

# The Catholic Record.

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

VOLUME XXXVII.

LONDON, CANADA, SATURDAY, FEBRUARY 27, 1915

1897

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**EFFECTIVE**  
New York Catholics are doing a commendable work in selecting the plays which may be seen by those who wish to be amused and instructed and edited. Recognizing the popularity of the drama as a social amusement, and that the stage can be made a tremendous force for good, they are giving their support to the clean theatre. And it seems to us that this method of procedure is bound to be effective.

In the fourth century, for instance, the stage was vile and worthless. Good people either scorched it with invective, or made lament over the downward tendency of the times. Meanwhile, however, the proprietors of the theatres saw their golden store increasing.

The shrewd and resourceful St. Gregory of Nazianzen stemmed the tide of degradation by composing plays of a moral character which instructed and pleased the people. He found that the people desire the drama as an entertainment, and will attend it in spite of all prohibition. And hence, by giving them a clean stage, he safeguarded them.

It was the presentation of these plays at the Council of Constance, between the sessions, that brought them to the notice of the English bishops, who imported them to England; and thus began the miracle play which gave birth to the English drama.

### WHY

It seems to us, therefore, that the method of these New York Catholics is eminently sensible, and cannot fail to make the stage a most useful medium of virtue. It is already creating a healthy opinion in this respect—an opinion which managers whose eyes are not upon ideals, but upon box-office receipts, are beginning to respect. Why Catholics go to plays which are subservient to impurity passes our comprehension.

It is not, of course, exhibited in all its repellent degradation, painted and smelling of the streets, for that would be too visible to some near-sighted guardians of the law. But it is veiled and embroidered with individualism and concreted in some individual who looks upon the commandments as mere conventions. We wonder what the spectators think of it? We wonder why Catholics, who have any respect for their souls, any knowledge of their faith, and any consciousness of their duty to show good example, approve of any play which panders to the worst passions. Do they like to hear the laughter evoked by suggestive lines, or do they think that a portrayal of “low life,” in which married people flout their vows, is just the amusement that is craved by self-respecting citizens. Their attendance may be due to curiosity; to following the fashions, to criminal disregard of their obligations, but whatever their pretext it means that they are co-operating in the work of the devil. They are helping in the formation of a debased public opinion.

### AN INSTANCE

Some time ago we witnessed a theatrical representation. The theatre was crowded. The acting though mediocre was acclaimed generously and to the end. It reeked of villainous; it omitted a suggestiveness that warded with the most elementary principles of decency. And when we heard a Catholic praising it as witty and clever we could only pray God to give him vision. And this is the kind of drama that pleases some parents so well that they must introduce their children to it. They submit them to defilement, and expect them to be unstained. They thrust them into a theatre to hear that awful laughter at fundamental verities, at the purity which should envelop them in its beautiful and protecting folds and think nothing of it. Men and women know that they must avoid all that is corrupting and must give up what they find by experience has led them to sins of thought or desire. They must bear in mind, that no pretence of custom, or of modern ideas, can make lawful that which is wrong in itself. They must avoid dangerous occasions which include the theatre that is the ante-room of hell.

**PRETEXTS**  
Some people, who are not averse to plays of the seamy kind, shelter themselves behind the pretext of broad-mindedness. They are not prudish and they chant solemnly the infernal rubbish that to the pure all things are pure. It does require a very powerful optic nerve to discern purity in corruption, and beauty in remarks that are supposed to be the stock in trade of the underworld. However, most of us who are honest with ourselves admit that the broad-mindedness, which views complacently a flippant and unclean stage, is a broad-mindedness which is banned by Catholic ideals and ought to be reprobated by every individual who believes that purity is one of the essential requisites of national stability.

### SIDE-LIGHTS ON THE GREAT WAR

**KINDNESS ON THE BATTLEFIELD**  
Private J. Edwards, in a letter home, tells a story of a dying Tommy's thoughtfulness for a wounded enemy which recalls the classic instance of Sir Philip Sidney:—  
“One of our lads was at the point of death, and when I stopped for a minute with him he pointed to a German who was wounded and said, “Look in my haversack and you will find some grub. Give it to that German chap; he is half starved.” The German was very grateful, and when next day he heard that the poor chap was dead he asked to be taken to have a last look at him before he was buried.”

