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SATURDAY, SEPTEMBER 10, 1921

What has become of the old-fashioned man who used to raise his hat on passing a Catholic Church?

It is hard for a Catholic politician to play the game both ends from the middle: to hold the cross in one hand and the red flag in the other.

Training in any line is bound to give superiority of achievement. This is true of art, science, war and charity. Exceptions here and there but support the rule.

The nation is still intensely interested in the plan to remit the foreign debt. Mr. Harding seems to be too level-headed to fall into any British or Gallic trap.

Some men achieve a kind of success at the expense of the love and respect of their fellows. Nero also attained such success, with the consequent hatred of mankind.

It is consoling to learn that certain so-called Irish leaders in America have bowed to the will of the Irish people at home. Several "leaders" are still to be heard from.

When a man plays the hypocrite he is at once appraised and weighed at his true value. When governments or statesmen attempt the same game, it is called diplomacy. Is then diplomacy moral turpitude?

"Tom" Watson, it is said, no longer uses Room 129, Senate office building, as the sanctum for his vituperative articles in the Sentinel. When Tom returns home it is to be hoped that Georgia will attend to him, and thus remove one stain from her escutcheon.

The principles of social life, laid down by Pope Leo XIII, are still available. They are the only basis upon which peace and order can hope to rear the structure of prosperity and happiness. But the world wants not such principles, for the world is selfish.

St. Paul was honored last week by the presence of the two most eminent Catholic sociologists in America, Dr. Ryan and Dr. Kerby, both professors in the Catholic University. They are men of sane views, profound judgment and a thorough grasp of Catholic principles as applied to the problems of the day.

The twin bureaus of Catholic Charity, in St. Paul and Minneapolis, have, in their short career, proved to be a distinct acquisition to their respective communities. Headed by earnest, zealous men, they have whipped into line all the Catholic activities of the two cities, to the great advantage of the poor, the suffering and the outcast.

Children are not fashionable, says Extension Magazine. They interfere with pleasure. One cannot take them to dances. They cry in theaters and at afternoon teas. Even with a nurse they are a care. Above all, they call for sacrifices and pain. So the pretty little ones are lost in the crowd, and there is no Mary and Joseph to follow them back sorrowing, and find them again if it is necessary to go.

into the Temple and amidst the Doctors. The Temple and the Doctors seem to be the last refuge for the modern child, for children are most plentiful around churches in the poorer districts. The one friend left to the children is old Mother Church, but then she does not follow the crowd. In fact, she has to bear hatred and ill-will, chiefly because she is different and will not trail along with the mob. Why? Because she is the mother and guardian of principles, and the crowd hates principles. The only principle recognized by a crowd is "follow on."

THE NINE THOUSAND AND THE NINE.

Dr. Coakley, of Pittsburgh, makes the following appropriate comment: "Last year 9,000 Catholic persons died in the diocese of Pittsburgh. Out of the 9,000 it is doubtful if nine of them left anything at all to any charity in their wills. . . . Suppose each of these 9,000 had left the De Paul Institute the paltry sum of \$100! Surely this is not much after a lifetime of savings, with death, judgment, heaven and hell staring us in the face. . . . The result would have been \$900,000."

Now, here precisely is a point upon which this column has often contained reminders. It seems that our Catholic people are willing enough to contribute their share of support towards the Church during their lifetime. They seem to forget that the Church militant, suffering and triumphant form but one whole. Wherefore, when they are summoned hence they are satisfied to sever all relations with the world below. At the same time they are not averse to receiving the suffrages of their friends and relatives on earth.

This is an entirely mistaken view. Catholics are ready to admit that the material blessings of life come from the hand of God. Why, then, will they refuse to give back to God a small part of His largesse? They are not asked to bequeath their all to religion; but the Church surely has a right to expect that her continued ministrations in life deserve, not a material reward, indeed, but a form of recognition that will enable her to extend her benign care to others in need. A man in his will does not forget those who were bound to him by ties of blood: are the ties of grace and the sacraments less strong?

