him. They then placed his head over the door of the Pagoda as an offering to their idols.

Jerusalem.—On the night of September 27, the Rev. Albert, O. F. M., fell a victim to base revenge. Some time ago a drayman of the city threatened to kill the Father if he persisted in acting as guide for tourists instead of directing them to him. A short time after, some American tourists sought the service of the Rev. Father, who, disregarding the drayman's threat, set out with the party. On his way home to the convent, that evening about eight o'clock, a shot was fired at him; he fell prostrate to the ground, the bullet having pierced his upper left hip. Luckily the wound is not very dangerous and the Father hopes to be up and about in a few weeks. The German and the French consuls in Jerusalem demanded the arrest of the drayman.

Spain.—Donna Isabel de Bourbon, a princess of the Royal House of Spain, manifested her esteem and

reverence for Padre Junipero Serra, O. F. M., founder of the California Missions, by visiting his birthplace, the city of Petra, on the Island of Majorca. Accompanied by the Rt. Rev. Bishop of Majorca and Ivica and the civil and military authorities, the Infanta was shown the various historical monuments bearing on the early life of the apostle of Alta California. The story of his life and labors in the Old Missions so enchanted her Royal Highness that she contributed generously to the work of honoring and perpetuating his memory.

Mr. Charles E. Chapman, Professor of History, was present at the solemn blessing and unveiling of the monument to Padre Junipero Serra at Petra, Island of Majorca, as representative of the University of California.

September 28, will henceforth be a memorable day for the good people of Petra, Island of Majorca. On this day, the imposing monument erected to Padre Junipero Serra, O. F. M., was solemnly blessed and unveiled. A noteworthy feature of the celebrations was the singing of a beautiful hymn which Father Lorenzo Riber, a celebrated Catalan bard, had written and a Majorcan composer had set to music for the occasion. The Franciscan Fathers of Petra had this hymn printed in leaflet form and distributed among the people of the town. Several days before the unveiling of the monument, there was general rehearsal of the new hymn in the convent-church. The enthusiasm of those present ran high when, at a given sign, hundreds of jubilant voices united to sing the praises of Padre Junipero Serra.

Munich, Bavaria.—On December 16, the Oratorio "Te Deum," composed by the Rev. Fr. Hartmann von An-der-Lau Hochbrunn, will be produced for the first time. This new Oratorio is regarded as the

best and the grandest of Fr. Hartmann's grand productions.

Bayfield, Wis.—Many sorely needed repairs and improvements were made during the summer on St. Mary's Industrial School for the Chippewa Indians. The buildings were raised two and a half feet, and provided with substantial stone foundations ranging from five to twelve feet in height. Drain tiles were laid, and the plumbing of the house was entirely overhauled, and put into up-to-date condition. The large cellar for storing away the many supplies is now completed. The old school house was remodeled into a laundry and general store-room. St. Mary's Industrial School was erected about the year 1890 by the first Franciscan missionaries in the district, and placed in charge of the Sisters of the Third Order of St. Francis of Mary Immaculate, whose mother house is at Joliet, Ill. The school has been, and is still a source of many blessings for the Chippewa Indians, but like many others of its kind, it is often hampered in its work by the lack of resources.

St. Louis, Mo.—St. Anthony's Church.—On Sunday, November 2, the fiftieth anniversary of the establishment of the Third Order in St. Louis was celebrated with impressive solemnity. At 7:45 A. M. the Tertiaries proceeded from their hall to the church. At the door they were met by the Very Rev. Provincial, Benedict, O. F. M., and the clergy. The Very Rev. Fr. Provincial then celebrated solemn High Mass, during which approximately 700 Tertiaries received holy Communion. The sermon was delivered by the Rev. Philip, O. F. M., of Dubuque. He spoke of the excellency of the Third Order. Prof. Aloisius Rhode and his choristers rendered a superb musical program. After Mass, the Tertiaries were the guests of the Rev. Directors in the school hall.

At 3:00 P. M. the members of the Third Order again assembled in St. Anthony's Church. After the "Veni Creator" had been sung, the Very Rev. Fr. Provincial received one hundred new members into the Order. Forty novices were admitted to holy profession. Thereupon, the clergy together with fifty little girls in white proceeded to the entrance of the church to lead the venerable Jubilarian, Mrs. Anna Engelkraut (Sister Clara), to the altar. The Jubilarian was clothed in the large habit of the Order, and was accompanied by two small girls, carrying the one a golden wreath and the other a candle. During the procession, the St. Anthony's Choristers sang the hymn "Jubilate Deo." Having arrived at the altar, the Jubilarian renewed her profession in the Third Order, whereupon Fr. Provincial made a short address in which he lauded Mrs. Englekraut for her faithfulness as a Tertiary, and exhorted all to place themselves under the banner of the Patriarch of Assisi. Then followed the impressive ceremony of the crowning with the golden wreath.