**A MOTHER'S PRAYERS**  
The Paris correspondent of the Daily Telegraph, in the issue of Friday, of last week, gives the following moving picture of a war-bereaved mother:—  
“At the hour of the Angelus, and he returned to his post near Verdun, a corporal of gendarmes saw an old woman kneeling by the side of a soldier's grave. He approached with his three companions and asked the woman what she did there. She replied, “Five of my sons were killed early in the war, and I do not know where they lie. This is the grave of my sixth and last child. I have come from La Rochelle to render him the tribute of a prayer.” The four gendarmes, touched beyond words, silently, with a single motion, presented arms to this mother doleful from her knees, and in a firm voice, cried: “Vive la France, quand même.”

**LIFE IN LIEGE**  
Dr. P. H. Williams, a well-known surgeon of New York, who has arrived in London from Liege, where for the last month he has been directing the operations of the Commission for Relief in Belgium, has given the following description of life in the city that bore the first brunt of the war:—

“The people of Liege never complain, but they never laugh. Their stoicism—it is the only word for it—would mislead even trained observers into believing that everything was going on as usual. Under the surface are suppressed implacable hatred and untold misfortune and suffering. A small girl in Liege, who had been lucky enough to get a warm peacock among the Christmas presents distributed by the Commission for Relief wrote to the American child who sent it: “My country has been devastated by sword and blood. Our dear priest is dead. The burgo-master, who was a doctor and gave his whole time to the poor, has been shot. My father was shot, and I am now living with the nuns and eating the bread sent from America.” In the province of Liege alone there are some 300,000 out of a population of 900,000, who are absolutely destitute and entirely dependent upon the Commission for food to keep them alive. Rich and poor have to send for bread, and all get the same supply. The rich—it is a term of irony—but I use it comparatively, to distinguish between the distressed and the destitute—pay, the poor get their bread and soup for nothing. . . . In a few months there will be no distinction to make. Practically every person in Belgium will be on the bread line, because every one's private means will have disappeared.”

**MR. T. P. O'CONNOR, M. P., AND THE “DEVIL OF MILITARISM”**  
Mr. T. P. O'Connor, M. P., who took part in the presentation made to Corporal Holmes, V. C., at Barmley on Saturday, and handed the Mayor a cheque for £10 from the Irishmen of the borough, speaking of the war said:—  
“We regard this as a struggle against one of the foulest, one of the most cruel, one of the most intolerable, and one of the most pernicious doctrines and systems that the world ever produced in the shape of German militarism. This must not be a patched-up peace. We must exorcise the devil of militarism which has haunted the soul of Europe for the last half-century.”

We must liberate the soul of Germany. That can only be done when militarism is so crushed that it can never raise its head again. I am here to proclaim on behalf of my people that we shall never sheathe the sword until the cathedrals, and the libraries, and the towns of Belgium are restored, and the people repaid; that we shall never sheathe the sword until the two provinces that forty-four years ago were torn from the bleeding side of France are restored to the mother country.

**A CHAPLAIN WITH THE AMBULANCE**  
Another of our chaplains, writing from somewhere in France, says:—  
“I go out with the ambulance for fear there might be some wounded Catholic who would not live to be brought in by the ambulance. On one occasion I did have such a case—a man whom I was able to anoint and who did not live to reach the ambulance dressing-station. That one case has made me determined to go out with the ambulance whenever I can. Our brigade was resting on Christmas Day and we were able to celebrate the day fittingly. We had a soldiers' Mass at 8 with a short sermon, and though the church here is quite large, it was filled with soldiers. Even then there were quite a number who preferred to wait until the High Mass at 10. I was hearing confessions on Christmas Eve for three hours and would have been busier still only we had moved that day and proper arrangements could not be made in time. It is indeed in a time like this that the hidden faith in a man comes to light. I have met many men who have been Catholics in name only, who have never been taken care of even in childhood's days, and now they come forward almost eager to go to the Sacraments.”

