

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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FACING BANDIT'S GUN

MISSIONARY'S EXPERIENCE IN CHINA

By Rev. Francis X. Ford, A. F. M.

Kwang Chow Wan, China, May 9.—I have greater respect than ever for the heroes of the many dime novels I used to read. The villain invariably had the draw—it was often four to one against the hero, but somehow the latter preserved his skin by quick action and an amused disregard of danger. I fear the authors themselves had never been under fire or else the frequent recital of the story had dimmed their memory of its facts—unless of course, they are made of sterner stuff than I.

Father Gleason and I were held up two days ago by bandits. Everything was in our favor; it was broad noon, on the main highway; the robbers were plain everyday Chinese carrying umbrellas, without masks or bucking-broncos. The only handicap was an up-to-date Mauser with a finger on the trigger.

We had been properly brought up in the belief that firearms are dangerous and that a man who deliberately points a gun at another should not be trusted with the playing. But we had no time to tell that to the bandits and I must confess to an act of contrition and a curious feeling of childlike helplessness. Psychologists among you might be interested in our thoughts at the moment. I had visions of being a hero, saw myself landing a terrific uppercut that would account for one man, and wondered whether it would terrify the other ten. I dismissed that as impracticable though the ugly jaw on the nearest man would have tempted Dempsey to forget the gun. My eyes fastened on the firearm; it was a brand new, latest model 45, and I actually speculated on my ability to handle it; imagined a remarkable feat by which I would down the bandits one by one, without, of course, killing them. I would aim at the knee while crouching behind the mound that marked a grave beside me. I even found time to think of the international complications that might arise from killing us and I tried to tell the nearest bandit, pointing out the danger to himself,—but he simply grinned.

ARGUMENTS THAT FAILED

Except for our thoughts, the whole proceeding was very tame, and I could see a farmer on a nearby hill resting on his plow to wonder what the affair was all about. We argued for several minutes but to seemingly deaf ears. There was a rapid search to see if we were armed, then the baggage was carried off without delay. We pleaded for the return of our briefcases but the gold tipped leaves made them seem too valuable to the bandits. They left us our corn-cob pipes and tobacco but rosary, keys, notebooks, and Father Gleason's watch were seized. My watch was overlooked as I had no fob or chain. Our handbags containing razors and pajamas, oil stocks, and ritual, and personally important note books were taken. The bandits made a good haul in cash. Bishop Gauthier had entrusted \$250 to us for the repair of his chapels and we had \$36 to pay our way home, so it averaged over \$25 per bandit for a few moments' work.

But out of all comparison with our loss was that of our companions. We were acting as an escort to a party of several Chinese including two Catholic women, one of them the wife of an official in the French Concession at Kwang Chow Wan. Her jewels and luggage were worth at least several hundred dollars. While three bandits were engaged with us, the rest of them marched the ladies off at a rapid pace and they disappeared at a turn of the road. Our three worthies threatened our guide with sundry developments if we took any steps in the matter and then quickly rejoined their companions, leaving us undecided whether to push on and inform the Chinese authorities or retrace our steps to Kwang Chow Wan. We did the latter and at the next military post we told our story.

FRENCH AUTHORITIES QUICK TO ACT

It is a credit to the French authorities how quickly they acted. The Inspector immediately sounded the bugle call, his men fell into line and marched off in pursuit of the bandits. The case looked hopeless for the captured women as the holdup occurred on the borderline. Within the Concession, protection is afforded the Chinese, but bandits can make a sortie over the frontier, raid and pillage and skip back to Chinese territory easily, as the French soldiers cannot cross in pursuit. As the dividing line straggles over valleys and plains in an irregular circle, it is impossible to guard the frontier without the cooperation of the mandarins.

After seeing his orders carried out, the Inspector sat us down to a belated dinner and escorted us on our way back to the Cathedral.

There Bishop Gauthier put us in touch with the Governor of the Colony and the telegraph broadcast descriptions of the ladies and our belongings. The poor bandits became the center of a comment that travelled as fast as the telegraph. Such rapid and systematic search for pirates is unheard of from the Chinese officials unless stimulated by foreign indignation and in this case it must have frightened the bandits for before evening they released the ladies without talk of any ransom.