After this the fifty little girls in white, the altar-boys, the choristers in cassock and surplice, and the clergy formed a grand procession in which the statue of St. Francis was carried through the church by four Tertiaries vested with the large habit of the Order. During this procession, the choristers sang a beautiful St. Francis hymn. The celebration was concluded with the papal blessing and benediction of the Blessed Sacrament.

During the afternoon services, the spacious church was crowded to such an extent that very many were obliged to stand in the aisles. All in all, it was a day that will be long remembered by the Tertiaries of St. Louis. It was, indeed, a day of jubilee, a day of triumph for the Third Order.

On November 9 and 16, the beautiful legendary drama "St. Elizabeth of Thuringia or The Miracle of Roses" was presented in St. Anthony's School-Hall for the benefit of the Third Order library.

Memphis, Tenn.—The Rev. Fr. Leo, O. F. M., is giving a series of instructions on the duties and obligations of the Third Order. The Tertiaries intend to embellish the shrine of St. Francis with a beautiful canopy.

Dubuque, Ia.—Saturday morning, October 25, Brother Benno, O. F. M., died suddenly at Mercy Hospital. He had successfully undergone an operation, and his condition was considered most favorable; hence his death was wholly unexpected. Brother Benno was 59 years of age and a member of the Franciscan Order since 1875. He was stationed at various houses of the Sacred Heart Province, notably in St. Louis, Indianapolis, Quincy, Superior, and Dubuque.

Chicago, Ill., St. Peter's Church.—The meeting of the Tertiaries on the third Sunday in October was unusually well attended, owing to the fact that, on this occasion, the first sermon of the retreat was preached. The retreat continued during the entire week, and, in spite of the inclement weather, the attendance was good, both in the afternoon and in the evening. About 700 Tertiaries came day after day to St. Peter's to listen to the eloquent and practical discourses of Rev. Fr. Valerius, O. F. M. Sunday morning, the Tertiaries assembled for the last time to conclude their spiritual exercises with general Communion at the 8 o'clock Mass. After holy Mass, Father Valerius addressed the Tertiaries in a few well-chosen words, encouraging all present to perseverance. The papal blessing was then given, and all present sang, with great enthusiasm, the beautiful hymn, "Holy

God, we praise Thy name."

After the services, the Tertiaries before leaving for their homes assembled in the basement hall, where refreshments were served. Everyone seemed to be elated over the success of the retreat. May the fruits thereof be lasting.

In the afternoon, an instruction concerning the Third Order and its Rule was given by the Father Director. Sixty-eight persons attended this instruction, and applied for admission into the Order. Thirty-five others had already attended the instructions in September, so that over one hundred postulants are now ready to be received.

Cleveland, O., St. Alexis Hospital.—The Ven. Mother Leonarda, superioress of the hospital, has recovered from what was feared to be a fatal illness. Mother Leonarda has the unique distinction of being called the "first citizen of Cleveland" by the late Mayor Tom L. Johnson. The occasion was the reply of the then Mayor to the question who was the first citizen of Cleveland. The Mayor said, "The first citizen of Cleveland is not a man, but a woman—Mother Leonarda of St. Alexis Hospital."

St. Joseph's Church.—The retreat given to the local Tertiaries last month has already yielded fruit. There was a good attendance at both meetings of the Third Order. Thirteen made their profession since last month. Our Tertiaries are pleased with the FRANCISCAN HERALD, and they will start with renewed energy to gain other subscribers.

California.—On Sunday, November 16, under the auspices of the Franciscan Fathers, a pilgrimage was made to the grave of Padre Junipero Serra, O. F. M., in the Old Mission Church of San Carlos at Carmel-by-the-Sea. The good Padre had a special love for this mission and frequently stopped there on his mission trips.

On November 24, the old mission town of San Buenaventura celebrated the second centenary of the birth of Padre Junipero Serra. A typical pioneer home of adobe is the oldest landmark of the town. Its owner was Sing Hing, a Chinaman. He sold it to the citizens of the town for \$1,000, donating, however, \$250 of the required sum. The entire building was renovated, and converted into an historical museum.

Quincy, Ill.—On October 4, twenty five Tertiary students of St. Francis College made their profession in the Third Order. Through the untiring efforts of the Rev. Director Timothy, O. F. M., the Third Order is now one of the most popular societies of the college.