**“JOHN AYSBROUGH” AS A “TWO YEAR OLD”**  
In a letter received from a Private with the Field Ambulance occurs the following account of the devoted work done by Mr. Bickerstaffe-Drew whilst with the Expeditionary Force as a chaplain:—  
“Mr. called all the Catholics together on the boat and gave us a long lecture, and then heard the confessions of those who desired to go. Well, he influenced every man that much that Catholics like myself who had not been for ages, thought it was a god-send to have such a priest in our Field Ambulance. So I went pretty regular after that. He was so good and nice it made many Catholics think of what they had learned at school, and caused men to come to their religion who never thought of it. He was through all the big engagements here, and proved himself a very good priest and a hero. He was not satisfied if idle; he would be buzzing about the hospitals like a two year old, taking soup to our wounded or giving the last Sacrament to the serious, or robbing himself of some of his own underclothing if he saw a man with a poor shirt on, or anything, he would give them one of his own. We were just in time here to be in the great retreat from Mons. Of course he was mentioned in despatches by Gen. Sir John French for bravery under German fire.”

**MASS IN AN AMBULANCE WAGON**  
The Abbe Rouanet, curé of Montpeyroux-le-Barry, who is with the ambulance, gives the following description of a Mass in unusual surroundings:—  
“I shall never forget the first Mass celebrated in my wagon which is our church. We had what was necessary, but no table, and for that we had to use a stretcher stained with blood. And when the Blood of Christ rested on this improvised altar, I could not help associating in my thoughts the Blood of Christ and the blood shed together for the success of our arms. The blood of France is flow to the torrents, and it is to be hoped that this blood will be the seed of a new and Christian France. What sorrow and death; but what consolations too! There is no false shame here now; the soldiers wear the medals of Christ, the Blessed Virgin, and the Saints, and several have shown them pierced with bullets, declaring that it was the medals that saved their lives. The Church can be proud of her priests; they are doing their duty. They are falling on the field of battle, with arms in their hands; they are looking after the wounded; and they are loved and esteemed by all.”

**A PRIEST'S CALL TO CHARGE**  
A vicar of the diocese of Toulouse who is engaged in hospital work, tells of the following incident, in which a Lazarist Father, lying wounded in the hospital, was the hero:—  
“This Lazarist Father, who is wounded in six places, performed a heroic action. One day noticing that the men hesitated to carry out an order to charge under a fire that threatened them with destruction, he took his crucifix in his hands and going in front of the trench, showed it to the soldiers, and cried: “If you will not march in the name of France at least do not hesitate to march in the name of Christ whose image I show you.” These words dissipated the involuntary hesitation

of the men, who dashed forward immediately.”

### A NAVAL CHAPLAIN'S WORK

A naval chaplain, who is with the 2nd Battle Squadron, thus describes our chaplains and their work:—  
“To the best of my knowledge there are at present chaplains attached to the 1st Battle Squadron, the 2nd Battle Squadron, and to the 1st Battle Cruiser Squadron. Each Squadron consists of eight or nine ships, and the attached chaplain is over these for spiritual administration. If I give my own experiences and methods I expect they will be found to more or less coincide with what obtains in the other Squadrons. Each ship is taken in rotation for visiting purposes, when such a course is possible. I go on board such ship, therefore, in the afternoon, and all Catholic ratings are advised that I am on board and visit me individually after I have been able to say a word or two to them collectively, and on the following morning Mass is celebrated, at which the men are enabled to receive Holy Communion. On the Sunday I have an early Mass for Communion, and sometimes another at about 10.30, but find that it is at times better to forego the latter and hold instead a service consisting of a few English prayers and a short discourse. It is impossible to find time for both Mass and a sermon; and my experience is that a few forcible words work untold good among the men and bring a great number to their duties, who would not come in their probability did they never have any thing but the Mass. May I ask if any of your readers could spare such things as small crucifixes and rosaries? I have had a great number of applications for such articles and very limited supplies.”

### SOVEREIGNS CONSENT TO POPE'S APPEAL

The Holy Father has received the following replies to his appeal for the release of prisoners of war who are unfit for further military service. The first answer to reach the Vatican was that of King George, and the second that of the Emperor William. . . .

**THE KING OF ENGLAND**  
To His Holiness, the Pope, Vatican, Rome.  
I am glad to thank Your Holiness for your telegram. It is with profound satisfaction that I and my Government have given the best welcome to Your Holiness' proposal, which has strengthened the one we have already suggested to the German Government. A moment ago that government has made known its consent and I have confidence that agreement will be effected within some few days of the New Year.