Thus the main object was achieved but the French authorities were not satisfied. They sent demands for the return of our baggage and really expect results, though there is little hope of getting the money back. Our personal loss is slight but Bishop Gauthier can ill afford such a large sum.

BANDIT TALKS BUSINESS

We left next day, after again dining with the Inspector who had meanwhile regained some of the ladies' jewels. For prudence sake we tried to avoid the village where the holdup had occurred but the bypaths of China are misleading and just as we recognized the scene of the disaster, we came upon one of the bandits leisurely inspecting his gun. He coolly hid the instrument and opened conversation with us about the valuable stolen. He suggested our stopping off at the village to talk over a cash redemption. He was evidently alone or he might have been tempted to relieve us of the small sum we had just borrowed from the Bishop for our trip. We allowed him to precede us as guide and when a clump of bamboo hid us from view we hurriedly retraced our steps to a neighboring village. Here one of the men kindly offered to bring us by a roundabout way and we finished our trip un molested.

The question arises, would we have fared better had we been armed or had we offered resistance? Firearms would have been of no use when attacked unless we were to parade with them in our hands, for we would have had no time to draw them from our pockets; then, they would have been seized in any event. As to resistance, we were outnumbered three to one.

SUB-TITLE ELIMINATED

London, Eng.—A hundred priests and an equal number of prominent London Catholics formed a jury to decide whether a sub-title should be eliminated from "The White Sister," a recent screen production. They decided that it should come out, and the management of the Tivoli Theater immediately removed it.

An objection to the sub-title appeared in The Universe, and it is a tribute to the present position of Catholics in England that an objection taken by a Catholic paper should move a large theater to action.

The management of the Tivoli offered the Catholic paper several hundreds of seats at any performance in order that a general Catholic verdict might be obtained—although "The White Sister," which is an American screen version of F. Marion Crawford's novel, is playing to capacity houses.

There were two hundred acceptance of the invitations issued by the paper, and a vote taken subsequently showed that a majority was in favor of the sub-title being deleted or altered.

The disputed sub-title read: "The tyranny of the Church—enslaving women, who might be wives and mothers."

It was claimed by the Catholic paper that this charge was admitted to go without an immediate reply, and that it was the frequent occasion of applause amongst the audience.

It is understood that the same line was the cause of an objection when the film was first shown in the United States.

The controversy was carried out in a good spirit by both sides, the theater stating frankly that it would accept the verdict of the special Catholic jury, even to the extent of adding a new sub-title if that course should be thought necessary.

BRITISH CATHOLICS WILL BAR DIVORCE NEWSPAPERS

London, Eng.—Catholics were called upon at the annual conference of the Catholic Young Men's Society, held at Chester, to give no support to newspapers which publish details of divorce proceedings.

It was held that such details, and the details of other breaches of the moral code, tended to corrupt not only the minds of youth, but the minds of all, and the conference, which was attended by hundreds of delegates from all parts of the country, pledged itself to support only newspapers which help to raise the tone of public morality.

There is now before the House of Commons, due for second reading, a Regulation of Reports Bill which, if passed, would make the publication of intimate divorce details a crime.

"COMPLETE FREEDOM"

BUT IRISH BISHOP URGES MORAL AND PEACEFUL MEANS

Dublin, June 14.—The town of Loughrea in Galway County was completely transformed in honor of the consecration of the Most Rev. Dr. Dignan as Bishop of the diocese of Clonfert. Every street was profusely and artistically decorated. Protestants participated in the jubilant feeling of their fellow townsmen. Spanning the street outside the Protestant Church was a streamer with the motto "Health and Happiness." The Cathedral was thronged for the ceremony and scores of persons were unable to obtain admission.

Upon his first public appearance after his consecration the new Bishop was presented with a number of addresses, of congratulatory and loyalty by priests and laity. Amongst those who presented addresses were the Sinn Fein Clubs. Replying to the address of these clubs Bishop Dignan said:

"Some years ago it was a privilege to work for the freedom of the old country, such was the unity and the harmony that reigned in our ranks and such the high ideals that actuated our young men. Now, alas! all is changed. There is no unity, no peace, no progress; and morally, economically, and even nationally we are on an inclined plane, slipping gradually, but surely into the abyssal pit of confusion and disorder.

