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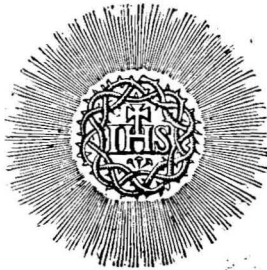
WOODSTOCK LETTERS

A RECORD

OF CURRENT EVENTS AND HISTORICAL NOTES CONNECTED
WITH THE COLLEGES AND MISSIONS OF THE
SOCIETY OF JESUS.

VOL. XXVII.

181



WOODSTOCK COLLEGE



1898.

FOR CIRCULATION AMONG OURS ONLY.

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INDEX TO VOLUME XXVII.—1898.

ALASKA, From the Yukon and the Klondike—V. Rev. Fr. René	64
The Death of Father Tosi—Frs. René and Tréca	71
Letters from Frs. René, Crimont, Ragaru and Judge	203
To Point Barrow and Return Home—Fr. F. Barnum	354
AMERICANS who entered Society during Revolution—Fr. Devitt	347
ARCHIVES, Notes upon European—Fr. T. Hughes	333
BATON ROUGE, Our College in—Fr. Gache	1
BELGIUM, The Good Works for Men—Fr. E. Solvyns	323
BOOKS OF INTEREST TO OURS	110, 244, 368
BOSTON, Golden Jubilee of Society in	87
CAREW, Archbishop—not a Jesuit—Frs. Everard and Widman	108
CHINA, A Visit to the North of—Fr. W. L. Hornsby	155
COLLEGES, Our—1897-'98, Oct. 1, 1898	409, 410
DEAD, List of	132, 252, 378
CUBA, Our Colleges during the Blockade—Fr. Cristóbal	341
ENGLAND, Lenten Work in—Fr. Ennis	229
FRANCE, The Tertianship at Angers—Fr. P. J. O'Carroll	237
GEORGETOWN, The Educational Exhibit at—Fr. A. J. E. Mullan	299
GONZAGA, President Adams examines the boys at—Fr. Spillane	47
HIERONYMO, Silver Statue to St. Francis de	219
IGNATIUS, Mission of St.—The Indians at—Mr. L. Kenny	82
INDIA, Through Southern—Fr. John Moore	303
LEBANON, Holiday Excursion to Cedars of—Mr. P. Mattern	13
LOUVAIN, The Society and the American College at—Fr. L. Delplace	330
MALTA, Our Scholasticate at—Fr. E. Magri	242
MARYLAND, First Experiences in the Counties of—Fr. P. H. Kelly	84
MENOLOGY, Père De Guilhermy's—Fr. J. Terrien	349
METEOROLOGICAL Observatory at Cleveland, Ohio—Fr. Odenbach	35
MEXICO, Lenten Missions in Old—Fr. M. J. Hughes	216
MINISTERIA SPIRITUALIA	154, 411
MISSIONARIES, The Work of our, Sept. to Lent—Fr. W. J. Stanton	99
Wayside Happenings, Missionary Labors—Fr. E. Magevney	283
NAPLES, The New Theologate—Fr. Marra	364
The Story of the "Gesù Nuovo"—Fr. Marra	8
NEW MEXICO, Labors of Ours at Albuquerque—Fr. M. J. Hughes	49
Missionary Work in—Fr. M. J. Hughes	320
PORTUGAL, The Society in—Fr. S. Robert	75
Our Fathers' Return to Coimbra	167

QUERIES and Answers	117, 251, 375
RATIO STUDIORUM, The, and the American College—Second Paper	182
REFUGE, The Past Year at the House of—Fr. J. C. Hart	221
SCHOLASTICATES, Our, in 1896-'97 (Concluded)—Fr. A. J. E. Mullan	18
SPAIN, The New Tertianship at Manresa	240
SPRINGHILL COLLEGE (1830-1898)—Fr. C. M. Widman	267
TAMPA, With the Soldiers at—Fr. R. Holaind	361
TRONCHIENNES, The Tertianship at—Fr. L. Nicolet	277
ST. THOMAS' MANOR, Centennial Celebration of	344
VERHAEGEN, Father Peter J.—Fr. W. Hill	191
VIRI ILLUSTRRES, S. J., II. Martyrs of Charity—Fr. C. M. Widman	42
WOODSTOCK—Our Father Rector's Diamond Jubilee	357
YELLOW FEVER, Our Southern Houses and the—Mr. Sherry and Mr. Barland	53

OBITUARY.

Br. Timothy O'Sullivan, 121	Fr. Michael J. Flynn, 131
Fr. John J. Coghlan, 121	Fr. James Major, 376
Fr. Francis A. Smith, 127	Fr. Michael W. Shallo, 377

VARIA.

Alaska, 133, 253, 379	Ireland, 141, 152, 261, 392
Australia, 133	Jamaica, 143, 261
Austria, 379	Litany of S. Heart, 394
Belgium, 133, 253, 380	Madagascar, 144, 394
Boston, 254	Malta, 395
Brazil, 254	Mangalore, 144
Buffalo Mission, 381	Marquette, 395
California, 134, 255	Maryland-N. Y. Province, 396
Canada, 134, 256, 382	Missouri Province, 144, 262, 398
Ceylon, 134	New Orleans Mission, 145, 403
Chaplains, 266, 383	New York, 147, 263
China, 134, 384	Novitiate, 403
Colleges, 384	Philippines, 404
Cuba, 384	Ramière, Fr., 147
Ecuador, 385	Retreats, 397, 401
England, 135, 152, 257, 386	Rocky Mountains, 405
Fordham, 258, 389	Rome, 148, 263
France, 136, 259, 389	Scholasticates, 403
Frederick, 390	Society, The, 153, 264
Georgetown, 140, 260, 392	Smedt, Fr. de, 404
Germany, 137, 260, 392	Spain, 148, 404
Gladstone, 260	Syria, 149
Home News, 151, 265, 406	Washington, D. C., 264, 405
Inigo's, St., 141	Worcester, 150, 405
	Zambesi, 264, 406

THE WOODSTOCK LETTERS

VOL. XXVII. No. 1.

OUR COLLEGE AT BATON ROUGE, LOUISIANA.

A Letter from Father Gache.

NOTE.—This letter has been submitted to Fathers Curioz and Delabays, and their remarks have been embodied in the notes. The historian of the Mission of New Orleans, Father C. M. Widman, writes: "I return the paper of F. Gache, which, I am of opinion, should be published as it is. I consider it as substantially correct, and more complete than anything I have come across yet. In fact, I have at different times questioned our old fathers about that college, but could obtain nothing satisfactory. Even the titles to the property, which we still possess there, are rather uncertain."

ST. JOSEPH'S CHURCH, PHILADELPHIA,

Oct. 1, 1897.

REVEREND DEAR FATHER,

P. C.

In answer to your inquiry, it affords me great pleasure to give you all the information which I can about the foundation and the short existence of our little college of St. Peter and St. Paul at Baton Rouge, Louisiana.

First of all, the ground, on which this college was built, was not given to us, but bought by Father Cambiaso, then Superior of the Mission, and paid for by me with our hard earned money. The ground was on the north side of North Street, and its extent was exactly two blocks of the town. The college was to be built in the middle and facing on North Street. But the pious Methodists, who on account of their number had great influence in the town, and were not aware, when the ground was sold, by whom, and for what object it was purchased, learning that it was bought by the Jesuits, and with the intention to build a college on

it, hastened to make a petition to the Mayor and the Municipal Council, that the street running south of North Street and stopping in front of our ground, should be prolonged and thus divide our property into two equal portions. They hoped by this means to prevent us from building our college, though the ground for the foundations had already been dug out where the street was to pass.

Two motives induced the Methodists to make this petition: the first, of course, was religious bigotry; the second was their persuasion, that if we had a college at Baton Rouge, the college which they had themselves at some distance from the town, would be ruined, or at least seriously injured. The Methodists obtained the object of their petition. The mayor and his council decided that the street should be prolonged towards the north, and this was immediately done.

This was a very unpleasant occurrence for us, not only because it spoiled our ground, and forced us to change the plan and the position of our college, but because it gave us evidence that the majority of the people of Baton Rouge were not in our favor. This, however, did not discourage Father Cambiaso. He knew that the works of God ordinarily meet opposition; so, without delay, he had the two squares surrounded with fences, the west one being reserved for a garden, and the east one for the college.

When the Methodists saw that their success in having our ground cut into two by a street, would not prevent us from building our college, they became furious in the highest degree, and made all kinds of threats against us. It was then that one of them, a certain Lisemby, sent a man to Father Cambiaso, to tell him that he had bought a revolver with five barrels, and that it was with it, that he, Lisemby, intended to solve the difficulty between them. Father Cambiaso laughed, and answered by the messenger: "Go and tell Mr. Lisemby that he is a poor, unskilful shooter, if he needs a revolver with five barrels to kill me, I have only one myself, with one barrel to protect me, and that is enough. Let Mr. Lisemby come within our fence, and he will see if I am boasting too much." This answer was sufficient to silence Mr. Lisemby and all his co-religionists. From that day nothing more was said against us, and we met no longer with any opposition, neither from the Methodists nor from any other party.

On the feast of Sts. Peter and Paul, 1849, if I remember well, Father Cambiaso commenced to lay the foundations of the college, that is of the west wing. This wing for the time being, consisted of two square frame buildings of the

same size, separated from one another by a free space of sixty or seventy feet, on which a brick building was to be put up later, to join the two frame buildings. Each of these buildings contained four rooms on the first floor. The one on the south side contained also four rooms on the second floor, but the one on the north contained only two large rooms, one of which became our chapel, the other a dormitory for our future boarders. These buildings were not yet finished on the 17th of August when I was sent there to take charge of the parish which was intrusted to us, to forward work on the buildings and to open the school as soon as they would be completed. All was done quietly, without any ceremony. Our position was not very pleasant. None of the upper rooms were plastered; there were no blinds on the windows; the door of my room was shut by a blanket suspended in front of it; the ceiling was still *in fieri*, and during night, from my bed, I could contemplate the stars with great ease. Our coffer, which was the drawer of my table, contained three dollars, left to me by Father Cambiaso, who went away with just enough money to pay his passage on the boat. My salary, as pastor of the Church, was \$800.00 a year. I could easily obtain on credit all that we needed. Besides, as soon as we commenced to say Mass at the parochial church, we got Masses to say for the people; so we never suffered from want.

As to the community it was composed of two priests,—Father Duffo still happily living, who was attached to the church, and myself,—one scholastic Mr. James Maguire from Cork, but belonging to the English Province; two brothers, Brother Samuel, who was our plasterer, and Brother John Aschberger, from the Province of Switzerland, who was our cook, etc. Besides we had a young auxiliary to teach, who became afterwards Fr. Bouige, and a postulant lay brother, who after a few months, judging that our brothers were not saintly enough, left to become a Carthusian in France, though he was an Irishman and did not understand a single word of French. I never knew what became of him.

Our school was opened in September, of this same year, 1849. We had about twenty-five boys. They were divided into two classes. Mr. Maguire was in charge of the first, and the young auxiliary Mr. Bouige, was in charge of the second. That first year we taught only English, French, and arithmetic, though I think some lessons of history and geography were given in the first class. In the beginning and for a pretty long time, we had no chapel. I said Mass in a room on a temporary altar. But

as soon as we were tolerably well organized, we made a nice chapel of one of the large upper rooms on the north side of the building, and of the other we made a dormitory for our boarders. On the day that chapel was opened and blessed and the first Mass said in it, everything was done with the greatest simplicity and without any ceremony, except what is strictly prescribed by the ritual.

The second year, the frame buildings were finished, but they were far from being elegant and attractive. I had permission to put up the brick building, which was to join the frame buildings; but this was to be done with money borrowed without interest, and no such loan could be found. So the brick building remained among the possibles.

I forgot to remark that after the first year, Mr. Bouige was removed, and sent to some kind of a novitiate, and Mr. Lenz, a scholastic from Austria, was sent to take his place. Father Lavay also had been sent already to take the place of Father Duffo who had been called to New Orleans. It seems to me also that in the beginning of the second year, Brother Samuel, having finished all that he had to do as plasterer, was taken away from us, and Brother Ducret was sent to his place as carpenter.

The third year was opened with better prospects. The number of our pupils increased and reached between fifty and sixty. Mr. Lenz having returned to his province, Father de Willebois was sent in his place. The studies were continued on the same plan and with success. The spirit of our boys, their application and their progress, as well as their moral conduct, were very satisfactory. They formed a little family and had a great esteem and respect for their teachers, and feared to displease them. Often, when some of them during the recreation, did something against the regulations, those around him said: "What are you doing? this is against the rules." Punishments and scoldings were scarcely known in the house. During this year, we had several public exhibitions under the direction of Mr. Maguire, which gave much satisfaction and pleasure to the parents.

Finally, three months before the end of the same year, having found a builder willing to put up the brick building on credit, and the owner of a sawmill consenting, not only to give us, also on credit, all the lumber, planes, and shingles needed, but to be our security for the money which we might be obliged to borrow from the banks or other source, permission to build was given us. The work was commenced immediately, and at the end of the scholastic year, the walls were about twelve or fifteen feet high. But a few

weeks after, the three years of my vice-rectorship having expired, and my administration having failed to give all the desired satisfaction, I was removed and sent to Spring Hill.

I believe that after me the college of Baton Rouge had no regular superior, appointed by our Father General. Father Abbadie was my first successor, but he was appointed by the superior of the mission, and only *pro tempore*, though owing to the failure of another project which he was destined to accomplish, his *pro tempore* lasted longer than was anticipated. Meantime Father Jourdan, the superior of the mission, went to reside at Baton Rouge. He had several successors, and all *pro tempore*; Father Dechambenoit was the last superior, and it was under him that the college was closed and sold with some of the property.⁽¹⁾

The college was closed at the end of the scholastic year 1854-55. It was closed, 1. Because it offered no prospect for the future, the town being too small to give us a sufficient number of day scholars; and the boarders, who might have been received there, would have been taken from Grand Coteau and Spring Hill. 2. Because Baton Rouge was subject to visitations of the yellow fever, as two of our fathers died of it there that very summer. 3. The Mission had not a sufficient number of subjects to continue to keep it.⁽²⁾

This my dear father, is all that I can say about the foundation and the short existence of our college of Sts. Peter and Paul at Baton Rouge.

Your humble servant in Christ,

L. H. GACHE, S. J.

The annual "Status Domus" of the college is given in the catalogues of the province of Lyons — for New Orleans was then a mission of that province—for the years from 1850-57. These catalogues, however, are not to be relied on. Father Widman writes from Grand Coteau as follows: "As to Father Gache's letter I hold to my opinion, and it is also the opinion of Father Curioz, who was at the time Superior of the Mission, and once vice-rector of Baton Rouge, though he never governed there — that Father Gache is substantially

⁽¹⁾ Some part of this property still remains in the possession of the Society, and it is not easy to dispose of it as there are difficulties connected with the titles and deeds.

⁽²⁾ Father Curioz says that the reasons given by Father Gache for the closing of the college would not in themselves have been sufficient to justify that measure, especially as the last year of the college was really good and offered prospects bright enough; but the death of so many efficient men in one year and the fewness of men sent from France at the time, rendered it impossible to carry on all the work creditably.—C. M. W.

correct, and that the Lyons catalogues of that epoch, as later on during the civil war, are substantially incorrect. The reason is, that the status of the mission was sometimes sent too late, or not at all, and the compiler of the catalogues had to make them up the best way he could. Father Curioz, for example, says, that Father Abbadie was vice-rector but a short time, being recalled in 1853 to attend the yellow fever patients at St. Michael's; that Father Dechambenoit was vice-rector for two years, while Father Curioz — as stated above — was once appointed vice-rector but never occupied the post, being soon after named Superior of the Mission."

We reproduce the pages of those catalogues containing the status of the college with the corrections of Father Gache in brackets.

CATALOGUE OF 1850

P. Hippolytus Gache, *Min.* [*Sup.*]
 P. Joseph Adams [*James Duffo*]
 P. Joseph Comes [*James Maguire*]
 Clemens Staub [*a postulant, Mr. Bouige, now Father Bouige, residing at Florissant in the Missouri Province*]
 J. Aschberger (Coad.) *Coq., fab. lign.*
 Ignatius Boemecke
 John Samuel [*Opif. gyps.*]

CATALOGUE OF 1851

P. Hippolytus Gache, *Vic.-Recl. a die 23 Mar. 1850, Cons. Miss. an. 1, Proc., Cur. ag. paroch., Doc. gram., Oper.*
 P. Joseph Lavay—*Soc. cur. ag. Par. Concion. Miss. excurr.*
 Joseph Maguire [*James*], *Præf. schol., Doc. gram. sup. an. 2 mag.*
 Mr. Bouige [*Young layman teaching the lower classes*]
 Joannes Aschberger, [*Coq., Fab. lign., Cust. vest.*]
 Joannes Samuel, [*Opif. gyps.*]
 Henricus Visconti, *Hortul.*

CATALOGUE OF 1852

P. Hippolytus Gache, *Ut superius*
 P. J. B. Dechambenoit, *Doc. ling. gall., Præf. alumn.*
 J. Maguire, *Ut superius*
 Theod. Willebois, *Præf. alumn. [teacher of the 2d class]*
 Antonius Lenz, *Doc. gram. med. an. 1 mag., Præf. alumn.*
 Coadjutores, *Ut in 1851*

CATALOGUE OF 1853

P. Franciscus Abbadie, *Vic.-Recl. a mens Oct. 1852*
 P. Joseph Roudit, P. A. Paret, P. Joseph Lavay [*dele P. J. Roudit*]

MAGISTRI ET PRÆFECTI

J. Maguire
 J. Delabays
 D. Auxiliarius [Bouige]

COADJUTORES

J. Aschberger [*Coq., Arcul., Emptor, Cust. vest.*]
 H. Visconti
 Philippus Corne

CATALOGUE OF 1854

P. Abbadie, P. Dechambenoit, P. Lavay, *Ut in 1853*
 P. David Hubert, *Min.*
 Magistri, *Ut in 1853*

COADJUTORES

J. Aschberger, P. Corne, Michel, *Novit.*

CATALOGUE OF 1855⁽³⁾

P. J. Dechambenoit, *Superior pro tem. a 5 Jul. 1854*
 PP. Abbadie, C. Booker, J. Prachensky, J. Lavay, V. Gilles

SCHOLASTICI

H. Begley, J. Delabays, D. Auxil.

COADJUTORES

A. Rogation, A. Boemecke, A. Setié, J. Aschberger,
 P. Corne, S. Sauzeat

CATALOGUE OF 1856

P. Dechambenoit, *Sup.*
 PP. Abbadie, Booker, Hubert, Anthonioz, Lavay

SCHOL., H. Begley

COADJ., *Ut in 1855, plus A. Barry*

CATALOGUE OF 1857

Residentia: P. Lavay, *Cur. ag. par.*

P. Prachensky

Coadj., P. Corne

⁽³⁾ F. Abbadie was gone when F. Dechambenoit took his place. FF. Booker and Prachensky were there for some time, but not as members of the community.—*Fr. Gache.*

THE STORY OF THE "GESU NUOVO" AT NAPLES.

A Letter from Very Rev. Father Marra.

NAPLES, Nov., 1897.

REV. AND DEAR FATHER,
P. C.

You asked me when I last saw you at Woodstock, for some items now and then about the doings of Ours in this province. I wish I had some news to send you that would prove of interest, but there is really nothing new. We are still without a church in Naples and without a decent building for our day college for students. Our boarding college is in our old novitiate, and is well situated. The new Archbishop, Mons. Sarnelli, an alumnus of Ours, has among his first acts tried to recover for the Society our latest church in Naples—the "Gesù Nuovo." He has failed so far, and very likely he will never succeed.

It may be of interest for Ours in America to know a little of the history of this church since 1860,—the time of the Garibaldian invasion of the old kingdom of Naples.

Ours having been dislodged, the church fell into the hands of *patriotic* priests, i. e., heretics or schismatics addicted to the service of the man who called himself the "saviour," the Pope a vampire, and Catholicism the cancer of Italy. However, this state of affairs did not last long. Through a sense of self-protection against the just indignation of the people at such profanation of one of the most beautiful temples in Naples, the Government thought fit to take the church from the Garibaldian renegade priests and friars, and give it over to the Ordinary of the diocese for the appointment of priests of his choice.

It was useless then to think of the Jesuits. Our fathers could not, and would not take charge of the church, first through the lack of means for its support, all its funds having been duly seized by the Royal Exchequer or *il Demanio*; and second through a feeling of perhaps excessive prudence. It was a pity, however, to see that church closed, and the Archbishop, Cardinal Sisto Riario Sforza, turned to one of the many Neapolitan sodalities, which being formed in the main of laymen had not fallen under the laws sup-

pressing all religious orders. Each of these sodalities has its own church, and these churches are richly endowed both for the particular purpose or object pursued by each of them—one of the temporal or spiritual works of mercy—and for the proper service of its church. The sodality for the clothing of needy persons under the patronage of St. Joseph (San Giuseppe dell'opera di vestire i Nudi), was chosen by His Eminence as one of the wealthiest and best fitted to officiate in both its old church and the one now offered them. The sodality at first refused, but finally accepted. They asked the Government to be entrusted with the service and administration of the Gesù Nuovo, and under certain conditions their petition was granted. The Cardinal Archbishop for just reasons did not appear at all in this contract. He was not in good odor with the new masters of the kingdom.

Thus matters went on for many years. But the anti-religious agitation so violent in the first formation of United Italy began to give way. A period of comparative toleration commenced. There was nothing left to seize upon. All the convents, monasteries and colleges had been confiscated, and turned into barracks, prisons, state asylums, and state schools; there was no longer any reason to fear monks or regular clerics; and as to their churches, they were rather an encumbrance in the hands of the State, which could neither provide for divine worship in them, nor dispose of them for secular purposes, as this would have been too flagrant an outrage, if it were not even too costly a proceeding.

The religious orders thought the time had come to reorganize themselves as best they could. Aided by the powerful influence of Cardinal Sanfelice, a monk himself, who had succeeded Riario Sforza, they gradually recovered their old churches, and buying or renting houses in the vicinity, they succeeded wonderfully in their work of reconstruction, until now there are almost as many friars to be seen on the streets of Naples,—all wearing their own habits—as under the old regime.

You may well imagine that the Jesuits were not idle. They began by opening residences. The novitiate and two colleges came afterwards in Naples; and two more colleges and several residences, two of which are still extant, were established outside of the city. But our private efforts were not sufficient to open a church in Naples. Cardinal Sanfelice happily came to our assistance. He asked the Government to have the Gesù Nuovo, giving as an ostensible reason the necessity of better providing for divine worship in that

church. In fact, he wanted to place it in our hands, but this reason could not be advanced, the Jesuits being legally a suppressed body. Both the Government and the sodality knew well the Cardinal's real motives and intentions. He was doing for the Society what he had successfully accomplished for all the other religious orders with the exception of one which was nearly extinct. The Government was willing to comply with the Cardinal's request, and through the Prefect or Governor of Naples negotiations were opened with the sodality for the retrocession of the church so that it might be given to His Eminence.

A stormy session of the sodality followed, wherein the Archbishop's petition was treated with scorn, and rejected as a gratuitous insult to the noble and zealous association, which had so strenuously labored for the maintenance and lustre of divine worship in that church entrusted to their care by the late predecessor of Cardinal Sanfelice. Besides, the sodality claimed that the church had become theirs, both by the right of investiture from the State, and of the enormous sums invested in repairs and in the performance of religious services.

Such was in substance the sodality's answer to the Prefect, who communicated it to His Eminence Cardinal Sanfelice. The Cardinal must have known that, while some members of that charitable institution were animated by a masonic hatred of the Society, the majority were sincere Catholics, so he found means to make known to them his resentment for their opposition to his will and determination. He refuted moreover their claim to ownership of the Gesù by saying, that the church was handed to them by Cardinal Riario Sforza simply as a deposit to keep for its legitimate owners—the Jesuits; that the Government had conferred no right of investiture on the sodality, which was evident (1) by the very wording of the contract entered between the sodality and the State, and (2) by the fact that *Nemo dat quod non habet*, even the Italian law recognizing no right of ownership to the State in churches opened to public worship; finally, His Eminence said, if the sodality had spent any of its own money in repairs, etc., on the church, the claim to ownership could not follow; the expenses necessary for the proper custody of a deposit entitle the depository to a compensation, but not to ownership.

These reasons, accompanied by the insinuation of ecclesiastical censures incurred by the sodality, had their effect. The big men of the pious association said they were not opposed to the Cardinal's claim on the church, but to the reason on which he had laid his claim. It was an insult

which the sodality felt bound to cast off. Let His Eminence correct his language, and he would find no opposition whatever.

It was hard to approach the Cardinal on a demand so painful and humiliating to him. Yet, by adroitly managing the affair, he was induced to address a paper to the sodality, wherein he asked for the Gesù in terms that gave not the slightest shadow of offence to the offended members. And he seemed to have conquered. Another session was held, the Cardinal's letter read, and a discussion had on the necessity of complying with his request. The motion was finally put to the vote and carried by 48 votes against 8. A great deed had been achieved. That was a day of joy for our fathers in Naples. They were going to re-enter their church after twenty-seven years of absence,—from 1860–1887. The sodality's consent to give up the church was officially brought to the knowledge of the Government, and the latter was glad to offer it to the Archbishop of Naples.

It was all a piece of Machiavelian cunning on the part of some members of the sodality. While they were showing all sort of deference to the Cardinal, who had disarmed them of all their flimsy pretexts for not yielding the church; they were working underhand for keeping it in spite of His Eminence's deliberate will, of the vote of the great majority of the sodality itself, and of the indifference of the Government, who "did not care whether the Jesuits or the devil himself had the church," as Crispi, then Prime Minister, was reported to have said. False rumors of popular alarm over the return of the Jesuits to Naples were spread through the city papers; the populace was disposed to commit any outrage; the whole population was uneasy and afraid of serious disturbances and bloodshed; the Government itself had to fear for its remaining in power, etc.

Did the Government believe all this stuff? It is not probable. But it had received a letter from the president of the sodality, who said that the 48 yeas as against the 8 nays of that body in the question of the Gesù, did not express their real views and wishes; that the vote was due to the moral pressure brought to bear on the sodality by the Cardinal Archbishop; and that the sodality would not be responsible for any political complication that might imperil the position of the Government in the national Legislature. It was this threat that induced the Government, then not very strong, to withdraw the concession made to the Cardinal.

This same president of a Catholic sodality wrote to Francis II., ex-King of Naples, whose Minister he had been, and

who was favoring the return of the church to the Society, that he and many other sodalists were opposed to give the Gesù to the Cardinal, because the latter wanted to dispose of it in favor of the secular clergy against the rights of the Jesuits. Again he told the Cardinal that the opposition came from the fact that the majority of the Jesuits did not want the church, because it would endanger their efforts for their reorganization, and because they had not yet men enough to properly officiate in the church. So, before the State, this man was afraid of the people; before Francis II, he was afraid of the secular clergy and the Cardinal; before the Cardinal, he was afraid of the Jesuits themselves and their reputation as great orators, etc.

This is the story of our church of the Gesù. And as circumstances have not changed since 1887, it is hard to see what Archbishop Sarnelli can do for us. Thus it is that while all the religious orders have had their churches returned to them in Naples, and some of them have even two, we have none. Out of nearly one thousand churches and chapels in this city, there is not one where we can say Mass without encroaching on the hospitality of strangers. Seven churches have been built here by us or for us. Not one is ours now. "Dominus dedit, Dominus abstulit: sit nomen Domini benedictum."

With kind regards to all at Woodstock I remain,

Yours in Xt.

J. MARRA, S. J.

A HOLIDAY EXCURSION TO THE CEDARS OF LEBANON.

From a Letter of Mr. Paul Mattern to his brother.

A vacation trip in Syria, especially when the party is numerous, is by no means an easy undertaking. In whatever direction you may go, you must expect to pass through a wilderness, where nothing but a little water can be obtained. Meat, vegetables, or fruit will not be found, as such luxuries are unknown in our mountains. Everything you need, must be carried along from home. Even bread can be procured in the larger villages only, and not always there. A tent must be provided for shelter during the night; for it is useless to look for sleeping accommodation in the hovels of the natives, who are all very poor, and who live in cellars or vaults without windows, where cleanliness is conspicuous by its absence, and bloodthirsty multitudes of invisible assailants make all attempt at sleep a disastrous failure. Nor will the tent alone afford sufficient protection against the cold which is very severe on the mountains. A liberal supply of blankets, overcoats, etc., is absolutely necessary. Add to all this roads as wretched as your imagination can picture, and you will have an idea of the prospect that was before us on the eve of our excursion to the Cedars of Lebanon.

Our enthusiasm, however, was not to be dampened by difficulties such as these, so at three o'clock one September morning we set out from our villa at Baifoun, as joyous and light-hearted a band of philosophers as ever climbed a mountain. We were followed by a caravan of seven mules and donkeys, heavily laden with provisions, and entrusted to the tender mercies of three "moukres" or native drivers. For a long time the faint glimmer of the stars alone pointed out our road, and more than once did we slip on the loose stones, and stray to the right and left of the narrow path; but the beauty of an oriental night and the fragrant freshness of morning kept us from thinking of these small mishaps.

To reach the cedars from Baifoun, we keep as closely as possible to the mountain chain of the Lebanon, following it from south to north, for the nearer we can get to the summit, the shorter and more picturesque is the road. The

view during the entire trip is one of unsurpassed grandeur and magnificence. To the west stretches the sea bordered by a necklace of villages, plantations and fertile gardens; to the east rise enormous rocks literally suspended over our heads. After a smart walk of seven hours, we arrive at Afka where rest and refreshment await us. Afka lies at the bottom of an amphitheatre formed by gigantic rocks, which on three sides rise perpendicular to a height of more than 1200 feet. At the foot of these rocks is the source of the River Adonis of mythological fame; a Grecian temple in ruins still attests the ancient worship. On this river the cedars destined for King Solomon were floated down to Byblos or Djebail, whence the Giblians transported them to Jaffa and Jerusalem. At the present time the cedars have entirely disappeared from this region, and we shall have to travel two days further to reach those that still exist.

From Afka an easy walk of three hours brought us to Akoura, where we were to spend the night. We had considerable difficulty in finding a suitable spot for our encampment. The village is built on the slope of a steep mountain, and the ten yards of level ground which we needed to put up our tent were not easily found. It was late when we retired to rest; not to sleep, for I believe none of us slept that night. We had not yet got accustomed to camping out. The ground seemed harder than we had imagined; the tent was small for so many of us, and it was bitterly cold at 4800 feet above the level of the sea. The brother who accompanied us thought he could sleep outside the tent, and thus be nearer to our baggage. But soon, shivering and half frozen, he was obliged to join us within. After a little while loud cries of: "Thief! Robber! Help!" were heard from without. One of our "moukres" had caught a native in the act of ransacking our provisions, and was holding him with a strong hand. We get up, investigate, etc. Good-bye all hope of sleep and peaceful dreams! At 2.30 A. M. the Father under whose leadership we were, said Mass for us in the tent. We breakfast and set out on our second day's journey, leaving our drivers to follow in our rear.

This second day of our trip was peculiarly trying, because of the want of much-needed rest, and of the great distance we had to cover before noon. On the other hand the spectacle spread out before our eyes was never more beautiful. We were to cross the greater portion of the Lebanon chain almost at its summit, at a height of from 5000 to 6000 feet. On these heights, though we are in the hottest month of the year, the coolness of the atmosphere during the morning hours makes you think of mid-winter, whilst on the peaks

near by the snow lies many inches thick, and springs of ice-cold water gush forth on all sides. As the day advances, the summer sun resumes his sway, and pours his rays down upon us with intense fierceness. The rocks contribute by accumulating the heat for our benefit, and giving it out to us as we pass by.

Towards noon we reached Hasroun, a small village in a valley overlooked by the lofty heights on which the cedars grow. We were exhausted with heat and fatigue, and to make matters worse, we were obliged to wait for our provisions, our drivers and their beasts being far behind. Happily we had done most of our tramping for the day. A short walk of two hours would bring us to Becharreh, where we had hopes of spending a more quiet and restful night. After dinner and a refreshing siesta, we followed leisurely along the Valley of the Saints, so called after the many monks who made it their home in ages gone by. We were struck with amazement and awe, as we looked down from our dizzy height into the chasm below where a foaming torrent roars in its narrow bed between walls of rock. These rocks conceal hundreds of caves and grottoes many of which are beyond all means of approach. The saints who lived in them had chosen a safe retreat from persecution and intercourse with men. In the village of Becharreh we enjoyed the kind and generous hospitality of a Carmelite Brother, who was there all alone in a convent. He placed the whole house with everything in it at our disposal. We did not neglect this opportunity of repairing the losses of the preceding night, I assure you.

The next day was to be our day of rest and enjoyment; the rich reward of all our past fatigue and hardships. Two leagues only separated us from the cedars, the end and object of our excursion, and we had the whole day to spend there. I shall not attempt to give you a detailed description of these trees unique in the world. They have seen twenty centuries roll by, and seem to enshrine the majesty of them all. The number of cedars that may be said to date back to Solomon's time is exceedingly small; there are perhaps six or seven of them. The others, some 300 in number, are of more recent birth; still they can boast of a good old age as trees go. They are all large, tall and beautiful. Their venerable trunks have been cut and carved into from time immemorial by visitors, many of whom have left here a name forgotten among men. However the names of some illustrious personages are not wanting; I saw the name of Lamartine amongst others. The giant branches of these trees shoot out horizontally at a distance of from ten

to fifteen feet from the ground, and spread far and wide with admirable symmetry and proportion. Their crossing and interweaving overhead form a net-work which the art of man is powerless to reproduce. You fancy yourself standing in a vast Gothic cathedral, and feelings of religious reverence and awe take possession of your soul. And then you silently meditate on the passages of Holy Scripture which these famous trees recall to your memory, and which only now you are able to understand in their full meaning: "Quasi cedrus exaltata sum in Libano. Dabo in solitudinem cedrum. Vox Domini confringentis cedros," etc. Of this voice of the Lord we heard a gentle whisper when the evening breeze from the sea played among the branches. How terrible it must be when the storm rages in all its fury!

The cedars are at an elevation of more than 5000 feet above sea level. They rise in solitary glory like an oasis in the desert. One seeks in vain for a trace of verdure and life in all directions; everything else is barren and desolate. Only rocks and rocks again wherever we turn our gaze. To the east of us towers the Makmel with its dazzling crown of perpetual snow. To the west we perceive in the distance the blue Mediterranean dotted with islands, the city of Tripoli and the ships within its harbor. It is a glorious panorama, which attracts almost as many visitors as the cedars themselves. For do not think we are alone in enjoying the scene. There are tents all around us, and tourists in large numbers. They are almost exclusively Englishmen and Americans.

We had seen the cedars. It only remained for us to return to Baifoun, however reluctant we might be to leave this enchanting spot. Early the next morning we were on our way; but instead of descending, we still continued climbing the mountain of the cedars, on the side facing the Makmel. The magnificent view from the summit justified this additional exertion. It enabled us to survey the whole chain of the Anti-Libanus crowned at its southern extremity by Mount Hermon frequently mentioned in the Bible. Its summit overlooks Nazareth, Lake Tiberias, Damascus, Palmyra and the desert. At our feet stretched the immense plain of Bekaa between the Lebanon and Anti-Libanus. It is better known as Cœle-Syria, one of the granaries of the Roman empire. We were able to distinguish Baalbeck, (ancient Heliopolis) with its Grecian and Roman ruins, Chalcis, the mountains of Homs, and our residence and orphanage at Tanail.

But the time had come to say farewell to the mountains

and the Cedars of Lebanon. After taking a "Kneipp" on the snow which covered the ground, we went down into the plain of Bekaa, in the direction of Lake Yamouni. During the summer months, it must be confessed, this lake offers few attractions to the visitor. It has every appearance of a swamp, and exhales unhealthy vapors. We reached it after a solid seven hours' march. There was not a shady spot in sight, so we took our dinner as comfortably as circumstances would allow, amid the ruins of a temple dating back to the times of ancient Greece and Rome. A lucky fisherman offered us for almost nothing a quantity of small fishes. I mention the fact, as it was one of the very few things we were able to buy on our trip. To escape a longer exposure to the merciless rays of a burning sun, we decided to return to Afka with the least possible delay. It meant a further tramp of five hours across the whole chain of Lebanon. It was a hard day's work, relieved only by the comparative coolness of the mountain heights, and the knowledge that we were nearing home. The stars had begun to appear in the sky, as we re-entered our villa at Baifoun on the evening of the following day. Our excursion to the cedars had been happily and successfully accomplished. It will long be remembered by the philosophers of Ghazir.

OUR SCHOLASTICATES IN 1896-'97.

(Continued from June number p. 286.)

In the June number of the present year, some statistics were given in regard to the scholasticates of the Society for the scholastic year 1896-'97. The name and address of each scholasticate were given, also the number of professors and scholastics, with several other tables. Each scholasticate was designated by a number from Rome 1. to Grand Coteau, 34. It has been found that the scholasticate of the Province of Lyons at Ghazir was inadvertently omitted. It has been designated as 20½. Its title and address are:—

20½ Domus Probationis Sti Stanislai,
Ghazir, par Beyrouth, Syria.

Philosophy alone is taught. Last year there were twelve philosophers, all in the first year philosophy, and besides the ordinary professors of Logic and Mathematics there was also an instructor in Arabic. This makes the total of Philosophers in the Society 897 (instead of 885), the total of both Theologians and Philosophers 1772 (instead of 1760).

The following tables have been compiled from answers received from the different scholasticates. All except the scholasticate at Malta⁽¹⁾ have responded to our appeal most cheerfully, and much pains has been taken to answer our questions. For this reason it is believed that, as a whole, these tables present a fair view of the studies of the Society. Where there are so many items and so much detail, there must be some errors. These we will gladly correct in a future number if they are brought to our notice. In one or two instances answers were returned which belonged to the year 1895-'96. These answers have been modified to suit the scholastic year 1896-'97.

The last table in the June number being numbered VII., our first table in the present number is table VIII. It gives the time of opening and closing, the time of beginning examination and repetition, and the number of days of vacation. From this table it will be seen that all our scholasticates have a final repetition except Rome and Innsbruck, though on this head we have no returns from 9. Pressburg, 11. Kurseong, and 26. Cartuja. The duration of the repetition is, in different places, a month, a month and a half, two months. In a

⁽¹⁾ At three different times letters were sent to Malta, but no answer has been received.

large number of colleges vacation begins on Aug. 1; in fact this is the custom in most of the scholasticates outside of America. Kurseong is peculiar; it has its free time from Dec. 16 to Feb. 10, a month and a half of which is our period of hardest work.

The leaders (. . .) signify that information is wanting.

TABLE VIII.

The Scholastic Year 1896-1897.

	<i>Schools opened</i>	<i>Repetition began</i>	<i>Examination began</i>	<i>Vacation began</i>	<i>No. Days of Vacation</i>
1. Rome	Nov. 3	None	Jul. 1	Aug. 1	94
2. Denver	Sep. 8	May 26	Jun. 20	Jun. 24	75
3. Malta . . . . .	.....	.....	.....	.....	.....
4. Chieri	Oct. 9	Jun. 1	Jul. 16	Aug. 1	69
5. St. Ignatius	Sep. 11	May 28	Jun. 28	Jul. 1	72
6. Gorizia	Nov. 3	Jul. 7	Aug. 16	Aug. 25	70
7. Portorè	Nov. 3	Jul. 7	Aug. 16	Aug. 25	70
8. Innsbruck	Oct. 5	None	Jul. 15	Aug. 1	65
9. Pressburg	Sep. 16	.....	.....	Jul. 15	63
10. Louvain	Oct. 1	Jun. 1	Jul. 16	Aug. 1	61
11. Kurseong	Feb. 10	.....	.....	Dec. 16	57
12. Cracow	Sep. 1	May 1	Jun. 12	Jun. 30	62
13. Neu-Sandez	Sep. 7	May 15	Jun. 12	Jun. 30	68
14. Valkenburg	Oct. 1	Jun. 17	Jul. 16	Aug. 1	61
15. Mæstricht	Sep. 27	Jun. 8	Jul. 16	Jul. 31	59
16. Oudenbosch	Sep. 27	Jul. 1	Jul. 23	Jul. 31	59
17. Enghien	Oct. 1	Jun. 6	Jul. 18	Aug. 2	60
18. Jersey	Oct. 10	Jun. 1	Jul. 15	Aug. 1	70
19. Zi-Ka-Wei	Sep. 10	Apr. 21	Jun. 9	Jun. 25	76
20. Mold	Oct. 11	Jun. 22	Jul. 23	Aug. 6	75
20½. Ghazir	Oct. 12	Jun. 22	Jul. 27	Aug. 1	73
21. Uclés	Oct. 10	Jun. 18	Jul. 21	Aug. 1	70
22. Shembaganoor	Jan. 25	Nov. 9	Dec. 1	Dec. 8	48
23. Tortosa	Sep. 30	May 8	Jul. 10	Aug. 1	60
24. Oña	Oct. 1	May 6	Jul. 2	Aug. 1	61
25. Soalheira	Oct. 1	May 26	Jul. 26	Jul. 31	62
26. Cartuja	Oct. 1	.....	.....	Aug. 1	61
27. Pifo	Oct. 1	May 15	Jul. 19	Jul. 31	62
28. St. Beuno	Oct. 1	Jun. 15	Jul. 15	Jul. 31	62
29. Stonyhurst	Sep. 21	May 1	Jun. 24	Jul. 17	67
30. Milltown	Sep. 14	May 19	Jun. 22	Jun. 30	76
31. Woodstock	Sep. 11	May 12	Jun. 12	Jun. 29	74
32. St. Louis	Sep. 11	May 17	Jun. 22	Jun. 30	73
33. Montreal	Sep. 7	May 16	Jun. 16	Jun. 29	70
34. Grand Coteau	Sep. 10	May 12	Jun. 23	Jul. 1	71

In connection with table ix., it may be interesting to note that in addition to the weekly holiday and half-holiday, or in place of the latter, 1. Rome, 2. Denver, 4. Chieri, 5. St.

Ignatius, 6. Gorizia, 7. Portorè, 24. Oña, 28. St. Beuno, 29. Stonyhurst, 31. Woodstock, 33. Montreal, and 34. Grand Coteau have a whole, three quarters, or a half of an hour of extra recreation on the other week days. Almost all the scholasticates have extra recreation on Sundays, varying from one to five hours. In nearly all a considerable portion of the hours of recreation is "ad libitum." The total

TABLE IX.

Daily Order and the Weekly Holidays, 1896-'97.

	<i>Daily Order</i>					<i>Weekly Holidays</i>	
	<i>Rising</i>	<i>Breakfast</i>	<i>Dinner</i>	<i>Supper</i>	<i>Bed</i>	<i>Whole day</i>	<i>Half day</i>
1. Rome	5	7	12	8	10	Th.	0
2. Denver	5	7	12	7	10	Th.	0
3. Malta .....						.....	0
4. Chieri	5	7	12	8	10	Th.	0
5. St. Ignatius...	5	7	12	6½	10	Th.	0
6. Gorizia	5	7	12	8	10	Th.	0
7. Portorè	5	7	12½	8	10	Th.	0
8. Innsbruck	4	6½	12	7	9	0	Th. and Tu.
9. Pressburg	4	7	12	7	9	Th.	0
10. Louvain	4	6	12	6¾	9	Th.	Tu.
11. Kurseong	5	7	12	7½	10	Th.	Tu.
12. Cracow	4½	7	12	7	9½	Th.	Tu.
13. Neu-Sandez...	4½	7	12	7	9	Th.	Tu.
14. Valkenburg...	4	7	11½	6¾	9	Th.	Wed. for Philos.
15. Mæstricht	4½	6½	12½	7½	9½	Th.	0
16. Oudenbosch ...	5	7	1	8	10	Th.	Tu.
17. Enghien	4	6½	12	7	9	Th.	Tu.
18. Jersey	4	6	12	7	9	Tu.	Th.
19. Zi-Ka-Wei	4½	6½	12	7	9	Tu.	Th.
20. Mold	4	6	12	7	9	Th.	0
20½. Ghazir	4½	6½	12	7½	9½	Th.	Tu.
21. Uclés	4	7	12	7¼	9	Tu.	Th.
22. Shembaganoor..	4½	7	12	7	9	Tu.	0
23. Tortosa	5	7	12	8	10	Th.	Tu.
24. Oña	5	7	12	8	10	Th.	Tu.
25. Soalheira	5	7	12½	8	10	Th.	0
26. Cartuja	5	7	12	8	10	Th.	Tu.
27. Pifo	4	6	12	7	9	Th.	Sun.
28. St. Beuno	5	7½	1	7¾	10	Th.	Tu.
29. Stonyhurst ...	5½	7½	1	8	10½	Th.	Tu.
30. Milltown	5½	7½	3½	8¼	10½	Th.	Sun.
31. Woodstock	5	7	12½	6½	10	Th.	0
32. St. Louis	4½	7	12	7¼	9½	Th.	0
33. Montreal	4½	6½	12	6½	9½	Th.	Tu.
34. Grand Coteau..	5	7	12½	6½	10	Th.	0

of hours of extra recreation varies from twelve to fifteen a week, of these, on the average, about two-thirds are "ad libitum." Taking these figures as approximately correct, the available study time in the first year of Theology (compare table x.) will amount to something like fifty hours a week, or over seven hours a day. This, with the average four hours of class, would make our work day eleven hours long. As a fact, few men could stand this amount of strain. Probably four or five hours a day of real study is nearer the average everywhere. Few can work immediately after breakfast in this country; fewer still after the noon recreation. We suppose it is the same in most countries. It must be added, however, that some colleges have but three-quarters of an hour of recreation after dinner and one-half hour after supper. This adds three-quarters of an hour to work hours.

TABLE X.

LONG COURSE THEOLOGY.

Number of hours of class each week.

	Dogma		Moral	Scripture		Canon		Ecclesiastical History		Hebrew	
	Cl.	Circle	Hours	Year	Hours	Year	Hours	Year	Hours	Year	Hours
1. Rome.....	10	2	5	3,4	4	3	5	1,2	2	1	2
3. Malta.....											
4. Chieri.....	10	2	5	3,4	2	1,2	2	1,2,3,4	1	(c)	3
6. Gorizia.....	10	2	5	3,4	4	3,4	2	1,2	2	1	2
8. Innsbruck..	10	2	5	3,4	3	3,4	3	1,2	3	1	2
10. Louvain....	8½	3	4½	2,3,4	4	1,2	2	3,4	2	1	3
11. Kurseong...	10	1	5	1,2,3,4	1½	3,4	1	3,4	1	0	0
12. Cracow.....	9	3	5	3,4	5	1,2	2	3,4	2	1	2
14. Valkenburg	10	3	5	3,4	3½	3,4	3½	1,2	2½	(c)	4
15. Mæstricht..	9	3	5	4	2	2	2	2	2	1	1
17. Enghien....	10	3	4	3,4	4	2,3,4	2	1,2,3,4	2	1	2
18. Jersey.....	10	3	4	3,4	4	2,3,4	1	1,2,3,4	1	1	2
19. Zi-Ka-Wei..	10	1½	4	1,2,3,4	½	3,4	1	0	0	(b)	...
20. Mold.....	9	3	5	3,4	4	1,2	1½	2,3,4	1½	1	1½
21. Uclés.....	10	3	5	3,4	4	1,2	1½	2,3	1½	1	1½
23. Tortosa....	10	4	5	3,4	3½	(c)	..	(c)	...	1	2½
24. Oña.....	10	4	5	3,4	5	3	2	4	2	1	3½
27. Pifo.....	10	2½	5	3,4	2	3,4	2	0	0	0	0
28. St. Beuno...	10	3	5	3,4	5	(c)	..	(c)	....	1,2	3
30. Milltown...	10	1	5	3,4	5	3,4	1½	3,4	1½	1	1½
31. Woodstock.	10	3	5	3,4	4	(c)	..	(c)	....	1 ^(d)	2
33. Montreal...	10	3	5	2,3,4	2	3,4	½	3,4	½	1	1½

(a) Every other year, i. e., 1896-'97, '98-'99, etc.

(b) Chinese is studied in place of Hebrew.

(c) No classes this year in these branches. (d) 2d year ½ hr.

In table x., the class hours include the Sabbatina time. It will be noticed that a diversity exists in the number of circles. This is caused by the paucity of numbers in some of the colleges. In 6. Gorizia and 30. Milltown the Sabbatina is replaced by two circles, giving a total of four circles for Gorizia and three for Milltown. In 18. Jersey the calendar calls for four hours of circle; one is omitted this year for want of men. Rubrics have been left out of the count en-

TABLE XI.

SHORT COURSE THEOLOGY.

Number of hours of class each week.

	Dogma		Moral	Scripture		Canon Law		Ecclesiastical History	
	Class	Circle	Hours	Year	Hours	Year	Hours	Year	Hours
1. Rome.....	5	2	5	3(?)	4	1	5	1,2	2
3. Malta.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
4. Chieri.....	5	0	5	0	0	0	0	1,2,3	1
5. St. Ignatius....	5	1	5	0	0	0	0	0	0
6. Gorizia.....	10	0	5	3	4	1,2	2	.....	.....
8. Innsbruck.....	5	0	5	1,2	3	3	3	1,2	3
10. Louvain.....	8	0	4 ^(a)	1,2,3	2½	1,2	2	3	2
12. Cracow.....	5	.....	5	.....	.....	.....	.....	.....	.....
14. Valkenburg....	8	1	5	3	5	3	5	1,2	4
15. Mæstricht.....	5	2	5	3	2	2	2	2	2
17. Enghien.....	7	0	4	3	4	.....	2	.....	2
18. Jersey.....	8	0	4	3	4	2,3	1	1,2,3	1
20. Mold.....	4	2	5	3	4	1,2	1½	2,3	1.10
21. Uclés.....	5	.....	5	3	4	1,2	2	1,2	2
23. Tortosa.....	5	0	5	3	3½	(b)	.....	(b)	.....
24. Oña.....	5	2	5	3	5	3	2	3	2
27. Pifo.....	10	1½	5	3	2	3	2	0	.....
28. St. Beuno.....	6½	0	5	3	5	(b)	.....	(b)	.....
30. Milltown.....	5	0	5	2,3	5	ad lib.	1½	ad lib.	1½
31. Woodstock....	5	2	5	3	4	(b)	.....	(b)	.....
33. Montreal.....	5	1	5	1,2,3	2	3	½	3	½

(a) At Louvain Moral is taught in the Short Course for three years.

(b) No classes this year in these branches.

tirely, as we had information for but two or three scholasticates. It will be remarked that, while Dogma and Moral are given almost everywhere the same, scripture varies from less than two hours a week to as many as five. There is a diversity also in the years in which it is given; in some colleges all four years study it, in others only the third and fourth. The same diversity is found in Canon Law and in Ecclesiastical History.

Table XI. At 17. Enghien, Canon Law is an optional study for the Short Course: likewise Ecclesiastical History at 1. Rome and at 24. Oña, while at 21. Uclés, Canon Law or Ecclesiastical History is optional. In 1. Rome, again, circles are not had every year in the Short Course.

TABLE XII.

Philosophy—Number of hours of class each week.

	First Year				Second Year				Third Year					
	Philosophy				Philosophy				Philosophy					
	Class	Circle	Mathematics	Sciences	Class	Circle	Physics	Chemistry	Other Sciences	Metaphysics	Theology	Ethics	Circle	Mathematics	Sciences
1. Rome.....	10	2	5	0	5	2	3½	5..	5	5	5	2	3½	3½
2. Denver.....	10	2	5	0	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
3. Malta.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
4. Chieri.....	10	2	6	1	5	1	10 ^(a)	*	1	5	5	2	.....	.....
5. St. Ignatius....	10	3	6	0	5	2	8	†	..	10	†	2	.....	.....
7. Portofino.....	10	2	6	0	5	1	11 ^(a)	.....	.....	5	5	2	.....	3
9. Pressburg.....	9	3	5	0	5	1	11 ^(a)	.....	.....	5	5	2	.....	.....
10. Louvain.....	9	3	5	2½	5	3	7	1½	.....	5	5	3	3	1
11. Kursong.....	10	0	2½	0	5	.....	4	.....	.....	5	5	.....	.....	.....
13. Neu-Sandez....	9	3	6	0	5	2	12 ^(a)	.....	.....	5	4	3	.....	.....
14. Valkenburg....	8	4	6	1	5	2	7	2*	.....	5	5	4	7	4
16. Oudenbosch....	9	2	5	1	5	3	8	1	1	5	4	2	.....	2½
17. Enghien.....	9	2	5	1	5	1½	9	..	1	9 ^(b)	.....	2	5	1
18. Jersey.....	7	2	8	0	5½	1½	7	..	6	3½	5½	2	6	..
20. Ghazir.....	10	1	5	0	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
21. Uclés.....	9	2	5	0	6	2	4*	..	5	9 ^(b)	.....	3	0	2
23. Tortosa.....	10	4	5	0	5	2	5	5..	.....	5	5	3	.....	.....
24. Oña.....	10	4	5	0	5	2	5	5..	.....	5	5	2	.....	.....
25. Soalheira.....	10	4	6	0	5	2	5	5..	.....	5	5	3	.....	.....
26. Cartuja.....	10	4	5	0	5	4	5	2½	2½	5	5	4	5	.....
27. Pifo.....	10	3	..	5	5	3	5	5..	.....	5	5	3	.....	3
29. Stonyhurst....	8	3	5	0	5	2	5	..	5	5	5	3	.....	.....
31. Woodstock....	9	3	6	0	5	2	7*	3	0	5	5	3	2	2
32. St. Louis.....	10	4	5	0	5	2	7*	3	0	5	5	4	3	2
33. Montreal.....	9	2	5	0	5	2	5 ^(a)	..	4	5	5	2	0	2
34. Grand Coteau..	10	3	5	0	5	2	8*	2	0	5	5	3	3	1

* Two circles a week in Physics or Chemistry besides circles in Philosophy.

† Physics till finished; then Chemistry. ‡ Metaphysics till Dec. 1; then

^(a) Includes Chemistry with Physics. ^(b) Including Ethics.

[Ethics.]

The History of Philosophy is taught as a special subject at 18. Jersey in third year, and at 21. Uclés during the three years, one hour a week. Civil History is taught at 4. Chieri for two years.

Table XIII. contains the list of treatises as they occur in the various years in the Long Course : Table XIV. gathers up the same for the Short Course. The abbreviations given below are used :—

TABLE XIII.

Distribution of Treatises in Long Course Theology.

	1896-'97	1897-'98
1. Rome.....	Sac. Bap. Con. Euch. Gra.	Pœ. Ext. Ord. Mat. Vir.
3. Malta.....		
4. Chieri.....	V. Rel. Loc. Uno Tri.	Cre. Nov. Leg. Pec. Inc.
6. Gorizia.....	Sac. Bap. Con. Euch. Pœn. Ext. Ord. Mat.	Uno Tri. Cre.
8. Innsbruck.....	Sac. Bap. Con. Euch. Nov. Pœn. Ext. Ind. Mat.	Apo. Loc. Vir. Ecc.
10. Louvain.....	Scr. Ecc. Pon. V. Rel. Vir.	Uno Tri. Cre.
11. Kurseong.....	Uno Tri. Cre.	Sac. omnia
12. Cracow.....	Inc. Sac. Euch. Bap. Con.	Conf. Pœ. Ext. Mat. Ord. Gra.
14. Valkenburg....	Inc. Mar. Nov. Sac. Bap. Euch. Con.	Gra. L. Div. (Pec. ?) Pœ. Mat. Ext. Ord.
15. Mæstricht.....	⁽¹⁾	
17. Enghien.....	Tri. Uno Sta. Gra.	Cre. Inc. Vir. Nov.
18. Jersey.....	Uno Tri. Gra. Pec.	Inc. Nov. Act. Leg. Vir.
19. Zi-Ka-Wei.....	Euch. Pœ. Ext. Ord. Mat. Nov.	Ecc. Pec. Act. Bea.
20. Mold.....	Uno Tri. Vir.	Inc. Cre. Ang. Gra. Sac. in Genere
21. Uclés.....	Uno Tri. Ent. Vir. V. Mor.	Inc. Ang. Gra.
23. Tortosa.....	Inc. Sac. Ang. Fin. Act. Pas.	Bap. Con. Euch. Ord. Vir. Pec. Leg. Gra.
24. Oña.....	Ent. The. Mor. Rel. Uno Tri.	Gra. Sac. Bap. Con. Ang. Cre. Inc. Ori.
27. Pifo.....	Uno Tri. The. Rel. Vir. Card. Jus.	Cre. Ang. Inc. Gra. Sac. Bap. Con.
28. St. Beuno.....	Cre. Nov. Gra. Mer. Præ.	Inc. Pec. Uno Tri.
30. Milltown.....	V. Rel. Ecc. Pon. Ind. Act. Pec. Cre.	Uno Tri. Ori. Inc. Ang.
31. Woodstock....	Cre. Ang. Inc. Cul. San.	Gra. Mer. Sac. Bap. Con. Euch.
33. Montreal.....	Cre. Nov. Uno Tri.	Sac. Bap. Con. Euc. V. Mor. Inc. Leg.

⁽¹⁾ At Mæstricht the distribution of treatises cannot be given, as Father Pesch's treatises are used as text book, and his course is not yet completed.

Act. De Actibus Humanis.
Ang. De Angelis.
Apo. Apologia.

Bap. De Baptismo.
Bea. De Beatitudine.
Car. De Caritate.

Card. De Virtutibus Cardinalibus.	Ent. De Ente Supernaturali.
Con. De Confirmatione.	Euch. De Eucharistia.
Cre. De Deo Creante.	Ext. De Extrema Unctione.
Cul. San. De Cultu Sanctorum.	Fid. De Fide.
Ecc. De Ecclesia.	Fin. De Fine Hominis.
	Gra. De Gratia.

TABLE XIII (Continued).

Distribution of Treatises in Long Course Theology.

	1898-'99	1899—1900
1. Rome.	Inc. Cre. Ang. Ori. Nov.	As in '96-97 ⁽²⁾
3. Malta.		
4. Chieri.	Gra. Mer. Sac. Bap. Con. Euch.	Vir. Pœ. Ext. Ord. Mat.
6. Gorizia.	Virt. Ecc. Pont.	Gra. Inc.
8. Innsbruck.	Uno Tri. Cre. Ang. V. Sac.	Inc. L. Div. Gra. Mer.
10. Louvain.	Inc. Gra. Mer.	Mat. Ord. Pœ. Ext. Sac. Bap. Con. Euch.
11. Kurseong.	Inc. Gra.	V. Rel. etc.
12. Cracow.	Vir. Uno Tri.	Ecc. Cre.
14. Valkenburg.	Xto leg. div. Ecc. Loc. Vir. (Pœc?)	Cre. Ori. Ang. Fin. Act Uno Tri.
15. Maastricht.		
17. Enghien.	Euch. Bap. Ord. Sac. Mat. Pœ. Ext.	V. Rel. Ecc. Scrip. Act.
18. Jersey.	Sac. omnia	Cre. Scr. V. Rel. Ecc.
19. Zi-Ka-Wei.	Uno Tri. Ent. Vir.	Inc. Cre. Gra. Sac. Bap.
20. Mold.	Euch. Pœn. etc. Ord. Mat. Nov.	Rel. Eccl. Act. etc.
21. Uclés.	Sac. Bap. Con. Ord. Mat. Euch. Pœ. Ext.	Rel. Act. Leg. Ecc. Pon. Scr.
23. Tortosa.	Pœ. Mat. Ext. The. Ecc. Pon.	Jus. Rel. Uno Tri.
24. Oña.	Ord. Mat. Nov. Euch. Pœ. Ext.	Act. Leg. Pec. Vir. V. Rel. Ecc. Pon. Scr.
27. Pifo.	Euch. Pœ. Ext. Ord. Mat. Nov.	Ecc. Pon. Loc. Act. etc.
28. St. Beuno.	Sac. Bap. Con. Euch. Pœ. Ext. Ord. Mat.	V. Rel. Ecc. Scr. The. Act.
30. Milltown.	Ent. The. Sac. Gra. Nov.	Euch. Pœ. Sacl. Bap. Con. Ext. Ord. Mat.
31. Woodstock.	Vir. The. et Mor. Pœ. Ext. Ord. Mat. Nov.	Uno Tri. V. Rel. Eccl. Pon. Loc.
33. Montreal.	Pœ. Mat. Ord. Ext. Gra. Ent. Pec.	Ecc. Pon. Scr. V. Rel. Vir.

⁽²⁾ At Rome there is a course every year for those beginning theology; in this year, the treatises De Deo Uno et Trino, De Vera Religione et De Ecclesia are taught.

Inc. De Incarnatione.	Rel. De Religione.
Ind. De Indulgentiis.	Sac. De Sacramentis in Ge- nere.
Jus. De Justitia.	Sacl. De Sacramentalibus.
Lap. De Lapsu Hominis.	Sac. Omnia. De Sacramentis in Genere et in specie.
L. Div. De Lege Divina.	Scr. De Scriptura et Tradi- tione.
Leg. Div. De Xto. Legato Di- vino.	Sta. De Statibus.
Loc. De Locis Theologicis.	The. De Virtutibus Theolo- gicis.
Mar. De Mariologia.	Tri. De Deo Trino.
Mat. De Matrimonio.	Uno. De Deo Uno.
Mer. De Merito.	Vir. De Virtutibus.
Nov. De Novissimis.	V. Mor. De Virtutibus Mora- libus.
Ord. De Ordine.	V. Rel. De Vera Religione.
Ori. De Peccato Originali.	V. Sal. De Voluntate Salvi- fica.
Pas. De Passionibus.	
Pec. De Peccatis.	
Pœ. De Pœnitentia.	
Pon. De Romano Pontifice.	
Præ. De Prædestinatione.	

TABLE XIV.

Distribution of Treatises in Short Course Theology.

	1896-'97	1897-'98	1898-'99
1. Rome.....	Gra. Sac. omnia	V. Rel. Ecc. Uno Tri.	Cre. Nov. Inc.
3. Malta.....			
4. Chieri.....	Gra. Sac. omnia Nov.	V. Rel. Loc. Fid.	Uno Tri. Cre. Inc.
5. St. Ignatius.....	Uno Tri. Cre. Inc	Gra. Sac. omnia	V. Rel. Ecc. Fid.
6. Gorizia.....	Hurter Vol. 2	Vol. 3	Vol. 1
8. Innsbruck	Uno Tri. Cre. Mar. Inc. Vol. 2	Gra. Sac. omnia Nov. Vol. 3	Apol. Loc. Ecc. Fid. Vol. 1
10. Louvain.....	Hurter Vol. 2	Hurter Vol. 3	Hurter Vol. 1
11. Kurseong.....	Hurter Vol. 2	Vol. 3	Vol. 1
12. Cracow.....	Cre. Inc. Gra. Vir.	Sac. omnia Nov.	V. Rel. Uno. Tri. Ecc.
14. Valkenburg	Inc. Cre. Gra.	Sac. omnia Deo Con. Vir.	Eecl. Apologia Rev. Tri. Fid.
15. Mæstricht	Hurter 3	Hurter 1	Hurter 2
17. Enghien.....	Uno Tri. Scr. V. Rel. Ecc.	Cre. Inc. Gra.	Sac. omnia Nov.
18. Jersey	Cre. Inc. Gra. Leg.	Vir. Sac. omnia Nov.	V. Rel. Ecc. Pon. Scr. Uno Tri.
20. Mold.....	V. Rel. Ecc. Fid. Noviss.	Uno Trin. Cre. Inc.	Gratia Sac.
21. Uclés.....	Hurter 1	Hurter 2	Hurter 3
23. Tortosa.....	Rel. Ecc. Uno. Tri. Cre.	Inc. Ang. Lap. Act. Ent.	Sac. omnia Virt. Nov.
24. Oña	Inc. Gra. Vir. The.	Sac. omnia	V. Rel. Ecc. Uno. Tri. Ang. Cre.
27. Pifo.....	Hurter Vol. 1	Vol. 2	Vol. 3
28. St. Beuno.....	Hurter Vol. 3	Vol. 1	Vol. 2
30. Milltown.....	Hurter Vol. 2	Vol. 3	Vol. 1
31. Woodstock.....	Hurter Vol. 3	Vol. 2	Vol. 1
33. Montreal.....	Sac. Fid. Vir.	V. Rel. Ecc. Uno Mar.	Tri. Inc. Gra.

The abbreviations in table xv. are as follows:—

Ast. Astronomy.	Math. Mathematics.
Bot. Botany.	Mec. Mechanics.
Che. Chemistry.	N. Hist. Natural History.
Cos. Cosmology.	Ont. Ontology.
Cosmog. Cosmography.	Phy. Physics.
Eth. Ethics.	Physi. Physiology.
Geo. Geology.	Psy. Psychology.
Hist. Civil History.	Theo. Natural Theology.
H. Phil. History of Philosophy.	Tri. Trigonometry.
Log. Logic.	Zoo. Zoology.

TABLE XV.

Distribution of Treatises in Philosophy.

In the First Year Philosophy in all the scholasticates Logic, Ontology and Mathematics are studied. In 4. Chieri, History; in 10. Louvain, Chemistry and Zoology; and in 14. Valkenburg, Physics are also studied. The studies of the Second and Third Year are as follows:—

	<i>Second Year</i>	<i>Third Year.</i>
1. Rome	Cos. Psy. Phy. Che.	Psy. Theo. Eth. Ast. Math.
4. Chieri.....	Cos. Psy. Phy. Hist.	Theo. Eth.
5. St. Ignatius...	Cos. Psy. Phy. Che.	Theo. Eth. Ast. Geo.
7. Portorè.....	Phy. Ast. '96-'97 Theo. Che. '97-'98 Cos. Psy.	Eth. '96-'97 Theo. N. His. '97-'98 Cos. Psy.
9. Pressburg.....	Cos. Psy. Phy. Che.	Psy. Theo. Eth. Math. Ast.
10. Louvain.....	Phy. '96-'97 Psy. Che. '97-'98 Theo. Cos.	Eth. '96-'97 Psy. Geol. Math. '97-'98 Theo. Cos.
11. Kurseong.....	Phy. '96-'97 Theo. Cos. Che. '97-'97 Psy.	Eth. '96-'97 Theo. Cos. '97-'98 Psy.
13. Neu-Sandez ..	Phy. '96-'97 Theo. Cos. Che. '97-'98 Psy.	Eth. '96-'97 Theo. Cos. '97-'98 Psy.
14. Valkenburg...	Cos. Psy. Phy. Che.	Psy. Eth. Theo. N. His. Ast.
16. Oudenbosch...	Cos. Psy. Phy. Che.	Eth. Psy. Theo. Zoo. Bot. Geo.
17. Enghien.....	Cos. Psy. Phy. Che.	Theo. Eth. Math.
18. Jersey	Cos. Psy. Phy. Che.	Eth. Theo. H. Phil.
21. Uclés	Cos. Psy. Phy. Bot. Cosmog.	Eth. Theo. Che. Zoo. H. Phil.
23. Tortosa.....	Cos. Psy. Phy. Che. Ast.	Psy. Theo. Eth. N. His. Math.
24. Oña	Cos. Psy. Phy. Che. Ast.	Psy. Theo. Eth. N. His. Math.
25. Soalheira	Cos. Psy. Phy. Che.	Psy. Theo. Eth.
26. Cartuja	Cos. Psy. Phy. Che.	Psy. Theo. Eth. Math. Cosmog.
27. Pifo.....	Cos. Psy. Phy. Che.	Psy. Theo. Eth. Math.
29. Stonyhurst....	Phy. '96-'97 Theo. Cos. Che. '97-'98 Psy.	Eth. '96-'97 Theo. Cos. '97-'98 Psy.
31. Woodstock....	Phy. '96-'97 Sup. Psy. The. Che. '97-'98 Inf. Psy. Cos.	Eth. Ast. '96-'97 Sup. Psy. The. Mat. Geo. '97-'98 Inf. Psy. Cos.
32. St. Louis	Cos. Psy. Phy. Che.	Psy. Theo. Eth. Ast. Geo. Math.
33. Montreal	Cos. Psy. Phy. Che.	Theo. Eth. Cosmog. Math.
34. Grand Coteau	Cos. Psy. Phy. Che.	Psy. Theo. Eth. Ast.

Table xvi. At 1. Rome in Dogma, Mazzella is used as a text book for all the treatises except De Deo Uno et Trino, De Verbo Incarnato, De Sacramentis in genere et specie; for these Billot, S. J., is used. Sanguineti is the text-book for Canon Law, but Tarquini is used for Jus Publicum. In Ecclesiastical History Brück or Wouters is the text-book with Jungmann for select questions. Archæology is taught from the Professor's notes, as is also Sacred Eloquence.

At 4. Chieri the Wirceburgenses are supplemented by sheets gotten out by Father Schiffini, the professor. The Ecclesiastical History is the lithograph work of Father Savio.

At 5. St. Ignatius, there is a course of theology for the short course only; there is no course in Scripture, Canon Law, Ecclesiastical History, or Hebrew.

At 6. Gorizia, Billot and Hurter are used for modern questions.

TABLE XVI.

Text Books, Theology.

	<i>Long Course Dogma</i>	<i>Short Course Dogma</i>	<i>Moral</i>
1. Rome	Mazzella, Billot, Uno Tri. Inc. Sac. omn.	Perrone	Bucceroni
3. Malta			
4. Chieri.....	Wirceburgenses	Schouppe Hurter, Medulla	Gury-Ballerini Sabetti
5. St. Ignatius...			
6. Gorizia	St. Thomas Summa	Hurter	Gury-Ballerini
8. Innsbruck.....	Straub, Palmieri Mat. Pesch. Uno Tri.	Hurter	Noldin, Biederlack
10. Louvain.....	De San, Lahousse	Hurter	Vermeersch (Codex), Genicot for Short Course Lehmkuhl large edit.
11. Kurseong	Professor (lithog.)	Schouppe	Gury
12. Cracow	Pesch	Schouppe	Lehmkuhl
14. Valkenburg ..	Pesch	Hurter	Gury
15. Mæstricht.....	Pesch	Hurter	Lehmkuhl Genicot
17. Enghien	Wirceburgenses	Hurter	Gury
18. Jersey	Wirceburgenses	Wirceburgen.	Gury-Dumas
19. Zi-Ka-Wei ...	Wirceburgenses	Wirceburgen.	Gury-Dumas
20. Mold.....	S. Thomas Hurter, Fides	Hurter	Gury-Dumas
21. Uclés.....	Wirceb., Spes & Char Pesch, Vol. 1 Wirceburgenses	Hurter	Gury-Ballerini
23. Tortosa	Wirceburgenses	Casajoana	Gury-Ballerini
24. Oña.....	Wirceburgenses	Schouppe	Gury-Ballerini
27. Pifo.....	Wirceburgenses	Hurter	Gury-Ballerini
28. St. Beuno.....	Tepe	Hurter	Bucceroni
30. Milltown.....	Wirceburgenses	Hurter	Sabetti
31. Woodstock ...	Wirceb., Mazzella, De Augustinis	Hurter	Sabetti
33. Montreal ...	Hurter, Wirceburg.	Perrone	Gury-Ballerini

At 8. Innsbruck in Dogma, Straub's, S. J., lithographed sheets—to be printed—are used in the treatises De Ecclesia, Voluntate Salvifica, Lapsu Hominum, Gratia, and Pœnitentia. Palmieri is used De Matrimonio. Franzelin's De Incarnatione is employed, and Hurter is the author, supplemented by lithographic sheets, De Sacramentis and De Novissimis. In Moral Theology, Noldin, S. J., De Principiis Theol. Moral., De Preceptis, De Sacramentis, and Biederlack, S. J. De Censuris are the text-books. In Canon Law, Tarquini, S. J. Jus Ecclesiasticum et publicum, Biederlack, de Jure Regularium (Aichner Compend. Jur. Eccles.). In Scripture Nisius' work on St. Matthew and St. John is the text.

