

trapper. He knew that forest as the others knew the streets of their town and it could hide no secret from his keen eyes. He stood apart from the company, leaning on his gun, his gaze sweeping the sky. Suddenly his hands fell from his weapon and his eyes fixed on one point of the blue vault were a look of anxiety or fear. For a moment he stood down to the young husband, and his eyes were now soft as a woman's. He again looked up and several who were near him did likewise. They saw nothing at first but the cloudless sky; then they began to distinguish the faint outline of a moving object—some ambitious bird, perchance, that had mounted high to sing his song; and they brought back their looks, with their thoughts, to earth. But the trapper deepened on his countenance. After awhile he went to Gerald Martins and touching him on the shoulder, silently pointed a long, gaunt arm toward the cloudless heaven. Gerald Martins looked up and saw, circling lower, lower, lower, through the opalescent morning sky, a pair of broad black wings, a head from which protruded a crooked, fierce beak, and he fell on his face. Altho' the instinct of the bird of effort of love had failed, St. John Worthington went to the prostrate figure and gently as a brother would have done, assisted the smitten man to his feet. The trapper, with one more look at the bird, now poised low over the treetops, started for the woods, and in silence the others followed. For a short distance they went straight forward, under the whispering, wet boughs; then their leader turned toward the south, and a little later brought them to a sycamore, whose decayed bole transformed the tree into a tent. The trapper and two other men ran forward, and found, as they first had expected, the dead body of the woman they sought. Tenderly they bore her from this natural lodge and laid her on the ground, as the husband, with his other friends, approached. With uncovered heads and saddened faces the little group stood apart, while Gerald Martins bowed in uncontrolled sorrow above the form of his murdered wife.

George Martins had not been separated from St. John Worthington during the night's search, and they had walked together as the trapper led the way to the sycamore. The eyes of both saw a small dark object fall from the fold of her dress, as the dead woman was carried from the tent. It lay on the ground now before them, a purse of alligator skin, ornamented with pearls which the husband lifted his face from the dead, the man went forward to offer their sympathy; but two hung back, St. John Worthington and George Martins. The former moved toward the place where the purse lay, stooped and picked it up. As he was slipping it into his breast pocket he glanced around, and started to meet the eyes of George Martins fixed on him with an expression he could not fathom.

The examination of the body showed a cruel knife wound above the heart, the thumb and index finger of the right hand clutched a gold hoop, seeing which the man muttered, in horrified tones, "Idians!"

TO BE CONTINUED

A STATE UNIVERSITY
THE CATHOLIC DEPARTMENT OF SUCH

Dr. Richard E. Delaney, of Edmonton, who spent last summer in San Francisco doing post-graduate work in medicine, sends us this article which touches on educational problems which everywhere more or less insistently demand solution. One solution as seen in its concrete working by a thoughtful post-graduate Catholic student cannot fail to throw light on similar problems elsewhere.

As the New England States are famous the world over for progressive and modern seats of learning no doubt there are many people in the East who would be glad to learn something about the other side of the continent, and particularly of the Golden State.

To begin with few people in the East seem to know that the largest undergraduate university and one of the most thoroughly equipped in all the two Americas is now the University of California.

Located at Berkeley, which is across the bay from the city of San Francisco, it probably enjoys one of the most luxurious climates in the world in the whole year round. Such a thing as a complaint of heat during the hot months of summer elsewhere is never heard of here, and to see a woman using a fan in church or theatre or at evening entertainments would be a curiosity in this part of the country. Strange to say, during the month of July, furs are more common here than furs. And what a sight it would be to see a woman wearing a fur during that season and see such luxuries of flowers, green lawns and wide-spreading palm trees everywhere.

It is about the Catholic department of this modern seat of learning, then, I wish to offer this sketch to the Pilot. The Catholic Church in the far west, like anywhere else in

the world, is ever watchful for the protection of her children in the True Faith. And the new Catholic department of this State university which (department) was founded only some seven years ago, is a splendid illustration of that fact. While located at the university grounds it must be understood that this institution is not a part of the university as far as receiving state support. Its work is carried on entirely through the generosity of His Grace Archbishop Riordan of San Francisco and other friends.

