

River country no more than if they had no existence whatever. To carry out this folly and injustice, for folly and injustice it really was of the very worst description, surveys were in the Summer and Autumn of 1869 despatched from old Canada under the charge of Col. Denis to run lines at variance with those simple methods upon which the territory of the Red River settlements had been apportioned into holdings. The surveys wanted a "scientific frontier," but the good people of Red River, quite content with the equitable even if unscientific apportionment of land prevailing amongst them, looked with no great favor on the men of science, who in addition to their extreme devotion to the interests of science were besides sometimes guilty of a rudeness and insolence almost incredible on the part of men acting for a government then having no jurisdiction whatever in the North West. Besides the scientific element of disturbance, there was in the colony a little but very noisy body—little bodies are nearly always so—of "loyal" Canadians. These Canadians, who were a real disgrace to that sacred name, had assumed an insolent and even menacing attitude towards the half-breeds. The conduct of these few soulless adventurers filled these honest people with alarm at the approaching union with Canada. They actually looked forward to dispossession from their lands, and forfeiture of their civil rights when the North West should be annexed to Canada. Instead of taking some means of allaying their discontent and removing all cause for alarm on their part, the Canadian government committed a culminating act of folly and short-sightedness by despatching to the Red River Mr. William Macdougall, who had been selected for the Lieut. Governorship of the first Province about to be created out of the North West Territories, to take possession of the country actually before the Crown had declared that it formed part of the Canadian Confederation. Mr. Macdougall, eager for gubernatorial honors and anxious to enter at once on his duties, set out for Red River with a ready-made government formed of entire strangers to the people of the country they purposed governing. Mr. Macdougall's coming brought matters to a crisis. The people resolved that neither he nor his ready-made government could enter their country, and that before they consented to its annexation to Canada their rights would have to be solemnly acknowledged and guaranteed. Events then rushed on each other, Mr. Macdougall assuming an authority he had not, issued menacing and ill-advised proclamations; the Red River people organizing themselves with a view to the resistance of aggression and the assertion of their just rights. The period was indeed critical. But Mr. Macdougall finally had to abandon his attempt to enter the country and returned to Ottawa. The Red River people were incensed and excited, and it was just then impossible to tell what might be the ultimate result of the embroilment precipitated by an unaccountable short-sightedness on the part of the government of Canada which had been previously warned against the very course it saw fit to pursue.

Archbishop Tache fixes the responsibility where it belongs when he says: Canadian delegates were sent to England to negotiate for the acquisition of Rupert's Land and the North West Territories. Negotiations were conducted and ended without it being brought to mind that a civilized population inhabited the country. The report of the delegates was placed before the Canadian Parliament in May, 1869. During the same session the report was accepted, and the Canadian Legislature made and passed an act entitled "An Act for the temporary government of Rupert's Land and the North West Territory when united with Canada."

Parliament assembled at Ottawa, as well as the delegates sent to England, forgot or did not know that they were legislating for a people that had their rights, their laws, their habits, and their aspirations for settlements inhabited by British subjects, proud of such a privilege and jealous of the independence it affords. At Ottawa, so little is made of this people, that they are not even mentioned, it is not even thought worth while to inform them of the measures adopted relative to their country and to themselves. The Governor and Council of Assiniboine were left as ignorant of what was going on as the rest of the community. No one had the courtesy to inform them that Canada, their future master, was planning their new political organization and giving a new direction to their affairs. Such is the immediate cause of our troubles. Who has given occasion to them? It was not only the Hons. Cartier and McDougall delegated to England; it was not only the Honorable the Privy Council, advising His Excellency the Governor General; it was the Canadian Parliament, the three branches of the Canadian Legislature; consequently it was Canada.

When the trouble broke out, the government and people of Canada turned their eyes instinctively to the Bishop of St. Boniface then in Rome attending the Ecumenical Council. This learned and illustrious prelate had, it was well known, consecrated the best years of his life, or rather his whole life, to the North West and its people. He understood them as no other man understood them, loved them as no other man loved them. No sooner had the Canadian government, the results of whose previous ill-informed action he had plainly foreseen, called on

him to leave the Eternal City than he set out to assist in bringing to a term the unhappy state of things then existing in the Red River settlement, and which could never have had existence had his advice been followed by men acquainted with his foresight and disinterestedness. Before Bishop Tache reached Canada, Mr. Howe, then Secretary of State, addressed a letter to the Very Rev. J. B. Thibault, begging of him in the interests of peace to proceed to the North West. This distinguished clergyman had consecrated the greater part of his life to the North West. For six and thirty years he had exercised the apostolate amidst the people of that vast country. He loved the country and its people, and when invited by the government of Canada to proceed thither from Quebec, where he had been enjoying for a few months needed rest, Vicar General Thibault at once, forgetting age and infirmity, animated solely by deep love of country, proceeded to the Red River country, where his presence had an excellent effect in calming the excited state of the public mind there.