TABLE XVI. (Continued.)

Text Books, Theology.

	<i>Scripture</i>	<i>Canon Law</i>	<i>Ecclesiastical History</i>	<i>Hebrew</i>
1. Rome.....	Cornely ...	Tarquini Sanguinetti	Jungmann, Wouters, Brück	Schelling
3. Malta				
4. Chieri.....	Cornely ...	Sanguinetti	Savio	Vosen-Kaulen
5. St. Ignatius...				
6. Gorizia	Cornely ...	Sanguinetti	.....	Vosen
8. Innsbruck....	Zschokke. Cornely ...	Tarquini Biederlack Aichner	Brück	Strack
10. Louvain.....	Professor ..	Huguenin	Wouters	Vosen
11. Kurseong .....			.....	.....
12. Cracow .....			.....	.....
14. Valkenburg...	Cornely ...	Aichner	Brück	Strack
15. Mæstricht	Cornely ...	Soglia	Wouters	Breher
17. Enghien	Cornely ...	Sanguinetti	Kraus	
18. Jersey	Cornely ...	Sanguinetti	Funk-Hemmer	Vosen
19. Zi-Ka-Wei ...	Cornely ...	Sanguinetti		Chinese
20. Mold.....	Senepin ...	Sanguinetti	Brück	Senepin
21. Uclès	Cornely ...	Sanguinetti	Professor	Vosen
23. Tortosa.....	Jannsens ..	.....	.....	Slaughter
24. Oña	Cornely ...	Sanguinetti	Wouters-Palm.	Slaughter
27. Pifo.....	Cornely ...	Craisson		
28. St. Beuno.....	Professor ..			Vosen
30. Milltown	Professor ..	Craisson	Palma	Vosen-Kaulen
31. Woodstock....	Cornely ...	Sanguinetti		Vosen-Kaulen
33. Montreal	Schouppe.	Craisson	Wirceburgenses	Vosen

At 10. Louvain Huguenin is supplemented by the Professor's sheets in Canon Law.

From 11. Kurseong we have no returns for Scripture, Canon Law and Ecclesiastical History, except that the Venerable Father Schouppe is teaching these branches.

At 18. Jersey, Pesch is used De Deo Uno et Trino. His other treatises will probably be introduced when published.

At 20. Mold, St. Thomas De Deo Uno et Trino et de Verbo Incarnato is used, Hurter De Deo Creante, De Angelis, De Religione et Ecclesia, De Fide, Gratia, Sacramentis in genere, Ordine, Matrimonio, Novissimis; Wirceburgenses De Eucharistia, Pœnitentia, De Spe et De Caritate, De Actibus Humanis.

At 21. Uclés Wirceburgenses is used, but for Apologetics, Pesch Vol. 1. Cornely's Introduction is used, but the professor's notes form the text for Exegesis.

At 24. Oña Father Villada's notes are given with Sanguineti.

At 27. Pifo neither Hebrew nor Ecclesiastical History are taught.

At 28. St. Beuno, there was no course last year in Canon Law nor in Ecclesiastical History.

At 30. Milltown Mazzella's De Deo Creante is employed.

At 31. Woodstock there was no course in Canon Law nor in Ecclesiastical History; Canon Law is taught this year, Sanguineti being used as the text book.

TABLE XVII.

Text Books, Philosophy.

	<i>Logic and Metaphysics</i>	<i>Ethics</i>
1. Rome.....	De Maria, Remer	Ferretti
2. Denver	Schiffini	
4. Chieri.....	Schiffini	Schiffini
5. St. Ignatius.....	Schiffini	Schiffini
7. Portorè.....	Mauri	Liberatore
9. Pressburg	Frick, Haan, Boedder (a)	.....
10. Louvain	Schiffini	Castellin
11. Kurseong	Liberatore	Liberatore
13. Neu-Sandez	Frick, Haan, Schaaf (b)	.....
14. Valkenburg.....	Frick, Haan, Boedder (a)	Cathrein
16. Oudenbosch.....	Frick, Haan, Boedder (a)	Cathrein
17. Enghien.....	Van der Aa	Van der Aa
18. Jersey	Van der Aa	Van der Aa
20. Ghazir.....	Schiffini	.....
21. Uclés	Liberatore, Delmas(Ont.)	Liberatore
23. Tortosa.....	Lossada	Lossada
24. Oña	Van der Aa	Van der Aa
25. Soalheira	Van der Aa	Van der Aa
26. Cartuja	Van der Aa	Van der Aa
27. Pifo	Liberatore	Liberatore
29. Stonyhurst	Frick, Haan, Boedder (a)	Liberatore
31. Woodstock.....	Frick, La Housse	Van der Aa
32. St. Louis.....	Frick, La Housse	Ferretti
33. Montreal.....	Van der Aa	Van der Aa
34. Grand Coteau.....	La Housse	Cathrein

(a) Haan in Cosmology, Boedder in Psychology and Theodicy.

(b) Haan in Cosmology, Boedder in Psychology, Schaaf (lithograph) in Theodicy.

Table xvii. At 2. Denver text-books are given for the first year of Philosophy, as that was the only year taught.

At 9. Pressburg, the course is supplemented by lithograph sheets of the different professors.

At 10. Louvain the professor's notes are given in addition to Schifflini in Cosmology, Psychology and Theodicy.

18. Jersey has also a two years' course of Philosophy for those who have studied philosophy before : thus, First Year Log. Ont. Phy; Second Year Cos. Psy. Theo. Eth. H. Phil.

At 20½. Gazir there has not yet been a third year of Philosophy.

TABLE XVIII.

Text Books in Mathematics and Natural Science.

	<i>Lower Mathematics</i>	<i>Higher Mathematics</i>	<i>Physics</i>
1. Rome.....	<i>Geom.</i> Foglini vel Gismondi Caesar <i>Alg.</i> A. A. C.	Zagari (lith.)	Zagari (lith.)
2. Denver.....	Wentworth		
4. Chieri.....	Faifofer	.....	Roiti
5. St. Ignatius...	Wentworth	Wentw., <i>Cal.</i> Taylor	Ganot
9. Pressburg.....	Prof. (Lercher, S. J.)	Prof. (Lercher, S. J.)	Reisz
10. Louvain.....	Prof. (Lefébre, S. J.)	<i>An. Geom.</i> Carnoy <i>H. Math.</i> Stoffaet	Van Tricht, S. J.
11. Kurseong	<i>Alg.</i> Hall and Knight Euclid	.....	Ganot
13. Neu-Sandez ..	As in	Public	Schools
14. Valkenburg...	Boymann [Kempers	Boymann	Dressel, S. J. (?)
16. Oudenbosch..	<i>Alg.</i> Bos; <i>Geom.</i>	Badon-Gijben	H. Lorentz, Ganot
17. Enghien	Laussié	Laussié	Fernet
18. Jersey	<i>Geo.</i> Poulain	<i>H. Alg.</i> | Nieweng- <i>An. Geom.</i> | lowski	Fernet
21. Uclés	Dufailly		Fernet
23. Tortosa.....	(^a)		Prof. (R. Faura, S.J.)
24. Oña.....	Cardin	ad libitum	<i>Mech.</i> Felin, Valla-
25. Soalheira.....	Cuuha, Serrasqueiro		Fernet [dares
26. Cartuja.....	Cortázar	Archilla, Duhamel	Ganot
27. Pifo.....	Cardin	Professor	Ganot, Felin <i>Mech.</i> Canudas, S. J.
29. Stonyhurst....	<i>Alg.</i> Hall and Knight <i>Trig.</i> Lock <i>Geo.</i> Potts, Smith	.....	Sidgreaves, S. J.
31. Woodstock ...	Wentworth	Wentw., <i>Cal.</i> Taylor	Ganot; <i>Mech.</i> Dana
32. St. Louis	Wentworth	Wentw., <i>Cal.</i> Osborne	Ganot; <i>Mech.</i> Dana
33. Montreal.....	<i>Ari. Faton Geo.</i> Pou- lain <i>Alg.</i> , <i>Trig.</i> F.I.C.	F. I. C.	Fernet; <i>Mech.</i> F.I.C.
34. Grand Coteau	Wentworth	<i>Cal.</i> Taylor <i>An. Geo.</i> Wentworth	Ganot; <i>Mech.</i> Dana

(^a) The 1st year Philosophers are not at Tortosa.

Table XVIII. At 1. Rome the course of Mathematics in the third year is ad libitum ; Astronomy is of obligation.

At 9. Pressburg the Mathematics in the second year is not for all.

From 14. Valkenburg no author was returned for Physics. Father Dressel is the professor and he probably uses his own text book, which has been recently published.

The Mathematics in 21. Uclés, first year, is Arithmetic, Algebra, Geometry ; in the second year trigonometry and mechanics ; the text-books by Dufailly. Chemistry is taught in the third year, three lectures a week ; Botany and Zoology for two hours ; text-book that of the Professor, Père Pantel.

At 31. Woodstock the professor's notes are given in addition to Calculus, Astronomy, and Geology.

At 33. Montreal the course of Mathematics F. I. C. is a well known course in French by a Brother of the Christian Schools.

TABLE XVIII. (Continued.)

Text Books in Mathematics and Natural Science.

	<i>Chemistry</i>	<i>Other Sciences</i>
1. Rome	Jamin	<i>Ast.</i> Müller, S. J.
4. Chieri .....	.....	<i>Hist. Civ.</i> Savio, S. J.
5. St. Ignatius.....	Roscoe and Lunt	<i>Ast.</i> Young ; <i>Geol.</i> Le Conte
9. Pressburg.....	Schabus	.....
10. Louvain	Remsen	<i>Geol.</i> De Lapparent ; <i>Zool.</i> Wouters
11. Kurseong.....		
13. Neu-Sandez.....	As in	Public Schools
14. Valkenburg.....	Rüf, S. J.	<i>Geol.</i> Hochstetter ; <i>Bot.</i> Thomé ; <i>Zool.</i> Woldrich, Boetzkes, S. J.
16. Oudenbosch.....	Kopperschaar	<i>Bot.</i> Oudermans ; <i>Zool.</i> Lubach ; <i>Geol.</i> de Lapparent
17. Enghien	Troost	<i>Ast.</i> Varroy ; <i>N. Hist.</i> Maisonneuve
18. Jersey	Troost	Langlebert
21. Uclés.....	Pantel, S. J.	<i>N. Hist.</i> Pantel, S. J.
23. Tortosa	Prof. (R. Faura, S. J.)	<i>Cosm.</i> Professor ; <i>N. Hist.</i> Albiñana
24. Oña	Wurtz	<i>Ast.</i> Martinez
25. Soalheira.....	Nobre	<i>Cosmog.</i> Serrasquiero
26. Cartuja.....	Bonilla	<i>Cosmog.</i> Cappa ; <i>N. Hist.</i> Albiñana
27. Pifo	Felin	<i>Ast.</i> Cappa ; <i>N. Hist.</i> Pereda
29. Stonyhurst.....	Marchant, S. J.	.....
30. Woodstock	Remsen	<i>Ast.</i> Young ; <i>Geol.</i> Le Conte
32. St. Louis.....	Eliot and Storer	<i>Ast.</i> Young ; <i>Geol.</i> Le Conte
33. Montreal.....	Wurtz	<i>Cosmog.</i> F. I. C.
34. Grand Coteau.....	Eliot and Storer	<i>Ast.</i> Young

In table XIX. reports from some of the scholasticates have been summarized on the subject of academies. The day is first given, then the amount of time occupied, thirdly it is

TABLE XIX.

Academies.

	<i>Theology</i>	<i>Philosophy</i>
1. Rome.....	None	Sun. $\frac{1}{2}$ hr. oblig. Greek
4. Chieri	Debating Soc., Holiday Times	
5. St. Ignatius...	Sat. 1 hr. oblig. English	
6. Gorizia.....	Holidays $\frac{1}{2}$ hr. ad lib. English Sun. $\frac{3}{4}$ hr. ad lib. Hebrew	
7. Portorè.....		Sun. $\frac{1}{2}$ hr. oblig. Greek Sun. and Th. $\frac{1}{2}$ hr. obl. Illyrian
8. Innsbruck.....	Once a week $\frac{3}{4}$ hr. oblig. German	
9. Pressburg		Winter Th. 1 hr. Summer Sun. 1 hr. oblig. Philos. and Rhet.
10. Louvain.....	Sun. 1 hr. Theol. Ques. in French	Sun. $\frac{3}{4}$ hr. Greek; Sat. 3 times a month 1 hr. French; Sat. once a month 1 hr. Philosophy; Sun. 1 hr. Flemish
11. Kurseong.....	1 hr. per week in Hindoo, ad lib.	1 hr. per week in Engl. lang. and lett. obl. for 1st year, ad lib. for rest
12. Cracow	None	None
13. Neu-Sandez...		Weekly 1 hour
14. Valkenburg ..	Weekly 1 hr.	
15. Mæstricht.....	Hebrew Academy	No Academies
16. Oudenbosch ..		
17. Enghien	English and German	English and German
18. Jersey	Sun. $\frac{3}{4}$ hr. ad lib. Scripture Sun. $\frac{3}{4}$ hr. ad lib. Hebrew 1 hr. ad lib. Ecclesiast. History	Sun. $\frac{3}{4}$ hr. ad lib. Ars dicendi Sun. 1 hr. ad lib. English, German Weekly Holiday 1 hr. ad lib. Phil.
19. Zi-Ka-Wei ...	In Chinese 1 hr. a week.	
20. Mold.....	Sun. $\frac{3}{4}$ hr. oblig. English, Ger- man or Hebrew Sun. in Winter ad lib. Biblical Archæol., Heb., English, Germ.,	
21. Uclés.....	Sat. in Summer Greater holidays 1 hr. ad lib. Theology	Greater holidays 1 hr. ad lib. Literature
22. Shembaganoor	Sun. 1 hr. oblig. English Liter.	
23. Tortosa.....	None	Sun. and Thu. 1 hr. ad lib. Higher Mathematics
24. Oña.....	Sun. $\frac{3}{4}$ hr. ad lib. Hebrew	Sun., Thu. ad lib. Greek, French
25. Soalheira	None	
27. Pifo.....	None	Sun. and Thu. 1 hr. oblig. Higher Mathematics and Languages
29. Stonyhurst ...		Twice a month Elocution
30. Milltown	Sun. $\frac{3}{4}$ hr. ad lib. English	
31. Woodstock....	Sun. $\frac{1}{2}$ hr. obl. in 2nd Yr. Hebr.	Sun. $\frac{1}{2}$ hr. oblig. Greek
32. St. Louis.....		Sun. $\frac{1}{2}$ hr. oblig. Greek; 1 hr. 1 hr. free, English
33. Montreal	Sun. $\frac{1}{2}$ hr. oblig. Elocution	Sun. $\frac{1}{2}$ hr. oblig. Elocution
34. Grand Coteau		Sun. $\frac{1}{2}$ hr. oblig. Greek

stated whether all are obliged to attend, and lastly the subject is set down. A few additional items may be added. In 1. Rome the Greek Academy is not of obligation for 3rd year philosophers after Easter. The debating society in 4. Chieri meets at a time not fixed in general, but determined for each occasion. It discusses a wide range of subjects, bearing on the class work, or on matters of learned interest. In 6. Gorizia, by *holidays* are meant all days on which no class is held. 20. Mold leaves one free to choose any one of the three academies. The majority take to the English. At 24. Oña, if none apply to enter the academies, certain ones are appointed to enter them. An interesting feature is found at 29. Stonyhurst. There, in place of a Philosophical Academy, the "Blandyke Papers" are published about ten times a year. 29. Stonyhurst has also an Academy for Greek for those who are destined for Oxford after Philosophy. 30. Milltown has Elocution in place of the "Toni." The Academy meets every other week and is of obligation.

Two other tables have been compiled,—one of the number of class days and holidays, the other tells which are the holidays in each scholasticate during the year. The returns, however, were not complete enough, nor sufficiently accurate to warrant their publication in this number, nor could we well give more space to this subject at present. They may appear, with additional information, in a future number, should our readers judge them of sufficient interest. It has been proposed to publish similar tables on our Juniorates, and the compiler of the present tables is willing to prepare them; we shall wait, however, to see how our present effort is received before venturing on another publication.

In conclusion, the editor, as well as the compiler of the present tables, wishes to thank those in each scholasticate who have taken the trouble to write out and send us the information desired. Without their help our work would, of course, have been impossible, as without the willingness shown and the pains taken to answer our questions the tables would not have been complete nor as accurate as they are now. Their promptness and readiness to correspond to our appeal, has shown too a spirit of brotherly charity in our different scholasticates, which has encouraged us in the tediousness of our work, which has lasted now over more than a year. Relying on this same spirit of charity we send out our work, trusting, that with all its shortcomings it may serve to make Ours know better the great work the Society is doing throughout the world in the education of its sons.

THE METEOROLOGICAL OBSERVATORY
OF ST. IGNATIUS COLLEGE, CLEVELAND, OHIO.

A Letter from Father Frederick L. Odenbach.

ST. IGNATIUS COLLEGE,
CLEVELAND, OHIO,
January 1, 1898.

REVEREND AND DEAR FATHER,
P. C.

I have for a long time wished to write out for the LETTERS the information concerning our observatory, which you desired, but I have been kept so busy, and so preoccupied, that it has been hitherto impossible for me to settle down to the task; now that the holidays leave me a little leisure time, I will redeem my promise.

You must not, however, expect too much from me. History is not in my line. I would rather describe to you the eccentricities of a waterspout, or the peculiarities of the cyclone formation now passing over our heads, than rehearse things of the past. Still to please you and perhaps some others, I will look backwards over some three or four years. As I do so, there start up old recollections, primitive ideas, difficulties, hard work, successes and reverses, together with all kinds of machinery and tackle in the state of development; for all this comes back to me in one confused heap, and out of this chaos seems to rise our observatory. How did it all come about?

It was in July, 1894, that my superiors expressed a wish to add an observatory to our college. Their intention was no doubt that it should serve as an incentive to our students in the pursuit of higher scientific knowledge, and at the same time give our college greater prestige among those classes to which the Society and its work is known, or enlighten others to whom the words "Catholic" and "ignorance" are to some extent considered synonymous. A meteorological observatory was preferred, since this lay more within the compass of our means, offered a wide and little explored field for original work, and would probably interest a greater number of people than either magnetism or astronomy.

On the fifth floor of the college tower we found a room well fitted for our instruments. With three large windows

on the west or weather side, it offers an almost unobstructed view in that direction, overlooking in the distance a part of Lake Erie. A number of smaller rooms and a passage to the roof are close at hand. Half a floor lower down is a room for study. It is just in front of the instrument room, to which access is had by means of a small staircase. Over the instrument room, and under the garret of the tower, is a third room which is used as a storehouse for our flags, kites, reels and other things made use of on the roof. The roof is on a level with this room, it is flat, covered with copper, and spacious enough for all kinds of observations and experiments. Besides these three larger apartments, there are two or three rooms, all forming an establishment which seems to have been made for the very purpose for which it is now used.

Let me now introduce you to our meteorological instruments. We started with two thermometers and an aneroid barometer. For a rain-gauge, a glass jar and funnel served for a long time. Next we added an electrometer, which was placed in a shunt on the lightning-rod. The next thing acquired was a set of signal flags. These were raised every morning, and attracted the attention of the whole west side of Cleveland. A firm doing business in the neighborhood had the signals with their interpretation printed on their cards, and by this means St. Ignatius College became widely known. Visitors began to come to the college to see the observatory, and they afterwards acknowledged, that though living in the vicinity, they had never suspected that this was an educational institution of so much importance and with so many facilities. This was certainly very encouraging.

Being now thoroughly interested, I determined to fit up the observatory as completely as possible. From Very Rev. Father Superior and from some kind friends I received money enough to buy a full set of standard instruments, i. e., a Barometer, Barograph, Maximum and Minimum thermometer, Hygrometer, a Robinson Anemometer with electric contact, and a Wind-vane. There still remained a few articles for which I had to wait for some time. These were a large Meteorograph, the electric Rain-gauge, and the Sunshine-recorder, and they called for the sums of \$165, \$50 and \$25 respectively. I prayed hard to St. Joseph and to many other saints, but they had no pity on me. At last I thought, "help yourself and God will help you." So I sat down and first I made out plans for the different instruments. Then I started getting together such material as I could,—parts of old instruments from the physical cabinet, etc. At the same time I received a little money here and there, and

after two years the whole automatic recording plant was in place and a few extras besides. All told we now have:—

Standard Barometer (Tuck's improved cistern).

Aneroid Barometer.

Barograph (Richard Bros., Paris).

Maximum and Minimum Thermometers—2 Six Maxim. and Minimum.

Hygrometer (Standard and Wet-bulb).

Wind-vane with electric contacts.

Robinson Anemometer with electric contact.

Electric Sunshine Recorder.

Rain gauge with Tipping-bucket and electric contact.

Meteorograph recording Wind-direction and velocity—
together with sunshine.

Two magnet Registers for an enlarged record of wind-velocity and rain.

Electrometer.

Electroscope.

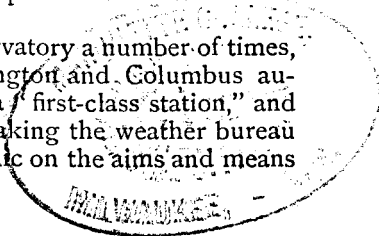
Thermopile.

Spectroscope, Nephoscope, and Sextant.

Lastly an instrument, not yet quite completed, which will record the difference of potential between earth and sky. This is something new, since all instruments giving the electric curve have up to now required photography as one of the recording factors. This instrument will draw the curve directly by means of a pen on a sheet, which is revolved by a cylinder and clock. The large meteorograph is also a departure from the standard instrument used by the U. S. Weather Bureau. Our instrument takes the record of a whole week on a single sheet of paper, while that of the government requires a new sheet for every day.

To describe all this complicated machinery with the electric lines connecting it with the indicators on the roof, would be difficult and, for many, tedious. Those interested in this branch of science will find full descriptions and illustrations in a little handbook and catalogue issued free by Julien P. Friez, 107 E. German St., Baltimore, Md. Inspector Edward Beals of the U. S. Weather Bureau told me that our station is the best furnished of any he has ever seen, with the sole exception of Blue Hill of Harvard University—this opinion I know him to have expressed to others besides ourselves.

Mr. Beals after visiting our observatory a number of times, called the attention of the Washington and Columbus authorities to the fact, that we had a "first-class station," and were doing much in the way of making the weather bureau popular, and enlightening the public on the aims and means



of that institution. Whereupon Prof. Moore, Chief of U. S. Weather Bureau, and Mr. Richardson, the head of the Ohio State Weather and Crop Service, invited our cooperation. Thus in Nov. 1895, we began to send in our reports to Washington and Columbus. In January of this same year we were invited to accept one of the Cloud Observing stations. A plan for a system of simultaneous observations over the whole world on the height, direction of motion, and velocity of movement of clouds had been set in operation for the period from May 1896–May 1897, in accordance with the suggestions of the International Committee having charge of this work. The United States Weather Bureau had undertaken to contribute its share to this study of the circulation of the atmosphere, and accordingly established a primary station at Washington, and fourteen others in various parts of the union, to carry out these observations. At Washington, theodolite work determines the height of clouds, while at the nephoscope stations a very large number of readings for the relative motion of clouds have been made. Our observations numbered over 3000.

At present we are in charge of another investigation also concerning cloud-motion. Long-range forecasting has up to the present proved anything but successful. To make an attack upon this obscure region of meteorology, it is above all necessary to learn how to classify weather conditions, in order to study them properly, and this means the detection of the fundamental periods. One of these, which depends on the action of the sun, has for some time attracted the attention of meteorologists. As the result of much work on the variation of terrestrial magnetism, it is concluded that a period exists depending on the rotation of the sun on its axis. This period repeats itself in 26.68 days. There has been very little trouble in comparing the sunspot, magnetic, barometric and temperature curves of this period and drawing important conclusions. Attacks on the other factors have given less satisfaction.

In Europe partial success has attended observations on cloud and wind motion. The work of Blue Hill on these lines has given such widely different results, that it is suspected. For this reason, Chief Moore and Prof. Biglow have requested us to take up the observations anew, in order to check the results of Messrs Rotch and Clayton of Harvard University. This is perhaps the most important piece of work going on now at our observatory. It consists in the registration of the cloud and wind motion for every hour of the day, in order to compare the resultant curve with that of the sunspots and terrestrial magnetism. If we should succeed in

confirming the observations of European stations, we shall give a great amount of stability to the now much favored theory,—that all our climatic changes are functions of the magnetic and sunspot curve. At the same time, these very observations will enable us to develop the theories of our late Padre Benito Viñes, S. J., concerning the cyclonic and anti-cyclonic formations and adapting them to our latitude. I have made use of them here in Cleveland, and I am able by their means to locate a cyclone or anti-cyclone without the aid of a synoptic chart, which means a great deal to a solitary observer.

During the last summer we were also asked to take charge of one of the weather bureau kite stations at Cleveland, a liberal compensation being offered us. The study and development of kites, carried on by the weather bureau last year as a means for sustaining automatic meteorological instruments at high elevations, has become a very important work. Perfected appliances of this character will furnish us with data, which are now generally conceded by meteorologists to be the means by which further and more complete knowledge is to be gained of the mechanism of storms and the sequence of atmospheric phenomena. Two kites have been under consideration for some time,—the Hargrave and Malay. We have both. For flying the Hargrave, or box kite, it is desirable to have a place in some thoroughly open country or field, unobstructed by adjacent trees, buildings or other objects. This condition not being obtainable at our college, I was instructed to try the Malay kite on our roof. I made some very successful flights raising my instrument over 5000 feet; but I soon came to the conclusion that this kite in its present condition would not answer the purpose. I therefore had to decline the acceptance of this work. Of late Inspector Beals has made another suggestion,—that of establishing a station in a favorable locality at the expense of the bureau, if we would take the supervision of the experiments. This has not yet reached me officially, and I do not know what my superiors will do in the case. For our observatory it would no doubt be a godsend, since it would put from two to four dollars a day into our treasury; to say nothing of the importance it would give to our college among Christians and gentiles. However that may turn out, one thing is certain,—our observatory is doing good work. It has made our college known all over Cleveland; our boys take pride in their school, and on account of it many people have learned to think better of the Jesuits and their educational system.

One interesting example will show how it does its work.

A good friend of the college, a professor at the school of music, who made it a point to bring all his friends to see the observatory and incidentally to make the acquaintance of the Jesuits, informed me that quite a number of educated gentlemen were accustomed to hold forth at their club against everything Catholic in general, and against Jesuits in particular. I agreed with him, that the best remedy for so deplorable a condition of things, right in our neighborhood, would be to bring these men face to face with the objects of their dread, and see if that would not have a desirable effect. He had not long to wait for a chance. One day the conversation at the club turned on education. Some denounced the superficialness of the public school and deplored the scarcity of good higher educational institutions in Cleveland. Our friend remarked that he knew of such an institution, and that his son was attending it to his great satisfaction (they were all attention); but he continued, there was a circumstance, which would likely debar them from making use of so good and rare an opportunity. This they could not understand; so he then boldly maintained, that if they could throw off some of their prejudices, they might find all they desired at the Jesuit college. These men, he went on to say, have the experience of centuries and the best success throughout all Europe to boast of, and they have shown of late that they are up to the times, by starting the meteorological station on the west side of our city. Hereupon some expressed a wish to see the observatory, others to see the college, while others wished to know if they would be able to see the schools and perhaps some of the Jesuits. The professor made arrangements to bring two of them over on the following Sunday. They were received with great kindness, and everything in the college was shown to them. After leaving they could not say enough of the surprise they experienced in seeing how perfectly we had all things arranged for the training of young minds, and what gentlemen the Jesuits turned out to be. The next Sunday the two returned and introduced a third, later on the three brought in a fourth, and so on until all of the chief leaders of that club had visited our college. The anti-Catholic spirit and dread of Jesuits appear to have been banished from their midst, and most of them are now regular visitors and staunch friends of the college. Three of them have intrusted their boys to our care and place absolute confidence in our teachers. Two of the boys, by the way, are not stars; but much has been gained by this alone: that half a dozen busy tongues have been put under

restraint and now sing the praises of St. Ignatius College and the Jesuits.

You will easily surmise, that the observatory is a standing advertisement for the college. The reporters for the different papers keep me busy gathering notes for little articles, and so we are kept before the eyes of the public as an up-to-date institution. Following a splendid maxim of our great founder, which has always pleased me, we bring people in through the door which has the greatest attraction for them, and then let them out by our own, better men than they were. Our observatory, though a dead factor in itself, plays the part of an apostle; as everything in and around the Society should do, and no one can ask the question, "What is the good of the thing?" Such as do, forget that some of our greatest apostles have made clocks and cast cannon for heathen princes, A. M. D. G.

These few pages, Rev. and dear Father, will give you some idea of the rise and progress of the meteorological observatory at St. Ignatius College, Cleveland. Told in few words indeed, for much has been left unsaid of hard work, disappointment and discouragement. But it would be a shame for Jesuits to stop before difficulties no matter what and how many they are. In this place I must not suppress the feelings of gratitude we owe to Very Rev. Father Superior, Theodore Van Rossum, and to Rev. Father James Rockliff, now Rector of Canisius College. Both have from the beginning encouraged and supported us in every possible way; to them perhaps more than to anyone else do we owe our final success.

In conclusion, dear Father, I invite you or any one of our brethren, in case you should come this way, to stop with us, and see for yourselves, what it is so difficult to describe minutely and intelligibly. I would be very much pleased to show you all the little wonders of a meteorological observatory. I extend this invitation especially to our fathers and scholastics who have scientific aims, and who are looking for means and ways to make their science subservient to the greater glory of God.

Wishing you Rev. Father and all the Rev. Fathers and dear brethren a very happy new year,

I remain yours in Xto.

F. L. ODENBACH, S. J.

VIRI ILLUSTRÉS SOCIÉTATIS JESU.

II. MARTYRS OF CHARITY.

1750—1896.

COMPRISING NAMES OF SUCH AS DIED FROM DISEASE,
CONTRACTED IN THE EXERCISE OF CHARITY.

- 1751, Marc Charot, Constantinople, Crét. Joly v, 3.
1756, Anselme Bayle, “ “ (1)
“ Pierre Clerget, “ “
1761, Ferdinand Causset, Aleppo, Lettres de Mold.
1769, Four Fathers, Poland, Zalenski i. 10. (2)
1789, 20 Nov. John Edisford (Swabrick), Salisbury (Engl.),
Dr. Oliver. (3)
1793, Oct. Anthony Flemming, Philadelphia, U. S., De
Courcy 221 (Shea's Translation, N. Y., 1857).
1793, Lawrence Gressel (4) (Aloysius Græsl), Phila., U.S.,
De Courcy.
1800, Pedro Gonzalez, Isidro Gonzalez, } Puerto Sta. Maria,
Miguel de Vega, Francisco Mu- }
ños, Antonio Lopez, Pedro Cuev- } Jerez de la Frontera,
vos, Francisco Tagle, Bautista }
Palacios, Diego Irribarrea, Fir- } Sevilla.
mino Escurra, Carlo Perez, Se- }
bastian Perez, Juliano Vergara, } Crét. Jol.
Luis Medillina, Ildefonso Lapla- }
na and ten others. } v, 346.

(1) We quote from the first edition of Créteineau Joly (Paris, Mellier 1846). The year given for the death of F. Bayle must be a misprint, as all the other names are in chronological order.

(2) Stanisl. Zalenski, S. J. (Traduction Vivier), “Les Jésuites de la Russie Blanche,” 2 vol. 8^o Paris, Letouzey, 1886. The well written history of an epoch, about which very little is generally known.

(3) Rev. Dr. Oliver, “Collections, etc.,” London, Dolman 1845—a work of great merit, though necessarily incomplete. Would that every province or nationality might find a collector, as diligent and sober as Dr. Oliver!

(4) Were they Jesuits? De Courcy doubts about F. Flemming (p. 221) and on p. 543 gives him simply as S. J.; on p. 221, he names F. Græsl without a qualifying addition, but on p. 543 makes him S. J. The WOODST. LETTERS (ii. 103) mention their heroic death without expressing their quality of Jesuits.

- 1806, 4 Nov. Eduardo Nihell (S. American), Isla de Trinidad, Dr. Oliver.
- 1812, 15 Aug. Louis Rzewuski, Orsza (Poland), Zalenski ii. 155.
 " 21 Oct. S. Anthony Soranzo, Polotsk, "
- 1813, 28 Jan. Philip Darrel, Preston (Engl.), Dr. Oliver. [155.
 " 17 Mar. James Rogalinski, Pusza (Poland), Zalenski ii.
 " (After retreat of Napoleon) Nine others, White Russia, Daurignac ii. 193.
- 1819, 29 Mar. Thomas Tate, Wigan (Engl.) Dr. Oliver.
 " 20 Sep. Francisco de Herrera, Cadiz, Crét. Jol. vi. 253.
 " 2 Oct. Andrés Morel, " "
 " " Filipo Zepeda, " "
- 1831, 11 Jul. Boniface Kisielewicz, Lançut (Siles), Zalenski ii. 314.
 " 11 Aug. Norbert Korsak, Starawies, Zalenski. ⁽⁶⁾
 " Wiesiclewicz, Galicia, Crét. Jol. vi. 56. ⁽⁶⁾
- 1833, 11 Jun. Eugene Maguire, St. Mary's (Ky.), WOODSTOCK LETTERS ii, 118; x. 252.
- 1834, 17 Mar. Firmin Trancart, Coimbra (Portug.), MS. F. Abbadie. ⁽⁷⁾
- 1834, (25 Nov. 1832) Petrus Nemkin, Coimbra (Portug.), Daurignac ii, 258. ⁽⁸⁾
- 1834, 3 Aug. John Shine, Dublin, Dr. Oliver.
 " 8 " Robert O'Farrell, ⁽⁹⁾ Dublin, Dr. Oliver.
- 1837, 3 Jan. John Weston, St. Helen's (Lancast. Engl.), Dr. Oliver.
- 1840, 30 May, Alexander Martin, Madras, B. N. 335. ⁽¹⁰⁾
 " 15 Jun. Joseph De Bournet, " Pouget 150. ⁽¹¹⁾

⁽⁶⁾ F. Vivier (N. 674) calls him Antonius; Zalenski (l. c.) Norbert, but afterwards in the catalogue (ii, 459) likewise Antonius. Probably he had both names.

⁽⁶⁾ It is probable that this father is the same as the F. Kisielewicz named just before, since neither F. Vivier, nor F. Zalenski mention that name. Crét. Jol. is full of such mistakes in proper names.

⁽⁷⁾ F. Jean F. Abbadie (1828-1834) copied from Letters of Superiors various facts with reference to the short stay of our fathers in Portugal. Crét. Jol. and especially Daurignac give extracts from the same correspondence.

⁽⁸⁾ Daurignac (l. c.) mentions F. Nemkin without his first name and without date *after* F. Trancart, whilst F. Vivier *after* F. Zalenski gives this date. If the month of Nov. is correct, 1834 would be impossible, as the FF. were expelled from Coimbra on Apr. 30, 1834.

⁽⁹⁾ F. Vivier (N. 805) spells the name O'Ferrall, which must be a misprint.

⁽¹⁰⁾ "The Jesuits," by B. N. 2 vol. Benziger BB., 1879.

⁽¹¹⁾ P. Pouget, S. J., "Vie du P. Louis Maillard," Lyon, 1867.

- 1843, 13 Feb. Alexander de Saint Sardos, Madras, Pouget.
 “ 21 “ Victor Charignon, Madras, Pouget.
 “ 5 Jul. Louis Garnier, Madura, Pouget.
 “ 30 “ Pierre Faurie, Trichinopoly, Pouget.
 “ 17 Oct. (Nov.) Claude Deschamps, Madura, Pouget.
 “ 8 Nov. Michel Louis Du Ranquet, Strivegondam (Madras), Lit. Ann. Lugd.
 “ 12 Nov. François Perrin, Trichinopoly, Lit. Ann. Lugd.
 1844, 29 Mar. S. Wm. Humphrey Weld, Calcutta, Dr. Oliver.
 “ 21 May, Walter Clifford, Trichinopoly, Lit. Ann. Lugd.
 1846, 19 Jul. Gabriel de Saint Ferriol, Madras, “ “ “
 “ 21 “ Anthony O’Kenny, Negapatam (Madr.), Lit. Ann. Lugd.
 1846, 28 Jul. Désiré Andibert, Negapatam (Madr.), Litt. Ann. Lugd.
 “ 31 Jul. Joseph Barret, Negapatam (Madr.), Litt. Ann. Lugd.
 1848, 12 Sep. R. P. Jean Bapt. Maisounabe, New Orleans, Hist. Miss.
 1849, 11 Jul. Angelus Mæsseele, Cincinnati, W. LETT. v. 122.
 1850, 28 Apr. Gætano Massa, Zi-Ka-Wei (China), Daniel 290⁽¹²⁾
 “ 2 Jun. Paolo Pacelli, “ “ Baluffi ii, 102⁽¹³⁾
 1851, 14 Feb. Joseph Soller, New Orleans, Hist. Miss. [64,⁽¹⁴⁾
 “ 19 Jun. Christian Hœcken, Missouri Steamer, De Smet.
 1852, 5 Aug. Jean B. Bax, Osage Mission, Roeh. Lett. 1870, p. 135
 1853, 13 Apr. Stefano Ghersi, Jamaica, W. LETT. xxiii. 223.
 “ 25 “ Renato Massa, Ou-ho (China), Daniel 291.
 “ 12 Jun. Etienne Herviant, Cayenne, Montézon 507.⁽¹⁵⁾
 “ 7 Sep. Antoine Parret, Baton Rouge, La., Hist. Miss.
 “ 3 Oct. Joseph Morez, M. d’Argent (Cay.), Montézon ibid.

⁽¹²⁾ P. Charles Daniel, S. J., “ Histoire d’Alexis Clerc,” Traduction Sadlier, N. Y., 1880.

⁽¹³⁾ Emin. G. Baluffi, Card. Bish. of Imola (Traduction Postel), “ La Divinité de l’Eglise, manifestée par sa Charité,” 2 vol. Paris, Dillet 1858.

⁽¹⁴⁾ P. J. de Smet, S. J., “ Western Missions and Missionaries,” N. Y., Kennedy, S. d. F. Vivier puts his death on the 21st.

⁽¹⁵⁾ P. M. F. Montézon, S. J., “ Mission de Cayenne,” etc. Paris, Lanier 1857.

- 1854, 28 Apr. Louis Bigot, Saint Georges (Cay.), Montézon.
 " 7 Dec. George Blackney, New Orleans, Hist. Miss. ⁽¹⁶⁾
- 1855, 22 May, Joseph Gloriot (Milit. Chapl.), Gallipoli (Turkey), Daurignac 303
- 1855, 22 Jul. F. Antoine Barbieux, Ile Royale (Cay.), Montézon *ibid.*
- 1855, 28 Jul. François Xav. Raulin, S^{te} Marie (Cay.) Montézon.
 " 9 Aug. Eugène Plantaz, New Orleans, Hist. Miss.
 " 14 Sep. F. Julien Mouton, S^{te}. Marie (Cay.) Montézon, *ibid.*
- 1855, 16 Sep. F. Ignaz Lichtle, Cayenne, Montézon.
 " 23 " Jean Alet, S^{te}. Marie (Cay.), " "
- 1856, 20 Apr. Peter Stumpf, Cayenne, "
 " 11 May, Antoine d'Abbadie, Cayenne, "
 " 20 Sep. Pierre Boulogne, Ile-la-Mère (Cay.), Montézon.
- 1858, 14 Feb. Richard O'Carroll, Liverpool, Lett. de Vals.
- 1861, 10 Mai. John Jaffré, New York, Jubilee Paper 69. ⁽¹⁷⁾
 " 24 Mar. Louis Rousseau, Saida (Syria), Lady Herbert 246. ⁽¹⁸⁾
- 1862, 31 Jul. Msgr. André Borgniet, Tchéli S. E., Lett. de Laval.
 " 19 Aug. Paul Dovergne, Changhai, Lett. de Laval.
- 1864, 16 Jan. Philippe Chopin, New York, Jubilee Paper *ibid.*
 " 23 Dec. Guiseppe Pavarelli, " "
- 1865, 22 Feb. Georg Laufhuber " "
- 1866, 21 Dec. Jean B. Ravoux, Madras, Lett. de Laval.
- 1867, 27 May, F. Augustin Bernard, Changhai, Lett. de Lav.
 " 1 Oct. François Nachon, Washington, La., Hist. Miss.
 " 15 " Antoine de Chaignon, " "
- 1869, 10 Aug. José Enciso, Key West, Fla., Convent Arch. ⁽¹⁹⁾
 ,, 16 " Francisco Aviño, Key West, Fla., "

⁽¹⁶⁾ He died struck by cholera in the pulpit. In the epidemics of '53 and '55, 2 other Fathers, 2 Scholastics and 1 Brother died of yellow fever in the N. O. Mission; but it is not recorded that they fell in the exercise of the ministry.

⁽¹⁷⁾ "Jubilee of N. Y.-Md. Province" (Apr. 17, 1883) mentions FF. Jaffré, Laufhuber, Chopin and Pavarelli, as having died of typhoid fever, contracted on the Islands. Vide Vivier, p. 763.

⁽¹⁸⁾ Lady Herbert "Cradle Lands," N. Y. Cath. Publ. Soc. 1867. Beautiful narrative of F. Rousseau's death.

⁽¹⁹⁾ Notice obtained from the archives of the Sisters of "Holy Names" at Key West, Fla. They preserve as a relic the breviary of one of the fathers.

- 1870, 2 Oct., S. Julius Heidacker (Army Hospit.), Arlon (Belg.), Roeh. Lett. 1871.
- 1870, 4 Oct. S. Eberhard Kroh, Kœln, Roeh. Lett.
- 1871, 17 Jun. François X. Boilloz, Ghazir (Syr.), Miss. Cath.
- “ “ Louis Mazin, Ghazir, Miss. Catholiques.
- 1877, 28 Feb. Joseph Hurlin, Madras, “
- 1878, 24 Mar. R. P. Charles de Rabaudy (Sup. Miss.), Tchéli S. E. Lett. de Vals.
- “ 28 Apr. F. August Pelte, Tchéli S. E., Lett. de Vals
- “ 14 May, Franz Xav. Edel, “ “
- “ 1 Jul. Msgr. Edouard Dubar, “ “
- “ 15 “ Louis Duvelle, “ “
- “ 18 Sep. Jules Maitrugues, New Orleans, Miss. Cathol.
- 1882, 24 Nov. Albert Moulinard, Tété (Zamb.), “
- 1883, 18 Apr. Guillaume Viérin, Mopea, “ “
- 1894, 17 Aug. Joseph Mounier, Sokat (Armen.), Lett. de M.

To resume : French 53 ; Spaniards 30 ; Poles 15 ; Germans 14 ; English and Irish 12 ; Italians 6. In all : 130. There are doubtless many others whose records may exist unknown to us, and many more whose sacrifice is known to God alone to be revealed on the day, which is to “ manifest the secrets of hearts.”

PRESIDENT JOHN QUINCY ADAMS
EXAMINES THE BOYS AT GONZAGA.

A FORGOTTEN PAGE IN THE HISTORY OF THE COLLEGE.⁽¹⁾

A Letter from Father Spillane to the Editor.

LOYOLA COLLEGE, BALTO., MD.,
Jan. 20, 1898.

DEAR REV. FATHER,
P. C.

The following letter taken from the "Truth Teller," New York, Aug. 6, 1825, will doubtless be of more than local interest. The writer of the letter, a Washingtonian, gives an account of the literary exercises that marked the close of the school year in Gonzaga College, or the "Seminary," in 1825. If I mistake not, this was the first year in its history that the Seminary had the complete number of college classes, and thus became fully entitled to rank among American Colleges.

What a unique distinction for Gonzaga to have the scholarship of her first sons tested by no less a person than the President of the United States! Taking the ordinary run of Presidents, that might not mean much after all; but the President spoken of on this occasion is the scholarly John Quincy Adams, who had entered upon the duties of his high office only a few months previous, and no doubt gladly accepted this opportunity of displaying the interest he felt in classical studies as well as something of his own various accomplishments.

In 1824, the President of the Seminary, Father Adam Marshall, went abroad for his health, and Father Jeremiah Keily, Prefect of Studies, was acting as Superior in his absence. The accomplished Father Grace was one of the instructors.

It was at this time that the following letter appeared in the "Truth Teller" of New York, of Aug. 6, 1825.

"The following is extracted from the "National Journal" of August 2:—

⁽¹⁾ This fact is not mentioned either in the History of Gonzaga College, recently issued, nor in Father Mulvaney's "Gonzaga College, a sketch of its presidents, professors and students," published in Vol. XIX. of the LETTERS.

"*Mr. Editor*,—On Tuesday last I had the gratification of being present at the annual exhibition of the Catholic Seminary of this city, and cannot help expressing, though late, owing to various avocations, the pleasure I there received. The young gentlemen performed their parts in such a manner as showed, evidently, not the particular pains that had been taken for the occasion, but the regular and steady habits in which they had been trained during the preceding year. Were I to particularize, I might justly be esteemed interested, which I really am not, inasmuch as I have children who have never been to that Seminary. This, however, shall not long be the case.

"A part of the young gentlemen were examined in Greek and Latin by the President of the United States (who thereby showed, not only his usual urbanity, but his really paternal affection for the rising generation), and by other literary gentlemen, among whom I could distinguish the Charge d'Affaires from Brazil, Judge Jose Silvestre Ribello, with the Secretary of Legation, and several of the clergymen of the city. The specimens of the acquirements of the scholars, showed very plainly the assiduity and industry of the gentlemen under whose tuition they had been placed, and also the spirit which they had infused into those under their charge.

"Everything was conducted with the utmost order and regularity; and although the room was small, a great number was accommodated. At regular intervals, too, the mellifluous tones of the excellent Marine Band added a zest and satisfaction to the mental and moral entertainment. After the exercises were finished, the President of the United States, with a readiness and satisfaction which really added to the dignity of his character, at the request of the President of the Seminary, consented to distribute the premiums to those to whom they had been adjudged; and, if we can augur from the unsophisticated countenance of innocent youth, the favor and kind feeling which his benevolent countenance expressed will never be eradicated from their minds.

"I have given you, *Mr. Editor*, the feelings of a parent upon the occasion; if I had the pen of the learned, I might perhaps do more. Very respectfully, etc.,

PHILOTECNOS."

Hoping that what I have written may be the means of preserving a forgotten fact and be of interest to your readers,
I am

Sincerely yours in Christ,

EDWARD SPILLANE, S. J.

LABORS OF OURS AT ALBUQUERQUE.

A Letter from Father Michael J. Hughes.

ALBUQUERQUE, NEW MEXICO,
January, 1898.

REVEREND AND DEAR FATHER,
P. C.

Albuquerque, according to the testimony of its own inhabitants, is the metropolis of Southern New Mexico. It is well supplied with churches, schools and stores, it boasts of the Territorial University, and it is blessed with all modern conveniences, including a bob-car street railway, gas, and electric lights. New Albuquerque is incorporated as a city, and as all the business is transacted there, poor Old-town is left to dwindle away and it is doing so most successfully.

Among the finest buildings of Newtown are the Church of the Immaculate Conception and the Boys' Parochial School which is attached to it. These two buildings are constructed of a pinkish trachyte (lava rock) which is softer than sandstone and would be worthless in any but a dry climate such as we have here. The church has recently been beautified by the addition of stained glass windows which were finished this year in time for the Christmas celebration. The congregation is made up principally of English-speaking people, and the church was intended for their sole use, but the increase of the Mexican population has made it necessary for the pastor, Father Alphonsus Mandalari, to extend his labors. Connected with the church are several religious societies—the Altar Society, the Young Ladies' Sodality, and the League of the Sacred Heart and Apostleship of Prayer—and all are in a prosperous condition. The League is very successful and great good is accomplished by it. Father Mandalari has exerted himself to the utmost to obtain subscribers for the "Messenger" (English and Spanish) and the number has reached thirty-six, which, considering the small number of Catholics, is very good. He has also labored to have the Catholics subscribe for other Catholic periodicals, in order that they may have an antidote to the poisonous stuff that is furnished by bible societies and others. The Young Ladies' Sodality

gives entertainments every month and the proceeds of these are devoted to the library, which already contains many of the best books.

In preparation for the patronal feast two triduumms were given, one by the pastor himself to the Young Ladies Sodality, the second, by his assistant, to the school children. The feast of the Immaculate Conception was celebrated with all due solemnity at 10.30 A. M., Solemn High Mass and in the evening at 7.30, Vespers, Reception of Young Ladies' Sodality, Sermon and Benediction.

In the beginning of February '97, Rev. Frs. Finnegan and Sherman conducted the second mission in English ever given in this city. During the exercises the church could not contain the crowds as all—Protestants, Jews, infidels and even the ministers themselves—came to hear the sermons and instructions. The papers were full of the accounts of it from day to day and nothing but kind words were spoken of the fathers. The Catholics showed up very well and all the workingmen from the railroad shops, the foundry, etc., made the mission most faithfully. So earnest and enthusiastic were the people, that the fathers regretted very much that their engagements would not permit them to prolong the mission for two weeks. The result was most gratifying especially with regard to the young men, mostly Irish, who came in large numbers to confession and communion. The whole number of communions was between four and five hundred. When the mission finished, Judge Collier one of the leading Catholics of the place and then Judge of the Supreme Court of the Territory, tendered a complimentary dinner to the fathers, but Father Finnegan was obliged to depart at once, and so Father Sherman was left to enjoy the honor alone.

Father Schulak, also of Missouri, came in October '97 to give a mission to the Germans, of whom there are several families in town. Besides the exercises given in the church, Father Schulak made a house to house visitation thereby effecting great good. The result of his work was that about fifty, all the adult Catholic Germans in the city, went to confession and Communion.

On Sunday Dec. 12, was begun a third mission, that for the Spanish-speaking people by Rev. Frs. Pasquale Tomasini and John Daponte. For some days before, the pastor with one of the missionary fathers scoured the town, trying to rouse the people to a sense of their duty. When the mission began, the fathers were not very hopeful of success, but as the days went by, the number attending increased beyond all expectation and all the spare benches and chairs

that could be put in the church failed to accommodate the people and many were obliged to stand during the exercises. The mission was to last one week, but the fathers saw that it was necessary to prolong it, and consequently the mission did not really end till Christmas eve, when a considerable number of penitents came to be reconciled to God. The confessions numbered 250, and as many of these were persons who had long neglected their religious duties, the fathers were more than satisfied.

As is customary in this country, the Christmas celebration began with midnight Mass. In Newtown it was Solemn High Mass and sermon. The decorations, the splendid music, the multitude of lights all added to the beauty and grandeur of the ceremonies. The church was densely packed with people, among whom was a large sprinkling of Jews and Protestants, all well behaved and seemingly much impressed. The religious observance of the day ended with High Mass, sermon and benediction at 10.30 A. M.

St. Philip Neri's Church in old Albuquerque is one of the genuine old Mexican churches built of adobes. It has been modernised by a sheet-iron roof and by the introduction of pews and benches. I have devoted much time to the history of the church, but up to the present I have not been able to discover the date of its foundation. The oldest baptismal registry, from the beginning of which many pages have been lost, contains records dated 1743, so that the church must be over 150 years old. That it is much older I am sure. In the 16th century the Franciscans were here, for it is recorded that in 1581 Friar Augustus Ruyz and one companion reached a village about seven miles north of Albuquerque and were there put to death by the Indians. Indeed the whole valley of the Rio Grande from Taos and Santa Fe down to Mexico has been sanctified by the martyrdom of those early heroes.

The parish of Albuquerque includes some nine outlying missions at distances varying from three to twenty-seven miles, and it is only in these places, removed from what we call modern progress, that the true Mexican of Catholic times is to be found, and even in these remote places bad influence has begun. The American miner, urged by his thirst for gold and silver, penetrates every nook and corner and brings with him his manners and customs which are not generally those of an exemplary Christian.

Among the women and children there still reigns true piety, and it is an edifying sight to see them assemble on Sunday afternoons to recite the rosary (part of which is

always sung) and the Litany of the Blessed Virgin. In the church of Oldtown, this is the devotion in place of vespers; it ends with the Benediction of the Blessed Sacrament. A little custom I observed during the forty hours' last December that I do not remember to have seen anywhere else. The members of the several societies connected with the church were assigned various hours during the day for the adoration. Wearing their different regalia they knelt in little companies of three or four and recited their prayers aloud, and their earnestness really moved one to devotion.

A word about our schools. Notwithstanding the great number of public schools, a very large number of Catholic children attend the parochial schools in Newtown and, what are really public schools, in Oldtown, for all the children attending school in Oldtown are Catholics and the Sisters receive the pay of public school teachers. The number in the various schools is: St. Mary's Parochial School (Boys), 140; St. Vincent's (Sisters' Convent) Girls, also Parochial School, 186; Old town, Boys and Girls, Public Schools, 159; Los Duranus; Boys and Girls, 110; making a total of 595 children under the care of the Sisters of Charity (Cincinnati). So we see that there is considerable hope for Catholicity in New Mexico.

Yours in Christ,

MICHAEL J. HUGHES, S. J.

OUR SOUTHERN HOUSES DURING THE YELLOW FEVER.

WITH AN ACCOUNT OF THE LABORS OF OURS
IN FORMER EPIDEMICS.

A Letter from Mr. John Sherry, S. J.

COLLEGE OF THE IMMACULATE CONCEPTION,
NEW ORLEANS, Dec., 1897.

REV. AND DEAR FATHER,
P. C.

You have asked for some information of the state of our colleges and the labors of our fathers during the recent visitation of the yellow fever. Passing over the first outbreak at Ocean Springs and the excitement in New Orleans—all of which must be known to your readers—I come at once to how we were made to feel the effects of the plague.

On September 6, the plague announced its appearance in our midst by claiming a victim, a little boy only thirteen years old, one of the students of our college. The existence of a single case caused little or no dismay, as the lateness of the season made it more than probable that there would be no epidemic.

Three days later, September 9, the situation in New Orleans was changed by the official announcement of the Board of Experts, that there were twelve cases of fever in one single block; the infection was, however, confined to that one square, probably owing to the prompt action of the Board in placing the premises under strict quarantine. New foci of infection, more or less directly traceable to Ocean Springs, began to make their appearance in various quarters of the city, until it became plainly evident that sanitary and medical officers had their hands full. It may appear strange, but it is nevertheless a matter of fact, that while Carrollton with its approaching and neighboring boulevards is the cleanest and best kept portion of New Orleans, more cases developed there than in any other quarter. Matters began gradually to wear a more serious aspect and the Board of Health finally decided on Sept. 16, to have all the schools closed until further notice, in view of the danger from infection resulting from the gathering of a large num-

ber of children, some of whom might have been subjected to its noxious influence. In accordance with this decision, the Board on the following day recommended that all private schools, then in session, should be dismissed, and all public and private schools not yet in session should remain closed for the time being. This recommendation, stripped of the official etiquette in which it was clothed, amounted to nothing short of an order to be met with prompt compliance. That same day saw our bright hopes for the coming year nipped in the bud, and over three hundred boys dismissed for an indefinite period from our college halls. The professors, including the scholastics and those of the fathers who might be spared, were immediately sent by superiors to the villa, where there was no possibility of coming in contact with the infection. The students of Spring Hill College, who had gathered in New Orleans from various parts of the country prior to their departure for the college, were hedged in by the quarantine and being thus prevented from proceeding to their destination were disbanded and sent back to their respective homes. For many the return was almost impossible as they were literally besieged by the quarantines instituted at all points against the city. Rev. Father Moynihan, the Rector of the college, who had come to New Orleans to escort the boys to Mobile, was unable to re-enter his college until he had spent over thirty days in an uninfected locality. By these and other lesser inconveniences were two of our three existing colleges crippled and effectively placed 'hors de combat.'

Though the work of our colleges was thus interrupted, our fathers were kept busy in ministering to those stricken with the plague. During this visitation their labors were centered in the following infected localities: New Orleans, Mobile, Scranton, Biloxi, and Bay St. Louis,—practically the whole of the infected gulf coast. In the beginning of the attack, Sept. 14, Bishop Heslin of Natchez wrote to Rev. Father Superior as follows: "I have taken the liberty to tell some of the priests on the coast in case they are attacked by 'yellow Jack,' to ask you to send some of your acclimated yellow fever heroes to their help. I have none to spare myself, and most of my men, I believe, have never got acquainted with his auburn majesty."

Rev. Father Superior in reply promised to do his utmost to aid the bishop in any emergency that might arise and to this purpose offered those of his subjects whom he could spare. The opportunity was not slow in presenting itself, for on Sept. 30, the Bishop wrote again: "I write to ask whether you can send an acclimated priest to Scranton, as

Father Baur is dead. He died of the 'prevailing' last Sunday. I did not know of his sickness until he was dead. The pastor of Ocean Springs attends to the calls in both places, but owing to interrupted travel and distance, I fear it is too much for him. It appears the people are not or at least were not allowed to go to Mass there, but I presume the embargo is or soon will be raised. Woe to the sick and the small missions! Their only resource seems the mercy of God and an act of perfect contrition. This quarantining will modify theological opinion, as to the duty of priests to attend the sick. They may be able to go, but they cannot return until after the danger and meanwhile their other charges are forcibly neglected." Rev. Father Superior, who was then at Macon, Ga., determined to proceed to New Orleans, that being on the scene of action he might be better able to provide for emergencies. He brought with him Father Faget, who left the train at Scranton, Miss., leaving Rev. Father Superior to continue his journey alone. Some extracts from the few letters which Father Faget in the intervals of his laborious duties managed to write may give an idea of the situation. He writes under the date of Oct. 19:—

"I have been kept pretty busy these last days, as the fever is still spreading here. I visit on an average about fifteen sick people every day. Last Thursday evening I administered the last sacraments to a poor orphan girl of about sixteen, who died half an hour after my visit. She was in a Protestant family, but, happily for her, a Catholic woman happened to be there that evening and rushed in all haste for me. The sick girl was too delirious to receive the Viaticum which I had brought with me. Last Friday at 1.30 A. M., I was called to the bedside of a dying child. Shortly after Extreme Unction the child began to rally; she is now fairly on the way to recovery, although she had had eight spasms of black vomit and the attending physicians had given her up as lost. St. Ignatius' water, which I have distributed freely, has done wonders and is now greatly in demand. Next Tuesday, the 26th inst., thirty days since Father Baur's death, I shall offer up a solemn requiem Mass for the repose of his soul." Letter of Nov. 8: "The last week of Oct., I was kept very busy, having several sick people to attend. The solemn requiem Mass for Father Baur was, considering the circumstances, very well attended. The night before, I was obliged to hurry from one dying person to another, to give them the last Sacraments. Of three men whom I visited, one had not practised his religion for a number of years; the second had only been bap-

tized a Catholic, and the third had been baptized unconditionally by me the previous morning. At the very moment when I was baptizing him, there stood outside the door two Protestant ministers, who, although they did not make any remarks to me about the matter, made out as if they were much disturbed over the fact and as if they had been interfered with. The saddest case of all occurred on All Hallows Eve. Two doors from the presbytery a woman was dying. After making inquiries to find out if she was a Catholic, I called at the house one evening as she was not expected to live through the night. I called, though expecting a refusal to see her on the part of her father, a renegade Catholic and a rabid Knight of Pythias. It turned out as I expected. The old man, after some lies and much confusion, confessed that she was a Catholic, but said that under no circumstances would he allow a minister or priest to enter his house. I wound up by telling him, "Then, sir, you take the responsibility before God upon yourself." His daughter died the next evening and was buried the following day by a Lutheran minister and the Knights of Pythias. This parish, which is strongly Catholic in point of numbers, is mostly made up of lukewarm Catholics and Catholics in name only. The root of the evil lies in the fact that nine out of every ten of the Catholic men belong to secret societies; a second cause is the great number of mixed marriages."

The next place to claim the assistance of Ours was Bay St. Louis. The pastor of this parish had just died while visiting his home in France. The assistant priest, who was thus left alone in charge, caught the fever which was very prevalent in that place. Father O'Shanahan was sent thither and reached the Bay just in time to administer the last sacraments to Brother Æmilian of the college in charge of the Brothers of the Sacred Heart. The father worked zealously for about a week when he himself was stricken and subjected to a very critical attack, and thus for a third time was Bay St. Louis bereft of a priest to administer to the sick and dying. Father Slevin, who had never had the fever, being the only available man at the time, was sent to fill the gap, until he was replaced by Father Biever who had but just recovered from a severe attack contracted while visiting the plague-stricken in New Orleans.

At Biloxi matters were not much better. The parish priest fell sick and acting on the advice of the Bishop telegraphed to us for aid. Father Bertels, Vice-President of the college, was sent to the scene, where he labored for a short time before catching the infection. His attack,

although not very serious, incapacitated him for the time for work in the ministry, so Rev. Father Superior was again obliged to call on Father Slevin, who proceeded at once to Biloxi. There he remained until the parish priest was again at his post. Father Bertels, on his recovery, returned to New Orleans only to find Father Slevin down with what eventually proved to be a most severe attack of yellow Jack from which however he eventually recovered.

Fathers Beaudeau and Heidenkamp, in charge of our parish in Mobile, together with Father Downey and two scholastics at New Orleans complete the list of victims among Ours. We have reason, therefore, to be thankful to Almighty God for the fact that, in spite of the number attacked and the frequent intercourse which Ours had with the infection, not one succumbed. As several of the secular priests of the city contracted the malady, our fathers were kept busy with their sick calls and other parish duties, so that even with our large number each one was obliged to duplicate on Sundays.

On Nov. 5, Rev. Father Superior received the following letter:—"I cannot tell in words how grateful and obliged I am to you for having supplied so many fathers to the stricken parts of the coast and that at the risk of their lives. I have tried to keep informed about the condition of all and I am satisfied now that they will pull through. If there is any consolation in it, it is in a way an advantage to have had the fever, as it makes one "immune" for other occasions which are quite possible as is proved by this year's visitation. Thanking you again for the help given and the generous offer made, and wishing yourself and the fathers health and abundant blessings, I am

Yours sincerely,

✠ T. HESLIN,

Bishop of Natchez.

The secular priests and the religious communities of both sexes were affected more severely by the scourge, as two priests, three brothers of the Sacred Heart and several sisters fell nobly in the sacred cause of duty. Of the total number of cases—4755 up to Nov. 23—officially reported for the infected region, New Orleans lays claim to 1875; while of the total number of deaths—492—the same city claims 281.

If with an outbreak so mild and a mortality so scant, the opportunity for zeal was so great, we may imagine what a field our greater epidemics of by-gone years have furnished

for the devoted labors of our predecessors in the Lord's vineyard. It may prove of interest to recall here something of what our fathers have done in past visitations of the plague. The memoirs of Father Duffo, supplemented by the researches of Father Widman, enable us to do this, and the following items have been drawn from these sources. Fathers Duffo and Curioz are among the few remaining heroes of our early great epidemics. The former will celebrate, almost simultaneously with the appearance of this account, the golden jubilee of his elevation to the priesthood. Father Curioz inaugurated the late outbreak with a similar celebration. These precedent and consequent jubilations may seem incongruous, but to heroes is it granted to disregard the incongruities of circumstances. Among those who have gone to their reward, noteworthy for their work among the fever-stricken, we may mention Fathers Jourdan, Hubert, and Abbadie. I must tell you of their exploits as given in Father Duffo's memoirs.

In the beginning of 1847, Father Maisonnabe was sent to New Orleans by the Provincial of Lyons in the capacity of Superior of the Mission. One of his first efforts resulted in the foundation and humble beginnings of our present residence and college. In the midst of his numerous and arduous occupations, he tried to find time to visit the sick and thus became the victim of his zeal, being carried away by yellow fever on Sept. 12, 1848, after having preached at the funeral of the first Redemptorist Superior, Father Tchakert. Early in 1847 he had offered himself to Bishop Blanc for the service of the plague-stricken, but had been refused. In the year 1853 yellow fever broke out on the 22nd of May and lasted until the beginning of November. Father Jourdan, who was residing in Baton Rouge as Superior of the Mission, wished to send one of the fathers from that place to the assistance of those in New Orleans, but perceiving some hesitation on the part of the one he wished to send, he came himself. For two or three weeks he worked very hard, but at last he got the fever and for the balance of the time he was put "hors de combat." Father Duffo remained alone on the field of battle, which then comprised the greater part of the city as it now stands. Several priests had died in the city and those who remained were unable to attend to their duties. The fever raged more violently from Aug. 15, till Sep. 8, and during these three weeks four hundred deaths on an average were reported in the papers every morning. Father Duffo for his part gave the last sacraments to eighty or ninety persons every day and these it may be added, were not mere sick calls, nor mere visits. In

the same year (1853) Vermillionville, then a small village called Lafayette, was deprived of its pastor. The Archbishop, Mgr. Blanc, was much embarrassed as he had no priest to fill the vacancy, so he applied to our Fathers and Father Duffo was sent there. The sights that met his gaze were most appalling; panic was general; parents abandoned their children, and children left their parents on their sick beds. One of our fathers from Grand Coteau, having administered to a dying man in the vicinity, was obliged to hire some persons to bury him the next day.

Father De Chaignon (S. J.) replaced Father Duffo in January, and the latter was sent to Natchitoches. During the following summer the fever was very bad. In the Spring of 1855 Father Duffo came back to New Orleans. The fever again broke out, and although not so severe as in former years, there were many victims. We lost four of our Mission; viz., Father Plantaz at New Orleans, Fathers Adams and Gilles at Baton Rouge, and Mr. Roux at Grand Coteau. For the next two years the scourge did not appear in epidemic form, but in 1858 it was very violent; from the very first the patients' brains were severely affected and in most cases they succumbed after two or three days. From 1858 until 1867 we had no epidemic, as for a great part of that period quarantine was kept very strictly by the federal authorities; but in 1867 it broke out again. The fever was of a mild type, and although a great number were attacked, the mortality was not so large as in former years. In the Têche parishes though the type was equally mild, the number of patients was very great and many fell victims for want of intelligent care. Father Abbadie alone, between the middle of August and the middle of October, attended over eight hundred cases in New Iberia and Lafayette; amongst the number there were several priests. At Washington, La., the parish priest fell sick and was administered by Father Benansse of Grand Coteau. Our two Fathers Nachon and De Chaignon sent thither died, there being but an interval of a fortnight between the dates of their deaths. In 1869, Key West, Fla., was visited by a severe epidemic. Of three Spanish Fathers that were sent from Havana to assist the parish priest who was stricken down, two—Fathers Aviño and Enciso—died within a few days. In 1870 the scourge fell upon Mobile and its vicinity. Though several of Ours were attending the sick, no one was ill, and for Ours and our students the only effect of the epidemic was the difficulty experienced in travelling. On Oct. 30, Father Alexander Blanc died at Spring Hill but a few days after his arrival from Europe. In 1873 Memphis and Shreveport

became the theatres of a most violent scourge. Father Duffo was sent to the latter place, where four priests had already died; the good father arrived just in the nick of time to give the last Sacraments to the fifth, who died almost immediately after. His consoler was left alone for the rest of the epidemic which lasted till November. From 1873 to 1878 there was no sickness of a serious character; but in the latter year yellow fever broke out in several places, making Vicksburg the chief scene of its ravages. In that city two priests died of the fever and thus others fell sick, so that the whole burden fell on the shoulders of Bishop Elder (the present Archbishop of Cincinnati) who happened to be in Vicksburg at the time. After some time he was obliged to cease from his labors; his sickness became very severe and some papers announced his death. Father Duffo appeared on the scene, and on very good authority informed the convalescent prelate that, in Baltimore a funeral service had been celebrated for the repose of his soul.

In New Orleans the epidemic was less severe yet we had a victim—Father Julius Maitruques. The next outbreak took place in Jacksonville, Fla., in 1888, where one of the first attacked was Bishop Moore himself. His illness, however, lasted only a few days, after which he did valuable service in the ministry. Three of his priests had died successively at Tampa, which determined him to have recourse to our New Orleans Mission. Father Duffo was sent to Jacksonville and later on Father de Carriere to Tampa, where he arrived when the epidemic was on its decline. His services rendered to the diocese of St. Augustine became the cause or occasion of our Florida Mission.

The fatalities of former epidemics have inspired a fear that each fresh outbreak may prove to be but a repetition of the past, hence the widespread alarm which during the late visitation resulted in all but a universal panic. After twenty years of endeavor, after a period of anxiety followed by one of prosperity, New Orleans and her sister cities have suffered at the hands of alarmists far more than they have from the disease. We have learned, however, from the lesson of the outbreak that the price of freedom is perpetual vigilance, and there is no reason why we should ever again have the fever in our midst, unless as the result of criminal negligence. The city of New Orleans has been set back possibly for years, but then it is a wonderful city in recuperative powers. The waters come upon us, we fight them away; the storms blow down on us, we combat them

successfully; and now that the fever has come and gone again we shall strive to do what we have often had to do ere now, get over it.

Yours in Christ,

JOHN SHERRY, S. J.

II.—SPRING HILL.

Not for years were Spring Hill's prospects so bright as at the beginning of last September. The opening was to take place on the 8th and Father Rector had gone to New Orleans to make arrangements for the reception of those coming from a distance. He had learned that nearly all the old students were to return, and a goodly number of new boys had applied and been accepted. According to the lowest estimate, far more than 100 boys would have been present at the inauguration of the session. They were assembled in the Crescent City in readiness to take the train for Mobile, when they were suddenly informed that they would not be allowed to proceed on their way, as Mobile had quarantined against New Orleans on account of the reported outbreak of yellow fever. Nothing was to be done but to send the boys back to their respective homes and await developments. This Father Rector did, after vainly trying to procure a permit to Mobile for those at least who did not reside in the city.

Though the bulk of the Spring Hill students were either residents of New Orleans or had to pass through it, and were therefore debarred from entering Mobile, still, there were some who had come from uninfected districts or before the establishment of the quarantine. On the 8th of September, there numbered twenty-eight, actually present in the house. The question was, Were we to open school with this small crowd or declare the college closed until the epidemic was at an end. A telegram received from Father Rector in answer to the above question, settled the matter. It read, "Begin school to-morrow, as usual." So, on the 9th, we had "Schola Brevis" with a thin scattering of boys in each class. No professor had more than five, some had only two. Still everyone understood the situation and faced it cheerfully. Later on the number of boys increased slightly, thirty-five being the maximum up to December. Some of our students, unable to enter Spring Hill, went to colleges situated outside the infected belt.

We had regular class-order during the whole time of the

fever, feeling secure in our peaceful abode, even when surrounded by a panic-stricken world outside. The boys were happy; they amused themselves a great deal, and kept in the prime of health. There was no sickness at all among them, although at times the germs came within pretty close quarters. Refugees from Mobile had moved out to the hill, and, as was to be expected, some of them carried the infection along with them. Two or three cases were reported in our immediate neighborhood, but, thank God! no microbes came our way, and, we were able to show a clear bill of health after the epidemic. This has been an excellent advertisement for the salubrity of our location.