BELIEVES IN FULL FREEDOM

"Personally I stand where I stood in 1918, and today I believe as strongly as I did then in the right of Ireland to complete freedom and in the efficacy of the means then adopted to secure that right. I have not deviated one half inch from the stand I took up then; but as a democrat I feel bound to obey, and do obey, the rule of the majority, such as I may regret that. The majority did not vote in 1923 as it did in 1918. This does not prevent you from using moral and peaceful means to persuade the people to go back to the position they occupied before the Treaty was signed. Let us forget and forgive."

"It is no good going back on the past. As far as I can see no one is satisfied with the present position, and I predict that the Republican Party is certain to be returned to power in a short time. Prepare for that day and do your best for its quick approach, while in the meantime you obey the laws of the Free State and subordinate your political to the national interests."

SUPPORTS GAELIC LEAGUE

In his reply to an address from the Gaelic League the Bishop said: "I believe the Irish language is one of the greatest barriers against all foreign degrading influence. I believe not only in a free Ireland but in a Gaelic Ireland. It is almost a duty on all Irish people who love their country and reverence their religion to stem the wave of paganism and materialism and sin that now sweeps the world by erecting around our coast the barrier of the language."

The new bishop is forty-four years of age and is a native of the diocese of Loughrea. At Maynooth he won the highest distinctions in various branches of study. He was ordained in 1908. Soon afterwards he was appointed professor and subsequently President of St. Joseph's College, Ballinasloe. He was an ardent supporter of the Sinn Fein movement during the Anglo-Irish struggle. He became President of the East Galway Sinn Fein Executive. During the Black-and-Tan regime his house was bombed while he was absent; but in spite of the persuasion of friends he refused to leave the district for his safety.

BELGIAN PREMIER WRITES GOV. SMITH

Brussels, May, 27.—Belgium cannot understand why a section of the American people should oppose the nomination of Governor Smith for the presidency, simply on account of his religion.

The Belgian Minister of State, Count Carton de Wiart, has written a letter to Governor Smith in which he points out that when the Belgian people selected their first chief executive they chose a Lutheran, although the people were 96% Catholic.

In his letter Count Carton de Wiart says:

"Such are the bonds of friendship between Belgium and our American friends that we are naturally following with a keen interest the preliminaries of the presidential contest in the United States.

"Some of us have been particularly struck by one feature, for us quite unexpected, of the electoral campaign.

"The United States has always been presented to us as a perfect example of a country free from

religious prejudice—indeed the very land of tolerance and broadmindedness.

"How can this be reconciled with the fact that the religious affiliation with Catholicism of Governor Alfred E. Smith, whose personal qualities seem universally recognized, are considered as an objection to his nomination?"

"May I be allowed to recall that when, in 1881, the Belgian people, having won their complete independence, had to select their first Chief of the Executive, the Congress did not hesitate to choose Prince Leopold of Saxe-Cobourg, a Lutheran prince, very much attached to his creed, notwithstanding the fact that the country, as well as the Congress itself, were at least 95% Catholic.

"The reign of Leopold I., which lasted for thirty-four years, was most felicitous for Belgium, and the religious difference between the King and his people never had the slightest influence on their happy relations."

RHEIMS RESTORATION

The Rheims Cathedral has been called by a great authority on Gothic art "the crowning manifestation of a crowning civilization," a structure without a fault in its design, a church that would have been the most perfect, as it was the most perfect, of the architectural expressions of Christianity—an "all-embracing competence." There are thousands who knew it for what it was before the most recent and barbaric of disasters touched it with an implacable hand and destroyed some of the exquisite beauty of this crowning glory "where all was glorious." Their memories have restored it for themselves and will keep it against obliteration, except as these memories fade. For millions, however, in the succeeding generations no such restoration is possible. The marred features of the cathedral and its broken and decaying body would have spoken rather of the wickedness that wrought this indignity and iniquity.

