

The Catholic Record

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname—St. Pacien, 4th Century)

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MUSSOLINI AND HIS ADMIRERS

The humor of the world, certainly, is never dead. Here comes Benito Mussolini, who a few years since was boasting his humble origin with Socialistic and even Anarchistic threats and imprecations upon anyone and everyone who talked about birth and breeding. Mussolini, Europe's great "leveler." Here comes he, his face wreathed with smiles, comely, placidly watching, while his awestruck admirers dig and delve into history to find a genealogy for the Italian premier that shall measure up to those of the so-called "aristocrats" and "tyrants" of Italy's palmiest days.

Facing the title page of one of the many biographies of Signor Mussolini, with which Italy is now flooded, there is a portrait of the premier in toga and laurel crown, gotten up for all the world like any Caligula or Tiberius of the lot. The Middle Ages are not back far enough for this scyphant. She (the writer happens to be a woman) must go all the way back to Caesar himself. And to Caesar, by the way, the portrait of the modern dictator bears quite a striking resemblance.

A second biographer, this time a Roman prince, whose family has great antiquity, Prince Fabrizio Massimo, is more reasonable in one sense. He is none the less determined that a blaze of glory shall at all points beat upon the career of the man to whom Italy has committed the charge of reconducting her into the paths of imperialism.

Prince Massimo maintains that Signor Mussolini can trace his ancestry back as far as the thirteenth century. To the end of proving his contention the princely biographer has been digging and delving in archeological Florence. He has discovered there one sarcophagus, bearing an inscription in semi-Gothic characters, which shows that the name "Mussolini" was already famous in the middle of the fourteenth century. Also one round bronze seal with the words, *Sigillum Nicolai de Mussolinis* and a coat of arms, the date of which is said to be the first half of the fifteenth century.

With the above concessions to Italian snobbery Prince Massimo proceeds to "gild the lily" of Signor Mussolini's name and fame. All this is very interesting, not alone from the point of view of the masses, who generally worship a name with a tag to it, but from the point of view of the aristocrats, who, now that they have to acknowledge him as their political boss and, worse than that, their social equal, are more than anxious to make his "come-from" such that an Italian nobleman may have no qualms in inviting him to dinner.

This quick change of front on the part of a man of not distant very humble origin, and who was not a great while ago suspected of a desire to tear down rather than to build up the fabric of Italian imperialism, is a commentary upon the character of Mussolini himself and also upon traditional tendencies in human nature.

The flesh pots of Egypt usually gave a man a rather heavy, satisfied, after-dinner feeling. Erks care the crop-full bird? Frets doubt the maw-cramm'd beast? Signor Mussolini is both crop-full and maw-cramm'd with power and partiality. His parasites are everywhere. He lives on the fat of flattery as also on excellent viands. He is housed like an emperor. He travels as a sultan traveled in the days of the golden prince of Haroun Alraschid, only more quickly and more comfortably. The King of Italy still lives in state at the Quirinal. The Pope of Rome resides at the Vatican. Yet it is of Mussolini and Mussolini all Italy talks.

The pinnacle is a dizzy one, but it has its parallel. There were those in ancient Rome who complained of the great dictator, Julius, when he had climbed to similar heights:

He doth bestride the narrow world Like a Colossus; and we petty men Walk under his huge legs, and peep about To find ourselves dishonorable graves.

The recent outbreaks against Signor Mussolini reveal such men in the Italy of today.

EMPIRE EXHIBITION CHAPEL

London, Eng.—The world-famed little chapel of St. Peter and Paul which was visited by hundreds of thousands and seen by millions at the British Empire Exhibition, may be moved to a country district as the beginning of a new parish. Its disposition has not been finally decided, but it is possible that the church may be taken down in sections and rebuilt.

Father Edward King, S. J., preaching the last sermon in the chapel, said that never before had the Blessed Sacrament been present in a great exhibition.