The few dollars contributed by each Catholic each year assist the Church to carry on her work in his parish. If he but gave the matter a moment's thought, would he begrudge a few more dollars after his death in order that the Church might enlarge her efforts for the poor, the suffering, the unfortunate, as well as for the spread of the kingdom of God itself? The laborers in the vineyard are willing: they lack but the means. This is the cry from almost every parish and diocese as well as from every foreign mission. A hundred dollars or so, left in each will, would prove a blessing of great value to the varied works of religion. In any case, that small sum, however diverted on earth, will not assist the departed one iota. If turned into the treasury of religion it will add considerably to one's merit in the life to come.

Think it over before Death overtakes you.

SEVEN CENTURIES OF APOSTOLIC WORK.

It is unusual, outside the Catholic Church, to find societies flourishing and powerful after centuries of existence. The great Orders of Christianity—Franciscans, Dominicans, Benedictines—present a history that extends back seven, and in the case of the latter, fifteen, hundred years. In the course of ages many religious institutes arose, flowered and then disappeared, or remained to the present day, but in an anemic condition. The families, however, of Francis, Dominic and Benedict have withstood every blast and every assault from out the gates of hell.

Just seven hundred years ago, in 1221, St. Dominic yielded up his sainted soul to his Maker. The organization which he had established, that of the Friars Preachers, was something new in the spiritual militia of the Church. It consecrated, by papal decree, a large body of men to the apostolic work of preaching as a profession, so to say. Not only ordinary sinners, but pagans, Jews and infidels were the objects of their attack with the sword of the divine word. The office of preaching included that of teaching; hence it is not to be wondered that the Dominican Society gave forth a perfect galaxy of intellectual stars of the first order. The prince of philosophers and theologians, St. Thomas of Aquin, heads the noble array of scientists produced by that valiant body. A long list of brilliant

PADRE ALIGHIER.

With affectionate remembrance and tribute the Italians have named the renowned Dante, Padre Alighieri—Father Alighieri. His teachings and his sermons in verse impart the most sublime doctrine to all mankind. A deep philosopher and keen theologian, learned in all the sciences and literature of his day, a consummate poet, Dante has given to the world what is considered the grandest and most superb contribution in the field of literature. Some of his works, as The Monarchy, The Banquet, and others, have left a deep impress on the thought of the past six centuries. It is his Divina Commedia, however, that places him on a pedestal among the greatest poets of all time and that causes him to soar above them all.

Pleasure and happiness rarely bring out the best in a man. His finer qualities, deeper emotions, more powerful forces are evoked only in the crucible of disappointment, of sorrow and suffering. Thus, while Paul rapt to the highest heaven is glorious in his exultation, the same Paul groaning in the fetid surroundings of a Roman dungeon is touched with sublime genius. The stronger powers of a man lie 'way down in the placid pool of consciousness. Untoward events, extraordinary opposition cause those same powers to rise to the surface dripping with the pure, clear strength of undefiled genius.

So it was with Dante. Raised to the heights of power and authority in his native Florence as chief of the Priors of the city, he soon experienced the shifty cunning and the ranking jealousy of those whom he would treat with impartiality. Accused of double dealing when his aim was sincere, threatened with vengeance when he tried to be just, he soon felt the full weight of political animosity, and not without profound resentment he was hurled into exile. A man naturally is attached to his native land; but this sentiment was particularly marked in the citizens of Florence who were passionately devoted to the city of their birth. For this reason Dante's exile bore down upon him with all the more poignant anguish.

Once set adrift from his beloved Florence, the scene of his birth, his power and triumphs, the poet wandered from one place to another. Italy at that time was divided into a large number of independent principalities. The whole country, however, was aligned into two parties, the Guelphs or papal party, and the Ghibellines, or followers of the Emperor of the Holy Roman Empire. Dante had been a power among the Guelphs; but factions in that party, the White and the Black, soured him completely, and for a time he went over to the side of the Emperor. Hither and thither roamed the poet, seeking and here and there finding, refuge and hospitality. Wherever learning and talent were prized the noble exile found solace; but his travels led him continually in search of real friends, until a kindly fate drew him to a generous protector, and he settled down in Ravenna on the Adriatic where finally he ended his days.

Now, it was precisely during these wanderings that the fire of pent-up genius blazed most brightly. Detached by necessity from many interests of life, he gave himself up to the work that for years had grown in his mind.