When as many as seven hundred Catholics, including men and women, out of seven thousand students, attend this university during the scholastic year, and as many as three thousand men and women, including eighteen nuns, took advantage of her summer school which has just closed, then I say, some idea may be formed as to what this institution means for the future of the West.

To help one to realize the ideal of this Catholic department, not only in this but in nine or ten American States, I quote almost to day, I will quote the words of Rev. Thomas Laney O'Neill, C. S. P., in a leaflet he has prepared on this subject. He is one of the two chaplains at Berkeley.

"Judging from the number of Catholic students in those universities, for which we have statistics," he says, "it is probable that there are at the present time more than twenty thousand Catholic students attending the large non-sectarian universities in this country. Year by year these students are graduating and taking prominent places in the social, political and industrial world. They become doctors, lawyers, editors, teachers, mining or mechanical engineers; experts in one or other of the many modern industries. Oftentimes they attain distinguished leadership in their chosen work. Unfortunately it too often happens that while absorbed in the preparation for their particular profession, they neglect their study and in some cases, the practice of their religion. Receiving little spiritual instruction they depend almost entirely on the knowledge of Christian doctrine, which they acquired in childhood. This knowledge proves inadequate to the needs of mature professional life, and in some instances, the Church has to witness the unwelcome spectacle of her children, though leaders in their particular field of labor, becoming unfaithful to their religious duties."

To offset this danger, then, is the idea of the Archbishop of San Francisco, and of Bishop Hannan, and others of the clergy and laity who have been most generous in the founding of this new Catholic institution.

Although not having special chapels, nor libraries, nor lecture hall, Catholic lectures like the Newman Hall at Berkeley, it is gratifying to learn there are Catholic student societies connected with 79 secular colleges in the United States and Canada. A list of them has already appeared in the Pilot of Boston, Mass. Of these 79 Catholic student organizations it is interesting to note that 28 of them are called Newman Club.

As a loving memory of one who did so much for the cause of letters, philosophy, and Christianity, and whose searchings for the True Faith are being copied to day by so many non-Catholics every year at this State university, it is most fitting indeed that the new edifice of this young department at Berkeley should be called after Cardinal Newman, namely Newman Hall. And to keep up with this most appropriate name the university grounds nothing could be more English gothic in architecture than this group of buildings, including the Catholic club-rooms. Not only is the appropriate upholstery and furniture in the library and reception rooms and also the large fire places on main floor and basement English in tone, but as I watched the audience on Sunday I thought I saw more types of English faces than I ever before witnessed assembled together. Perhaps the good number of non-Catholics who attend High Mass and sermon every Sunday in Newman Hall is an explanation of these English faces or call them native Americans if you wish.

From the good influences and religious instructions of this institution many of the non-Catholic students of the university become converts every year.

And this brings me to the point of explaining why so many non-Catholics to day attend divine service in prominent Catholic churches throughout America. The Church in her wisdom is very searching in her choice of scholars and theologians for the position of chaplain most for any charge. And the two chaplains in Newman Hall at Berkeley are no exception to this rule. I don't know but what the name of Father Woodman, one of the chaplains, is well known to the readers of this paper as he formerly belonged to the Catholic University of America at Washington, D. C. His name and style in full is, Rev. Clarence E. Woodman, C. S. P., Ph. D., Sc. D., Litt. D., and resident lecturer. As you cannot help but notice it, Father Woodman not only belongs to the Paulist Order, famous for scholarship, theology, and for bringing searchers after truth to the Catholic Church, but his accomplishments are such as to guarantee his splendid fitness for the important position he fills at this State university.

The writer has particular reasons, as you will see farther on, for mentioning a few of the qualifications of

another Catholic Chaplain who used to be connected with this same State university. A most interesting and venerable priest who did much for Newman Hall and the university in general, both intellectually and religiously, previous to the coming of Father Woodman, is the Rev. George M. Searl, C. S. P., former Superior General of the Paulist Fathers, an astronomer of international reputation and the author of many works on mathematics and religion. It is this popular priest's sermon, on the "Unknown God," I am offering this day for publication under a separate heading. The writer had the pleasure of being present on that occasion. The readers of the RECORD will find it a rare intellectual treat and a good example of sound and convincing reasoning. This is one explanation again for the existence of Newman Hall. What helped to make that sermon doubly eloquent was not so much the venerable priest's manner of delivery, but the great esteem in which everybody present held this great scholar, who is still active at the good old age of seventy-five years.