The letter of the Honorable the Secretary of State, to the Very Rev. J. B. Thibault, V. G., contains the following passages which cannot now be read without interest.

Ottawa, Dec. 4th, 1869. Sir, I am commanded by His Excellency the Governor General to convey to you in the form of instructions for your guidance the grounds of the hope entertained here that your mission of peace and conciliation will be entirely successful. "Had the Queen's Government or the Dominion initiated the rash and reckless conduct of some of those who have taken part in this disturbance, there would ere this have been bloodshed and civil war in Rupert's Land, with the prospect of the flame spreading along the frontier as the fire spreads upon the prairie. Fortunately calmer counsels have prevailed both in England and at Ottawa. The proclamation of the Queen's representative, with copies of which you will be furnished in French and English, will convey to her people the solemn words of their Sovereign, who, possessed of ample power to enforce her authority, yet confides in their loyalty and affectionate attachment to her throne."

"I think it unnecessary to make more than a passing reference to the acts of folly and indiscretion attributed to persons who have assumed to represent the Dominion and to speak in its name, but who have acted on their own responsibility and without the knowledge or sanction of this Government."

"In undertaking at this ineluctable season of the year, so long a journey in the public service, you display, Venerable Sir, a spirit of patriotism which I am commanded to assure you, is fully appreciated by the Queen's representative and by the Privy Council."

"I have, &c.,
(Signed,) JOSEPH HOWE."
TO BE CONTINUED.

IRELAND'S STRUGGLE FOR THE FAITH.

XII.

No sooner were the articles of Mellifont made known throughout the island, than deep and general satisfaction was manifested by the Catholics. But their joy was unfortunately destined to be of brief duration. James II. of Scotland, who succeeded Elizabeth on the throne of England, was the first monarch who held the sceptres of the three kingdoms. James, the son of the unfortunate Mary Stuart, and her second husband Henry Darnley, was born in Edinburgh on the 19th of June, 1566. At the early age of thirteen months he was crowned king, his royal mother having been forced to resign the crown in his favor. From his birth he was placed under the tutelage of the Earl of Marr. His education, the charge of which had been confided to Alexander Erskine, brother of the earl, was principally directed by the Protestant philosopher Buchanan, who, acting on the principle that the sovereign should be the most learned man in his kingdom, made of his pupil a vain and empty pedant. James took the actual direction of his kingdom in 1578, and in 1589 married the princess Anne of Denmark. Surrounded by factions imbued with the most hostile and bitter feelings in regard of each other, James from an early age had recourse to dissimulation and treachery in order to maintain his own position. He himself professed Protestantism, but held out hopes to the Catholics that when he should succeed to the British Crown he would befriend them. The two principal factions in Scotland were the English and Spanish parties. The former was Protestant, the latter Catholic. With the first James sided to all outward appearances, but kept up constant communication with the latter. He also maintained friendly relations with the Catholics of England, with the evident purpose of strengthening his claims to the English succession in case they might be disputed. There is little doubt, however, that he was warmly attached to the constitution of the state Church of Britain, for the reason that it vested the sovereignty with spiritual supremacy. James looked with delight upon the opportunities which such a position would give him for the display of that theological learning of which he fancied himself possessed. The most glaring act of infamy attached to the many such acts which characterized James' Scottish reign, was the abandonment of his noble but unfortunate mother, to effect whose release from English dungeons

he made no effort, and whose death he sought in no wise, as became a son and a sovereign, to avenge. By this inhuman and unfeeling conduct James forfeited all claim to the respect of Europe and the confidence of his fellow-men. Cobbebt takes a very accurate if forcible view of the Scottish prince who succeeded Elizabeth:

"The 'maiden' Betsy, who had, as Whitaker says, expired in sulky silence as to her successor, and had thus left a probable civil war as a legacy of mischief, was, however, peacefully succeeded by James I., that very child of whom poor Mary Stuart was pregnant when his father, Henry Stuart, Earl of Darnley, and associate, murdered Rizzio in her presence, and which child, when he came to man's estate, was a Presbyterian, was generally a Reformer, took by the hand, confided in and promoted, that Cecil, who was the son of the Old Cecil, who did, indeed, inherit the great talents of his father, but who had also been, as all the world knew, the deadly enemy of this new king's unfortunate mother."