It is thus a wonderful privilege that has come to a man of this generation to provide for such a restoration of the cathedral as will make it available permanently as a place of worship, by replacing the roof consumed by fire during the bombardment, and as will prevent further decay of the walls and carvings whose flakings made a dreary rain on blood-stained pavements where a hundred kings have trod." It is a tribute to his broad-mindedness as well as to his imaginative generosity that he should have asked of France permission not only to make a very practical restoration in a city that was once the very heart of France, the place of the coronation of kings and the site of the vanishing of the world, but also to show his feeling for the French people of today whose proud courage and fine qualities he admires.

There was a suggestion made while the scars were still fresh at Rheims and the War was still on that no "restoration" should ever be attempted, that nothing should be done in the way of imitations to mock the vanished glory of the cathedral, but that it should stand as a "record of an indelible crime." A church should, however, be the last of all buildings of Christian rearing in which to cherish and communicate such a memory.

What Mr. Rockefeller has done is to help extend its life as a great cathedral and preserve all the beauty that is left to it of the work of its famed-architect who wrought in godly fear and so built the "noblest church in Christendom."

This nobly conceived and practically planned gift, which has extended itself to include the repairing and reconditioning of certain other monuments of France, is not the gift of Mr. Rockefeller alone. It is the gift of all Americans who join him in the lofty sentiment which it expresses. Announced as it was on our Memorial Day, it becomes the "crowning manifestation" of our memory of those who fought in France, and especially of those whose bodies lie in France, none far from this enduring shrine.—N. Y. Times.

NOTE.—John D. Rockefeller, Jr., gave the French Government \$1,000,000 for the reconstruction of the roof of Rheims Cathedral, repairs to the fountains in the park of Versailles and the general reconditioning of Fontainebleau Palace and grounds.

TORNADO WRECKS INDIAN MISSIONS

Washington, D. C., June 19.—News has just been received by the Bureau of Catholic Indian Missions of the tornado June 14 which destroyed the church, barn and shop of the Immaculate Conception Indian Mission School at Stephen, S. Dak., where Father Plus Boehm, O. S. B., has been a missionary for half a century. Fortunately, the Indian children had been dismissed from the boarding school the day previously. Considerable damage was also

done to the chapels at Big Bend and Fort Thompson, which are attended by Father Justin Snyder, O. S. B. Other chapels were probably also damaged, but the telephone wires are down and no word could be received. The houses of the Indians rolled away over their heads and there were many narrow escapes, but no casualties have so far been reported.

BETRAYAL OF TRUST BY MINISTERS

Middletown, N. Y., May 31.—The "great betrayals of supposedly Christian ministers" who "hail a new Christ of the mutilated Gospel," have affected seriously the religious life of the nation, Father Edward Hughes, O. P., assistant national director of the Holy Name Society, declared in his sermon here Sunday on the occasion of the fifty-fifth anniversary of the ordination of Father John P. McClancy, Dean of Orange and Rockland counties.

Father Hughes blamed the "disturbing of the lives and hearts of so many millions of Americans" in large measure on the disloyalty of preachers of the Gospel to their high calling.

"Vast numbers of people have had their trust and confidence in their spiritual leaders shattered by the great betrayals that have shocked and scandalized the country," Father Hughes declared. Casting aside the truths of the centuries—the truths of the Gospel and Christ—with the dress of modern culture and civilization, these supposedly Christian ministers set up their own gods, adopt new standards, formulate new principles and offer a new form of worship. It is an unhealthy attempt to revive the principles and practices of a civilization that has been a corrupted cadaver for eight centuries.

"Had we less of the vapors of self-appointed leaders and taskmasters, and more real religion in life and so-called religious institutions; had we more of the Ten Commandments, and fewer mandates from reformers; had we greater fidelity to a high vocation, we would not have to make sad reflection of empty churches, we would not see so many millions churchless, we would not find the necessity of turning Christian institutions into ethical cults, social service stations and political reform agencies.

"When the light of Faith goes out of the life of a Christian leader, he has no reason or claim to ascend in the Christian pulpit and proclaim and expound doctrines that are not merely destructive of the spirituality of the individual and the congregation, but also are subversive of those things best for the development of sturdy manhood, a protection of national interests and institutions, and the realization of American ideals."

KLANSMAN COMMENDS THE FRANCISCAN SISTERS

Baton Rouge, La., June 6.—Speaker J. Stuart Douglas of the Louisiana House of Representatives, an admitted member of the Ku Klux Klan, recently slipped and fell on the floor of the House and broke his shoulder. He was taken to Our Lady of the Lake Sanitarium here, conducted by the Franciscan Sisters.