The influence of such priests in a large secular university like this is greater than is commonly understood. The following letter on this point of fact from President Wheeler of the University, who is himself a non-Catholic, will speak for itself. It was addressed to Father O'Neill, chaplain.

"Newman Hall, has proved a veritable shelter and home for the student of the University of California, who has been fortunate enough to enjoy its privileges. I count it as a distinct addition to the resources of the university. It means first of all social opportunity, that is, an opportunity for students to meet each other under clean and kindly auspices and in groups of manageable size. In an institution as large as the University of California many students find no real and social opportunities. Newman Hall has furthermore provided much needed religious opportunities. The university cannot do this though it recognizes keenly and fully the need in this direction. It can only recognize with thankfulness the provision which the different religious bodies of the State are able to make for the students of their own household of Faith. Such observation of Newman Hall leaves with me a strong impression that Newman Hall has been most efficiently conducted as regards the purpose it has in mind and that it constitutes a distinct benefit to the students of the university and to its social and moral life."

Due to the influence of such priests as I have mentioned not only is Newman Hall respected by all the non-Catholic professors of the university but they give it their attendance and moral support. And they are glad to have the use of Newman Hall library to consult Catholic authorities on religion, history, philosophy, and similar subjects, as they frequently do. Recently a publication detrimental to Catholic faith, and containing un-called for bigotry, was found circulating in the library of the university. No sooner was this fact brought to the attention of the proper authorities than this book was immediately destroyed. Such a thing as anti-Catholic spirit will not be tolerated for a moment by the authorities of this State university.

This is certainly in keeping with the tradition of this State. Long before the thirteen colonies were united in the present United States the true faith of Christ had been established in California by the Spanish Franciscan fathers.

Recently a non-Catholic student of the university who had been attending divine service in Newman Hall was dying in a remote part of California. In the absence of a priest he had his nurse baptize him, and he died in the Catholic faith. As a result of that his little brother recently offered to receive instructions in Catholic doctrine. "These are a few instances of many," said one of the chaplains to the writer.

The library of Newman Hall now contains 3,000 volumes. Complete author and title card catalogue have been made for this library. In addition to the volumes mentioned in standard periodicals have been on file in the reading room. They are trying to have the library increased to 10,000 volumes.

Besides attending to the spiritual need of the university, these Catholic Fathers assist the students in selecting their courses of study, in securing suitable boarding places, and for those who desire, in obtaining profitable employment. Upward of 1,500 students, partly through this bureau, earn their way through college during the session.

An attempt is also made in the office to keep an accurate record of the addresses of all Catholic former students as well as those in the university at present. This is accomplished by a system of alphabetical card catalogue. It entails a good deal of labor, but once done the reference among so many students in the quickest possible way. The office serves also as a bureau of information on Catholic questions.

Although the social advantages offered by Newman Hall are many, the intellectual and spiritual privileges enjoyed by the students connected with it are far greater. Every morning in the year Holy Mass is celebrated in the chapel by one of the Paulist Fathers. Sunday morning two Masses are celebrated and a sermon preached at each. Every

Sunday afternoon there is Benediction of the Blessed Sacrament. About once a month throughout the year the students, with the assistance of professional friends, present a musical or reading or a character sketch from some standard author. Twice each month the women members hold informal afternoon teas, and once or twice each month the men hold a smoker at which some member of the faculty usually addresses them. At some of the larger functions, such for example as the reception given to President Wheeler and Archbishop Riordan, there have been present eight or nine hundred invited guests.

Probably the most important gathering of the year takes place on the morning of Low Sunday when the members of the club receive Holy Communion in a body, and take breakfast in the club room, thus edifying tradition and custom of Catholic graduates and others is to unite on this religious occasion every year, some of them travelling long distances to meet again and to receive Holy Communion together.

There are at present 574 members in the club; 266 men, 318 women; and a systematic effort is made to have all Catholic students in the university take advantage of the opportunities offered by the club. There were more women present at the same school by three to one, which accounts for the above figures in the club.