West Park, O.—On September 30, the Ven. Sister Gregoria succumbed to heart disease at the local convent of the Poor Clares. The Sisters found her dead on the floor. The deceased was 57 years of age and led the austere life of a Poor Clare for 35 years. She was laid to rest on the eve of St. Francis.

Chillicothe, Mo.—During the past summer St. Columban's Church was most handsomely decorated by Theodore Brash of Atchison, Kansas. The work manifests exquisite taste

in the choice and application of designs and colors. The transept of the church is adorned with two large paintings of exquisite beauty, the one representing Jesus in the house of Martha and Mary, the other, the Good Samaritan. In the nave of the church we find bust pictures of St. Ferdinand, King of Spain, St. Ives and St. Rose of Viterbo, St. Boniface, St. Patrick, St. Colette, St. Catherine and St. Cecilia. The triumphal arch with symbols of the seven Sacraments and the dado of the sanctuary are free-hand work of beautiful design. The members of the parish much admire and appreciate the truly religious, artistic frescoes of Mr. Theodore Brash, and wish him an extensive patronage, of which he is undoubtedly well deserving.

Cowlitz, Wash.—On October 4, Brother Vincent Dougherty pronounced his first vows in the old Mission Church, and Charles Witte of Park Place, Oregon, was invested, and received the name John. The Rev. Giles, O. F. M., officiated, the Rev. Francis, O. F. M., of Hood River, Oregon, acting as deacon, the Rev. D. Daly as subdeacon. The beautiful and impressive ceremony was the first of its kind performed in Cowlitz.

Our Colleges.

St. Joseph's College.

IN accordance with the wish of the Holy Father, the Constantinian Jubilee was duly observed at the College, during the month of October. All students made the prescribed visits to the chapel, in order to gain the jubilee indulgence. A solemn High Mass, on October 29, concluded the religious part of the celebration.

On October 28, the students assembled in the dramatic hall, and

there the following program was successfully rendered:

- | | |
|---------------------------------------|--------------------|
| I. Fra Bombarda March..... | A. Czibulka |
| | College Orchestra. |
| 1. Christian Persecutions..... | Oration |
| | Andrew Kiemen. |
| II. Woodland Songsters (Waltz) ---- | C. M. Ziehrer |
| | College Orchestra. |
| 2. In Rome (Poem)..... | Rev. A. Ryan |
| | Henry Aretz. |
| 3. Permanency of the Church of Christ | |
| | Alphonse Fochtman. |
| III. Dreams of Childhood (Waltz).... | E. Waldteufel |
| | College Orchestra. |
| 4. Retrospect and Prospect (Poem).... | Pope Leo XIII |
| | Frank Kiefer. |
| 5. Triumph of the Cross (Poem).... | Fr. V. H., O. F. M |
| | Justine Diederich. |
| IV. Don Caesar March..... | R. Dellinger |
| | College Orchestra. |

St. Anthony's College.

On the feast of St. Francis, the students attended a solemn High Mass celebrated by Rev. Fr. Rector, and heard an eloquent sermon on the Seraphic Saint by Rev. Fr. Deeney, S. J. Later they had the great pleasure of seeing eighteen of their fellow-students enrolled as members of the Third Order of St. Francis. They form the largest group that have ever been received here at one time. We take special delight, therefore, in extending to them a most hearty welcome to so grand an institution as the Third Order of St. Francis.

It is our pleasant duty to thank Rev. Fr. Rector for having so promptly fulfilled his kind promise to have the tennis court repaired as well as the croquet grounds and the hand-ball alleys. They are now in excellent condition, and are a source of very much pleasure to the students.

Preparations are being made for the celebration of the bi-centennial of the birth of Fr. Junipero Serra, O. F. M., founder and first Presidente of the California Missions. It is rumored that all the boys will partake in the pageant play that will be staged before the Old Mission.

In Thanksgiving to St. Anthony.

St. Joseph's College owes a public acknowledgement to the great St. Anthony of Padua.

Towards the end of September, six of our students in rapid succession took sick with typhoid fever. It seemed as if an epidemic similar to that of 1884, which demanded the lives of several students, would again visit the institution. A solemn novena of Masses was held, and many fervent prayers were recited in honor of St. Anthony. At the end of the novena, a favorable change set in; the sick boys soon passed the

critical stage of their illness, and convalesced rapidly. No new case has developed since then. One of the students, however, had a serious relapse, which developed into typhoid-pneumonia. But St. Anthony also in this almost hopeless case showed his great power.

A solemn High Mass of thanksgiving will be celebrated as soon as the convalescent students are able to attend.

FR. ROGER MIDDENDORF, O. F. M.
Rector.