MUSSOLINI, THE DICTATOR

Whatever opinion may be held of Mussolini by the outside world, and however the revolution in Italy which he has brought about may be regarded, it is apparent that he has won the confidence and support of his own countrymen. That was made abundantly manifest by the enthusiasm which marked his reception in the Italian Parliament on his first appearance in the Chamber after the recent attempt on his life. But it is not within legislative walls that evidence of the power and popularity of Mussolini is most signally shown. Throughout the whole of Italy, in every city and town and village in the country, he is accepted as a political and economic savior, destined to unify the people and lead them through their present perils and difficulties to a great national future. In the world's history no revolution in a great and populous country has ever been brought about so peacefully, with such rapidity, and apparently with such complete success, as that achieved by Mussolini.

In the short space of three years he has radically changed the basic structure of the State, he has swept away existing forms of constitutional government, and he has gathered into his own hands all the reins of power in the Kingdom. No Imperial Caesar exercised more power than Mussolini now possesses in Italy. His dictatorship is absolute over the destinies of the nation. He is the head and front of Fascism, and Fascism today is Italy.

It is perhaps too early to speculate on the permanency of his power or of the continued existence as a controlling force in the nation of the organization which he has built up. What might result should the Dictator become the victim of a plot against his life is difficult to imagine. There is no one, apparently, who could command the loyalty and obedience which he commands—loyalty and obedience which are such essential elements to the success of his plans for the reconstruction of Italy. His rule is unrestricted and irresponsible, and with a lesser man suddenly summoned to the helm the whole ship of State might go on the rocks, and irremediable disaster result. Under his powerful direction, however, the people have been welded into one great body possessing a well-defined purpose, and the enthusiasm with which that purpose is being made effective is a promise that, with him in control, Italy's advance, both domestic and foreign, is assured.

The new State which he is erecting on the ruins of the old constitutional system is essentially despotic in character. But it is a despotism which makes an appeal primarily to the patriotism of the people, and especially to the youth of the country. It is an appeal for discipline and work on the part of the individual as his contribution to a great national movement to make Italy powerful and prosperous. And it is all the more effective in that the people still remember the conditions which prevailed at the close of the War, and which threatened the land with anarchy and ruin. His system is not only a repudiation of Bolshevism with all its destructive tendencies, but it is intensely hostile to socialistic theories as utterly futile in any attempt to create a united and powerful State with a strong national Government.

The ordinary conception of the liberty of the subject, fostered under democratic rule, Mussolini brushes aside with something like disdain. To him this is not freedom in its true social conception. It affords pretext for idleness and a spirit of contention inimical to the interests of the State. "The conception of liberty," he says, "changes with the passing of time. There is a liberty in the time of peace that is not a liberty in the time of war. There is a liberty in the time of prosperity that is no longer liberty in the time of misery. The Socialists have always given the lie to liberty; they have never admitted the liberty of work." And he contends that the freedom of the individual should be subordinated to the necessity for "sustaining the foundation of our race and history."

Perhaps in nothing does Mussolini indicate more clearly the trend of the movement which he is leading than in his scorn for the ordinary idea of parliamentary representation and control. To him the political stratagems and manoeuvres, the endless discussions and divisions which characterize representative bodies, are absurdities. Time is wasted and nothing is accomplished. What he seeks is to build up a great, strong, self-reliant State, thoroughly disciplined, in which the people labor in harmonious cooperation and are intelligently directed by a wise and capable Government. By his plan idleness will be banished from Italy, strikes will be an impossibility, and skilled production will bring internal prosperity and international prestige.

STRIKING GROWTH IN U.S. CHURCH SCHOOLS

Mussolini places no faith in pacifist ideals. A well-armed force he regards as a *sine qua non* to an effective foreign policy that will make the country respected. "We have no right," he says, "to place our faith in humanitarian ideals. Beautiful they may be in theory, but they are merely utopian. The reality of facts admonishes us to be ceaselessly vigilant and to consider the ground of foreign affairs as shifting sand." He boasts his plebeian extraction and ruthlessly disregards class distinction in carrying out his program of national restoration. The laborer is the basic-unit of his system, and every citizen, to fit into his scheme, must serve in the capacity for which he is best adapted.