Some of the students have already graduated from Catholic colleges, and are pursuing courses that are given only at the State universities where the tuition is free. Catholic women students have an additional reason for attending the State universities in the fact that there are but few Catholic colleges open to them that afford the same opportunities. It is certainly a pleasant sight to see so much wholesome activity in the cause of higher and professional education and technical training as is taking place on the beautiful grounds of this university winter and summer.

The ground floor of Newman Hall is devoted to a reception room with vestibule, a large library and reading room tastefully and appropriately appointed with quiet alcoves for undisturbed study, and a reading room for women members. The principal room in the building is devoted to the chapel and auditorium. The room on the second floor is most artistically furnished and has a seating capacity for about 450 people. Although no students live in the hall, there is provided a small kitchen in which they may prepare for themselves teas and light lunches. This convenience, as well as the piano and open fire place, contribute to make the hall attractive and home-like. The basement is chiefly taken up by a large recreation room. This room contains bowling alleys, billiards, pool and chess tables. It possesses also an open fire place, similar to those on the floor above. Several series of public lectures are offered in the auditorium at different times. These lectures are given by men eminent in the different department of learning and are attended not only by members of the club but by the university public generally.

The people of the East who read this, when coming to the Panama Fair during 1915, would do well to visit the University of California. Besides the mechanics' hall, the Hearst Institution of Technology and agricultural building, you would see one of the most magnificent college libraries in the world. This building alone has cost so far some \$800,000, and when fully equipped some \$1,500,000 will be spent on it. Upwards of \$15,000,000 have already been invested in college buildings, laboratories and in beautifying the grounds.

Geraniums here grow so profusely outdoors winter and summer that the sidewalks and gardens everywhere are a panorama of flowers and variegated colors. The university has also the first and only open air theatre in America. It is entirely surrounded by tall eucalyptus trees which make a magnificent background. With hundreds of electric lights strung from tree to tree, its illuminating effect in juxtaposition with the green leaves over head at night is indeed beautiful. The auditorium is built of solid concrete on the side of a slope beneath the trees, and has a seating capacity for 8,000 people.

In conclusion when all is considered the University of California in points of equipments, in the beauty of its location and splendid park-like surroundings at the foot of high hills, can well compare with the best seats of learning in the East; it is all the more pleasing to find that Catholic effort both intellectual and spiritual is so worthily and effectively made to safeguard and extend the knowledge and practice of our holy religion.

REBUKING BIGOTRY

The "good Quaker poet" Whittier is probably not so familiar to present-day Americans as he was to their fathers and grandfathers; but he left in both his poems and his prose messages as pertinent and timely to-day as in era of abolitionism or that of the Know-Nothing party. Here is one of them:

"Many people in this country have allowed their disapprobation of the Catholic religion to degenerate into a most unwarrantable prejudice against its conscientious followers. They have looked upon the constitutional agitation of the Irish Catho-

lics for relief from grievous disabilities and unjust distinctions as a struggle merely for supremacy or power. In our country, it would be well for us to remember that at the very time when in New England the Catholic, the Quaker, and the Baptist were banished on pain of death and where some even suffered that dreadful penalty, in Catholic Maryland, under the Catholic Lord Baltimore, perfect liberty of conscience was established, and Papist and Protestant went quietly through the same streets to their respective altars."—St. Paul Bulletin.

THE SIGN OF THE CROSS

An errand boy stepped out of a doorway just as a violent storm broke with a terrific roll of thunder, and a flash of lightning that lit up the street and hissed in the sky. The boy shifted his basket to his left arm and looking up at the sky, made the sign of the cross, then went on his way whistling. The act was a profession of faith not often seen in our city streets—more's the pity. An American woman, a Protestant, returning from Europe with her husband, told with admiration of Monsignor Benson's unflinching habit of making the sign of the cross when he came to the table. He travelled with the same ship with these tourists, on his trip to America, and they dined at the same table. Thus the other guests noted the daily performance of this act of belief, and were deeply edified by it. "My husband said that some of the gentlemen, when they got a chance in the smoking-room, put many questions about religion to Father Benson," she related, "but they always came away laughingly acknowledging that the Father got the best of them."

There was a time when the sign of the cross was frequently and freely made in public. A man in the thirties recalled the practise of his boyhood to make the sign of the cross at every undertaking. "We made it when we had an examination paper, and we made it when we started a sport, such as jumping from a height into the sea. The wildest one among us never forgot to bless himself before taking the jump," he added. "I often think our faith saved us many a mishap."