When he returned to his duties in the House he took occasion to pay public tribute to the Sisters as follows:

"I was taken there as a stranger and came away as a good friend. I desire to say of the good Sisters there that they are doing a noble work and words are not sufficient to praise them in the manner they deserve. I congratulate the people of Baton Rouge on such an institution."

KLANS' DEFEAT IN OREGON

Portland, Oregon, May 22.—The primary election (May 10) apparently marked the passing of the Ku Klux Klan as a dominant political factor in Oregon. The Klan and its associated anti-Catholic allies failed notably in their determined drive on Nicholas J. Sinnott, Representative in Congress from the second Oregon district and a Catholic. K. K. Kubli, running for the Republican nomination for United States Senator on the platform of a constitutional amendment to destroy private schools, was overwhelmingly defeated by the same fate overtaken Mayor George Baker, of Portland, running for the same office and appealing to the anti-Catholic sentiment which had been so powerful two years ago in the school contest. Senator McNary, the present incumbent, supported generally by Catholics, won a majority of the whole vote cast.

Two Catholics, John E. Coffey and Frank Lonergan, were nominated to the State legislature from the Portland district though both were defeated two years ago for the same nomination.

A recall election in Multnomah County (Portland) involving the county commissioners elected by the anti-Catholic forces two years ago resulted in the complete defeat of the Ku Klux Klan-Orange combination. One of the Ku Klux commissioners who was recalled is under indictment on the charge of accepting a bribe of \$10,000.

The Republican nomination for Congressman in the third district, Multnomah County, went to M. E. Crumpacker, the one candidate who refused to bid for the anti-Catholic vote. Both his opponents pledged themselves to vote for a constitutional amendment destroying private schools should such a proposal come up in Congress. Crumpacker was nominated by a clear majority over both his opponents.

The results of the election are interpreted as making the end of a disgraceful chapter in Oregon history.

ENGLISH PILGRIMS TO LOURDES

London, June 13.—Extraordinary things happened to some of the pilgrims who returned from Lourdes with the National pilgrimage this week. But no one associated with the pilgrimage will speak of a "cure," or even whisper "miracle." This cautiousness is born of experience, for it is the custom of the secular press to make mountains of mole-hills, and when a much lauded "miracle" is finally analyzed it often falls far short of the description.

But there is the evidence of reliable witnesses that strange things occurred to several of the pilgrims who took part, with over 1,400 lay-folk, eighty priests, and four bishops, in the season's biggest English pilgrimage to the Pyrenean shrine of Our Lady.

In one outstanding case a crippled man who could only walk with difficulty on the outward journey, took his place as a stretcher bearer on the way back. He comes from Middleborough, and is Knight of St. Columba.

As the result of a fracture at the hip, his right leg had for twelve years been affected with what was described to the N. C. W. C. correspondent by an official as "a severe restriction of movement." This sentence will indicate the cautiousness of the officials; for the man himself says the leg was positively immobile.

The man came back walking with the utmost freedom. Whenever the train stopped on the return journey he got out and wandered about to demonstrate and to enjoy his newfound freedom. At Boulogne he helped to carry a stretcher with a sick pilgrim on it.

Another remarkable case is that of a woman from the Midlands. A wounded hand had become septic, and had contracted so that she could not open it. For seventeen months there had been constant suppuration. As a last resource, before having the hand amputated, the woman decided to go to Lourdes to seek Our Lady's aid.

The suppuration ceased entirely after the second bath, and the amputation was rendered entirely unnecessary.

These facts are undeniable. Yet no responsible person here will say that "cures" have been effected. They are content to await the report of the Bureau at Lourdes, which submits each case to the most rigid scrutiny before admitting that any supposed alleviation of a sick pilgrim's condition can rightly be regarded as a miraculous cure.

K. OF C. TO ERECT AN \$800,000 CLUB HOUSE IN BALTIMORE

Baltimore, Md., June 20.—With a novel plan calculated to eliminate the "charity" idea, the Knights of Columbus of Baltimore have just put far "over the top" a \$450,000 campaign which will insure Baltimore one of the finest fraternal homes in the country. Placing their figure at \$450,000, the Knights have collected \$577,700, and returns are still rolling in.