His is a plan for binding indissolubly together the whole people and inspiring them with ideals for the supremacy of the State, through which the prosperity and happiness of the individual will be assured. And, in his opinion, no such assurance can be hoped for without the stimulation of all the energies of the nation through collaboration between social classes together with a high respect for morality and religion.

PROTEST ECHOED BY THE MANCHESTER GUARDIAN

Dublin, Nov. 28.—The telling protest made by Archbishop Mannix against the maintenance of an army of Special Constables in North-East Ireland has won influential support in the British Press. The cost of these "Specials" is about \$7,500,000 a year, and the British Treasury has to defray this expenditure. The Manchester Guardian, the most powerful provincial organ of Great Britain, bluntly states that "many are beginning to feel that the force has no excuse for its existence, unless it be regarded as an expensive palliative for unemployment, a device for keeping up the *esprit de corps* in the Protestant community, and a provider of those soft and honorable jobs which every ministry finds it so convenient to have."

The Guardian observed that "the ugliest aspect of the Special Constabulary is not its cost" but rather the fact that it is purely Protestant though one-third of the population of the North East area is Catholic. With considerable frankness it adds: "As long as there is a separate Northern Government, that Government will represent exclusive interests of the Protestant community. In an All-Ireland Parliament things would be different."

The flamboyant assertion of the Orange ministers in Belfast is that they will continue the "Specials" at their present strength till the Boundary question is laid finally to rest. But as the British taxpayer is bearing the whole outlay the newspapers of England are giving the Orange politicians very good hints that they may soon expect "a misunderstanding with the British Treasury."

Enrollment in Catholic secondary schools in the last ten years increased 116%, said Mr. Crowley, and since 1920 has progressed at the rate of approximately 10% a year. Recently there has been a movement toward the central Catholic High school, six large cities having opened schools of this type in the last few months at a cost of from \$500,000 to \$1,000,000. Million and two million dollar funds have recently been raised in several dioceses for central High schools.

Today the Catholic secondary schools employ over 2,000 Catholic teachers, whose entire time is devoted to caring for the instruction of over 180,000 pupils," he said.

The 75 normal training schools accounted for in the last N.C.W.C. survey employed 1,062 teachers and enrolled more than 11,000 students, said Mr. Crowley, and in addition, it must be remembered that colleges and universities supplement this work. Likewise, institutions for the training of students for the priesthood are an integral part of the Catholic school system. At present there are 78 major seminaries, staffed by 950 religious and secular priests caring for more than 6,000 students, and 84 minor seminaries employing 974 teachers and caring for approximately 8,000 students. There are more than 18,000 candidates preparing for Holy Orders in the country.

WORK FOR HIGHER EDUCATION
Calling attention to the fact that the Church has ever encouraged higher education, Mr. Crowley revealed that there are now 23 Catholic universities and 121 Catholic colleges in the country, caring for more than 61,000 students and employing nearly 5,000 instructors. Between the years 1920 and 1924 the enrollment increased 80%. The buildings and grounds of these institutions have a value of \$125,000,000 and endowment funds now total \$18,000,000, the schools' annual income being estimated at \$16,000,000.

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IMPRESSIVE STATISTICS ARE BROADCASTED BY THE PAULIST RADIO

New York, Nov. 16.—Between 1900 and 1925, the number of Catholic parochial schools increased 85%, and there was an increase of more than 300% in the number of pupils enrolled, Francis M. Crowley, Director of the N. C. W. C. Bureau of Education, said in his address on "A Statistical Survey of Catholic Schools" broadcast this evening over the Paulist Radio Station W.L.W.L. Mr. Crowley spoke in the course of the weekly N. C. W. C. Study Club Hour.

"Today, there are approximately 7,000 parochial schools in operation, in which over 2,000,000 pupils are enrolled and 50,000 religious and 3,000 lay teachers are employed as instructors," he continued. "The enrollment of pupils in this particular division of the Catholic school system is equal to the total number of pupils in the elementary schools of the following great American cities: Chicago, Philadelphia, Boston, Cleveland, St. Louis, Detroit, Los Angeles, Baltimore, New York, New Orleans, or the total combined elementary school enrollment of Ohio and Illinois, or Iowa, Michigan, Minnesota and Wisconsin. Some concept of the size of individual schools may be secured when we state that in two dioceses, Chicago and Detroit, it is not uncommon to find schools caring for from 2,500 to 3,000 pupils."