**THE EMPEROR OF AUSTRIA**  
To His Holiness, Pope Benedict XV, Rome.  
Profoundly touched by the sentiments of Christian charity which have inspired Your Holiness in your magnificent initiative to secure the exchange of prisoners of war recognized to be unfit for military service, I have already telegraphically charged my ambassador to the Holy See to inform the Cardinal Secretary of State that my Government heartily accepts on general principles this generous idea and will hasten to practical realization of Your Holiness' proposal. Imploping the Apostolic Blessing from Your Holiness I am Your Holiness' most obedient son.

**THE EMPEROR OF RUSSIA**  
Congratulating Your Holiness on your generous initiative I agree willingly to your eminently humanitarian proposal for the exchange of the prisoners recognized to be unfit henceforth for military service. I profit by this occasion to renew to Your Holiness my sentiments of high esteem and sympathy.

**THE KING OF SERBIA**  
To the Most Holy Father Benedict XV, Rome.  
Let Your Holiness be persuaded that Serbia will not fail to do what the other belligerents will do in the question of the exchange of the prisoners recognized to be henceforth unfit for military service.

### THE KING OF THE BELGIANS

Cardinal Gasparri, Rome:—  
I appreciate highly the thought of Christian charity which inspires the message which has been addressed to me; it corresponds with my own sentiments. I reserve the best welcome for the proposal which is to be made to me in the sense indicated.

**PRESIDENT OF FRANCE BY PUBLIC**  
To His Holiness, Pope Benedict XV, Rome:  
In reply to the benevolent proposal which Your Holiness has done me the honor to transmit to me by your telegram I hasten to give the assurance that France faithful to its traditions of generosity has always treated the prisoners of war with humanity and that it is studying the means to exchange totally those who shall be found definitely unfit for military service.

**THE KING OF BAVARIA**  
Count Hertling, Prime Minister and Minister for Foreign Affairs of the Kingdom of Bavaria, to Baron Von Ritter, Minister of Bavaria to the Holy See, January 1st, 1915.  
I beg to inform His Eminence the Cardinal Secretary of State that the Royal Government has received with the warmest sympathy the proposal of the Sovereign Pontiff to exchange the prisoners who are no longer capable of bearing arms.

**THE OTTOMAN GOVERNMENT**  
The Ottoman Government to the Delegate Apostolic, January 1st. If there are prisoners wounded so as to be unfit we accept exchange of prisoners with the necessary condition that the hostile Governments also consent.

**THE KING OF MONTENEGRO**  
The King of Montenegro has also communicated through the Archbishop of Antivari his acceptance of the Holy Father's proposal for the release of incapacitated prisoners.

**THE SULTAN OF TURKEY**  
To His Holiness Pope Benedict XV, Rome, Sublime Porte, Stamboul, January 7th, 1915.  
Appreciating highly the humanitarian aim which has inspired the proposal of Your Holiness regarding the exchange of prisoners recognized to be unfit for military service I am happy to give it my adhesion.

**THE LATE DR. MURPHY**  
FORMER RECTOR OF OTTAWA UNIVERSITY SUCCOMBS TO HEART FAILURE  
The Very Reverend William Joseph Murphy, O. M. I., for thirteen years pastor of St. Joseph's Catholic Church and former rector of Ottawa University, died at 9.30 o'clock, Feb. 26, in the General Hospital, Water Street, of heart trouble, with which he had been afflicted for over a year and seriously ill for several months past. He went to the hospital on Jan. 30th. Archbishop Gauthier was at the bedside of the reverend father for sometime before death came and administered the last rites of the Church.

**HIS CAREER**  
Deceased was in his 50th year at the time of his death, being born in Cariboo, B. C., Feb. 10th, 1865, the son of Denis and Ellen Murphy. His primary education was obtained at private Catholic schools in British Columbia. Then he came to Ottawa in 1886 and graduated with the degree of B. A. in 1888 from Ottawa University and three years later took the degree of M. A. from the same institution. In 1905 he was granted the degree of D. D. from Laval University.

**EXCEPTIONAL ABILITY**  
His death is a serious blow to his congregation, by whom he was loved dearly for his many sterling qualities; to the church of which he was a valuable member and to the city of Ottawa, for his activities and interests extended to worthy objects beyond the limits of his church.