Leaving aside the part which our pure, bracing atmosphere contributed towards keeping away the fever, we were also indebted for our good fortune to the rigid precautions we took to prevent the transmission of the noxious germs. A strict quarantine against the outside world was established. All non-resident workmen were dismissed; those indispensable for the work of the college were lodged in outhouses. Ours were not allowed to go to and from town; visitors were kept away from the premises; even the butcher was ordered to deposit the daily allowance of meat near the gate at a distance from the kitchen. Fumigation was also brought into requisition. Besides these natural measures, we had recourse to the supernatural, making a novena with benediction every day, to implore God in His mercy to spare us from the visitation of the fever. Our prayer was heard and we escaped unharmed. In the city of Mobile, Father Beaudequin, of St. Joseph's Church, who with noble self-sacrifice attended numbers of the fever-stricken, was himself attacked by it, but got through safely.

On the 3rd of December last, after "Yellow Jack" had been ousted by Jack Frost, the college received a contingency of about fifty students. This number was swelled by others who dropped in at different times, until at the present writing the attendance is 101. We look upon this as very good, when we consider the inauspiciousness of our opening. As things now stand, we have to squeeze the matter of ten months into about seven, and for this reason, the holidays will not be as plentiful this year as last. We had regular class during Christmas week.

On Wednesday, the 5th inst., our first monthly exhibition took place in the course of which, the rhetoric class treated us to some choice essays bearing on oratory.

C. D. BARLAND, S. J.

III.—GRAND COTEAU.

At the scholasticate of Grand Coteau in western Louisiana, more inconvenience was caused by the dread of the yellow fever than elsewhere by the epidemic itself. Though not a single case of sickness had occurred in the neighborhood, such was the terror of the whole population, that the severest quarantine regulations were adopted and carried out. For six long weeks, no trains were allowed to run, and all circulation and intercourse with the outside world were cut off. Armed men guarded the approaches to the towns and villages, and citizens and strangers alike were prevented from coming in or going out. As a first result of these measures, our community lived during these six weeks a life not unlike that of hermits, being deprived of letters, newspapers and messages of every kind. In the second place, the serious problem had to be faced of keeping the community supplied with the necessaries of life. The small stores of the immediate neighborhood were unable to renew their supplies, and provisions began to be scarce. Thanks to the skill, energy, and fearlessness of the procurator, Father Coffee, what might have been a serious difficulty, was successfully averted. Want and sickness did not make their appearance at Grand Coteau; the only real inconvenience caused by the yellow fever being the prolonged isolation, and uncertainty concerning the situation elsewhere.

ALASKA—FROM THE YUKON
AND THE KLONDIKE.

*A Letter from Very Rev. Father René enclosing Letters of
Fathers Crimont, Barnum, and Judge.*

ST. JOHN'S COLLEGE,
FORDHAM, N. Y. CITY,
January 29, 1898.

REV. AND DEAR FATHER,
P. C.

To redeem the promise I made when I was with you about two months ago, I forward to Your Reverence portions of letters which I have received from our fathers on the Yukon since my return to the States in September last. I will give them as they are and in the order of time they came to hand. If devoid of any other interest, they will enable Ours, I think, to realize three capital facts concerning the Alaskan Mission.

The first is, that whilst all communications whatsoever are cut off early in October between our missions situated on the middle or lower Yukon and the outside world—which means not only the civilized world but even the missions on the upper Yukon and Juneau—the missions in Dawson City and Juneau continue during the whole winter both to send and to receive letters by regular post. Hence it is a great advantage for the Prefect Apostolic to reside in Juneau, whence he can during the winter attend to the needs of this part of the Prefecture Apostolic, and at the same time correspond with the Upper Yukon region and the civilized world at large, from which help, provisions, and the solution of all our difficulties have to come.

The second fact is, that, owing to the great extent of our mission, and consequently the enormous distances which separate our houses from each other, whatever may be the foresight and diligent care of those in charge, their plans are certain often to fail; for letters, provisions, help and services of every kind are exposed to come too late or not at all. This fact alone would be enough to show how trying must be the situation of our fathers in regard to the very essentials of life, and how God's Providence is truly the only hope of the missionaries in Alaska.

The last fact, one which cannot escape the attention of all those who will peruse these simple letters of our fathers in Alaska, is that no other mission of our Society has ever been, I believe, so much in want of men as our mission. However, it cannot be always so, when I consider the rule according to which the missions of our Society should be conducted; viz., "that in the so ample vineyard of Christ our Lord"—to use the very words of our holy Father St. Ignatius—"this portion of the vineyard is to be selected and fostered which is in the greater need, both on account of the lack of all other workmen therein, and because of the miserable condition, and distress of its inhabitants and their extreme danger of eternal damnation." Where would be found, I ask, on the face of the earth another mission of our Society, which reproduces as well as the Alaskan Mission all the features indicated in this remarkable passage of our Constitutions? (Cf. Const. p. vii. c. 2. Decl. D.)

I will say no more, but I ask you now to listen to the voice of our beloved fathers themselves coming to us from the distant field of their labors and sufferings. The following letter, dated from St. Michael's on the last day of August, comes from the pen, or rather the heart, of Father Crimont. It reached me at San Francisco, as I was slowly recovering from my sickness.

Rev. and Dear Father,
P. C.

You know how anxious we are to hear in what condition of health Your Reverence arrived at San Francisco. Though Bishop Rowe's kindness and nursing care is, by a singular attention of God's providence, bestowed on you, and our prayers accompany you, still we are not without fear on account of the fatigue of the voyage and the want of comfort on board a ship during a long navigation on the Pacific. So a letter from Your Reverence upon arrival of the "Excelsior" at San Francisco will greatly relieve us.

The steamer "Hamilton," on coming down the Yukon in August made a long stop at Holy Cross. A grand reception, even a concert, was given to the passengers, who were amazed at what they saw and heard. They showed their lively interest in the work of the Mission by spontaneously passing the hat three times around for a collection in behalf of the Sisters of St. Ann. I do not know exactly what the offering amounted to, but the moral effect was great.

How differently the Presbyterian superintendent of edu-

cation in Alaska behaved a few days before on a similar occasion! Dr. Sheldon Jackson—for thus he is named—has visited this year the Yukon Valley for the first time since the fourteen or fifteen years he is in charge of the schools. He came to Holy Cross and asked for a copy of the printed "Tinneh" catechism and prayers, which Father Ragaru immediately handed to him. The great doctor then opened his purse and gave to the three boys who had printed the book fifty cents. I must close this note, as the steamer is on the point of going. Recommending myself and all Ours to your holy sacrifices,

I am, etc.,

R. J. Crimont, S. J.

At the same time came from Dawson City, on the Upper Yukon, a note dated the end of August. It runs thus:—

Rev. and Dear Father Superior,

P. C.

It was a great disappointment for all here, miners and prospectors of all denominations and nationalities, not to see the Sisters of St. Ann on board of the "Alice," as they expected them for the opening of St. Mary's Hospital. I need hardly say that my disappointment was still greater than theirs. But God knows what is best for us. The hospital is finished, and the sisters' house and the church are going up rapidly. I hope still that the sisters will come up this fall; everything else here is going on well, and I look for a prosperous year. There are many Catholics pouring in, so I shall have plenty to do.

Wishing you a very happy voyage and an abundant blessing on your work, I am your humble servant in Christ.

Wm. H. Judge, S. J.

The Sisters of St. Ann themselves, through a letter of their superioress, Sister Mary Benedict, dated on board the Steamer "Alice" Sep. 20, confirmed the sad news that no steamer was able to convey them further than Fort Yukon on the Arctic Circle. The shallowness of the water at what is called "the Yukon flats," where the river is about twenty miles wide, was the cause. They were therefore compelled to return to Nulato. Their intention was to spend the winter season there, trusting that the first boat next spring would afford them an opportunity for reaching their destination. But their intention was to be frustrated, as appears from the following letter of Father Crimont:—

St. Michael's, Oct. 3.

Dear Reverend Father,
P. C.

At last the steamer "Excelsior" has returned from San Francisco and brought us the news of your safe voyage and recovery. Deo gratias! We were very anxious to know this and much more. Unhappily no letter came from Your Reverence, as we expected. It was a relief indeed to hear that you so well conquered the evil which caused you so much suffering up here and had alarmed us so much.

As I have but a few moments left before the "Healy" gets off on her trip to the Russian mission of Andriefski, I beg Your Reverence to pardon me the hasty style and manner of this letter.

Since your departure no steamer has been able to pass the Yukon flats. So the sisters were brought back a thousand miles to Kosyrefski. We tried to have them stop at Nulato and begin at once the school we intended to start there next year; but no provisions could be got there. We tried every possible device and applied for help to both trading companies, but all in vain. So this plan also had to be abandoned.

Brother Cunningham, however, is to stay at St. Peter Claver's house. His occupation will be to repair the existing buildings which sadly need it,—a fact you were able to convince yourself of when on the spot in August. He will make them habitable for this winter and at the same time try to prepare the materials in advance for the day school contemplated in this mission.

Rev. Father Tosi left by the "Bertha" on Sept. 13. The Alaska Commercial Co., was very kind to him and said they would gladly take him gratis to San Francisco. But as his coming to Alaska twelve years ago was saddened by the murder of Archbishop Seghers, his going was also to be saddened by a tragic event. The agent of the Alaska Commercial Co., Mr. Wilson, had given orders to his assistant agent, Mr. Linz, to fire the four guns off at St. Michael in honor of Rev. Father Tosi. This was a distinction never accorded before to any "cleric" in Alaska, not even to Bishop Nicholas, the representative of the Czar. So, when the "Bertha" blew her whistle, three guns were heard. Mr. Wilson and party, who were on the sea returning from the "Bertha" were wondering why the fourth cannon was silent. They knew too well why, when they came ashore. Mr. Linz in firing the guns had been seriously wounded. A premature discharge of the third canon had thrown him

rolling down the slope of the rocky bank. His right arm was frightfully lacerated and his left hand was horribly burnt. Luckily the doctor of the "Bear" was at hand. He dressed his wounds the best he could; but Mr. Linz will have to go to San Francisco to receive proper attention.

We have heard that Father Tosi went straight from Unalaska to Juneau. Father Post writes to me from Akularak that Father Parodi's health has been good so far. Nothing new from Nulato or Kosyrefski. All are exceedingly anxious to see many Fathers and Brothers of our Society returning with Your Reverence in June. I am sure you will be able to make our Superiors realize how desperate our situation will be, unless devoted men are allowed to come to our rescue. The rush of white men has raised the value of Indian labor so much that we feel now more than ever the need of brothers in our mission. I hear to-day that the steamer "Alice" is frozen at the mouth of the Yukon. Up to the present there was some hope that a steamer would take me up to Holy Cross, at least part of the way. The ice has come and that hope is gone. It is too late. Please, Father, kindly pray for yours, etc.

R. J. Crimont, S. J.

The following item, addressed to me a few days later by Father Barnum, gave me some anxiety.

St. Michael, Oct. 6, '97.

Dear Rev. Father René,

P. C.

Yesterday Fathers Crimont and Robaut set out on foot to attempt to cross over the mountains to the Russian mission. It is six days' walk. Should a storm come on, they will be in great jeopardy. The Yukon is closed now, so they had no other chance. If you had mailed your letter from San Francisco to Father Crimont, he would have received it before he left; but as it came by private hand, it did not get ashore till last night, about a few hours after they had set out. We got the mail as soon as the "Excelsior" arrived, but there has been a storm during the past days and passengers could not be landed. So everything is mixed up.

Kind regards to all,

Your servant in Xt.,

F. Barnum, S. J.

A letter from Father Judge will give us interesting facts about the progress of the work of our Society in those

distant fields of the Upper Yukon district, better known now as the Klondike Region.

St. Mary's Hospital,

Dawson City, Nov. 15, '97.

Rev. and Dear Father Superior,

P. C.

I have so much to tell Your Reverence that I fear I will forget at least half of it, but I will have many opportunities for sending letters to Juneau, as soon as the river closes, and so I hope little by little you will get all the particulars you desire.

Although the ice began to form in the latter part of September, which was earlier than usual, the river is not closed yet, and this is something never known before. Since I have been in the country we were always able to travel on the river by this time, but now there is open water. This morning was the coldest we had, viz., 20° below zero, but it moderated during the day.

The first and most important news is that the Sisters of St. Ann did not get here. They came, it appears, on the "Alice" as far as Fort Yukon, but the water was too low for the boat to pass, and they together with Brother Cunningham returned to Nulato and perhaps, as I heard, to Holy Cross. In fact I received nothing from below, not even Mass wine. But thank God! I have enough of that, although you might doubt of its sweetness. I think it is all right, however, as we have had the same kind several years and Mr. McKenna's son tells me that it is the same as the bishop used in Victoria.

I was obliged to open the hospital towards the end of August and have had ever since an average of twenty sick persons. At first I took only temporary help, but when I found that the Sisters of St. Ann were not coming, I made arrangements for a permanent staff of nurses, cooks, etc., and everything is working as well as could be expected under the circumstances. All the sick are most agreeably surprised to find so much comfort, and all are loud in their praise of the good work we are doing and the great blessing the hospital is proving to the camp.

The fact that the steamers were not able to come up on the last trip has left provisions very short here. Many have gone down the river not having food enough for the whole winter, and many are paying as much as a hundred dollars a sack for flour, and it is hard to get it even for that exorbitant price. Many also intend to go away on the ice, but I fear some of them will perish. I need not tell Your Rev-

erence how they have been pouring in all the summer and fall, as you can see them passing through Juneau, and they are still coming every day. We see by papers and letters that the whole world is excited over the place and that tens of thousands intend coming here next spring. There is only one thing spoken of here, and that is "grub." For the last two months everyone has been busy trying to secure enough to eat for the winter. The Alaska Commercial Co., filled all the orders they promised, and luckily I had mine in time. The North Alaska Trading and Transportation Co., could only give each one a single sack of flour for the whole year. I think I will have enough of the essentials for the year, but many luxuries, in the relative sense of the word, which I expected in case the boats came, will be wanting.

The hospital building is finished, except the doors for the rooms. We had no lumber to make these, but we have curtains which will do equally well, if not better. The sisters' house adjoining the hospital is also finished and in use. The church is nearly completed, though the windows are not yet made, nor is it lined. We are using it, however, such as it is, having covered the windows with white muslin. We cannot live in it till spring, as there is no stuff to be had at the stores. My own house adjoining the church is also closed in and is used for a carpenter's shop, laundry, and quarters for all those employed around the hospital. After Christmas, I will send you a list of what we need for next summer.

My own health has not been of late as good at times as it might be, but I cannot complain. I had a slight attack of chills a few weeks ago, but I was not laid up at all. I have not missed Mass a single day, nor have I been prevented from attending to my duties. However, the work for a priest alone here is too much. I know Your Reverence realizes this fact, and you will leave nothing undone to increase our number. There are a great many Catholics here, we have every Sunday about one hundred at Mass. We have high Mass, sermon and Benediction of the Blessed Sacrament every Sunday, and a fair number of confessions and Communions day by day during the week. Of course, besides my spiritual ministrations to the souls of my increasing congregation,—chiefly composed of Canadians and Americans of Irish descent,—I have many other duties to discharge. For instance, I have to superintend everything about the hospital myself, seeing that the doctor's prescriptions are carried out in regard to medicine, and food, etc. Again the keeping of accounts is added to my other occu-

pations in the temporal order; all these things combined leave me but little spare time. Still I am happy for all that, and if God spares me, I hope to keep everything in good order until you come in the spring, when no doubt the Sisters of St. Ann will be up, also some suitable fathers will come to help me, or even replace me, as you may think best. Recommending myself and my work to your SS. SS.,
I remain ever your humble servant in Christ,

Wm. H. Fudge, S. F.

We can see well practised in these letters, if I am not mistaken, this all important duty of the missionaries of the Society, as described by St. Ignatius: "Semper erit subditi, missionem suam, ut de manu Domini, hilari animo suscipere" (Const. vii. c. 2 decl. c.). All the above extracts refer only to the work of our fathers on the Yukon. Our work in the Juneau district is no less important; and besides there are five other districts of the same extent in the prefecture apostolic of Alaska. This is enough, I think, to convince everybody that the Society has in our Alaskan Mission work enough for the next century, and what St. Paul called "ostium magnum et apertum et adversarios multos."

Ræ Væ servus in Christo,

J. B. RENÉ, S. J.,

Præf. Ap. of Alaska.

THE DEATH OF FATHER TOSI.

Letters from Very Rev. Father René and Father Tréca.

ST. FRANCIS XAVIER'S COLLEGE,
NEW YORK, Feb. 5, 1898.

REV. AND DEAR FATHER,

P. C.

Since I wrote to Your Reverence about Alaska, the sad news comes to me of the death of Father Tosi. I recommend his soul to your prayers and holy sacrifices. His death was somewhat sudden, although not altogether unexpected. Doctor Simpson, who attended him, had told us that he might drop dead at any moment. Father Tréca has sent me some particulars about that event which may be of interest to all our fathers and brothers, especially those who were acquainted with Father Tosi. I subjoin his letter.

Juneau, Alaska,

January 19, 1898.

Rev. and Dear Father Superior, P. C.

Rev. Father Tosi is dead. His death occurred on January 14, early in the morning and suddenly. Since the beginning of this year, the father's health had very much improved, at least apparently. He was already speaking, quite in earnest, of being able to go back next spring to the Yukon. On the evening of Jan. 13, as Father Bougis had just returned from his visit to Sitka, we had all together a good lively recreation after supper. Father Tosi had said his Mass that very day, Jan. 13, and he declared his intention to do so again the next morning. He went to bed as usual, and his night was not disturbed, as far as I know, for, on the morning of Jan. 14, when I left him at half past five to go to church, he was sleeping soundly. He was in the habit of coming to church between half past six and seven A. M., when he could say Mass or receive holy Communion. I rang the bell for the Angelus at six, said Mass and made my thanksgiving. As he did not come even after half past seven, I went to the house to see what was the matter, and I found the poor father lying dead on the floor. The supposition is that on hearing the "Angelus" bell, he got up in order to come to church. He had already put on his stockings, trousers, and shoes, when he was struck with apoplexy or heart failure. The stroke must have been absolutely sudden, for his face was perfectly calm, without any sign of struggle or pain. The burial took place the day after, viz., on Saturday 15. There was of course a "Missa Cantata," at 9 o'clock, after which his remains were laid out in the church until 2 o'clock P. M. When the absolution was over, Father Bougis addressed the people in a truly pathetic manner. The church was crowded, and many shed tears. The Catholics of Juneau and Douglas Island behaved very well on this occasion. They would not suffer anybody else to touch the corpse, nor even let the hearse carry the bier, as usual, but they formed a large party, who by turns carried the remains down to the cemetery. There I planted on his grave that little cross, which had been carved a few months ago, by our friend Mr. Delaney, for the front door of the house of "Our Lady of the Holy Rosary" upon the hill. As soon as the snow has gone, I shall enclose the grave with a fence, and later on a durable monument with a suitable inscription may be erected upon his grave.

I recommend myself to your SS. SS.

J. M. Tréca, S. J.

So the fight of Father Pascal Tosi, is over; our divine Lord has called his soldier to his reward, when he was not more than sixty years of age. His memory shall never be forgotten among us. He had already worked with great zeal and efficiency during twenty-two years among the various Indian tribes of the Rocky Mountains, when divine Providence chose him for another field of apostolic labor entirely new. Archbishop Seghers was then starting, with the special approval of the Holy See, the great work of the conversion of Alaska to the Catholic faith, and our Society gave him two companions for that daring enterprise and Father Tosi was one of the two. The world was soon startled by the news of the tragical event which took place between Nuklukyet and Nulato on Nov. 28, 1886. The leader of the expedition was murdered. The good shepherd had been called to give his life for his flock at the very beginning. Father Tosi then remained in charge of the expedition. His indomitable energy fitted him well for his difficult position. He gathered around himself more companions, both fathers and brothers. Great progress was made in spite of obstacles of all kinds. Mission after mission was founded on the bank of the Yukon among the Indians of the interior, and also on the coast among the Eskimos. He secured the co-operation of the Sisters of St. Ann, and established schools where the native youth under their loving care was taught, besides the elements of human knowledge, the Catholic doctrine and received a true Christian training. The results of his zeal became soon apparent all along the great Yukon Valley.

The best proof of this glorious fact is that, seven years after the starting of the Mission of Alaska, the Vicar of Christ deemed that the moment had already come to assign to this mission of Alaska a distinct rank in the government of the Church. Everybody remembers how Pope Leo XIII., on July 17, 1894, erected the Prefecture-Apostolic of Alaska. This solemn recognition of our Mission, as a separate one, should convince the most skeptical minds of the advance made in the great work of the evangelization of Alaska during those few years, which have elapsed between the violent death of Archbishop Seghers and the quiet end of Father Tosi in Juneau.

Father Tosi, as a true soldier of Christ, fought valiantly. His battle is over, ours begins,—for the same cause and against the same opponents. A glance at the forces arrayed against us will enable everybody to realize our actual situation. First of all, the larger portion by far of this immense territory of Alaska, committed to our care, has never as yet

been trodden upon by the foot of any Catholic missionary. On the other hand, various Protestant denominations are anxious to occupy the ground first and spread their ministers in every direction. The Presbyterians, for instance, who have already succeeded in establishing their domination in the Juneau district, pushed on long ago to the far distant shore of the Arctic Sea. Anglican and Episcopalian bishops combining together, are trying by every means to seize the best positions on the Upper Yukon, the Porcupine, and the Tunana River. Again the southern coast of Alaska, including all the Aleutian Islands, is under the sway of Bishop Nicholas and the Russian priests of the Greek Church. Moreover we must acknowledge the fact that, notwithstanding what we have done up to this day, the gloomy yoke of Shamanism is still pressing hard over the neck of the adult portion of the natives on the coast and in the interior of Alaska. Our small number of Catholic missionaries, both fathers and brothers, is quite inadequate to cope with such a host of opponents of our faith.

And now behold a new element, and a powerful one, appears on the battlefield. I mean the thousands of miners and prospectors and white people, who are invading our Mission on all sides. It would be a mere waste of time to discuss whether this new element is desirable or not, for the victory of the Catholic cause in Alaska. We have no choice; we cannot possibly stop a current which has become irresistible since the discovery of gold in the Klondike region. Besides, among those white people thousands are Catholic. We must attend to their souls, since we are the only laborers in charge of the vineyard of our Lord in that country; we must consider them and, according to the doctrine of our Father St. Ignatius, use them as a means in the design of divine Providence to promote the cause of Catholicity in Alaska. Hence I conclude by saying that the demands at the present time are great and the laborers are few in our mission. "Rogate ergo Dominum messis ut mittat operarios in messem suam."

Recommending myself earnestly to your prayers and holy sacrifices, I am,

Ræ Væ servus in Christo,

J. B. RENÉ, S. J.,

Præf. Ap. Alaska.

THE SOCIETY IN PORTUGAL.

A Letter from Father Robert.

VILLA MANRÈZE, QUEBEC,
January, 1898.

REVEREND AND DEAR FATHER,
P. C.

In compliance with your request to write for the LETTERS an account of my sojourn in Portugal, I send you the following letter. Let me tell you first how I came to go there. I had been unwell for some time, and to get fairly out of reach of the many ills and troubles which our Canadian winters brought upon me year after year, I asked and obtained of our Father General Anderledy, in 1890, leave to seek in Egypt a milder climate and one more suited to my weakened constitution. I began my journey from St. Boniface, Manitoba, January 3, 1891.

After my annual retreat, which I made in the scholasticate of the Immaculate Conception, Montreal, I started for New York in the beginning of February, and the end of the same month found me at Paris. Father La Brosse, Provincial of France, with whom I had to settle the details of my journey to Egypt, was absent from the city. I waited during a month and a half for his return. When I met him, he gave me a kind and earnest invitation to stay in France, and to labor there in company with my former companions of the noviceship and scholasticate. He added that in case the winter in France should prove injurious to my health, it would still be time to resume the plan of going to Egypt. Under this proviso I remained in France till Dec. 1894.

During October of that same year, as I was much worn out by attendance on a number of Ours who were sick in our residence at Nantes, of which I was minister, I put before Rev. Father Platel, the Provincial and successor of Rev. Father La Brosse, the agreement made with the latter about my journey to Egypt. Having satisfied himself of the poor state of my health, Father Platel wrote to the Provincial of Lyons, who had accepted me four years previously, to inquire of him, whether he was still disposed to receive me for the mission of Egypt. In the meanwhile obstacles arose which prevented my going to Africa, so Father Platel,

proposed to me Portugal instead of Egypt. I replied that I was willing to go to Portugal, if I could be of any use there; but that I was totally unacquainted with the language of that country. Father Platel, who knew that a good number of Frenchmen and Englishmen resided in the capital of Portugal, then applied for my admission into Lisbon. Father Campo Sancto, the Provincial, an old acquaintance of Father Platel, gave a favorable answer, and I started at once for my new destination.

On the 5th of December I was at Bordeaux; and at 4 P. M. of the same day a tugboat took me on board the "La Plata," and my voyage to Lisbon began. On the third day of our trip we were able to discern the Portuguese coast, with its almost tropical vegetation. About 5 o'clock P. M., December 7, we entered the calm waters of the poetic Tagus, so worthily celebrated by the great Camoëns. Here, at the mouth of this royal river, the ships of every nation used to gather, either to exchange the products of a hundred climes, or to seek shelter from destructive storms, and no less destructive foes. At the time of her prosperity, Portugal could look with pride upon her experienced and victorious seamen, carrying her honored flag to the extremities of the earth. From the magnificent harbor of Lisbon—large enough to contain the fleets of many nations—she extended her empire and protection over land and sea. Even to-day Lisbon with her 350,000 inhabitants, is surpassed by but few of the other large European cities, whether we consider the picturesque site, the proportion and originality of her buildings, or the beauty of the surrounding scenery. Seen from a distance of about six miles, as the ship enters the Tagus at nightfall, the metropolis with the reflection from its many lights presents a fairy-like scene.

Next morning as we came on deck, we found ourselves surrounded by numerous crafts of every description, ready to transport men and baggage on land. In spite of the best will, I could not make out a single word amid the confusion of noises and shouts that greeted us on all sides. I finally succeeded in getting on board a small steamer that landed us at the "Alfandega" or customhouse, where our baggage was examined. I next hired a guide to show me the way to our residence in the "Rua do Quelhas, 6," where I arrived in about ten minutes. My guide and myself had taken the street car, or an "American," as it is called here, no doubt in honor of the land where the true modern street car first saw the light. Three cents, or thirty reis, will take you to any point in the city. This, however, did not hinder my Mentor from asking five francs for the trouble I had put

him to. I of course expostulated, and even appealed to the authority and moral support of our brother porter; I reasoned that one dollar was too large a sum of money. Vain efforts; logic and eloquence availed naught; my guide shouted and gesticulated through my argumentation, pocketed the five francs, and proved once more that the porters and coachmen are the same everywhere.

I was welcomed at our residence by Father Provincial, Fr. Campo Sancto, in person. The letter announcing my arrival, and which had gone by way of Spain, reached its destination a day later than its writer,—a fact which would go to prove, that the Spanish trains are affected by December weather. During the following day I had the pleasure of meeting, quite unexpectedly, Father J. Cros, of the Province of Toulouse. He had come to these parts in order to consult the archives of the royal library of Lisbon, and prepare material for a new life of St. Francis Xavier. I have frequently had occasion since to ascertain and appreciate the wealth of ancient documents possessed by our Portuguese fathers, relative to the early history of our Missions. Father Provincial told me repeatedly how anxious he was to obtain numerous recruits for his Province, in order to set aside a number of them for the study of the archives. His idea is to prepare material for a monumental work on the history of our Society in this Province and its Missions.

After a day's rest, I began visiting the principal buildings of the city. Among its 146 churches, built almost entirely of the grey marble of the country, one of the finest beyond question, is that of the Sacred Heart, erected in the 17th century, by the liberality of Doña Maria I., Queen of Portugal, in fulfilment of a vow. No less remarkable for its history and architecture is the church of the ancient monastery of Belem, once in the possession of the Augustinian monks. This edifice has this peculiar feature, that although constructed of solid blocks of marble, it has vaults in its transept sixty square feet in area, without apparent support; thus sustaining an enormous weight over the empty space beneath. In front of this church of Belem were built, at a later period, two edifices to serve as monasteries for the above named Augustinian friars, then so much favored by the kings of Portugal. Even now one cannot help admiring the spacious cloisters of one of these monasteries, all built of solid marble. It is a large square, the side of which measures about 100 feet, and is entirely surrounded by vaulted cloisters from fifteen to twenty feet wide.

Many other churches of Lisbon deserve attention, but I choose that of St. Roch, as of special interest to Ours. It

formerly belonged to the professed house of our fathers of the old Society. Its walls and ceiling are still covered with the paintings and memorials of our Society; indeed to such an extent is the character of its former proprietors visible on all sides, that time seems hardly to have obliterated our titles to re-possessing it. This church, with the Pope's consent, was made over to the city; a transfer of ownership no doubt sufficiently warranted after the terrible havoc wrought among the sacred edifices by the famous earthquakes of 1755. To this same church of St. Roch's is attached one of the richest chapels in Europe. It was built in honor of St. John the Baptist during the 17th century; the expenses being defrayed by the Pope and several princes, and reaching, it is said, five million francs. The image of St. John Baptist over the altar, is an exquisite mosaic, which after nearly two centuries of existence looks like a recent painting. The wall back of the altar, and the altar columns are of precious stone and pure gold. On either side stand two enormous candelabra of massive silver. To keep these treasures from the rapacity of Napoleon's armies was no easy task. Some one hit upon the idea of burying the whole shrine under a heap of debris and rubbish; the plan was adopted and succeeded admirably.

During the reign of King Joseph the First, and of his prime minister, the too famous marquis of Pombal, the Society, before its expulsion from Portugal, had seven houses in Lisbon,—a novitiate, a scholasticate, two colleges, the professed house of St. Roch, and two residences. The Portuguese Assistancy comprised seven provinces,—two at home, two in Brazil, one in Japan, one in the Indies, and one in southern Africa. The present hospital of St. Joseph at Lisbon was once our college of *Sancto Antonio*; whilst the hospital of Mercy was once the second of our two colleges with a residence attached to it. All these churches and houses of our fathers of Lisbon were confiscated by the government during Pombal's ministry, and applied, with the Pope's consent, to public worship and works of charity, at a time when the city was still disfigured by the ruins caused by the earthquake of 1755.

Of all the past splendor and prosperity of our fathers in Portugal and in her colonies, nothing remains but the one Province at home, and abroad the missions of the lower Zambesi, in Africa, of Goa in the Indies, and of Macao in China. The Province numbers at present 292 subjects, has three colleges, an apostolic school, a novitiate, and seven residences. To one of these colleges—*St. Fiel* at *Castello Branco*—there is attached a scholasticate where 19 of Ours

are at present studying philosophy; the theologians are this year chiefly at Vals. To this must be added the three above mentioned missions, to support which sufficient men and money are alike wanting.

Of the colleges and residences the most important is our College of the Immaculate Conception at Campolide near Lisbon. As you issue from the city gates, you may see it at a short distance. The building is four stories high, quite modern, simple and imposing; its length in front, including the church, measures 450 feet. Four hundred boarders, the sons of the best families of the realm, receive their education here. A few of the boys, however, hail from India, South America, South Africa and the Azores. Portuguese college boys are as a rule of a quiet and studious disposition. If beautiful surroundings, fine scenery, and a pleasant climate can make a life of study cheerful, our boarders at Campolide are exceptionally favored. Rarely does the temperature either rise above 95 F., or fall below 41° or 42° above zero. A cool breeze springing up regularly at 2 P. M., and lasting till 9 o'clock at night, sweeps inland from the sea during the summer days. A tower eighty or ninety feet higher than the rest of the building, affords a view of the ocean and the steamers and ships entering or leaving the harbor, while during the winter storms the distant roar of the waves is heard, as they madly break against the rock-bound shore. Our boarders at Campolide pay 20,000 reis per month. The Portuguese like to number everything by the smallest unit; and as \$1 is the exact equivalent of 1000 reis, it simply means that the monthly cost is \$20. The college has no country house. For this reason an excursion is got up each month; and a suitable spot is selected and all go there, sometimes by rail, sometimes by steamer, sometimes in carriages, or even on foot. In this manner our boys become acquainted with some of the scenery of their land, and interested in its historical sites.

The new Province of Portugal dates its beginnings from the year 1828, when a mission was established at Lisbon by the Province of France to which it remained united till 1834. It was attached to the Province of Castile from 1840-1850. In 1828 the government of Don Miguel invited some Jesuit fathers from France. Rev. Father Godinot, the Provincial, sent Rev. Father Delvaux with four companions; they were received at the university of Coimbra, to the great delight of the people. I had the good fortune, while staying at our College of Vannes, in Britany, to learn from the lips of Father Delvaux himself, a circumstance which I must mention here. The Countess of Oliveira, the granddaugh-

ter of the Marquis of Pombal, called on Father Delvaux soon after his arrival. As soon as she was in his presence she threw herself on her knees before him, and, surrounded by her four sons, she besought the father's forgiveness and that of the whole Society of Jesus, for all the wrong her grandfather had inflicted upon our Order. She offered her sons as pupils to the Society, and secured for them the first four places in the very first college our fathers should open. At the sight of this noble lady and her children — the descendants of our great persecutor,—weeping at his feet, Father Delvaux could not restrain his own tears. In a voice broken by emotion, he spoke words of pardon and mercy in the name of the whole Society.

He was enabled to perform a greater work of charity. Two years later, on his journey to take possession of the College of Coimbra, Father Delvaux came to the little city Pombal, and "moved by feelings he could not express," he hastened to the church of the Franciscans, where he was able to offer the holy sacrifice, *præsente cadavere*, for the soul of Pombal, and whose remains had been waiting burial for the space of fifty years.⁽¹⁾

Some time after, a complete history of Pombal's persecution was put into the hands of the Superiors of the Society in Portugal. But as since then the Society has enlisted among her children a great-grandson of Pombal, it was considered best and more in keeping with Christ's own example, to forget the offender's wrong and bury the very history of it in oblivion. The family of Pombal have in consequence become our most devoted friends and supporters.

The Society's return to Portugal brought about a wonderful reaction for the better in the religious spirit of the country. With the disappearance of hostile feelings against it, the Society was enabled to resume the work of regeneration more effectually. The government recognized the Jesuits in the colonies, and by so doing, recognized their institutions and thus strengthened their influence at home and abroad. One way of keeping up this influence is by the annual retreats our fathers give to the clergy, and to the students in the various episcopal seminaries, and by their missions to the people. The custom of making an annual retreat is becoming more widespread every year. The Cardinal Patriarch of Lisbon, besides an annual retreat, has engaged two of our fathers to give a triduum preparatory to the Communion of the first Friday of every month, in his two seminaries at Santarem. During these triduum our fathers hear the confessions of the students and pro-

⁽¹⁾ Cf. Crétineau Joly, vol. vi. ch. 5; Daurignac, vol. ii. pp. 264 and 288.

fessors. The Patriarch himself confesses to one of Ours, coming for that purpose to our College of Campolide, where he likewise makes his monthly retreat. With examples coming from so high, it is easy to judge of the improvement in the Christian life of the Portuguese people. We must not forget, however, the immense mischief done in this land in the seventeenth century by infidelity and freemasonry. Hell had lent its support to the dark and ruinous work, for the purpose of extinguishing forever the light of faith in the heart of the Portuguese nation; but God, in his mercy, has a remedy for every evil hatched by the powers of hell. The new Society reappeared; the slumbering faith of Portugal was awakened, morals improved, and souls began to grow in holiness. Thirty or forty years ago churches were closed on Sundays as soon as Mass was over, and remained closed till the following Mass, which often was said on the succeeding Sunday only. Many priests had to work to gain a livelihood which the government cared not to provide for them. Not a few clergymen of the old school of indifference could be found, old men too, constituting rather an encumbrance than a help towards progress in the faith; but the good example of the many gained ground everywhere, and now-a-days the shame and disgrace of those who did not follow the forward movement is patent to all eyes. Perhaps a little more firmness might be looked for in some of the prelates seated in the Cortès, when they are called upon to check the encroachments of the civil power; but here we touch upon a reaction which presents as yet great difficulties. Time and patience alone will be able to remove them.

During the month of August 1896, I witnessed, in our College of Campolide, the edifying sight of forty parish priests from Lisbon making an eight days' retreat in absolute silence and great recollection. The spectacle filled me with consolation, as I thought of the many souls these fervent priests would in turn train to virtue and holiness.

Such, Reverend Father, are a few of the things I witnessed in Portugal, and which seem like the good seed promising an abundant harvest in God's own time. I may in a few weeks find an opportunity of sending you a few items concerning my return from Portugal to America, by way of the Azores.

Recommending myself to your holy sacrifices and prayers, I remain yours devotedly in Christ,

S. ROBERT, S. J.

THE INDIANS AT ST. IGNATIUS MISSION, MONTANA.

Extracts from a Letter of Mr. Kenny.

What shall I say about the Mission? First get a *constructio loci*. A long valley, about ten miles in width, and fully fifty in length; enormous and very steep mountains form its eastern wall. First ranges, comparatively mere hills, with real mountains behind them run less regularly along the west. To the north, the plain in some places continues even as far as the eye sees. The southern edge is an uneven spur joining east and west.

Near the southwest corner of this valley, you see the Mission,—one large frame house, and the immense brick church very like the Church of the Sacred Heart at Chicago. All the rest are frame buildings. There is the boys' school, taught by scholastics; the Providence Sisters' school for large girls, and the Ursulines' kindergarten for girls and boys. Around these are a multitude of out-buildings, the largest of which is our mill. Around these again lie in promiscuous disorder some fifty or more ramshackle huts and shanties in every stage of ruin. This is the town of St. Ignatius. The huts belong to the Indians and are inhabited about once a week. But I didn't mention the emporium of our city: De Mers' hotel, store, post office, butcher-shop, and a little of everything else. Near De Mers' are four neat frame houses.

Our school has about seventy boys, the best natured boys I ever saw. They range in years from twelve to eighteen; in class from 5th reader—two are in the 5th—down. They are called Indians, but they might as justly be called French Canadians; all races are well represented in this 'glomeration. Take five or six full bloods, and as many half breeds out, and the rest of the pupils look as much like any public school boys as do any other parochial scholars. There are unmistakably Hibernian faces, a couple of perfect little tow heads, the olive skin and boöps of Italian skies, a little Solomon Levi nose, and one representative of Africa's woolly-headed tribe; but Paris prevails.

My ideas in regard to the Indians and Catholic Missions are in a perfect seething of instability. My first impression

was cold disappointment. We have heard such persistently repeated praises of this mission, that probably our notions went of themselves beyond those of the writers or speakers. Certainly I was completely deceived either by myself or by others. I think it can be safely said that the Flatheads are as near to what is usually meant by civilization as they were sixty years ago, no more. But it is hard for us to get out of our Protestant way of looking at things. Civilization need not precede Christianity, as all history proves, and as I realized only at the Christmas midnight Mass.

From sixty miles or more through snow and rough weather whole families of these wild people came to assist at the Mass. Their dwellings on Christmas eve were such as surely made them realize the stable at Bethlehem. The whole nation, save Charlot's band, were here. Baptiste harangued his people at the entrance of the church just before midnight. At 12 they fired a volley and crowded into and really packed this huge church.

The singing and the solemn high ceremonies, the decorations and the crib were just as you see everywhere. Not until holy Communion time did I perceive the crowd. Then up the aisle came the procession, — the men on one side, brawny, eagle-eyed, wild fellows; the women on the other, little emaciated creatures. Baptiste, the chief, received first, then he stood at the sanctuary gate motionless as a statue, a symbol effecting order. I thought I had never seen a man look nobler in all my life. Such an eye, such an unconsciously grand face, such a pose, and, not least, that luxuriant grey hair standing up from the forehead and thence falling in venerable locks down on his shoulders. Meanwhile his people are approaching the railing, the men in blankets of every possible color and mixture of colors, the women with the little papooses tightly swathed in blankets to their backs. There the little copper face peeps out six inches above the mother's heads and coos at the priest when he distributes the heavenly manna. Three fathers were more than an hour in distributing holy Communion; and all this time I was lost in contemplation of Christ—the meek, the tender babe of Bethlehem—coming unto these wild untamable bosoms, and of these strange beings coming unto Him. "Thou hast hidden these things from the wise and prudent, but hast revealed them to the little ones. Yea, Father, for so it has been pleasing in thy sight," I thought. This is the sight, I believe, this is the fact, which takes the breath away from Catholic witnesses and drives them into rhapsodies about the Indian's virtues such as seem pure mendacity to dull onlookers.

Christmas afternoon I met Francis Saxa; this last name is a corruption of Xavier. Old Ignace who went to St. Louis so often to get priests to come among these people, and finally got Father De Smet to come, on his second trip took his two sons with him and had them baptized in our church there. Francis Saxa was one of those boys. He was then ten years old, and that was before 1840. As a child, how often I had heard of those brave Indians that came those thousands of miles for the black-gown! How little I then thought of ever seeing the face of one of them. As he stood before me, I felt a thrill of delight, such perhaps as was that of Napoleon's men when 4000 years were looking down upon them. I felt contemporaneous with Noah,—I was looking ancient history in the face.

Through Father Superior I gave him a print of the new St. Francis Xavier's Church in St. Louis. When Father De la Motte gave him the picture and said in Kalispel: "This is the church in St. Louis which replaces the one in which you were baptized," the old man kissed the picture and burst into tears. We were pained, but relieved when he explained, "Father, I wept because that is where I first saw the fathers." How much Jesuit history weaves around this man! He is not a Flathead, but an Iroquois. It was the faith implanted by Father Jogues and his companions that sent those delegations to St. Louis.

Pray for me,

L. KENNY, S. J.

FIRST EXPERIENCES IN THE COUNTIES OF MARYLAND.

A Letter from Father P. H. Kelly⁽¹⁾ to Father Provincial.

LEONARDTOWN, ST. MARY'S CO., MD.,

November 1, 1897.

DEAR REVEREND FATHER,

P. C.

Possibly, some of Ours may be interested in the first impressions made by "the counties," on a new-comer. Leaving Baltimore on Saturday afternoon at four o'clock, I reached Mechanicsville at eight. Next morning confessions began at six o'clock, Mass at seven, confessions again till half-past ten, sermon and four baptisms. The congregation

⁽¹⁾ Father Kelly returned from Jamaica last autumn and was sent to Leonardtown as "Operarius, et Missionarius excurrens."

was not certain of my coming, so there were only seventy-five to receive holy Communion. Dr. Morgan told me of a sick call seven miles away on the Patuxent, but he assured me that there was no immediate danger and agreed that Wednesday would be soon enough to go. I was driven to Leonardtown Sunday afternoon and met with a warm welcome from Fathers Jenkins, Richley and Lancaster.

On Wednesday, I started on my sick call, twenty-three miles away. Between Leonardtown and Mechanicsville, I lost my way twice. From the latter place one of my Mass servers went with me in the buggy. We reached the place at two o'clock, over roads that would be a disgrace to the worst part of Jamaica. The sick person was entirely conscious and waiting for our Lord to be her Viaticum. She died three days afterwards; since her death her sister and her brother-in-law have made their first Communion, they are over twenty-five years old. Reaching St. Joseph's about dark, I stopped over night and after Mass next morning, returned to town. I was in the house about twenty minutes, when an urgent sick call came from beyond Charlotte Hall, four miles outside of Mechanicsville. Father Jenkins kindly loaned me his horse and buggy and I started back over the same road. The sick person, an aged colored woman, was just conscious, her relatives were the only Catholics in the neighborhood. She died a day or two after my visit. On Sunday, after Mass at St. Joseph's, Mr. Luke Knott sent for me, he was ill with typhoid fever and had heart disease also. I anointed him. He died quite suddenly, on the following Thursday. Requiem Mass was to be said for him on Saturday at nine o'clock. That morning at half-past six, an urgent sick call with a note from Dr. Morgan came from Budd's Creek, ten miles away. I was on the road in fifteen minutes and in the house at 8.15 and on my way back to the funeral at 8.30. Mass was delayed until 10.30, the sermon was after Mass and prayers were read at the grave.

My second Sunday at Mechanicsville was preceded by nearly five hours' confessions on Saturday evening after a drive of sixteen miles. The last confession was heard at 10.15. On Sunday morning, work began at six o'clock, Mass at 8 and 10.30. There were 124 confessions, two sermons, baptisms, collection, pew-rents, blessing holy water, preparation for first Communion and six confessions and Communions after the last Mass. Two urgent sick calls awaited a very tired missionary,—one three and a half miles away, the other again on the Patuxent, in a different direc-

tion. We reached Mechanicsville at seven o'clock Sunday evening having travelled twenty-one miles in five hours, over roads worse than usual. Two baptisms, two confessions, and the Viaticum and Extreme Unction were administered to two persons before we returned. Another sick call during the week brought me to Mechanicsville and a mile beyond it, towards the Patuxent.

We began the nine first Fridays in St. Joseph's, last month. The Great Promise was explained on the Sunday before, and confessions announced for Thursday evening. There were eighty-five communicants to begin the novena of first Fridays. Some of my people walk five or six miles to receive holy Communion. At the "station" on Budd's Creek, where I said Mass last month, there were twenty-one communicants; three adults made their first Communion. At another place, four or five miles from the church, nine persons received holy Communion, they were fasting until nine o'clock or later as they knew I was bringing Communion to a sick person.

The districts in which my churches are situated contain a few small villages, the rest of the houses are scattered over large farms. Three thousand people thus placed are hard to reach, and as many of them are very far from the church and some are careless and others rather ignorant of their religion, the sects attract some of them and they attend the meeting houses of various "abominations," as Father Rapp calls them. The "strays" and the "hickory" Catholics are very special friends, some of them have met me and I have gone in search of others whose names I have received. So far only one has refused the sacraments.

This fragmentary account may help Ours to value the real missionary work that is being done in the despised "counties," without flourish of trumpets. Comparisons are odious, but there is a great deal of truth in what I heard from some of the older fathers when I was a scholastic at Woodstock,—“there is a great deal of foreign missionary work to be done in the 'counties.'”

Commending myself and my people to your prayers and and to your holy sacrifices,

I am, Dear Reverend Father,

Yours in Corde Jesu,

P. H. KELLY, S. J.

THE GOLDEN JUBILEE OF THE SOCIETY IN BOSTON.

Those of our readers who will look back to the article on St. Mary's, Boston, in the sixth volume of the *LETTERS*, p. 31, will find that this church and residence were made over to Father John McElroy as the representative of the Society by Bishop Fitzpatrick in 1847. The year 1897 was then the Golden Jubilee of our fathers taking possession of this church and parish, and of their entrance into Boston. It was determined to celebrate the event, and for several months previous to last October the fathers of the church, assisted by a committee of parishioners, were actively engaged in making fitting preparations. To this end, the upper church was closed for some months, and all church services were held in the crypt, thus allowing the artists and workmen to renovate the upper church, put in electric lights and make needed alterations. All was finished at the beginning of October and the jubilee exercises filled four days,—Oct. 3, 4, 5, and 6, 1897. It is not our purpose to describe these events at length, as this has been done in an elegant memorial volume⁽¹⁾ published by the church committee. It contains illustrations of the church, the former pastors, the sodalities, and of many of the parishioners, and historical sketches (1) Of Catholicity in Boston; (2) Of the Parish; (3) An Account of the Jubilee Celebration, and (4) Parishioners' Greetings. We shall put before our readers, as of general interest and as more suitable to the *LETTERS*, especially the historical addresses given on the occasion, and which were not reproduced in the memorial volume.

On parish day—Sunday Oct. 3—the solemn high Mass was sung by the Apostolic Delegate, Archbishop Martinelli. The assistant priests, deacons of honor, deacons, subdeacon, etc., were those who formerly belonged to the parish. The sanctuary was filled with clergymen, most of whom had belonged to the parish, and the church packed by parishioners and friends. The sermon was preached by Bishop Healy of Portland. The choice of this prelate was appropriate, as he is an old pupil and life-long friend of our fathers, and was much associated, in his earlier priesthood with the work of St. Mary's.

⁽¹⁾ Golden Jubilee of the Society of Jesus in Boston, Mass., St. Mary's Parish, Oct. 3, 4, 5 and 6, 1897, pp. 112.

Bishop Healy took his text from Ecclesiasticus chap. xliv.

Let us praise men of renown, and our fathers in their generation. . . . Let the people show forth their wisdom and let the church declare their praise.

Your Excellency and Reverend Brethren: Let it not be deemed inappropriate that I should say that these Reverend Fathers in inviting one from a distant part of our country—and one whose age and infirmities might well excuse him from the task—to speak of what has been done by their lamented predecessors in this church and in what preceded, have shown their affection for an old pupil.

Of St. Mary's there are few now living who can say, as I can, that as a young priest, it was given to me to assist to hold up the sainted hands of the loved and sainted Father Wiley, who built at the first St. Mary's Church; to know every one, save two, of the priests who ministered in early days, and to have known every Reverend Father of the Society of Jesus in these fifty years. For I remember when the venerable Father McElroy returned from the war in Mexico and preached the retreat to us students at Holy Cross College. I remember, none better, when he was declared the pastor of St. Mary's Church. And it was my privilege in my early days of priesthood—now more than forty years ago—to be admitted to see, and in time to lend my feeble help to the work then so well begun, so well carried on; not once, but many times, preaching in the church, the old Church of St. Mary's. The gray heads in the accustomed places, had become quite familiar to me; and preaching afterward in the school chapel to the sodality, I almost fancied that the Reverend Fathers had admitted me to be a lifelong companion of their labors.

Who can tell the labor, the sacrifice, the self-denial of the man who first introduced Christian schools among us, and who, going forth from old St. Mary's, founded and built that glorious church and institution now called Boston College? Enough, enough, to have made the life of any one man illustrious; enough to have entitled him to the gratitude and to the praise of generations. And all his successors, one after the other, have passed, and each one seemed to have had a peculiar mission.

There was Father Wiget, whom the men of middle age so well remember as the founder and propagator of the great association which we call the Young Men's Sodality. How well do we remember it, and how well we knew the leading members of it, from those who died on the battlefield unto those who have distinguished themselves in the walks of civil life.

And then, as one after another I see them, rising up before me, is Father Brady, whose impressive personal appearance none can forget; and Father O'Kane and Father Duncan, each one devoting himself, one to found that institute of the

first boys' school, the other to building this glorious temple. These men, glorious in their days, have passed! They have all gone, we may devoutly hope, to reap the reward of their many labors, and to be forever remembered by a grateful people for their virtues and their sacrifices. "And now," as the book of Ecclesiasticus says, "let the people show forth their wisdom."

After speaking of the steadfastness of the faith shown by the parishioners of St. Mary's, amid trials and persecution of religious bigotry, the bishop continued:—

Fifty years ago the Fathers of the Society of Jesus came among you, and what church shall declare their praise? Here, it seems to me, we can say the Church declares their praise where a welcome was given the founder and his saintly associates. Year after year the doctor, the confessor, the martyr, the great and glorious benefactors of the ages, belonging to the Society of Jesus, stand upon the shore of eternity to welcome their companions in the same Society. We can to-day almost hear the praise, almost catch the congratulations with which the saints and angels of heaven declare the praise of all the generations of this illustrious Society.

One thing is certain—to read their whole history—the Church has known many enemies, has fought many battles, and every enemy of the Church of God has been by the same token an enemy of the Society of Jesus, and in every battle that has been fought since the beginning of their existence, they have always been foremost, and known by their learning, by their virtue and by their suffering. None have given more illustrious examples of Christian courage and of Christian self-denial. But it is not for me to rehearse their praises. The Church has from the beginning placed upon their institute the solemn seal of approbation, that few have attained; and rash, indeed, would be that man, of whatever degree, who would at this or any time attempt to rise up in the Church and oppose the institute of the Society of Jesus.

There may be, my brethren, for we are all human, there may be those who find some fault. There may be—who knows there may be among themselves many who find that they are not as holy as they ought to be. The most saintly are the first to accuse themselves. But as a society our Holy Father, Pope Pius IX.—I remember when the words were uttered—claimed the Jesuits to be the foremost oarsmen of the bark of St. Peter. And the Church everywhere, and the illustrious Bishop who preceded our present Bishop, the Bishop who introduced them into this congregation, and who watched all the progress of the church and college which now distinguishes your city with such vigilance, always had the sincerest affection for the Jesuits.

Let all that have known of their teaching; let all that are

known through their virtues and faith; above all, let all those like you and me, venerate them and honor their education, their constancy as friends, their tenderness as fathers; let all those who are of the Church show forth their praise.

And now, venerable Father, you who are the successor of illustrious generations that are passed, let me congratulate you upon this day and upon the half-century that has passed. Let me congratulate all this congregation upon what has been done in fifty years. Hardly can one realize that such a change has come over even the locality, and that in this temple, built by the sacrifices of the people, in this glorious temple, you are assembled to-day to do honor to God. But we—I speak as one of the grateful pupils; I speak as a friend—let us show forth their wisdom by the conduct which distinguishes us as Christians. Let the Church declare its praise. Yes, let us, by our lives of virtue, attest our debt of gratitude.

Let me say in your name, my brethren, as I say in my own, that every year of my life I shall celebrate, as I am celebrating now, with grateful prayers and thanksgivings, the day which I first met with the Fathers of the Society of Jesus. And to my latest breath I shall thank God, that he gave me as my instructor in faith an example of virtue that might well have made me a better representative of the religion which God has called me to teach.

In the evening there was another vast congregation at the celebration of the pontifical vespers. The church was lighted by the new system of electric lights, which showed to advantage the delicate tinting of the walls and ceilings, and brought into prominence the grand altar and its marble re-dos. The Archbishop of Boston sang the pontifical vespers and the Apostolic Delegate occupied a throne on the epistle side. The sermon was preached by Father James T. O'Reilly, an Augustinian, on the "Origin and Progress of the Society of Jesus."

On Monday, the men's sodalities day, Father Scanlan, who had spent many years at St. Mary's, was the celebrant at the solemn Mass. In the evening the church was packed with men,—all guild's men and beads men of Our Lady. Besides the married and single men's sodalities of St. Mary's, there were large delegations from other parishes. Father Scanlan who was present when the sodality began with only sixteen members, gave a sermon on the Origin and Progress of the Sodality, which now has four thousand men enrolled on its books.

On Tuesday, the women's sodalities day, the celebrant was Father Francis Casey, and the sermon in the evening was preached by Father Macksey, an old St. Mary's boy, now a professor of Boston College.

On Wednesday, school day, the seven hundred children of the parochial schools assembled in the church for the jubilee Mass, which was sung by Father Byrne, the pastor. In the evening the children gave an operetta in the school hall. On its conclusion, Mr. What—whose father was so well known in the parish for having collected a sum of money for the schools which would be considered princely,—gave an account of the trials and tribulations of the fathers and parishioners of old St. Mary's. It was a masterly effort, and as it gives details concerning education at St. Mary's that cannot be found elsewhere, we reproduce the historical part of it from the "Pilot."

After speaking of the state of the Catholics and the great work done by them as apostles in Boston, Mr. What told of the history of our fathers at St. Mary's in the following words:—

In 1847 there was work for Catholic priests in Boston. The thousands that had come, the thousands that were to come in the near future, made it necessary that Bishop Fitzpatrick should add to his corps of assistants. Churches were too few,—schools were to be built, and the people needed more counsellors and advisers. No bishop could spare him a single priest, for in every diocese in the land the work in the vineyard of the Lord was great and the laborers few.

The time had come when he must call upon the Church's Imperial Guard, when he must summon to his aid the sons of Ignatius. He sounded the reveille and the first to answer "Adsum" was the patriot priest, John McElroy, the Jesuit chaplain that had dared the dangers of the battlefields of Mexico to bring cheer and consolation to the soldiers battling for the Stars and Stripes. Sixty-five years of a varied and active life had taught this veteran soldier of the Cross, that patience and determination might win victories which enthusiastic aggressiveness could never achieve,—that arousing men's passions and appeals to prejudice could gain no successes that were lasting, and that on the fair-mindedness of the great American people the Irishman and Catholic might confidently rely. He felt that with education and its uplifting influences, his people would be respected and powerful, and to the cause of education he and his associates first directed their endeavors. Twenty-five months after his own arrival, the Sisters of Notre Dame were here on his invitation, and in a modest building on Stillman Street, almost opposite the noble edifice in which we are to-night assembled, began the work of the Girls' School in St. Mary's parish.

For nearly three years was the school conducted in those narrow quarters. So pressed for room were the good Sisters, that, as one of them who is now in heaven once told me, the only place they could use as a dormitory was the attic above

the school, and this they reached, not by stairs, but by a ladder, which for their security they pulled aloft each night and let down when another day called them to their labor of love.

In 1852, the Otis Grammar School on Lancaster Street was purchased from the city, and thither the girls' school was transferred, and there it remained until 1884, when it found a permanent abiding place in this building. Of the good work which the girls' school has done during the forty-nine years of its existence, let the mothers and daughters of St. Mary's give evidence. The debt of gratitude which they and all of us owe to the gentle and pious Sisters can never be repaid.

The founding of a boys' school without delay was in the beginning also a pet object and ambition of Father McElroy, but scarcely had the girls' school been started when immigration almost doubled the number of his parishioners, and each year's influx made the need of another church more apparent. The boys had the public schools, and for the time being they could give St. Mary's lads secular teaching; but a larger church was absolutely needed, and must be built or bought, or hundreds of his flock could never assist at Mass or hear God's gospel preached to them. Halls here and there, temporarily hired, at first supplied the lack of church room. Later on, the chapel in the girls' school on Lancaster Street relieved the pressure at the old church. But a large and commodious church in the West End was absolutely needed, and Father McElroy sought for a site upon which to build.

In the locality that he chose private owners refused to sell. On Leverett Street, between Causeway and Cotting Streets, were the jail lands, which the city, by an agreement dated Nov. 25, 1851, had covenanted to convey to one Josiah L. C. Amee, subject to certain restrictions, the principal of which were that upon the granted premises there should be constructed no buildings less than three stories in height, that the exterior walls should be either brick, stone or iron, and that the structures built upon the premises should be used for no other purposes than as dwelling houses or stores.

There were thirty-one house lots in all, ten fronting on Leverett Street, ten more fronting on the westerly line of what is now Wall Street, and the remaining eleven upon the opposite side of Wall Street. The bed of so much of the present Wall Street as lay between the lots on both sides of the street was also included in the grant, but the purchaser agreed that the city might take the same for the extension of Wall Street free of cost, and the city so did. Col. Amee built ten or eleven houses upon the easterly side of Wall Street, but found purchasers for less than half of them. He sought to dispose of the vacant lots on the opposite side of the street, but owing to the strict building restrictions contained in his agreement with the city, he received no bids. He petitioned the City Council for a release or modification of the restric-

tions, so far as they affected the vacant lots on the westerly side of Wall Street, and the committee on public lands, acting under a vote of the City Council, on March 9, 1853, modified the restrictions on the Wall Street lots so that the prohibition ran against only "buildings to be used for manufacturing or mechanical purposes, stables, gasometers, bowling alleys, billiard rooms, or buildings to be used for any business or pursuit deemed by the Mayor for the time being improper, offensive or injurious to the neighboring estates," in other words, any sort or kind of a dwelling-house or other building not expressly prohibited by the modified restrictions might be constructed on these lots. Col. Amee received a duly certified copy of the vote modifying the restrictions, and offered to sell the land to Father McElroy for a church site.

The Wall Street lots had a frontage of about 223 feet, with an average depth of only 61 feet. This lot was not deep enough for the construction of a church, and Father McElroy declined to buy unless he could at the same time purchase the lots on Leverett Street also, which would give him a site about 219 feet long and 135 feet deep. If he could secure such a lot, he would have ample room for his new church, and land enough upon which to build a school in the years to come. Colonel Amee was willing to sell, and Father McElroy entrusted the examination of the title and drafting of the papers to N. I. Bowditch, Esq., then the conveyancer for the Massachusetts Hospital Life Insurance Company, and recognized as the ablest conveyancer in Boston.

Mr. Bowditch examined the title and reported that the original restrictions had been removed from the Wall Street lots,—that they still attached to the Leverett Street parcel,—but that, from the fact that Father McElroy proposed to build a church upon the premises, and from the further fact that the city had already modified the restrictions upon the Wall Street lots, he felt confident that there would not be the slightest difficulty in securing the necessary modification on the remainder of the land—that it was a mere formal matter, and that Father McElroy was perfectly safe in paying the purchase money. Father McElroy was a model client and he followed the advice of his counsel, and on March 23, 1853, he paid the consideration and took the title from Col. Amee.

The heart of this good old man, now seventy-one years of age, was gladdened and made young with the happy thought that at last he had found a spot upon which he might build the church his people had needed for years. But there were bigots in City Hall in those days, and as soon as it was whispered about that the jail lands had been sold to a Catholic priest, and that he proposed to build upon them a new Catholic church, the Committee on Public Lands were summoned in hot haste, and though by law they had exhausted their authority under the City Council vote when they modified the restrictions on the Wall St. lots, they proceeded to rescind

that modifying vote, and served a copy of the rescinding vote, that very night upon Col. Amee and Father McElroy.

By advice of counsel, Father McElroy disregarded this action of the committee, and joined by Bishop Fitzpatrick (who in this whole affair upheld him and supported him in his appeal) he petitioned the city government for a modification of the restrictions on the Leverett St. lots, stating that he proposed to build upon the premises a church that would be an ornament to the city.

The bigots were not all in City Hall, for on March 28, five short winter days after the title had passed, was filed a remonstrance, signed by one Nathaniel Hammond and 924 others, who urged that the restrictions be not modified "to the end (and here I quote from the remonstrance itself) that the public confidence may not be impaired in the acts and pledges of the city government."

I know not who or what Nathaniel Hammond and his fellow-remonstrants were, but I do know that they were hypocrites and liars as well as bigots. They objected to Father McElroy's petition simply and solely because he wanted to build upon the land a Catholic church for the Catholic Irish, and they were not brave enough to allege the true reason of their opposition. They remonstrated because, forsooth, the erection of a temple of God where a jail had stood and where murderers had been hanged, would shake confidence in the acts and pledges of the city government! I have resurrected this Nathaniel Hammond and his 924 associates from the grave of oblivion to which I now again commit them, that you may contrast them with the signers of another petition that reached the city government in the same affair, urging the granting of Father McElroy's petition and advising the modification of the restrictions. I allude to the petition signed by twenty-five Protestant gentlemen, and I name them all, not that by mentioning them here to-night I can add lustre to names already illustrious, but because it is right that you of a younger generation, as you meet their names in the history of our city, state and nation, may know that in the troublous times of the long ago they were the champions and advocates of your fathers. Here is the roll of honor:—

Rufus Choate, Abbott Lawrence, William Appleton, George Ticknor, George B. Upton, Sidney Bartlett, James Reed, Robert C. Winthrop, C. H. Warren, Thomas Hopkinson, Amos A. Lawrence, Samuel Lawrence, Ezra Lincoln, George S. Hillard, Thomas G. Cary, J. Thomas Stevenson, N. A. Thompson, Philo S. Sheldon, William H. Prescott, Peter Harvey, J. C. Warren, Francis B. Crowninshield, C. H. Mills & Co., Edward Everett, Thomas Wetmore.

Ponder on these names: an ex-speaker of the National House of Representatives is there, an Ex-Governor of the Commonwealth is with him,—there you find the two ablest

lawyers at our bar,—and with them men the very foremost in literature, culture and mercantile life. Surely the justice of his cause and the character of his advocates entitled Father McElroy to a speedy and a favorable verdict at the hands of the city government, but he and his champions pleaded to a jury that would not listen and Nathaniel Hammond and his 924 associates won the day.

For four long years Father McElroy time and time again sought for justice, only to be repulsed time and time again. "The mills of the gods grind slowly but they grind exceedingly fine." In 1857, Alexander H. Rice was Mayor of Boston. To his fair mind it occurred that the time had come to end this unseemly controversy. He suggested to Father McElroy to quit claim to the city his jail lands, and to build his church upon city lands farther up town upon Harrison Avenue and Concord Street, which he pledged his word as Mayor would be conveyed to him as cheaply as possible and burdened with no obnoxious restrictions. Father McElroy having then in view the building of a college as well as a church, acted upon the suggestion, and April 15, 1857, conveyed back to the city, the jail lands for \$80,000, and on August 1, following, entered into a preliminary agreement for the lands upon which now stand the Church of the Immaculate Conception and Boston College, receiving for less than \$40,000, a lot two and one half times as large as the site on Leverett Street. To you who know the locality where Father McElroy first sought to build his church and where that church now stands, I need not state that the hand of Providence directed this whole transaction. The work that the Church of the Immaculate Conception and Boston College has done, the time is not now at my command to recount. It was fitting that when Boston College graduated her first class in 1877, Alexander H. Rice, then Governor of the Commonwealth, should occupy the place of honor, and that her first degree (Master of Arts) should be conferred upon a St. Mary's boy, Edward A. McLaughlin.

The bigotry and prejudice displayed in this jail land episode was not exceptional in those days. In the early '50's a wave of Knownothingism swept over this land with such force that for a time it almost appeared as if that American fair-mindedness on which Father McElroy always relied had gone to return no more. The census of 1850 in Boston showed to the prejudiced American facts that he viewed as startling. He saw that in Boston the American population had in five years dwindled from 77,077 to 75,332, a loss of over two per cent., and that the foreign population in the same time had increased from 37,289 to 63,466, a gain of over 70 per cent. He saw that in 1845 the American population was 67.4 per cent. of the whole population and the foreigners only 32.6 per cent., while in 1850 the respective per centages were 54.27 and 45.73. He saw that the foreigners had increased 26,177

in five years, while the American population had actually decreased by 1755. He saw that the American children between the ages of 5 and 15 were 12,143 and that foreign children between the same ages numbered 12,132, or only 11 less.

He saw that over half the children born during the preceding year in Boston were the children of foreign parents, and of the 1,133 marriage intentions filed with the City Clerk during the same time, 511 were of Americans and 622 of foreigners. If this thing continued what would become of him and those of his ilk? In 1850 the native voters in Boston were 16,237, while the foreign were only 1549. If the foreigners would only be content to allow the voting list to remain like that, then the prejudiced American could take care of himself, but the poor benighted foreigner did not choose to allow things to remain in that condition. He applied for naturalization, and as he shook off allegiance to all foreign princes, potentates and rulers and came forth a full-fledged American citizen, our friend, the prejudiced American was affrighted, and then began the agitation for an amendment to the Federal Constitution that should require twenty-five years' residence instead of five as a prerequisite of naturalization. Then began the appeal of passions,—that appeal which can never gain anything but a temporary success, and the lot of the Irishman and the Catholic was not an extremely pleasant one.

Like all movements of the sort, it had its silly side, which in these calmer days we can appreciate and enjoy. After Mayor Benjamin Seaver in the election of 1851 had defeated the Know-nothing candidate by something like 1,000 majority, the great cry raised by his political opponents was—not that he was going to ruin the credit of the city, not that he was going to make its streets less safe by day or less secure by night, not that he was going to burn up Faneuil Hall or call back the cholera plague of 1848 and 1849, but that he had committed the unpardonable sin of being elected by Irish votes and that in his black heart he entertained the horrible thought of allowing Catholic priests to bring the consolations of religion to the inmates of the Almshouse and House of Correction! And you who have seen his Excellency, the Papal Alegate, during the days of this jubilee and have noticed with what care the newspapers have chronicled his every movement, may well wonder why in 1854 a false report that the Papal Nuncio, Monsignor Bedini, was in Boston, should have brought an armed mob around the residence of Bishop Fitzpatrick.

There was a serious and solemn side to the movement also. The burning of churches in Philadelphia, the tarring and feathering of Father Bapst at Ellsworth, Maine, were incidents that made true Americans grieve, and caused all good

citizens to pray that the land would soon be freed from the lunacy and the shame of Knownothingism.

The Smelling Committee appointed by our own Legislature in 1855, while an insult and outrage to pure and good women, smacks too much of the opera bouffe to demand more than a passing mention. The fact that one of the members of that committee, a creature by the name of Hiss, was expelled by the House of Representatives for his blackguardly conduct on that committee is some evidence that the love of fair play in every American could assert itself at least upon one occasion in an assembly of Knownothings.

In colonial days the entire population of our town was Protestant, either by the voluntary choice of the people, or by force of legislation. Woe betide the Papist or Shaker that in those days sought to find an abiding place in Boston. And so it continued until the Revolution. In 1776 there may have been a hundred Catholics in Boston, and their safety lay in the smallness of their numbers and in the fact that their fellow-citizens then had something more important to attend to than the banishment of Papists. When a colony became the Commonwealth and a Bill of Rights was framed, in one of its first sections (the third) the Legislature was authorized to make provision for "the support and maintenance of public Protestant teachers of piety, religion and morality, in all cases where such provision shall not be made voluntarily," and though this section was in violation of the amendment to the Federal Constitution, there it remained until removed by the eleventh amendment to the State Constitution adopted in 1833. In the early days the minister was inseparably connected with the schools of Boston and the college at Cambridge. When Boston became a city no school committee was complete that did not have a goodly portion of it composed of Protestant clergymen. The Protestant version of the Bible had been read in the schools from the beginning, and, when there was a State religion here, its place there was a natural one. Later on, when the ties between Church and State were severed, and the Constitution and statutes of the nation and of the Commonwealth guaranteed to every citizen religious liberty and freedom of conscience, that same version of the Bible was still read in the public schools, and devotional exercises of the Protestant Church were compulsory on all the pupils. This had been going on since 1630, and it was not at all a novelty to our Protestant fellow-citizens; to them, from custom, it seemed the most natural thing in the world. But to the unlettered Irish immigrant who had taught his child to say the Lord's Prayer as it had been taught himself, it was strange to hear his lad returning from the public school saying, "Our Father *which* art in Heaven," when he had been taught to say, "Our Father *who* art in Heaven"—to hear his lad pray for the for-

givenness of "debts" when he had prayed for the forgiveness of "trespasses"—and to hear his boy adding to the prayer a clause he himself had never learned, "For Thine is the kingdom and the power, and the glory forever." It was strange to this Irish immigrant to find that his boy was taught in the public schools to recite the Ten Commandments of God in words different from those he had himself been taught to say them by his good old mother beyond the seas. Can you blame him, if, remembering the hostility he himself had to meet in his every day life in this community at that time, remembering the insults that had been heaped upon his Church and his past, he imagined that the public schools were stealing his boy away from the faith of his fathers! Such a suspicion came to more than one Irish father in this good parish, and to a man they forbade their boys to read again the Protestant version of the Bible. One little Irish lad⁽²⁾—a tender child ten years of age—in obedience to the parental command, refused, in the Eliot School, on March 14, 1859, to recite the Protestant version of the Lord's Prayer. He told his teacher of his father's mandate,—offered to recite the Catholic version,—but firmly yet respectfully, refused to read the Protestant Bible, and, though they flogged him without cessation for the period of thirty-five minutes, that little Irish lad, that child of St. Mary's, never wavered in his refusal.

The opportunity came to him to show the race from which he sprang; had the same opportunity come to a score of other St. Mary's lads that same day, they, too, would have shown themselves as heroes. The incident attracted the attention of Catholics in Massachusetts, in New England, throughout the whole nation, to St. Mary's parish.