Declaring that "a true picture of the condition of Catholic education in the United States at the present time can only be secured through the presentation of statistical facts," Mr. Crowley gave his hearers figures on all five of the divisions of the Catholic school system, parochial, secondary, normal, seminary and university, but stressed the parochial division.

MOST IMPRESSIVE FACT
"The most impressive religious fact in the United States today is the system of Catholic parochial schools," he said. "The parochial school constitutes the foundation of the Catholic school system. On its proper foundation and continued growth depends in large part the religious education of American Catholics and also, to a great extent, the success of the higher institutions of learning."

Discussing the vast saving to non-Catholic taxpayers made possible by the Catholic parochial schools, the speaker called attention to the fact that at the per capita cost for instruction in public elementary schools, it would call for an expenditure of \$112,000,000 to care for the children now enrolled in these Catholic schools. This sum does not include the cost of buildings, which would call for \$500,000,000 more.

Enrollment in Catholic secondary schools in the last ten years increased 116%, said Mr. Crowley, and since 1920 has progressed at the rate of approximately 10% a year. Recently there has been a movement toward the central Catholic High school, six large cities having opened schools of this type in the last few months at a cost of from \$500,000 to \$1,000,000. Million and two million dollar funds have recently been raised in several dioceses for central High schools.

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32% MORE LAY THAN RELIGIOUS INSTRUCTORS IN CATHOLIC UNIVERSITIES AND COLLEGES FOR MEN

Another surprising fact is that 32% of the students are non-Catholics. Conceding his address, Mr. Crowley said: "Over one and one quarter billions of dollars were spent in the whole educational system of the country during the past year. The school systems of the various States spend this huge sum in caring for the educational needs of 25,000,000 of the youth of the land. If this stupendous outlay impresses us with the huge proportion of money being expended in the care of the greatest business of democracy—educating its future citizens—has assumed, what must be our reaction to the statement that during the same period the 19,000,000 Catholics in America expended some \$70,000,000 for the maintenance of a separate system of schools, dedicated to the high purpose of giving to over 2,000,000 of their offspring the best secular knowledge, side by side with a higher knowledge of God and religion?"

Moreover, those Catholics at the same time contributed their proportionate share for the maintenance of public education, and they did so at a tremendous sacrifice, for it can be truly said that they are for the most part a people poor in the goods of this world. Yet even their transcending devotion to this great cause would have gone for naught had it not been for the noble efforts of consecrated religious men and women and a zealous priesthood; the gratuitous contribution of their professional services, so often referred to as an endowment of consecrated lives, has made it possible for Catholics to operate their separate system of schools."

Next week Rev. Dr. Ryan tells why Catholics make these great sacrifices to maintain their own school system.

HOW HOLY FATHER BEARS STRAIN OF HOLY YEAR

The fortitude with which the Holy Father has withstood the strain of the Holy Year and the countless pilgrimages which he has received, has been the marvel of all who have been in Rome during the Jubilee. The source of this strength has just been revealed.

Rev. Father d'Herbigny, S. J., has been sent to Lisieux by the Pope to offer a special Mass of Thanksgiving at the Shrine of the Little Flower to whom he had entrusted the care of his health during the year.

Father d'Herbigny took the Mother Procession of the Carmel of Lisieux a beautiful rosary from His Holiness and a letter from Cardinal Gasparri. He also told the religious that the Pope had asked Saint Teresa to protect his health during the Jubilee Year.

The personnel of the Vatican has been filled with awe at the courage with which the Pope has endured the crushing task which he has imposed on himself in order to give greater satisfaction to the thousands of pilgrims crowding the Eternal City. Each pilgrim has been able to kiss his ring and each morning large groups attend his Mass and receive Communion from his hands. Every day the audiences are prolonged until well into the afternoon, and the Holy Father addresses them all, using with equal facility the many languages of which he is master.