James, like all the Stuarts, except the last, was at once prodigal and mean, coarcted and foolish, tyrannical and weak; but the starting feature of his character was insincerity. It would be useless to dwell in the detail on the measures of this contemptible reign, the prodigalities and debaucheries and silliness of which, did, however, prepare the way for that rebellion and that revolution, which took place in the next, when the double-distilled poison of the Reformation was poured upon the hitherto naked pages of the Protestant Calendar. Indeed, this reign would, as far as my purposes extend, be a complete blank, were it not for that "gun-powder plot," which alone has caused this Stuart to be remembered."

Another writer says of James that although he was sole ruler of Great Britain, the political power of the government increased so slightly during his reign that the greater Britain had less of prestige than the England of olden times.

James was, says Lingard, an able man but a weak king. The vivacity of his intelligence and the soundness of his judgment were nullified by his credulity, favoritism and indecision, which had characterized him from early youth. A good adviser himself, he had neither the courage nor resolution required in a sovereign. His speeches often enunciated sound political maxims, but his course of action was more frequently marked by deplorable imprudence. If his flatterers could, on account of his maxims, call him the Solomon of Great Britain, it would be much more correct, judging him by his conduct, to term him, in the words of the Duke of Sully, the wisest fool in Europe. Rohrbacher, the famous church historian, clearly points out the weaknesses of James' domestic policy. He very plainly declared, according to that author, to the Parliament of England, as well as to that of Scotland, that he alone was sovereign, and that if he consulted the peers and commons it was through pure condescension. But despite his eloquence the doctrine was unfavorably received both in Scotland and England. So long as he contented himself with claiming spiritual supremacy, with the right of making such religious innovations as he pleased, all was well enough, but the public mind of Britain at once revolted against the king's claim to levy taxes without the popular consent expressed through the nation's representatives in Parliament assembled. History, according to this able and judicious writer, proves that the chief qualities of James were want of application to business and love of dissipation. Twice a week he witnessed the cruel sport of cock-fighting. Every day he spent several hours in the pleasures of the chase, and after the fatigues of this pastime indulged to excess in the pleasures of the table. The most important public matters were left over without examination and without action. Foreign ambassadors as well as his own ministers were unable for weeks at a time to procure an audience. Such were the chief traits of the monarch, who, without the slightest manifestations of opposition, succeeded Elizabeth on the throne of Britain, in the year of grace 1603.

Notwithstanding his known weaknesses, and especially his pusillanimity in regard of his unfortunate mother, who deservedly held the highest place in the affections of the Catholics of the three kingdoms, James' accession to the throne was hailed with joy by all, but especially the Irish Catholics. They looked upon it as certain that the new sovereign would confirm the articles of Mellifont, but in this, as we shall see, were doomed to the bitterest disappointment. In May, 1603, Lord Mountjoy, upon whom James conferred the title of Lord Lieutenant, visited England, accompanied by O'Neill, O'Donnell and Maguire. He confirmed the first in his earldom of Tyrone, made O'Donnell earl of Tyrconnell, and Maguire Lord of Eniskillen. But James, by these marks of favor bestowed upon Irish Papists, as well as by his cordial reception of English Catholics at his court, and his friendly communications with the courts of France and Spain, gave alarm to the Puritans, as the ultra-Protestant party began to be designated. A murmur of discontent ran through the professors of the reformed religion throughout the three kingdoms, and the weak-minded monarch, seized with fear, publicly declared his utter detestation of Popery. The gun-powder

plot, the product on the one hand of disappointment on the part of a few English Catholics, and on the other of the unbridled fanaticism of the Puritans, which goaded the persecuted Catholics on to excess, gave James an opportunity of inciting the minions of Protestantism to further persecution of the Catholics. The gun-powder plot, though by no means the result of a general conspiracy amongst Catholics, was made the justification for barbarous enactments against the professors of the ancient religion. That it could not have been countenanced by Catholics in general, but was actually nursed by Cecil himself, James' most trusted minister, is made evident by Cobbebt, who, with a good word for the plotters themselves, says that the King and Parliament escaped from the feelings of humanity in the conspirators:

"Amongst the disabilities imposed on the Catholics," continues the same writer, "they had not yet, and were not until the reign of Charles II., shut out of Parliament. So that, if the House were blown up, Catholics, Peers and members, would have shared the fate of the Protestants. The conspirators could not give warning to the Catholics without exciting suspicion. They did give such warning where they could; and this led to the timely detection; otherwise the whole of the two Houses, and the king along with them, would have been blown to atoms; for, though Cecil evidently knew of the plot long before the time of intended execution; though he took care to nurse it till the moment of advantageous discovery arrived; though he was, in all probability, the author of a warning letter, which, being sent anonymously to a Catholic nobleman, and communicated by him to the Government, became the ostensible cause of the timely discovery; notwithstanding these well-attested facts, it by no means appears, that the plot originated with him, or indeed, with any but Catesby, of whose conduct men will judge differently according to the obedience in their notions about passive obedience and non-resistance."

The Irish Catholics who had entertained the hope that James would confirm the treaty of Mellifont were soon undeceived. The Protestants of Ireland were determined, now that the Catholic princes of the North had laid down their arms, that Popery should be crushed out and the door opened to new confiscations. It has been the fashion of certain Protestant writers to hold up to reprobation the rapacity of early Spanish adventurers in South America, but their rapacity, merciless as at times it may have been, cannot bear comparison with the odious policy of robbery and extermination pursued to the bitter end by English Protestant planters and undertakers in Ireland, a policy that set at naught every principle of justice as well as every dictate of humanity.

MOUNT HOPE ORPHAN ASYLUM.
We cannot too strongly urge upon our people the good work they will be performing by attending the picnic at Mount Hope on the 2nd. The self-sacrificing Sisters of St. Joseph have devoted their lives to the work of supporting and teaching the poor little ones bereft of parents. Should we not, then, lend a helping hand on occasions such as this. Many attractions have been provided to render the day a pleasant one for those who attend.

EDITORIAL NOTES.

—The melancholy intelligence reached us by telegraph last Tuesday of the death of Archbishop Blanchet, of Oregon.

—The congregation of St. Peter's Cathedral, in this city, had the pleasure on last Sunday of listening to an earnest, powerful and practical discourse from Rev. Father Durkin, son of our esteemed fellow-citizen, Mr. M. Durkin. It affords us no little gratification to know that another of our London boys has become such a distinguished priest, reflecting honor alike on the city of his birth and on the noble Order of St. Dominic.

—The people of Stranraer, Scotland, are rigid Sabbatharians. On a recent Sunday, from the fishing grounds there came a steamer having on board 8000 boxes of fish, weighing about eighty tons. All this valuable food was to have been forwarded at once by special train, to catch the limited mail at Inverness for London. The Sabbatharians, however, assembled in full force, armed with sticks and clubs, and prevented the fish from being landed. The intolerant crowd persevered in their armed opposition till after midnight, when it was too late to catch the train. The whole consignment was therefore lost, and the poor fishermen have had their labor in vain.

—At the recent meeting of the Presbyterian Assembly held in this city the report presented on French evangelization was a most doleful one. It was considered that "the amount of money spent on this work is out of all keeping with its character and result." "Rev." Mr. Dondiet gave the startling information that "much capital spent on inferior soil would not yield anything like little or no capital expended on rich soil." Hear, hear. It is therefore to be hoped that the \$32,000 spent annually on the poor soil will be devoted to working up better land in the future.

—The following paragraph from the Mitchell Advocate, whose editor is a Pro-

testant, may be studied with profit by those unreasoning bigots who are ever ready to give countenance and encouragement to characterless scamps who dub themselves ex-priests and ex-monks:—"The Orange Sentinel denounces 'ex-priest Loranger,' who has been guilting some of the brethren. If some people did not let their bigotry run away with them such impositions would be impossible. Any tramp who abuses Catholics can always make a living out of these bigots. Loranger, like Wildows, we believe, was never a priest."