The master who had so mauled and battered this Irish lad was prosecuted, and even though so great a lawyer as Sidney Webster conducted the prosecution, the result was what in those days might have been expected, and the master was acquitted. But from that Eliot School-trouble came great results. Within a year, for the first time in the history of Boston, a Catholic clergyman and two Catholic laymen were elected to the School Committee, and a Catholic school for boys was started. Tammany Hall, on the corner of Travers and Portland Streets, was its first home. Afterwards, a private school on the corner of Blackstone and North Streets supplied the wants of the larger boys, while their young brothers conned their primers in a room on the corner of Hanover and North Centre Streets. The opening of the Church of St. Stephen on Hanover Street, and St. Joseph's on Chambers Street, satisfied the need for more churches in our section of the city, and in 1862 the boys found for the first time suitable quarters in the newly built St. Mary's Institute, that occupied a portion of the site of our beautiful new church. The chapel of the Institute also furnished what was needed,

⁽²⁾ A brother of Mr. Whal.

more church room. There the boys' school remained until the middle '70's, when the land was needed for the new church. For a few years the Lancaster Street school supplied accommodations for the boys as well as the girls, until the boys' school found its permanent abode on Cooper Street in the building that's beside you.

Here at last, in separate schools, but side by side, your sons and daughters, your brothers and sisters, are learning the lessons that will make them better men and women, proud of their faith and proud of this great land, where a competency, if not affluence, is within the reach of the humblest, if the lessons of purity, of patience, of perseverance and of patriotism taught herein are heeded.

THE WORK OF OUR MISSIONARIES.

From September to Lent.

WILLIAMSPORT, PENNSYLVANIA.—Williamsport, the great lumber market of north central Pennsylvania, was the scene of our first regular mission for the season of 1897-'98. A nine hours' ride from New York, via Harrisburg, brought us to this city of sawmills, situated as it is on the plain between the hills that flank the town, and the picturesque Susquehanna which washes the ends of its streets. But here, as in so many eastern cities, the cry is ever that the good old days of business and money making are no more; that everything has gone either West or South; and that consequently times and pockets are not what they used to be, when the broad river was almost hidden from shore to shore by the logs floating down to the saws' teeth in the mills to be turned into lumber, and shipped for building purposes.

With all this, however, Williamsport is a thriving place yet, and ranks high among Pennsylvania cities of over 30,000 inhabitants. The Catholics here are decidedly in the minority as far as numbers, wealth, and influence in city affairs go. Indeed it is hard, if not quite impossible, for a Catholic girl, for instance, to get the position of teacher in any of the public schools, no matter how deserving she may be of the appointment. The A. P. A. had found congenial soil here wherein to sow the seeds of calumny and misrepresentation of the Church and of American Catholics, or rather of Catholic Americans. But we were not long in

raising the faithful to a pitch of enthusiasm over their religion, and in gaining a respectful hearing from many who had been conspicuous for hostility to our great common Mother. They saw no sedition, no rebellion, no anarchy following upon our sermons, but heard us continually lifting our voices *pro Ecclesia Dei et pro patria*,—for our altars and our firesides. It is always consoling thus to disappoint and disarm the prejudices of an enemy and to revive the courage and honest pride of a friend in a kindred cause. How often at the end of a mission we hear our people saying: "Well, I haven't wealth, nor much real estate to point to; but I have the truth, and that's more than all the world to me." Or another: "I haven't much that the world values, but, thank God! I am right; I am in the real Church of Christ; the best He could leave me." Our mission at Williamsport was noticeably fruitful in converts to the faith. Father Wallace counted thirty-two for baptism on the last Saturday night. The confessions numbered about 3500.

One more event of interest is worth mentioning before we pass to our next work. It is the conversion of a brother-in-law of one of Ours. The gentleman in question was thought to be weakminded and doting because of his extreme age; and as he lived twelve miles or so from Williamsport among the hills, there seemed little chance of his dying within the bosom of the Church. The pastor had been out to see him, and had done his best to get an expression of desire of baptism from the old gentleman. But probably the day and hour of the great grace had not arrived; at all events the pastor came back over his twelve miles of journey quite disappointed, and leaving the sick man still outside the fold. His young daughter now began to labor as only a loving, faithful child can for a father's salvation. All her life had she prayed that her father might die a Catholic. Was she to be dispirited now? No, the mission would save him. So to us she came. "Go," said the parish priest, "and follow your own judgment." We went, a bright September morning, to the old homestead, and found the old doctor out on the porch. After a few words of preliminary chat, we put question after question direct to him—

"Do you wish to be baptized a Catholic? Do you want to be buried from a Catholic church? Do you believe in her mission and authority?"

"Yes," he answered, "yes," "yes," to each question.

"Do you want to lie after death in the Catholic graveyard?"

"No, I want to be with my people in the old family lot."

We looked at each other at this declaration, but we regarded it no obstacle to baptism. On the other hand, it showed us the old man was not answering at random; but that in full possession of his wits and senses he was entering into the faith of the apostles. Quickly his confession was heard; for we cannot delay overmuch in preparing a man who may die on our hands while administering the sacraments to him. This gentleman's heart might have failed him any moment. This we know, so the basin was brought and the conditional baptism given.

"Ah! I am so happy," our good man sighs.

We too are satisfied; we have done a service for a brother Jesuit, we have brought about the realization of a life-long prayer, and no one could say we dragged the dying old man into the Church when powerless to resist us. This criticism was expected by the pastor, but our fair play in the presence of witnesses prevented such a charge from prevailing. Next day I brought the Blessed Sacrament to our new convert, and he thankfully made his first Communion. A month later he received the last sacraments from his parish priest, and died as die the elect of the Lord. The old doctor was a man of correct life; and despite the criminal demands so often made upon the resources of modern medicine and surgery, he had never yielded to the bribes through which the God of doctors is mortally sinned against, and a noble profession is degraded to the role of the hired assassin.

WHEELING, WEST VIRGINIA. — From Williamsport to Wheeling, West Va., one gets a surfeit of car riding, throwing in even the view at Horseshoe Bend, and all the wonders of mountain scenery that greet the eye in Western Pennsylvania. Picture to yourself parallel ridges of coal dust along the bottom of a saucer, and in miniature scale you have Wheeling, West Va. For the smoky streets lying along the plain are completely girdled by a chain of barren hills the crests of which form, as it were, the rim of an immense natural bowl or gigantic saucer. We were prepared for smoke and soot in Pittsburg, but were quite taken back by the sight of so many carboniferous clouds rolling skyward from the smelting foundries, and glass works of Wheeling on the Ohio's eastern bank. In fact it is a second edition, on a smaller scale, of Pittsburg. The Ohio, called bright or laughing waters by the Indians, was scarcely either bright or laughing while we were on our mission last October. Stern wheel steamers, flat-boats, and canal boats do as much to discolor the fair Ohio, as the factory chimneys do to darken and befoul the air that sweeps down the valley

with the stream. The cathedral, blacker by smoke than by age, opened its spacious doors to us. We lived in the bishop's house, and during our mission were treated with the utmost kindness at the hands of his Lordship.

Strong and vigorous in the maintenance of Catholic discipline, and fully alive to the necessity of keeping abreast with the times, as the saying goes, Bishop Donahue has become a marked leader among his people, and has succeeded in giving them a tone and a prominence in the city, which might otherwise have been long denied them. The Bishop abhors mixed marriages; and he cannot bear any fawning on the part of Catholics upon the rich and influential outside the Church. So he has founded a club for the religious, intellectual, and social betterment of his flock. One of our Fordham graduates, Dr. Charles Wingerter, is the president, and to-day in Wheeling the club is one of the boasts of the entire city. It has already worked wonders in drawing Catholics more and more together, and out of other similar, but decidedly un-Catholic associations. Now they see how much intellect, style, elegance, and good looks—for ladies also are numerous in the club—are to be found inside of Catholic ranks. Possibly we won the Bishop by the way we came to his rescue on the first Sunday of our mission in his cathedral. At dinner he referred to his engagement to speak at the blessing of a bell in an adjoining parish, but seemed afraid to face the ordeal of a sermon while his voice and throat were in such a bad condition as a heavy cold had left them.

"Would it be a relief to you, Bishop, to have a substitute for your afternoon's talk?" said the leader of our band.

"It certainly would," answered his Lordship.

"Very well then, Father, you'll address the people that assemble at the blessing of the bell to-day." Whereupon the father designated fell into a meditative mood, quit the table, and began a hurried preparation on the history and office of the Catholic Church bell. He afterwards made a hit at the scene of the celebration, pleasing the Bishop and satisfying the people. It was a case of "*Dabitur vobis in illa hora.*"

As we have, time and time again, given the cathedral mission in Wheeling, we are well known and always welcome there. I cannot say too much in praise of the courtesy and encouragement extended to us by Bishop Donahue, or of his deep interest in our work. Under his impulse, we established the Holy Name Society for the men of the parish, than which no society is more successful in bringing the undevout sex to the sacraments. The Cathedral High

School marks an advance in the parochial school system that might be well imitated in larger and more pretentiously Catholic cities. The three fathers who carried on the mission heard over 3000 confessions, and baptized fourteen adults, while one hundred were confirmed.

While West Virginia was thus being evangelized, we had two of the band laboring in the great academic town of Northampton in Western Massachusetts; and further east in the same State Father Himmel was finishing a three weeks' mission, which single handed and alone he had undertaken at the urgent request of a zealous pastor of the archdiocese of Boston.

ST. MARY'S, BOSTON, MASS.—St. Mary's, or old St. Mary's, as the Boston people fondly call it, despite the fact that the present church is of recent build, claimed our attention in the early part of November. For over half a century our fathers have done valiant work in this parish, where poverty, crowded tenement houses, plenty of saloons and other incentives to lawlessness too often faced the worker of the Lord and disputed his progress in the cause of souls. The neighborhood around the church is being daily more and more depleted of its inhabitants, who are being forced out and away by the advent of the Jew, or by the inroads of business blocks and factories, into what was once the most aristocratic residential section of the city. Many old members of the congregation, however, go to the trouble and expense of riding miles every Sunday to hear Mass in the church of their childhood. This was noticeable all during the mission, when the street cars stopped every evening to let off a load of passengers from the suburbs to participate in the exercises. And such a mission it was, with the great sodalities leading the way and filling all with admiration over their faith and zeal. The sodalities are the glory of St. Mary's, and here they are everything to the people. Well organized and strictly attended to, these associations in honor of the Virgin Mother include nearly all the adult members of the parish. The young ladies sodality under Father Casey's direction, alone numbers over 800 members. Not seldom will you be told that 1000 men are monthly brought to the altar by means of the sodality; yet this consoling fact is noted at St. Mary's, located as it is in what has been usually called the hard, tough end of the town. All honor to the fathers who to-day uphold the ancient prestige of our first Boston church. A great many confessions are heard there, and it is in fact, a sort of perpetual mission in itself. Still the "holy commissioners," the regular staff,

called out the hundred from every street and lane, and alley, who perhaps thought they had already heard whatever could be said about their salvation.

Following on the heels of the mission came the reception into the young men's sodality, which was thus able to welcome over 200 new members to its ranks. Father Finnegan may well feel proud of his boys.

SOMERVILLE, MASS.—Not far from St. Mary's is the popular church of St. Joseph, in Somerville, whose pastor, the Rev. Christopher McGrath, can well be called the beloved of his people. Every three years he invites us to give a mission for him, and every time the same immense crowds fill the church. What do you think of rows of milk carts and of other wagons that are out before the dawn, all drawn up before the church with horses tethered, while their masters—the milk-men and drivers—are hearing the five o'clock Mass within God's temple, so packed even at that early hour that hardly standing room is available for all. This is our experience at St. Joseph's, Somerville. Over 7000 confessions, and a large number of converts and candidates for confirmation, tell the amount of good accomplished.

SALEM, MASS., the old witch town so ably described by Father Campbell some two years ago in the LETTERS, is a favorite field for our band. We were there with a force of four in the latter half of November. The crowds grew outside of all proportion to the size of the church and found themselves confronted one night with an edict from the city fire commissioners, forbidding anyone to stand so as to make a pack in the aisles. This ordinance kept away from the night sermons many who else would have come from Beverly, Beverly Farms, Peabody, Danvers and other adjacent points. The no-license system is prevailing now in Salem, and the "major" and the "sanior pars populi" seem convinced that it helps toward keeping old Salem tolerably sober.

Before Christmas the band entered upon two great missions, of which one was at the Church of the Sacred Heart in Holyoke, Mass., and the other at St. Peter's, Meeting House Hill, Boston. The fathers in Holyoke took the town by storm, and as a result of their labors pointed to nearly 5000 confessions heard, 175 prepared for confirmation, 60 for first Communion, and 16 for baptism.

ST. PETER'S, BOSTON, *Death of Father F. Smith.*—St. Peter's, Father Ronan's, Meeting House Hill, what sad memories will forever cling around you! Here did our lamented Father Frank Smith lift up his voice for the last time in the cause of souls; here, after but one sermon, did an appreciative people fall captive at his feet, to shudder and weep twenty-four hours later over his tragic and untimely death. This was to be for Father Smith, the great mission of the year. He saw the importance of succeeding here above all other places; he knew that in such an immense parish much toil was in store for him and the two of us with him. On all sides, from different religious communities and individuals, he had solicited prayers for our success. Everything opened auspiciously,—benches, aisles, and sanctuary black with listening humanity, and the pastor and his three assistants almost literally patting us on the back in the exuberance of their satisfaction over the prospects held out by the first night's attendance and fervor. Then came Monday—the afternoon ride—the death at the hospital. Certain news of Father Smith's death reached us about ten minutes before the hour for the evening services. The church was thronged as completely as on the previous night, and the dead man was marked for the sermon on sin. If we had consulted our feelings merely, we would have told the multitude the terrible news; next have asked them to unite with us in a public “*De profundis*,” and then have dismissed them so as to indulge in our own private grief. But no, the battle was on, there was no retreating now. Into Father Smith's place sprang Father Goeding and myself, and we carried through the programme for Monday night without the people even suspecting what hearts of lead were within us when we spoke to them. Next morning at the five o'clock Mass the appalling fact of Father Smith's death by accident was announced to the congregation. A murmur—almost a cry of pain—broke from the audience, and the same evidences of compassion were shown at all subsequent Masses for the rest of the morning. “It means much to you people,” we said, “and is the mission sermon above all others to take to heart. For us, it means that a leader has fallen, but not his standard. We have caught it up; follow us under it to your goal and destiny—Christ Jesus.” They did follow; and no mission in the history of St. Peter's will be longer remembered than the one which Father Smith sealed with his sad taking off. “*Mortuus adhuc loquitur*,” so thought I, as I looked around me to behold the audience in tears when I referred in the sermon on Death to the life and preparation of Father Smith to meet his God. Many

went a long distance to be present at his funeral, and not a few of those who were aware of the good father's devotion to the mystery of the Immaculate Conception, remarked the fitness of his being buried from the Church of the Immaculate Conception, and on the feast also of the Immaculate Conception. One thing stood out like a white light from heaven amid the gloom into which we were then plunged; and this was the sympathy shown in our loss by all at Boston College from Father Rector down to the last in the house, and by the fathers at St. Mary's, and of our German church of the Holy Trinity. Night after night, the college sent fathers to help us in the hearing of confessions,—priests tired out after a day in the classroom, yet anxious to lighten our hearts and our burden. St. Mary's sent us the old mission veteran, Father Finnegan, and the German church, Father Ascheberg. Father McCarthy came on at first orders to Boston, and did yeoman's service for us in our great emergency. Farewell, St. Peter's, and may your altars sometimes yet re-echo with the memento for the soul of a missionary that died while serving you!

With the opening of the New Year we disposed of a number of daily missions, detailing sometimes one man, and again two for the respective parishes that were waiting for us. At Rye, a few miles east of New York City, we had the experience of a week's sojourn in an alleged haunted house. Many back-chilling, uncanny tales of strange tramping of heavy feet about the house at night; and of the ringing of bells without any human agency to account for this ringing, and many warnings were poured into our ears; but we slept undisturbed, at least I did, however it may have been with Father Himmel, who occupied the haunted chamber. Here the pastor was struck with the sequence, and logical order of the Exercises, and was in open admiration of their force on his people. "I see you gripping their souls tighter every day. The crowds increase, and you fathers are crowding them irresistibly towards the confessionals." So he expressed himself without reserve.

ST. PETER'S, JERSEY CITY.—If one of the places for a Jesuit be the district of the poor; if he should come in contact with the laboring and the suffering class; if a Jesuit's influence is needed in the region of great docks, wharfs, and railroad sheds and freight houses, then is our church in Jersey City well located; then truly she has a vast field for her zeal and charity. Her people were eager for the mission, and displayed the old-fashioned faith that humbles men at sight of their sins, and drives them broken with contrition to the

boxes. Here too the sodalities are celebrated for their salutary sway over the hearts of young and old; here too the Rev. Rector among other works of practical piety, has a thoroughly organized relief society that mends or makes clothes for the poor, and distributes shoes and other necessary articles of wear to them. Many of those who were prepared for confirmation, had first to be dressed from head to foot in decent apparel furnished by the sewing circle before we could allow them to face the Bishop.

HOLY CROSS, NEW YORK CITY.—On 42nd St. West, stands the church of the Holy Cross, Rev. Dr. McCready, Pastor. Within its walls in the old days the stentorian voice of the great Damen was often heard. Smarius too, and Glackmeyer, Maguire, and other missionary luminaries also often beamed down from its pulpit among the listening crowds. Little wonder we felt at home in the old church, and were inspired to work up to the standards left by these giant predecessors. Over 5000 confessions tell how we spent our time. Among the converts was a stalwart, virile man of the Church of England. His Catholic wife married him "coram præcone," but repenting of her desertion of the Church, she came back and was reconciled in the reception of the Sacraments. Then she began by her persevering, gentle but firm influence to lead him her way. He was tired; he could not dress up after work and come to the mission; he wouldn't stay—and all that. But the wife won, even before she was aware of the fact. "I am going to be baptized," said the man to me; "but I must not give in too soon to the woman—don't you see? God bless her!"

HOLY TRINITY, GEORGETOWN, D. C.—Old Georgetown was considerably stirred up by the end of the first week of the mission carried on there in Holy Trinity Church under Father Himmel and two other powerful talkers of the peregrinating six. This was towards the close of January, and on the return trip north, the same redoubtable trio stormed the common enemy.

OLD ST. JOSEPH'S, PHILADELPHIA, PA.—Old St. Joseph's! crowned with years and merits—One of the pilgrim shrines of faith and devotion for all Philadelphia. Long may it remain with the fathers that serve it so well! The League of the Sacred Heart has a very active centre in this old parish, and extends its influence to the ships that make port in Philadelphia. For among the sailors the promoters distribute all the league literature, the leaflets, and reminders

of a Christian's duty. Tracts are published and scattered broadcast on vital questions of the day, so that Catholics around St. Joseph's cannot well plead ignorance of the Church's attitude towards the various religious and social theories that are vexing men's minds, and leading them from the safe moorings of faith in these modern times of unrest. We had fifteen baptisms at the end of our mission, four of them absolute. The ceremony was public before a very large congregation none of whom had ever seen such a ceremony. On Sunday we had 125 adults for confirmation.

LENTEN WORK.—We enter upon our lenten work to-morrow. Here is the programme in outline: St. Joseph's, Danbury, Conn., three men. Mgr. Mooney's Church, the Vicar General's, 51st St., N. Y., three men. St. Joseph's, Albany, two men. Immaculate Conception, N. Y. City, three men. St. Michael's, N. Y. City, four men for one month. St. Mary's, New York City, two men. St. Joseph's, Waltham Mass., four men. St. John the Evangelist's, New York City, four men. Sacred Heart, Bridgeport, Conn., three men. Catholic Church, Petersburg, Va., two men. These missions, together with the St. Patrick's panegyrics which we will be called on to give in various places; and the passion sermons and the Easter fervorinos expected of us, will keep us in a healthy state of spiritual and physical activity until the spring flowers bloom again, and Low-Sunday opens to us in Philadelphia the great doors of the Gesù.

ARCHBISHOP CAREW NOT A JESUIT.

CORRECTIONS TO THE LIST OF PRELATI S. J.

Letters from Father Widman and Father Everard.

GRAND COTEAU, Dec. 30, 1897.

REV. AND DEAR FATHER, P. C.

Will you kindly insert a note in the next number of the LETTERS, thanking all our fathers who have been kind enough to assist me in rendering my lists as complete and correct as possible. A number of omissions and corrections have been sent me, and I am not surprised at this, considering the scantiness of the libraries at my disposal. I think now as I thought at the outset, unless we begin, however imperfectly, we never will get anything perfect.

All things considered, I deem it better to postpone for some months publishing these corrections. Others will doubtless come, and it is preferable to publish them all to-

gether. The only correction which should be made at once is the one referred to in the following letter.

ST. FRANCIS XAVIER'S,
8, SALISBURY ST., LIVERPOOL,
December 16, 1897.

DEAR REV. FATHER, P. C.

If no one has done so already, I think it right to call your attention to a curious mistake, which occurs in a document bearing your signature in the current number of the WOODSTOCK LETTERS.

Amongst the eminent Jesuits is placed the name of Archbishop Carew, Vicar-Apostolic of Calcutta. Now Dr. Carew, formerly one of the professors at Maynooth College, was not only not a Jesuit, but was by no means friendly to the Jesuits at Calcutta. It was in fact mainly, if not solely, due to his hostility that our fathers of the English Province closed their flourishing college at Calcutta in 1846, and entirely abandoned the Bengal mission.

One of the first acts of Dr. Oliffe (Dr. Carew's immediate successor) was to invite our fathers back again. But as by that time the English Province had taken charge of the Demerara, Honduras, Jamaica, and Barbadoes Missions, the General (Very Rev. Father Beckx) assigned Calcutta to the Belgian Province.

Please excuse the length of this letter. I did not intend to say so much, but thought you ought to know that no one here ever heard of Bishop Carew as having been a Jesuit.

Yours very sincerely,

H. EVERARD, S. J.

My authority for Archbishop Carew being a Jesuit was the "Mold Catalogue" (A Catalogue of Cardinals, Bishops, etc., belonging to the Society, compiled by a father of the Province of Lyons and issued by the "Lettres de Mold."). In this case the compiler entered into such details, that I had no reason to doubt his statements. Perhaps if Father Vivier's precious work had come out a little sooner, the absence of the Prelate's name in 1855 would have caused me to suspend my judgment. As it is, the point must be cleared up, and if Father Everard is right—and I have no doubt he is right—the error is a serious one and should be corrected in the next issue of the LETTERS.

Trusting that all of Ours who may find errors in our lists will imitate the charity of Father Everard in letting me know of them promptly, and promising that in due time these errors shall be corrected, I am,

Yours devotedly,

C. M. WIDMAN, S. J.

BOOKS OF INTEREST TO OURS.

Concordantiarum Universæ Scripturæ Sacræ Thesaurus, ea methodo qua P. de Raze disposuit suum concordantiarum Sacræ Scripturæ Manuale adornatus, et tabulis synopticis locupletatus, auctoribus PP. PEULTIER, ETIENNE ET GANTOIS, aliisque e Societate Jesu presbyteris. Parisiis, sumptibus P. Lethielleux, editoris, 10 rue Cassette (frs. 25.00).

The new biblical Concordance bearing the foregoing title, is a quarto volume (30 by 20) of xvi. and 1238 pages. It would indeed be difficult to hit upon a handier form for a work so vast in its conception and so complete in its realization. It is true that about fifty years ago Fathers de Raze, de Lachaud, and Flandrin, of the Society of Jesus, brought out a Concordance Manual which appeared in ten editions within the space of twenty years. But this little work was so far from being complete, that Father de Raze himself conceived the plan of collecting a complete Concordance on the same method and principles which had rendered his Manual so successful; but death took him away before he could finish his MS. The same idea, however, revived about fifteen years ago in the mind of Father Peultier and his fellow-laborers, and after these many years of toilsome and pains-taking work, the authors have at length succeeded in producing a Concordance as perfect in itself and as creditable to its compilers as it is useful to its perusers. There are three special points in which the recent work surpasses its rivals,—first, it contains a number of synoptic tables of real concordances, secondly, it arranges the verbal concordances in a most clear and satisfactory order, thirdly, its texts and references are most reliable and numerous.

The synoptic tables contain genealogies, catalogues, ceremonial laws, and other material of this nature. Anyone who has tried to obtain a complete view of the biblical laws concerning sin-offerings, e. g., will at once recognize the invaluable aid of the synoptic tables. For they present a collection of all the parallel passages referring to a given subject; if they happen to agree in order and expression, they are synopsized without further annotation; but if there be no such agreement, then the less important passage is given in parenthesis, and its variations from the first passage are printed in italics and enclosed in parenthesis. In order to complete the sense, the authors have at times found it necessary to add in the tables a few words not found in the Scriptures; such additions are always printed in italics, but not in parenthesis.

At first sight there seems to attach little importance to the

arrangement of verbal concordances, provided they be given in alphabetic order. But if we reflect that under some words as many as seven hundred texts have to be referred to, we begin to see plainly that we shall lose a great deal of time in using the Concordance, unless the foregoing seven hundred references be given orderly. Hence it is that the authors of our Concordance have arranged the single words indeed alphabetically; but the different forms in which any given word occurs, are arranged according to its grammatical inflexion, its declension in case of a noun, and its conjugation in case of a verb. Take, e. g., the text "ascendamus ad montem Domini:" there are more than seven hundred texts containing the verb "ascendo," and just as many containing the noun "mons" in one form or another; but only about fifteen texts contain the verbal form "ascendamus," and about as many present the composite case "ad montem;" hence the intelligent reader has to run his eye over only fifteen lines instead of seven hundred.

The third point of excellence of the present Concordance consists in its completeness and accuracy. Thus there are about 700 references under the expression "dicit Dominus," 800 under "Dominus Deus," 200 under "ecce ego." Misleading quotations have been carefully avoided; hence such texts as "diem nativitatis tuæ maledicas" (Ecclus. xxiii. 19), "non enim misit Deus Filium suum in mundum" (John iii. 17), "faciamus mala, ut veniant bona" (Rom. iii. 8), have been completed so as to retain their true meaning: "Ne forte . . . et diem nativitatis tuæ maledicas," "Non . . . misit Deus Filium suum . . . ut iudicet mundum," "Non . . . faciamus mala ut veniant bona." We need not add that the writers make use of those abbreviations that are common and understood by all.

Finally, though the price of 25.00 frs. is not excessive for a work of this nature, special arrangements have been made with the publisher, so that if the book be ordered through one of the authors, or through the Procurator of the Province—Ed. Henry, S. J., 6 rue des Chapelains, Reims, Marne, France—it will cost only fifteen francs.

Notes on the Baptistery Chapel of St. John the Baptist, Church of St. Ignatius Loyola, New York, by JOHN PRENDERGAST, Priest of the Society of Jesus. New York, Messenger Office, W. 16th St., pp. 117, price 50 cents.

Many of the readers of the WOODSTOCK LETTERS are aware that our fathers have lately built in New York a beautiful church in pure Renaissance architecture to be soon dedicated to St. Ignatius. At the south end of the church stands the Baptistery Chapel, which is a rare gem of Christian art. This little sanctuary is doubtless destined to become the Shrine of St. John the Baptist, a place of pilgrimage for Catholics.

The author of the book under notice has had the happy

thought of writing a description of this Baptistery. Some description of it was quite indispensable, for without it the deeper meaning of many of the beauties of the shrine would have been as a sealed book to the bulk of visitors. He may rightly be called the authentic interpreter of the chapel, if, as we have good reason to believe, the designers, architect as well as other artists, were guided by the inspiration of his ideas in planning the shrine and its details. But the work is much more than a description: it is a masterly theological treatise, or rather series of short treatises, and an eloquent eulogy of the *forespurrer*.⁽¹⁾ The book is, from cover to cover, not merely interesting, it is truly fascinating.

In the preface Father Prendergast states his conviction that the Baptist is little known and much misunderstood, and hence he means "to bring out in its true light the majestic figure of our Lord's herald." This he does with a great wealth of learning condensed in a few pages, using the Bible and its commentators old and new (It is delightful, though not surprising, to come across the exclamation: 'O Rare A Lapide!'), the fathers, the theologians, and last but not least, the classical orators.

In an interesting introductory chapter the general features of the shrine are described. The second chapter deals with the equipment. Here the passage on the sprinkler, torch, particularly on the torch-holder is exquisite. The last chapter (ix.) on "Invocation" is very striking. The whole question is sifted to the bottom and with unanswerable logic are all the foes of prayer pushed to the wall.—All the other chapters (iii.-viii.) centre round the Baptist, his character and his mission. No one will rise from the reading of these chapters without having caught some of the author's enthusiasm and admiration for him than whom none greater hath arisen among them that are born of women.

The altar (iii.): "The design of the ornamentation of the altar is to outline in stone or mosaic the main features of the praise bestowed by Christ on St. John." His character of prophet and angel is well brought out.—On one of the panels is represented "the Child Christ and the Child John" by Pinturicchio and an admirable interpretation of the picture is given.

The first of the large mosaics (iv.) is the Visitation. "Our Lady's supreme rank and her intercessory power" are here shown with convincing eloquence.

The second large mosaic: Our Lord's Baptism (v.-vi.) "examined from the standpoint of dogma and as a scriptural fact." Here our author gives us a solid treatise on the Sac-

(1) And by the way, what a good old word is *forespurrer*. How picturesque and thoroughly English! As the word is contained in a wonderfully apt quotation from the Merchant of Venice given by way of motto on page 3, may we be allowed, quoting from the same play, to say to the author: "I thank thee for teaching me this word."

rament of Baptism. He first explains the dogma, and then with a strong hand grasps the objections at the root and flings them aside.

The third and last of the large mosaics is the Martyrdom (vii.). We call attention to the startling contrast between the Visitation and the Martyrdom. "At the beginning and at the end of John's life we are brought face to face with a King, two Women, a Prisoner and a Deliverance."

The upper medallions (viii.) illustrate the scriptural text that all men believe through John: "He gives the Bride away."

We have presented to the readers of the W. L. only a meagre outline, but our object was to whet their appetite and induce them to read the volume itself. The book is really full of beauties: Take for example the noble words with which the author ends the explanation of the emblem of the fish, (p. 20), or his remarks on mediæval Latin (p. 33), again the splendid pages on the religious life (pp. 46-49) winding up with these ringing words: Hatred of the monk, whether in an individual or in a school, is an infallible sign of the spirit of Anti-Christ." On laying the book down the reader is tempted to express the wish of seeing another and yet another work from the same skilful pen.

The large pictures in mosaic and several other features of ornamentation are reproduced in half-tone. Let us hope that the second edition will contain a picture of the whole shrine. The book is for sale at the Messenger Office, 27 W. 16th St. N. Y.

La Grace et la Gloire ou la Filiation Adoptive des enfants de Dieu, étudiée dans sa réalité, ses principes, son perfectionnement et son couronnement final par le R. P. J. B. TERRIEN, S. J., ancien professeur de Dogme à l'Institut Catholique de Paris. Paris, P. Lethielleux, libraire-éditeur, 10 rue Cassette. (9.00 frs.)

The title of this work clearly determines its subject and its general division. Instead of expanding his rich material into a series of bulky volumes, the author has successfully compiled his vast erudition into two moderate duodecimo volumes of 432 and 424 pages respectively. After speaking of the fact and the excellency of our adoptive sonship, the author begins to examine into its nature. Its first constituent element he finds in created grace as far as it embraces sanctifying grace, the infused virtues, and the supernatural gifts. Its second constituent element is to be sought in increased grace, as far as it implies God's special dwelling in the souls of his adopted sons, and therefore establishes peculiar relations between the latter and God the Father, God the Son, and God the Holy Ghost. All these points of doctrine are explained and proved in the first volume of Fr. Terrien's work. In the second

volume we become acquainted with the two means of growth in our life as adoptive sons of God, viz., supernatural merit and the sacraments; next, we learn the ultimate perfection of our adoptive sonship both as far as our soul and our body is concerned; finally, a word is added about the supernatural character of all these divine favors and their gratuitousness on the part of God. The work has been written principally for priests; while it cannot be called elementary, it carefully avoids questions too deep and abstract to be treated in a semi-popular manner, or it considers them in special appendices. Of these there are as many as nine at the end of the second volume. The author has been impelled to write this beautiful work by his conviction that Christians as a rule do not appreciate their sublime dignity—"si scires donum Dei"—and they do not appreciate it, because they do not know it, and they do not know it because priests do not speak or preach about it. The apostles, especially St. Paul in his epistles, acted quite differently in this regard. We hope sincerely that Father Terrien's book may enable and encourage our preachers and instructors to insist before their respective audiences on the unspeakable dignity of our adoptive sonship of God.

Compendium Instituti Societatis Jesu auctore P. Henrico Ramière, S. J. Editio tertia, quam emendavit, P. JULIUS BESSON, S. J.

We have received several inquiries as to where this valuable work, which was reviewed in our last number, may be obtained. We take pleasure in informing our readers that orders should be sent to Monsieur le Directeur du Messager du Cœur de Jésus, 16, rue des Fleurs, Toulouse, France. The price is—exclusive of postage—six francs (\$1.20) for one copy, 25 francs (\$5) for five copies. Copies may be sent by post, as there is no duty, and the money may be sent by postal order or through the procurator of the province. It is hardly necessary to add that at least one copy should be found in each house, and in our larger houses several copies.

Moral Principles and Medical Practice. The Basis of Medical Jurisprudence. By REV. CHAS. COPPENS, S. J. New York, Benziger Brothers, 1897, pp. 222. Price \$1.50.

This valuable work appeared just after the issue of the November number of the LETTERS. In the meantime it has been reviewed in all our leading Reviews, both in this country and abroad, and everywhere it has met with praise. The author had to deal with many delicate points and it would have been easy to offend or shock some of his readers, but he has known when to stop and yet to say all that is necessary and that with great clearness. There has been need of just such a book in English for a long time, for "it is not intended to be substituted for existing text-books on Medical Jurisprudence, but to supply some chapters imperatively de-

manded by science for the thorough treatment of this important subject." For the Catholic medical or theological student it is invaluable, as it treats from a Catholic and theological standpoint those delicate moral questions which are constantly occurring. The praise it has met with on all sides speaks louder for it than any words of ours could speak, and proves its value to all Catholic students.

La Lettre de Saint Ignace sur L'Obéissance, commentée par Bellarmin, etc., par le P. J. B. COUDERC, S. J. (Limoges, Marc Barbou et C^{ie}, Editeurs, 1898.)

Father Couderc, author of a learned life of Cardinal Bellarmine, has collected in this little volume, several hitherto unpublished documents bearing on the Letter on Obedience. They consist of two short treatises by Bellarmine, and of a letter of Father Leonard Lessius. They are given in French as well as in the original Latin, and are accompanied by introductory and explanatory notes.

About thirty years after the first appearance of the Letter on Obedience, a few discontented spirits began to find fault with parts of its teaching. A certain Julian Vincent of the Province of Aquitaine became their mouthpiece, and succeeded so far in his attacks, as to induce Pope Sixtus V. to appoint a commission of theologians for the purpose of examining the doctrine of our Holy Father. Father Robert Bellarmine was called upon by the General Claudius Aquaviva to undertake its defense in the name of the Society. He then composed the two treatises which are now published for the first time. He won a complete victory for the Letter on Obedience, whose chief opponent finished his days in the prisons of the Castle San Angelo. The first treatise is an answer to the principal objections raised against the teaching of St. Ignatius, and is addressed to the Cardinals of the Holy Office. The second, which is of greater length, is a lucid explanation of Blind Obedience, and a plea for its practice founded on holy Scripture and the Fathers. Father Lessius' letter discusses the question, "Do the rules of the Society bind under sin?"

Brief as these treatises are, they bear the impress of the master-minds who composed them, and will prove a valuable addition to the literature dealing with our spirit and our rules. We congratulate and thank Father Couderc for bringing them to our notice.

Roma la Nuova Gerusalemme. Commentario sul trono di Davide nella casa di Giacobbe. P. ENRICO LEGNANI, d. L. d. G. Cassano d'Adda Tipografia, Cart. e Leg. di Roberto Guaitani e Frat. (con Succursale in Melzo), 1896. L. 2.50.

In the present little duodecimo volume of 382 pages, we at once recognize the style and spirit of the author of "Delle Grandezze di Maria," "Roma e Constantinopoli," "De

Secunda Eva," and "Il Papa." The same tone of unctiousness and piety is coupled with the same directness of expression and clearness of division. We are first invited to study Rome in the types of the Old Testament; then we are shown Rome in the prophecies of the Old Law; lastly, we admire Rome in the mysteries of the Apocalypse. Though the reader may not always agree with Father Legnani's views on types and prophecies, he will be always edified by the author's zeal for the prosperity and glory of the Kingdom of Christ on earth, and may, at times, be even led on to expect an immediate improvement in the present painful situation of our Holy Father.

Geschichte der Weltliteratur (Universal History of Literature) by ALEXANDER BAUMGARTNER, S. J., 2nd vol., Freiburg, Herder, pp. 630.

THE WOODSTOCK LETTERS, vol. 26 no. 3, p. 476, briefly noticed the first volume of this magnificent work. It is with great pleasure that we now announce the appearance of the 2nd vol. which completes the History of Oriental Literatures. These two vols., therefore, make a work complete in itself. It is the fruit of immense toil. The materials had to be gathered from here, there and everywhere; from the treasures of the India Office and the British Museum in London, from widely scattered articles in the philological and literary journals of specialists, from monographs in German, English, French, Italian, etc., all this bewildering mass of materials had to be studied, sifted, ordered, weighed in the scales of sound criticism, and last of all the story had to be told in attractive style. It is safe to say that no work of such completeness and finish exists in any language, particularly no work by any Catholic scholar applying to the subject-matter the canons and principles of Christian æsthetics and morality. Catholics and especially Jesuits have reason to be proud of this achievement.

This 2nd vol. tells the story of the literatures of the vast countries known by the collective name of India; of Ceylon, Burma, Siam, Tibet; of China, Annam, Korea, Japan and the Malayan Archipelago.

The literary work of the great missionaries of the old Society is not overlooked. Not to speak of Ricci and his successors in China, we are made acquainted with Father Thomas Stephens, S. J., a countryman and contemporary of Shakespeare, author of a poem on the Life of Christ in 11,000 stanzas written in the Konkani language; with Father Constantine Beschi, S. J. (born at Castiglione in 1680, died in the Madura Mission in 1746), who is universally acknowledged as a classical poet in the Tamil language, especially by his great epic on St. Joseph.

Fr. Baumgartner's readers will be grateful for the very detailed tables of contents and the complete catalogue of names.

The eighth volume (Thor-Zype) of FATHER SOMMERVOGEL'S, *Bibliothèque de la Compagnie* has appeared. This volume completes the alphabet. A supplement (A-Casa) is also begun of those works which have appeared during the eight years of the publication. Two more volumes will be required to complete this supplement and publish the additional documents.

ACKNOWLEDGMENTS:—1. From the Province of Turin *Lettere Edificante*, serie viii., 1897; "L'Asilo di S. Giuseppe nella Missione de Mangalore."

2. From the Province of Naples, "Solemne Distribuzione dei Premi nel Collegio-Convitto Sozi-Carafa."

3. From Mungret College, Ireland, "The Mungret Annual."

4. From Father S. Brandi, S. J., "Di chi sono le chiese."

5. From "Angelus" Press, Belize, "Historical Sketch of the Catholic Mission in British Honduras, 1885-1893."

6. Catalogues of Rome, Naples, Turin, Venice, Belgium, Galicia, Germany, Holland, France, Lyons, Toulouse, Portugal, England, Ireland, Missouri, Canada, and New Orleans.

7. From Father Sasia, Turin, "Istituto Sociale Torino-annuario," per l'anno 1898.

ANSWERS TO QUERIES.

XLVIII. *Is anything known in the Society of the subsequent life of the coadjutor brother who was spared by the Calvinist Soria. . . Did he ever come back to us?*

That brother's name was John Sancies (Patrignani, Cordara). Juvencus (ii. An. Xti 1570) says that he escaped and returned to Portugal—"elapsus in Lusitaniam." Patrignani (*Menology* 15 July, 1570, § xxix.) says that "he was led by the pirates to Aquitania, whence he made good his escape." Cordara (*Relazione della vita e martirio del Ven. P. F. Azevedo*, etc.) devotes the 20th paragraph of ch. xii. to him, with the heading, "Unhappy end of Brother Sancies." "This unhappy brother," says he, "after having lost the crown of martyrdom, nine years later lost his vocation likewise, and left religion." In the edition of the same "Relazione" made by Father Joseph Boero (Rome 1854), the following details are added (ch. xiii.): "He (Brother Sancies) was forced to go up and down the sea with those corsairs, until they returned to France, and he was taken by them to Rutel and there set at liberty together with twelve Portuguese, the survivors of the crew of the ill-fated San Jacopo. All on foot and begging his bread, he traversed France and Spain and went back to Portugal, where he related as an eyewitness not only the fact of the death of the forty martyrs, but many details and circumstances thereof, which but for

him would never have been known. He rejoined the Society, and as he was still a novice, took his religious vows, and after having lived in it nine years, for the most part in the college of Evora, at last having grown tired of religious life and of the divine service, *he lost his vocation and went back to the world.*"—From *C. Ghezzi, S. J., Gorizia.*

II. P. Joachimus Campo Sancto, Superior Residentiæ Olysiptonensis, S. J., se commendat SS. V. Rev. Patris Redactoris Ephemeridis Woodstock et respondet ad quæsitum XLVIII. uti sequitur:—

Frater Coadjutor Joannes Sanches, quem e nostris in Brasiliam navigantibus, ductore B. P. Ignatio de Azevedo, unum hæretici a martyrio exemerunt, e domo Jacobi Sancis dimissus ad collegium nostrum Oñatense in Hispania, multas passus ærumnas, tandem pervenit. Inde, per plura collegia Eborense in Lusitania nostra, postea Ulysiptonense Collegium petivit, ubi Patri Mauritio nostro Sociorum xl. martyrium narravit. Illic tamen frater, qui annos novem in Societate Jesu vixerat, qui tanta in odium fidei passus fuerat, et martyrii palmam jam manu attrectabat (quæ Dei sunt judicia!) e Societate dimissus est.

Videsis opus Patris Antonii Franco *Imagem da Virtude*, tom. 2. pg. 124. Conimbrica 1789.

III. Answers to the same effect have also been received from Father Rockliff, Rector of Canisius College, Buffalo, N. Y., and J. M. Gonçalves, Belgium, India, and Father Widman, Grand Coteau, Louisiana.

XLIX. *The correct Latin translation of the Irish Saint's name Owen. Our catalogues give Audenus. Should it not be Eugenius?*

I. *Owen St.*—French *Ouen* (there is no *w* in the French alphabet), Latin *Audoënus* (see Bolland., Aug. 24), not *Audenus*, for which *Audo*. cf. *St. Omer*, Lat. *St. Audomarus*, etc.,—was born at Sancy (Sanctiacum) near Soissons, about A. D. 600. His father was an officer of King Dagobert, Owen lived at court with St. Eloy (Eligius) and was consecrated Bishop with him; he died Bishop of Rouen, where is still the church of St. Owen. He was blessed when a child by the Irish St. Columbanus; his relics were translated to England, by Queen Emma, daughter of Richard I. of Normandy, and wrought many miracles; hence he became very popular.—(*Bolland.*, t. 4. Aug. 24.)

There is, in English romance, a Sir Garvain coupled with his intimate friend Sir Ywaine, as in French with Sir Yvaine, and in the Welsh story, in the *Mabinogion*, he is Sir *Owain*,—time of King Arthur. *Owain*, *Oen* in Brittany, continued popular in Wales, though more usual at a late period. The notable *Owen Glendower*, of Shakespeare, was really *Owain* of Gruffyd of Glendwyrdy: after having for many years asserted himself as Prince of Wales, he died in 1416; it was

he who made *Owen* the most common of Welsh names, in honor of the last Welshman who lived and died free of the English yoke.—Now, for *Eugenius* :

Owen ought to be carried much further back to the same source as the Erse *Eoghan* (from *éoghunn*, youth, hence means *young warrior*); with the feminine *Eoghania*, of course turned into *Eugenia*. There were many *Eoghans* in Ireland, one of them a King of Connaught. *Eoghan* in Scotland is pronounced *Yo-han*, and indiscriminately translated by *Evan*, *Ewan* and *Hugh*. Several (exactly seven) of the early kings who are all numbered together in Scotland as *Eugenius* (church people's wrong translation), were properly *Eoghan*, and *Evan* or *Ewan* is certainly the right anglicism, though *Hugh* is made do duty for these as well as for *Aodh*.—(History of Christian names, by the author of *Landmarks of History*, etc., vol. ii., p. 140 et seq. : London, '63.)

Conclusion, *Owen* is in Latin *Audoenus*, not *Audenus* (which is no where found and is a misprint), and much less *Eugenius* (wrongly used as a translation of *Eoghan*, with which the Græco-Latin *Eugenios* has nothing in common), *Salvo meliori judicio!*—From *Father A. Brucker, S. J., Georgetown University*.

II. The correct translation of St. Owen's name appears to be neither *Audenus* nor *Eugenius*, but *Owinus* or *Osuinus*. A short account of his life is given by the Bollandists under date of March 4. *Stadler's Dictionary of Saints* mentions *Owen* as the English equivalent of *Ouinus* or *Osuinus* (also *Oswin*). It is true, that the saint mentioned on the 4th of March is an English monk and not an Irish Saint; still I scarcely suppose that the difference in nationality would influence the translation of the name into Latin.—*Rev. J. W. Rockliff, Canisius College, Buffalo, N. Y.*

III. *Owen* must be the anglicized name of the French "Ouen" or "Ouein." St. Ouen was Bishop of Rouen and is mentioned in the Roman Martyrology on Aug. 21, under the name of *Audoenus*.—*Father C. W. Widman, S. J.*

Fr. Baudin of Fort William, Canada, is of the same opinion.

IV. *A few notes on Owen and Eugenius*.—In the late *Father Murphy's* book, "Cromwell in Ireland," we read of *Owen Roe O'Neill* (*Eoghan Ruadh O'Neill*).

"He seems to have left Ireland in his infancy. An entry in the records of the College of Salamanca shows he studied there. It also shows that *Eugenius Rufus O'Neill* had been appointed to a serjeantcy of halberdiers, the foot guards of the Spanish monarchs." cp. xi. p. 77. "It is said that *Father Luke Wadding* sent to *Owen Roe* the two-handed sword of the great Earl of Tyrone. *Massari*, dean of Fermo, who brought it to Ireland in 1647 . . . says: "Recuperavi illius celebris bellatoris Tyroniæ Comitibus ultoniensis ex *Oneillorum* familia gladium duarum manuum quem *Generali Don Eugenio* destinavi. *Ib.* Ap. p. 217. "This heirloom," says *Rinuc-*

cini, "was accompanied with the papal blessing for Don *Eugenio*. Ib. cp. xi. p. 78, n. 1. In the "Lament" of Owen's secretary we find these words: "This bulwark of holy religion and Pope's Secunderberg Don *Eugenius* O'Neill." Ib. ap. p. 218: "Dilecto Filio *Eugenio* O'Neill," writes Urban VIII. Ib. ap. p. 217. Epitaph of Owen Roe O'Neill, "*Eugenii* O'Neill copiarum ultoniensium præfecte generalis epitaphum," one of the distichs runs thus:

"Fata sed *Eugenium* nequeunt ita sternere, servent Postuma Romanam quominus arma fidem" Ib. ap. p. 219.

In these passages *Eugenius* is Owen.

Moreover in Rothe's *Analecta* there are at least two Owens mentioned, Owen Egan, Vicar Apostolic of Ross and Owen O'Hart, Bishop of Achonry. The first occurs (p. 388) as *Eugenius* Heganus, the second (p. 438), as *Eugenius* O'Hart.

Again in Cambrensis Eversus, *Eoghan O'Sullivan Bearra* is translated *Eugenius* O'Sullivanus Bearrius, vol. 3. p. 156.

In the Latin summary of the accusations sent to Rome against the Apostolic Nuncio *Owen* O'Neil is constantly called *Eugenius*, p. 682 sqq.

This note, however, shows what the author thinks of those who translate Owen by *Eugenius*.

"Anglice dicitur Saint Owen's Arch., id est, Sancti Audoeni Arcus, quia est prope Parochialem S. Audoeni Ecclesiam inter antiqui Dublinii mœnia sitam. Ex quo liquet, ut obiter dicam eos falli Ludimagistros, et alios ab eis deceptos, qui Owen anglice appellatum, latine vocant *Eugenium*; Si quidem Owen anglice et Owen gallice idem est ac Audoenus Latine. Fuit porro S. Audoenus Archiepisc. Rotomagensis." Ib. p. 189, n. ib.

QUERIES.

L. Several Magazines have lately published a list of the height of distinguished men, and amongst these the height of St. Francis Xavier is given as only four feet and seven inches (1.397 meters). Is this correct?

LI. Was either Pulaski or Kosciusko a Jesuit student?

LII. In Jared Spark's American biographical series under "Roger Williams," there is a remarkable explanation as to how the good Baptist got his ideas on toleration. If I am not mistaken a book on this subject written in milk by a prisoner in the Newgate, fell into his hands after its development, and fell on good soil. Now we know that this was an idea agitating the minds of our fathers at this period; and that they had this method of writing when in prison, and finally that the Newgate was an ordinary lodging house for our fathers about 1644.—Did one of Ours write that book? This find would be the more valuable now as the bigots insist on despoiling Calvert to enrich Williams. Perhaps the same father put both on the track.

OBITUARY.

BROTHER TIMOTHY O'SULLIVAN.

Brother Timothy O'Sullivan, the oldest member of the Loyola Community and the oldest brother in the Maryland New York Province, peacefully breathed his last on Sunday, June 20, 1897. Brother O'Sullivan was born in County Kerry, Ireland, December 24, 1812. In his youth he came to America, and after an edifying life in the world, sought admission into the Society, that in it he might satisfy his ardent longings to offer a more perfect service to his creator. He began his noviceship at the novitiate in Frederick, September 23, 1859. Two years later he was sent to Loyola College, Baltimore, where he remained until his death, a period of thirty-six years. Nearly all this time he filled the office of dispenser. He also taught catechism in St. Ignatius Sunday school for a long time, and many edifying anecdotes are still remembered of him. In the college he made a host of friends and the old students were always glad to call on the kindly good hearted "Brother Tim."

Those who knew him in his old age can testify that all his early virtues were then intensified and shone with a lustre imparted to them by his venerable years. The mainspring of his whole life and actions seemed to be a deep childlike faith which imbued and penetrated all he did and made him the religious that he was. When his strength failed him for further manual work, he turned to prayer and the things of the soul. Most edifying was it to see him clinging to the privilege of serving Mass when scarcely able to move the missal or genuflect. His fidelity to common life was no less edifying. From no community exercise was he absent, and when at last he was missed from his wonted place, well did all know that the end was very near.—R. I. P.

FATHER JOHN IGNATIUS COGHLAN.

Father John Ignatius Coghlan, who died at St. Louis University, August 7, 1897, was superior of the Missouri missionary bands after Father Damen, and was a link between the old times of Smarius, Damen, Van Goch and Garesché, and the numerous missionary bands of our time. He joined the band of Father Damen in 1869, the last year of Father Smarius' powerful eloquence, and with them he gave missions in the largest parishes of the country, north, south, east and

west. He tried to combine—and with fair success—the qualities of those two distinguished missionaries; and for fifteen years on the missions and eleven other years in parish work, he led a laborious and fruitful life, devoted with untiring zeal and piety to the arduous duties of the holy ministry. An estimate of the fruit of these missions can be found in “Historical Sketches” by Father W. H. Hill, where it is stated that “At a mission given by Rev. John Coghlan and his associates at St. Stephen’s Church, New York, lasting four weeks, during the past spring (i. e. 1879), the number of communions given, as published in the Catholic newspapers, was 42,000.” As an instance of his zeal in working conversions to the faith, it is asserted that in one year in Chicago he made eighty converts. Father Coghlan took special pains to attract and instruct Protestants.

John Coghlan was born in Templebraden, Co. Limerick, Ireland, April 21, 1829. His father, who was a prosperous farmer, gave his children every advantage the times allowed; and John was seen riding to town dressed like the son of a landlord in silk hat and boots, and clearing the hedges and ditches, the envy of the country lads, to a select classical school at Herbertstown where he studied with John Hennessey, now the venerable Archbishop of Dubuque. The Catholic Emancipation Act had recently passed into law; but Catholic education was slow in reviving from the penal acts of two centuries. However, Ireland was ever a land of scholars; and they proudly proficient in learning taught the classics to her persecuted sons. Among these were Mr. Con Mara and Mr. Pat. Meagher educated at Maynooth. When John was about the age of nineteen, his father is said to have bought a neighboring farm, to induce him to remain at home; but with the experience of the year of famine and the political troubles of '48, John was shrewd enough to prefer America—“the land of the free,”—and induced by some relatives, he crossed the Atlantic to St. Louis, Mo. In 1849 he was persuaded by Father A. Damen to enter the St. Louis University as a boarder; a bright cheerful Irish lad, serious in study, he took the lead in his classes, and in three years won the medal in a graduating class of six, among whom were William Linton, Ed. Farish, and Ed. Fitzpatrick. With the latter as companion, John Coghlan was admitted by Father W. S. Murphy to the novitiate at Florissant, Mo., on July 23, 1852. He was manuductor under Father John Gleizal and studied rhetoric under Father P. Arnoudt, the author of “Imitatio SS. Cordis Jesu.”

Passing on from the juniorate to St. Louis University, he started in for two years of philosophy and two more years of teaching. This was from 1855 to 1859. He studied philosophy with MM. W. H. Hill, C. Coppens and J. B. Lesperance; they were taught by Fathers F. X. Wippern and F. Nussbaum. Mr. Coghlan was at the same time prefect in the

big yard; and the boarders were numerous and, if anything, more lively and brittle in temper than in our days. The others were teachers or prefects, or both together. So studies were made under difficulties in those days. To the poor prefects, footsore, worried and tired with the day's duties in the yard under a broiling sun, the evening lecture in philosophy naturally served as a soporific. Yet they profited by their studies, as their works abundantly show. In the last year of Mr. Coghlan's teaching, the course of studies was first graded into regular classes to be under the same professor in all branches. Father John Verdin was the president and Father J. B. Emig was vice-president.

At that time, Missouri was but a vice-province and beyond the novitiate had no provision for the education of members, until Father J. B. Druyts opened a scholasticate at the College Farm, then outside St. Louis to the north overlooking the Mississippi. In the catalogue this was named the *Seminary near St. Louis*, and it lived two years, 1858-'60. Here Mr. Coghlan studied his first year of theology under Fathers Francis Di Maria and W. Mearns; Father Wippert was the superior and professor of philosophy, eight philosophers and seven theologians in a community of twenty-four. After two other years of theology in the Maryland Province he returned to St. Louis and concluded his course of teaching, as professor of mathematics in the university. He was ordained by Most Rev. Peter R. Kenrick on September 20, 1862, in St. Francis Xavier's Church, St. Louis, Mo.

He took his last vows on February 2, 1866, at Leavenworth, Kansas, while assisting Right Rev. J. B. Miede, S. J., in the capacity of operarius and spiritual father of the community.

Father Coghlan began the care of souls in St. Louis, in the summer of 1863, as director of the free school attached to St. Xavier's Church on Green Street. Preparatory to the missions, he lived six years on parochial duty; two of these were spent at St. Louis, the next two at Leavenworth City, Kansas, helping Bishop Miede, and two more at Holy Family Church, Chicago, where he showed his love for work in relieving the pastor, Father Niederkorn, of many duties and directing many societies. He resided in Chicago fifteen years in all, as that was the first home of the missionary bands; and at intervals he worked in the Holy Family parish, acting as pastor under Father Damen from 1873 to 1875, and succeeding Father Francis Ryan from 1885 to 1887, as the actual pastor.

After three years on the missions, he was, at his own request, appointed pastor at St. Mary's, Kansas, where he found leisure amid the various duties of community and parish life to write lectures for the missions on points of controversy and science. Father Coghlan took a broad view of the scope of the missionary. The *holy missionary* is everything to the poor benighted people: the people look up to him as a father of

the Church ; and he must guide and reform their minds as well as their consciences, in a word, he must be a doctor as well as a saint. A little experience so convinced Father Coghlan of the need of readiness in refuting the errors of popular scientists as a condition for confirming the faith, that he was ambitious to store his mind from every field of knowledge, gathering statistics and arguments with unflagging diligence and writing his lectures with the utmost neatness and care, underlining and revising according to the freshest light of the mind or the latest facts and authorities. Thus equipped he was able to take a leading role on the missions ; but he first tried his powers in Chicago, delivering a course of Sunday lectures in the spacious Jesuit church, in 1874-'75. In science, geology was his specialty. There was hardly a book on that subject that he had not read. He delighted to discourse on the latest theory or fad, and had drawn up maps and illustrations *sine fine* in support of the side of revelation. This brought him a reputation ; and as an authority in science, he was invited into the select circle of lectures in the Post Graduate Course of St. Louis University in 1884-'85. That occurred at the close of his term as President of St. Xavier College, Cincinnati, O., which post of responsibility caused a second break in his missionary career.

These two interruptions excepted, he worked in the missionary harvest from 1869 to 1893, until after twenty-six years of hard unsparing work following fourteen years of preparatory study, his constitution often impaired at last gave way ; and he retired to St. Louis University in 1893 to recruit his strength in a new kind of labor, as chaplain to the House of the Good Shepherd. With hopes of returning to the missions he kept on writing and retouching lectures on Religious Education and the Public Schools. But a complication of diseases chiefly in the stomach and kidneys had shattered his health ; and after two years he was relieved of the duties of chaplain, which, comprising daily confessions and instructions to four numerous divisions usual in a large institution of the Good Shepherd, was equivalent to the work of a parish and proved too great a strain on his remaining strength. Nevertheless he still wanted to be useful and undertook to be the spiritual director of the lay-brothers and a confessor of the community, and when an opening occurred, would hear confessions in the church. Meanwhile though he often suffered distressfully from constant relapses, kept in constant suspense between fears and hopes of recovery, he would celebrate Mass every day at 5 o'clock, and would drag himself to the community exercises as long as allowed by obedience. His sufferings were soothed and alleviated, in all that was left to human agency, by the kind attentions of his superiors and the sympathy of his brethren at St. Louis, yet they were so great as to leave him unconscious for many weeks, before death brought relief. He had viewed the gradual approach

of death, perhaps with a sigh that his plans for work were arrested in mid course, but with calm resignation to the will of his Master. Four years previously his piety had found relaxation in calculating the indulgences he could gain every day, and every hour of the day, in his favorite devotions; and he would proudly prove to his visitors the spiritual treasures contained in the rosary and blue scapular. Charitable during life, he felt the sympathy of charity in his last distress; and obedient during life, his soul was prepared for death by the merits of daily obedience.

That Father Coghlan was a successful missionary, no one will gainsay. About the secret of his success minds may differ. In the first place he started out under the guidance of Father Arnold Damen, who after twelve years experience was then in the noon of his success. But he had his own gifts and talents from God. Without doubt the first cause of success is the grace and blessing of God. This the missionary will conciliate by personal sanctity without opposing any obstacle of self-love. On the testimony of his associates, Father Coghlan was certainly a devout and holy religious, prudent, modest, humble and obedient, and above all charitable and remarkably considerate for human foibles. A natural bashfulness and timidity, moderated by the religious spirit, had developed into the virtues of modesty and humility, which usually hid and checked display of talent and rendered him very amiable; so that to those at home he may have appeared a kind and pleasant, rather than a brilliant man. But he achieved brilliant work, and that by his own energy in self culture; for in the '50's and '60's, he had not the opportunities of the scholastics of to-day. Yet his record as a scholastic for four years in St. Louis University (1855-'59), when he was prefect over the large boys and first prefect in the 1st division for three years in succession, when the college reckoned 320 students—180 being boarders, in the rough border years brewing civil war—shows a character for manliness and tact, that was recognized by his superiors. The same energy and ability were revealed in his activity on parochial duty. These qualities were brought into full play on the missions by his love for the work and zeal for souls.

He was a priest who felt compassion for the ills of the people. His heart went out to all classes in his ministry; and his cordiality manifested wonderful interest in everybody, so as by one interview to win esteem and cement friendship for a lifetime. It was this type of personality, which attracted people and never repelled them. Moreover, his earnest preaching, logical, practical and convincing, flowing in elegant English and relieved with humorous pleasantries, produced reflection and compunction and compelled souls to enter into themselves and listen to the voice of grace. Thus he often moved the congregation to tears. And in his opening instruction, when he exposed the results of a sinful life, the

grief at home, the sorrows of the Blessed Virgin, it was a usual sight—as attested by an eyewitness who was his companion for many years—to see most of the congregation, even of men, expressing their remorse in sighs and tears. And this hold on them was not lost to the close of the mission.

But it was in the confessional, that this devoted missionary revealed his whole heart and soul and used all his resources of prudence and learning and tact. In the confessional he endeared himself to thousands, though he drew from his assiduity the seeds of disease that shortened his life. Yet he always loved this work, and the penitents of dear Father Coghlan never forgot his fatherly kindness. There he consoled and encouraged, he reproved and corrected, he instructed and confirmed many a soul in Catholic life and higher perfection.

Wherever Father Coghlan had given a mission, he was a favorite with the people, and was welcomed with greater congregations on his return. He was sought by the clergy, whom he pleasantly entertained to edification; he was esteemed by the bishops and he was loved by his collaborators, to whom he showed a uniform and open-hearted charity. His patience, piety and love of religious life were a spectacle to all who lived with him in the large community of St. Louis University, during the years of his last sickness. And those who lived under his government at Cincinnati treasure memories of personal kindness from one of the most amiable, considerate and solicitous of rectors. There his fortitude was put to a sore trial. For in one night, St. Xavier Church burned down to a mass of ruins—all but the four bare walls. The next day was Good Friday, 1882. It was raining in sympathy with the gloomy spectacle. The good people missing the Good Friday services, crowded round, and observing the cross from the steeple fallen into the gutter, they knelt down on the sidewalk and adored in the pouring rain the emblem of redemption. The poor rector, taking in the whole situation, how nearly 25,000 souls were so suddenly deprived of their place of worship, which it might take years to replace, looked crushed as if all the might of the blow had fallen on his one heart and bruised it. But he was surrounded by thirty-six brethren to share his grief, to raise his hopes and suggest plans for the future. All the pastors made devoted efforts to raise funds, but chiefly the saintly Father Charles Driscoll who was deep in the hearts of the people, having been their pastor for thirty-five years. The citizens believed that the church had been set on fire at the instigation of a secret society, whose weekly meetings in obscure corners had been ferreted out and just at that time had been exposed in "The Catholic Telegraph;" and friends came from every quarter to aid the Jesuits. Father Coghlan saw the prospect brightening, and summoning all the energy of his character, he had plans drawn up for a fire-proof church, gave out the

contracts, gathered workmen and materials at once on the ground, superintended in person the details of every contractor; until in less than a year, in a church grander than the first and safer from accident, protected with iron pillars and solid inner walls and sheeted attic, and adorned with a high marble altar, with floor tiled with marble and gothic groined ceiling, the people were worshipping on Palm Sunday, 1883. Nor did his energy rest with the building of the church, repairing of the tower and replacing the organ, chime of bells and tower clock, all of which had been consumed in the general blaze. He brought a first class organist from Boston, who was then reputed the best in the country, and organized a choir at St. Xavier's of the best talent in the vicinity and added splendor to the ceremonies of the church, in order to attract the scattered flock back to the fold.

Certainly, in addition to his kindness of heart, Father Coghlan made his rectorship a record to be remembered in the city of Cincinnati. His life is an example of diligence, of energy and devotion to duty, which affords edification to all.—R. I. P.

FATHER FRANCIS A. SMITH.

Not since the year 1891, when the accident at St. Inigo's carried off three of our scholastics, has the province been so suddenly called to mourn one of its subjects as it was on the sixth of last December by the death of Father Smith. In the prime of life and in excellent health, it seemed that a number of years would still be given him for missionary work, and then a green old age to prepare for death. But such was not to be. The first week of December he was appointed to conduct a mission at St. Peter's Church, Dorchester, Boston. This mission he opened on Sunday, December 5, along with Father Stanton and Father Goeding. On the following Monday, after preaching the morning sermon, he took lunch with our fathers at Boston College, and about two o'clock he got a bicycle from the brother and started out to take a ride. As he was returning and was within one square of the college—immediately in front of the City Hospital,—he met the accident that caused his death. This was about a quarter to four. This accident, as far as we can learn, took place as follows:—⁽¹⁾

He was riding on the left side of the street: that is, on the side on which he would meet carriages and wagons coming towards him. Apparently too he was riding with some velocity. He met a coal cart, and turned out to the centre of the street at the same time that a one-horse wagon which was coming behind the coal cart turned out to the centre in order to pass the coal cart. In the collision he was thrown under

⁽¹⁾ This account of the accident is taken substantially from a letter of the Rector of Boston College to Father Provincial.

the horse, which fell on top of him. The horse in his struggles to rise struck Father Smith on the back of the head and fractured the base of his skull. He was taken to the City Hospital and everything that the physicians there could do was tried to save him; but the head physician of the Accident Department pronounced the case hopeless. He never recovered consciousness. Father O'Neil gave him absolution and Extreme Unction. The community said the prayers of the dying at the visit after dinner. Father Dolan and Father Gasson remained with him until his death, which took place about half-past seven that evening, again said the prayers of the dying and gave him the last absolution a moment before he died. Thus without a moment's warning was he summoned to give an account of his life before the judgment seat of God. Let us look back on that life a few moments—not indeed to judge it—but to draw from it consolation and edification.

Born in New York City on September 5, 1844, Father Smith received his education at St. John's College, Fordham, making a second year of philosophy after graduation, and teaching one of the commercial classes. As a student he was an earnest worker and a great lover of every sport. Feeling himself called to the Society he entered at Sault-au-Récollet, near Montreal, where the novitiate for the old Mission of New York and Canada was situated. It was during his novitiate that the trial—or "experiment" as it was called—of the month of Pilgrimage was introduced in Canada, and Father Smith was one of the first bands to be sent out. Here he gave proofs of that zeal for souls and of his talent of making himself all to all which distinguished him afterwards. After two years of juniorate, which he made at Quebec, Father Smith was sent as prefect to St. Mary's College, Montreal. After one year he was sent to his Alma Mater as professor of grammar, and then for one year to St. Francis Xavier's, New York. This brought him up to the year 1872. He had been eight years in the Society, and had not yet studied his philosophy, so he was sent to Woodstock, where he spent seven consecutive years in the study of philosophy and theology. Three years more teaching and one as operarius, all at St. Peter's, Jersey City, bring us to the year 1884, when he was sent for his tertianship to Frederick. That year being finished, Father Smith was sent to Baltimore as Minister. After filling that office for a year, he succeeded Father McGurk as Rector. This office he filled for nearly six years, and he devoted himself with energy and tact to carry out the work begun by his predecessor. He did this so well that during these years he increased the number of students in the college and the attendance at the church, and succeeded in paying off the debt on the college. By his polished manners and genial disposition he won the affection of all whom he met. Thus he gained many devoted

friends outside the college, as was made apparent by the numerous letters of condolence and inquiry sent to our fathers after his death. These friends were not only people of the world but religious as well. The Carmelites of Baltimore and of Boston both looked upon him as their devoted friend, and several letters came from them after his death, speaking in the highest terms of the father, of his spirit of piety, and of his appreciation of the religious life. One of these letters will be found in the January number of the "Fordham Monthly," while another—which we produce below—gives an account of the last day of his life.

On his removal from the charge of rector in May 1891, Father Smith was assigned to the Missionary Band, and in this work he spent the last seven years of his life. His field of labor was enlarged and he made friends wherever he went. He was full of zeal and entered on his mission work with great earnestness. On page 105 of this present number Father Stanton gives us an example of this earnestness in the account of how he began his last mission. Father Smith regarded this mission as the most important one of the year. Indeed, he shrank from it, so deeply did he feel the responsibility, but once he was told to undertake it he entered upon it with great zeal. He went about begging prayers for "his great work," as he called it, and sought the convent of the Carmelite nuns, Boston, to entreat their assistance before God in his work of zeal. How much he was appreciated and how earnestly he strove to interest holy souls, that by their prayers they might help on his missionary work, is shown in the following account of the last day of his life, sent to one of our fathers by a Carmelite nun.

"I write to you for a special reason, and this is to tell you a little of Father Smith. It may comfort you to know something of the last hours of your brother in religion, and to be assured, that if ever a soldier was ready to meet the sudden call of his king, he certainly was. God seemed to have permitted that one person after another should come to the turn to tell me of him, not even knowing that I knew him, so that I could follow every step of his last day. He opened the mission on Sunday and a young man told me it was a most stirring opening, he was urgent in his appeal and invited all to write down questions and bring them to him that he might answer them. This young man said he had never been so drawn to anyone in his life and went off to write his questions, longing for an interview. Father Smith came here about four or a little later on Sunday and had a long talk with Rev. Mother and myself. It was all spiritual, full of God and showing a soul in full fervor. I was never so impressed with his earnestness before, though I had always felt it. He was heart and soul in his work. I shall always be thankful to God for that interview. We asked for a confer-

ence and he said he would try to give one before he left if he could. Father Stanton told us that on that Sunday evening, when sitting together with the priests, the conversation turned on sudden death, and Father Smith spoke up and said, 'We Missionaries, always on the boats and cars, hold our lives in our hands and must be ready at any moment for the call.' The next morning he preached on baptism, for a person came to the turn and told me of it, saying they had never heard the sacrament so beautifully explained and it had made a deep impression. This was Monday and what was my surprise a little after ten o'clock the same day, when Father Smith himself came and said he had come for the conference. He went right to the chapel and gave one of the most beautiful conferences I have ever heard. He came to give us the recipe for peace and rest, and it was to learn of Him who was meek and humble of heart. It would be too long to tell you of the conference, but I assure you it was an exceptional one. When he finished he leaned forward and said, 'Pray for Father Smith,' then he knelt at the little altar and said 'Dear Lord make us meek and lowly of heart.' He did not go to the speak room, but came to the turn for a few moments, leaving blessings and good wishes from his heart. He went from here to the college to see Father Brosnahan, and the altar boy who goes to the college, told us that one of the fathers hearing he was in the house went to his room and found him on his knees so wrapt in prayer that he did not notice anyone coming in until he had finished when he rose with a cordial greeting. It was probably his last examen. He went to dinner and then to the chapel for a short visit, then took the ride that had so terrible an ending. A person told me that she knew the father who had planned it for him, as a little recreation and because he wanted him to see something of the city. I am sure Father Smith took that ride with as simple and pure an intention as he could have in saying his prayers. I feel confident that God gave him time to make heroic acts before he lost consciousness and I do not doubt that he accepted death with resignation and joy. I have known him for ten years and can only thank God for having known such a simple, upright soul. He was devoted to our Blessed Lady in a most particular manner, and especially under the title of the Immaculate Queen; and it was not without meaning to my mind that he was buried on the Feast of the Immaculate Conception, from the church of the Immaculate Conception, and that of necessity the vestments of the funeral Mass were white.

"God's ways are not our ways, but we can always accept them with a child's trust knowing they are the ways of love and are always the best."

Father Smith's death has been a loss to the missionary band and to the Province which will be long felt. Others

will take his place and the great work will indeed go on, but there are few who will do just the work he did. His tact for making himself all to all, and thus making devoted friends was no common gift, and when we know how he used this talent to draw souls to God, and that the exterior work was sanctified by an inner life of prayer, while we mourn his loss for ourselves and for others, for him we may rejoice.—R. I. P.

FATHER MICHAEL FLYNN.