Thus was born the Divina Commedia, a long poem in one hundred cantos, that reviews the panorama of life beyond the grave. Starting with Virgil as guide, he enters the gloomy abode of the lost souls. With terrible realism and withering exactness he limns the torments of the damned. With palpitating vividness he places before us one after another the spirits of many who were famous on earth. Nor does the exile neglect to assign certain of his foes to the most exquisite tortures, sparing not even prelate or pontiff.

Passing through Purgatory with its myriads of penitent souls, languishing in the fires of purification, the poet finally is met by his heavenly guide, Beatrice. She whom he knew as a child, becomes the idealized paragon of all feminine loveliness, virtue and grace. Acting as guide, preceptress and friend, she unfolds to his dazzled mind the glories of heaven.

In the Paradiso, wherein are revealed to the poet the splendors of God and of the angels and saints, Dante rises to the very topmost heights of Catholic doctrine and devotion. With an almost inspired vision he reviews the stately grandeur, the solemn glories, and the unutterable joy and happiness of the blessed. There is perhaps no other work, not even the writings of the Fathers of the Church, that can surpass the sublime truths illustrated and set forth by Dante in his description of the celestial abode. For imbued with deep scientific knowledge of the scriptures, saturated with theological lore, burning with the most pious devotion, the fervent Alighieri pours over all the resplendent light of poetic power and causes the delights of heaven to stand forth in all their divine allurement to mortal man.

Padre Alighieri truly was a preacher of God, a missionary of the hidden recesses of hell, purgatory and heaven. As Byron remarked, he is studied by all but understood by few. An educated and cultured mind can grasp the literary beauties of his work. Only a Catholic can enter the portals of the palace which he erected: only a theologian is able to wander through the vast preserves and to appreciate at their full values all the riches of wisdom and science and religion that have been gathered in this fair structure by Dante, the Poet and Philosopher, the beloved of the ages and, to the Italian, the good Padre Alighieri.

men, extending down to the present day, comprises many of the brightest and most prolific minds to be found in the intellectual life of these centuries.

Since Catholic teaching reaches out and embraces all the mental and natural sciences, it was but natural that the Dominicans should enter these fields. With trained specialists in every branch of human learning, they achieved the highest distinction not only in the sacred sciences but in all those spheres wherein art, history and human lore of all kinds held sway. Painting and architecture especially owe a profound debt to the Dominican genius which has left some of the world's masterpieces as proof of their attainment.

The duty of preaching has carried the Dominicans into the great mission fields of the world. The blood of their martyrs stains many a foreign land, while the triumphs of their zeal are legion. Saints in large number from the ranks of St. Dominic have been canonized or beatified; St. Pius V, the last Pope to receive the honors of canonization, being among them. Today, the order of St. Dominic is a power in the Church of God. Aside from the wonderful work of the Dominican Sisters and the devoted sons of Guzman continue their task of preaching and teaching in all the chief countries of the world, not to mention the foreign missions. Learned and saintly men today carry on the work as zealously and successfully as their renowned ancestors, and the present strength and influence of these apostolic men is a source of credit to the stability of their institute and of glory to the Church of God of which they form so noble and

MGR. O'BRIEN RESIGNS

IS WELL KNOWN AUTHOR AND PASTOR AT KALAMAZOO.

A press dispatch from Kalamazoo, Mich., states that Rt. Rev. Mgr. F. A. O'Brien, pastor of St. Augustine's Church in that city, has resigned. Failing health was given as the reason for his retirement.

Mgr. O'Brien was born in Monroe, Mich., in 1851. He has founded various schools and is known as a distinguished author. He has been rector of St. Augustine's Church since 1883.

WRITER ENTERS CONVENT

Miss Priscilla Cavagnero, honor student at the University of California and gifted writer, has renounced the world to enter the Carmelite convent in Santa Clara Valley.

Miss Cavagnero made one of the vital contributions to the literature of the University of California in 1919, when she wrote "The Poet's Answer," the Parthenon of the women students at the Berkeley college. In this masque, she made clear her deep religious feeling.

HOSPITAL FOR CHINESE

Three Sisters of the Immaculate Conception of Montreal have left that city for Vancouver, whence they will sail for Manila; their purpose is to open a hospital for Chinese. Two of the nuns have already spent some years in China, and understand the people of that country well. The hospital will have a hundred beds at the start and will probably need to be enlarged before long. Catholic, Protestant and pagan Chinese will be admitted without charge.