SIX PRIESTS AND NUNS IN A SINGLE FAMILY

Atchison, Kans.—The entrance of Frederick Crowley in St. Benedict's College here to study for the priesthood has brought about the unusual situation of six brothers and sisters of a single family either in Holy Orders or studying for the religious life. Five of them have entered seminaries and convents since the first of this year.

In January Miss Alice and Miss Pauline Crowley, sisters of Frederick, started their novitiates as Sisters of Mercy at Burlington, near San Francisco. They will be known as Sisters Petra and Paula, and will do hospital work.

Miss Mae Crowley, another sister, joined the Sisters of the Holy Family at San Francisco in March. She will be Sister Josephine and will teach.

George Crowley, a brother, entered the Jesuit novitiate at Los Gatos, Cal., in July.

A GLORIOUS RECORD IN PEACE AND WAR

Washington, Nov. 27.—Veteran of General Townsend's famous but ill-starred Mesopotamia campaign in the World War; decorated for valor at Kut-el-amara; comforter of starving, ragged British "Tommy's" in a 147-day siege; wounded in battle; prisoner of the Turks for two and a half years; one of 300 survivors of a whole army of 2,700; holder of half a dozen crosses and medals for distinguished war service.

This is the record of the Rev. John Mullan of the Mill Hill Fathers of London, who has just come to America to visit his three sisters and three brothers in Philadelphia and Pittsburgh and observe mission activities in the United States.

But despite his War record, Father Mullan is proudest of the record he has made in a more sustained fight, with a less tangible foe than Turkish troops. It is his thirty years as a Catholic missionary in India. Had it not been for his devotion to missionary work, he probably would not have come to America at all. For one of his chief purposes in coming was to see the first house here of the new Medical Mission Society, founded by his friend and co-worker, Dr. Anna Dengel.

While here, he was the guest of the Very Rev. Michael Mathis, C. S. C., Superior of the Foreign Mission Seminary of Holy Cross. Despite his more than sixty years, he will return, in February or March, to the Punjab to resume his arduous mission activities among the India natives. Quiet, white-haired, his terrible sufferings in battle, siege and captivity have not affected his spirit. His figure is straight and soldierly, and there is the suggestion of a smile about his mouth and eyes.

Father Mullan went into Mesopotamia with General Townsend's columns as a British army chaplain. At the battle of Ctesifon, whence the army fell back on Kut-el-amara, he distinguished himself for bravery. For his feats there he later received the Military Cross. For 147 days Townsend was besieged by the Turks at Kut before starvation forced him to capitulate. Throughout the long months of privation and suffering, Father Mullan devoted himself to comforting the soldiers. That, however, did not prevent him from taking the battle chances the men took. He was wounded in the siege, and for his valor received the M. B. E. Cross (Member of the British Empire).

When Townsend surrendered at Kut in April, 1916, Father Mullan became a captive of the Turks, with the rest of the force. Suffering that is almost unbelievable followed. For two and a half years the priest and his comrades were taken from prison to prison as their numbers dwindled from exposure, privation and over-work. In that period Father Mullan, despite his more than fifty years, walked a march of 2,000 miles in forced marches from one prison to another. Of the 2,700 white British soldiers, he says that only 300 survived at the Armistice, and he believes few are living today, so thoroughly were they broken physically by the hardships of their captivity. The officers, he says, fared little better.

First, Father Mullan was sent to the prison at Castamun on the Black Sea. After five months he was transferred to Afion-kara-hissar, where he spent 11 months. There followed 7 months in a Constantinople prison after which he again was transferred this time to Smyrna, where the Armistice found him.

In addition to the two decorations for Ctesifon and Kut, Father Mullan has been awarded the Service Star, the General Service Medal and the Victory Medal with oak leaf for being twice cited in dispatches.

"EX-PRIEST'S EXIT"

Tacoma, Wash., Nov. 30.—Joseph Matthews, once pastor of a Presbyterian Church in Gervais, Ore., who asserts that he was formerly a priest, was forced to leave the platform of a local church here when members of the audience demanded that he substantiate his claims that he had been ordained as a member of the Catholic priesthood.