—One of the strictly Conservative English papers says:—"To bestow peerages and thousands of pounds for such exploits as the bombardment of Alexandria and the defeat of Arabi is hurtful to the honor and dignity of the two services. To boast of either of those deeds is unworthy of a nation with such a history as ours. And though so much has been said of the declining spirit of Englishmen in late years, we really doubt whether it may or may not be true when we think of the convulsions of delight and hysterical exultations into which the country was thrown by the bombardment of Alexandria and the battle of Tel-el-Kebir. There was nothing to be ashamed of in either action, but can it really be that the British navy and the British army are proud of such exploits? An army of 30,000 Englishmen, horse, foot and artillery, proud of beating a mob of half-armed, half-disciplined Arab peasants without officers! A British admiral vain of a bombardment little more perilous than firing so many shot and shell at Shobeurness! It does not seem credible, yet the fact is that the Admiral and the General are treated as if one were a Nelson after the battle of the Nile and the other a Wellington after Talavera."

—The Rev. J. Jessopp tells the following anecdote: The late Mr. Alexander the eminent architect, was under cross examination at Maidstone, by Sergeant, afterwards Baron Garrow, who wished to detract from the weight of his testimony, and, after asking him what was his name, proceeded: "You are a builder, I believe?" "No, sir, I am not a builder, I am an architect." "They are much the same, I suppose?" "I beg your pardon, sir, I cannot admit that; I consider them to be totally different." "Oh, indeed! perhaps you will state wherein this great difference exists?" "An architect, sir," replied Mr. Alexander, "conceives the design, prepares the plan, draws out the specifications—in short, supplies the mind; the builder is merely the brick-layer or the carpenter. The builder, in fact, is the machine; the architect the power that puts the machine together and sets it going." "Oh, very well, Mr. Architect, that will do. And now, after your very ingenious distinction without a difference, perhaps you can inform the court who was the architect of the Tower of Babel?" The reply, for promptness and wit, is not to be rivalled in the whole history of rejoinder. "There was no architect, sir, and hence the confusion."

—Bishop Wigger, of the diocese of Newark, N. J., in the course of a recent address on the subject of temperance, said he "considered that, next to the corruption of morals, the greatest evil in this country is intemperance. During the past twenty years, there have been many earnest workers in the temperance cause, and yet drunkenness is on the increase! The reasons for the spread of the abhorrent vice, despite the strenuous efforts to stem its tide and eradicate the evil from the land, are threefold. The principal reason is, the extreme views enunciated by so many intemperate temperance advocates outside the Church of God, which here and there have been adopted and promulgated by Catholics. In the estimation of these fanatics, it is a sin to use wines or malt or fermented beverages in any form. Sensible men, however, realize the falsity of such views; and many persons, from ridiculing the fanatical doctrines, will oftentimes ridicule the cause which fanatics misrepresent. Another reason for the growth of intemperance is the fact that, not infrequently, members of temperance societies are renegades to the obligations which they have pledged themselves to uphold. They will secretly indulge in intoxicating drinks, whilst pretending to be total abstainers. One member of a temperance society, who is seen under the influence of liquor, will do more harm, and give greater scandal, than a score of unfortunate drunkards. The public will often be too willing to judge of a whole class by the acts of one hypocrite. One of the most contemptible creatures on the face of God's earth is a hypocrite. The third reason for the increase of drunkenness may be attributed to the fact that many members of temperance societies unfortunately imagine that temperance comprises all the virtues! These persons should remember that Almighty God requires many other things of them—that He not only abhors drunkenness, but strictly forbids cursing, swearing, blasphemy, immorality, and injustice towards our fellow-beings. He exhorted the delegates to become practical Catholics—discharge the duties of their state in life with fidelity, and observe the commandments of God and the laws of His Holy Church."

RECEPTION OF BISHOP LORRAIN AT PORTAGE DU FORT.

The first pastoral visit of His Lordship, Bishop Lorrain, Vicar Apostolic of Pontiac, at Portage du Fort, was celebrated with more than usual éclat. His Lordship was accompanied by Bryson by a great portion of the population of that place and of Calumet Island, and was met at the confines of the village of Portage du Fort by the entire Catholic community, headed by banners and in reality a French Canadian by birth, spoke English very fluently and delivered several very eloquent sermons in that language. His Lordship remained over at Portage du Fort from Saturday, the 16th, until Monday, the 18th, and administered the sacrament of Confirmation to some 50 children. Two addresses were presented to His Lordship on his arrival, one in English by Mr. C. E. Roney, Barrister, and another in French by Mr. Rougier. The English address was as follows:

To the Right Rev. Narcisse Zephirin Lorrain, Bishop of Cytheria and Vicar Apostolic of Pontiac.