**HUNDREDS OF SPIRITUAL OFFERINGS**  
Were received from parishioners of the deceased, a large and beautiful floral offering from the college students, messages of regret from the Old Boys at McGill and Toronto universities, and scores of other tributes from various points.—Ottawa Citizen.

The ground of my confidence, the joy I find in believing in God and His Christ, is enrooted in the hope that I may still improve; for if I could be certain that I should never become wiser or more unselfish or more loving it is no God. Since, then, my capacity for self-improvement is the mainspring of my happiness, I am senseless if I do not strive day by day to grow better, more reverent, more self devoted, more lowly minded, more loving.—Bishop Spalding.

### AT ST. JOSEPH'S

In 1901 he was appointed pastor of St. Joseph's Church, and as such exerted a decidedly helpful influence over his large congregation.

**NIGHT WATCH OVER THEIR PASTOR**  
The remains of the late Father Murphy rested in the university until yesterday at 3.30, when they were brought to St. Joseph's church. There they were placed on a catafalque in front of the main altar, while eight hundred students, who had escorted the remains from the college said the office of the dead. Clad in his priestly garments the body remained during the night in the church where the late pastor has officiated for the thirteen years. Priests and people took turns in watching. Clerics from the seminary, alternating two every hour performed this ceremony, while the office was shared until 1 o'clock by members of the Catholic Mutual Benefit Society, from then until 5 o'clock by the St. Vincent de Paul Society, and later by the general public.

**STUDENTS' MASSES**  
There were two funeral Masses, the first a students' Mass and the last one which the general congregation attended. The first commenced at 7.30 and was celebrated by Rev. Father Lejeunesse of the university, with a solemn High Mass sung by the boys from the latter institution and attended by eight hundred college students, the children of St. Joseph's and St. William's Separate schools and of the Rideau, Gloucester and Water Street convents.

**PONTIFFICAL HIGH MASS**  
At 9 o'clock a Pontiffical High Mass was sung by Archbishop Gauthier. He was assisted by Rev. Father Lejeunesse as deacon of office and Father Sherry, also of the university, as subdeacon, while a Solemn High Mass of Requiem, in parts, was sung by St. Joseph's choir. Clad in his archiepiscopal robes, the archbishop occupied a throne to the left of the altar. Beside him were canons and priests from the cathedral, while the sanctuary was filled with clergy from Ottawa University, from other Catholic churches and religious orders in the city and archdiocese and by many members of the Oblate Order from other places.

Funeral orations were delivered in English by Bishop Ryan of Pembroke and in French by Rev. Father Raymond of Forget, Ont. Then the Libera was sung and the remains were borne from the church with priests as pallbearers. The immense congregation of parishioners and religious flowed out of the church and escorted the remains to the Oblate plot in the Hill cemetery, where they were placed in the vault.

**MANY SOCIETIES REPRESENTED**  
In the cortege marched members of The Knights of Columbus, the Catholic Order of Foresters, the Catholic Mutual Benefit Association, the St. Vincent de Paul Society, the St. Patrick's Literary and Scientific Association. There were also students from Ottawa University and children from the parish schools and hundreds of parishioners of St. Joseph's.

**CLERGY WELL REPRESENTED**  
Among those present at the funeral services and in the cortege were Mgr. Stagni, papal delegate; two representatives from every Catholic parish in the city and from the Dominican, Capuchin, Redemptorist and Marxist orders and the Fathers of the Holy Ghost, members of the Oblate Order from all Canadian houses, Bishop Fallon of London, Father Wade Smith, American provincial of the order, and Father McKenna, superior of the Oblate scholastics, both of Buffalo; Fathers Vincent and John Meagher of Kingston; Father John McDonnell and Father Campbell of the Paulist Order, New York; Father Kerwin of Buffalo, Father Dowdall of Pembroke and others.

Hundreds of spiritual offerings were received from parishioners of the deceased, a large and beautiful floral offering from the college students, messages of regret from the Old Boys at McGill and Toronto universities, and scores of other tributes from various points.—Ottawa Citizen.

The ground of my confidence, the joy I find in believing in God and His Christ, is enrooted in the hope that I may still improve; for if I could be certain that I should never become wiser or more unselfish or more loving it is no God. Since, then, my capacity for self-improvement is the mainspring of my happiness, I am senseless if I do not strive day by day to grow better, more reverent, more self devoted, more lowly minded, more loving.—Bishop Spalding.