Father Flynn was born in the city of New York, on the 16th of July, 1837, but was sent to Ireland by his parents at an early age, and spent several years of his boyhood abroad. Returning later on, he attended school at St. Francis Xavier's the first year it was opened in Sixteenth street. Father Flynn did not complete his course at college, but went to the novitiate of the Society of Jesus in 1856. He continued his studies in Canada, and taught and was prefect in St. Mary's College in Montreal. When the scholasticate for this province of the Society was opened in Boston, Father Flynn was sent thither to begin his philosophy. Coming to New York soon after on a visit to his relatives, he was detained there on account of the great lack of teachers at the time, and taught in Fordham for three years, having charge of the three grammar classes. He was then made First Prefect of First Division, and continued in that office until 1869, when he was sent to Woodstock, the new house of studies which had just been opened. After ordination he returned to Fordham, and became again Prefect of First Division. From Fordham he went to Sault-au-Récollet for his tertianship, which he made under Father Perron. The following year he returned to Fordham where he taught or did missionary work for two years. In the autumn of 1878, Father Flynn was sent to Troy, where he had charge for two years of St. Michael's Church. He endeared himself much to his good Irish parishioners and here gained a reputation for working miracles. After a year at St. Peter's, Jersey City, he was sent to Georgetown for the scholastic year 1880-'81, being the first one to be sent from the Mission of New York-Canada to the old province of Maryland after the union. Here he remained for three years as prefect, and in 1883 he was sent as minister to the old novitiate of West Park for one year. He then taught five years at Worcester, returning to Georgetown in the autumn of 1889, as teacher of special class and librarian, thence to Baltimore for two years as minister, then for a year at Holy Cross. In 1893, when Father Maas went to Spain for his tertianship, Father Flynn came to Woodstock as librarian. He did good work in putting in order and cataloguing the archives. It was here that his health began

to fail. It was thought that his old home at Fordham College would be more congenial to him and thither was Father Flynn sent. Here he remained until his death, engaged in teaching history and special Latin class, and also in looking after the house library.

Father Flynn died of a disease from which he had been suffering for many years. How patiently and cheerfully he bore his afflictions, how kind and charitable a disposition he ever showed, how simple and painstaking he proved himself in his various duties, only those who knew him intimately can fully tell. To know the man was to love him. He was a devout religious and charity was his most striking virtue. He never seemed to detect the faults in a person's character, but saw only the good qualities, and looked at everything in a charitable light. As he judged others so he will be judged himself. Father Flynn's long life was full of merit for himself and good to those around him.—R. I. P.

—In part from the "Fordham Monthly."

LIST OF OUR DEAD IN NORTH AMERICA

From Nov. 1, 1897 to March 15, 1898.

	Age	Time	Place
Fr. Francis X. McGovern	56	Nov. 11	New York, N. Y.
Fr. Francis A. Smith.....	53	Dec. 6	Boston, Mass.
Fr. Michael Flynn.....	60	Dec. 8	Fordham, N. Y.
Fr. James Major.....	85	Jan. 1	Providence, R. I.
Fr. Pascal Tosi	61	Jan. 14	Juneau, Alaska.
Fr. Michael G. Shallo.....	44	Jan. 27	San Francisco, Cal.

Requiescant in Pace.

VARIA.

Alaska.—Our latest news from Alaska will be found on page 64. Since then Father René has sailed for Rome. He hopes to obtain ten more assistants for missionary work in Alaska.

Australia.—Father Michael Watson, editor of the Australian, "Messenger," has started a little Quarterly Magazine called the "Madonna."—"The Australian Children of Mary's Home Magazine." It is well printed, having a picture of the Madonna Della Strada in blue for its cover. Besides a calendar for three months, it contains original articles by Australian Children of Mary, and selections. Such an excellent work, and for such an excellent cause, deserves every encouragement.

Riverview College.—We think we may look back on '97 with fairly justifiable feelings of satisfaction. It has been all round a very successful year with us; we have not sown nor labored in vain. In the University examination we have very good results in both Senior and Junior; in the University Matriculation Honors Examination we have, for the second time, obtained the Cooper Scholarship (£50) for Classics; in the College intellectual and literary contests there was great life and vigor: a good Football season has been followed by an exceptionally good Cricket season; the Athletic Sports came off very successfully; the postponement till March of our Annual Regatta prolonged the zest in boating; we have again this year—three times now in three successive years, and four times in five—won the New South Wales Rifle Association Schools Challenge Shield; the Old Boys' Union has been started with the inaugural dinner; and, to crown all, our break-up was "a new departure" and a successful and very pleasant event for everybody.

—*From the Alma Mater.*

Father Joseph Milz, recently arrived from Europe, has been appointed Superior of the United Missions of South Australia and the Northern Territory. This constitutes the mission of the province of Austria. There are 40 of Ours laboring in this mission,—19 fathers and 21 coadjutors. The Catholic population, scattered over an immense territory, numbers about 10,000.

Belgium.—On the 1st of February, Father Augustus Petit, Rector of the Collegium Maximum of Louvain, was named Provincial of the Belgian Province. After his tertianship, Father Petit became Master of Novices at Tronchiennes, 1885-1888, then Rector and Master of Novices at Arlon, 1888-1894, and Rector of Louvain 1894-1898,—Father Joseph Janssens who retires from

the Provincialship, had already occupied that post from 1876 to 1880. He is over 70 years old, celebrated his golden Jubilee in the Society two years ago, and has been superior in different capacities for over thirty years.—The house of retreats at Fayt-lez-Seneffe, called "Notre Dame du Travail," has been made a separate residence, with Father Leopold Lefèvre as superior. It was founded in 1891, and has depended hitherto on the college of Charleroi.—The number of students in all the Belgian colleges of Ours for the past scholastic year was 6679, a decrease of 25 from the preceeding year.

California.—*St. Ignatius Church, San Francisco*, with January began the issue of a neat Church Calendar. Each number consists of some thirty pages, filled with explanations of the different feasts, church notices, college notes, etc.

Canada.—*St. Mary's College, Montreal*, founded in 1848, is about to celebrate its Golden Jubilee. The "Association des Anciens Elèves," founded by Father Cazeau, has sent out a circular to all the former pupils, inviting their aid and requesting their presence at the jubilee feasts on the 21, 22, and 23 of June. Should any of the "Anciens Elèves" have been forgotten it is hoped that they will understand that this has not been intended, but that all are welcome.

Ceylon.—I have to visit some 250 Catholic families, and I make it a point to visit them all at least once a year. Besides I have a list of forty-one Buddhists and Protestants who are inquiring into the Catholic religion. This evening I had a talk of nearly two hours with an intelligent Buddhist, whose peace of mind has been disturbed on reading in the papers about the plague in Bombay. He spoke about it to one of his sisters who is a Christian. She said she had no such fears of dying as she knew she would be Christ's who had forgiven her sins. So the poor man went to his neighbors the Wesleyans, who promised him that if he prayed and believed in Christ he would feel that his sins were forgiven. "To tell you the truth, father," he said, "I think that they are humbugs. I have been praying day and night, several days and I can't feel that my sins are forgiven. I am sure that those who say that on such a day at such an hour their sins were forgiven are lying." He seemed most satisfied with my explanations, especially when I had shown to him that we were not idolaters, as his "Reverends" had told him. Amongst these forty-one people, there are eight men of a good education whose conversion might be followed by several others. But for several of them earthly considerations are in the way. If some zealous scholastics would help me with their prayers I should be most grateful to them.—*Father J. Cooreman, S. J.*

China.—The scientific work of this mission of Nanking is developing and promising much for the future. Father Froc, director of the Zi-ka-wei observatory, is introducing a new and easy code of storm signals for the China,

coast. Up to the present the international signal code has been in use, but it was found cumbersome for the special service of storm signaling on the coast. The convenient and simple code drawn up by Father Froc met with the ready approval of Sir Robert Hart, Inspector General of the Chinese Imperial Maritime Customs, who is going to introduce it with the new year (1898) at all the stations under his control. An eight or ten inch equatorial is in construction for the observatory, and it is hoped that an astronomer will be sent out with it, as the two fathers at the observatory have their hands full. Father Chevalier, the former director of the observatory, is now on a journey far in the interior, about 1500 miles up the Yangtse, on a magnetic and geographic survey. He left in the early autumn and will be absent all winter.—Father Heude, the naturalist, who has been working away almost alone these twenty-five or thirty years, has just received from France a young man to be formed as his successor. He is a scholastic of much promise apparently, and has made special scientific studies, though not exactly in Father Heude's line. Father Heude has made a scientific expedition this year through the islands of Japan and in the vicinity of Vladivostoch, the Russian port on the Pacific. He is now engaged upon the last fascicule of his third volume of *Memoirs*. His productions are of the most serious nature, and worthy of the notice of any of Ours interested in natural history or kindred studies. He is no theorizer, no mere amateur, but an original observer and scientist of the first order. Of late years he has devoted his attention chiefly to odontology. His homotaxic classification of the dentation of animals will be most probably received as a real contribution to science, though it is as yet but little known. His works are not intended for any but serious students, and consequently their circulation is not wide. His best customer is the British Museum, which takes three copies of his publications regularly as they appear.—*Father W. L. Hornsby, S. J.*

England, London.—Whereas Wimbledon has developed from a "collegium inchoatum" into a full college with its own rector, the title of "Collegium S. Ignatii" has been dropped from Mount St., which has become an independent residence—"Residentia Londinensis Immaculate Conceptionis." The Rector of Wimbledon—Father Clayton—is now Rector of the "Collegium" (which includes several residences), while the superior at Mount Street has the title of "superior residentia." Father Bampton, who has been in charge of Mount Street since 1894, has lately been succeeded by Father Charnley, who was "Secretarius Substitutus" under Father Anderledy.

Oxford.—We are delighted to learn that the house at Oxford—Campion Hall—is bringing great credit to the Society, as all the scholastics who are there are no mere "pass men" but will go up for honors. The "Letters and Notices" inform us that, as at present arranged, four of the present first year Philosophers at St. Mary's Hall are to go to Campion Hall, Oxford, next autumn. Two are preparing for Mathematical, and two for Classical Honors;

hence it will be seen that the "Oxford movement" is not made exclusively in the interests of classics, but is intended to further the mathematical studies of the Province as well. May we hope that as the plan develops, we may in time have specialists in History and Science, and, not least, in Oriental languages, a study which is so warmly advocated by the Holy Father, in the interest of Biblical studies.

For the autumn of 1899, three of the present second year Philosophers have been nominated; they will then have finished their philosophical studies, a condition required by Father General when the scheme has settled down to its normal mode of working.

Some have thought that our scholastics, having finished Philosophy, and therefore being older than the average undergraduates, would not be able to compete with them on even terms. It may be interesting to know that their tutor, Mr. Joseph Bridge, B.A. Cantab., in his written report upon their work, especially comments on "the logical acumen which their splendid training gives them—a quality which others have to struggle for long periods to attain."

Consoling Letters.—A book called "Black Monks" by Father Taunton has attracted much attention in view of the disedifying policy which he imputes to our fathers in the reigns of Elizabeth and James I. In the "Month" for December, Father Pollen dealt with this subject and defended the Society from the serious assaults of Father Taunton. The editor of the "Month," Father Sydney Smith, felt anxious "as to the reception our protest might meet with from those who bear the same relation to our former opponents, that we have to the founders of the English Province." He was much consoled, however, by letters from Cardinal Vaughan and representative Benedictine fathers, and these he publishes for Ours only in the January number of the "Letters and Notices." The Cardinal says "I must send you one line of congratulation on your Benedictine article in 'The Month.' Admirable in tone and temper, and conclusive in answer to the salient points taken up. It will do good." It is well to know that Father Taunton is not a Benedictine. He was a postulant O. S. B. for ten days many years back. That is all.

Our Tertiaries who are making their probation in France and Belgium are spending the Lent in England in mission work. During the first part of Lent, Father Casey and Father Hearn were at Preston, Father Cunningham at Portsmouth, Father Ennis at Bolton, Father O'Carroll at Stamford Hill, near London.—We learn that the fathers of the Paris and of the Lyons Province will do work during Lent in parish churches and colleges. Those of Champagne in colleges only, as it is the custom in this province for tertiaries to give the Lenten stations in colleges.

France, Province of France.—The "Lettres de Jersey" have this year for their editor Father Joseph de Broglie, the father Minister of the Scholasticate. This is a new departure, as hitherto the "Lettres" were edited by a scholastic. Since the scholastic had often to be changed, the present plan it

is believed will assure a greater regularity in the issue of the different numbers.

The Novitiate transferred to Laval.—At the beginning of the scholastic year the novices—who since the expulsion of 1880, were at Canterbury, England—were transferred to Laval, and at present they occupy the buildings for so many years used as a scholasticate. The novitiate is flourishing, there being thirty-seven scholastic novices—of whom three are priests—and twelve coadjutor novices. There remain at Canterbury only the juniors of the provinces of France and Lyons, forty-seven in number, of which number four with one coadjutor “vacant militiæ.”

Province of Toulouse, Uclès, Vals.—The scholasticate of the Province of Toulouse has returned to its old home at Vals, after an exile of seventeen years, which has been sweetened by the cordial hospitality of Catholic Spain. The departure from Uclès took place during the month of August, amid touching scenes of farewell, during which the simple people of the neighborhood, as well as the ecclesiastical and civil authorities, did everything in their power to show their affection for the fathers and the scholastics. The house at Vals has been improved in a variety of ways with a view to the happiness and comfort of its inmates. Heat has been introduced in the corridors and stoves in the rooms, while acetyline gas and electricity light the whole house brilliantly, and water in abundance is found wherever needed. The missions and catechism classes have been resumed to the great joy of the inhabitants of the neighboring villages, and the Apostleship of Prayer and devotion to the Sacred Heart have not ceased to make Vals their home of predilection. We regret to learn that the beautiful church of Vals—so many years the home of the apostleship—still remains closed with the government seals on its doors. The “Lettres d’Uclès” will, with their next number, resume their former name of the “Lettres de Vals.”

Province of Champagne.—Compte-Rendu de l’Ecole Apostolique d’Amiens, xxviii. année, 1897. In their annual report for 1897, the directors of this well known school of missionaries, lay before its friends and benefactors the account of a very successful year at home and abroad. The greater portion of the little book is devoted to an interesting sketch of the Zambesi Mission, with special reference to the share which the school of Amiens has had in its development. Every year the great services which the apostolic schools are rendering to the Church and the Catholic Missions, become more apparent, as new missionaries after their long years of preparatory studies and training, are sent out to all parts of the world to begin their labors in the Lord’s vineyard.

Germany.—*The Centenary of B. Canisius at Valkenburg.* We have just closed the celebration of the three centenary of the anniversary of the death of Blessed Peter Canisius, Apostle of Germany, first German Jesuit and Provincial, and the patron of our Province. Some months ago our Holy

Father, Pope Leo XIII. issued an encyclical to the archbishops and bishops of Germany, exhorting them to celebrate the three hundredth anniversary of his death in a becoming way. The prelates of Germany corresponded to this invitation very heartily, and instituted special celebrations to be held in the various churches. One of our missionaries preached in three different cities octaves in honor of the Blessed. In Cologne especially were his sermons enthusiastically listened to and doubtless did much good. It was in this city that Canisius studied as a young man and began his career as a preacher. To Fribourg, where he spent his last days and lies buried, pilgrimages have been made from many parts of Germany, Holland and Austria.

We too added our mite to the general celebration. Nine days before the date of the anniversary of our Blessed's death, we began a public novena for our community. On the day itself, Dec. 21, we had solemn high Mass in the morning, our chapel having been decorated in splendid style by the theologians. Above the high altar surrounded by flowers and lights, hung the picture of the Blessed. Two scrolls artistically painted bore the inscriptions—"Apostolo Germaniæ," "Cœlestique Patrono." Relics of the Blessed were exposed for veneration, among them being a chasuble, stole and maniple the saint had often worn whilst offering the holy sacrifice of the Mass. On the pillars, in the midst of flags tastefully arranged, could be seen the escutcheons of the various countries and cities in which this truly apostolic man had worked, with marvellous success, for the glory of God. It is no exaggeration to say that Germany, Austria and Switzerland owe their Catholicity in a great measure to the exertions of this intrepid defender of our holy faith. Commissioned by our Lord Himself to save Germany from the pernicious doctrines of the so called Reformers, with pen and by his preaching and teaching, Canisius fought indefatigably for over fifty years against heresy. In order to give an idea against how great difficulties he had to struggle, I will narrate in short the gist of the drama which our philosophers in honor of the feast produced on the stage before the whole community.

The time of action is 1563 and the place, Bavaria. The piece contained five acts and lasted a little over two hours. The composition and stage management reflected great credit on FF. Stockmann and Umberg. The first act, which was performed before the palace of Albrecht Duke of Bavaria, introduced the "dramatis personæ" and informed us of the country and the character of the duke. The people urged on by Lutheran ministers were induced to demand from their Sovereign permission to receive holy Communion under two kinds. Duke Albrecht, the son of a firm Catholic, after a youth spent in betting and free living, had just ascended the throne, and on account of his dissipated life the Protestants hoped to win him and his whole people to their side. A Count of Ortenburg, a staunch Lutheran, in presence of the whole assembled court demands the chalice for laymen. Albrecht supported by Canisius at first refuses, but at the threat that his subjects will refuse to pay taxes, if their request be not granted, he hesitates and in order not to dampen

the joy of the present festival he postpones his decision. In the meantime Ortenburg, instigated by a fanatic Lutheran preacher, who cut a sorry figure whenever he appeared, succeeds in persuading his tenants, who are good Catholics, to claim the privilege of communicating under both species. Albrecht yields to their clamors in order to get rid of them.

Canisius leaves the court of the duke and goes from village to village everywhere doing good, now preaching and strengthening the fainthearted to remain steadfast in their faith, now visiting and consoling the sick and afflicted. From one of the latter he hears of a plot against the life of the duke. Pan-kraz von Freyberg, Courtmarshal to Albrecht, together with Ortenburg had called in the assistance of France and Saxony to aid them to depose the duke and introduce Lutheranism among the people of Bavaria. Being made acquainted with the conspiracy by Canisius the duke takes the field against the invaders. Just as Albrecht's troops are on the point of being overcome a company of farmers, the tenants of Ortenburg, having been won over by Canisius, rush to the rescue and decide the fate of the day. The last act, which was played on the battlefield, contained several touching scenes in which the charity and generosity of Canisius were brought to light. Dying heretics were by his exhortations received into the Church. The most moving scene was the one in which Canisius interceded for Ortenburg, who was condemned by the courtmartial to death for treason. Touched to the heart by the pleadings of Canisius, Ortenburg fell at his feet and abjured solemnly the heresy in which he had been brought up and which had been the cause of his crime. Albrecht pardons him and together with his court swears fidelity to the Catholic Church, after destroying the document he had given Ortenburg, granting the privilege of communicating under both species to laymen. The drama ended with thanks and praise to Canisius for having saved Catholicism in Bavaria.

The principal facts of the drama are historical and can be found in Janssen's "History of the German People." The acting throughout the whole play was excellent. The interest was well kept up and many of the scenes, especially where the farmers appeared, were lively and quite natural. The principal part was acted by an American, Father W. Weis of Mankato. Among the players were four who had been in the United States, three Irishmen and the rest Germans.—*From a scholastic at Valkenburg.*

Tercentenary of the death of Blessed Peter Canisius.—We have just received, too late for the present issue of the WOODSTOCK LETTERS, the advance sheets of no. 3 of the "Exaten Letters," giving detailed accounts of the splendid tercentenary celebrations held throughout the German Empire in honor of Blessed Peter Canisius. It was a grand manifestation of grateful love on the part of German Catholics for their second apostle. In our next number we shall lay before the readers of the W. L. the substance of these accounts which are of interest to the whole Society.—Father Braunsberger's second vol. of "Epistolæ et Acta Beati Petri Canisii" appeared just in time

to be presented to the Holy Father by Cardinal Steinhuber on the feast day itself, Dec. 21, last.

Mittheilungen (Exaten Letters) No. 2.—We congratulate the editors of the "Exaten Letters" on the success of their enterprise, a success which we had confidently foretold. The second number is more interesting even than the first. It is quite evident that the "Letters" have come to stay. In this number some extracts from letters are printed that are eloquent in expressions of encouragement, joy and gratitude. A Bombay missionary writes: At supper we read the WOODSTOCK LETTERS and I cannot tell you how stimulating is their effect upon me and, I may add, upon many others. Here in India we need such reading more than they do elsewhere, since the enervating climate is apt to choke the spirit of enterprise and initiative, and one is too easily content merely to continue what has been begun. Yet here, more than elsewhere, a certain degree, shall I say, of foolhardiness is necessary, if our work is to make real progress. Hence we hail with joy anything that encourages us to dare and venture.

A New House for the Writers will be opened in Luxemburg by next July. Owing to the large increase in our province—68 this year—our houses are gradually becoming too small, so that Exaten would not be able to accommodate the juniors next year, should the writers remain there. On this account a house for the writers only, capable of containing a library of 100,000 volumes is in course of erection. Father Springer, who is superintending the building, has orders to push on the work, so that by the feast of St. Ignatius he may be able to hand over the keys of the house to Father Provincial.

Georgetown University, A new gift to Astronomy.—Astronomers are once more under obligations to Miss Catherine Wolfe Bruce for aiding the publication of a work to which they are looking forward with anxiety. This work is an "Atlas of Variable Stars," which has been constructed at the Observatory of Georgetown University. It will comprise about 250 charts, the engraving of which is too expensive to be covered by the sale of the Atlas. This fact will not surprise those who know that all the telescopic star-charts, that have hitherto appeared, were published by government support.

The publisher—Mr. F. L. Dames in Berlin—estimates, that the probable sale of the Atlas within the next ten years would be short of the mere printing expenses by the amount of \$1750, but for the sake of the scientific value of the work, he would be willing to take the risk of the publication, if the above sum were secured to him after printing. This financial question was a vital one for the utilization of a scientific work of seven years of hard labor. Fortunately Miss Bruce combines the quick appreciation of scientific value with material wealth, and did not hesitate to respond to the first appeal made to her in behalf of this Star Atlas, through the kind mediation of Professor E. C. Pickering, director of the Harvard College Observatory. She gave the required sum, and the Atlas is in the press.

The gift was made some time ago, but was announced the first time at the meeting of astronomers at the Yerkes Observatory, immediately preceding its dedication to the university of Chicago. The name of Miss Bruce and her liberal gift, as announced by Father Hagen, S. J., the director of Georgetown College Observatory, at the close of his lecture on the work he had been prosecuting for the last seven years, awakened a lively applause from the sixty or seventy astronomers present. Professor Pickering then took occasion to say, that his appreciation of the "Atlas of Variable Stars" was best shown by the action he had taken in its behalf, and the appreciation of Miss Bruce of the same was as well shown by her generous gift. He concluded his remarks by saying, that when the Atlas will be out, astronomers will wonder how they had got along without it.—*Father J. Hagen, S. J.*

St. Inigo's.—Father Tynan has been giving a very successful course of lectures at our church on St. George's Island. An account of the lectures appeared in the "Beacon" of which he sends us copies. He writes: "It is well to remember that these talks were begun at the urgent request of the Methodists themselves. The attraction toward the Church has been much marked of late; brought about strange to say by the antics of their own local preacher. I send you these accounts because you know something of the intense bigotry that existed on the Island, and will be glad to know that God's grace has slowly worked a change where nothing else could."

Ireland, Clongowes Union.—*The Clongownian.* Clongowes College has established what we would call an "Alumni Association." The inaugural banquet took place on the 16th of last November, in the Shellbourne Hotel, Dublin. The "Union" has been extremely fortunate in the distinguished men it brought together. The president is no less a personage than the Right Hon. C. Palles, Lord Chief Baron of the Irish Exchequer. "During the past thirty years," says the Stonyhurst Magazine, "no man on the Irish Bench has commanded, from all parties, such unvariable respect as an absolutely impartial judge; whilst for legal erudition, combined with largeness of view, judicial balance of mind, and variety of experience, he is probably not surpassed by any and equalled by few men on the English Bench." The Lord Chief Baron not only presided at the meeting and banquet, but all along has been the soul of the movement and used all his influence to gather together the old students and organize the Union in the preliminary meetings. He was ably seconded by the Lord Chief Justice O'Brien, and Lord Chancellor Naish. Indeed a college which can count such men as these among her lawyers, and among her medical men Sir Francis Cruise and Surgeon Tobin, in the list of ambassadors, Sir Nicholas O'Connor, and a host of others, may well claim to have equipped her students so as to enable them to secure distinction in the battle of life. The "Clongownian" in a beautifully illustrated number gives the speeches on the occasion with pictures of the distin-

gished alumni, and in its supplement the results in the Government Intermediate Results for the past ten years. These "results" speak the praises of Clongowes even louder than the names of the distinguished alumni. In these years besides winning first place in the middle and first and second places in the junior grade, Clongowes boys carried off no less than ten medals (five gold and five silver), nine composition prizes, seventeen exhibitions, and numerous book prizes. In the last seven years Clongowes has won the first place in all Ireland no less than five times, while during the whole twenty years the Intermediate Act had been in force, no other college, Catholic or Protestant, had held the same position more than twice. From 1887 to 1897 over 50,000 boys have competed in the different grades, while 830 Clongowes boys passed the examination, gaining 3,590 honors in various subjects, with the following distinctions—Gold medals, 29; silver medals, 14; exhibitions, 156; composition prizes, 55; book prizes, 140; £10 prizes and 18 first places in grade 9; second places in grade 9, and in the senior grade 5 first and 5 second places.

A consoling feature of the first meeting of the "Clongowes Union" was the enthusiasm shown for the Society and the college. One of the old students writes us:—

It would indeed be strange if a Clongowes Union should not gain the enthusiastic support of every past student of the college. They are proud to have a share in her history and her triumphs, and a kinship with her generations of famous men. They look to her traditions of nearly eighty-five years service, beginning in the twilight before the dawn of Catholic liberties, when she rose as the most triumphant declaration of the impotence of the penal laws, to assert that Irish faith and learning were ready to blossom forth indestructible again. They follow her progress through all these decades marked by a line of distinguished names which she has given to the country, and they see her from that first day to the present unquestioned in her supremacy, in position, and repute and success,—the "Mater et Caput" of all the schools of Ireland. And regarding her in her complete fulfilment of the wide sphere of her work and her aims to-day, they behold her recognized by all as the best equipped school in the country of any class or creed, pre-eminent in educational methods, in public examination results and in the moulding of men fit to take prominent and honorable part in every line of present day life.

Ireland's dead of the Society in other countries.—The great work of Father Vivier "Vita Functi in S. J.," has enabled the Province of Ireland to send out with its annual catalogue of Ireland for this year a most interesting list of the names of the fathers and brothers of the Society who were born in Ireland, but who died in other provinces from 1814–1894. The list numbers one Bishop—Bishop Michael O'Connor of the Maryland Province—85 fathers, 42 scholastics, 179 coadjutor brothers. In all 307, of whom 240 died in the United States and Canada.

Italy, Jesuit Education.—The hopes aroused in the minds of many enthusiasts during the “making of Italy, have not all been realized. The whole country was to partake of the blessings of the new civilization, and Italy was to assume a position in the world equal to, if not surpassing, that attained by the Roman empire in its palmyest days.

Now, however, an occasional note of disappointment is heard breaking through the choruses of self-laudation still chanted from time to time. One of the most serious expressions of despondency is that which has just been uttered by Prof. Angelo Mosso in treating of the causes of the effeminacy of the Latins, and more particularly of the Italians.

The sociologist, Guglielmo Ferrero, in his “Young Europe,” considers this effeminacy as a question of race. Professor Mosso is of the opinion that it is an effect of education. “Reading the pages of Ferrero,” says Mosso, “you remain, as it were, intimidated that we are condemned perpetually and without hope of rehabilitation to a physical inferiority and to be the slaves of the Northern peoples.” This is indeed a gloomy outlook.

Mosso, on the other hand, believes that, by means of a physical education, well arranged, the Italians may rehabilitate themselves. It is a sad story of physical and moral deficiency that modern Italy shows, as described by those who love her best. It is almost hopeless to think that gymnastics and other physical exercises can effect a cure of such effeminacy, both mental and physical.

Strange to say, it is in a college of the Jesuits, near Turin, that this professor finds the ideal combination of physical and moral training—and the Jesuits have no “legal” existence in the new-created and “redeemed” Italy! “In a large college kept by the Jesuits, in a city a little distant from Turin,” writes Mosso, “the organization of games is complete, and the holiday recreation, which is made under the direction of some young Jesuits, is worthy of example.” And he adds: “When the Jesuits established free education in France the university saw itself in danger of losing its pupils. The professors went to the King to complain and to ask that he should oblige the Jesuits to have payments from the scholars. King Henry IV. answered them thus: ‘I have only one word to say to you: Do better than they and you will beat them.’”

And these are the concluding words of Professor Mosso’s article. It is hard lines with the new Italy, whose first principle was the getting rid of Pope and priests, to get back to admiration of the Jesuits!—*Roman Correspondent of the Baltimore Sun.*

Jamaica.—Rev. Father Provincial left New York to visit our Mission of Jamaica on the 12th of February. He returned on March 15th. He found our fathers all in good health, but Bishop Gordon, we regret to learn, is far from well.

Madagascar.—In spite of the enmity and misrepresentations of Protestant ministers, the work of conversion in Madagascar is going on without interruption. Whole villages and districts together ask to be received into the Church. The small number of the missionaries, and their limited resources, alone retard the progress of Catholicity on the island. The following comparison between the state of the mission of Northern Madagascar in 1893, and its present state, will show what has been done during the past few years. In 1893 there were at most 35,000 baptized Catholics in the mission, with about 97,000 catechumens. There were 641 native school teachers, in charge of 17,338 pupils. At present there are 1113 missionary stations, 61,494 baptized Catholics, 258,956 catechumens, 2239 teachers with 147,590 pupils.

Mangalore, St. Aloysius College.—From the annual report we learn that the number of students for the first term of 1897 was 509, and for the second term 479. These numbers are not only “unprecedented but also unexpected.” This numerical strength is due partly to the large number of Hindu students who sought admission into the Junior F. A. Class. Ours in America should feel a special interest in this college as three from this country are connected with it,—Father Müller of this province, who has built and has charge of the leper hospital, Father John Moore of California, who is “Lect. ling. angl.,” and Father Maurice Sullivan of Missouri, who though he is at present making his tertianship at Chota Nagpore, is destined for this college.

We have received the first number of the “Mangalore Magazine” issued by St. Aloysius College, Mangalore. This magazine is published in the interests of the college; its graduates and undergraduates, and incidentally in those of the City of Mangalore and South Canara. It is to be issued quarterly. Two articles will especially interest Ours in this country,—the “Sketch of the Life of Father Joseph Wiley,” the founder of St. Aloysius College, and “the oldest and most experienced member of the Bombay Mission,” and “Our Mangalore Sanctuary,” which has been copied into the January number of the “Letters and Notices.”

Missouri Province.—On the 8th of February Rev. Father Provincial left St. Louis for a visitation of the Mission of British Honduras. This work occupied him for nearly four weeks. During his stay there he relieved Father W. Wallace of the duties of Director of the College of St. John Berchmans in Belize, on account of the father's poor health, and replaced him by the appointment of Father Joseph Meuffels, who with Father M. Cornely had been sent to the mission a few weeks before. The college is in a very flourishing condition, not only in point of attendance but also in the proficiency of the students; its merit is recognized by the commendation and patronage accorded to it by the Catholics and the non-Catholics of Belize alike. Father Wallace, accompanied by Father H. Wolters, who also had for some time back been indisposed, returned to St. Louis in the first week of March.

St. Louis University, Scholasticate.—In the beginning of March, Father W. Poland was appointed professor of ethics in place of Father James J. Conway, to enable the latter to recuperate after an attack of illness.—On the 14th of February disputations were held, as follows: in psychology, Mr. B. Obeling, defender, Messrs. J. Lyons and J. McNichols, objectors; in cosmology, Mr. J. Hugh, defender, Messrs. J. O'Callaghan and J. Murray, objectors; in logic, Mr. H. Roehrig, defender, Messrs. F. Ruppert and C. Garde, objectors; Mr. C. Wolking, assisted by Mr. J. C. Daly, lectured on carbon and its oxides.

Omaha.—Our new medical college was opened by a public reception, given in it to its builder and donor Mr. John A. Creighton, by the faculty of the college and all the friends of the institution. It was a brilliant affair, in which all the elite of Omaha took part. This took place on the last Tuesday of September. On the night of the following day, the opening exercises of the course filled its beautiful auditorium with an appreciative audience of gentlemen only, who listened to some very appropriate discourses. There are now eighty students in attendance at this medical college.

New Orleans Mission, A Residence at Key West.—Key West with its churches, residence and schools now belongs to the Society. It came into our possession in virtue of a condition expressly laid down when our fathers consented to take charge of the missions of Southern Florida. Father Faget left Tampa for that place on March 7, to assist Father Friend who has been there for the last three weeks. A full account of this new mission has been promised for our next number.—Father Palacio, the Rector of our College in Havana, just at the time this matter was being transacted, came to Tampa and Key West to attend to certain affairs regarding his own province. At his earnest request Father Power consented to accompany him from Key West to Havana, a distance of some eighty or ninety miles. At both places he visited several times the wounded sailors belonging to the "Maine," who all gave ample proof in the midst of the most cruel suffering that bravery can be as well displayed upon a sick-bed as on the field of battle. He says that he was singularly edified by their good dispositions.

College of the Immaculate Conception. Reception to the new Archbishop of New Orleans.—The reception tendered to His Grace Archbishop Chapelle on the evening of February 14, by the alumni of the college of the Immaculate Conception, proved a successful and brilliant event. The college library hall had been appropriately fitted out and decorated for the purpose. Besides a large number of the local clergy, several hundred alumni were present, among them some of the foremost professional and business men of the city. Addresses of welcome were made by Judge White of the United States Supreme Court, Hon. T. J. Semmes, president of the alumni association, Father Semple, Rector of the college, and others. Selections of instrumental and

vocal music gave a pleasing variety to the program of exercises. The Archbishop in his response, feelingly expressed his friendship and devotion to the Society. We subjoin a few brief extracts from his address relative to the Society:—

I thank you, gentlemen, for having gathered here to-night; and I thank the reverend Jesuit fathers for having so kindly arranged this reception. When Rev. Father Semple invited me, I told him I would gladly accept an invitation from the Jesuit fathers, because I suppose you all know that Latin saying “*Societatem Jesu, semper primo habeo, et habebo.*” It is not necessary to give a reason for veneration and affection towards the Society of Jesus. From a natural point of view, I consider them as a body, to be the most thoroughly cultivated body of men in existence, intellectually and morally, and from a supernatural point of view, they have done within the last four hundred years a wondrous work. They have obtained such marvellous results that when we read history we are at a loss which to admire more their wonderful work, or the admirable labor of the first apostle among men. If you take down the criterion given by our Lord to know whether a thing be good or bad, surely the Society of Jesus has been in the midst of humanity the greatest blessing with which the heavenly Father has blessed the earth. “By their fruits ye shall know them.” Judged by that criterion, the Jesuits whether occupying the post of honor and power; whether as teachers or as missionaries to the farthest shores of the world, have a record for zeal and learning, and for excellent results. Consider the work they have done here in New Orleans. Here you are gathered five or six hundred of you, and if you were to scrutinize your life, I have no doubt that many of you, perhaps, will be inclined to acknowledge that what is best in your head and heart, and in your past work you owe it to the enlightened zeal of your Jesuit teachers. And so, dear and reverend fathers, as you have obtained such magnificent results as the fruits of your labors so plentiful and goodly, I have no doubt that, as Justice White has so truly said to-night, as your past work has been so good, it is but a promise and a prophecy of the good things to come.

Augusta, Ga.—The corner-stone of what will be, when completed, one of the most beautiful churches in the South, was laid on February 20, by His Lordship Bishop Becker of Savannah. Father Brislan, Rector of St. Stanislaus Novitiate, Macon, preached the sermon of the occasion, in presence of a very large concourse of people. Father Butler has been placed in charge of the erection of the new church. He is highly gratified at the generous support received so far from the Catholics of Augusta, and expects to have the church ready for divine service at the beginning of the new century.

During the session just closed of the New Orleans Catholic Winter School, Father Albert Biever gave three illustrated lectures on the following subjects: 1) Chemistry; its history and development. 2) Sources of light. 3) Insect world; the wonders of the bee-hive.

New York, Month's Mind for the seamen who perished on the U. S. B. S. "Maine."—It is consoling to know that nearly 200 of the seamen who perished on the "Maine" were associates of the League, and that all except three or four practised the second degree. It seemed appropriate that notice should be taken of this and accordingly a solemn requiem Mass, under the auspices of the Apostleship of Prayer, was sung at our church of St. Francis Xavier on the day of the Month's Mind. Father Reany, U. S. Naval Chaplain, was the celebrant, and Archbishop Corrigan gave the absolution, Father Wynne preached the sermon. It was one of the unique ceremonies of the church. Army and navy officers were present in number, and about eighty marines with sailors and three of the "Maine" survivors. Besides Abp. Corrigan, Bishop McDonnell and Mgr. Mooney were present with from 30 to 40 priests in the sanctuary and about 10 in the congregation. The church was filled, and the music was most appropriate.

Father Ramière, it is known, was once destined for the American Mission of New Orleans, which at that time formed a part of his province of Lyons. That he might learn the language he would have to use in this Mission, he spent four years in England in teaching and in the ministry (Vide *L'Apostolat de la Prière*, 7me édition p. xx). Why Father Ramière did not come to this country is not so well known. It is, therefore, believed that the facts given in the following letter from Father L. Eugene Nicolet, who is now engaged in mission work in England, will be new to most of our readers.

St. John's, Wigan, England,
March 10, 1898.

Rev. and Dear Father, P. C.

Yesterday (March 10). I went to Preston and at St. Wilfrid's I was surprised to meet Father James Maguire, who has spent six years in our mission, from 1847-1853. No doubt he is mentioned in the article of Father Gache on Baton Rouge,⁽¹⁾ as he was one of the first to teach there. I asked him what brought him to Louisiana; he told me the following which is not generally known. Father Ramière was teaching philosophy at Stonyhurst when he received an order from his Provincial to start for the Mission of New Orleans. This order would not have troubled him, had he not found out that in spite of desperate efforts, he was unable to learn English so as to speak it fluently and well enough to preach and teach. Walking in the yard he met Mr. James Maguire, who was then prefect of the boys. He spoke to him of his perplexity, when young Maguire immediately offered himself to take his place and start for New Orleans. "Are you in earnest?" said Father Ramière. "Yes indeed," was the reply. The provincials of Lyons and England were notified and to their satisfaction Father Ramière remained at Stonyhurst and Mr. Maguire set out for the new world. Father Ramière might never have

⁽¹⁾ See this number page 3.

founded the Messenger of the Sacred Heart had not God inspired Father Maguire with a generous heart to depart in his stead for America.

Rome.—The Collegium Græco-Ruthenum which for a number of years has been in charge of our fathers, was by a decree of Leo XIII., of last December, divided. We retain the Ruthenian, while the Benedictines have the Greek College which is now called "Græco-Athanasianum."

Cardinal Mazzella has been appointed Prefect of the Congregation of Rites; **Cardinal Satolli** takes his place as Prefect of the Congregation of Studies.

Spain, New Provincials.—The Provincials of the three Spanish Provinces have been all recently changed. Father Zamoza, formerly Superior of the Mission of Colombia and last year acting Rector of Oña, is Provincial of Castile. Father Abad, the former Provincial is now Rector of Oña. Father Vigo, for the past six years Provincial of Aragon, has been made Provincial of Toledo, and Father Adroer, lately Rector of the novitiate of Veruela, is now Provincial of Aragon. Father Granero, for the past seven years Provincial of Toledo, is now Rector of the new novitiate and House of Studies at Granada.

Bilbao, The College of Higher Studies.—This college, or university as it would be called in your university country, is going along very well. We have this year 180 boarders, which is 12 more than last year, and 108 day scholars, over 30 more than last year. Religious instruction constitutes a leading part of the course and solid piety abounds. We have established among the students—many of whom are bearded men—the Apostleship of Prayer, the Conference of S. Vincent of Paul, and the Sodality of the Blessed Virgin. The brightest young men of the sodality belong to the academy, which is a kind of debating society, with much literary work added to it.

All the students are obliged to assist daily at Mass, and in no case is this Mass for the students omitted. Every Sunday, besides the ordinary Mass—which is on week days at half-past six and on Sunday and holydays of obligation at seven—they hear another Mass at nine, during which time the student's choir, which is very good, sings hymns. As in all our colleges confession is of obligation, once a month for all, whether boarders or day scholars, and for the sodality of the Sacred Heart on the first Friday or Sunday; but even on the ordinary Sundays a good many students go voluntarily to confession and Communion. Every day some one of the students reads at the beginning of the Mass a meditation according to the direction of the Spiritual Father. In the evening they have rosary and spiritual reading for half an hour and before bed examen and night prayers.

Weekly and monthly disputations and repetitions take place in all the classes of law and philosophy; and several solemn public literary and juridical

acts take place during the year, the subjects for the composition either in verse and prose having been given to the students.

The boarders are divided into four divisions. Each has its own refectory, its own yard with hand-ball alley, and a large recreation hall with billiard tables, various games as draughts, chess, dominos and the like. There is a very good and large room for drawing and some ninety students take lessons there at different times; many also take instruction on the piano, violin, etc.; and there are two mandolin and guitar clubs—they are called "estudiantinas,"—a quartette, and a good glee club.

The boys of the different divisions are not allowed to speak to one another without special permission and they never go out without a prefect or some one as companion.

We have 28 fathers, 3 scholastics and 17 brothers in our community.—*From Father C. Varona, S. J.*

Syria, Beyrouth.—St. Joseph's University is leaving no means untried to extend the sphere of its civilizing and christianizing influence in the East. In addition to the weekly newspaper, "El Bachir," which is widely circulated, a review, called "El Maschrik"—the Orient—was started last January. It is to treat religious, literary, scientific, historical and kindred subjects, somewhat on the plan of the "Etudes" and the "Stimmen." It is published in Arabic, contributions in various languages being received and translated. Though the review is directed by our fathers, articles written by externs are also admitted. Religion and the higher sciences, it is hoped, will alike be benefited by the new publication.—A few months ago, the fathers were informed that the Turkish Government would not in future recognize the French medical diplomas conferred by the university. It was a serious step, which, if adhered to, would mean the destruction of the flourishing medical school connected with the university. The French ambassador at Constantinople lost no time in endeavoring to have the order rescinded, but until very recently no conclusion had been reached, and negotiations were still pending.

Homs.—The following details concerning the labors of our Syrian missionaries at Homs are taken from a letter of Father Dupoux, superior of the residence, to Father W. Bartlett a secular priest of Baltimore. Homs is a manufacturing city of Syria 26 miles northeast of Damascus. It has a population of 30,000, and is the seat of an active trade with Tripoli. We have a residence there with four fathers and three brothers. Father Dupoux writes:

"Though we are living here in the midst of Mussulmans, we have not yet made any direct attempt to convert them. Our efforts have been confined to the Catholics of the different rites, and to the Greek schismatics, large numbers of whom are to be found in the neighboring localities. Many of them have already been brought back to the Church, in spite of the violent opposition of their sect, and of the obstacles put in their way by the Russian and

local governments. These happy results have brought about the creation of the new Greek-Melchite bishopric of Tripoli, which, however, relies chiefly on us for the support of its schools, churches, pastors and flock. In consequence we are obliged to neglect other sections of our mission, which stand no less in need of our assistance. To the east of Homs there is a large population of Jacobites, or Syrian schismatics, who have preserved with the heresy of Eutyches, the old customs and costumes of Syria, and the Syrian tongue, which is their liturgical language. These poor people are very much neglected and could easily be brought back to the true fold, if we had the means of assisting them efficaciously. Churches and schools should be built in the principal centres, and learned and zealous priests of the Syrian rite should be sent in their midst to instruct and direct them. At Homs itself, Monsignor Abdallah—a Jacobite bishop recently converted—has already gathered around him a small congregation of Catholics of the Syrian rite. A chapel has been fitted out for their use in one of our schools. The heretics and schismatics, aided by almost unlimited resources, are making every effort to spread their errors and combat our influence. Their schools are numerous and well attended, whilst ours are entirely inadequate, and accommodate only a small portion of the children. A small boarding-school for boys, and another for girls, would be the very best means of promoting Catholicity at Homs, and in its neighborhood. But with the exception of our good will, everything is wanting. For some years we have kept in the town of Homs a dispensary, where infidels and schismatics receive medical treatment and remedies free of charge. It has proved an excellent advertisement for the Christian and Catholic name. To give it still greater power for good, we would like to transform it into a small hospital, and entrust it to some congregation of sisters especially devoted to such work. But here again our poverty renders us utterly helpless.”

Worcester, Mass., Holy Cross College.—*The League of the Sacred Heart.* The number of promoters of the League of the Sacred Heart is twenty-one, the membership 315. Daily Communion of Reparation has become the rule among the students. The promoters look after this part of the devotion and report progress not only at the monthly council meeting but also in between times. The first Friday Communion is an established custom now among the boys—few if any remain away from the Holy Table on that day—and most of the lads go again to holy Communion on the third Sunday of the month. The intention sheets are kept filled and a number of very special intentions are put into the “Intention Box.” Some of them are very edifying indeed. The decorations of the shrine by classes on each first Friday are becoming more and more elaborate and for this the classes vie with one another in trying to get the best that can be bought. Just prior to the Christ-

nias holidays one class purchased evergreen and wreaths in large quantities in order to give a Christmas look to the shrine. On the first Friday of January beautiful flowers were set in this frame of green and helped to make a pretty effect. In the evening of these first Fridays a few remarks are made, the Act of Reparation is recited, League Hymns are sung, and Benediction of the Most Blessed Sacrament closes the day.

New Chapel.—A beautiful and truly devotional, new domestic chapel and commodious sacristy have been recently fitted up for the use of the community.—From Father C. C. Jones.

Home News.—The *Theologians' Academy* met on December 1 and January 26. At the December meeting Mr. F. Connell read an essay on "The Value of the Proof from the Fathers." Mr. Buel and Mr. Shealy opened the discussion. At the January meeting Mr. H. Goller read a paper on "St. Augustine the Champion of Grace." Mr. Taelman and Mr. McNiff objected.

The *Philosophers' Academy* have held meetings regularly each month. At the December meeting Mr. H. W. McLoughlin read a paper on "Creation;" the discussion was opened by Mr. Carlin and Mr. Linnehan. The January meeting was devoted to the reading of the Constitution in its new form. The February meeting was a gala night for the Academy; Rev. Father Rector, Father Minister, the Prefect of Studies, the Spiritual Father and Father Barrett were present; they expressed themselves afterwards as being exceedingly pleased with the successful work the Academy is doing; the essayist was Mr. R. H. Tierney; the subject of the essay "Miracles;" Mr. Reynolds and Mr. Farrell were the appointed objectors. At the March meeting the paper read was "Certitude;" Mr. J. A. Cotter was the essayist; Mr. McCaffrey and Mr. Conniff started the discussion; the impromptu speaking was of no mean order and it helped to make the meeting one of the most enjoyable we have yet had.

The *Library* is indebted to Father Scully, Superior of St. Joseph's Residence, Philadelphia for the following books:—Perrone, Præl. Theol. 8 vols.; Bellarmin, *Demonstration Victorieuse de la Foi Catholique* 3 vols.; Collet., *Institut. Theol. Schol. et Moralis*; Musson, *Lectiones Theol., Tractatus de Virtutibus*, *Institut. Theol. Avertissement de la Constitution "Unigenitus,"* Cappelli et Amyraldi, *Theses Theol., Sanctarelli, S. J., De Hæresi, etc.; Institut. Theol.; Compend. Theol.*

Autumn Disputations.—November 23 and 24, 1897. *Ex Tractatu De Gratia Christi*, Mr. Mattern, defender; Mr. Schuler and Mr. Shealy, objectors. *De Sacramentis In Genere*, Mr. B. Otten, defender; Mr. Taelman and Mr. Stritch, objectors. *Ex Scriptura Sacra*, "The Original Hebrew of Ecclesiasticus, xxxix. 15-xlix. 11.," essayist, Father T. J. Connors. *Ex Ethica*, Mr. Linnehan, defender; Mr. Moakley and Mr. McDermott, objectors. *Ex Cosmologia*,

Mr. C. Lyons, defender; Mr. McGuire and Mr. H. Lyons, objectors. *Mechanics*, "The Theory and the Practice of Projectiles," Mr. Farrell.

Winter Disputations.—February 18 and 19, 1898. *De Gratia Christi*, Mr. Heitkamp, defender; Mr. F. Connell and Mr. Scott, objectors. *Ex Tractatu De Sacramentis*, Mr. Finn, defender; Mr. O'Gorman and Mr. Schimpf, objectors. *Ex Scriptura Sacra*, "The Early Religion of Israel," Mr. E. Mattern. *Ex Jure Canonico*, "May Clergymen invest in stock companies?" essayist, Mr. T. Shealy. *Ex Cosmologia*, Mr. Geale, defender; Mr. Lane and Mr. Brooks, objectors. *Ex Logica*, Mr. McNeal, defender; Mr. McCaffrey and Mr. Devlin, objectors. *Physics*, "The Atmosphere and its Relation to the Barometer," lecturer, Mr. H. McLoughlin; experimenter, Mr. Farrell.

Ireland, Mungret College and its Annual.—By an oversight we neglected to acknowledge in its proper place the reception of the beautifully illustrated "Annual," which was kindly sent us from this college. Our readers will easily call to mind how much the different provinces of our country are indebted to Mungret for subjects and the excellent work this apostolic school is doing. We are rejoiced to hear from it and we extend a cordial welcome to the "Mungret Annual." In it we read with interest the proud record of this young college. She has achieved much within the sixteen years from her foundation,—which in the light of the prophecy she proudly inherits, we may call her new birth. Truly "Mungret lives again in Erin, and the old lives in the new."

"The "Annual" bids fair to grow up with her vigorous life and is already a worthy exponent of her literary excellence and apostolic spirit.

Leo XIII. and the English Province.—Just as we go to press we learn, that on March 10 Very Rev. Father Gerard, Provincial of England had an audience of the Holy Father along with the Mexican pilgrims. The Holy Father was carried round the circle, and addressed a few words to each of the pilgrims. When he came to Father Gerard, who told him that he was the Provincial of the English Province of the Society of Jesus, and asked for the blessing of His Holiness for the English Province, the Holy Father (we quote the Father Provincial's words) "clasped my hand most warmly, and told me that with all his heart he blessed the English Province, and all and each of its members, that he fully appreciated their work and labors, and that they did great things for the faith in combating error and dissipating prejudice. There was no one in the room," Father Gerard adds, "who had so gracious an audience. Very Rev. Father General was extremely pleased, and considered that the incident was a quite unusual sign of favor."

The Society in 1897.—Below will be found two tables giving the number and augmentum of each province as found in the catalogues issued "ineunte 1898." The augmentum is 284 which is 68 greater than the augmentum for 1896. Thus the year 1897 has been a prosperous one for the Society, as it has been surpassed in the increase only twice for the last fourteen years. This was in 1892, when the augmentum was 301—the largest we know of—and in

**CONSPECTUS SOCIETATIS JESU UNIVERSÆ
INEUNTE ANNO 1898.**

ASSISTENTIÆ	PROVINCIAE	SAC.	SCH.	COAD.	UNIV.	AUG.	UNIV.	AUG. ASSIST.
ITALIÆ	Romana	208	87	111	406	6		
	Neapolitana	136	89	83	308	—1		
	Sicula	104	93	69	266	1	1914	15
	Taurinensis	182	235	146	563	4		
	Veneta	193	90	88	371	5		
GERMANIÆ	Austriaco-Hungarica	323	164	239	726	—4		
	Belgica	443	419	214	1076	26		
	Galiciana	175	125	133	433	—5	4069	99
	Germaniæ	545	384	402	1331	68		
	Neerlandica	235	142	126	503	14		
GALLIÆ	Campaniæ	326	144	119	589	7		
	Franciæ	516	216	224	956	18		
	Lugdunensis	433	168	220	821	—2	3063	25
	Tolosana	387	162	148	697	2		
HISPANIÆ	Aragoniæ	385	313	367	1065	22		
	Castellana	362	385	333	1080	44		
	Lusitana	104	99	74	277	5	3175	97
	Mexicana	56	95	49	200	19		
	Toletana	171	215	167	553	7		
ANGLIÆ	Angliæ	303	233	121	657	11		
	Hiberniæ	152	115	43	310	3		
	Maryland. Neo-Ebor...	238	209	154	601	7		
	Missouriana	175	194	108	477	19	2539	48
	Missio Canadensis	104	87	73	264	7		
	Missio Neo-Aurelian...	71	106	53	230	1		
	Ineunte anno 1898	6327	4569	3864	14760	284	14760	284
	Ineunte anno 1897	6171	4471	3834	14476	216	14476	
	Augmentum	156	98	30	284	68	284	

1895, when it was 291. The number of those dying during the year was 228, the number entering 745, the number leaving 745 — (227 + 284) was 234 of whom 119 were novices. Once again Father Terrien's conclusion from the older catalogues is verified,—the number of leaving during the year about equals the number of dying. The last catalogue, that of Sicily, arrived only on March 22.

There is a mistake in the catalogue of the province of Castile in giving the "Numerus Sociorum," which it is well to correct in order that it may not be copied into the catalogues of next year in the "Conspectus Universæ Societatis." At Ofia there were 32 coadjutors, not 37, as given in the Numerus Sociorum. The total for the province—1080—is correct, but the total for the coadjutors should be 339 instead of 344.

**The number Entering and Leaving
the Society in 1897.**

PROVINCE	NO. EN- TERING	NO. DEAD	AUG- MENT.	NO. LEAV'G	NO. LEAV- ING AS NOV.
Rome	20	10	6	4	4
Naples	14	9	-1	6	2
Sicily	18	4	1	13	6
Turin	24	9	4	11	2
Venice	14	5	5	4	0
Austria	24	8	-4	20	8
Belgium	50	16	26	8	5
Galicia	10	2	-5	13	4
Germany	99	20	68	11	7
Holland	25	7	14	4	2
Champagne	21	7	7	7	5
France	36	11	18	7	5
Lyons	28	18	-2	12	9
Toulouse	29	17	2	10	4
Aragon	59	19	22	18	13
Castile	65	4	44	17	8
Portugal	20	8	5	7	5
Mexico	24	3	19	2	0
Toledo	29	6	7	16	8
England	33	10	11	12	4
Ireland	20	4	3	13	8
Maryland-N. Y. ..	24	14	7	3	2
Missouri	33	6	19	8	4
Canada	18	7	7	4	2
N. Orleans	8	3	1	4	2
	745	227	284	234	119

OFFICE OF THE LETTERS.

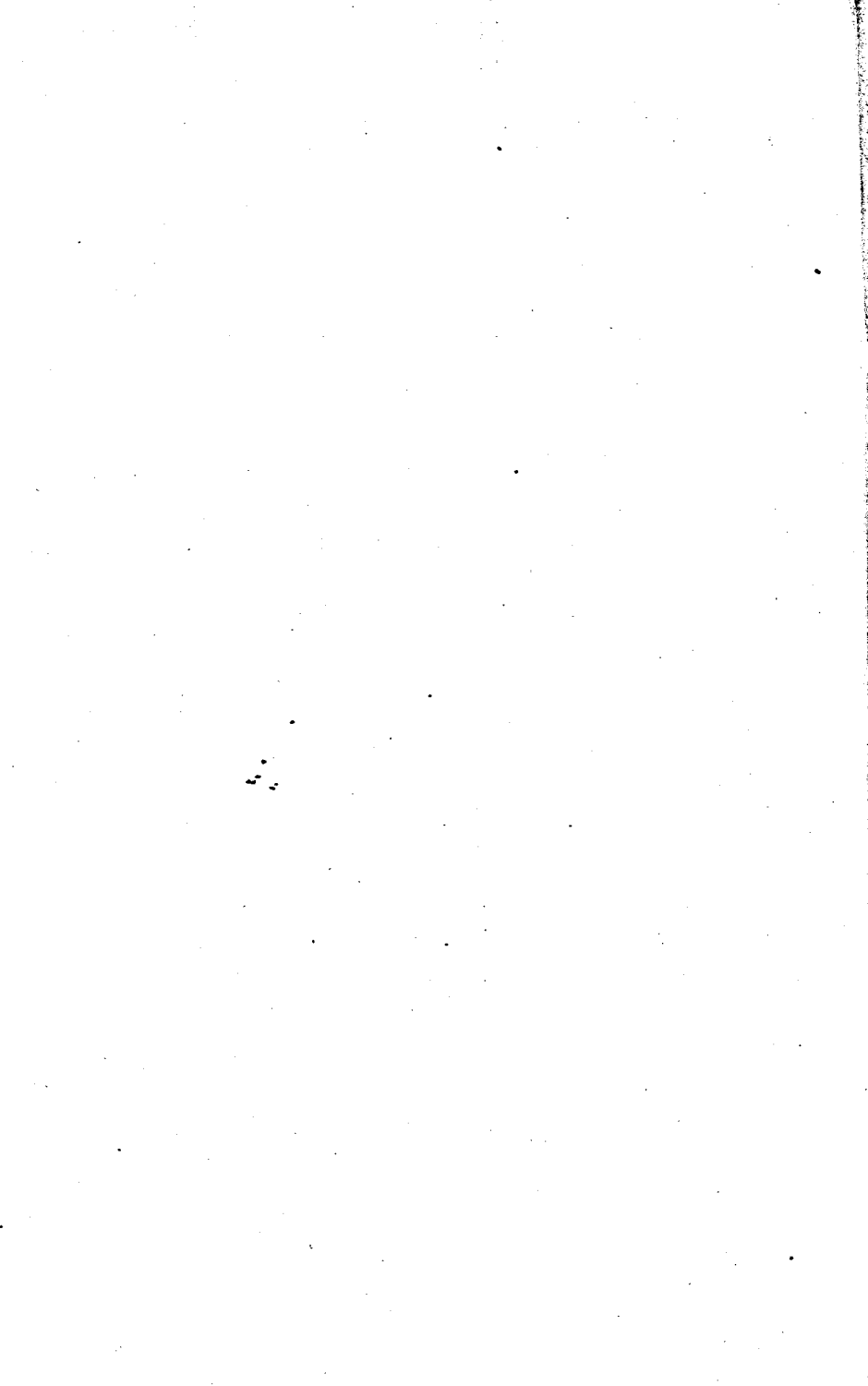
Our next number will appear in June. To ensure their insertion articles should be sent to us before the middle of May and *Varia* before the 1st of June.

The present number is not sent to those of our European houses which have not sent their province catalogue or notified us that they wish still to receive the LETTERS.

Ministeria Spiritualia Prov. Maryland. Neo-Eboracensis, a die 1^{ma} Jul. 1896 ad diem 1^{am} Jul. 1897

DOMICILIA	Baptizati	Haeret. Convers.	Confess. partic.	Confess. gen.	Commun. extra T.	Commun. in T.	Matrim. benedict.	Matrim. revolut.	Extrem. Unction.	Catecheses	Parati ad 1 ^{am} Com.	Parati ad Confirm.	Exhortationes	Conciones	Execr. Spir. Sacerd.	Execr. Spir. Relig.	Execr. Spir. Stud.	Execr. Spir. priv.	Mission. (quot hebd.)	Novenze	Tridua	Visit. Hospit.	Visit. Carcer.	Visit. Infirm.	Sodalitates	Sodales	Fidus SS. Cordis	Pueri in schol. paroch.	Fuelli in schol. paroch.	Schol. Domin.	
BALTIMORE	73	43	53188	4225	6223	46800	28	3	40	212	67	203	78	178	...	10	2	1	1	7	6	454	387	757	4	643	5675	...	483		
HEMIA	5	...	1200	...	...	300	1	...	3	45	2	...	58	...	...	...	...	...	...	...	...	...	...	15	...	...	...	20		
TON COLLEGE	77	47	78804	2021	33091	71400	1	...	209	60	257	273	177	127	...	7	3	1	...	5	4	210	...	485	6	460	11000	...	1300		
" St. Mary's	156	18	81497	3500	9051	50000	64	5	265	50	139	266	175	468	...	...	...	...	...	1	325	...	340	7	2850	4000	300	310	414	
" Holy Trinity	202	12	27166	603	196	21000	53	...	98	696	94	...	188	62	...	...	...	...	...	2	140	...	517	4	2170	...	260	300	400	
NEWAGO	102	3	23000	30	80	27082	20	...	60	70	...	...	1	260	...	...	...	...	...	...	1	...	...	40	4	840	1185	200	215	...
RDHAM	...	2	4864	3000	...	...	...	...	4	40	20	20	26	134	4	4	...	...	...	...	1	...	...	3	83	...	...	...	...	...
DERICK	83	32	60742	4996	115	8540	11	9	53	296	290	587	91	247	4	3	...	...	...	...	...	88	51	236	2	150	750	25	22	250
ORGETOWN COLLEGE	14	5	22905	308	22627	5200	4	2	9	111	7	17	16	193	...	13	2	2	...	...	4	17	...	12	2	116	277	...	...	28
" Holy Trinity	107	7	14000	200	386	15600	15	...	65	200	175	252	1	80	...	5	2	...	...	1	1	45	...	400	2	260	1400	65	100	600
MAICA MISSION	1102	409	40175	1283	10646	19550	79	14	438	1166	744	793	474	787	4	...	...	...	...	6	2	372	381	875	13	1426	3590	815	897	1364
SEY CITY	304	20	75198	2567	4078	44150	53	3	180	248	200	196	366	236	...	3	...	...	...	4	6	20	...	1061	5	2000	8000	497	493	1000
ONARDTOWN	317	13	12591	130	326	12721	56	6	103	182	141	...	23	230	...	...	1	...	...	4	3	20	2	214	3	390	1310	...	...	310
NEESA	...	...	450	100	...	...	...	...	...	...	...	...	24	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
SSIONARIES *	251	251	151900	75900	...	...	17	78	...	324	1200	2167	1548	790	7	11	...	...	...	86	3	...	...	...	...	...	...	...	...	...
W YORK, St. Francis Xavier's	752	162	165142	8252	20491	207328	72	15	2021	262	354	571	478	1138	7	19	21	3	...	5	3	26	1800	151	1700	9	3618	47000	494	454	250
" St. Ignatius Loyola's	253	35	76000	2000	8448	53000	104	6	1208	245	176	330	260	120	1	6	3	...	...	3	2	68	...	3285	8	2245	16000	278	302	795
" B.V.M. Lauretana	904	...	12000	620	210	12500	139	...	117	130	132	118	150	60	...	2	3	2	40	...	342	4	310	...	347	359	350
" DELPHIA, Gesu	298	37	112642	850	6739	101000	45	...	136	336	149	404	271	300	1	15	3	1	4	2	488	187	911	6	1317	45000	315	325	1100
" St. Joseph's	144	43	55597	3600	393	23763	27	15	65	180	252	280	175	502	3	2	3	4	30	...	419	3	1270	24000	192	204	250
EVIDENCE	205	4	31650	2100	480	36500	74	2	197	247	133	...	249	97	1	...	1	72	...	1563	4	825	3500	283	365	985
INIGO'S	119	17	84600	534	440	8092	21	3	104	292	96	...	56	109	1	2	1	60	3	220	938	25	35	340
THOMAS'S	196	8	9150	480	450	6500	34	...	55	400	50	299	130	72	...	...	...	...	...	1	...	...	10	412	3	280	1085	...	...	570
Y	214	5	52578	825	200	50000	50	...	179	65	162	236	215	40	...	...	...	...	...	...	...	...	...	700	4	2200	10322	603	528	600
ASHINGTON	284	17	61712	835	3065	59300	37	...	236	105	125	350	7	195	...	3	1	...	...	4	3	...	...	485	2	1552	7500	200	500	600
ITEMARSH	88	9	5090	16	31	5550	81	...	18	216	30	71	...	179	...	...	...	...	...	6	...	...	...	33	...	750	40	60	22	
ODSTOCK	45	9	5795	470	1108	16250	4	...	71	100	50	...	75	136	...	15	...	...	...	...	...	38	30	...	2	160	...	...	...	9
ORCESTER	3	1	12170	151	...	6865	...	...	6	125	5	3	...	27	...	2	...	...	...	3	2	...	3	...	2	136	331	...	...	...
SUMMA	6298	1209	1245606	116596	131874	908991	1020	161	5940	6403	5005	7436	5293	6435	27	125	40	8	122	40	74	4227	1224	14890	105	25521	193613	4966	5469	1232	

* Also 30 Missions to children.



THE WOODSTOCK LETTERS

VOL. XXVII. No. 2.

A VISIT TO THE NORTH OF CHINA.

A Letter from Father William L. Hornsby.

ZI-KA-WEI, February, 1898.

REVEREND AND DEAR FATHER,
P. C.

The Chinese mission of our fathers of the Champagne province is situated in the north of China, not far from the capital, in the metropolitan province of Chih-li. The central residence of the mission, near the district city of Hien-hien, is something over a hundred miles south of Peking, and about ninety miles southwest of Tien-tsin, the northern port. The mission comprises in territory and population about a third of the province; that is to say, its area is about equal to the state of Maryland, and its population is estimated at more than 7,000,000.

For my visit to the mission last summer, I am indebted to the kindness of superiors, who granted me that opportunity of seeing something of the zealous and prosperous labors of our fathers in the North, before going back to my mission of Macao. China is a vast empire; Macao is about 1450 miles from Tien-tsin, and without the advantages of railroads, it will be easily understood that the members of our different Chinese missions do not get to see one another very often.

I took passage at Shanghai for Tien-tsin on a steamer of the Chinese company which Li-Hung-Chang, amid the cares of state, found time to organize and has continued to direct. Tien-tsin by the way is Li-Hung-Chang's former resi-

dence; he was vice-roy there, and from there he ruled the destinies of China for twenty-two years, when the aggressive little Japanese interrupted the even tenor of his way. His steamship company, with a fleet of some twenty or thirty fine vessels, does a large part of the coast and river trade. The steamers are sailed by British and American officers, but the shipping and passenger agencies, in fact all the business of the company is entirely in the hands of Chinese.

We left the wharf of Shanghai on the morning of Aug. 5. The river front of the English concession is very pretty, and it makes such an impression upon the first view, that visitors may be excused for calling it imposing. At the northern extremity is the public garden of the settlement, and along the whole length of the concession there is a gentle slope of verdure between the river and the broad avenue of the water front. The avenue is built up only on the side opposite the river, and the buildings though devoted mostly to business purposes, have a kind of retired air, with their trees and little lawns, and present rather the appearance of residences. They are good roomy buildings, of brick and stucco, and though not exactly imposing, the general effect from the river is certainly striking.

Shanghai is situated on a little river called the Hoang-poo, which empties into the estuary of the great Yang-tse River, about twenty miles north of the city. There is a bar at the mouth of the Hoang-poo, which causes much annoyance to navigation and trade, and prevents the larger ocean steamers from getting up to Shanghai.

Our voyage across the Yellow Sea was very agreeable, with its sunny days and moonlight nights, but such charms of nature lose some of their attractions when one is alone or with uncongenial companions. There were three Americans aboard besides myself, but their society was not altogether pleasant, as the leader of their conversation was a rather vulgar Ingersolite, a silver democrat in politics, who hated Cleveland only a little less than he hated Christianity. However I enjoyed their presence aboard one night; several hours after I had retired, I heard them up on deck singing in the moonlight some sweet old melodies, which I had never heard on this side of the Pacific and shall probably not hear soon again.

The second night at sea we rounded the promontory hemming in the Gulf of Pechih-li, and the following morning we cast anchor in the harbor of Che-foo. Che-foo is a little foreign settlement not far from Wei-hai-wei, the scene of a great naval disaster of the Chinese in the late war. I went ashore and said Mass in the church of Mgr. Schang,

O. S. F. (an Alsatian), Vicar-Ap. of a little mission in that region. He has only eight or nine missionaries of his order in the vicariate, and two native priests. I returned to the steamer almost immediately after Mass, but not before getting a view of the settlement from the tower of the church. It is a pretty little place; the foreign residences are built on the hill sides overlooking the sea, while the business quarters and Chinese houses are down along the shore. It is a small settlement but has considerable trade; I counted about ten steamers in the harbor both on the way up and on my return.

The next day, Sunday, we reached the mouth of the Peiho, or White River, about noon, and we passed the once famous forts of Ta-ku, where the English met with a disaster and a temporary repulse in their last war with China. My ticket was bought for Tien-tsin—and dear enough it was too—but such is the easy-going way of things out here, that passengers are coolly landed forty miles from Tien-tsin, with the rest of the journey to make at their own expense. However the distance is made by rail, and a railroad is such a rare luxury in China, that visitors from the South do not mind spending an extra half dollar for the unusual diversion of a little run by rail.

At Tien-tsin I was kindly received and entertained by Father Du Cray, S. J., the procurator there of our mission in the interior. Tien-tsin is the great northern port of China, second in importance only to Shanghai, if Hong-Kong be excluded as British territory. It is the port of the capital, and is the natural outlet of the northern provinces containing, it is said, a population of 100,000,000 souls. The English and the French both have concessions at Tien-tsin, and Germany and Japan have each a concession in prospect. The insignificance of American capital and trade in China was incidentally explained to me at our consulate there. I was asked why there were not more American Catholic missionaries in China, and I replied naturally that our priests had too much to do at home to think of heathens so far away. "So it is with our trade," it was said, "there is so much room for investment at home, that we are poorly represented out here." However our country is well represented, numerically at least if not for respectability, by Protestant missionaries. Americans are the most numerous and the best paid, and have the finest establishments and the most comfortable living of all Chinese missionaries.

At Tien-tsin I fell in with the superior of a Belgian mission in Mongolia. He had come to Peking, a journey of

three or four weeks, to obtain redress for some injustices of local mandarins. He was spending a few days at Tien-tsin, and happened to be going down to visit the mission of our fathers just as I arrived. He had a twofold object in view; to see the mission of the Jesuits, for he is a sincere admirer of the Society, and to get some advice about his health from Father Wieger, S. J., who is an M. D. of Strasburg, and enjoys a reputation, particularly in the missions of the North, as well for his knowledge of medicine, as for his excellent course of colloquial Chinese.

It was a happy chance that threw me in with such an agreeable companion and experienced missionary, and he seemed no less pleased than I. We took a boat together and left Tien-tsin Aug. 10. Our boat was seven and a half feet wide, with three compartments, each six feet long, and just high enough to permit of standing upright. The comfort of a Chinese canal boat depends upon the traveller; he makes himself perfectly at home and can have all sorts of little conveniences and even luxuries, if he provides them himself. "For comfort," writes an old American resident in China, "commend me to a Chinese canal boat, with no passengers and no noise. If you are not pressed for time, you have no reason to sigh for a smoky steamer or rattling railway." We were very comfortably installed in all particulars except, for me at least, the culinary department. I was not accustomed to the fare of north China, and our cook, a servant of the mission, was not an adept in the art. However my companion relished the dishes, and showed me by his example what a good appetite and indifferent palate a Chinese missionary should have.

The trip by canal should have been less than three days, but we had a strong current against us, and the wind, with the exception of one afternoon was unfavorable. Our boatmen, four in number, had to pull the boat almost all the way,—no light task against the current. Our progress was also arrested by the low bridges, for the canal was high, swollen into a river by recent rains. At one village we were caught under a bridge, and about fifteen little boys boarded us, just as they were out of the water, and with much fun and noise helped our boatmen out of the pinch. At another bridge we had to get out on the bank and seek the hospitable shade of a fine old acacia, while our bark was taken all to pieces down to the hull, and put together again after passing the bridge. That was a delay of three hours.