A GOLDEN JUBILEE

MONSIGNOR F. BOBAL OF CHICAGO TO CELEBRATE JUBILEE SUNDAY, SEPTEMBER 11.

The Right Rev. Mgr. Francis Bobal, pastor of St. Ludmilla's Church, Chicago, and a diocesan consultant, will celebrate the fiftieth anniversary of his ordination to the priesthood, on Sunday, September 11.

The Most Rev. George W. Mundelein, D. D., will be present at the Jubilee Mass, celebrated at 11 o'clock, by Mgr. Bobal.

Mgr. Francis Bobal was born in Lushchikow, Moravia, on September 16, 1845, and received his entire education abroad. His theological studies he completed in the University of Louvain, Belgium. He was ordained to the priesthood on September 10, 1871, in the city of Liege, Belgium. The young priest came almost immediately to America.

Monsignor Bobal worked incessantly for about six years as missionary amongst the Bohemians of Nebraska, and then failing in health made application to be received into the diocese of Chicago. The Bishop received him with open arms and placed him in charge of St. John Nepomucene's Church.

In 1908, Mgr. Bobal was appointed to his present pastorate of St. Ludmilla's Church.

DERRY'S CATHOLIC MAYOR

Hugh C. O'Doherty is the first Catholic mayor of Derry since the Ulster plantation. Chicagoans are especially interested in Mayor O'Doherty in view of the fact that Vincent A. O'Doherty, a lawyer of that city, is a brother of the Derry executive.

Mayor O'Doherty is a lawyer and has been engaged in practice in Derry for forty years. He is the father of nine children.

ST. GENEVIEVE'S TOMB

It is a great joy to the Parisian Catholics to have been able to preserve intact the wonderful series of enameled glass of the cloister of Saint-Etienne-du-Mont, as its striking colors are an excellent example of the marvelous art of the Christian artists of ancient times.

The Church of Saint-Etienne-du-Mont was begun in 1517 and consecrated in 1628. It contains the tomb of Saint Genevieve, the patron of Paris.

JOINS MARYKNOLL SOCIETY

His Eminence Cardinal O'Connell has released Rev. Joseph H. Cassidy of the Boston Archdiocese for service in the American Society of Foreign Missions (Maryknoll).

Father Cassidy is an alumnus of Saint John's Seminary, Brighton, and has been ordained about three years, during which time he has been assistant at Saint Philip's Church, Roxbury, Mass. He will report at Maryknoll this month.

PRIEST ON COMMITTEE

FATHER MAHAN NAMED MEMBER OF HOSPITAL DAY COMMITTEE.

Rev. P. J. Mahan, S. J., of the Loyola University School of Medicine, Chicago, who is active vice president of the Catholic Hospital Association of the United States and Canada, has accepted a position on the National Hospital Day Committee and in this capacity will assist in directing the annual observance of National Hospital Day on May 12, the anniversary of the birth of Florence Nightingale.

It is hoped that practically 100 per cent of the Catholic hospitals of North America will take part in the 1922 day, inasmuch as every institution which participated in this year's observance derived inestimable benefit in winning the interest of its community in its needs and its service. Recruits for the nurses' schools and donations of funds and equipment followed in many instances.

MONSIGNOR RABER

VICAR GENERAL OF DENVER DIOCESE IS NAMED PROTHONOTARY APOSTOLIC.

Very Rev. Godfrey Aloysius Raber, Vicar General of the Denver diocese, and irremovable rector of St. Mary's Church, Colorado Springs, has been named a Prothonotary Apostolic by Pope Benedict XV. He will be known in the future, therefore, as the Right Rev. Monsignor Raber. The new prelate will be formally invested in the near future.

There is only one other Monsignor in Colorado, the Right Rev. Richard Brady of Loretto Heights; but he is a domestic prelate, not a Prothonotary Apostolic.

Monsignor Raber has been rector in Colorado Springs for nineteen years. He has been Vicar General since October, 1918, having been named to this office by Bishop J. Henry Thien, as the result of a ballot cast by the priests of the Denver diocese, when the new Monsignor secured an overwhelming majority of the secret votes cast—a true indication of the feeling his fellow priests have towards him. He was born 63 years ago at Lucerne, Switzerland, and made his studies at the College Urbano, Rome, being ordained July 25, 1881, in the Eternal City, for the Denver diocese. He came to Denver in 1902.