A lady of Sacramento, wishes to make public, as a token of gratitude, a favor recently obtained through the great Wonderworker. She says: "I was out of work for some time and in rather straitened circumstances. I wished to sell a little property to pay some debts. But my efforts to sell it and to obtain work were all in vain. One day, I knelt before the statue of St. Anthony and prayed with great devotion and confidence. Many thanks to our good St. Anthony! My prayer was heard. That very day I sold the property and soon after obtained work."

Obituary.

- His Eminence, Cardinal Gregory M. Aguirre y Garcia, O. F. M.
Rel. Brother Benno, O. F. M.
Chicago, Ill., St. Peter's Church:
Catherine Stokes, Sister Teresa;
Annie Finn, Sister Coleta;
Maria Shumaker, Sister Anna;
Bridget Navin, a novice.
St. Augustine's Church:
Elizabeth Mueller.
St. Louis, Mo., St. Anthony's Church.
Gertrude Tappe.
Cleveland, O., St. Joseph's Church:
Henry Pago.
Indianapolis, Ind., Sacred Heart
Church:
Mary Mathilda Schill; Elizabeth
Rupert; Mary A. Adrian; Sarah
Bernadette Conway.

Franciscan Calendar.

DECEMBER, 1913.

Dedicated to the
Infant Jesus.

DAYS.		PATRONS AND FEASTS.
1	M.	Office of St. Andrew, Apostle.
2	T.	St. Bibiana, V. M.—Commemoration of all the deceased of the three Orders of St. Francis. (P. I.)
3	W.	St. Francis Xavier, S.J., C., Apostle of India.
4	Th.	St. Peter Chrysologus, C. D.—St. Barbara, V. M.
5	F.	Bl. Humilis, O. F. M., C.
6	S.	St. Nicholas, Bp. C.—Vigil and Fast for Tertiaries.
7	S.	2d Sunday of Advent. —St. Ambrose, Bp. C. D. Gospel: John sends his Disciples to Christ. Matt. xi, 2-10.
8	M.	Immaculate Conception of the B. V. M. Patroness of the Franciscan Order. (G. A., P. I.)
9	T.	St. Silvester, Abbot.—Bl. Jane of Signa, 3rd Ord., V.
10	W.	Translation of the holy House of Loretto.
11	Th.	St. Damasus, P. M.
12	F.	Finding of the body of St. Francis. (P. I.)
13	S.	St. Lucy, V. M.
14	S.	3d. Sunday of Advent. —St. Gregory, the Wonderworker, Bp. C. Gospel: John bears Witness to Christ. John i, 19-28.
15	M.	Octave of the Immaculate Conception of B. V. M.
16	T.	St. Eusebius, Bp. M.—St. Alice, Empress.
17	W.	Ember Day.—Bl. Margaret, 2d Ord., V.
18	Th.	Expectation of the B. V. M.
19	F.	Ember Day.—Bl. Conrad of Ophyda, O. F. M., C.
20	S.	Ember Day.—St. Josaphat, Bp. M. (P. I.)
21	S.	4th Sunday of Advent. —St. Thomas, Apostle. Gospel: St. John's Mission and Preaching. Luke iii, 1-6.
22	M.	Bl. Hugolinus, 3rd Ord., C.
23	T.	Bl. Nicholas Factor, O. F. M., C.—St. Victoria, V. M.
24	W.	Vigil of Christmas.—St. Adam and Eve. (P. I.)
25	Th.	Christmas.—Nativity of our Lord. (G. A., P. I.) Gospel: Birth of Christ. Luke ii, 1-14.
26	*F.	St. Stephen, Protomartyr.
27	S.	St. John the Evangelist.
28	S.	Sunday within the octave of Christmas. —Holy Innocents. Gospel: The Prophecy of Simeon. Luke ii, 33-40.
29	M.	St. Thomas of Canterbury, M.
30	T.	David, King and Prophet.
31	W.	St. Silvester, Bp., C.

Abbreviations: St.—Saint; Bl.—Blessed; Ap.—Apostle; M.—Martyr; C.—Confessor; P.—Pope; Bp.—Bishop; D.—Doctor; V.—Virgin; W.—Widow; O. F. M.—Order of Friars Minor; O. M. Cap.—Order of Minors Capuchin; P. I.—Plenary Indulgence.

Tertiaries may gain a Plenary Indulgence: 1st, every Tuesday after confession, communion and visit to a church of the First, Second or Third Order Regular of St. Francis; 2d, once during the month on any suitable day, usual conditions; 3d, on day of monthly meeting for those who attend, usual conditions.

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