The proposed building and grounds will constitute a \$1,000,000 project and will provide a K. of C. Elchstatt, in Bavaria, where Baron Eberhard von Groot, a former army officer and mayor of the city of Weeze, was ordained a priest. Another priest who left a title of nobility and the military career for the religious, recently died at Werden, near Essen, where he was pastor. There has been a notable turning to religious careers by the German nobility since the War.

Washington, D. C., June 6.—Ninety-five young women received degrees at the graduation exercises which closed Commencement Week at Trinity College here Thursday. The class, one of the largest in the history of the College, came from all parts of the country, and it was announced in the course of the exercises that Trinity's student body includes representatives of thirty-six States and three foreign countries. In addition to the graduates, teachers' certificates were conferred on forty-six.

CATHOLIC NOTES

"Is the Pope inflammable?" was a question found in the question box during a London, (Eng.) mission.

His Eminence Cardinal O'Connell administered the Sacrament of Confirmation to 1,000 converts who have been received into the Church in the Archdiocese of Boston during the past year.

London, Eng.—The monks were the first to build a bridge across the Thames, it is now recalled when the question of building a new bridge near St. Paul's Cathedral is under discussion.

In the women's prison of Saint-Lazare, Paris, there is a nun, Sister Leonide, who entered the prison voluntarily fifty-three years ago, and has remained there ever since, attending to the welfare of the prisoners.

Father Thomas, a blind Trappist monk, one of those patriotic French missionaries to Canada who returned to fight for France has been decorated with the Cross of the Legion of Honor for Services in the War during which he lost his eyesight.

Hoboken, N. J., May 23.—A new Catholic historical drama had its premier performance last Sunday at St. Joseph's Auditorium, in West Hoboken, and was an artistic and dramatic success. The author is Father Bernard, C. P., Assistant Director of "Veronica's Veil."

A diamond ring was found in the garden of a Catholic institution at Sheffield, England. After a search for its owner it transpired that the ring was lost twenty-two years ago by a visitor to the house when it was a private residence. The ring was restored to its astonished owner.

Santa Clara, Cal., June 2.—Four new buildings of the University of Santa Clara were blessed by the Right Rev. Patrick J. Keane, Bishop of Sacramento, during the commencement exercises of the University. The new buildings are Alumni Science Hall, Kenna Hall, Seigert Gymnasium, and the Montgomery Laboratories.

Providence, R. I., June 6.—Providence Diocese's drive to collect the \$300,000 additional pledged for this year in its great school campaign has come to a triumphant conclusion. The pledge is raised, William J. Kennan, the director, has reported, and eleven parishes have exceeded their quotas.

Paris, May 16.—Fourteen hundred young men between sixteen and twenty-five years of age met to spend a night in adoration of the Blessed Sacrament in the Basilica of the Sacred Heart. The night of adoration ended with an early morning Mass.

Providence, R. I., May 31.—Announcement by Bishop Hickey of the awarding of the contract for the new \$900,000 building of the La Salle High School for Boys which will be one of the finest educational structures of its type in the country, has acted as a spur in the Follow-Up School campaign of the Diocese of Providence.

Reports received in Denver from Amsterdam are to the effect that the Right Rev. J. Henry Thien, Bishop of Denver, has been selected as official head of the American delegation to the Eucharistic Congress in Amsterdam, July 22-27. These reports said that Bishop Thien would take the place of Cardinal Mundelein, who will be unable to attend.

Minneapolis, June 6.—A clinic and school for the correction of disorders of speech has been opened in St. Mary's Hospital, conducted by the Sisters of St. Joseph, here. It is non-sectarian in character and under the supervision of a competent physician. During the summer months special courses are being offered for children of school age.

Cologne, May 10.—Another instance of nobility turning to the religious life is reported from Elchstatt, in Bavaria, where Baron Eberhard von Groot, a former army officer and mayor of the city of Weeze, was ordained a priest. Another priest who left a title of nobility and the military career for the religious, recently died at Werden, near Essen, where he was pastor. There has been a notable turning to religious careers by the German nobility since the War.

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