A FRENCH "ACE"

FOURTH FRENCH AIR CHAMPION CELEBRATES HIS FIRST MASS.

(By N. C. W. C. News Service.)

The Abbe Bourjade has just celebrated his first Mass in the church of a little village near Montauban, France.

Abbe Bourjade was one of the "aces" of the French Air Service during the great war. At the time of the Armistice he held fourth place for the number of victories he had won, the first three "aces" being Fonck, Nungesser and Heurtaux.

He is an officer of the Legion of Honor, one of the youngest, and has received twenty citations in army orders.

At the end of the war Abbe Bourjade resumed his theological studies at the University of Fribourg, Switzerland. He is a missionary of the order of the Sacred Heart of Issoudun and expects to sail in a few weeks for New Guinea.

THE PASSION PLAY

OBERRAMMERGAU TEEMING WITH RENEWED ACTIVITY—VILLAGERS BUSY PREPARING ROBES AND COSTUMES AND IN MAKING READY FOR THE VISITORS.

Since the decision was made to give the Delayed Passion Play in 1922 Oberammergau has taken on new life, according to the correspondent of the New York Herald. Carpenters, painters and masons, many wearing long hair and beards, which mark them as participants in previous dramatizations of the passion of Jesus Christ, are restoring the open air theaters and the villas, which had no attention during the war period.

Busy housewives are preparing their homes for the reception of visitors who will fill the little village next summer. Scene painters are rebuilding and restoring representations of parts of the Holy Land where Our Savior lived and died and rose again from the tomb.

Needlewomen are fashioning the robes for the Apostles and scores of other Biblical figures who participate in the play. Although the cast will not be selected by the directors of the play until October, young women who have distinguished themselves in other religious plays given by the Oberammergau folk are fashioning simple robes suitable for the role of Mary in the hope that they will be chosen to enact the part of the Mother of God, the highest honor that can come to an Oberammergau woman.

Auditorium Seats Four Thousand. The great auditorium which shelters spectators of the Passion Play is a wooden structure supported by steel trusses. It has seats for four thousand persons, arranged much after the plan of a modern opera house. When the play is offered one end of the auditorium is removed entirely and the stage stands at some distance from the end of the building, in such a position that the mountains furnish a background for the setting. The auditorium is entirely sheltered in case of rain and the main part of the stage has a glass roof.

Even among children of Oberammergau the reverence for the Passion Play is marked, and in imitation of their elders they are continually acting in the hope of being chosen for important roles in the production given every ten years.

As good character is insisted upon as the basic requirement for participation in the play, the danger of being debarrd from a part in the historic spectacle is held constantly over the village children, and is a far better corrective influence than the boogies invented for most little folk.

TRUSTED THE CHAPLAIN

FORMER CONVICT SEEKS PRIEST TO SURRENDER ON MURDER CHARGE.

While the police of New York were searching for William Hoey, a young man charged with the murder of a Patrolman Daniel Neville, last week, the fugitive was on his way to Sing Sing penitentiary to surrender to Father William E. Cashin, chaplain of the prison.

Concealing himself near the prison until a favorable opportunity came for presenting himself to Father Cashin, young Hoey sought the priest and offered to return here. Hoey, as a former prisoner at Sing Sing, was well acquainted with Father Cashin.

"I am innocent," Hoey told Father Cashin. "I'll go back to New York if you'll see that I'm not clubbed by the police when I get there."

Father Cashin, without guard or escort, accompanied Hoey from Sing Sing to the District Attorney's office in New York. Father Cashin obtained a promise from the authorities that Hoey should not be mistreated.

Hoey denies any part in the killing of Patrolman Neville, but admits, the police say, that he was near the scene of the murder at the time.

DANTE CELEBRATION

Monsignor Luigi Cossio of the Apostolic Delegation is a member of the committee on arrangements appointed for the celebration of the 600th anniversary of the death of Dante Alighieri to be given in the auditorium of the National Museum on the night of October 3. M. Jules Jusserand, the French Ambassador, and Senator Vittorio Rolandi Ricci, Italian Ambassador, will make addresses. Professor Charles H. Grandgent of Harvard University will read a paper on the significance of Dante's work.