He admitted that he had no documentary proofs of his ordination and was then asked to translate several simple sentences in Latin—sentences absolutely familiar to every priest. When he failed to do this the agitation against him became so persistent that he left the platform.

CATHOLIC NOTES

New York, Nov. 18.—A new altar of imported marble purchased with the offerings of persons in the theatrical profession, was dedicated here Monday in St. Malchus's Church. The new altar cost about \$6,000.

Maryknoll, N. Y., Nov. 16.—Seven more Catholic priests left Maryknoll last night for the mission fields in China. They are the second band to leave here for the Orient this year, the first group of eight who sailed in September having already reached their missions in Korea.

London, Nov. 9.—Count Anthony de Salis, son of Count de Salis, formerly British Minister to the Vatican was married this week in the little French village of Monnaie, in Touraine, to Mile. Francoise de la Panouse, daughter of General Vicomte de la Panouse, a former military attaché to the French embassy here.

Cleveland, Nov. 12.—Thirty thousand are estimated to have passed through the new diocesan seminary of Our Lady of the Lake between two and six on Sunday. A letter from Bishop Joseph Schrembs inviting inspection of the new seminary had been issued to the diocese. The seminary was dedicated October 28.

Washington.—The Federated Colored Catholics of America will meet in their first annual convention here December 6 and 7. The federation is two years old, a temporary organization having been set up in 1923 and made permanent last year. The membership includes practically all negro Catholic organizations in the United States, according to the announcement made here.

The second annual convention of the New York Archdiocesan Council of Catholic Women, of which Mrs. Michael Gavin is president, will be held at the Waldorf Astoria Tuesday and Wednesday, December 1 and 2. The follow-up work for the Catholic immigrant in the Archdiocese was assigned to the Archdiocesan Council in 1923 by Cardinal Hayes. Every phase of the immigrant problem will be discussed at the various sessions of the convention.

A delegation of 458 Germans has proposed to the Holy Father the sanctification of Father Adolph Kolping, famed throughout Germany as the speaking countries as the founder of the Gesellenverein, or Young Journeymen's Union. Father Kolping, who himself was a journeyman before becoming a priest, died in 1865. He was affectionately known as the "Journeymen's Father." He was born near Cologne and died a vicar at the Cologne cathedral.

Paris.—One of the great promoters of the revival of religious music, Dom Lucien David, Prior of the Abbey of Saint Wandrille, Conventor of the Gregorian Reform resulting from the work of the Benedictines of Solesmes, has been made a Knight of the Legion of Honor. His decoration is a recognition of his military record. During the War he was on patrol duty in the vicinity of Verdun. These patrol groups accomplished miracles of heroism and endurance and risked their lives a thousand times.

Rome.—An exhibit of literature published by Catholic organizations of women all over the world was one of the outstanding features of the Congress of the International Union of Catholic Women's Leagues recently held here. While the exhibits sent by the various nations received favorable comment from the Catholic press, special mention was given to the "Civics Catechism" published in fourteen languages by the N. C. W. C. which formed part of the exhibit sent to Rome by the National Council of Catholic Women.

London, Eng.—Two Catholic naval chaplains who were granted temporary commissions early in the World War have been made eligible for retired pay by an Order in Council. One of them, Father Anthony Pollen, performed the notable feat of winning the Distinguished Service Cross at the age of fifty-six at the Battle of Jutland. He carried men, injured by severe burns, from the battery deck to the distributing station, despite his age and his own severe burns. Father Hamilton Macdonald is the other chaplain benefited by the Order in Council.

Paris, Nov. 7.—Mgr. Berlioz, missionary bishop of Kakodate, (Japan) has just left here for his episcopal city after several months spent in seeking help throughout the world for his diocese. As a result of his efforts, the prelate has been able to raise \$25,000 to finish his cathedral. Its three altars, the pulpit and the Stations of the Cross were all carved in the Alps by a mountain artist. Although the expense for the carving was not great, it was something of a luxury for a missionary bishop, and great was his joy when the Holy Father expressed his desire personally to assume responsibility for the cost.