We were treated respectfully by the people along the canal. Foreigners did not seem to be entire strangers, and

we were not inconvenienced by importunate curiosity. We made ourselves quite at home all along; so much so, in fact, as to indulge in a refreshing little bath by moonlight, one evening when we were tied up for the night.

We were more than four days on the canal, and we arrived at our destination on the vigil of the Assumption. The residence of our fathers is near a little village called Chang-hia-chwang, about six miles from the canal. The kind Father Minister had come down himself to conduct us to the residence; we had sent a man on foot by a short cut to announce our arrival. For each of the visitors there was a cart drawn by two mules, and Father Minister was mounted on a pony, a fair specimen of the little Tartar horse of China. The mules up there are fine large animals, and I didn't find out the secret of their origin, as they are so much larger and altogether superior to the scrubby little horses and the diminutive asses of the country. It is common at Peking to see an important personage mounted on a sleek well-groomed mule as the nobler animal, accompanied by servants and footmen on horses.

The cart of north China is such a peculiar vehicle that notwithstanding its simplicity, it is not easy to describe. Two ponderous wheels, a solid wagon body surmounted by a little rectangular frame, covered and trimmed with cloth and tassels, are the essentials of the simple vehicle. It is quite destitute of seat and springs; the inmate—it is just large enough to hold one conveniently—sits flat on a cushion, if he is fortunate enough to have one, and doubles his legs up like a Turk, or stretches them out in front of him. The latter position is not always practicable, for the driver sits on the shafts facing the left, and if there is a footman or a servant for the right, there is no room in front for the passenger's feet. The carts in the country are generally drawn by two mules driven tandem. The leader has long rope traces, both attached to the same side of the axle, and he is not embarrassed with a bit and reins; he is guided by the driver's voice and long whip. He is muzzled, however, to preclude the temptation of going astray in the cornfields or of stopping to graze on the roadside.

With a crack of the driver's whip, the cart starts off briskly, the leader swinging along with an alarming air of freedom, and the passenger, if a stranger to the vehicle, is at once convinced that he is having a novel if not agreeable experience. My cart was well cushioned, and I had been warned not to lean back against the frame, but to sit straight up and hold on firmly to the hand rests to keep from dashing my head against the sides. In spite of precautions I

found the jolting so intolerably barbarous, that I thought I should have to go in the face of proprieties and ask to be allowed to walk. But everybody went on so unconcernedly, that I couldn't make up my mind to stop the procession and say it was too much for me. The Rev. Father from Mongolia, with all of his experience, fared no better in the cart than I. Upon arriving at the residence, he remarked that riding in the cart aggravated his indisposition, and for excursions and on our return he asked for an animal to mount. The cart is the only vehicle known in the north of China, and it is about the only kind of vehicle the roads would permit of. For missionaries there it is one of the serious trials of the apostolic life, and, indeed, I should say that for a person troubled with anything like a hernia, a ride in the cart might easily prove fatal.

The large residence and works of our fathers at Chang-hia-chwang is worthy of the flourishing mission, which of all other Chinese missions can point to the most striking increase of Christians within the last forty years. The number has increased from 9400 in 1857, to 45,500 in 1897. Last year there were 5500 catechumens and 1700 baptisms of adults, figures probably not equalled in regular missionary work, outside of this large mission of Nanking. With Mgr. Bulté, S. J., Vicar-Apostolic, there are 49 fathers of the Society in the mission, six of whom are natives, and there are eleven lay brothers, three natives. There are only five native secular priests.⁽¹⁾ Other missions having smaller forces to draw upon in Europe, far surpass our missions in the relative number of native priests. In the Lazarist mission of Peking, out of about fifty priests in all, more than half are Chinese; a proportion which, for the present at least, is not considered desirable, especially as the ecclesiastical training in some missions is not all that might be desired.

The establishments of the residence comprise a college of two hundred boys, with an annex for the training of catechists; a seminary with thirteen students, five at the end of their course and now I believe ordained; a training school for the *Vierges*,—young women who devote themselves to the service of the mission with a promise and sometimes a vow of chastity; a catechumenate for men and another for women; a large printing house, and a central pharmacy with European and Chinese drugs. Among the works issued from the press are several Chinese dictionaries by Father Couvreur, one of which compares favorably for completeness and scholarship with the best Chinese-English

(1) These figures are taken from the report of last year, 1897.

dictionaries; a course of Chinese classics, with French and Latin versions, by the same father; a course of Chinese chiefly colloquial, by Father Wieger; Latin text-books for Chinese students, by Father Monget. Among the Chinese publications, besides new editions of the admirable works of Father Ricci and other old missionaries, there are convenient little catechisms and prayer books and pious manuals, and a rather voluminous edition of our old friend Rodriguez done into the easy colloquial mandarin, by Father Siao, S. J., who enjoys the distinction of having obtained his degree of B. A., as we should say, in the public examinations.

It may be remarked that the mission has no scholasticate. It is considered the wiser policy, and it has been adopted in this mission, to give scholastics all the advantages of home training, and to send them out after their studies, if not after the tertianship; so that the mission may not be provided with men who have had advantages inferior to those enjoyed by their brethren at home (A mission is no place for the formation of the younger members of the Society. ??).

We left Chang-hia-chwang, after a most pleasant and instructive week spent with the charitable fathers, early Monday morning, Aug. 23. The Rev. Father Magnet, superior of the mission, accompanied us a day's journey, to visit a district on the way up to Tien-tsin. The missionary of the district, Father Bataille, kindly invited us two travellers to spend the night with him. He had a nice little mission, and was just building a new church. It was pleasant to pass a night at a district mission, and to get a glimpse of the missionary's life and work.

The next morning we were in our boat bright and early, with the current hurrying us on to Tien-tsin. Our last night on the canal was passed at a frequented village on the Grand Canal, near its confluence with the White River, by which it communicates with the capital. The Grand Canal is much frequented there, but it is not very wide, and it did not impress me as being such a fine looking water-way as it is in the South, where I have seen it in this province near the city of Soo-chow. It was made in the fourteenth century by the Mongol emperors, for the transportation of rice sent to the capital as tribute; it is 700 miles long, and connects the capital with the rich provinces on the Yang-tse River.

We hoped to say Mass at Tien-tsin the next morning, in the church which was the scene of the lamentable massacre of 1870. It is situated in the outskirts of the city, far from the foreign concessions, and just on the river where we were

to pass. The church was burned on the feast of St. Aloysius, 1870, when ten Sisters of Charity, a French and a Chinese Lazarist, the French Consul and several other Europeans suffered at the hands of the infuriated mob. The façade and ruined walls of the church had remained untouched for twenty-seven years, when, thanks to the good will and the energy of the last French minister, it was rebuilt just as it was before, and was opened anew on the anniversary of its destruction, June 21, 1897. We arrived in good time, but only to find the church utterly bare and empty. There are no Christians in the neighborhood, and Mass had not been said there since the day of the opening. It was rebuilt by imperial permission only for the sake of the principle and the moral impression, and it will probably not be frequented for long years to come.

We arrived at Tien-tsin Aug. 26, and left again the next day for Peking, accompanied by Father Du Cray. The railroad to the capital had been running only a few months, but it is worked well for a little road and got us over the eighty miles in about five hours. There was a foreign conductor on each train, and a foreign engineer, all the other employés being natives. The English are constructing and running the road, and they get along well both with the native managers and with the workmen under them, which speaks well for their tact. They seem to be persuaded that the representatives of continental countries, now negotiating for the construction of other roads in China, will never succeed in working with the Chinese. The Chinese are sometimes likened by continental Europeans to the English, and the comparison in the minds of those who make it is far from being complimentary to either party. To the English it seems rather amusing than altogether odious.

The railroad goes within about a mile of the city walls, and the rest of the way is made by cart or on horseback,—that is on horse, mule or donkey. The roads were in a dreadful condition the day we arrived, and our drivers left the high road as impracticable and took to by-tracks through the country. They forded the ditch around the city instead of crossing the bridge. A ride in a cart at Peking is not without emotion; there are such sudden ascents and descents, such abrupt turns into suspicious looking places, here a plunge into water and there a strain through mud up to the axles, while the imperturbable driver and the jogging mule hold steadily on, not the least disconcerted by the most impassable of ways.

The city is surrounded by a fine brick wall about forty

feet high. We entered what is known as the Chinese City by the principal gate of the south, and we advanced straight north, by a broad granite street, towards the southern gate of the Tartar City. The city impresses one by the vastness of the enclosure; the surrounding walls measure at least twenty-two miles. To our right was the park of the altar of Heaven, and corresponding to it on the other side, a similar park for the altar of Earth. At the former the Emperor offers sacrifices once or twice a year, and near the latter His Majesty performs the annual ceremony of ploughing, at the beginning of spring,—a ceremony as old nearly as the empire itself. The Tartar City has its own walls, and over the gates are high pyramid towers for the guard. Within the Tartar City there is another walled enclosure called the Imperial City, and within that still another enclosure, the heart of the city and of the Empire, the Forbidden City, containing the palace, the halls of state, and the gardens of His Imperial Majesty.

The Pe-tang or North Church, where we were very kindly entertained by the Lazarists, is situated within the Imperial City, very near the forbidden enclosure. The reason of its proximity to the palace is that the original church was built by the Emperor Kang-hi within the imperial grounds, for the convenience of the Jesuit missionaries employed at his court. The old site was reclaimed about ten years ago by the empress dowager, for the purpose of enlarging her garden. The new church, a really handsome edifice, was erected on the present site, together with a spacious residence and large missionary establishments, by Father Favier, the best known missionary in China. He has recently been raised to the episcopacy, as coadjutor to the Vicar-Apostolic of Peking. He was simply superior of the residence and Vicar-General at the time of our visit. He is a person of refined and affable manners, and he received us two Jesuits with the most cordial hospitality, and did all he could to make our visit to the capital agreeable.

The buildings at the North Church comprise a seminary, a printing press and bindery, a library, and in the rear a very large orphan asylum under the care of the Sisters of Charity. Their works are well established, but they have not the forces to draw upon that Ours have, and the impression made upon me was that their establishments were rather under-manned. The books of the library come down from the old mission, and represent a valuable collection for the last century. The mark of the Society may still be seen in some of the volumes. There are voluminous works on medicine, pharmacy and the physical sciences, which

must be rather antiquated now, but the collections of the other departments, theology, for instance, philosophy and mathematics, are of permanent value and are in a good state of preservation. Little has been done to keep the library up to date.

The city of Peking has few striking monuments. Chinese architecture is uniform and not imposing. The light, wavy roofs of their kiosks and pagodas, recalling by their airy lines the tents of the early settlers, constitute the principal and ever recurring feature of their architecture. Outside the city there is the enormous bell, the colossal bronze Buddha seventy feet high, the magnificent tombs of the Ming emperors near the great wall, but unfortunately we hadn't time to visit those objects of interest.

I went up to the roof of the Pe tang to get a view of the imperial grounds. The palace and the halls of state are on the other side of the garden from the church, and are hidden by the trees. I could not see much of the buildings; the graceful roofs with their glittering tiles of imperial yellow, were very pretty amid the luxuriant foliage. At the extremities of a long lake are two beautiful villas standing out well in view. There are two hills in the garden, which were made centuries ago; they are now covered with trees and verdure, and dotted with kiosks and pavilions, and look just as if they had been made by nature. Peking is situated in an undiversified plain, and the hills and lakes and rivulets of the imperial grounds all had to be made.

Peking as the capital of a little principality of the north is an old city, dating back several centuries before our era. That is not old for China, where there are cities of authentic history older than Rome. Peking became important in the thirteenth century, when the Mongol Khan, Kublai, grandson of Genghis, conquered China and made Peking his capital under the name of Cambalu. It has been China's capital ever since then, with the exception of about fifty years, when the first emperors of the Mings, the last Chinese dynasty, held their court at the historic old capital of Nanking.

What interested us most at Peking were the souvenirs of the old missions. The cemetery, given originally to Father Schall for the tomb of Father Ricci, is just outside the walls. There are sixty or seventy graves each with a fine rectangular tombstone bearing an inscription in Latin and Chinese, and on the monuments of Fathers Schall and Verbiest, erected by emperors of the present dynasty, there is a third inscription in Tartar. These two monuments and that of Father Ricci, also erected by imperial order, are large mar-

ble tablets some twenty feet high, mounted on the backs of huge turtles, according to the Chinese custom. The cemetery is kept in good condition by the mission. The old observatory with the splendid bronze instruments constructed by Father Verbiest, is situated on the walls near the southwest corner of the Tartar city. The instruments are old fashioned sextants, quadrants, armillary spheres, azimuth circles, very large and accurately graduated for the time. They are in a perfect state of preservation, though exposed the year round for centuries to all the elements. The dragons and other designs of the mountings are of exquisite workmanship, and form now the principal attraction for visitors to the observatory. There is a fine celestial sphere among the instruments, between five and six feet in diameter, with graduated horizon and meridian, having the stars in relief, distinguished according to their magnitudes. There is no telescope, but there was a little transit instrument, put up, I believe, after the time of Father Verbiest, and removed when the Jesuit astronomers were no more. No use whatever is made of the observatory now. The imperial astronomers, who draw up the rather complicated calendar every year, are still living upon the work of Father Verbiest, who carried his calculations as far, I believe, as the twenty-first century. What will become of the degenerate Tartars, and what changes will China see before then?

We returned to Tien-tsin the last day of August, and two days later I was embarked for Shanghai. I was the only first-class passenger upon sailing from Tien-tsin, but at Chefoo I was joined by Mgr. Schang, who had received me so very kindly on my way up. He was on his way to Europe in the interests of his mission.

Upon arriving at Shanghai, after a visit to other missions, one is forcibly struck by the proportions and the admirable organization of this mission. In the foreign settlements of Shanghai there are two large churches, filled at the various Sunday Masses by Chinese and foreigners alike, and in the populous suburbs of the native city is the spacious cathedral accommodating a congregation of three thousand souls. Then at Zi-ka-wei there is the four-story residence and scholasticate, at present being considerably enlarged, with the college and the seminary adjoining it, and the little church, soon to be replaced by a large and handsome edifice; the observatory, which is also soon to be enlarged, the museum with its botanical garden, its eagle cages and deer park; the boys' orphan asylum and its extensive workshops; the Carmelite convent with its chapel and little Gothic spire; and finally the girls' orphan asylum and

boarding school, a community of fully five hundred in all. In the surrounding districts one may witness the fervor of the Christians, with their Catholic traditions coming down from the time of the old missions, when the flourishing Christianity was built up here, nearly three centuries ago, by the fathers whose names are still to be read on the tombstones in our cemetery. The sacraments are frequented, the little chapels crowded on Sundays and feast days, the succors of religion are eagerly demanded for the sick and the incidental expense of the father's sedan-chair or boat is cheerfully paid, while alms are given liberally for Masses, even from the savings of the poor. In fact, the missionary stations just around here resemble rather little parishes than missions among the heathen. One father, in a district about eight miles east of Shanghai, has just put up, with alms furnished generously by his brother in France, a handsome Church measuring exteriorly 216 by 67 feet, with a spacious transept of 129 feet. The districts around Shanghai have a larger Catholic population than the whole empire of Japan. A special blessing has accompanied the work of our fathers here, both in the time of the old missions and during the last fifty-five years, and the mission now is one of the largest and most flourishing upon the books of the Propaganda.

But even here our Christians are little more than a drop in the ocean of paganism. Within the walls of the populous city there is only one little chapel and two or three hundred Christians, and many large villages around are quite untouched and have no Christians at all. The time of the missionaries is taken up mostly by the regular ministry among the Christians, and conversions of Pagans are few. Here as elsewhere in China there is much to excite missionary zeal, and to recall the appeal of an old Franciscan Bishop at Peking in 1305,—“If the brethren would but come.”

Begging as ever a kind remembrance in Your Reverence's holy sacrifices and prayers,

I remain

Your Reverence's devotedly in Xt.

WILLIAM L. HORNSBY, S. J.

OUR FATHERS RETURN TO COIMBRA AFTER THE SUPPRESSION.

(An unpublished letter of Father Druilhet.)

Among the notes of Father J. F. Abbadie, written during his stay at the College of Pasajes near San Sebastian, Spain, i. e., some time between 1828, the time of the famous June Decrees of Charles X., and 1835, the expulsion from Spain by the Descamisados, are found some papers, which may be interesting to Ours, and valuable contributions to the history of an epoch, of which proportionally little is known. They comprise two letters from Portugal describing events which took place there during the short mission of our French fathers; the relation of the sojourn of Fathers Druilhet and Deplace at the court of Charles X. at Frohsdorf, with anecdotes about the professors and students of the College of St. Sebastian. Cretineau Joly and J. M. S. Daurignac, in their histories of the Society, have made use of some of these documents; but they have probably never been published in extenso. The foot-notes are the translator's.

C. M. WIDMAN, S. J.

Lisbon, March 6, 1832,

Reverend and Very Dear Father,⁽¹⁾ P. C.

This little mission of Portugal would be a very ungrateful daughter, if she neglected to inform her kind mother, the Province of France, of the more important events which have accompanied the return and followed the re-establishment of the Society in the country of Pombal and Joseph the First. I consider it, both as an act of charity, and a duty of gratitude, to give your Reverence the description of our return to Coimbra, of which Brother Alexis Lefevre must have informed you already, but of which no doubt you wish to hear all the particulars.

Upon the advice of the Reformer of this University—who seems to have been chosen by God to be His principal instrument in the restoration of the Society, and who proclaims openly that this is his mission—the King⁽²⁾ signed

⁽¹⁾ This letter is probably addressed to Rev. Father Godinot, who as Provincial of France, in June 1829, sent the first six fathers and two brothers to Portugal, or to his successor in office, Rev. Father Druilhet.

⁽²⁾ Don Miguel, third son of John VI. of Portugal, brother of Don Pedro, Emperor of Brazil, uncle to Queen Maria da Gloria. In March 1828, he had proclaimed himself King, pushed forward by his Bourbon mother, supported by the ultra-monarchical party and aided by the clergy, whose confidence he scarcely deserved. One of his first acts was the recall of the Society. Subsequently, he was defeated by his brother Don Pedro, and resigned May 29, 1834.

on the 9th of January last the Royal Decree of which the following is the translation:—

“To the Prior General, Chancellor of the University of Coimbra, Greeting. Having called unto this realm the fathers of the Society of Jesus for the purpose of employing them according to their rules in the ministry of their Institute, which half a century of disasters and calamities have proved to evidence to be absolutely necessary for the welfare and tranquillity of all the Catholic states, I have determined and order hereby, that the Royal College of Arts be restored to them in the shortest delay possible, in order that in it they may exercise their principal ministry, which is the education of youth. For their support, in order not to lay new charges on my faithful subjects, I have deemed proper to assign them, out of the revenues of the university, the sum of 6000 cruzadas per annum (about 21800 francs or \$4900). Payments to be made quarterly, according to the custom of the university, and as long as the revenues of the college shall not be separated from the funds of the university. You will take the dispositions of Don John III. my predecessor (whom may God keep in His glory!), as your rule for the return of the Society to their college, and for the solution of any doubt or difficulty that may occur, or oppose the re-admission of the Order to an establishment, which they have possessed for two centuries to the most incontestable advantage of the Portuguese youth, and which I restore to them with all the graces and privileges, granted by my august predecessors. This is the order that I have deemed proper to intimate to you and wish to see executed. From the palace of Gueluz, etc.

(Signed) *I, the King.*”⁽³⁾

To appreciate the importance of this act, permit me, Rev. Father, to refer you to the History of Orlandini—book 15, I believe—or the Annals of the Province of Portugal—part 2 book 6—describing the first concession to the Society of this college, and the subsequent confirmation by all the successors of John III. It may be interesting to contrast this act of restoration with that of destruction, which in 1772 *undid* the work of so many monarchs. This curious paper, lying forgotten in a corner of the college, fell into our hands after our return. It bears the title: “Act of incorporation, into the domain of the university, of the Royal College of Humanities, hitherto usurped by the so-called Jesuits, and now restored to the education of youth, etc.”

⁽³⁾ The language of this document, different from the elegant French of Father D., is rather incorrect. This leads to the supposition that an authentic French translation of the original was drawn up by some Portuguese official and signed by the King to be handed to the fathers.

Pombal, who in this act takes the title of plenipotentiary and lieutenant of the King for the foundation of the university, begins as usual, by inserting the King's letter dated October 11, by which His Most Faithful Majesty Don Joseph I. declares that he gives his royal consent to have the sumptuous church of the proscribed Jesuits handed over to the Vicar Capitular, henceforth to serve as cathedral. As for the 'amplissime' remainder of the 'vastissime' edifice established heretofore for the ruin of studies and the misfortune of the city and the whole kingdom, it is to be divided etc., 'leaving all to the prudence and zeal of, etc.' In consequence, Pombal, confident, as is well known, that his ample powers could not do any better and more useful work than in rescuing the noble youth—or the youthful nobility—of Portugal after the pernicious and cruel 'attentat' of 1555, which stripped it, in favor of the so-called Jesuits, of the magnificent college of arts and humanities, established in our city by Don John III., to serve as the cradle of the 'bellissime' instruction, in which said youth made such excellent progress, etc. I consider it a great service to God, to the King's Majesty and as an act of justice to give back *in integrum* the said usurped college to its primitive, useful and royal destination, etc., incorporating it and, from this moment, considering it, as incorporated etc., separating it at once, as it used to be, from the jesuitical college, destroying the communications, which their cunning had astutely managed to show the union between the two institutions, etc., destroying likewise the obnoxious walls, by which their cunning and impiety have dishonored the noble yards of the College of Arts. Coimbra, Oct. 16, 1772.

Such was the language of these times, and such the hatred of the Society that it prevented the people from seeing that the usurpations, frauds and impieties, of which it was accused, were neither more nor less than the work of seven or eight successive Kings, who had loved and favored it during the space of two centuries and a half. I have quoted this rare document to show more clearly the greatness of the benefit, by which the Society is re-established. I will add another to point out obstacles, against which the Society will have to struggle for many years to come. One of the most famous professors of the university, after the suppression of the Society, the only one to whom Pombal could entrust the chair of mathematics, was an apostate of the Society, Joseph Monteiro la Rocha. In 1776, he thus spoke the praises of Pombal: "Quid de difficillimo et supra modum arduo negotio existimabimus, quod nemo ante illum conficere ausus est, neque ab ullo mortalium

confici posse videbatur? Intelligitis profecto meam orationem incidisse in Societatem illam Christianæ reipublicæ stragibus insignem, quam Veneti, Galli, Poloni, diu sed frustra, labefactari conati sunt, quam vero unus Pombal funditus sustulit atque exstinxit." And further on, speaking of the final suppression: "Non vastissimo animo satis fuerat, Lusitanam ditionem ab illa contagione liberasse, nisi et orbem terrarum penitus expurgaret." He concludes thus: "Sed vicit tandem sanum consilium perversas malorum hominum artes, fortitudo audaciam, constantia pertinaciam, bona denique causa flagitiorum omnium cocervatam improbitatem." This sort of language, more or less violent according to the character of the speakers, prevailed during the life time of the Marquis. The university was reformed in this spirit; all the books of Jesuits were banished from the schools and burnt publicly; never, even after the persecutor's death, was anyone allowed to speak favorably of them. From these details, you may judge, what are the sentiments of the generation, brought up in such a spirit and admire the goodness of God, who has called us here under such circumstances.

After the Royal Decree of Jan. 9, His Excellency, the Archbishop elect of Evora, appointed "Reformer" of the university, notified us of the desire of His Majesty, that his orders might be executed without delay. He at once took the proper steps for the evacuation of the college, by promoting to higher and more lucrative positions in his gift, the honorable professors, who depended on him, recommending the others to the favors of the King; he informed the Chancellor of our early arrival, and provided temporary lodgings for us. This was a thunderbolt bursting over the heads of our enemies, and I have been told, that some died of fear. Our friends, on the contrary, were jubilant. The Bishop of the diocese was one of the most ardent. He at once sent orders to the parishes, through which we were to pass, to receive us by ringing the bells, etc. Similar orders were given for the city itself. He asked as a favor, that no lodgings be sought for us; for his own palace was to be our home, in which, he said, he would be but too happy to yield up his own bed, if it were necessary. In the same letter, he announced that the bells of the cathedral—formerly our college church—would salute us, in the name of the city, as soon as we should appear on the heights of Santa Clara above the city, because, said he, "It is but just that they should be the first to salute their ancient masters." The "Reformer," in our name, accepted the hos-

pitality of the good bishop; but, in our name, too, declined the intended honors, but in vain, as we shall see.

Our departure from Lisbon was fixed for Feb. 13. On the eve of our departure, Feb. 12, the King gave us that inestimable mark of his favor, of which the newspapers have spoken. This good King came without being expected or announced, without any escort, to our humble little residence of Sao Antonio to bid farewell to the fathers of Coimbra. He granted me an audience of over a quarter of an hour, and left us all charmed and filled with the most sanguine hope of success in an enterprise commenced under such happy auspices. In this conversation, his Majesty told me that he came that day purposely to see us; that he desired the whole city to know how much he loved the Society; that he wished the College of Arts of Coimbra should be organized entirely according to our Institute, and with the fullest independence; that it is to be a college of the Society in the real sense of the word; that he knew, how much the ancient Society had done for the welfare of Portugal, by their education; that the decree for the complete rehabilitation of the Society (of which I had reminded him) was in the hands of the minister of justice to be published on an early day. Upon this, I ventured to insinuate to have this publication made on Feb. 22, which is the fourth anniversary of his Majesty's return to his estates. He seemed much pleased with the delicacy of the suggestion, and promised that it should be done. At last, I reminded him that we had enemies, protesting that whatever might happen, we were going to Coimbra with the firm determination to bring up a new generation of faithful subjects. And I took the liberty, since we were sure that slander would try to blacken us even before his throne, to ask him if this should happen but one favor, and this was to give us a chance to speak to him. His Majesty immediately answered with a certain animosity, "They dare not; they know too well what are my sentiments concerning the Society. But should the case happen, you can rely on me." He told me many things with great amiability, amongst others, that he intended to make us a present of a very rare volume, and had prepared it to bring it himself, but had forgotten it on his table. Such is the young King, of whom Portugal boasts, and you can easily comprehend, why the infernal powers are loosened against him. Before leaving, he admitted all the inmates to kiss his hands, paid a visit to the Blessed Sacrament, as he had done on his arrival, and went out through the church, in which multitudes were assem-

bled for the Sunday Mass and catechism, allowing the people to crowd around and press upon him, to speak to him, to kiss his hands again and again. It was impossible, at this sight, not to feel deeply impressed, and it cannot be doubted, but there is something extraordinary in this prince. As for me, his visit has left on me the impression as if he were possessed of angelic qualities; light, joy and strength, and I have seen that others felt the same. It would seem that his patron saint (St. Michael) who is also the patron of the realm, have paid us a visit with him.⁽⁴⁾ The next day, it was necessary to thank the King for his visit, present to him my successor pro tempore and ask him for a portrait of his for the new college of Coimbra. Consequently, we were able to leave only on the 14th; my companions were Fathers Pallavicini, Ponty and Martin and the two Brothers Monier and Baron. The "Reformer" had exacted that we should have an escort *honoris causa*; it became, therefore, necessary for us to take carriages as is customary in this country. This was rather grand travelling for poor religious, as we are. But here again, we must acknowledge the ways of Providence. Even the best willed monarchs and the most careful courtiers, are liable to forget some details: in this case, the expenses of travelling had been forgotten. The Lord inspired one of our friends to provide for this and even to accompany us the distance of two leagues: the costs amounted to the trifle of 600 francs, a goodly sum for a professor of law in the university. True, he is a great friend of the "Reformer" to whom Lady Rumor has predestined a "porte-feuille" at court, but who certainly shares with regard to us the sentiments of His Grace of Evora.

The voyage was happy, and since you permit me to relate my proceedings with an eye fixed upon Providence, I shall profit of your permission and say: We left Lisbon on the First Vespers of the Translation of St. Anthony, called elsewhere of Padua, but here either Anthony of Lisbon or Anthony of Coimbra, because one is his birthplace, the other, the place of his novitiate. We were to reach Coimbra on Saturday the 18th, Feast of Sao Teolon, the patron of that city, the founder of the monastery of the Holy Cross O. S. A., the intimate friend of St. Bernard and of the founder of the Monarchy Sao Affonso Henrique. You notice at

⁽⁴⁾ It must be confessed that, legitimist enthusiasm and religious gratitude apart, the portrait F. D. gives of Don Miguel looks rather different from that which encyclopedias and modern historians make of him. It is clear that liberals have their reasons for being prejudiced against him; but does this justify him altogether, especially of the accusation of immoral excesses? Some future occasion may, perhaps, enable us to form a better judgment.

first sight to multitudinous coincidences, that present themselves. Besides, the chancellor is successor in direct line of Sao Teolon; the "Reformer" is a child of St. Bernard; our first fathers arrived here on St. Anthony's day, 1542, and went straight to St. Anthony, where they passed the first days at Coimbra. Such memories humble us, but they are full of encouragement. We were able to say Mass every day. At Seyria we visited the bishop, who received us very amicably, but we passed through his diocese without any demonstration; but when, on Friday the 17th, we entered into the diocese of Coimbra, we soon felt the difference. Pombal was the first parish. The archpriest received us at the head of his clergy; all the bells were rung; the church, where two of the fathers said Mass, was illumined and decorated as on the highest feasts. As for me, pressed by an irresistible impulse, before the arrival of the venerable archpriest, I had secretly hastened away with one of the fathers and a brother to pray at the tomb of the unfortunate Marquis De Pombal in the Franciscan church—but he had no tomb! We found near the high altar a coffin, covered with a miserable cloth, which we were told by the father guardian, was the coffin of Pombal. In vain had that corpse been awaiting the honor of a burial ever since May 5, 1782, and this in spite of the, even now, powerful influences of his numerous relatives. At first, his enraged vassals outraged it by trying to strip it of its rich ornaments; what they left, the French took at the epoch of the invasion; they even scattered his ashes, or burnt them, others say. The condition in which they left the church and convent make this credible enough. Subsequently, when the religious returned to their convent, they gathered up what they could find of the remains and put them back into the coffin. The descendants of the Marquis, the guardian said, paid annually a small sum to the convent for the hospitality given to the remains of their ancestor. It is, therefore, strictly true that the first step of the Society returning solemnly to Coimbra, after half a century's absence, was to celebrate a requiem Mass, *corpore presente*, for the repose of the soul of him, who had proscribed and persecuted it. What a concourse of apparently impossible circumstances was necessary to bring this about! The body present, the name of Sebastian pronounced in the prayer of the Mass, the church bells saluting the return of the proscribed Society,—all this together. I certainly believe that the impressions of that day will never be effaced from my mind. Those who know the history of the last years of this man, compared the scene they now beheld with another scene, which they wit-

nessed during the year of his downfall. At that time, the Bishop of Coimbra—who had been the companion of our fathers in the prisons of Pombal and released with a few fathers—returned triumphantly to his diocese. Pombal came to meet him and threw himself on his knees before the bishop asking his forgiveness.

But enough of Pombal! the remainder of our voyage was a triumph, with all the circumstances that could render it honorable to the Society, and encouraging to ourselves. At each parish, the priest came to meet us at our entrance and accompanied us till we left it. In the villages, the bells were rung, rockets set off, cannon fired, branches of laurel and of olives strewn on the roads,—nothing was forgotten. In some towns, the windows were decorated with the finest tapestry of the country; triumphal arches were erected and we were covered with roses. The four principal hurrahs resounded forever in the same order: they are characteristic of the nation and could not fail moving us deeply: Hurrah for our holy Religion, Catholic, Apostolic and Roman! Hurrah for Don Miguel, our beloved King! Hurrah for the champion of the faith! Hurrah for the Society of Jesus!

Later on, when we were together with the "Reformer," who, after having visited his religious brethren of Alcobaca the famous foundation of St. Bernard, had come to meet us at two leagues from Coimbra, a fifth hurrah was added for His Excellency, the supporter of the throne, the defender of the Jesuits! Expressive and vigorous as were the exclamations of these good people, we felt more moved by their tears of joy and the words that accompanied them. "At last, we have them again! . . . The fathers of the doctrine! . . . They'll teach our children! . . . They love the poor people! . . . Give us your blessing!" Thereupon, they uncovered their heads and knelt.

The town, where the "Reformer" was waiting for us, was the foremost. As I have said, we were one day late. The people of Coimbra had come out to meet us on Friday, and some cavaliers had ridden as far as Condeixa, two leagues from the city. There the "Reformer" was in deadly alarm on our account, especially as his horsemen had ridden three leagues to meet us, but in vain. His alarm was not without reason, since that very spot reminded him of the wholesale massacre committed there in 1828 by the university students of their royalist professors and some deputies, who had gone to present their homage to Don Miguel on his return. But we were not worthy of martyrdom. On the contrary, in that very place, we were met by a crowd of little children, led by their schoolmaster, form-

ing themselves into two ranks to escort us. Their very silence told us of their affection, and seemed to point them out as the chosen ones, to whom the Lord had sent us. Amongst them there was a youth, who kept constantly near the first carriage. What was my surprise, when, on the following day, he was presented to me by the priest, the schoolmaster, and his father, as the first stone of our future novitiate of Coimbra. His name is Joseph Anthony; he is sixteen years old, stout for his age, and seems to be an angel of innocence. The last living Jesuit of the diocese was of Condeixa and had died but a few years ago at the age of 95. He always predicted the return of the Society, and only sighed for the grace to die in it. A nephew of his wished to accompany us to Coimbra to be our servant, at least for the beginning, because he is married and could not abandon his family.

But we have not entered Condeixa as yet. It was night when we reached it, and the people came to meet us before the city gates with lighted torches. The "Reformer" preceded them on horseback. As soon as he perceived us, he jumped from his horse; we, too, as soon as we recognized him, descended from our carriage. He embraced us one after the other with tears of joy, and through the midst of his people amongst the shouts, the noise of cannon, the ringing of the bells, we proceeded to the first triumphal arch, on which we read: "Euntes ibant et flebant; venientes autem venient cum exultatione" with the holy name of Jesus above. There all descended; new speeches, compliments, firing of cannon, etc.; we traversed the little town amidst the applause of numerous people, and were led by the good parish priest to his modest home, where his Excellency and ourselves received gracious hospitality.

Our departure from Condeixa had been arranged so as to give time to the chancellor of the university, who is at the same time General of the Holy Cross, to finish the solemn Mass of St. Teonon and to meet us, as he intended to do. His Excellency the Archbishop of Evora, the "Reformer," opened the march on horseback, surrounded by a number of cavaliers, who had come from Coimbra. At about one league from the city, the crowd grew so dense that it was soon impossible to travel in the carriage. Yet, the day before, that same multitude had come out in spite of a most disagreeable wind, and had been disappointed. It was arranged that the diocesan seminary, i. e., some 300 students of various classes with their professors, and a whole regiment of poor and orphan children, with branches of laurel and olive should be the first to welcome us. Then

came the bishop and his retinue, the canons of the chapter, the parish priests, religious of almost every order, the chancellor, vice-rector, secretary, doctors and professors of the university, the military governor, a regiment of soldiers etc., and after this an innumerable multitude. It took us nearly two hours to reach the palace through streets where all the houses were decorated, and all the windows filled with spectators, amidst the thunders of cannon, the ringing of a hundred bells, etc. It looks like a dream; yet it was all true: in a handful of poor religious, it was religion herself, it was the legitimate king, it was the Society of Jesus that advanced in triumph. It was this that made all hearts throb and drew tears from many eyes.

To appreciate the bearing of these events, it would be necessary to know exactly the depth to which Coimbra had fallen after the destruction of the Society. Those who know do not hesitate to say, that Pombal was the first to introduce freemasonry into Portugal, and the pretended reformation of the university was nothing else than an effort to implant it in all classes of society. It is asserted that the horrible system continued its work until quite lately, and the revolutions of this country speak loudly enough of its success. Jansenism, freemasonry and revolution had set up their headquarters at Coimbra; experience will soon show, whether the report was exaggerated. For the time being it is certain, that all countenances bespoke joy, every tongue uttered blessings.

At last, we reached the palace. His Lordship, who from a terrace had watched our progress, came down to meet us on the stairs and without giving us time to ask his blessing, embraced us all. Only in his apartments were we able to kneel for his blessing and offer to him the promises of the Society, reentering his diocese. We found in him a truly apostolic prelate and a true father, and I discovered afterwards, that he had yielded up his own bed to me, and the principal apartment of his palace to receive the visitors, who came in crowds during the days we passed at the palace—the whole city, it seemed. For three days there was ringing of bells, illumination at night, brass bands. The solemn “prise de possession” was fixed for the 22nd by his Excellency, the most convenient day, he said, in a pamphlet published by him under the title: “The Jesuits at Coimbra!!!—day, consecrated to the memory of the Chair of St. Peter at Antioch, where the disciples of the gospel were first called Christians.” You see at once, dear father, the allusion, which struck His Excellency.

The ceremony itself was magnificent. All the authorities: ecclesiastic (the bishop and the chapter at the head) civil and military; religious of every order; the university in a body. The procession went from the episcopal palace to the college amidst a compact multitude of all classes. And thus, after seventy-three years of exile, the Society reentered into that college of arts, in which had been formed so many apostles and martyrs! We found very few traces of our fathers, because the enemies of the Society had done their utmost to destroy everything that might have recalled its existence. Besides, we have only one fourth or even one sixth of the buildings and this without the church; but even so, the edifice is vast and recalls the spirit of our fathers. One apartment especially we look upon with particular reverence: it is the domestic chapel. It had been horribly degraded; yet, happily, it had never received another destination, and even as it was, everything in it spoke to us of our Lord, the Blessed Virgin and our saints. It is over thirty feet long, exclusive of the sanctuary; on the ceiling are represented scenes from the life of St. Ignatius. The walls are adorned with six large paintings of various apparitions of our Lord and the Blessed Virgin to our saints. The two nearest to the altar represent St. Ignatius writing the constitutions and St. Francis Xavier at Meliapour. The altar of magnificent sculpture is surmounted by a statue of the Blessed Mother (probably of the rosary) with the Infant Jesus, the others of St. Stanislaus and St. Anthony of Padua, both with the Infant Jesus. Above is a small painting, brought from Rome, it is said, and of great value; but is too far away to judge exactly of its merit: it seems to represent the Blessed Mother teaching her Divine Son how to read. Thus, our Blessed Mother and the child Jesus appear everywhere, which leads us to suppose, that it was the chapel of the congregation. We at once placed it into the hands of workmen, and I hope to be able to have the Blessed Sacrament there, before my return to Lisbon. Meanwhile, we have our Lord in a room, which we have arranged as a temporary chapel, not to be orphans too long. This, too, had of old been a chapel, but had lately been changed into a reception room, so that, at our arrival, it was really the cleanest apartment in the college. In the students' chapel, which is on the ground floor at the extremity of the yard, there are likewise six large paintings of St. Francis Borgia, in the worst possible condition: they once belonged to a magnificent chapel of the saint, which was destroyed to make room for play grounds.

In this chapel—the students'—on the following Sunday we

commenced teaching catechism to boys and men, its position not allowing the presence of women. The attendance was large enough, though the instructions could not be announced in time. People seem to expect miracles; such is the reputation of our fathers that seventy-three years of calumny have not succeeded in effacing it from the minds of the Catholic people. Pray for us, dear Rev. Father, that we may be able to correspond to the expectations of our friends and the terrors of our enemies. We feel but too well our incapacity, but we rely implicitly on the assistance of so many holy protectors, that have lived here, and especially of the Blessed Virgin, who seems to have led us back with her own hand.

I must not omit telling you that, besides the good bishop who shows himself very devoted to our Society, the manner in which the chancellor and vice-rector of the university received us, left nothing to be desired. That venerable Abbot General of the Holy Cross is all zeal for the reformation of the university. He was even attentive to our temporal necessities: his monastery provided us with beds on our arrival, and the next day he sent a car load of provisions of every kind, whilst the bishop sent us his own servants and table service for our first two meals, and he would have continued to do so, had we not assured him, that we had all we wanted. The university, upon special orders received from the King, had at once paid in advance the first quarter of our pension. We can also rely on the conservator and on the secretary of the university, who both have already been named by the Archbishop of Evora.

I hear from Lisbon that Father Mallet is grievously sick. I recommend him to your prayers. He is appointed first rector of this college, and would leave us in great trouble, if he were to go to his reward so early. But, as all of us, he is in the hands of God, who is too kind a father not to be looked up to without anxiety.

I take the liberty to remind your Reverence of my former request for books, etc. We are going to be greatly in want of them. If they could be forwarded via Oporto, we would receive them sooner, provided the addresses be exact.

All the fathers and brothers of this college embrace you and in your person the whole province of France, and particularly the kind Father Socius.

Rev. Vest. humilimus in Ch.

JOSEPH PHILIP DELVALLE,⁽⁵⁾ S. J.

COIMBRA, March 10, 1832.

⁽⁵⁾ Name of Father Joseph P. Delvaux in a Portuguese dress.

When Very Rev. Father Roothaan heard of the glorious things recorded in the former pages, he said: "Hosannah" to-day; to-morrow: "crucifige, crucifige." And so it was.

(Extracts from a letter of Father Delvaux.)

Paris, July 2, 1834. M. Bazin has communicated to me a copy of two letters received from his son, Dear Father Ives, of which the following is a synopsis.

The first begins at Coimbra, Apr. 6. The father says, that he was at the last extremity from sickness contracted in a military hospital. He was administered and given up by physicians.

He continues at Moginho, Apr. 10. The place is at ten leagues from Coimbra, where he is now with another father in delicate health, whose name is not given. He speaks afterwards of the death of Father Firmin Trancart, whom the malady struck down, while in the pulpit of the college chapel. I recommend him to the prayers of your community. I had left him very feeble, when I left Coimbra; but he had lost nothing of his zeal. I cannot forbear quoting one trait of this good father, which edified me very much. When, last year, the city was threatened with cholera, he was the first to offer himself for the care of the victims. In his state of health, this was really to condemn himself to death. The Lord has heard him, but only after a year of suffering and hard work. God knows how much they all are suffering. A soldier from Amiens, belonging to the army of Don Miguel, has just arrived and reports that the fathers lived very poorly, but were always cheerful. I have no doubt but that they are obliged to beg.

The same letter speaks of the death of three Carmelite fathers and of six who attended the same hospital, where all the soldiers were carried off by the disease. It also mentions the deportation to Angola of some 200 priests and religious, the very flower of the secular and regular clergy of Lisbon. "None of our fathers," he adds, "have been comprised in this first expedition. What would console us, would be that souls in Congo and elsewhere are well worth the sacrifice of some days of trouble in these stormy times."

His last date is Apr. 22: "Events"—he says—"hasten onward; the 'dénouement' of this tragedy must soon come. The blows here is absolute. "The confidence of the fathers in the Sacred Heart is inalterable. The letter closes with farewell to his family, whom he expects to meet in Heaven, and the announcement of the approach of Don Pedro's army."

Second Letter.—Coimbra, May 28. He is in good health and nothing remains of the sickness, but the sweet consolation of having offered his life for God and the poor. The moderation of the new government had given some hope; both opposing parties petitioned at Lisbon to preserve the Society; the people seemed even more affectionate towards the fathers. But the final decree has arrived: all is finished. On the 30th, early in the morning, they are to leave for the capital under an escort that answers for them. "May God be praised forever, if he has found us worthy to suffer something for his name! Be he praised a thousand times!" Then he compares the triumphal entry into Coimbra with the ignominy which will accompany their departure. He relates the touching scene of a disconsolate woman, who, throwing herself on the dead body of her husband, whom he had just prepared for death, exclaimed: "Poor Anthony, at least God has spared thee the grief of seeing the fathers go away!" He afterwards compares their prospective voyage to Lisbon to the train of condemned prisoners, as he has seen them transported under guard from Dinan, his home, to Brest, which gives us to understand that they will be in chains or, at least, be led away as prisoners.

On the 29th he adds: "A magistrate has at last come to intimate to us that we are arrested. We are accused especially of having, with criminal audacity, propagated ignorance and fanaticism. Great threats, if we tried to escape; condemnation to exile from Portugal." It is question of sending them to Lisbon by sea. The police are searching the college in every direction, confiscating what little they have. His last words are: "Vive Dieu et la Providence!"

This letter left Coimbra after the departure of the proscribed fathers. It is accompanied by another letter of a friend who informs the relatives of Father Ives of the sad circumstances that followed. The name of the gentleman is Adrian Pereira Torjan de Sampaio, to whom, I think the father had given lessons of French. He says:

"The Jesuit fathers left Coimbra yesterday (30th) in good health. The officer who accompanies them seems to be an honorable man: he gave us his word of honor that he would treat them with all the respect which justice and charity demanded; that he would protect them to the best of his power against insults and violence; that he would manage to enter the capital at such an hour, as would appear best suited to avoid demonstrations. We saw with pleasure, at the time of the departure that he had his men marching behind, as if commissioned rather to protect travellers, than to escort prisoners. Up to that moment, however, the position of the

fathers had been one of utmost bitterness. The little packages which they had been allowed to carry with them and which contained only a few books and their writings, was taken from them at the last moment. They humbly prostrated themselves, gave them up and went away.

"I must tell you that the whole City of Coimbra, liberals, royalists, rich, poor, all who have known the religious of the Society deplore their misfortune and regret their loss. They have been since their arrival a living lesson of the most tender charity to the children, the poor, the plague-stricken, the prisoners. They preached only the pure teachings of the gospel, meekness, union of hearts, and the extinction of political animosity. They carried assistance and words of consolation to the proscribed prisoner and, after his death, carried him on their own shoulders to the grave and hastened to rescue his family from impending ruin. It is these families that now loudly proclaim their merits. In spite of the soldiers that surrounded the college, the church was filled with people of all classes, who came in crowds and with hearts filled with grief, to bid them farewell and give them a last mark of their affection and gratitude. There was nothing but tears in the eyes of the great and the humble, the rich and the poor, the old and the young, more particularly of the poor children now left orphans."

Lisbon had been occupied by the army of Don Pedro July 24, 1833. His government at first protected the Jesuits and endeavored to attach them to their party. Meanwhile the cholera broke out and the fathers, by their devotedness, made themselves popular everywhere. Don Pedro himself, perhaps, was not adverse to the Society, but his adherents were generally imbued with irreligious ideas, as well as anti-monarchical, and his army composed of the worst elements revolutionary Europe could marshal at the time. The decree of expulsion is of May 24, 1834. The progress of the fathers, after leaving Coimbra, was consolingly enough, as they were everywhere received with mournful admiration by the people. But upon approaching Lisbon, they met with the counter-demonstrations of the mob, purposely aroused against them. Afterwards, worthy successors of Pombal's martyrs, they were imprisoned in the sadly famous castle of St. Julian, where they probably would have been left as hostages, if Baron Mortier, the ambassador of Louis Philip, and Guizot, had not emphatically claimed them as French citizens.

THE RATIO STUDIORUM AND THE AMERICAN COLLEGE.⁽¹⁾

(*Second Paper.*)

REV. DEAR FATHER,
P. C.

Having read (WOODSTOCK LETTERS, Nov. 1897) Father Heiermann's interesting and instructive article on "The Ratio Studiorum and the American College," I wish to add a few words on two subjects which he has touched upon and which seem to be very important for us in our competition with other colleges. The first of these points has reference to the requirements for entering our lower classes.

Whether or not the day is far distant when many or all of our colleges will be forced to affiliate with state institutions, or to come under state control, this much is certainly true, that the work which we are doing is being more and more closely scrutinized, and compared with that done by high schools and colleges; and we must be prepared to show that our "Academic Department" is not inferior to the high school course and our "Collegiate Department" is up to the standard of the college proper. We are told that the average age of boys entering the high school is fourteen years. Certainly it is not below that age. Now we admit students much younger. Nearly any boy who has finished the sixth grade of a good parochial or public school can pass the examination for third academic class. It thus happens that in some of our colleges there are scores of boys who have not reached their twelfth year, many are but ten years old, while in a few instances youthful collegians have celebrated their ninth birthday after having been for months active members of a third academic class. How can these small boys compete with high school students who are their seniors by four or five years? Here is a difficulty which we are forced to meet, and it seems there is but one way of meeting it—namely, to admit no boy into one of our colleges who has not attained a certain age, say, the age of twelve. Age, of course, should not be the only requisite; but there is nothing absurd in making it a necessary condition, for has not experience taught us that boys who enter

⁽¹⁾ This article has been examined by Father Heiermann and has met with his entire approval.—*Ed. W. L.*

our college prematurely but seldom persevere, and that if they do remain to graduate they are never an honor to their "Alma Mater." Yet many of our colleges have learned little by such experience, for our lower classes are still crowded with small boys. A stranger on entering the third academic classroom would not be surprised if told that it was the sixth grade of a public school. Some of our colleges, which twenty years ago stood the proud rivals of local colleges and universities, have lost their old prestige on account of this predominance of small boys. Larger boys have told us repeatedly that they would be only too willing to attend our classes were it not that they were ashamed to be seen in the company of so many "kids."

We must confess that in the past there were reasons for admitting so many small boys into our colleges. For the parochial schools did not do the work of preparing them for us, and if we did not take them they would be sent to public schools; or the little fellow, as small as he was, added one more name to the list of students, while his tuition helped to fill the empty treasury of the procurator. But our parochial schools have developed wonderfully. A few of them send us boys at the age of thirteen or fourteen,—boys who have finished their arithmetic, and who with private lessons in Latin can easily make second academic (*Secundus Gradus Gram. Infer.*). Again, if we receive these boys before they have finished at the parochial school we alienate the secular clergy.

Do not these considerations seem to call for a standard of age as well as of knowledge as a necessary requirement for admission into our colleges? In the flourishing days of the old Society, boys were received at a very tender age; Calderon in Spain and Corneille in France entered our colleges at the age of nine. But then there was not so exact a line of demarcation between the primary and secondary, and between the secondary and the college courses. Even in this country fifty years ago these lines were not so exactly drawn. The historian, Bancroft, graduated from Harvard at the age of 17; at present very few enter Harvard below that age. If we admit boys into our academic classes at the age of ten or eleven, and promote them to the collegiate department at the age of thirteen or fourteen, their minds are not mature enough to cope successfully with the students of other colleges. The age of twelve, therefore, should be the very youngest for students entering our colleges; even then they will be far younger than the average boy in corresponding classes of high schools and universi-

ties, but with our more thorough work we shall be able to make up for this deficiency in years.

Another method of raising the standard of our academic classes will be to drop from our catalogues, reading, spelling, and geography, for they are now considered as belonging to the public school. We do not wish to entirely exclude these branches; for to some extent they must be repeated during the whole of the college course.

Could not reading be taught satisfactorily if each professor made use of choice selections from both prose and verse? Books from the boy's library or the cheap Alden editions could be used for this purpose; paragraphs could be assigned to different boys who could prepare their portion during study time at college, or a longer selection to a single boy for home work. *Fabiola* is but one of many books which could be used for this purpose. When sufficient interest has been aroused in one author the professor can press on to another and leave the boys to finish the first in their private reading. This plan is not an impractical one. It has been tried with the most satisfactory results; it has also this double advantage that it places a number of good books into the hands of our younger students and has something new for each lesson; whereas with the reader there is nothing new and consequently nothing interesting, for the boys generally hurry over the entire book the first week, and after that care nothing for it.

Spelling can be taught in connection with composition. We do not perhaps make enough of the "Exercitationes" (Com. Reg., 23, 24) so strongly recommended by the Ratio, where the students write exercises and correct them in class under the direction of the professor. If this were applied to English composition, if the boy were taught how to revise his work, to look in a dictionary for every word about which he doubted;—he would then learn spelling in a practical way, in a way that would be more beneficial for him than if he learned the orthography of columns of words in a child's primer. Besides what do parents think of our course when Johnny's reader and speller are the same text books which his little sister Mary uses in the sixth or seventh grade of the parochial school?

When boys come to us from public or parochial schools if there is any book which they have studied well it is geography. Yet we make them repeat it for one or two years: we give them difficult examinations which lower the general average of the students, so that a boy may fail to attain the number of notes required to make his class because he cannot answer such questions as: What are Bos-

ton and Chicago noted for? How many rivers in New York have railroads along them? or because he cannot tell how many kinds of grass grow in the pampas of South America. Whether or not whole columns and pages of such questions are useful for exciting the interest or exercising the ingenuity of children, it is not our intention to discuss here; but we certainly do not need such methods for our students, for we have other and more approved means of training their minds. As for the encyclopedia knowledge contained in our more recent text-books on geography (Frye's for instance), much of it can be given to the boys in pleasant talks, in compositions, in judicious selections from such books as "The Geographical Reader," or Appleton's "Natural History Series." If we wish to repeat geography in the lower classes, this can be done by means of wall maps in connection with history. If it is not a repetition but fundamental ideas which a boy needs, let him be sent back to the parochial school, where he can learn his geography, his reading and his spelling.

Another difficulty which we meet with in our competition with other colleges arises from the fact that they require of their students the reading or translation of whole pages of the classics for a single lesson, whereas our Ratio calls for the thorough study of but a few lines. How are we, then, to keep to our system and at the same time to go over the amount of matter seen in other colleges? In the first place does the Ratio demand, I do not say allow, more than these few lines? To answer this question let us examine the rules for the *prælectio*, and then see how these rules were understood and applied in one of the most flourishing colleges of the old Society.

The following is a list of authors contained in the Ratio (1832 ed.).

CLASS	LATIN AUTHORS	GREEK AUTHORS
<i>Rhet.</i>	Cicero.	Demosth., Plato, Thucydides, Homer, Hesiod, Pindar, et alii hujusmodi—Nazianzen, Basil, Chrysostom (R. 13.).
<i>Human.</i>	(R. 1.) Cicero, Cæsar, Sallust, Curtius, Virgil, Horace, et alia poemata (R. 1.).	Isocrates, Chrysostom, Basil, Plato, Plutarch, Homer, Phocylides, Theognes, Nazianzen, Synesius, et horum similes (R. 9.).

CLASS	LATIN AUTHORS	GREEK AUTHORS
<i>Gram. Suprem.</i>	Cicero, Sallust, Curtius, Livy, Ovid, Catullus, Tibullus, Propertius, Virgil (R. 1.).	Chrysostom, Xenophon, et horum similes. Aliqua etiam ex mythologia (R. 1.).
<i>Gram. Med.</i>	Cicero, Cæsar, Ovid (R. 1.).	Æsop, Cebes, Lucian (R. 1.).
<i>Gram. Inf.</i>	Cicero, Nepos, Phædrus (R. 1.).	

Interpreting the phrases "alia poemata, et horum similes," etc., Juvencius has added twenty-two other authors to this list (De Ratione Docendi, c. 2, art. 7—WOODSTOCK LETTERS Vol. 24, p. 208.).

The fact that the prælectio is to be made almost exclusively from Cicero and that so many other authors are recommended shows conclusively that the Ratio expects us to cover a much broader field than that embraced within the few lines of the daily prælectio. At the rate of ten lines a day, omitting the time given to repetitions, it would require fourteen months to translate the "Pro Milone;" so that to finish even the single speech of Cicero within a year many parts of the oration must be run over more or less rapidly. At this rate of ten lines a day, it would require more than five years to translate the Æneid, and twelve years to translate the Iliad, or two years longer than the siege of Troy lasted. The Ratio cannot, therefore, wish to bind the student and professor down to these few lines.

What is the object of this thorough prælectio which the Ratio demands? Is it not that the student may learn from a master how to study and read the classics? how to do this work thoroughly, with the greatest possible fruit, with the least expenditure of time and labor? But it supposes that the student gradually learns to do the work for himself. This is evident from the rules of the prælectio for the different classes. Beginning with the grammar classes, the rules for the prælectio of the "Infima" and "Media" are the same, except that the former has the clausa: quæ (prælectio) brevis esse debet. Here the professor does all the work for the boys; he reads, analyzes, parses, translates, while the students must be attentive listeners and must be prepared to repeat what he has said. In the "Suprema" the professor is not called upon to read the text for his class, he parses but a few of the more difficult words, explains only the more intricate clauses, and gives more time to the "eruditio," to the thought and beauty of language. Finally

the *prælectio* for the two higher classes (Human. Rhetor.) consists in a study of literature, a comparison between the ancient classics and the vernacular, an explanation of the figures of speech, an imitation of the author, etc. (Human. rule 5.). Not a word is said about parsing or analyzing, for the student is supposed by this time to have mastered his grammar, and to have a thorough and practical knowledge of the construction of a sentence. He is therefore, led on by slow but progressive stages until he can not only translate, but read and enjoy the beauties of the ancient classics. Cicero is to be his model, but the list given above shows the wide latitude which the Ratio leaves in regard to other authors; not that all of these authors or even parts of them are to be seen by every student, not that he is to read and study at will, but only under the direction of his professor who makes such selections as may be suitable for a whole class or for an individual member, and gives such assistance as may be needful. Much of this work of studying the classics is to be done in the classroom, while some is to be left to private study (Reg. Rhet. 14).

Let us see how these rules of the *prælectio* were interpreted and applied in one of the most flourishing colleges of the old Society, that of Henry IV. There, certainly, the thorough study of a limited number of lines was not considered sufficient to make a student a classical scholar.

In Father Rochemonteix's history of this college we read (Vol. iv. p. 165):

"Les élèves les plus remarquables de chaque classe s'offraient à expliquer sur le théâtre, en présence de leurs camarades et de leurs parents, un auteur classique en entier ou des parties notables d'auteurs grecs et latins. Interprétations du texte, remarques littéraires, philosophiques, historiques et géographiques, tout alors étoit l'objet d'une question et d'une réponse: et pour empêcher la séance de dégénérer en monotonie, on entre coupait de discours latins et de poésies l'explication des auteurs. Dans les dernières années du collège, cette séance eut toujours lien à la fin de l'année, in solemnibus affixorum ludis: elle durait deux jours, et une seule classe en faisait les frais."

In the appendix (Vol. iv. p. 388-403) two programs of these public "séances" are given, with the names of the students and the amount of matter in which each one was prepared to be examined. Only the members of the poetry class (Human.) participated in the above named exercises, thirty-two in the first and forty-one in the second. They

lasted a day and a half, and were followed by the yearly distribution of prizes (*solemnis præmiorum distributio*). We cite here only the first part of each of these programs as the two remaining are but repetitions of the first.

IN SOLEMNIBUS AFFIXORUM LUDIS
 VARIOS AUCTORES EXPLICABUNT
 SELECTI HUMANISTÆ.

Die Veneris 9 Julii, hora tertia serotina.

<i>B. de Crew</i>	Æneid, lib. 1. 2. 6. 8; Hor. Od. lib. 1. 2. 3; Sall. Bell. Catil.; Isoc. ad Nico.
<i>A. de Vivier</i>	Hor. lib. 1; Æneid, lib. 8.
<i>J. de la Noirage</i>	Æneid, lib. 2. 3; Sall. Bell. Catil.
<i>M. Fontenais</i>	Æneid, lib. 1. 2. 8; Hor. Od. lib. 1. 2. 3. 4; memor. Sall. Bell. Catil.; Isoc. ad Nic.
<i>L. La Chesnaye</i>	Isoc. ad Nic.; Georg. lib. 1. 2. 3. 4; Hor. Od. 1. 2. 3; Æneid, lib. 2; Cic. pro lege Manil.
<i>F. de Lavau</i>	Hor. Od. lib. 1. 2. 3; Æneid, lib. 1. 2. 7. 8; Sall. Bell. Catil.
<i>I. La Roche</i>	Æneid, 1. 2. 3. 5. 6. 7. 8; Hor. Od. 1. 2; Sall. Bell. Catil.; Isoc. ad Nic.; Cic. pro lege Manil.
<i>S. Lépine</i>	Æneid, 1. 2. 3. 5. 8; Georg. lib. 4.
<i>F. Derbonillè</i>	Æneid, lib. 1. 2. 5. 6. 7. 8; Hor. 1. 2; 2. memor.; Cic. pro lege Manilia.

IN SOLEMNIBUS AFFIXORUM LUDIS
 SELECTI HUMANISTÆ
 COLLEGII HENRICÆI FLAXIENSIS SOCIETATIS JESU
 VARIOS AUCTORES EXPLICARE CONABUNTUR.

<i>J. Papin</i>	Virgil, Æneid, lib. 5. 6. 7; Cic. pro Archia poeta, pro M. Marc. pro Ligario, pro Rege Dejotaro; Ces. Comm. lib. 1. 2. 3. 4; Hor. Od. lib. 1; Demosth. de Corona.
<i>R. Germand</i>	Virg. Æneid, lib. 5. 6. 7; Cic. pro Archia poeta, pro M. Marcello, pro Ligaria, pro R. Dejot.; Ces. Comm. lib. 1. 2. 3. 4; Hor. Od. lib. 1. memor.; Demos. de corona.

- J. Mahuet* Virg. Æneid, lib. 5. 6. 7; Cic. pro Arch. poet., pro Marco Marc. pro Lig. pro R. Deiot.; Ces. Comm. lib. 1. 2. 3. 4; Hor. Od. lib. 1. memor.; Demosth. de Corona.
- L. de Chambre* Virg. Æneid, lib. 5. 6; Cic. pro Arc. poet. pro M. Marc. pro Lig.; Ces. Com. lib. 1. 2; Hor. Od. lib. 1.
- J. Abelard* Virg. Æneid, lib. 6; Cic. pro R. Deiot.; Hor. Od. lib. 1
- J. Marquis* Virg. Æneid, lib. 5. 6. 7; Cic. pro Arch. poet., pro M. Marc., pro Lig., pro R. Deiot., Hor. Od. lib. 1.
- Ægid de la Bernardière.* Virg. Æneid, lib. 6; Cic. pro Lig. pro Rege Deiotaro.
- A. Bonneau* Virg. Æneid, lib. 6; Cic. pro Lig. pro Rege Deiotaro.
- L. Bollen* Virg. Æneid, lib. 5. 6. 7; Cic. pro Arch. poet. pro Lig. pro R. Deiot.; Ces. Comm. lib. 1. 2. 3. 4.
- A. de Beaudraps* Virg. Æneid, lib. 5. 6. 7; Cic. pro Arch. poet. pro M. Marc. pro Lig. pro Rege Deiot.; Ces. Comm. lib. 1. 2. 3. 4; Hor. Od. lib. 1.
- P. Martel* Virg. Æneid, lib. 7.
- P. Buteau* Virg. Æneid, lib. 6; Cic. pro Lig. pro Deiot.; Ces. Com. lib. 1. 2; Horat. Od. lib. 1.
- L. de Bruc* Virg. Æneid, lib. 6; Cic. pro Lig.; Ces. Comm. lib. 2.
- C. Lannux* Virg. Æneid, lib. 6. 7; Cic. pro Arch. poet.

Die Veneris 11 Julii, hora 3a pomeridiana (1760).

Such a program would have been a remarkable one even in the days when Latin was the language of the courts of Europe. But it must appear to us still more remarkable when we consider that it bears the date 1760. This was more than a hundred years after the introduction of Lancelot's pernicious system, and fully fifty years after the expulsion of the Latin grammar from the classroom. The acquirement of the ancient classics was no longer a fashion, while the multiplication of studies had already begun to cramp the workings of the Ratio. It was at a time, too, when the French language had reached a high degree of perfection, so that the vernacular required as much attention as it does in our day. In fact the professor labored under many of the difficulties against which we must contend at present.

Yet, see what was accomplished in the study of the classics. The amount of matter given in these programs must be estimated not by lines but by pages. What a variety too, in the selections,—history and oratory, epic, and lyric and pastoral poetry. In many instances a whole speech of Cicero or Demosthenes or an entire book of the odes of Horace is committed to memory. Most probably other authors and other extracts were studied in class, only those being chosen for the public exercises which were better known and more interesting. The students must have been able not only to translate, but to parse and analyze, to explain the figures of speech, to give the "eruditio" connected with the text, etc.

The constant repetition of the same authors and the same selections leads us to infer that the matter was seen by the whole class. True it is that not every member of the class took part in these public exercises, for this, no doubt, would have prolonged the program unduly. Again, many a student may know his matter thoroughly and yet not be willing to mount a stage and be cross-questioned before an audience; even the best in a class may shrink from such an ordeal.

Perhaps the plan of the Ratio has never been carried out more thoroughly than it was at the college of Henry IV. during the 17th and 18th centuries; this more than the royal favor which it enjoyed won for it so great a reputation, and made it a rival of the Paris University. Here, too, some of the best commentators on the Ratio, Father Juvenicus among the number, taught and wrote. When, therefore, we see the students of this college studying hundreds of pages of the classics in one year, we must grant that such a method comes within the scope of the Ratio.

If at present we cannot see this amount of matter it must be attributed not to the Ratio, but to the fact that so many extra branches have been introduced into the college curriculum. Our adversaries labor under the same disadvantage that we do. Nor can the objection be raised that the *prælectio*, the theme, the memory lesson, and the time given to speaking Latin prevent us from reading the classics as is done in other colleges. Instead of being a hindrance they should be the very means by which we can surpass others. For our students having once acquired a vocabulary, a readiness, a familiarity with the language which can only be acquired by writing and speaking it, will be better prepared for the real work of studying the ancient classics.

—K. M. T.

FATHER PETER J. VERHÆGEN, S. J.

AN HISTORICAL SKETCH.

By Father Walter H. Hill, S. J.

Father Verhægen's name has never been made conspicuous in any historical sketch of the Missouri Province of our Society. This failure to give him the prominent place he really occupied, comes, no doubt, from accidental circumstances. He himself never spoke of the works he performed when in office. Yet, while it was Father Van Quickenborne that founded the Mission of Missouri, under the authority of Father Charles Neale, Superior of Maryland, and it was Father De Smet who gave the vice-province so much external glory by his missions among the Indians of the Rocky Mountains and Oregon, it was Father Verhægen who mainly built up the Province of Missouri, as the principal facts of his life will suffice to show. This does not, by any means, detract from the merit and the praise due to the great improvements added to the superstructure, by his successors in office. It is proposed, in this article, to give a brief account of his life as the representative Jesuit of the Missouri Mission and Vice-Province.

Father Peter J. Verhægen was born at the village of Haeght, in North Brabant, Belgium, June 21, 1800. When the holy missionary, Rev. Charles Nerinckx, went to Belgium in 1820 to collect means for his numerous missions in the then new diocese of Bardstown, Kentucky, seven young Flemings resolved to accompany him on his return with a view of joining the Society in Maryland, having also, as a special aim, the devoting of their lives to the Indian Missions. Father Verhægen was at that time studying his theology in the seminary of Mechlin; the others were also in the seminary, but were less advanced in their studies. They, with a few other young men for the diocese of Baltimore, joined Father Nerinckx on his return trip to the United States, which took place in 1821. They left Texal, an island off the coast of North Holland, August 15, 1821, and their departure was made clandestinely, in order to escape arrest for evading military service. They reached Philadelphia, September 23, 1821. The names of these

seven young men were, Peter J. Verhægen, Judocus F. Van Assche, John A. Elet, Peter J. De Smet, Felix Verreydt, John B. Smedts, and John D. Maillet: the last named one abandoned the Society at Florissant, in 1823, before the end of his novitiate. They left Philadelphia for Georgetown, D. C., the following day, and Oct. 6, 1821, they were received as novices at White Marsh, Prince George's Co., Md.

Rev. Father Charles Van Quickenborne was sent by Father Charles Neale, Superior of the Society in Maryland to found a mission in Missouri, and he was accompanied by these seven Belgian novices, together with Father Peter Timmermans as Socius, and three lay brothers, Brother Peter De Meyer, Brother Henry Reiselmanns, and Brother John Strahan, all three Belgians. Owing to the poverty of White Marsh, and the number of the novices, which then exceeded twenty, Father Neale had been deliberating about moving the novitiate to St. Thomas' Manor, in Charles County, causing some few of the novices to fear that they were to be sent home to their parents. But this suspicion was dispelled by Mr. Van Assche, and other more prudent ones, who had ascertained the real facts. Fortunately the request of Bishop Dubourg, at the suggestion, it is said, of John Calhoun then secretary of war, for members of the Society to be sent to Missouri, relieved Father Neale of his embarrassment. Father Van Quickenborne and his companions started from White Marsh on their journey to Missouri April 14, 1823, and they reached the banks of the Mississippi River, opposite St. Louis, May 30, at 1.30 P. M.

The travellers, within a few days, reached the novitiate seventeen miles northwest of St. Louis, and the community was organized in a pioneer cabin on the farm of 250 acres given to the Society by Bishop Dubourg, and situated rather more than a mile from the banks of the Missouri River. Father Verhægen having nearly completed his studies at the seminary of Mechlin, could give important aid to his less advanced companions, in their philosophy and theology. Father Van Quickenborne, and two years later, Father Detheux was sent from Maryland to Missouri, both taught the scholastics.

After their elevation to the priesthood, Father Verhægen was stationed for a time in St. Charles, but often visiting St. Louis and other localities on priestly duties. He was met at St. Charles in 1826 by the Duke of Saxe Weimar, who said in the diary of his travels that there was only a wooden church at St. Charles. Father Verhægen seems to have had a principal share in building the substantial stone church at that place, which was completed in 1827. In

1826 Bishop Dubourg went to France, and then, by direction of the Sovereign Pontiff, he resigned the See of New Orleans to which St. Louis was attached, and was given a diocese in France. In 1827 St. Louis was made a See, and Bishop Rosati, Bishop Dubourg's coadjutor was transferred to St. Louis. With Bishop Rosati's advice our fathers began a college building, in 1828, on property donated to Bishop Dubourg by Jeremiah Conners, and made over to the Society by the holy Bishop. The college was opened for students Nov. 2, 1829, and Father Verhægen was appointed its president. He remained president of the college till 1836, when he was made Superior of the Missouri Mission. The mission had been detached from Maryland by the General in 1831.

In 1832 Father Verhægen obtained, by a special act of the Missouri legislature, a charter for the college under the title of the "St. Louis University," with all the rights and prerogatives of a university. Under his administration, continuing for seven years, the university steadily advanced in prosperity, reaching a high rank among institutions of learning, which it subsequently retained. It was he chiefly that originally planned the college, that prescribed and directed its system of studies; and he was the mainspring of all its important works and movements, leaving his impress on the institution, which was long afterwards plainly discernible.

Father Verhægen remained Rector of the St. Louis University, as before said, till 1836, when he was appointed Superior of the Society in the Missouri Mission. On December 24, 1839, Father General Roothaan signed the decree elevating the Missouri Mission to the dignity of Vice-Province, and naming Father Verhægen Vice-Provincial; but in those days of slow sailing vessels this decree reached America only in time for him to be actually installed as vice-provincial on March 9, 1840.

The facts may now be adduced to show conclusively that nearly all the most important works undertaken by our Society in the West when it was a mission and a vice-province, which contributed so largely to build up the province, were planned and made effective under Father Verhægen's directive control. In 1836, under his authority, the Kickapoo Indian Mission near Fort Leavenworth was established. In 1838, the Pottowattomie Mission at Council Bluffs was founded. In January 1839, he sent fathers to take charge of the still more promising Pottowattomie Mission on Sugar Creek, beyond the western border of Missouri, made over to our Society by their devoted chaplain, Father Petit, a pious secular priest who had accompanied the tribe in their

removal by the government from Michigan: this good priest died at the St. Louis University, in January 1839, shortly after making over this charge to the Society. Apr. 5, 1840, Father Verhægen started Father De Smet on the first of those Rocky Mountain and Oregon Indian Missions, which have made Father De Smet's name historical. In 1838 Father Verhægen sent officers with a corps of professors to take charge of St. Charles College, Grand Coteau, Louisiana, the Lyons fathers being then unable, owing to paucity of members, to conduct that institution. This arrangement continued from 1838 till 1848, when our southern brethren became able to dispense with this outside assistance, and they have made of it a very important and prosperous college. In 1840 Father Verhægen perfected an arrangement with Bishop Purcell, for our fathers to accept from him St. Xavier College, Cincinnati, which has grown to be a centre from which so much good, so much strength, has come to the Province of Missouri.