NOTED PRIEST DEAD

ESTABLISHED CONGREGATION IN NEW YORK—CHURCH FILLED AT REQUIEM MASS FOR FATHER LETELLIER.

The Church of St. Jean Baptiste, New York, was filled on September 1, when a solemn Requiem Mass was said for the former pastor, the Rev. Arthur Letellier, S. S. S., who died suddenly in Montreal last week while conducting a retreat for the religious of the Congregation of the Blessed Sacrament.

Father Letellier who was born at Riviere-Ouelle, Quebec, August 7, 1862, began his studies at the college of St. Anne-de-la-Pocatiere and then went to the Grand Seminary at Montreal. In 1881, he went to study philosophy at St. Sulpice in Paris. In 1883, he entered the Congregation of the Blessed Sacrament at Brussels, was admitted to his first vows in 1884 and sent to Rome. He completed his course of theology at the Gregorian University and was ordained priest at the Basilica of St. John Lateran by Cardinal Parocchi on February 25, 1888.

In 1900, he came with Father Estevenson, S. S. S., and Brother Patrick to found the first house of the Congregation in the United States at New York. The Church of St. Jean Baptiste, the parish church of the French Canadians, was given over, and in November of the same year the Fathers began the service of Exposition of the Blessed Sacrament in New York City. Father Letellier was named Superior at New York in 1903. He remained Superior until 1914. During these years he opened a house at Suffern, N. Y., for boys preparing for the priesthood in the Congregation, and built the beautiful Church of St. Jean Baptiste, made possible by a generous gift from Thomas F. Ryan.

BISHOP-ELECT CRANE

MGR. CRANE WILL BE CONSECRATED SEPTEMBER 19.

The Right Rev. Michael Joseph Crane, D. D., V. G., recently named as Auxiliary to His Eminence, Cardinal Dougherty of Philadelphia, and titular Bishop of the See of Curium, will be solemnly consecrated on Monday, September 19.

The imposing ceremony will take place in the Cathedral of St. Peter and Paul, at 10 o'clock.

His Eminence, the Cardinal, will consecrate Bishop Crane.

HONORED AT DEATH

Sister Anna Speranza, Mother General of the Daughters of St. Anne, who died recently, was honored on her death bed by the presence of His Eminence, Cardinal Genaro di Belmonte. The Holy Father sent the good religious his special benediction. Sister Anna Celsa Speranza was a woman of saintly character and great erudition, and was at one time secretary to the Venerable Foundress of the Order over which she had had charge since 1915.

FATHER MULRY DEAD

WAS FORMERLY PRESIDENT OF FORDHAM UNIVERSITY.

The Rev. Joseph A. Mulry, S. J., regarded as one of the most eloquent preachers in the eastern United States, died in Philadelphia August 31, after an illness of more than a year. Father Mulry was 47 years of age and was born in New York, being one of fourteen children. Three of his brothers also were ordained to the priesthood.

Previous to coming to Philadelphia, where he held posts at St. Joseph's Church and at the Church of the Gesu, Father Mulry was rector of Fordham University. He entered the Society of Jesus in 1890 and served as a missionary. During the war he served in various military camps and cantonments. The Rev. Patrick F. X. Mulry, a brother, was at his bedside when he died and celebrated the Requiem Mass in the Church of the Gesu.

HOLY NAME "MOVIE"

According to Rev. M. J. Ripple, O. P., national director of the Holy Name Society, "The Blasphemer," the motion picture being produced by the national Holy Name Bureau in New York, will be ready for exhibition in October, when, it is hoped, it will be shown in leading theaters in the larger cities.

RECALLS EVANGELINE

FIRST ACADIAN PRIEST WAS PRISONER 8 YEARS.

The recent gathering of the Acadians held at Church Point, St. John, N. B., recalls the story of the Rev. Mathurin Bourg, the first Acadian priest, who was ordained in 1722. He was born in Grand Pre and at the time of the deportation of the race by the British government, was taken to England where for eight years, with his parents and hundreds of others, he was kept prisoner. When released, the other prisoners made for France, whence they returned to the homes from which they had been so cruelly driven. Young Bourg remained and studied for the priesthood. On his ordination he was assigned to service among his own people, his chief post being on the south shore of Bale Canard, whence he made periodical visits to the Acadian settlements in the