May it please Your Lordship. It is with hearts overflowing with joy that we, your children of the congregation of St. James, of Portage du Fort, hasten to welcome your Lordship on this, your first visit to our mission. This is certainly an ever memorable occasion for us all—an occasion which ought to strengthen and fortify our faith in the great promise of our Divine Master: "Behold I am with you all days even to the consummation of the world." Whilst on the old continent, and even at the very centre of Catholicity, we see our holy church persecuted and seemingly abandoned to the fury of the times, on this side we have the satisfaction of seeing her acquiring new territories and consolidating her authority on ground which but a short time before had witnessed the first footsteps of civilized man. The appointment of your Lordship over this new Vicariate Apostolic, which was hailed with such enthusiasm by so many Catholic hearts, affords us further tangible evidence of the divine vitality of our holy church.

The mission which lies before your Lordship in this Vicariate Apostolic is a grand one indeed—grand, we might say, than any other in the ecclesiastical Province of Quebec, and one which will require great natural attainments, combined with apostolic virtues.

We feel, however, that our holy father the Pope, in appointing your Lordship over this new vineyard, made a most excellent choice. The noble qualities of mind and heart which were displayed by your Lordship in other positions eminently qualify you for the onerous duties of this new see; and the characteristic motto: "non vacuo labore," which figures on your coat of arms, indicates to us that you will prove adequate to the task. In conclusion, we would ask your Lordship's blessing on our humble parish of St. James, of Portage du Fort, that this small church may grow and the true faith flourish amongst us. We ask your blessing for our zealous and well-beloved pastor, that he may be ever animated with the desire for the salvation of souls, and we ask your Lordship's blessing for ourselves and families that we and they may always prove faithful and true to the doctrines of our Holy Church and united in the bonds of Christian charity.

The address in French was couched in a similar strain; to both of which His Lordship replied in appropriate terms.

DEATH OF ARCHBISHOP WOOD.

The Most Rev. James Frederick Wood of the Archdiocese of Philadelphia, died at the Archbishop's residence about 12 P. M. Wednesday the 20th inst. For some months he has been a sufferer from Bright's disease of the kidneys, but Tuesday morning there were indications of blood poisoning, which so alarmed the physicians that the clergy immediately attendant upon the Archbishop, who were at the Commencement of the St. Charles Borromeo Seminary at Overbrook, were summoned at once. In the meantime Father Elcock heard the Archbishop's last confession, administered the holy communion, and anointed him. When Vice-General Wood returned from Overbrook he was appointed administrator of the diocese. All day the dying prelate had been in a semi-unconscious condition, and there was a reaction until he breathed his last, just before midnight. The Archbishop was a convert to the Catholic faith. He was born in Philadelphia April 27th, 1813, of English parents, and subsequently spent five years of his youth in England, returning in 1827. He went to Cincinnati and became clerk, and afterwards cashier, in the Franklin Bank. In April, 1836, he was received into the Catholic Church by Archbishop Purcell, and next year he resigned his position as cashier and went to Rome to study for the priesthood. He entered the college of the Propaganda, and after nearly seven years of study, during which he was appointed by the authorities of the college Prefect of Discipline, was the 25th of March, 1844, ordained priest. He returned in October following, and was appointed assistant rector of the cathedral at Cincinnati. After filling this position for ten years he was appointed pastor of St. Patrick's Church there. While filling that office he received the bull appointing him Coadjutor Bishop of Philadelphia, with the right of succession. Twenty-one years after his reception into the Catholic Church he was consecrated Bishop under Archbishop Purcell. On the death of Bishop Neumann, in 1860, Bishop Wood succeeded to the title and full administration of the Diocese of Philadelphia.

In Archbishop Wood's death the Church loses a zealous pastor and his flock a faithful shepherd. R. I. P.

The Very Rev. N. Congiato has been elevated to the dignity of superior-general of the Society of Jesus in California. Father Congiato, S. J., was formerly rector of St. Joseph's Church, San Jose, Cal.