It will not be amiss here to state that one Whitman, a Presbyterian missionary to Oregon in the first half of the present century, is reputed to have made some false statements regarding the Flathead Mission, which have been controverted and are likely again to cause disputation. Whitman is mentioned as asserting that a delegation from the Flathead Indians came to St. Louis in quest of a Christian missionary in the year 1831, which is true; but the priests called on failed to satisfy the Indian's religious difficulties, and it was for that reason Whitman went on his Rocky Mountain and Oregon mission. But, as a fact, the records show that there were three Flathead delegations which reached St. Louis on that errand; and also that the Flathead Indians have had no missionaries among them except Jesuit fathers, the first one to visit them being Father De Smet, in 1840, sent to them by Father Verhægen.

The actual facts are stated most reliably in a report drawn up by Father Verhægen and signed by him May 3, 1840, when he was both administrator of the St. Louis diocese, and vice-provincial of the western Jesuits; this report gave an account of the Indian Missions then in charge of our fathers of Missouri, and it was presented to the council of Baltimore which was convened that year, 1840. In that report Father Verhægen says, "During the administration of the Right Rev. Doctor Dubourg, a deputy from the Flathead Indians arrived in St. Louis for the purpose of procuring a priest. The deputy died shortly after his arrival at this place." The year of this deputy's arrival in St. Louis, and death was 1831. The following certified copy

of the record of this Flathead Indian's baptism and death kept in the archives of the St. Louis Cathedral, removes all grounds for doubting the fact: "Extractum ex Libro mortuorum apud Ecclesiam Cathedrallem in Civitate S. Ludovici Mo."

"Le trente et un d'Octobre mil huit cent trente et un: Je, soussigne, ai inhumé dans le Cimetière de cette paroisse le corps de Keepéellelé ou Pipe Bard du ne (Nez) Percé de la tribu des Choponeck nation appelée tête plate âgé d'environ quarante quatre ans administré du St. Baptême venant de la rivière Columbia au dela des Rocky Mountains."

Edm. Saulnier, ptr.

Testor hoc Extractum, a me factum,

Henricus Van der Sanden,

Cancellarius S. Ludovici.

Father Verhægen's "report" says also, "In 1835 a second deputation, of a father and his two sons, reached the St. Louis University, to obtain two priests of the Society." But at that time no priests could be sent. Father De Smet says, in his "Indian sketches," published at Philadelphia in 1843, that this party of delegates from the Flathead tribe were Christian Iroquois. The two sons of this Indian who came in 1835 were baptized in St. Louis, and the following is a copy of their baptismal record from the baptismal register then kept in the St. Louis University: "1835, 2 Dec., Carolus et Franciscus Xaverius filii legitimi Ignatii Partui Indiani ex tribu vulgo *Flatheads* solemniter baptizati fuerunt." This record, like others in the same register, has no name signed to it. Father Verhægen says of the third and last delegation from the Flathead Indians who came to St. Louis for priests: "In the month of October, 1839, a third deputation, of two Indians, arrived at the university, having the same object in view." It was in consequence of this third call for a priest that Father Verhægen deputed Father De Smet to start to the Flathead tribe of Indians in the Rocky Mountains, which he did April 5, 1840, going in company with members of the "American Fur Company" who were then to ascend the Missouri River. These facts are detailed minutely and with strict fidelity to the records, because, as before said, they have been controverted, and they have been inaccurately stated also by some Catholic writers.

On April 25, 1840, Bishop Rosati departed for Baltimore to attend the Council of Bishops to meet there in the following month of May; and immediately after the adjournment of the council he went to Rome. On leaving St. Louis he appointed Father Verhægen administrator of his

diocese during his absence. The bishop did not return to the United States till late in November 1841, and on the 30th of that month Father Peter Richard Kenrick was consecrated in Philadelphia Coadjutor Bishop of St. Louis. Hence, Father Verhægen was administrator of St. Louis from the spring of 1840 till late in the autumn of 1841. He ordinarily spent a portion of his time at the episcopal residence, Walnut Street, St. Louis, engaged in his official duties as administrator of the diocese, though, at the same time, he was eminently efficient, as Vice-Provincial of Missouri. In both these offices he is reputed to have given the fullest satisfaction to all classes of persons.

In 1841 he engaged the Ladies of the Sacred Heart to take charge of the girls of the Pottowattomie Indian Mission, on Sugar Creek, Indian Territory; these zealous and devoted ladies accompanied the tribe when it was removed in 1848, to the present St. Mary's, Kansas, where for many years they co-operated with the missionaries, with complete self-sacrifice, in christianizing and elevating these aboriginal savages to the knowledge and practice of our Lord's holy teachings.

In 1842 Father Verhægen finally accomplished a project which he had long sought to realize; namely, the annexing to the St. Louis University a medical department with its faculty under the university charter. The medical college prospered, helped largely by the personal influence of the late eminent Dr. Moses Linton, and all things were mutually satisfactory, till the "Know Nothing" troubles of 1854-'55 caused the medical faculty to procure a separate charter, and to select a distinct locality, thus entirely severing their connection with the St. Louis University.

Father Verhægen was a ready and fluent speaker, and his language was pure and elegant, though the English was not his vernacular tongue. An incident will illustrate the happy effects sometimes produced by his extemporaneous orations to miscellaneous audiences, and such audiences were frequently addressed by him. On a steamboat going up the Missouri River from St. Louis to Fort Leavenworth in 1842, he had among his fellow travellers a number of army officers from the Fort, and the 4th of July came during the trip. These military gentlemen sent the commander of the boat, Captain Joseph La Barge, to request Father Verhægen to give them a speech appropriate to the occasion. He promptly consented to do so, and he began his fourth of July oration a few minutes afterwards to a numerous crowd of passengers assembled in the main cabin of the boat. His discourse was a felicitous combination of

religion and patriotism, eloquently expressed and gracefully delivered; and one of the officers, Major Henry Turner, who subsequently became a Catholic, told me more than once, that this striking and brilliant oration put into his mind the first thoughts that inclined him towards the Church. He lived to an advanced age, a model Catholic, as well as a prominent and influential citizen. He died in Dec. 1881. Father Verhægen, who was then on his way, it appears, to the Sugar Creek Mission, was compelled to proceed with these military gentlemen to Fort Leavenworth, whence, after spending agreeably and profitably some days with them, he was conveyed in a government ambulance to the Sugar Creek Mission.

Father Verhægen was president of the St. Louis University from 1829 to 1836; he was then appointed superior of the Society in Missouri, holding this position till the autumn of 1843, when he was succeeded in the office of vice-provincial by Father Van de Velde. He was then made superior of the residence at St. Charles, Mo.; January 4, 1845, he was installed Provincial of Maryland, filling this position till he was succeeded by Father Ignatius Brocard, January 26, 1848, when he returned to Missouri.

In July 1848 Father John A. Elet, Vice-Provincial of Missouri, yielding to the repeated solicitations of the venerable and holy Bishop Flaget, of Louisville, assumed charge of St. Joseph's College, Bardstown, Kentucky, just two years after our fathers from the Province of France had abandoned St. Mary's College, near Lebanon, Kentucky, to the extreme sorrow of the aged and saintly prelate. Father Verhægen was made the first president of St. Joseph's College, holding this position till 1851, when loss of health and strength forced him to beg for relief from the burdens of office. His ability and experience made his administration of this new undertaking very successful, his pleasing manners, captivating address, and happy conversational powers, at the same time rendering him a favorite both with students and the general public. In 1851 he was again appointed superior of the retired and agreeable residence of St. Charles, Missouri. He remained in St. Charles till 1857, when he felt able to occupy the chair of the theology in the scholasticate at the St. Louis University. During the session 1857-'58, he also gave the Sunday evening lectures in St. Xavier's Church attached to the university. His extensive and varied reading enabled him to render his lectures, whether in the scholasticate or to the mixed audiences in the public church, both exceedingly pleasing and instruc-

tive to his hearers, having the power also to give interest even to topics of a dry or less agreeable nature, when the treatment of them came within the range of his subjects.

In 1858 the scholasticate was transferred to "College Hill," beyond the northern limits of St. Louis, and Father Verhægen again went to reside at St. Charles; here he spent the remaining years of his life, and here he died July 21, 1868, on just beginning the 69th year of his age. Many of his writings are said to have been burned by one who regarded them as waste paper which, like the barren fig tree, were merely an encumbrance to the place occupied by them. The Verhægen who was so prominent in Belgium, and the leader of the Belgian *Chambre*, during the preceding generation, was the brother of Father Verhægen.

The foregoing detail of facts, it is believed, shows not only that Father Verhægen was pre-eminent among the pioneers of this Province of Missouri, but also that, as said in the beginning of this sketch, it was mainly he that built up the province to what it had become at the end of his eventful life.

Father Verhægen was of an imposing figure, six feet tall, weighing at one period of his life, three hundred pounds; but his heart was proportionally large. His generosity and liberality knew no bounds, except to himself; while exceedingly indulgent to others, he was rigorously exact with himself. He was a man of prayer, of deep and earnest piety, of genuine humility, never referring to the important deeds of his life or the great works he had accomplished, and he was an exact observer of our rules withal. He was a "cheerful giver," was pleasant and very attractive in conversation, quickly becoming the centre in whatever collection of persons he chanced to be thrown, but never failing to introduce some salutary truths of religion. On all occasions he was the zealous, edifying, and winning religious of the Society.

On May 3, 1840, as before said, Father Verhægen signed a brief report of the Indian missions in charge of our fathers in Missouri, drawn up by him for presentation to the council of Baltimore, which assembled that year. This report has historical value, it is not lengthy, and I venture to subjoin it to this condensed sketch of his life, in order surely to rescue it from possible loss or destruction.

REPORTS ON INDIAN MISSIONS.

*To the Most Rev. Archbishop and Right Rev. Bishops in
Provincial Council assembled.*

The Indian Missions having been intrusted to the care of this western portion of the Society of Jesus, by the prelates of the United States, we deem it a duty to lay before them some particulars respecting their establishment, progress, and future prospects.

No sooner was this wide field open to our labors, than the Rev. Father Van Quickenborne of happy memory, with his characteristic zeal began to make preparations to open a mission among the nearest tribes. For this purpose he visited several of the Atlantic cities, in order to procure the necessary funds. He succeeded after great exertions in collecting about \$1500. On the 20th of May, 1836, he set out in company with another father and two lay brothers for the Indian country, and arrived at his destination among the Kicapooos, on the first of June of the same year. The agent of these Indians, not being, at first, favorably disposed, refused the requisite permission for building a house; and when he at length consented, the season was so far advanced, that all the funds at the disposal of the missionaries, were expended in raising a frame building 24 by 30 feet, and several months passed, before it was ready for their accommodation.

In the mean time, they availed themselves of the kindness of a trader, who offered them his log cabin. When the new building was completed, it served as a chapel, school and dwelling. About twenty children frequented the school. The chapel was well attended on Sundays; some few were received into the Church, and many baptized. This first establishment has continued to progress slowly indeed, but steadily, and affords a better prospect every year. The latest letters of the missionary give an account of twenty adult baptisms. If the success has not corresponded to the labor and expense, it is owing, first to the presence and opposition of a Methodist minister, who lives among them, to the vicinity of the whites, and to the difficulties which always attend the commencement of such establishments; for instance, the absence of all facilities for the acquirement of the language, etc.

A second mission was established in 1838 among the Pottowattomies on the Missouri River, near Council Bluffs, about five hundred miles west of the Kicapoo station. Two fathers and two lay brothers commenced this establishment on the 31st of May of the same year. On their arrival, they received from the chief four log cabins, for a school, for a dwelling, and for other purposes; and from the United States officer, a block house, which serves as a chapel. One of the fathers devotes four hours every day to the instruction of the children in the Christian doctrine, and the other makes frequent excursions among the neighboring tribes, and according to his report, he has baptized many children; nearly two hundred adults have been admitted to the Holy Communion, and the practice of bigamy has been in a great measure removed. The accounts from this station are of a most flattering character, and described in glowing terms, the happy dispositions of thousands of those poor children of the forest, particularly of the women and children.

In the same year six hundred Catholic Pottowattomies from Indiana, who were accompanied in their removal by the late Rev. Mr. Petit, on reaching their destination were transferred by him to the care of one of our fathers.

Their location is on the bank of Sugar Creek, about 60 miles south of the Kicapoo station. This is the most flourishing of all the Indian missions and realizes the accounts which we have read of the mission of Paraguay. A letter from the missionary, received in January last, states that on last Christmas Day, 150 approached the Holy Table, and all who could be spared from domestic duties assisted with great devotion at the three solemn Masses; the first at midnight, the second at daybreak and the third at half-past ten o'clock. There is but one father at present at this station, and as his presence is almost always required among his six hundred children, he cannot make frequent excursions to the neighboring tribes. His catechists, however, perform this duty for him, and often return with several adults ready to receive baptism. The details of this mission would furnish material for a lengthy and most interesting article, but cannot properly have place in a mere report.

We had it in contemplation to open a new mission among the Flat Head Indians on the other side of the Rocky Mountains. During the administration of the Right Rev. Doctor Dubourg, a deputy from them arrived in St. Louis for the purpose of procuring a priest. The deputy died shortly after his arrival at this place. In 1835 a second deputation of a father and his two sons reached the Uni-

versity of St. Louis, from this far distant point, to obtain two priests of the Society. We could not at this time entertain the project on account of the paucity of our number and the limited means at the disposal of the superior of the mission. We therefore beheld with the deepest regret, the deputies returning to their country without having accomplished their object.

In the month of October, 1839, a third deputation of two Indians arrived at the university, having the same object in view. Moved by the ardent desire of these distant and desolate children, who called so perseveringly for those who might break to them the bread of life, we resolved to gratify their wishes and to send two fathers in the spring. The two deputies left St. Louis full of joy at the happy prospect. One of them remained at Westport to await the arrival of the fathers; the other returned to the nation beyond the Rocky Mountains, by whom he had been sent to report to them the success of his mission, and to prepare a band of warriors with whom he was to return in the spring to meet the missionaries and his companion at the designated place. At the opening of the spring, the time appointed for the fulfilment of our promise, when the caravan of the Fur Company was about to start for the mountains, the want of the necessary funds rendered it impossible for us to send two fathers. The scarcity of the money was so great, that we could not obtain on loan the small amount of \$1000, required for that outfit. In consequence of these difficulties we were only able to send one father. He left us on the 5th, of last April, to accompany the caravan of the Fur Company.

The prospect of these different missions, with respect to the salvation of souls, is such as to animate the missionary with the greatest courage in the midst of labor and privations; but we cannot conceal from the prelates of the council, who have placed those missions under our care, that their successful continuance depends upon other encouragement and support, than the sweat of the laborers. These missions have hitherto been kept up by remittances from Europe, namely, from the Association of France, and from friends in Belgium and Holland, and also by a small annual allowance made by the American Government; the last, however, is not extended to the establishment at Council Bluffs.

These resources are precarious; it may indeed be said, that they nearly failed during the last year. It then became a most important question what shall be done for the con-

tinuance of the Indian Mission? We leave it to the wisdom of the council to devise the means for the promotion of this great object (Here follow the items of the expenses of the mission of Council Bluffs, viz: 1838, \$1476.78, for 1839, \$1342.60).

At Council Bluffs there are four members, who are to be provided with almost all the necessaries of life. The freight thither on goods is very high, and the dangers of the river require them to be insured. I would humbly recommend to the prelates to say a word in favor of the Indian missions in their next provincial letter. The Catholics of the United States would be induced by this means to contribute towards their support, and I doubt not, but a recommendation sent by the prelates to the Central Board of the Association in France, would prove highly useful to the various stations.

St. Louis, Mo., May 3, 1840,

(Signed) P. J. VERHÆGEN, S. J.

and Provincial of Missouri.

Extract from the Pastoral Letter of the Most Reverend, the Archbishop of Baltimore, and the Right Reverend, the Bishops of the Roman Catholic Church, in the United States of America; assembled in Provincial Council in the City of Baltimore, in the month of May 1840.—To the Clergy and Laity of their charge:—

Among the various missions, one of the most interesting is that amongst our aboriginal tribes in the West. Thousands of those children of the forest, are pious members in our communion, and thousands more are desirous of instruction. Their case has been represented to us from a most respectable quarter, as one deserving of your special attention. We therefore recommend it to you in the Lord, advising you that whatsoever you may feel disposed to contribute should be sent through your immediate pastors to your bishop, who will carefully secure its application to this most charitable object.

ALASKA.

*A Letter from Very Rev. Father René,
Including Letters from Fathers Crimont, Ragaru, and Fudge.*

ST. FRANCIS XAVIER'S COLLEGE,
NEW YORK, May 17, 1898.

REV. AND DEAR FATHER,
P. C.

It would be out of the question for me to attempt now the relation of my pilgrimage to Rome. I spent a month there "al palazzo Companari, via di Ripetta" in the company of our beloved fathers of the Civiltà; and I had every opportunity to see our Very Rev. Father General, and treat of the affairs of the prefecture apostolic with the Propaganda, and reply to the questions of the Holy Father concerning the mission of Alaska. The wise instructions of our Very Rev. Father General, the extreme kindness of Cardinal Ledochowski, above all the overflowing charity of Leo XIII. for all his children and his special blessing upon our work, are things which cannot be too highly estimated. Besides, the most vivid interest was manifested everywhere in the welfare of our hard and distant mission, and what is better still, the number of Ours who spontaneously offered themselves to devote their lives to the service of our Lord among the pagan tribes of Alaska was large beyond any expectation. These facts are quite enough to justify my hope that lasting fruit for our mission will be the result of my journey to Europe. This journey was over, when the war broke out, and the sad news reached me on my way back to my Alaskan home.

I come now to the letters I have just received from our fathers in the Yukon district and also in Juneau City. First of all Father Crimont will tell us what happened to him and Father Robaut in their dangerous attempt to go back from St. Michael to Kosirefski across the mountains. The note of Father Barnum at the time gave us, as you remember, a great deal of anxiety, but it did not exaggerate in the least their critical situation, as you shall see.

Holy Cross, 14 Dec., 1897.

Rev. and Dear Father Superior,

P. C.

Father Robaut and myself arrived at Holy Cross on Thursday, November the 18th, but not by the road over the mountains which we had begun to travel together with about twenty young Indians, who were returning to their respective villages by that shorter, but harder way. On the second day of our journey it became evident to all that Father Robaut could not possibly reach his destination. The fatigue engendered by walking on swampy ground, where every step is uncertain, brought upon him a kind of influenza, which made him soon very weak. I was obliged to return to St. Michael with Father Robaut and Ambrose, one of our pupils, 18 years old, who was coughing very much. This turned out to be providential, as we learned afterwards that the Indian boys had an exceedingly bad trip. Instead of five or six days, as they had anticipated, their journey lasted thirteen days, and during seven days they had nothing to live upon, but snow, and a little tea. They all looked like skeletons when they reached their villages on the Yukon. As for Father Robaut, Ambrose, and myself, once back at St. Michael's, we were fortunate enough to be received on board the "Thomas Dwyer," which after many struggles succeeded in entering the Yukon, in spite of the ice. We went up the river at a distance of about fifty miles, following the steamer "Alice." But there an unsurmountable wall of ice obliged us to stop and to go into winter quarters on the small river on the right side. However, eight days later, thanks to the great kindness of the captain of the "Alice," a team of five Eskimo dogs drove us to St. Joseph's Mission on the Akularak in the delta of the Yukon. We found there the community of the fathers and brothers in the midst of their retreat, which was given by Father Parodi. The sisters and their pupils were attacked by "influenza." The school was desolate and numbered only four attendants besides "Tatiana" whom you remember. I hope that the sisters have since got back some of their old pupils. The two next villages were not yet perfectly settled, and the rumor was that several families had gone elsewhere. The health of Father Parodi seemed to have improved to a certain extent. On the feast of St. Alphonsus, the two brothers, Twohig and Brancoli, renewed their vows, and on Nov. the 3rd, very early in the morning, we bid farewell to St. Joseph's Mission, and on the 16th day of our journey at half-past ten

o'clock A. M., we were at Holy Cross at last, with hearts full of joy and gratitude towards God.

Since then Father Robaut has gone back to his mission on the Kuskokwim, where he had left his clothes and books last summer. Besides, the influence of a Russian priest in the neighborhood, who might have utilized the absence of Father Robaut for his own purpose, obliged Father Robaut to go there sooner than we had contemplated. Father Barnum and Father Robaut will meet again together towards the end of winter in order to complete their work on the Eskimo language.

Our school at Holy Cross is, as far as I can see, going on fairly well. But Brother O'Hare has too much to do, and I am not sure he will be able to keep in good health to the end of the year. Father Ragaru is very busy with his office of minister and is in excellent health. I do not know yet whether I shall be able to reach Nulato this winter. I wish I could give Father Monroe a chance of spiritual help at Easter.

Your letter came to me all right and I shall follow all your directions, but as concerns the "Alaskan Curios" which Rev. Father Provincial would like to have, it is too late now to think of sending them.

Asking for your blessing for all Ours on the missions,

I am etc.,

R. J. CRIMONT, S. J.

*St. Ignatius College,
413 W. 12th St., Chicago,
May 19, 1898.*

Rev. and Dear Father,

P. C.

In a letter dated January 18, 1898, Father Robaut—who since the death of Rev. Father Tosi is the only survivor of that little band of valiant men, who are to be considered as the Catholic pioneers of Alaska—gave me some interesting information about the only station we have in the Kuskokwim valley. Whilst the Yukon district does not number more than sixty Indian villages, there are at least eighty villages in the Kuskokwim district, and these villages have been, up to the present, preserved from the evils to which contact with the white people expose the Indians. The only drawback is that up to this day it has been almost impossible to provide the valley of the Kuskokwim with goods indispensable to our missionaries. They have had to provide themselves with whatever is necessary for them by means of dog teams from our missions on the Yukon; and it is

very doubtful whether the Alaska Commercial Co. will send in the future a vessel up the Kuskokwim. Hence on one hand this station on the Kuskokwim, dedicated to our holy Father St. Ignatius, is very promising, as far as souls are concerned, but on the other hand it is destitute of temporal means.

"St. Ignatius' Mission," writes Father Robaut, "seems to me by far the most destitute of all our places in this country of Alaska. I have yet no church, no accommodation, and no church goods, except my travelling chapel, which is put up in a room serving at one time for church, at another for a reception room, dining room and kitchen, and at night for a sleeping room. But on the other hand things look quite different from the spiritual standpoint. I have no hesitation in saying that in my opinion, St. Ignatius' Mission on the Kuskokwim is likely to become the very best field for apostolic work we possess in the northern part of Alaskan territory. Everything here foreshadows important results, and I hope soon to be able to make it an evident fact to you that nowhere else have we greater hope of solid and lasting good."

In a letter, written about the same time from Holy Cross, Father Ragaru tells me that up to that date it had been impossible for him to visit the Indians of the Sacred Heart Mission, located on Flan River, vulgo Shageluk. However he gives a few interesting items concerning that mission which is under his special care. "The mission record, he says, shows, up to the date of Aug. 1897, 720 baptisms of children and adults. There are no less than twenty Indian villages along Flan River, Yukon slough, and Huron River or Kalskian. The census of the people by families has been taken with all possible care in fourteen villages, and these amount to 330 souls. In the six last villages, two of which are quite large, the people have not yet all been recorded. But they reach at least the number of 220. Thus in all the Sacred Heart Mission there are about 550 souls to be attended to. Such a record of baptisms compares advantageously with the baptismal record of the older mission of Holy Cross, where only 303 baptisms have been registered during ten years, as follows: 7 in 1887, 10 in 1888, 3 in 1889, 63 in 1890, 76 in 1891, 30 in 1892, 17 in 1893, 49 in 1894, 37 in 1895, 7 in 1896, 4 in 1897. Besides the largest number of persons baptized at Holy Cross Mission were children belonging to the school; there were also 59 confirmations.

— "Immediately after your departure last year, I began to explain to the children of our school at Holy Cross the

Apostleship of Prayer. It was agreed with Rev. Father Crimont that the inauguration of the League of the Sacred Heart should take place on the first Friday of January 1898. On that day there was a general Communion of Reparation. All the children, boys and girls, wore on their hearts the badge of the Sacred Heart, with the motto, 'Thy Kingdom Come.' The Blessed Sacrament was exposed for adoration the whole day, and in the evening there was solemn benediction and consecration of all to the Sacred Heart. May that consecration of our Indian children to the Sacred Heart become a powerful means of salvation for themselves and their pagan land! Up to this day we have not had any severe cold on the Yukon. But last fall this part of the country was visited again by influenza, and many Indians died in almost every village. At Holy Cross we had also a touch of the disease, but nobody died of it here. A little girl of six years, was carried away by consumption and went quietly to heaven. Your attention has been called already to the fact that the coming of miners and other white people to Alaska has materially changed the condition of existence of the Indians. Everything has greatly increased in price. Ships take up to the Klondyke district a considerable quantity of dry fish. We began to feel of course the consequence of such a thing for ourselves. The limit of our resources hardly allows us to pay more than before, and we have to be very cautious lest we may give offense to the unreasoning Indian mind and thus hurt our own spiritual ministrations among them. Under such circumstances, our lay brothers should transact all business of the kind under our control, and the priest remain free."

This last remark of Father Ragaru was sadly confirmed by what took place in St. Peter Claver's Mission or Nulato this very winter, if the report which was published by some party who visited that mission is to be relied upon. It appears that great sickness prevailed all over that district. The missionary in charge could not cope with the mortal disease. No less than ten persons died in a few weeks at Karuihtokatat. He had once twelve patients in a single house. He saw many of those poor Indians dying, and few only with the sacraments of the Church. For he found it difficult to deal with them; and in his opinion the chief grievance of these poor people against us came from the difference of prices as paid until now by us, and paid to-day by miners and white men. Being relatively rich, our Indians on the Yukon refuse to put themselves to any trouble, unless it be for a price, which is most of the time above the means of the priests.

Father Judge sent me the following letters which will be the last before I see him again in July next.

*St. Mary's Hospital, Dawson, N. W. T.,
March 1, '98.*

*Very Rev. and Dear Father Superior,
P. C.*

All is going on well here. I think we will have enough provisions to carry over until the boats get up, which is very fortunate under the circumstances. For we have had as many as fifty in the hospital; now they are forty-three or four. I am very well and happy, and have much consolation both from the church and the hospital. So far God's blessing seems to be on this work. Pray that he may continue to bless our efforts and not allow our unworthiness to become an obstacle to the good he wishes to do to these poor people. I am told that the Presbyterians and Episcopalians are trying to come to Dawson and intend starting a hospital of their own next spring. Reverend Mr. Young of Wrangel, whom you may know, is the chief mover. It is still very doubtful if they will succeed. I wish you could get a supply of good books for the hospital, such as "The Faith of Our Fathers" of Cardinal Gibbons, and "Plain Facts for Fair Minds," Father Lambert's book against Ingersoll, etc., also "Catholic belief." A dozen of each would not be too many. I need also some catechisms and any other good books you can find. The sick are hungry for reading, and all seem glad to get a chance to learn something about the Church. Lately "Plain Facts for Fair Minds" brought a great A. P. A. into the Church here, and he died a most edifying death.

I am etc.,

WM. H. JUDGE, S. J.

I conclude this news from our missions by the announcement that Bishop E. Grouard, O. M. I., Vicar-Apostolic of the Alaska Mission, has applied to the Propaganda to take charge of the Dawson Mission; as Dawson belongs to the N. W. Territory, we are there only in virtue of a formal understanding between Bishop Grouard and Very Rev. Paschal Tosi, and therefore we will have to retire within the boundary of Alaska, but the good work we have established there, through the zeal of Father Judge, who has spent four years alone on the Upper Yukon, will survive. The hospital will continue helping the sick and bringing souls to the Church of God; our church and residence will pass into the hands of our fellow laborers in the vineyard of

Christ. I hear that four Oblate fathers are on their way to the Klondyke region. They will give us time to select another place in the neighborhood, and also a just compensation for the expenses of the establishment of Dawson City. So the Sacred Congregation of the Propaganda in Rome has decided.

Ræ Væ Servus in X.,
 J. B. RENÈ, S. J.,
Præf. Ap. Al.

KEY WEST—OUR NEW RESIDENCE AND
 WORK AMONG THE SAILORS AND CUBANS.

A Letter from Father Faget.

CHURCH OF ST. MARY,
 STAR OF THE SEA,
 KEY WEST, FLORIDA,
 May 18, 1898.

REVEREND AND DEAR FATHER,
 P. C.

It is not of war or its victories that I would write, for, according to our rule, such topics are to be shunned; but I want to speak of the latest peaceful conquest of the Society, the parish of the island city of Key West. The Society has now a foothold in the extreme north of the United States—Alaska—and also in the extreme southern point of the Union, Key West.

According to a contract entered into, September 3, 1891, between Right Rev. John Moore, Bishop of St. Augustine, Fla., and Very Rev. John O'Shanahan, then Superior of the New Orleans Mission, Tampa, the missions of the interior, of the West coast of Florida and its neighboring islands, nearly one third of the state, were entrusted to the care of our fathers, with the understanding, that we would also take charge of Key West as soon as its pastor, Rev. Felix Ghione should die or would cede his rights as rector. In the beginning of last summer, Rev. Father Ghione, owing to many infirmities, and especially to complete deafness, gave up his charge which he had held during seventeen years, ceding all his rights, with the proviso that a yearly pension should be paid him, and returned to his native Italy. The

parish then remained under the care of Rev. D. Bottalaccio, from July 1897, until February, 1898.

On February 15, 1898, Very Rev. Father Wm. Power, and Father A. Friend, in the company of Father Palacio, rector of our college of Belen, in Havana, reached Key West, where they met Rt. Rev. John Moore, the bishop of the diocese, who then made the formal transfer of the parish of Key West to the Jesuit fathers of the New Orleans Mission. Father A. Friend was named the first superior of the residence of Key West. A few days later, Father Palacio, with Very Rev. Father Power, left for Havana, whither they transferred the remains of two of our fathers of the Province of Castile, Fathers Aveñon and Encisa, one of whom had died of yellow fever during the epidemic that prevailed in Key West in 1869.

Now, what shall I say of Key West? Many of Ours, no doubt, know more about this little island town than they did before, since it has acquired some importance, owing to this war, and to the presence here of the North Atlantic Squadron, and of numerous war correspondents who have incidentally written up this place. Key West was but a small village in 1820, and is supposed to have been first settled by Bahamians. Its population did not exceed 5000 souls up to 1870. The town was almost completely destroyed by fire in 1886. At the time of the first insurrection in Cuba, several thousand Cubans emigrated to Key West and found employment in some 150 cigar factories that were established here about that time. In fact, the only two industries of this town are the cigar and sponge industries. In 1892, the population had increased to 25,000; but, owing to strikes amongst the cigar makers, several thousands left this place and founded the new little town of West Tampa, so that, at present, the population here has dwindled to 18,000 souls. Of these, about 8000 are Cubans, 4000 negroes, several hundred of them from Nassau, and 6000 American whites representing almost every state of the Union. This island town—for the whole island is laid out as a city—extends in length from S. E. to N. E. about three and three quarter miles, and in breadth from N. W. to S. E. about one mile and a quarter. The mean temperature here is 78° F. and the maximum temperature is 92° F. A constant breeze from the Atlantic, and the proximity of the gulf stream render the climate equable and delightful. Frost never reaches here. Such a thing as artificial heat is unknown in Key West except for cooking purposes. The greatest drawback here is the dust—a thin white dust from the coral formation of the soil. We have

to put up with this discomfort during the dry season, which lasts about five months. Key West is a town *sui generis*; in fact, there is none like it to be found in the United States. Its streets are pretty well laid out, straight but rather narrow; none of them is paved in the centre, and only one, the main street, on which stands our church, has paved sidewalks. In the American residence portion of the town there are some fine two-storied southern homes, surrounded by gardens, where grow the lofty and graceful palms, the tamarind, the alligator pear tree, the lime, and other tropical trees and plants. And it is a real wonder that any plant or tree should take root in these coral reefs. Apart from the Government warehouse, the Customhouse and Post Office, the City Hall, and the County Courthouse, there are but few brick buildings in Key West. But the finest, the most spacious—I might almost say the most imposing—building in Key West is undoubtedly the Convent of the Sisters of the Holy Names, which stands in the centre of a large tropical garden, at the S. E. extremity of the town. These good sisters, mostly all Canadians (and oh! what a contrast for them, at least in temperature, between Canada and Key West) are very efficient teachers. They have three schools under their charge,—the convent proper, the boys' school in a different building, a block away, and which belongs to the church parish, and finally another school near by for the Catholic colored boys and girls. I understand that about 600 children attend these schools during the year, although the average attendance may be put down at 450. In the lower classes in the convent the majority of the pupils are Cubans, whereas, in the middle and higher classes, a goodly number are Protestants. The schools are now closed, since the sisters have voluntarily offered the government their convent to be used as a hospital for the wounded American sailors and soldiers during the present war, and volunteered their services as nurses. There are at present, and have been for some days, as inmates of the convent hospital, some twenty-five sick sailors and marines, also Father John Chidwick, ex-chaplain of the ill-fated Maine, and now chaplain of the U. S. S. Cincinnati, who has been suffering from an attack of erysipelas.

As I have said, Key West is a very strange town; in fact, one might, at least in some quarters, easily fancy himself outside of the United States. The signs in front of stores, as well as on grocery and bakery wagons are all in Spanish; one hears almost nothing but Spanish on the streets; in a word, the Cubans are here, there, and everywhere, and have stamped their own peculiar traits and customs on the town,

so that, the town has been well named "La Cubita," "the little Cuba."

And now you would perhaps like to hear what I think of the Cubans, since they are supposed to form no insignificant part of our flock. Well, I shall try to be fair towards them; and first I should premise, that the Cubans we have here—I speak of the great majority—are the scum of Cuban society, for they come from the manufacturing towns, and the "tabajeros," from what I have heard some Cubans say, are rather a corrupt and immoral class. What strikes me most as a bad trait in them—and it is very conspicuous and general—is their total disregard for truth. They lie with the greatest ease; nay more, they seem to take a pleasure in lying to your face, although they know full well that they cannot deceive you. The best policy in dealing with them, is, without showing it, to put no trust whatsoever in their promises. It seems utterly impossible for them to keep an appointment as to time, with regard to a baptism or a funeral. Again, although they seem to attach much importance to dress, and generally appear clean enough when they go out, still, their homes, from what I have seen, both in Tampa and here, are, as a general rule, in a filthy and slovenly condition; and I may add, that they seem totally ignorant of the most elementary rules of hygiene. Their children are, as a rule, intelligent, bright, and lively. But alas! the natural sequence of precociousness does not fail, later on, to be noticed in them.

"Have, then, these poor Cubans no redeeming trait?" you ask. Yes, Reverend and dear father, they have; for instance, as a rule, they are very polite; and again, the family spirit is highly developed in them, and they are said to be very charitable and very sociable among themselves. Cuban families, too, are generally numerous, numbering, in a great many cases seven or eight children. And finally, they have surely shown, during these last three years, a high spirit of patriotism, as they understood it, in undergoing, without complaining, great privations and very often extreme poverty, as a consequence of their generous pecuniary offerings sent to the Cuban Junta, to keep alive the insurrection.

You might, perhaps, infer, from the large number of Cubans in Key West, that we have here a very large field in which to work—A. M. D. G. But you will have to correct your conclusion when you hear, that sad and strange to say, not a few Cubans, have, since the first insurrection, and especially during these latter years, become Protestants, —Episcopalians, Methodists or Baptists. And, you may

look for renewed activity in the near future, on the part of proselytizing ministers. One might be tempted to say—but it is a very doubtful consolation—that they are no loss to us and no gain to the Protestant sects. Again, if you take those who have not gone over to the sects, they make very poor Catholics, indeed. Judging from what I have seen and heard, both in Tampa and here, you might say of the men, that, with few exceptions, they go to church twice in their life,—to be baptized and married. The women, as a rule, are better disposed and have some faith, but it is a sad fact, as I have heard from our fathers in Tampa who knew them best, that many—a great many—are positively prevented by their husbands from approaching the sacraments and even from attending church.

The ignorance in religious matters evinced by these Cubans is great, and sadly astonishing, and is allied with many erroneous notions. To mention one little instance out of many. On Palm Sunday, our church was crowded before the blessing and distribution of palms: it is a fact that several Cubans who had not heard the first Mass, came, got their palms and left the church at the beginning of Mass. The receiving of the palms was of far higher importance, than the hearing of Mass. I don't know how to characterize this notion by a more appropriate name than superstition. Our only hope of improving their religious state lies in the efforts that are made by the good sisters, seconded by our own, to impart to their children a good Catholic education. We have to begin by the rising generation. Enough about these poor Cubans.

The other part of the parish, the American portion is made up of rather lukewarm Catholics. Our coming here has been hailed with delight by a large number. If I am to believe reports, it seems that the church, at all Masses and at Vespers on Sundays used to be nearly empty. And now it is nearly full every Sunday. On week days, there are some fifteen persons present at Mass every day. The great reform to be accomplished is the increase in the number of communicants; and this result will be reached by establishing more religious societies and sodalities. Here a great deal of work lies before us.

I have just noticed that I have not said a word about our two churches and the presbytery. The church proper, is situated on the main street, and is central enough, with regard to the American Catholic population. It is a frame building 80 by 40 feet with two small transepts, and a large sacristy. There is also an extensive organ loft with a

large organ. By the bye, the choir here is altogether a free one, and would be a credit to many a church.

The residence which stands almost back of the church, nearly 140 feet from the street—the whole church property is only 200 by 86 feet—is a frame building of two stories and has, in all, seven rooms. On our arrival, we found it in a disgraceful state of uncleanness and needing many repairs. Father Friend set to work, and, with the assistance of two workmen, it has now become remarkably clean and quite habitable, although scantily furnished. The greater part of the old furniture had to be destroyed as it was all worm-eaten. Having no brother, servants, or cook we are our own servants. We take our meals in a neighboring boarding house. As you see, we have to put up with no small discomforts, such as are almost inseparable from new foundations.

We have, also, a small chapel called the Cuban chapel, and situated on the same street as the large church, about a mile farther down. It is, unfortunately, too small, as it has only a seating capacity for some seventy people. It is quite full on Sundays. But as I hinted above, if all Catholic Cubans would be church-goers our two churches would not be large enough, even with four Masses on Sundays.

We have been hampered somewhat in our plans and in our efforts to become acquainted with our people by our work about the house, to which I have just now referred, as also by another special work about which I would now say a few words. When Father John Chidwick returned from Havana, where he had been busily engaged in the sad work of attending to the dead and afflicted sailors of the "Maine," he determined to do some other ministerial work on the many men-of-war at anchor in port, and he asked my co-operation. Well, during some ten days we did good work. We would start together in the afternoon, take a steam-launch and go to one of the cruisers, where he would introduce me to the officers, and warn the men of my coming that same evening. At 7 P. M. we would start again, and whilst he would go on one of the battle-ships lying some eight miles off, to spend the night, I would go to one of the cruisers or monitors, in port. I used to begin with an instruction on the upper deck to the sailors crowding about me, and immediately after I would hear the confessions in some small compartment until about 10 o'clock. The following morning about six, I would bring them holy Communion. After a slight interruption, we resumed this same good work when Father Chidwick returned from the North; and again quite recently, in spite of his being still

convalescent, he has begun anew his visits on the men of war returning from the blockade. We have together heard some seven hundred confessions of sailors and marines. A young apprentice and a marine applied to me for baptism and both have been baptized recently by Father Chidwick. I must say that I found this kind of work most consoling, and that I was greatly edified by the spirit of faith and straightforwardness of our American tars. The majority of the Catholics amongst them are Irish Americans, and some Irish born. All the officers whom I met are gentlemanly and have been very obliging to me.

I was told the other day by Captain Bernadou, who was wounded at Cardenas, that two of the men whose confessions I had heard on his ship the "Winslow" had been killed during the bold attack made by that small torpedo boat wherein five were killed and five wounded, the first killed on the American side; since the war broke out. Father Chidwick told me, yesterday, about the death of a Catholic marine who belonged to the "Marblehead." Just before entering the launch whose crew had been ordered to cut the cable at Cienfuegos he confided his beads and prayer-book to a sailor friend, asking him to have them sent to his sister, and quietly remarked: "I have seen Father Chidwick lately." He was, no doubt, prepared to die, and was one of the first killed.

We are very likely to be called upon soon to do some more soul-saving work amongst the wounded sailors and soldiers, whom three large hospitals in Key West are now prepared to accommodate. Let us pray that this war may be ended soon! Recommending to the prayers and holy sacrifices of Your Reverence and of our Woodstock acquaintances our new field of labor in Key West, I remain,

Yours faithfully in Christ,

P. FAGET, S. J.

LENTEN MISSIONS IN OLD MEXICO.

BY FATHER GENTILE AND FATHER TOMASSINI.

OLD ALBUQUERQUE, N. M.,
May 23, 1898.

REV. AND DEAR FATHER,
P. C.

I send you an account of missions given by our fathers in Old Mexico during the last Lent. I think it will prove of interest, especially as some have an idea that Catholicity is dead in these parts. If Catholicity is not what it ought to be there, it is due to other causes than the indifference of the people.

During the past lenten time a band of our New Mexican missionaries was employed in Chihuahua, Old Mexico. This band consisted of Father Gentile and Father Tomassini who began their labors in the Church of San Pablo de Meoqui on Ash Wednesday, Feb. 23. They arrived at the station of Ortiz at 2 A. M. that day, and although the hour was early, the pastor, Rev. Valentin Terrazas, with a number of other gentlemen was there to meet them and escort them to the residence. The exercises were three each day, at 11 A. M., at 3 P. M., this being exclusively for the children, and the last at 7 P. M. The first sermons preached by the fathers captivated the people and day after day the vast church was taxed to its utmost to accommodate the crowds that came, eager to hear the word of God. From all the neighboring places too the poor people flocked to the church of San Pablo to hear, as one writer expresses it the "wise and eloquent fathers." While the mission continued, the life of the fathers was mostly spent in the pulpit and confessional, being assisted in this last work by the pastor. So great was the number of penitents that the fathers were in the confessional even till two o'clock in the morning. The result was that more than two thousand received the sacraments of Penance and Holy Eucharist. Besides this, some three hundred children made their first Communion and this was one of the most edifying and touching spectacles ever seen there. One of the grandest results of the mission was seen on the morning of the last day, when many of the

most prominent men of the place who had not approached the sacraments for years went to Communion in a body. Many civil marriages were revalidated and a large number of people was converted from a scandalous life. At the end of the mission, a memorial cross was raised, Father Tomassini performing the ceremony. All the people gathered together to give godspeed to the fathers on their departure for Santa Cruz de Rosales at which place the second mission was given.

At the station of Ortiz they were met by the pastor Father Gambino and an immense throng of people who escorted them to Rosales. The distribution of time was here the same as at San Pablo. About two thousand confessions and Communions was the result, which means that all the people approached the sacraments. A large number of boys and girls was instructed and made their first Communion. During the week of this mission, the hard-working fathers never rested till after midnight.

On the morning of the 13th of March a troop of four hundred horsemen rode into Rosales. They were from Sancillo and came to escort the good missionary fathers to that place. Here the church was so small and the congregation so numerous that it was necessary to improvise a church capable of accommodating the people. Accordingly in a very short time a sort of large tent was built of branches of trees, capable of holding two thousand. It would seem that not a single soul in the place absented himself, for the fathers heard confessions till long after midnight the number of Communions being about three thousand and the confessions about the same.

In these three missions were established congregations of the "Virgin of Carmel" to whom the Mexicans have great devotion. More than fifteen hundred persons joined. Indeed our Lady of Mt. Carmel showed herself all-powerful during the missions, for at least two conversions were due to her. One was the case of a very prominent "caballero" whose wife and family made the mission faithfully while he himself remained unmoved. At their earnest solicitation he consented to be enrolled. Only a short time after his heart was moved to repentance and he came of his own accord to be reconciled to God. On another occasion Father Gentile was requested to visit a sick woman. He went and after giving her all the consolation possible, he spoke to the husband and found that the poor man had not been to confession for forty-three years. He persuaded him to come to the church to be invested in the scapular, and the man did so. Immediately after his receiving the scap-

ular, Father Gentile said to him, "now go into the church and prepare for confession." Grace had entered that man's soul. He went and knelt in the church and prepared himself and though the father offered to hear him before the others he remained until the last and then made a good, sincere confession.

The last mission was in the Cathedral of Chihuahua. It began on Mar. 20, and ended on Palm Sunday. The work here was even greater than in the other places for the concourse of people was vastly greater. The confessions and Communion reached the extraordinary number of five thousand and a large part of these was of people who had never been known to enter the church. Many times the earnest exhortations of the preacher were interrupted by the tears and groans of the hearers. Truly the fathers were more than recompensed for their hard labors by the earnestness and sincerity of the thousands that came to have their sins remitted. Little rest did the fathers have time to take but their souls were glad because they had been chosen as the instruments to bring so many back from the sinful life they were leading. The missionaries remained here during Holy Week to assist the good bishop in the solemn rites. They preached six sermons on the Passion of Our Lord and the Sorrows of the Blessed Virgin, and as was said in "El Propagador" never before was Holy Week celebrated with so much Christian enthusiasm.

In brief, the result of the missions was about 12,000 confessions and Communion, and hundreds of children prepared for first Communion. Besides all this, our fathers are greatly in demand and since the beginning of the month of May, they are again in Old Mexico doing apostolic work.

Yours in Xt.,

M. J. HUGHES, S. J.

A SILVER STATUE TO ST. FRANCIS HIERONYMO AT GROTTAGLIE.

A Supplement to Very Rev. Father Marra's Letter.

In August 1893, the committee of arrangements for the feast of St. Francis de Hieronymo, our fellow citizen, resolved that a silver statue of the saint should be made and for this purpose a subscription list was opened and in less than four months the amount received was more than 10,000 lire (Grottaglie is a town of not more than 10,000 inhabitants and most of these belong to the poorer classes). All contributed,—the clergy, teachers, pupils, the trades-unions, confraternities, poor women contributed a share, and many women deposited ear-rings and other ornaments in the contribution box. In February '94, the committee visited the Archbishop of Taranto to explain their plan and obtain his approbation. He was not only pleased but contributed 500 lire to the fund. They then went to Naples and made arrangements for the statue. The cast of the saint was made from the plaster of paris mask taken after his death. The statue is of natural size and the saint is represented in the act of preaching, holding in one hand a silver-gilt crucifix. In the front of the pedestal is inscribed the coat of arms of Grottaglie; on one side the date of the saint's birth, on the other the date of his death, while on the fourth is given the number of years of his life. Besides the statue there is a throne for processional purposes made of gold-plated copper and which cost 1700 lire. On the Saturday before the first Sunday of September, 1894, the statue reached Grottaglie by rail, and was placed on a temporary pedestal near the depot. Its arrival was celebrated by four days of jubilation, both religious and civil. The Archbishop of Taranto with two bishops, the clergy, all the confraternities, the municipal authorities and a vast crowd of people went in procession from the church of St. Francis to the depot, bearing the statue of St. Cyrus (to whom the saint was much devoted and to whom he ascribed many of his miracles), and there took place the unveiling and blessing.

The procession then proceeded to the gate of the city where a platform had been raised, and the archbishop

preached an eloquent sermon. He was followed by the mayor of the city who made an appropriate speech, ending by handing to the archbishop the silver keys which he in turn placed in the hand of the saint. The statue was then brought to the Church of St. Francis which marks his birthplace; and on the following day it was borne to the Church of the Canons where the solemn religious ceremonies were performed for three days, on each day a bishop pontificating. Father G. M. Celebrano, S. J., preached the panegyric on all three days. Besides the celebration in the church, the whole city joined in rejoicing. The number of strangers that flocked in from the surrounding country was so great that for want of accommodation, they were obliged to eat and sleep in the streets. Music was supplied in the church by a numerous orchestra, while elsewhere five brass bands enlivened the city, and there was an endless display of fireworks with other diversions for the people.

It was some little time after this that Canon Vincenzo Verga, moved by the enthusiasm of the people as well as by his own charitable inclination determined to bestow on our fathers his fortune amounting to 50,000 lire. The rest is told in Rev. Father Marra's letter of the last number of the WOODSTOCK LETTERS.⁽¹⁾ We might add that this kind benefactor died on the tenth of March last, and he certainly deserves the prayers of Ours.

(From a Letter to Br. Quaranti, translated by Fr. Di Palma.)

⁽¹⁾ November, 1897, p. 441.

THE PAST YEAR AT THE HOUSE OF REFUGE.

A Letter from the Chaplain, Father Hart.

HOUSE OF REFUGE, RANDALL'S ISLAND,
NEW YORK, May, 1898.

REVEREND AND DEAR FATHER,
P. C.

I think a year has passed since I wrote you last about the work at the "Refuge;" so this letter will serve as a resumé of the doings of the last twelve months. A year ago we were preparing for Confirmation; the date was agreed upon and the plans all arranged. Bishop Farley was to confer the sacrament in the morning at Father Ryan's parish on the upper end of the island, and in the afternoon at my institution. Then Father Blumensaat on Blackwell's Island begged to have the bishop confirm at the Alms House, and finally when all our plans were definitely, as we thought, settled, the poor bishop found that he had to confirm in three different places on the same Sunday. I spent all the time I could on Saturday among my children, hearing confessions, getting ribbons, medals and souvenirs ready, when about 8 P. M. I was summoned to the girls' department to find to my horror that several cases of diphtheria and measles had developed, that the children affected were being put on the health department boat to be transferred to North Brother's Island, that the health department had taken charge of the house, and that a strict quarantine was already established. The orders were that no child should leave the building, or mingle with the children in the rest of the house. Confirmation was to be conferred in the chapel situated in another building. The case was placed before the health officers, but they were obdurate—the rules had to be enforced. They would allow the primary boys to go to chapel but not a single girl. Of these latter fifteen had been instructed; they had their white dresses, wreaths and everything else ready for the ceremony—but they could not leave the building. The officers, however, said that if the bishop wished to come to the girls' building and confirm the children there, after the ceremony in the chapel, they would offer no objection as physicians and clergymen were never excluded by quarantine. There was only one thing to be done. I hurried down town that night to Bishop Farley's residence, laid the case before him, and asked him what he would do.

"Anything you say, father," was the answer.

"Then," said I, "I will ask you, Bishop, to confirm the girls in their own house, after the boys have been confirmed in the chapel." And so the difficulty was solved.

The next day, a launch furnished by the Reform Commissioners at the request of Father Ryan, carried the bishop to Blackwell's Island where the first confirmation of the day was begun at 9 o'clock. At 11 o'clock the launch reached Randall's Island and before twelve the ceremony there was over.

At about half-past two everything was ready in my chapel, and after an interesting instruction by the Bishop, 130 boys were confirmed. I was asked by the matron of the girls to bring the bishop to the parlor and introduce him to some of the officers of the place, who were anxious to meet a real Catholic bishop. Meanwhile the boys had carried the large candlesticks, the vases filled with flowers and all the ornaments of the altar down to the school room of the girls, and when we arrived there a few minutes later, I was as much surprised as any one else to see a very neatly arranged altar on which the vases, candlesticks and crucifix had already been placed. The Protestant children asked my permission to attend the ceremony, and when this was granted about 125 girls were present. The Bishop had told me on the way down that he would not speak at this last ceremony as he was too tired, but when he saw the children he delivered a short address that won their hearts and brought tears to the eyes of not a few. So ended that day; a trying one for me and not less so for Bishop Farley, who had conferred the sacrament in four distinct places. What promised to be a disastrous incident served only to make the event more striking. The children confirmed numbered 145.

Soon after this an eye trouble appeared among the children and again the board of health took charge of the entire institution—no visitors were allowed, no children were received and none discharged, and this state of things lasted for three months. The consequences were that the girls and primary boys were not allowed to attend Mass or Sunday school for all that time; the high Mass which had been composed by the organist and learned by the children was not sung at Easter, and while I had access to all parts of the house, there was not the same spirit among the children thus deprived of spiritual instruction. About this time the minister had his children confirmed—they numbered about twenty girls and six boys; why the number was so small I cannot imagine, as he must have had over 300 children at-

tending his service. This Reverend gentleman shortly after was offered a pulpit in Maine and so took his departure only to be replaced by another minister, a German, who took but little interest in the children. Like all the others he had his doubts about me and feared that too much liberty was granted me. Why they fear me I cannot imagine as I always treat them very cordially. Among other things he told one of his flock, that in Germany he too had said Mass and had used vestments and ceremonies similar to the Catholic Church. I inferred from this that he had been a member of the Old Catholic Church in Germany. He remained with us for a few months and then departed for other fields, regretted by none. Here ensued an interregnum. The Episcopal City Missions, a society which supplies the minister to the institution free of all charge, told the managers that they had a young, zealous clergyman who would do the work well, but that he could not be sent, for about a month. Then we had ministers to fill the pulpit for the intervening Sundays. There were young and old, grave and gay, but all hopes were centered in the promised one and finally he came. He is number eight, that is, he is the eighth minister who had taken up this work since I was appointed, now almost four years ago. He is an American, a native of North Carolina, about a year out of the seminary, young and energetic and really interested in this kind of work. Since he belongs to the ritualistic party I trust you will forgive me if I enter into details which are novel here and which have caused this minister to be talked about as none of his predecessors ever were.

From my first Sunday here I have worn my cassock from morning to night,—an act, strange to say, that has found favor in the sight of the managers and caused them to ask the minister to do the same; but none of them would appear in cassock outside the chapel. The present incumbent, however, does; besides, he wears a Roman collar twice as deep as mine and a soft, broad-brimmed felt hat much affected by the Ritualists. He also wears a cincture and sometimes a biretta, so that with the exception of my rosary we look pretty much alike. The long white Anglican surplice is replaced by a much smaller one, about the size we ordinarily use, and the usual black stole by a white one beautifully embroidered. I called his attention once to the fact that he was wearing white when he should be wearing purple; he acknowledged the fault but pleaded poverty—he had no purple.

Just imagine my surprise last Christmas morning when I saw the minister robed in vestments going to the chapel to

have service. He told me afterwards that the vestments were borrowed for the occasion. They were of white silk and of the Gothic pattern—everything that we wear for the celebration of Mass; chasuble, alb, stole, etc. He uses a silver chalice and paten and had a beautiful pair of cruets—I say *he had* them, because some boy came across them one day, took a fancy to them and appropriated them; and since that time the minister locks up all his property. Formerly the Communion service was used about once every three months, now it comes once a month on the same Sunday as mine. Formerly too, the bread used in the service was ordinary table bread cut into cubes in the girls' kitchen; but now the second service (Protestant) has wafers just such as we use. This gentleman anoints the sick; I do not know where or how he gets his oils, but he anoints, following our ritual. He asked me one day where he could buy a pyx as he said he would need it in carrying the sacrament to the sick. I have not seen holy water yet, but I feel sure it will come soon.

The day he lost his cruets, I expected him to ask me to lend him mine; but he did not, as the dining girl brought him two vinegar bottles; I expect that some morning he will ask me for hosts. We were talking one day about the rite of ordination, and he asked me if in our ritual were found the words "Accipe Spiritum Sanctum, etc."

I answered "certainly" and then asked him if they were used in his rite and he said,—

"Yes."

"What do you think they mean?" I inquired.

"Why," said he, "those words give power to forgive sin."

"Do you believe that?" I asked.

"Without a doubt," said he. "Now, father," he continued, "the difference between you and me is this,—you oblige your people to go to confession and you are obliged to hear them, but I do not oblige mine to confess, but if they present themselves I am obliged to hear them."

"Then," I said, "you admit that your Church has no power to oblige its members to confess."

"Yes," was the answer, "I admit it; but I can persuade them to use confession as a means of grace instituted by Christ and show them that morally they are obliged to make use of it."

"But," said I, "suppose they were to ask you to prove that, what would you say?"—Just then a manager called him away and I never received the answer.

After this conversation, I was not very much surprised when the matron in charge of the girls (a Catholic) came to

tell me that the minister requested her to give him the names of any girls who wished to go to confession, and appointed a time when he would hear them. The matron had a scruple and wanted to know what to do. I told her to give him the names if any offered themselves; but up to the present there has been no reason for the scruple as not a single name has been handed in. The two nurses in the infirmary of the boys are Catholics. Two darkies were dying there of consumption and both belonged to the Protestant service. The minister visited them very often and finally told one of them that he would come on a certain day to hear his confession. When the day appointed arrived, the boy called the nurse and said, "Mrs. —, Mr. Stockton is coming to-day to hear my confession. I don't want to go to confession, so when he comes you tell him I am too sick to see him." The nurse had to break the news gently to the minister and the boy died a few days later.

You may well imagine what talk the question of confession caused among the Protestants here in a house so much opposed to anything approaching Catholicity. His congregation is made up of Presbyterians, Methodists, Baptists and a few Episcopalians, so to talk of having confession was enough to make them believe that he was a Jesuit in disguise. One of the managers, an Englishman and a graduate of Oxford, who has been coming to my Mass for the past eighteen months and who never goes to the Protestant service, undertook to tell the reverend gentleman of the mistake he was making in bringing forward the matter of confession. He said it was all right for Father Hart to do that, as he had only Catholics to look after, but where there were so many sects, such a doctrine could not be taught. But Mr. Stockton said boldly that it was his duty to hear confessions and if he did not perform his duty God would damn him for it; so that he had no choice. The manager said that it would be too bad of course to be damned for it, but advised him to say no more about it under the circumstances.

Another annoying incident happened a month or two ago. For the Communion service this Rev. gentleman uses wine and gives each communicant a sip from the chalice. A large bottle of wine had been sent him for this particular use and what was left over was locked up in a closet. When boys such as I have to deal with are not occupied with their daily tasks, their minds work very rapidly and curiosity often induces them to commit breaches of discipline which constant occupation might save them from. So it happened one day that a few of the boys came to this

locked closet, began to wonder what it contained, finally picked the lock and found a good supply of the second service communion wine. It disappeared rapidly, and the theft was discovered only when the minister was preparing for his service. To the honor of the boys, I think I ought to add that they did not know whose wine it was or for what purpose it was intended. What effect this knowledge would have had upon their actions I do not presume to say. All these things show that the minister's life even in the house of refuge is not one of unbroken happiness.

This chaplain does not wish to be called a *Minister* and insists on being called a priest or at least a clergyman; I believe he would like to be called "Father" but cannot insist on that title. He told me one day that he "celebrates Mass" in St. Mary the Virgin's Church in West 47th St., the home of ritualism, and then comes to the Refuge to lead the nondescript service there. Up to the time of his service he always fasts. I was not a little amused one day to hear him speak indignantly about the strange service the Protestants have at the Refuge. He denounced it an outrage on religion and told me with great vigor that he intended making a fight to introduce the advanced Episcopal service. He knew however that before succeeding in this he would have to overcome many obstacles. I listened calmly but could not help smiling at hearing a minister of the Protestant religion talk about fighting for his rights in what was such a bigoted, anti-Catholic institution as the House of Refuge. Let him fight by all means; the more he gets the more I can take, and his successor, I feel certain, will not use one half the concessions he is now battling for. The children find his service a strange one, and after his Mass on Christmas day, one of the boys asked a manager, why they had two Catholic services, and why all could not go to first service (Catholic) and be done with it.

On Christmas day we had Mass, the first time in this institution since its foundation in 1824. This is another step forward. When last Palm Sunday came, I had my usual supply of palms. Only one in my position can understand how much Protestants think of palms on such an occasion. I have always procured more than I needed as all the children, Protestants, Jews and Catholics want a little. All the Catholic officials look for it and all the Protestant officers and matrons expect it. As far as I know no minister has ever had any; but I expected my advanced friend to be up to the times and have his supply; but on the Saturday before Palm Sunday, when I went to the island to learn if my supply had arrived, I was not a little surprised

to find that none had come for the minister. Of course I did not telegraph to him to order some; but I was told that when on Sunday morning in the course of his service he turned towards his congregation to preach, he was taken aback to see every child wearing a cross made of the palm blessed at first service. Wherever he went that day he found palms and he had none. To all the officials of the house I had to send a full head of palm, beginning with the superintendent and ending with the lowest official; for while few would ask for it, all hope to get it, and so it requires not a little thought to see that no one is forgotten. I thought the blessing of the palms enough for this feast; so I transferred my Communion day from Palm to Easter Sunday, and to add to the solemnity I heard confessions on the evening before and again from 7 to 9 Sunday morning. The result was that I heard about 100 confessions and had a few less Communions. This number represents more than one fourth of my congregation.

I was speaking to a manager one day, who, I believe, is a real friend. He asked me what I thought of the new minister and I gave him my candid opinion, which was that he is the only one of all those who have come since my arrival that seemed interested in the children.

"And do you know what he thinks of you?" said this gentleman.

"I do not," said I.

"Well then I will tell you. When he came here the first day I asked him if he had met you and on his telling me that he had not I told him he must. That you were interested in the work, that you were easy to get along with, that you were liberal—whatever he meant by that—that he would have no difficulty with you. To this the gentleman replied—remember he had not seen me yet—that you had to be liberal, in an institution of this kind, because you had orders from your superior to be so, but that if you were in a position to rule the house, then we should see how liberal you are in reality." Of course I laughed at the idea and the manager joined in the laugh and added, "Father Hart, you are a Catholic, you are a priest, and worst of all you are a Jesuit and you must expect just such things; for some of the old bigotry smoulders still in some of the officials." This does not trouble me much, as it was blazing when I went there, and perhaps at the present rate it may die out before I leave.

This manager above mentioned came to me some time ago and said that there was a Catholic boy in the primary department attending the Protestant service. I was sur-

prised at this and together we consulted the register where we found the little fellow entered as a Protestant. When questioned about the matter, the child said that he was born of Catholic parents, and had attended the Catholic church, but when he was sent to the Refuge his parents thought that, as it was not a Catholic institution, the boy would be treated better if entered as a Protestant and as such he was registered. The boy told this to the manager; he sent for the boy's father and questioned him about the matter; the father admitted all the boy said, and then was reprimanded by the manager. "How can you expect that boy to reform" said he "when at the very outset you make him live a lie—knowing that he does not believe in Protestant doctrine, and yet obliged by you to attend Protestant service." The rule of the house is, what one is when registered, that he must remain unless changed by order of parents; and so this boy was transferred to my service, and it all came about because just after the little fellow arrived, I had first Communion and he was anxious to receive his.

This is not the only case of this kind that I have met, and strange to say I have had on several occasions boys registered as Catholics and sent to my service who afterwards turned out to be born Protestants. Regarding these cases I generally write to their parents and if they state that the boy is a Protestant and wish him to remain one, I give the letter to the authorities and have the name transferred to the other list. Perhaps this was what the manager meant, when he said I was liberal.

On one Sunday morning during this month I invested the children with the Mt. Carmel scapular; about 125 were enrolled. With the end of this month Sunday school ends, but I spend the time with the children hearing catechism, giving instructions, and preparing many for first Communion. It is the best time for individual work. I am sorry to have to state that the first and best friend the priest had since his entrance to this institution, has resigned from the board of managers. Mr. March, although not a Catholic has always helped on the work, really championed the cause of the Church, and even gave pecuniary assistance. To his good will in great measure may be attributed much of the good done here. As he expects to spend a year in Europe where he now is, he has resigned, at least for the present. His absence however will not I think interfere with the liberty allowed the priest.

Reverentiæ Vestræ Servus in Xto.,

J. C. HART, S. J.,

Catholic Chaplain.

LENTEN WORK IN ENGLAND.

BY A TERTIAN FATHER.

REV. AND DEAR FATHER,
P. C.

The coming of the letters to the tertianship from the Father Socius of the English Province assigning us to our lenten work was as welcome as "ordered to the front" to an expectant and patriotic regiment.

On my way through Paris I attended a solemn high Mass in Notre Dame sung by the Cardinal Archbishop of Paris. It was to call God's blessing on the senate and chamber, which were to open the next day. The votive Mass of the Holy Ghost was said that his guidance would direct the actions of the state and his gifts of fortitude and counsel and wisdom dispose the wills and intellects of those, who are yet faithful to his inspirations. Anent the red Mass last fall in the Sainte Chapelle for the opening of the law courts, the Reverend Editor of the "Messenger" suggested the introduction of the like ceremony among us. May I borrow his suggestion and enter a plea for a splendid ceremonial at our nation's capital at the opening of congress. And I am sure that the present Rector of St. Aloysius, will not take it amiss if I suggest that to his church, almost within the shadow of the capitol, should this honor be given.

On my way from Paris to Calais I fell in with a Methodist preacher, who began to tell me about a certain John McNeill, a revivalist, who was storming the gates of heaven with vociferous hymns and elocution from the stage of the London Tabernacle. As tertianships do not keep the papers on file, I was not abreast of the times, so I listened with sleepy patience till he said: "This man, McNeill, should go to New York and help Parkhurst in his crusade against Tammany Hall," and then I startled into fighting wakefulness. I could hardly believe my ears — "mine own romantic town" of Gotham and her pet tiger reviled in a third class carriage, on French soil, and by an English Wesleyan. I suggested that Parkhurst might come over to London and lend McNeill a hand, and let Tammany Hall wait. "No, Sir," he answered with warmth, "you do not know the Babylonian condition of New York. You are a foreigner and hence cannot judge."

I was awaiting developments and so said nothing about my nationality.

"Have you ever been in New York?" I asked meekly.

"No, Sir," came the sharp answer, as though I had asked a Chicagoan whether he lived in St. Louis, "but I have read everything that Mr. Stead has written about it."

I then told him I was a New Yorker; and though it would be unfair to impugn Parkhurst's motives, yet his principles and methods should be condemned by every lover of Christian purity. And as for Tammany Hall, while never assuming the special note of sanctity, its leaders were men of intelligence and integrity who worked for the good of a city not as Babylonian as he was lead to suppose from the writings of that Charlatan, Stead. I started to tell him of Tammany's triumph last fall, but couldn't finish as we were at Calais. On the way over the channel my ministerial friend did not appear. Probably the breeze was blowing too stiffly for him. It was dark when we landed at Dover, so I had not the pleasure of seeing again the white cliffs under the sunlight. The London train was waiting, but I had time to get a cup of tea from a lunch-boy, and then we were off. Remark the innocent beverage, which, I am sure, will meet with the approbation of the ardent enemies of more ardent drinks. You remember St. Augustine has: "*ramum viridem ostendis ovi et trahis illam. Nuces puero demonstrantur et trahitur.*" Well, after a tea-thirst of five months the lunch-boy's tea-tray was the green bough and nuts for me.

A very hospitable welcome was given me at Farm St., London, where, during my stay I was touched by the exquisite courteousness and unfeigned charity of all. In fact the thoughtfully attentive kindness shown by the fathers of the English Province will be an abiding remembrance not to me only, but to the fathers of our province, who had the good fortune with me of helping during the lenten missions of 1898.

Before the opening of the regular missions I was sent to assist at St. Peter's Church, Woolwich, under the care of secular priests. The regular chaplain was away on leave of absence and the pastor of St. Peter's had assumed charge, which necessitated extra help. This church was the post chapel for the use of which the Government paid a generous fee. Two soldiers always served the Mass, and as I left the sacristy preceded by two stalwart Tommie Atkinses, I felt as though I were being led to execution. To look from the pulpit on the glare of red coats and brass buttons aroused one's enthusiasm and the sight gave, what

we often depend on, no matter how well prepared, namely, the inspiration of the moment.

Willy-nilly the Catholic soldiers must attend Mass, unless they be in the hospital or guard-house. When the bugle blows "divine service" that means an order; and for the Catholic soldier the precept of obeying the Church has superadded to it the obligation of obeying the London war office. An amusing incident took place at one of the fallings in for service. The officer in charge knew the general division into Catholics and Protestants, but didn't care much to trouble his memory with the multitudinous sects of the latter, so his orders came loud and strong:—"Catholics to the right; Protestants to the left; fancy religions to the rear."

I was told by the pastor, who was well acquainted with the workings of the war office that there is never any bigotry manifested in high places and the treatment of the Catholic chaplains is most courteous and liberal. The war office has entrusted the appointing of Catholic chaplains to the Bishop of Southwark; so when a vacancy occurs, the secretary of the war office touches the button and His Lordship does the rest. The liberal and unprejudiced treatment by the English Government of the Catholic military and of Catholic schools could be studied as profitable object lessons by our Federal and States' government.

The chief object of interest in Woolwich is the Royal Arsenal, whose four divisions—the gun factory, laboratory, carriage department, and stores—cover an area of over a hundred acres. It is in the gun factory where are incubated, what are playfully called the "Woolwich infants." The artillery barracks, accommodating four thousand men and a thousand horses, front on a wide and charming common on the other side of which stands the royal military academy, which is inferior, in my mind, in equipment and location to the eyrie of our West Pointers above the lovely Hudson. To visit the royal arsenal tickets must be obtained by personal application at the war office. These regulations apply to British subjects only. Foreigners must get their representatives to apply for them. One of the captains of the Academy, a delightful Catholic gentleman, assumed the responsibility to conduct me personally, when he heard that I was a subject of Father Purbrick, with whom he was well acquainted. On more than one occasion I found Father Provincial's name a magical "open, sesame, open!"

While in London I was present at the inducting into the House of Lords, of a new Lord. The expression "inducting" may not be correct, but it is equivalent to the swear-

ing in of a new United States Senator, however, without the stately procession, the triple seating, rising and bowing, and the Rt. Honorable gentleman who sat like patience on a monument upon the traditional wool-sack. It was through the kindness of Father Leslie that Father Thomas Hughes and myself were able to be present at this session of the House of Lords. We attended a session of the House of Commons through the courtesy of Mr. Dillon of the Irish party, who sent us orders for the visitors' gallery. We heard the introduction of the bill for the establishment of a Catholic University in Ireland and a debate thereon. Mr. Dillon proposed the bill; Mr. Davitt seconded it, and Mr. Timothy Healy reviewed the arguments for it in his own inimitable way and strengthened the position by his clever rejoinders and rebuttals. Whoever appointed these three defenders made an admirable selection; for Mr. Dillon presented the bill clearly, calmly, and forcibly, and rose to an impassioned and eloquent plane when he pleaded for the justice of his cause; in seconding the bill Mr. Davitt was vigorous and very eloquent, while Mr. Healy was very fervid in some parts of his speech; was self-restrained when answering a fair objection, but maliciously biting and sarcastic in answering an argument tainted with disrespect or bigotry. This was especially noticeable in his reply to Col. Saunderson, the member from Belfast. This speaker among many uncomplimentary and bigoted statements had said that as long as Irish Catholics were guided by priestly leading-strings they could never reach a very high scale of intellectual life. To which Mr. Healy made answer which had the ring of a confession of faith. "I know not," he said, "in what light the gallant and honorable gentleman considers the ministers of his church, but as for us Catholics, we respect our priests and regard them as guides divinely appointed; and if we refuse to follow these teachers in heaven's name whom shall we follow?" Our fathers in Dublin received large praise for their splendid efforts and great successes in spite of their almost helpless position.

Mr. Dillon told us that he had no hopes of having the bill passed this session, but wished to force the unjust condition in Ireland upon the Government's notice. The Government, and in fact the majority of the House, are in favor of the bill. As it was presented as an amendment to the Queen's speech, the bill could not be consistently supported by the Government, if it were put to a vote, so Mr. Dillon withdrew it with the full assurance that the Government would reopen the question by the introduction of another bill.