### CATHOLIC NOTES

In Westphalia, Germany, the Franciscan Fathers give yearly retreats for the soldiers. At the last retreat 1,700 soldiers attended.

With several dioceses not reporting the English Catholic Directory for 1915 gives figures of 7,000 conversions in that country last year.

The priests and people of the diocese of Killarney, Ireland, sent Cardinal Mercier over \$8,000 for the relief of the Belgians.

Father Gill, S. J., editor of the Irish Monthly (founded by the late Father Matthew Russell, S. J.) has been appointed a British army chaplain.

John Kilmer, whose fine poetry is appearing quite frequently in Catholic magazines, is a convert. He is only twenty-eight, and has already won a high place for himself among American critics and poets.

Cardinal Teuchi died in Rome on Feb. 7. He was born in Rome on June 24, 1854, and was created Cardinal Dacon May 25, 1913. He was assessor of the Consistorial Congregation before he became Cardinal.

Three hundred and thirty-nine Catholic churches were built in the United States last year. Out of that number, the Catholic Church Extension Society, through its chapel building gifts, is to be credited with 175. This means that the C. C. E. S. is now instrumental in the erection of a Catholic church every other day.

According to Right Rev. Bishop Biermans, Bishop of Gaxara and Vicar Apostolic of Upper Egypt, the Catholic religion has made great progress in his diocese. More than 75,000 have been converted during the past fifteen years. The Mother House of the Fathers of Saint Joseph, who have been laboring in Upper Egypt, is at Mill Hill, London.

The wife of Prince Von Buelow, ex-Chancellor of Germany and Ambassador to Italy—is a Catholic of Italian birth, and a member of the princely and ducal house of Camporeale. She also has a strain of English blood, through her mother who was a Miss Acton, of the old Shropshire Catholic family of Acton.

Many priests, monks and nuns perished in the earthquake disaster in Italy. At Sorra, the rescuers clearing the ruins of Santa Restituta Church, found Father Antoni and seven nuns dead on the spot. The priest had been giving the nuns Communion when the shock came. He still held the chalice in his hands.

During the bombardment of Rheims a convent was destroyed. The nuns heroically continued their adoration of the Blessed Sacrament for twenty-five days in a cellar after their convent was destroyed, and eventually had to leave through a rain of burning sparks and shells falling thickly. They are now all safe at the mother house in Paris, but have nothing left.

The parliament of Nicaragua, after a space of thirty years, has removed the ban which prevented the Society of Jesus from laboring in that country. And so it happens that while the door in Mexico is being rudely closed to this great order, the parliament of Nicaragua, which of late has been seeking to place its higher institutions of learning on a level with the best there is in America, is opening its portals to the entrance of the exiled priests.

An Italian Franciscan Father has succeeded in inventing a delicate piece of mechanism which, even in its more or less tentative form, gives sufficient warning to allow people who live in earthquake areas to view the work of destruction from the vantage point of the open air. The instrument, so far, gives notice only four and a half minutes before the shock. The learned regular hopes to perfect his instrument so that warning may be given a considerable time before the approach of an earthquake.

Dr. Edward Lee Green, one of America's foremost botanists, has given his complete botanical library to the University of Notre Dame. It consists of 5,000 volumes and 200,000 plant specimens, one of the largest collections in the country. It contains many rare books and many rare plant specimens; it will fill two box-cars and is valued at \$35,000. The Government held an option on the library, but this ran out in May. The Canadian Government and also the Leland Stanford University wished to purchase this valuable collection, but Dr. Green determined to donate it to Notre Dame.

The recent death at Innsbruck, of Father Hugo von Hurter, S. J., comes home with personal sorrow to all who thumbed his “Compendium Theologiae Dogmaticae” in the seminary. He taught to the very end, being over fifty-six years professor of theology. He was born at Schaffhausen in Switzerland, in 1832. His father was the famous historian, Frederick Emmanuel von Hurter, a Protestant minister, noted for his defence of Christianity, who came into the Church. His two sons, Henry and Hugo, were ordained priests and became authors of note. Hugo completed a brilliant course of philosophy and theology at the Gregorian University, and was ordained to the priesthood in 1855.