The late Rev. Matthew Russell, S. J., in one of his "Pigeon hole Paragraphs" recorded the practise of Daniel O'Connell at public dinners and public breakfasts—then in vogue for political and charitable purposes—to make "a huge sign of the cross" in saying grace. In the Notre Dame Cathedral Father Ravignani began a sermon by making the sign of the cross so devoutly that a person in the audience remarked "He has preached already." Father Russell commented as follows on this beautiful practise:

Happy they be who try to make the sign of the cross piously every time. Do people say anywhere but in Ireland, when they bid children sign themselves with the cross: "Bless yourself" Pius IX. granted an indulgence of fifty days as often we make the sign of the cross, a hundred days if we do this with holy water, but each time we must repeat the words: "In the name of the Father and of the Son and of the Holy Ghost." The readers of this paragraph will, if they are wise, determine to make the sign of the cross often, and always with faith and piety. Father Schouppe says it is at once a prayer, an act of praise, a profession of faith.

It is strange that even heresy could be so perverse as to let this become exclusively Catholic, seeing the place it holds in Christian tradition and literature. St. Jerome counselled Eustachius at every act to make the sign of the Cross, and Tertullian was even more minute in his instruction. "Coming in and going out, putting on our clothes, putting on our shoes, washing, sitting down to meals, whatever social duty engages us we make the sign of the cross on our foreheads."

Let us not forget to make the sacred sign, and place ourselves under the protection of the cross.—Sacred Heart Review.

A DUTY OF CATHOLICS

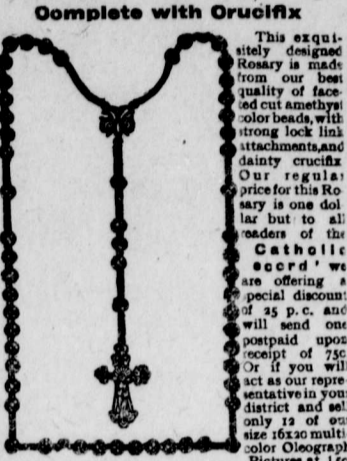
Religion is unquestionably the strongest and the most vital of all the powers operating in our world, says the Bombay Examiner; and it may be questioned whether, since the foundation of Christianity, religious activity was ever greater than it is at present. It is manifested in a thousand ways, and opportunities for its exercise are continually increasing. The crisis, what is truth? and where is truth to be found? are heard everywhere outside the pale of the Church. Thousands are groping after a firm and sure creed—searching everywhere but in the right place for the lost goat of faith. Now as everybody in these days reads and wants to read, it is easy to see how much may be affected by disseminating printed matter calculated to dissipate the prejudices or dispel the ignorance of Protestants in regard to the doctrines of the one true Church. Whatever can be done by zeal and charity, enlightened and guided by discretion, should be done by every Catholic individual in the great cause of the conversion of souls. We are in duty bound to pray for, edify, and instruct our non-Catholic brethren.

NOTES

Abbe Feval, cure of Vendre, sergeant in the Eighty-first Territorials, seeing that one of his parishioners was being sent to the front, leaving his five children in danger of hunger, took pity on the poor father. Abbe—or rather Sergeant—Feval volunteered to take the good man's place, and accordingly he has already gone to the battlefield.

A captain stood threatening a parish priest with death on suspicion of having made signals to the enemy. But the battlefield was night, and when a shell came it spared the priest and killed the aggressor. And as the captain fell to the ground the priest gave him absolution. Habit, pure force of habit, he explained afterwards.

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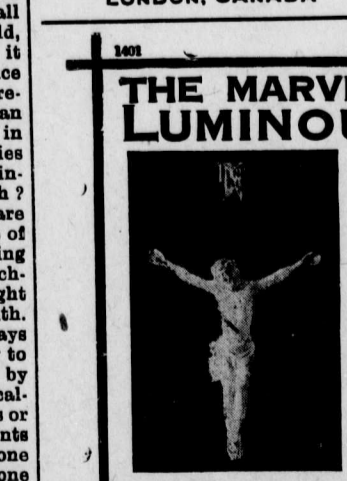
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