These scenes were a good preparation for a three weeks' mission in Bolton, whither I was next sent. Bolton is in Lancashire. It is a manufacturing town of eighty thousand inhabitants. Cotton manufacture in all its departments is carried on extensively and, also, the manufacture of machinery and iron-ware. There are bleacheries, chemical works, dye-works, and calico-printing establishments. The collieries in the district employ more than four thousand miners. It was at Lever's grammar school, founded here in 1641, that Ainsworth—the Latin lexicographer—and Lemprière, of classical dictionary fame, were formerly masters. The softening influences of education have not uplifted the Boltonese, so think outsiders, to a very high social level, as can be seen from the following saying giving the characteristics of the indwellers of the different cities and towns; and poor Bolton ends the anti-climax:—"A gentleman from London; a man from Manchester; a lad from Preston; a chap from Blackburn, and a rough from Bolton"—commonly pronounced "Bowton."

The town is admirably situated on sloping hills, and hence is well drained and, therefore, healthy. The magnificent hills in the neighborhood yield an abundant water supply. On a murky day when you see the sun as through a smoked glass; or on foggy days with soft coal smoke, when no sun can be seen, you might think you were wandering through the west end of Pittsburg—save for the Lancashire dialect. The twenty eight week engineers' strike had not ended long before we opened the mission. This strike had crippled nearly all English manufacturing towns and was commercially and ethically very disastrous. The poor wives and children were the innocents who suffered most; and now that the men were going back to their work defeated, employers showed little mercy in refusing places to many of their former old and trusted employees. This state of things interfered with the mission which, however, was fairly successful, considering that three other missions besides our own were going on at the same time in a town whose Catholic population was less than one fourth of the total. Two of the missions were given by Franciscan fathers and two by Jesuits. Bishop Bilborrow had asked to have Ours for the four churches but Rev. Father Gerard, the Provincial had not the men to spare.

The first week was for the children. They were my exclusive care. Then followed two weeks for adults with Father De Hummelauer, of biblical fame, as leader, and Father Edward Parry and myself as helpers. The important feature of mission-giving in England is the visiting the parish

and hunting backsliders. As we were three, each one took a district, and when not engaged in the church we were beating up our respective bush. It was during these visits that we saw the effects of the strike in the squalor and misery and poverty of the people. In many homes I found the only bread winners were children, who were either full-timers or half-timers. The former have finished a certain grade in school; are fourteen years of age, and work from 6 A. M. to 5.30 P. M. with a half hour for breakfast at 8 A. M. and an hour for dinner between 12 M. and 1 P. M. The half-timers are thirteen years of age, I think, and work till dinner time. These are poor little ones to whom stories of childhood's hours of sunshine and joy are the gilded fables of nursery books. After returning from many of these homes of suffering, where father and mother and children were making heroic sacrifices, I must confess that I felt a clutching at the throat to sit down to a substantial table, while near by so many of Christ's poor and little ones were living on dry bread and tea.

The principal excuse for not attending to duties and not coming to the mission was: "My husband has been 'playing' for a long time, and his clothes and mine and the bairns' are fast," meaning that the husband had been out of work a long time and that their clothes were in the pawnshop. The use of "who" puzzled me greatly in the beginning: "Who may go to chapel, but my clothes are 'fast,'" said a man to me, and the 'who' meant 'she' and 'she' was his wife. In our house to house visits we were always well received. Once only did I get a curtain lecture from a shrew of a woman, who had been making experiments with the different churches. Shrew as she was she was only a woman and so open to flattery, hence she smiled softly when I praised the neatness of her home. Probably since I left she has given our church a trial.

It was remarkable when you fall upon a group of gossipers, what zealous apostles for the others' welfare they became, when you discovered that their last confession was only a matter of history to them. And the unabashed simplicity with which each one would tell the lapse of time since the last confession, or even mention a sin which had kept him, or her away. At the mention of the length of time or a fault a laugh would follow, but the loudest of the laughers would be rebuked with "you needn't laugh it's ten years since you've gone forward (i. e. to communion) and you were married by the Registrar." This one would shunt the attack on another with a drawling "Aye, but I'm not

as bad as Kate who was never married, etc." Chancing on a school of this kind meant a good haul of fish.

St. Patrick's day came during the mission and I had been appointed for the oratorical effort. My name, that of the capital of County Clare, was the only reason for this honor. Father De Hummelauer had written me that the Rev. Canon Wood, the pastor, wished to have a panegyric on St. Patrick. "My name," he wrote, "does not fit in with the St. Patrick; Father Parry's is too English, while you, though an American, have an Irish name, and so please give the panegyric." Thus "what's in a name" received an answer, and I lauded the Moses and Elias of Croagh Patrick. During the delivery of this sermon of praise an amusing incident took place. I was telling of St. Patrick's return to Erin after an absence of thirty-eight years. How he landed first near where the Dargle flows into the sea, but the Leinster men would not heed him, but drove him away. "Begorra, is that so, oh, my! oh, my!" said a poor man near the pulpit and evidently from Bray. And when I continued and said that St. Patrick then went to the North, into Meath and Down and to the hills of Antrim, the poor fellow from the South interrupted again but more audibly, "Well, well, well—oh, my! oh, my!!" until a poke in the ribs from the umbrella of a woman—maybe from Antrim—quieted the poor fellow whose sensibilities had been so aroused.

At the end of the mission confirmation was conferred on thirteen hundred children and a large number of adults by His Lordship, Bishop Bilborough. Thus closed the mission at SS. Peter and Paul's where we received the most hospitable attention from the Very Rev. Canon Wood and his two curates Fathers Nugent and Dillon. After a rest of some days I started for Edinburgh. On my way there I broke my journey at York to ramble through the old Roman town on the Ouse with its picturesquely narrow streets, and majestic in the antiquity of its old Roman walls and towers. I kept till the last my visit to the Minster, that lovely harmonious Gothic hymnal in stone, to be with me as a thing of beauty and joy forever. I made another halt at Durham to see Durham Castle and cathedral high on the terraced bank above the River Wear. The old cathedral church is of the pure Norman style. The chapels around it of modern growth are specimens of the transitional, perpendicular and early English styles. It was there that the Monks of Lindesfarne in the 10th century rested with the body of St. Cuthbert, and his remains now lie in the chapel of the nine altars in the eastern transept. In the western, or Galilee

chapel, are supposed to be resting in peace "Venerabilis Bedæ, OSSA."

As it was too late to continue my journey to Edinburgh I drove to Ushaw four miles away, where St. Cuthbert's College is, or Ushaw College as it is generally called—the present representation of the old College of Douai. Father Nugent of Bolton had telegraphed my coming so I received a very warm welcome from His Lordship, Bishop Wilkinson, the President, and Mgr. Corbishley, the Vice-President. The diocesan seminary is attached to the college; in fact, most of the students enter with a view of going up to the seminary. The dormitories, dining-hall, infirmary and gymnasium are very well appointed; study-hall and class rooms are not attractive, but the chapel with its two ante-chapels, separated from the main one by an oaken screen is an exquisite and devotional bit of Gothic architecture. In my hurried walk through the library I saw in the manuscript case the MS. copy of the "Anglo Saxon Church" by Lingard, once a professor here, and a MS. copy of "The Hidden Gem" presented to the college by Cardinal Wiseman.

The next forenoon I left for Edinburgh and arrived there in the evening. I gave a week's mission for women in our Church of the Sacred Heart in Lauriston St. As the mission is given yearly, it was rather the style of an annual retreat. The fathers of the church helped in the confessional, so the work was considerably lightened, and I am glad to say was productive of good results.

Two of the fathers were attacked with the grip during the mission and though unfortunate for them, it was a piece of good fortune for me, as I was kept to help during the services of Holy Week, nay, my stay extended till Low Sunday. Thus I had a splendid opportunity of doing Edinburgh well, or as it is aptly called, the Modern Athens of the North. And all the while to live under the hospitable roof-tree of dear Father Whyte, S. J., whose paternal kindness to me will be forgotten when the gorse covered craggy height whereon the castle is throned shall have crumbled to dust and blown seawards over the Frith of Forth.

I am sure I would weary you if I started to tell you of Edinburgh. Suffice it to say it made the deepest impression upon me of all the cities I saw, and so it has the highest place in my affections. Father Richard Clarke is going to tell you of Oxford, so I shall not tire you. Besides it lacks but half an hour before the beginning of the retreat which will close our tertianship, and so I have no time.

Yours sincerely in Xto.,

WM. J. ENNIS, S. J.

THE TERTIANSHIP AT ANGERS
AND LENTEN WORK IN ENGLAND. .

A Letter from Father P. F. O'Carroll.

ANGERS, FRANCE, May 16, 1898.

REV. AND DEAR FATHER,
P. C.

In response to your kind invitation for a letter, I send you a few items, though I fear that there is very little in them that will interest your readers.

For a description of the tertianship in Angers and its surroundings, I would refer to a very interesting letter by Father James J. Sullivan, S. J., of the Missouri Province, and published in the October number of the LETTERS for 1895. I may add that the new part of the city is well laid out and is very healthy. It is one of the few really Catholic cities of France. The population is about 70,000. The churches are quite interesting. St. Serge is in a good state of preservation although it dates back to the 7th century. The Sulpicians have a seminary adjoining the church. The cathedral is venerated for its six centuries of usefulness, and Holy Trinity Church was used as a chapel by the Benedictines in the 13th century. The other churches are modern and are very fine buildings. There are at least three public chapels attached to convents where there is daily exposition of the Blessed Sacrament. The Chateau, so well described by Father Sullivan, had its seventeen towers razed by Cardinal Richelieu as a precautionary measure against the nobles who were giving considerable trouble in his time. The governor's palace, and the soldiers' barracks were formerly flourishing convents, the inmates of which were requested to seek other fields of labor, *quam primum*, and without the satisfaction of receiving in payment even a promissory note. This is one of the sad memorials of other days. The generalate of that remarkably flourishing Order of the Bon Pasteur, is in Angers. I have visited the convent twice, as extraordinary confessor for the English-speaking members of the community. These are principally novices from Ireland. There are at least 300 sisters in this community from all parts of the world. Other reli-

MILWAUKEE (237)

gious orders represented in Angers besides ourselves, are the Carmelites, Capuchins and Dominicans.

The tertianship for this year opened on Sept. 26, instead of Oct. 10, and will close on Aug. 1. Various other changes both interior and exterior in keeping with the progressive spirit of the age, have been made. One of the consolations that the tertians enjoy on Christmas eve is that all may commence to celebrate their three consecutive Masses at midnight. As a serious difficulty presents itself in the absence of a sufficient number of altars to accommodate all, a compromise is made by allowing the more ancient to say their Masses, and immediately afterwards to serve three others. We have no altar boys. Of course, one would not relish a frequent repetition of this.

Now, for a few words about my labors in England during lent. I was not with any of the missionary bands, but was a supply for others thus engaged. I spent a little more than two weeks in the early part of lent at St. Helen's, a town in Lancashire, about eleven miles from Liverpool. It is celebrated for its chemical and glass bottle industries. There are coal mines quite near. The population is about 80,000, of whom one third are Catholics. Ours have two good churches in the town, St. Mary's (Lome House) and Holy Cross. I was at the latter church. The first thing that interested me was the great zeal displayed by the good fathers in working up their parish. Each *Operarius* has a certain district under his special care, and he has a list of all the Catholic families in it. The names, addresses, ages, occupations, etc., are entered on this list, with a number of private notes that enable him to know pretty well the spiritual and temporal standing of all under his charge. There are frequent visits made to all in the district, and thus the pastor and his assistants are enabled to keep in close touch with all in the parish. This of course means work, but it has great advantages. Even the Protestants are edified by this external evidence of interest taken in the welfare of the Catholics. This is not confined to one diocese, nor to Ours alone. The secular priests are obliged to send to their bishops each year, a complete statement of the standing of their parishes.

There are four Masses each Sunday in Holy Cross Church, the first being at eight o'clock and the last at eleven o'clock. There are two really excellent schools for the boys and the girls, and these are supported by Government aid. The parish builds the school house and the Government pays the running expenses including repairs, etc. You can readily understand what a relief this is to the good pas-

tor of a poor parish. All the teachers are Catholics and they are selected by the pastor who retains control of the schools. Inspectors visit the schools frequently to see that the children reach a certain grade of proficiency in the secular branches.

Another thing that will interest the visitor is the number of guilds and sodalities for the various classes in the parish. Even the boys and the girls have their own guilds. These are beneficial societies. Many of the children are obliged to go to work at an early age, and by paying small weekly dues they are entitled to considerable pecuniary relief in time of sickness, etc. I had charge of the men's guild for three Sundays, and I was edified to see about one hundred men coming to the hall with great regularity every Sunday at 3 o'clock, and remaining there for an hour. One pleasing feature in the program of the exercises is the singing of hymns by all the men. Some of the airs are rather difficult, but they manage to surmount this obstacle. Their president is a magistrate and the other officers are business men of the town. At the first meeting I attended, one of the members, a lawyer, read a very interesting paper on the legal rights of employees to claim damages when injured through accident while at work. As there are many mills in the town the subject was very practical for these men. Each Sunday there is something to interest these good men, and it speaks volumes in their praise to find them so well disposed as to sacrifice the last part of their day of rest in order to attend the meeting. The Lancashire people are good sterling characters, not very demonstrative as a rule, and those that have the faith are good practical Catholics. Most of the parishioners of Holy Cross are of Irish descent. In spite of the chemical works the health of the people is remarkably good. It would make you smile to see the fat rosy cheeks of many of the children.

The last four weeks of lent I spent at the little chapel attached to our College of St. Ignatius, Stamford Hill, London. The college was opened about three years ago, and notwithstanding the ordinary difficulties financial and otherwise of an institution in its early days, the energetic labors of its rector aided by a corps of devoted, self-sacrificing teachers, have enabled them to make an excellent showing. There are one hundred students on the register. A fine piece of property on the principal avenue has been secured quite near two railway stations; and as most Londoners are obliged to live in the suburbs, we may confidently hope that ere long a new building will be erected to meet the needs of a largely increased attendance. Here, also, the

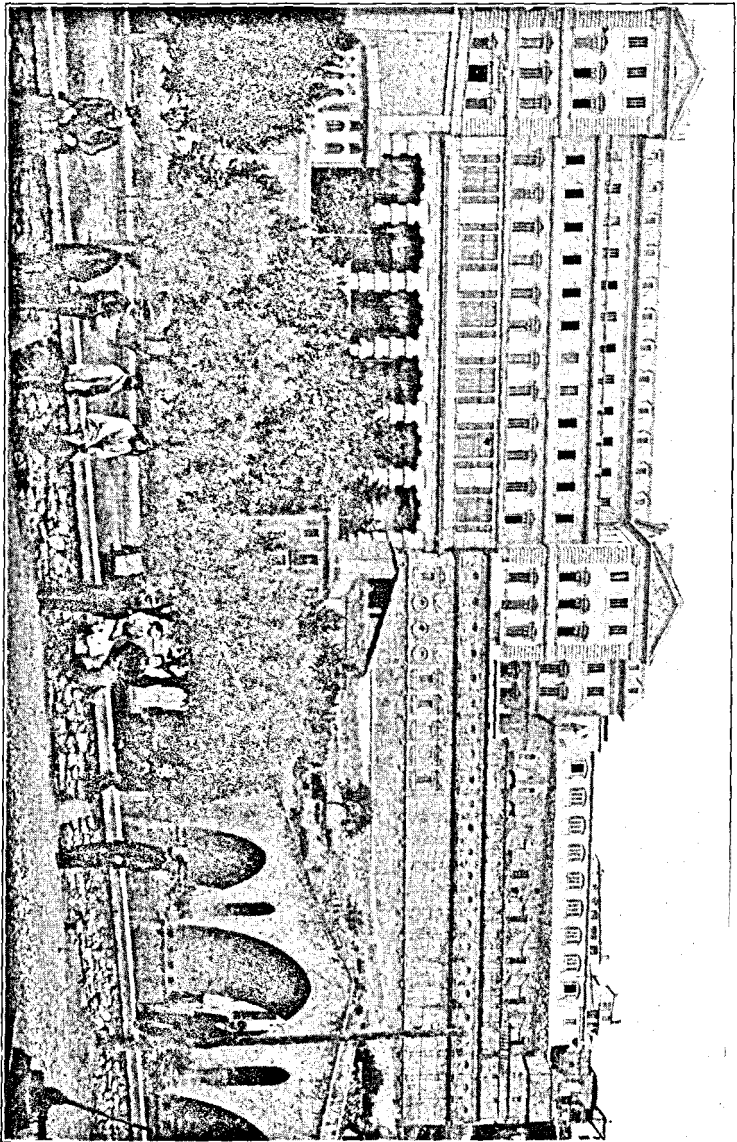
good father who has charge of the parish has done much in the interest of his little flock. Though not numerous the Catholics of Stamford Hill edified me by their deep, sincere piety. Some of them are converts lately received into the Church, and as the days go by many more may be expected to join their ranks. Here, as well as elsewhere in England and in France I was deeply impressed with the cordial hospitality of Ours to the American visitor. On Easter Sunday Father Cunningham and I had the happiness of assisting at the ordination to the priesthood of our old friend Father Cornelius J. Clifford, S. J., of Wimbledon College.

Sincerely yours in Xt.,
PETER J. O'CARROLL, S. J.

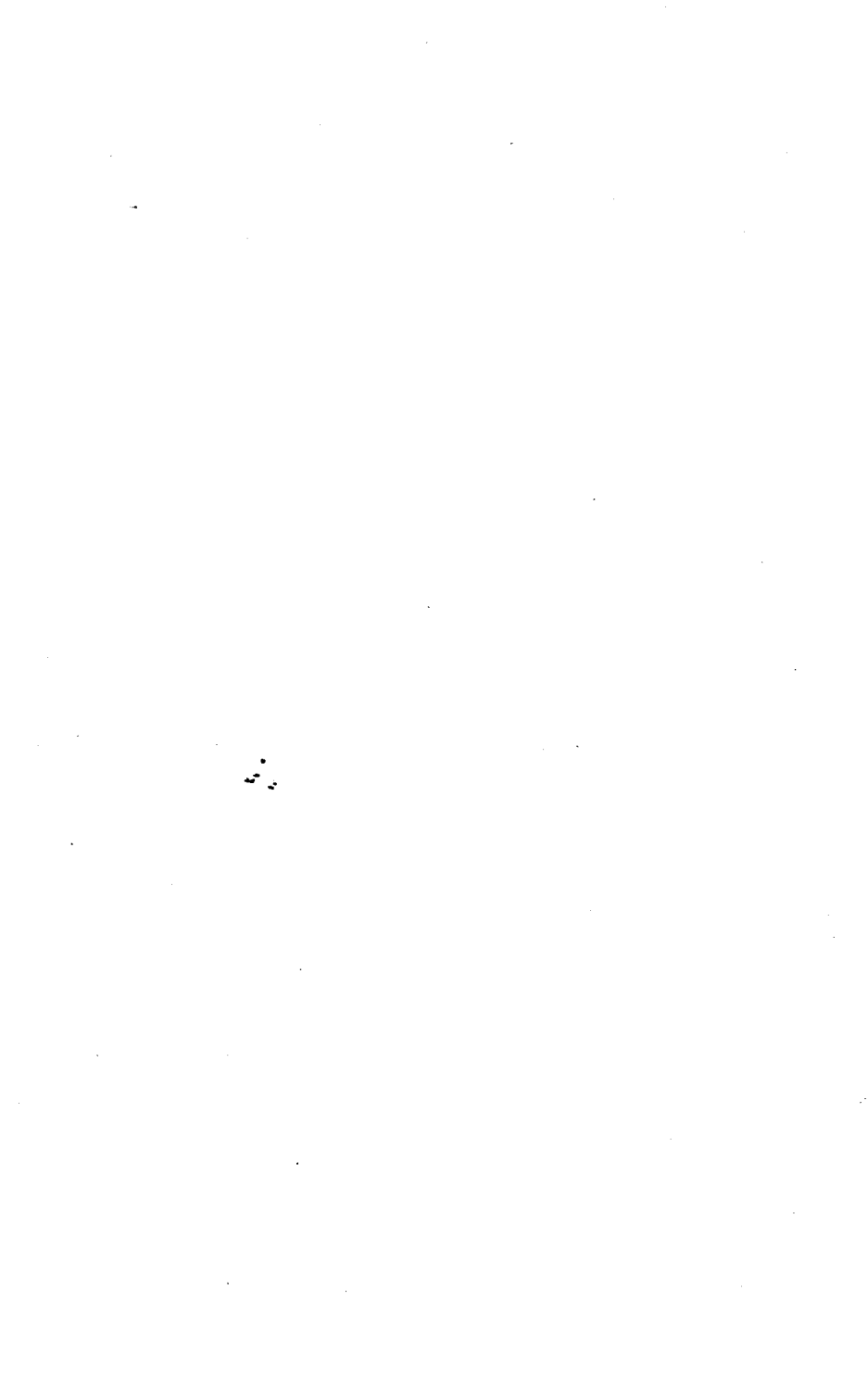
THE NEW TERTIANSHIP, MANRESA, SPAIN.

A long-cherished desire on the part of our fathers in Spain has been the erection of a new building at Manresa, in order to give better accommodations to our tertians as well as to the great number of persons who go thither to make the spiritual exercises. Even in the last century, before the expulsion of the Society from the Spanish dominions, plans seem to have been drawn up for an addition to the house of retreat which was built in 1660. It was reserved, however, to the closing years of the present century to witness the erection of this new building. The first stone was laid September 8, 1894, the feast of the Nativity of the Blessed Virgin Mary, and, two years later, on the feast of St. Michael, September 29, 1896, the new building was formally opened and dedicated to the work of the exercises. A view of the finished edifice taken from a photograph for which we are indebted to Father Nonell and Father Varona, is presented to our readers in this number of the *LETTERS*.

With the aid of this picture, and a few words of description, it will be possible to form some idea of this latest monument of the zeal of our fathers in the apostolate of the Exercises—a monument erected, as was fitting, at the very birthplace of the Exercises. The front of the main building rests on a series of arches, supported by massive stone pillars, by means of which the difficulty arising from the difference of level between the ground in front and that in the rear is overcome. Between these pillars may be seen the



HOUSE OF RETREAT AND TERTIARIASHIP AT MANRESA, SPAIN.



ledge of rock, of which the Santa Cueva is a part, and which forms a sort of natural foundation for the house. The main entrance, which appears in the centre of the left wing, is reached from the road below by a great stone staircase, terminating in a broad esplanade. Only the upper part of this staircase is shown in our illustration.

The main building has a length of 243 feet and a depth of $70\frac{1}{2}$ feet, and, besides the ground floor, consists of three stories and a Mansard roof. Its architecture accords with the prevailing tastes of the last century, and is an excellent example of the Græco-Roman style, in the chaste beauty of its general conception and the perfection of its details. Spacious porticos, with railings of beautiful design, run the whole length of the central building. The wings at either end are gable-roofed, the pediments being adorned with symbolical representations in bas-relief, expressive of the character and purpose of the edifice.

A glance at the interior of the house will probably be of greater interest to our readers than a mere external view. The ground floor, immediately above the colonnade, shown in the centre of our picture, is taken up chiefly by a gallery for recreation, 131 feet long and $11\frac{1}{2}$ feet wide. This, from its being glazed on one side is called the crystal gallery and from it a view is had of the waters of the Cardoner flowing beneath, and to the left of it the city of Manresa. The parlors are large rooms measuring 38 feet by 15, while the refectory, 72 by 26, is as long as the refectory at Woodstock but not so wide. On the floor above the crystal gallery are the rooms of the Father Instructor, Father Minister, the Spiritual Father, etc., each measuring $16\frac{1}{2}$ feet by 11. Besides, there are reception rooms for the Father Rector, the community chapel and sacristy, 26 by 56,—nearly the same size as the Woodstock chapel,—and an infirmary, and the tailor's rooms. The corridor on this floor runs the whole length of the building, 243 feet, and is eight feet broad, while the height of all the rooms is twenty-three feet.

The second floor above the gallery contains the house library, the tertians library, and rooms for the tertians. The third floor contains also rooms for the tertians; it is set back some feet from the main line of the building, thus affording a fine promenade, protected by a railing which is plainly seen in the picture.

There are in all some forty-five rooms for tertians and ten for the other fathers. Nearly all these have been occupied this year, as the catalogue of the Province of Aragon shows forty-two tertians and seven other fathers, forty-nine in all, at Manresa in January 1898.

Our illustration also shows the church, and above it the building used for these who come to Manresa to make a retreat.

The church which contains the cave, or Santa Cueva, is shown to the right and just above the bridge crossing the Cardoner. The part covering the cave, which is now transformed into a chapel, is marked by three circular ornaments, which are easily distinguished, being just below the right wing of the new building. The part for the exercitants has its own entrance alongside of the church. It can accommodate about forty, and has its own refectory entirely distinct from that of the tertianship.

OUR SCHOLASTICATE AT MALTA.

We are glad to be able to publish the following letter from Malta. It completes the article on "Our Scholasticates in 1896-1897" in our last number, and shows that our not receiving the returns was not through any fault or neglect on the part of Ours.—ED. W. L.

ST. ALOYSIUS COLLEGE, BIRCHIRCARA,
MALTA, April 19, 1898.

REV. AND DEAR FATHER,
P. C.

My attention has been called to an observation contained on page 18 of the WOODSTOCK LETTERS for March, 1898, regarding this Scholasticate at Malta. I at once made inquiries about the "letters sent to Malta at three different times." The only clue I could come to is, that:—

1. The returns of the number of professors and scholastics were duly forwarded.

2. Last year one of the professors received from an old acquaintance a request for further information. Unluckily, the new Scholasticate was scarcely settled down. The course of theology, owing to the small number of students coming from different quarters, was still in the formation-stage.

Lastly, the professor was too much taken up with hard work to drop a line and say that he had little to write upon at the time. I enclose now the requested information, and trust that Your Reverence will take into kindly consideration the circumstances of the case. Commend. me,

Yours very sincerely in Xt.,
E. MAGRI, S. J. *Soc. Prov.*

THE SCHOLASTIC YEAR 1896-1897 AT MALTA.

- VIII. Schools opened Oct. 13. Repetition began June 10. Examinations began July 20. Vacation began Aug. 1. No. days of vacation 95.
- IX. Rise 5, Breakfast 7, Dinner 12.45, Supper 8, Bed 10, Holiday Wedn.
- X. LONG COURSE THEOLOGY—
 Dogma 10 hours per week and 2 circles.
 Moral 5 hours per week.
 Scripture 3 hours per week, followed by all the theologians.
 Canon Law 2 hours per week followed by all the theologians.
 No classes this year in Ecclesiastical Hist. or in Hebrew.
- XI. SHORT COURSE THEOLOGY—
 4 hours Dogma per week and 1 circle.
 5 hours Moral per week.
 Scripture and Canon Law as in Long Course.
- XII. PHILOSOPHY—*First Year* 10 hours in Phil. per week and 2 circles.
 5 hours in Mathematics per week.
Second Year 5 hours in Phil. and 2 circles per week.
 8 hours in Physics per week.
Third Year 5 hours in Theodicy per week, 2 circles.
 5 hours in Ethics per week, 2 circles.
 4 hours in Sciences per week.
- XIII. *Distribution of Treatises, Long Course—*
 1896-'97, V. Rel., Loc., Ecc., Pont. 1897-'98, Gra., Pecc., Inc., Ang.
- XIV. *Dis. Treat., Short Course—*
 1896-'97, Followed Long Course. 1897-'98, Un., Trin., Crea., Inc.
- XV. *Dis. Treat. in Phil.—*
Second Year Cos., Pyc., Phys., Chem., Mech.
Third Year Theod., Eth., Zoo., Bot., Cosm., Geol.
- XVI. *Text Books in Theol., Long, Wirceb.; Short, Hurter's Compend.;*
Moral, Gury-Ballerini; Scripture, Cornely; Canon Law, Sanguinetti.
- XVII. *Text Books in Phil.—Liberatore—The three volumes.*
- XVIII. *Text Books in Sciences — Geom., Euclid; Alg. Hamblin, Smith;*
Higher Math., Marco, Foligni; Physics, Marco; Chemistry,
Cecchi; Zoology, Cavanna; Botany, Poli-Tanfan; Geology,
Morcalti; Cosmology, La Leta, S. J.
- XIX. *Academies—None in Theol.; in Phil., Greek one hour on Sunday,*
 obligatory.
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BOOKS OF INTEREST TO OURS.

The Gospel According to St. Matthew, with an Explanatory and Critical Commentary, by REV. A. J. MAAS, S. J., Woodstock College, Md.—St. Louis: B. Herder, 1898, 8vo pp. 317 + 41 price \$3.50.

As the author of this work is one of our own Woodstock professors, it has seemed preferable to give an appreciation of it by one who is not of this house and not even of the Society. Of the various reviews that have been published—this commentary has been most favorably noticed in a number of reviews—the most thorough is one that appeared in the "Western Watchman" for May 29, 1898. We give the greater part of it below.

It is certainly a matter of pride for American Catholics that the finest commentary on the first gospel which has yet appeared in the English language should be the work of an American priest. This is all the more agreeable that solidity and erudition have not hitherto been, as a rule, the distinguishing characteristics of the contributions from this side of the ocean to the fund of Catholic literature.

Some idea of the amount of labor involved in writing this commentary may be gathered from the list of Fathers, commentators and other exegetical authors, about one hundred and fifty in number, whose names are recorded in the table of contents. All these, and many others not here mentioned, are repeatedly referred to in the course of the work. Besides these, the different codices of the Gospel must have been compared, if not directly, at least at second hand; the apocryphal writings, which contain so many valuable traditions, had to be consulted; the varying interpretations of obscure passages by Biblical scholars had to be weighed and a preference given to one opinion out of many or else all opinions rejected and a new one proposed. All this demands an enormous capacity for work, infinite patience, and a well balanced judgment. The writer of a Scriptural commentary to-day must neither be too timid nor too bold. He must not allow himself to be browbeaten by a formidable array of learned names, either ancient or modern, yet he must hesitate to set his own judgment against that of an overwhelming majority who may be presumed to have studied quite as thoroughly as himself. And herein I am less describing what a commentator "should be" according to any preconceived notion of my own, than what it appears to me that Father Maas "is"—for modesty and self-reliance are blended in very harmonious proportions in his work.

In the introduction Father Maas deals first with the personality of the author of the first gospel; then with the authenticity of the gospel, showing that Christian antiquity testifies that Matthew wrote a gospel in Hebrew, while both external and internal evidence testify that our first gospel is identical with Matthew's Hebrew gospel. Next he defends the thesis that the original language of the first gospel was Hebrew or Syro-Chaldaic against those who claim a Greek original text, then shows from external and internal evidence that this gospel was written for the Jewish Christians of Palestine, mainly to prove that Jesus is the Messiah and to explain the rejection of the Jews and the call of the Gentiles, which object explains its topological rather than chronological structure. What is known as the Gospel according to the Hebrews, Father Maas believes to be the mutilated and corrupted Hebrew Gospel of the first evangelist.

After the introduction comes the text of the Gospel, as in Challoner's English version. The text runs right across the page, with the commentary in double columns below it. Between the text and the commentary are given the variants of the text with reference to the codices in which they are found. The systems of abbreviations used in these references is a great economizing of space, but it necessitates continually going back to the table of contents where these abbreviations are explained. The commentary is divided into three parts: first, Jesus is shown to be the Messiah in his infancy, (a) by his genealogy and birth, (b) by his reception among the Gentiles and among the Jews; second, Jesus is shown to be the Messiah in the preparation for his public life, (a) by his Forerunner, (b) by his temptation and the general outline of his ministry; third, Jesus is the Messiah in his public life, (a) as teacher and legislator, (b) as wonder-worker, (c) as founder of the Kingdom. The founding of the Kingdom begins with the call and mission of the apostles, ix: 35. As the work goes on, the apostles learn and profess the divinity of Jesus; they are separated from the Pharisees; they are placed under the primacy of Peter; they are taught their duties as princes of the Church, in caring for the little ones, in upholding the indissolubility of marriage, in practising the evangelical counsels, in carrying the cross after their Master. The completion of the Kingdom is begun with Our Lord's going up to Jerusalem and entering it in triumph, His final encounter with the Pharisees and rejection of them, His eschatological discourse in which He foretells the destruction of Jerusalem and His second coming, His passion, death and resurrection, and His sending His Apostles forth to teach all nations.

The reader of this commentary will find a great many difficulties explained more satisfactorily than he has found them explained before, even in such classical authors as Maldonatus and Lapide.

[The reviewer here gives a number of illustrations which for want of space we must omit.]

Father Maas is rarely obscure, but he does not let us see how John's staying Our Lord from being baptized can be reconciled with the theory that he did not know Jesus till his baptism. Again, on page 183, Holtzmann is referred to as considering the Rock on which the Church is built identical with the person of Peter, and, a little further on, as denying that Jesus really uttered the words to Peter as they are recorded in the first gospel. On page 258, Father Maas does not make it clear whether he prefers to believe in one, two or three anointings, though a preference for two is implied.

The style in which this commentary is written is plain and simple, just as it should be. Occasionally, however, one meets an obsolete or almost obsolete word, such as "salvific" on page 41 and "enounces" on page 122. If "Deus salvum fac regem" is properly translated "God save the King," the word "saving" must contain the fullness of meaning of "salvum faciens."

A special word of praise is due to the publisher of Father Maas's book. The frame in this case is worthy of the picture, and that is saying a great deal. The paper is heavy, the binding is strong, and yet it is the lightest book of its size I have ever held in my hands.

Causeries Pédagogiques. R. P. BAINVEL, S. J. Paris, Poussiélgue, 1898.

The title of this volume is by far too modest. In reality, it is quite a full analysis of our whole method of teaching, not proceeding in the order of the rules of the Ratio Studiorum, as was done some years ago in these pages, but taking up point after point of our method, defending each, illustrating it and showing how to reduce it to practice. The author not only proves himself fully up to date in pedagogic theories, but, what is of infinitely more importance for a body of professional teachers such as we are, he treats the practical part of the questions he touches with the hand of an experienced teacher. The young Jesuits for whom his work seems to have been originally done were indeed blessed in having so able an expounder of our Ratio and so thorough a master as he evidently is. His book is, we think, far in advance of our older works of the same kind, is more learned, more detailed in many parts, more satisfactory as a whole. As a practical introduction to teaching it is invaluable. It will prove a most helpful companion to those also who are actually engaged in that difficult occupation.

Of course, Père Bainvel wrote for France. An American author on the same subject would probably have laid more stress on some parts and have called less attention to others. He would, for example, have urged the claims of the Debat-

ing Society in the chapter on Academies, and so of a few other points. But we cannot quarrel with Père Bainvel here. If his book was not meant primarily for us, it still contains an almost inexhaustible treasure for us too, and we must thank him for it.

It is not easy to single out one chapter for praise where all are so excellent. But, perhaps, the Father will agree with us that the best in the book is that on the prælection. Here, as indeed everywhere, he is evidently speaking from long and varied experience. We are glad that he is so devoted a Jesuit in his methods: it is consoling and highly edifying to see him adhere in every detail, not blindly either, to the *Ratio Studiorum*. Witness what he has to say on the use of Cicero as the one great model: on the use of imitation themes: on having the Grammar in Latin: on the teaching of Greek: on the employment of "concertationes" and "exercitationes." Witness how sturdy an upholder he is of the great principle of oral teaching, as opposed to that of teaching by book. In a word, we know of no work we should prefer to put into the hands of any one, Jesuit or extern, who should wish to study the *Ratio Studiorum* outside of its text.

The "Causeries Pédagogiques" will, we believe, afford plentiful suggestion and strong encouragement to that increasing number of our professors who, though retarded by various kinds of difficulties, are making an honest and earnest endeavor to follow our method of teaching.

St. Joseph's Sheaf. — An illustrated quarterly magazine. The Organ of the Archconfraternity of St. Joseph, Protector of the Souls in Purgatory. *Permissu superiorum*. Address: The Secretary, 7 Eblana Terrace, Kingstown, Ireland. Subscription, one shilling yearly.

This little magazine is a hidden gem. We have read several numbers, and we think that if it continues to be what it has been, it will outshine some of our more pretentious reviews. In each of the numbers we found something very good. In the present issue, which is No. 13, Vol. II. "Pritchard's Promise" will, we think, be found to be as effective as any of the short stories of the secular monthlies. Short stories have been for some time past one of mankind's arch-enemy's strongest nets and most delusive snares. It is refreshing, then, to come across a story in which the writer uses the trap against the evil one. "Pritchard's Promise" is a simple, unvarnished tale, dealing with the elemental feelings of a Catholic heart; it is told simply and powerfully. What a pity it is that this author does not write more! Such work must tell, and will win many a heart (God grant many a dollar too!) for the *Sheaf*. Greater devotion to St. Joseph is a palpable effect of the reading of this tiny quarterly. If

you have not read it, read it, and see if what we say be not true.

Though this be not the top-sheaf in the literary harvest of the Society, it is certainly one that bears many a golden grain of grace.

Varia Pietatis Exercitia Erga Sacratissimum Cor Jesu cum Idoneis Instructionibus. In usum Juniorum Clericorum ex libro *De Festis Utriusque SS. Cordis Exscripta* a NICOLAO NILLES, S. J. Editio V. Āniponte, Typis et Sumptibus Fel. Rauch, 1898.

This little book is warmly cherished by many a seminarian. The introduction, though short, contains a thorough dogmatic and canonical explanation of the devotion to the Sacred Heart, its object and its practice. It is a rare bit of writing, clear yet requiring as well as repaying thought, satisfactory yet stimulating, learned yet simple. The author is not arbitrary in his use of terms. Authentic documents give the words and their meanings. The subject is skilfully presented, is divided naturally, and each part is explained carefully and calmly. The reader feels he is in the company of a very able canonist, who is also a teacher.

It would be very hard to find a better text for a series of "talks" on this devotion than these few introductory pages (pp. 1-23). The prayers (pp. 24-76) are selected from those that have been approved at Rome and elsewhere. They are varied and full of matter for meditation. After a brief dissertation on the relation which the devotion to the Sacred Heart bears to the devotion to our Lord's Passion, the conditions necessary to gain the indulgences attached to the way of the cross are set down. Intentions suitable to the different hours of the divine office are suggested. Then comes an appendix. To help the spreading of this devotion in the Eastern churches, Rev. Isidore Dolnicki, the spiritual director of the seminary for Uniates at Lemberg, in Galicia, composed a little office of the Sacred Heart, which he turned into Latin. This translation he allowed Father Nilles to publish as an appendix to the *Varia Exercitia*. The prayers taken from the Sacred Scriptures, the Fathers, and the liturgies of the East and West, have been formed into a regular office according to the rubrics of the Greek breviary. We recommend the *Varia Exercitia* very warmly to Ours.

ANSWERS TO QUERIES.

In answer to Query XLIV—concerning Jesuit Missionaries at Mobile and in Alabama—the writer of the proposed history can be referred with profitable expectations to a pamphlet published by E. Johns & Co., New Orleans, 1841. The title is: “An Analytical Index of the Whole of the Public Documents relative to Louisiana,” deposited in the Archives “De la Marine et des Colonies,” at Paris. It is described as “carefully drawn from the above named Archives, by a Louisianian.” This was Edm. J. Forstall, who performed the work at the request of Governor A. B. Roman, to whom he dedicates the pamphlet.

There are many reports and papers concerning Mobile, the Choctaw and Alibamor Indians, the Missionaries, etc. Special information is contained in these papers:—

310. “Mr. Perrier (he was Governor at that date, 1732) on the Indians and of the Missionaries among them.”

407. 23 Nov., 1732, “highly interesting letter from the ‘Missionnaire,’ Mr. R. P. Baudoin, on the Tchaetas nation, dated from their village of Tchicachee.”

This was P. Baudoin, a Canadian, who spent more than thirty years among the Choctaws, and afterwards acted as interpreter for them in transactions with the French authorities at New Orleans, where he was superior at the time of the expulsion, in 1763. He remained in Louisiana, where he died.

Carayon speaks of him in his opusculé—“Bannissement des Jesuites de la Louisiane,” p. 18.

In the same work, he mentions P. Leroi, on p. 16 & p. 34. He is spoken of in the WOODSTOCK LETTERS for November, 1897, p. 415.

All these documents ought to be in New Orleans, if they have a State Historical Society: all reports on every kind of subject, in relation to Mobile, from the time of Bienville, until the French cession of West Florida will be found in this collection. There are over 500 papers in all, described.

—*E. I. Devitt, S. J.*

P. S. As bearing directly on Mobile, the following numbers would seem useful: 110-111-112-135-148-174-245-260-265-306-351-404-462-446-470-473-475-495.

If there be no fuller data, I subjoin the following taken from Carayon’s—“Le Pere Pierre Chaumonot.”

Le Roy, Maximilian, born 18 April, 1716; entered S. J., 14 Dec. 1733; arrived in America in 1750; went to Mexico from Pensacola in 1763.

Le Fevre, Nicholas, born 15 Aug. 1705; entered S. J. 1733; Gallo-Belgic prov. arrived in 1743; died, or returned to Europe before 1764.

Morand, Wm. Francis, born 25 Aug. 1701; entered S. J. 1720; Province of Lyons; arrived in 1735; died in Louisiana Mission in 1761.

XLIX. *A few more notes on Owen and Eugenius.*⁽¹⁾—Owen, Eoghan and Eugene are one and the same name. "*Owen Roe O'Neill (Eoghan Ruadh O'Neill).*" Cromwell in Ireland, p. 77.

In that Irish classic, "Essays," by Sarah Atkinson, we read of O'Curry, the archæologist: "This young man was *Eugene O'Curry*, third son of *Owen* (or *Eugene*) O'Curry, better known in the country as *Owen Mor*, or *Big Owen*," p. 4. "Eugene was popularly called '*Owen Oge*' or *Young Owen*," p. 6, note.

Now there is an Irish Saint Eoghan, or Saint Eugene, who takes us back to the days of Saint Patrick.

This "St. *Eoghan* or *Eugene*" was "born circa 476, and died Aug. 23, A. D. 570." *Loca Patriciana*, p. 233. "Bishop *Eoghan* (St. *Eugene*, patron of the diocese of Derry) was the most remarkable ecclesiastic, etc." *Id.* p. 257. His feast is celebrated on the twenty-third of August. Let us turn now to the *Acta Sanctorum*, Vol. 38, pp. 624 sqq. "De S. *Eugenio* vel *Eogaino*." An old manuscript is cited thus: "Incipit Vita Escop *Eogain* Ardasrata." Then follow these explanatory words of the Bollandist: "Forte pars hujus tituli idioma Hibernico est expressa, ex quo tamen satis clare intelligimus, hic Vitam *Eugenii* Episcopi Ardsrathensis exhiberi." In the introductory remarks to the Life and in the Life itself the saint is mentioned by name at least twenty-three times, and invariably as *Eugenius*. In the annotations at the end of the Life he is called *Eogoinus*, and to preclude any possible misunderstanding, the writer adds, "id est, *Eugenius*. This is the Irish Saint *Eoghan* (*Owen*), Saint *Eugene*, Sanctus *Eugenius*."

⁽¹⁾ In a "Few Notes on Owen and Eugenius," published in the March issue of the LETTERS, the reference for the last two paragraphs should have been *Hibernia Dominicana*, p. 682, sqq. and p. 189, n. i. The title of the book was omitted by mistake.

QUERIES.

LIII. Who can give the origin and meaning of the fifth of the common rules; viz., "In the abstinence upon Friday the custom of the Society is to be observed."

LIV. In chapter xi. page 238, of *The Inner Life of Père Lacordaire, O. P.*, by Père Chocarne, O. P., translated into English by Mother Frances Raphael, O. P. (A. T. Drane), I find the following words, written by H. Réquédât, one of the first novices who attached themselves to Lacordaire for the re-establishment of the Dominicans in France: "We have been to see the Father General of the Jesuits; he received us most kindly, and was pleased to speak to us of the future union of the Dominicans and Jesuits foretold by a St. Macrina in Spain."

The letter is dated April 7, 1839, hence, Father Roothaan must have been the one referred to.

In letter xii. of Lacordaire's *Letters to Young Men*, translated by the Rev. James Trenor, the great Dominican himself writes: "You must know, my dear friend, that in a book printed at the beginning of the seventeenth century, touching the life of a certain Marina d'Escobar, it is said she had a vision in which she saw England returning to the faith, and Spain falling away from it. The same saint prophesied that one day the two orders of St. Dominic and St. Ignatius would be thoroughly reconciled and united."

The letter is dated La Quercia, Oct. 2, 1839.

Does the revelation of St. Macrina, or Marina d'Escobar, —as I suppose they are one and the same person,—refer to the doctrinal differences between Ours and the Dominicans?

In the *Menology* for June 7, mention is made of the Venerable Marina de Escobar in connection with the removal of Father Arriaga to Bohemia. This is, perhaps, the same person as the one referred to by the Dominicans, notwithstanding the difference in the spelling of the name.

ACKNOWLEDGMENTS.—1. From Very Rev. Father Sasia, Turin, "Missione della California," "delle Montague Roccosè," "dell Alaska," et "Antiche Missioni" prepared for the *Exposizione Italiana di Torino nel 1898*.

2. From Father S. M. Brandi, "Rome et Cantorbéry."

3. From Father J. Cooreman, Ceylon, "S. Francisci Xaverii Monita et Exempla," Trichinopoli, 1897; Buddha's Tooth at Kandy.

4. From Father Corentin Pétilion, S. J., *Variétés Sinologiques No. 13—Allusions Littéraires, Shanghai, 1898*.

5. From ———— ———— nine catalogues, "Missionis Bengalæ Occidentalis;" *Catalogus Patrum et Fratrum, Missionis 1859-1898*.

6. From M. D. Fernandes, Shembaganoor, *Catalogus Miss. Madurensis, 1898*; *Distribution of Prizes, St. Joseph's College, Trichinopoly*; *Tenth Report of Association of Former Pupils of St. Joseph's College, Trichinopoly*.

7. From Father J. Moore, Mangalore, "The Mangalore Magazine."

8. From Father H. Watrigant, St. Acheul, "Le Décalogue Agricole."

9. "Letters and Notices," "Lettres d'Ucles," "Lettres de Fouviere," "Mittheilungen," "Memorials of the Irish Province," "Zambesi Mission Record," "Stonyhurst Magazine," "Messenger of the Sacred Heart—English, French, Austrian, Mexican, American," "Précis Historiques," "The Angelus."

LIST OF OUR DEAD IN NORTH AMERICA

From March 15, 1898 to June 16, 1898

	Age	Time	Place
Fr. Peter Manns	88	April 5	Frederick, Md.
Fr. Pascal Bellefroid	37	May 31	Florissant, Mo.
Fr. William S. Hayes	40	June 3	Georgetown Coll. D. C.
Fr. John A. Buckley.....	46	June 15	The Gesù, Philadelphia
Fr. Francis B. Andreis	40	June 16	Big Horn, Ry. Mts.

Requiescant in Pace.

VARIA.

Alaska.—Our readers may remember Father Barnum's description of his "Voyage to the Yukon by Way of Chilcoot Pass" and his meeting with a Mr. Henry De Windt, a Catholic and special correspondent of the "Pall Mall Gazette," who was making a voyage from New York to Paris, travelling as far as possible by land. Mr. De Windt has recently published a book entitled "Through the Goldfields of Alaska to Bering Straits." In it he speaks of Father Barnum in terms of warm and affectionate esteem, and gives the following description of our Mission of the Holy Cross at Koserefski:—

This Mission consists of several neat wooden buildings, comprising dwelling-houses for the sisters, a priest's house, a pretty chapel, a school for the native children, and a vegetable garden, where potatoes and cabbages had been grown with doubtful success. Here, too, was the first and last flower-garden that we came across in Alaska. It was pathetic to see the care that had been lavished on the flowers—poor things at best—but which infused a touch of warmth and color even into this lonely waste. One of the sisters pointed with pride to some mignonette that during the first few days of the brief summer had been carefully taken indoors every night, and as carefully replanted every morning, for fear of the frost! At one end of the garden was a statue of Our Lady, enshrined in a tiny chapel of pine boughs, while a large white cross near the mission marked the resting-place of a poor sister who had died just before our arrival. The climate of Koserefski is very trying, and many deaths have already occurred here, although the mission was only founded some ten years ago. Before leaving we visited the schools, models of neat cleanliness, where twenty or thirty children of both sexes were at work. French is the language spoken, and it seemed strange to hear the crisp clean accent again in this out of the way corner of creation. But the whole place wore an air of peace and homeliness so different to the squalid settlements up-river that one might almost have imagined oneself in some quiet village in far-away France.

The latest news from Alaska will be found in Father Rene's letter—especially towards the end—page 205 of this number.

Belgium, New Appointments.—Father Edmond Procès, recently master of novices and Rector at Tronchiennes, is the new Rector of Louvain. Father Genis has been appointed Rector of Tronchiennes; he still remains instructor of the tertians but has been replaced in his charge of spiritual father by the ex-Provincial, Father Janssens. The new master of novices is Father De Mergel, formerly Father Minister of Louvain.

Boston, The Young Men's Retreat.—The retreat of the young men closed on Palm Sunday morning. Its success has been beyond anticipation. It was one of the most consoling things we have had here for many years. The attendance every night was in excess of the seating capacity of the church. Eight of us heard men's confessions steadily from 3-6 and 7.30-10 and four more from 7.30-10. There were over 800 at Communion at the 7.30 Mass this morning which was exclusively for men. Every body, including the men themselves, are enthusiastic over the event. It shows that the best element of the association is alive, and I have every hope of starting the association next summer on a new and secure footing.—*Letter of Father Brosnahan.*

A New Rector.—Father W. Reid Mullan was proclaimed Rector of Boston College on June 30.

Brazil, The Third Centenary of Venerable Joseph Anchieta.—An unmistakable proof of its religious sentiments and good disposition towards our Society, was given by the government of the State of St. Paul, Brazil, on the occasion of the third centenary of Venerable Father Anchieta's death. As far back as July 1896, the members of the government drew up a programme according to which the memory of the great Jesuit should be publicly honored. Even a statue was to be erected to commemorate the nation's love and gratitude towards its glorious apostle. But sectarian fury was aroused, and succeeded by fierce opposition and foul plotting in frustrating the project.

Our college of Nuova Friburgo took a prominent part in the final celebrations, July 9, 1897. The day opened with a solemn pontifical Mass in the cathedral. When Mass was over, the public thronged the hall of our college where academic exercises were held in presence of the bishop, of the Intendencia, and of a numerous audience. During the banquet which followed, the guests were entertained with songs and short exhibitions of an amusing character. In the evening the whole population gathered once more in the cathedral for the solemn chant of the "Te Deum." At night the celebration closed with a brilliant display of fireworks, and the rendition of an interesting drama, written of yore in the Indian tongue by the hero of the day, the Venerable Anchieta, and recently translated into Portuguese by one of Ours.

On this occasion our Brazilian fathers received telegrams from the most prominent persons of the Republic; while the bishops formulated a wish for the beatification of Father Anchieta, and forwarded it to the Sacred Congregation of Rites.

Orators and writers, whether religious or otherwise, blended the praises of the Society of Jesus, with the name of its glorious representative, Father Anchieta.

It can be said with truth, that the centenary of Venerable Joseph Anchieta, was a triumph not only for the Catholic Church, but also for our Society; and it may be hoped that it will prove a blessing for the future labors of Ours in Brazil.

California, St. Ignatius, San Francisco. Golden Jubilee of Father Demasini.—A short account of our late celebration, the first by which the fiftieth year of an ordination to the priesthood has been publicly honored in this Mission, may interest some of your readers.

Father Telesphorus Demasini⁽¹⁾ whose ordination was commemorated was born seventy-five years ago at San Remo, in Italy, and ordained May 2, 1848. Since 1868 he has labored in California, having left it but once, when, in 1896, he was sent as vice-superior of our mission to the Provincial Congregation held in Turin. As Father Demasini had been engaged during these years for the most part in teaching at San Francisco, or at Santa Clara, in both of which colleges he had held the chair of moral philosophy for many years, the celebration was to have been a college event only; but this the many friends of the father, who met together and adopted measures of earnest co-operation, made impossible.

On the day fixed, Sunday May 8, the church which had been tastefully adorned was thronged with friends of the father and of the college from all parts of the city. At the solemn high Mass Father Demasini was celebrant; and in the sanctuary were representatives from the religious orders and secular clergy. The jubilee sermon, on "The Priesthood," was delivered by Rev. Father Frieden.

In the afternoon we were invited to the college hall where some two thousand people had gathered to the exercises arranged in honor of the Rev. Jubilarian by the sodalities of St. Ignatius Church, and the graduates of St. Ignatius and of Santa Clara Colleges. After a pleasing literary and musical program, Mr. James R. Kelly, prefect of the gentlemen's sodality, a prominent banker of this city, spoke with deep appreciation and feeling of the services of Father Demasini to the Catholic people of San Francisco. Father Demasini was enthusiastically greeted as he rose to reply; his words, simple and heartfelt, impressed his hearers deeply, and as he finished all present knelt to receive his blessing.

The college celebration was held on Monday morning. Besides the students, many of the graduates, and many others, the Mayor of San Francisco, Hon. James D. Phelan, who had also attended the celebration of the preceding day, were present. The exercises consisted of addresses in several languages, poems, and musical selections, and were concluded by an address in the name of the graduates by S. J. Giannini, M. D., A. B., '92. After a brief response by Father Demasini, Mr. Phelan, in a thoughtful address of some fifteen minutes, paid a warm tribute of personal gratitude to the college and the fathers; he touched with much force upon our mode of instruction as opposed to the present vogue in most universities of name; on the ancient classics, and their efficacy for the right development and formation of the

⁽¹⁾ Father Demasini is known to many of Ours in this Province as before he went to California he spent five years at St. Mary's College, Montreal (1863-1868), as Professor of Philosophy.

minds of the young; and, finally, on the fruits of the educational work done by the college in San Francisco.

The morning's program closed our jubilee, and Father Demasini, strong under his weight of years, returned on the morrow to his class room.

Canada, Loyola College, Montreal.—Loyola College has left its old quarters on the corner of Bleury and St. Catharine Streets, for more commodious ones on Drummond St. The old building which was formerly used as a convent, had become much too small for the increasing number of pupils; and the drainage, besides, was very defective. Early in January last, a fire broke out in the upper story, which damaged the roof and some of the rooms, and made the place quite uninhabitable. Fortunately, about this time, a large building used as a private grammar school, became vacant on the death of its principal, and was put up for sale. It was bought on very favorable terms, and, by the middle of February, professors, pupils and furniture were already settled in their new home. The house, although comparatively new, was intended originally for a day school, so that it labors under certain disadvantages; but with additions and repairs, it may be made to serve for several years to come.

A New Church.—On Trinity Sunday, June 5, the new church attached to the scholasticate was blessed. We will publish in our next issue a description of the church and an account of the opening.

The Golden Jubilee of St. Mary's College was celebrated on June 21, 22, and 23. An account of this jubilee we are obliged to postpone till the October number.

St. Boniface College Students and the University Examination.—Most gratifying indeed to Catholics is the success of our St. Boniface candidates in the recent University examinations. They more than duplicated last year's success in Greek. Then, as our readers may remember, the two Greek scholarships, one in the Previous and the other in the Preliminary, were won by two St. Boniface boys. This year Arpin, who held the Preliminary Greek scholarship last year, secured the corresponding honor in the Previous this year, and Beupré won the first place in Preliminary Greek.

For the Previous Greek St. Boniface presented four out of twenty-seven candidates from the four classical colleges, and secured the first, second and fourth places for Arpin, Bélanger and Antonin Dubuc respectively. Thus St. Boniface admittedly swept the whole Greek field in both years.

The most valuable distinction, however, is the first scholarship in the Preliminary Latin and Mathematics, won by Elzéar Beupré, equal with Cecil St. John, of Wesley College. For these subjects we sent up six candidates against 128.

For the great Latin, Mathematics and Chemistry scholarships of the Previous, Arpin was within a few marks of the fifth and last scholarship. This is the fourth year in succession that one of the St. Boniface men comes next

to the fifth scholarship. Ever since the standard of University studies was lowered, some seven years ago, by making Greek an optional subject, our students, whose forte is real classical scholarship, have been laboring under serious drawbacks. Mere memory work, such as finical questions in grammar, is made to outweigh skill and taste in prose composition, and mathematics and chemistry bulk far too largely in the totals. This is called progress, but it really is retrogression as far as general intellectual training is concerned. However, our men are evidently getting used to the inferior armor they are forced to wield and have already begun to give an excellent account of themselves.

Achille Rousseau, of the first year of Philosophy, having met with a serious accident that temporarily injured the sight of one eye and prevented him from reading, was allowed to dictate his answers to one of the examiners. This accident having occurred some three months before the examinations, one of his classmates, Noël Bernier, kindly consented to coach him by word of mouth. The result was so satisfactory that Rousseau came out first in the Junior B. A. Mental and Moral Science course, winning a scholarship of \$120. Fortunat Lachance took the second scholarship of \$80.

Other notable items are the following: of 73 Previous candidates Antonin Dubuc is fourth in Latin and seventh in Chemistry; Arpin is fifth in Latin and Euclid and eighth in Chemistry. Of 134 Preliminary candidates Beaupré is first in Latin and Arithmetic, sixth in Euclid and seventh in Algebra. Albert Dubuc is fourth in Latin and has first class marks in each of the Mathematical subjects. All the six candidates from St. Boniface have first class marks in Latin.

Taking the examination results as a whole and in detail, we have every reason to congratulate the students of our Catholic college on one of the greatest University triumphs, if not absolutely the greatest, they have ever deserved. *Condensed from "The North West Review," Tuesday, June 7.*

England, Campion Hall, Oxford.—We are delighted to learn from an article in the April number of the "Letters and Notices" that "Campion Hall is gradually winning its way to rank among the mediæval institutions of Oxford. The writer tells us that "we have been in residence now for six terms, our numbers have increased to seven, and we may be twelve next year; two of the present community are preparing for Mathematical Honor Mods. of 1898, three for Classical Honor Mods. of the same year, and two have just passed their Classical Mods. The results of this examination were excellent, and, under the severe circumstances, highly creditable, one candidate securing a first class, and the other a good second. Unfortunately for the latter case, there is no published order of merit in the several classes, but his name was one of those that was considered by the examiners as hovering between a first and second. Such a successful performance has an importance which it would be hard to over-estimate, for in the eyes of the academic authorities

it will give our private hall quite an unprecedented status, and will attract the most favorable notice from students and professors alike. Fifty per cent. in the first class is beyond the attainment of the very best colleges, and, as we have every reason to hope that our first year's accomplishment will not be unsurpassed when our candidates have become more familiar with the style of scholarship in vogue at the University, our prospects are bright indeed."

The classical tutor that has been employed for the last two terms, who is now fellow and tutor of his college, found our men defective in grammar and Greek syntax; but "for general alertness and intellectual interest," he reports, "your men are better than any that have come under my notice."

In view of this speedy increase to our numbers, another smaller house has been secured on lease, to accommodate six or seven, and it will be ready for occupation next September. It is conveniently situated next door but one to our present house, and will only be used for private rooms, the occupants coming to the "mother-house" for Mass and meals. Our local situation could not be bettered; we are within easy reach of all the colleges; and, while having the benefit of the finest street of all in Oxford, we are at the same time sufficiently removed from the bustle and noise of the city.

Ordination.—Father Cornelius J. Clifford, so well known to many of Ours in this province, was ordained to the priesthood on Easter Tuesday.

Fordham, Father Campbell's Address before the Colgate Divinity School.
—This address of Father Campbell is well worthy of note. It was the first address for the present year in the James Course,—a course founded by Ex-Postmaster General James at the Colgate Divinity School. Mr. James was present at Father Campbell's eulogy of St. Cecilia at St. Agnes Church, New York. He was so favorably impressed that he asked Archbishop Corrigan if he thought Father Campbell would give an address in the Colgate Course. The archbishop earnestly requested him to go and Father Provincial earnestly approved of his going. So in company with Mr. James last May he went to Hamilton, which is the stronghold of the Baptists. He was met at the station by several of the Protestant ministers in carriages. After supper he was escorted to the Opera House, and after speeches, and singing by the university quartette, and an elaborate prayer by a parson in which "the distinguished representative of the great denomination" was prayed for. Father Campbell gave an address on "Christian Marriage." He tells us: I read the address—it was type-written—but I put into it all the declamation I ever learned or taught. The attention seemed very close. After that we had a reception in the club house and we were presented to the throng of professors, reverend and otherwise. Next day we were driven around in carriages to the different buildings, and were conducted to the depot on our departure. The dean has since written in most flattering terms.

We regret that we cannot reproduce the address in full. It may be found, however, in "The Utica Observer" for May 14, and will undoubtedly be published, as was the case last year, along with other lectures of the course. Father Campbell spoke with boldness of the sanctity of Christian marriage, the evil of divorce, and showed from ancient and modern history that the nations which have rejected Christian marriage have met their ruin. He did not hesitate to point out the danger which threatens our own country from the prevalence of divorce and the absence of families. "Not the possession of wealth, not the power of armies, not mere intellectual culture, but the personal purity of men and women, the sanctity and inviolability of the marriage tie and the altar-like holiness of the hearthstone, are the guarantees of the peace, the prosperity and the progress of the nations of the world."

This sincere, straight-forward address was listened to with marked attention by an audience which was composed of the very best elements of a Protestant university and town. The "Utica Observer" in an editorial said: "His subject was 'Christian Marriage.' The treatment it received was illustrative of the broad culture and the strong and pure character of the orator. He held his audience closely to the end; and at the conclusion the venerable doctors of divinity present, of whom Hamilton has an unusual share, were the first to press forward and express to Dr. Campbell their gratified assent to his able and scholarly utterances."

France, "Les Retraites d'Hommes."—This is the heading of a small pamphlet of fourteen pages, in which our fathers lay before their benefactors some of the results obtained during the past six years by their "Retreats to Laymen." The work consists of retreats of three days, given in a secluded country house, to men of all classes: heads of firms and manufactures, merchants, business men, officers, engineers, mechanics, workmen, etc.

It is clear from the facts set forth in the account that this work is destined to live and prosper. The original house of retreat was, after the lapse of three years, found inadequate; a larger and more suitable building and grounds were purchased at Epinay on the Seine, where the spiritual exercises are attended by ever increasing bands of laymen. An appeal is also made in these interesting pages to the generosity of benefactors in order to obtain means proportionate to the developments of the work.

From 1892 to 1894, 36 retreats were given to 517 persons; from 1895 to 1897, 68 retreats were given to 1,537 persons.

The change, often striking, wrought in those who made the retreat, stimulates the curiosity of their comrades; they, too, wish to find out what those retreats really are. Once transformed and sufficiently numerous, they band together, and become apostles among their companions, and powerful assistants to their parish priests.

Hence Cardinal Guibert, Archbishop of Paris, had a correct idea of the

value of these retreats when he said: "All is gained if Christians are willing to devote but three days to the eternal truths. Would to God that the practice of closed retreats became general in France; nothing else would be required to change the spirit of the country and make it Christian."

Georgetown College.—Father John D. Whitney was appointed Rector of this college on July the 3d.

The German Province has bought the college of Sittard from the province of Holland. The college at Sittard is a boarding and day school with over 200 pupils and the building will be well suited as a house for Ours, a house much needed by the German Provincial, who has difficulty in finding room for his rapidly increasing subjects. The Holland fathers will build a new college at Nymwegen, a much larger city, and known as the birth place of Blessed Peter Canisius.

Gladstone, A Poem of Father Matthew Russell the last piece read to him.—The London correspondent of the "Daily Express," writing to his journal, has drawn attention to a noteworthy incident in the closing hours of Mr. Gladstone's life. The deceased statesman derived much consolation from religious verse. The correspondent of the "Express" states that a poem of the Rev. Matthew Russell's was the last piece read to Mr. Gladstone. It must, we are sure, afford Father Russell much pleasure to know that the last conscious moments of this great man's life were rendered the more precious—in a spiritual sense rendered infinitely more valuable—by the earnest expression of resignation to the Supreme Will, embodied in the lines first published in the "Irish Monthly," under the title of "My Last Rondeau." Thoughts which could give a mental tonic to the mind of a Gladstone at that hour for which his whole life was more a preparation than is usual with less earnest characters, cannot fail to engage public attention. We, therefore, make no apology for quoting fully Father Russell's poem. It is as follows:—

MY LAST RONDEAU.

My dying hour, how near art thou?
 Or near or far my head I bow,
 Before God's ordinance supreme;
 But, ah! how priceless then will seem
 Each moment rashly squandered now!
 Teach me, for Thou canst teach me, how
 These fleeting instants to endow,
 With worth that may the past redeem,
 My dying hour!

However, a person with a poetic eye forgets the danger. If mountains exulted anywhere ever in silent jubilee, they certainly do in Jamaica when you get in amongst the higher ones. Peak after peak and crest after crest is revealed as you advance. A waterfall hangs above or below the way, a silver stream is shining in the depth of the valley. A steep mountain gap is gained, and we doubt if the Alps themselves could furnish anything more enchanting—certainly no blue more deep and clear, no outline of hill or glen more varied or more perfect, no sun so brilliant to glorify the scene.

Up the serpentine road and down the sheer descent on the other side all day long until at last you come to Avocat or May River. The people of the latter mission can receive a signal from the last mountain ridge above their district, and so they are ready to meet the missionary. His labor begins at once. Schools and the sick are to be visited, individuals and families to be looked after; for in these remote stations the priest is a much more important social item than in large towns. He knows everybody and is everybody's friend. Coming so much under priestly influence, the people present a character of practical Catholicity which we would give a good deal to see everywhere.—From "*Catholic Opinion*."

Missouri Province.—*The New Church of St. Francis Xavier at St. Louis* was opened on January 16, and we were promised a description of it for this number. It has been unavoidably delayed.

The Golden Jubilee of Father Ponziglione as priest in the Society was duly celebrated at St. Ignatius College, Chicago, last March. The jubilee was celebrated in a quiet way. On Wednesday afternoon the students of St. Ignatius' College gave Father Paul a literary and musical reception. On Thursday the reverend father received the felicitations of the faculty of the college and of the pastors of Holy Family Church. On Friday morning, at 9 o'clock, Father Paul celebrated solemn high Mass of thanksgiving in Holy Family Church, and gave benediction of the most blessed sacrament, and intoned the Te Deum.

Father Ponziglione was ordained priest on March 25, 1848, by Cardinal Patrizi, then Cardinal Vicar of Rome. He shortly afterwards came to this country, and after two years began his missionary work among the Indians. For forty years—from 1851–1891—he labored among the Indian tribes, as his many communications to the LETTERS show. The largest portion of his missionary life was spent among the Osages. The venerable father, though an octogenarian, still hears confessions, goes on sick calls, and even sings high Mass with a ringing tenor voice. In the name of the many readers of his letters, for he has been a contributor to every volume and almost every number of the WOODSTOCK LETTERS, we offer him our heartfelt congratulations—*Ad Multos Annos*.

St. Ignatius' Water.—Father James A. Dowling of the Sacred Heart has

written a booklet of thirty-two pages on "The Holy Water of St. Ignatius." It gives the history of the devotion, the prayers which may be said in using it, and an account of some of the miraculous cures which have been obtained through its use. The little book cannot fail to make the devotion better known, and help to fulfil the wish of the author,—that all who make use of it in a spirit of faith may receive temporal and spiritual favors, as a reward of their confidence in the power of St. Ignatius before the throne of God.

New York, St. Francis Xavier's.—Father Thomas E. Murphy, who has been for some time Vice-Rector, was on June 11, appointed Rector of the college and church.

St. Ignatius Loyola. — This is the name now given to the parish at 84th St., formerly called St. Lawrence's. The new church is nearly finished; a calendar has been issued since Jan. 1, under the title of "A Calendar of the Church of St. Ignatius Loyola."

Rome, A Brief from the Holy Father to Father Brandi.—Under the title of "Rome et Cantorbéry," Father Brandi has united and published in French all his contributions to the Anglican controversy about orders. The work consists of 288 pages octavo and is gotten out by Lethielleux, Paris. What adds much to its value is the letter which is prefixed to it and which we sub-join :—

DILECTO FILIO
SALVATORI BRANDI E SOCIETATE JESU
ROMAM

LEO PP. XIII.

Dilecte Fili, Salutem et Apostolicam Benedictionem.

Lucubrationibus ceteris, quibus ad hanc diem in adserenda veritate Ecclesieque majestate vindicanda ingenium studiumque tuum probasti, aliam opportune admodum addidisti nuper qua sententiam Nostram de anglicanis ordinationibus, argumentis ex historia sacraque theologia petitis, illustrare ac tueri elaboras. Pergrate plane Nobis acciderunt industrie tue: quas eo majori futuras utilitati novimus quod libros a te conscriptos, in aliarum etiam gentium sermonem versos, edendos esse nunciasti. Consiliis laboribusque tuis benigne ut Deus obsecundet optamus. Ut vero paternæ Nostræ dilectionis pignore solatioque ne careas, apostolicam tibi benedictionem amantissime in Domino impertimus.

Datum Romæ apud S. Petrum die XXII Januarii MDCCCXCVII, Pontificatus Nostri anno decimo nono.

LEO PP. XIII.

The Society.—Augmentum.—We have received the following letter from Father Imoda and we are grateful to him for the interest he shows and has shown in the past in the LETTERS. There is no doubt that he is correct in making out the greatest augmentum to be 335.

St. Ignatius College, San Francisco, Cal., April 12, 1898. Rev. Dear Father, P. C.—In the last number of the LETTERS, just received, p. 153, we find that in 1892 the Augmentum Societatis was 301—"the largest we know of." Allow me to remark that the largest augmentum a Restituta Societate was in 1856, when, if the figures given were correct, the augmentum was 335, mostly due to the Spanish Province, at the time the only one for the whole of Spain. The figures then given were ineunte an. 1856—5968; ineunte an. 1857—6303.—Yours in X., *H. Imoda, S. J.*

The Dead of 1897.—The "Catalogus Defunctorum S. J., anno 1897," gives the number of dead as follows: Fathers 127, Scholastics 22, Brothers 73, in all 222. The average age of these dying was 57.86; it was 56.4 in 1896, and 58.41 in 1895. Fr. Jullien in an article in the "Lettres de Fourvière" for May, shows from a study of Father Vivier's valuable "Nomina Patrum ac Fratrum" who have died in the new Society, that the average age of all dying in the Society from its restoration in 1814 to the beginning of 1897, was 52 years and 2 months, that the mean age of deaths has increased by decades from 42 to nearly 54 years. The mean age of death for the past three years seems to indicate that the duration of life in the Society for the coming decade will be still higher, and that as a whole the members of the Society are living to-day longer than at any time since the suppression.

Washington, Gonzaga College.—On July 2, Father John F. Galligan, the Father Minister at Woodstock during the past scholastic year, was inaugurated Rector of Gonzaga College.

Zambesi.—We have received the first number of the "Zambesi Mission Record," a Missionary Publication for Home Readers. The following account of the staff and stations of the mission will give our readers some idea of the work entrusted to our fathers.

The Mission of the Zambesi is a Prefecture Apostolic, the Superior of the Mission being the Prefect Apostolic. As the limits of the Mission pretty well correspond with the more modern geographical designation of Rhodesia, the title of Prefecture Apostolic of Rhodesia is sometimes used to designate the spiritual jurisdiction of the Superior of the Zambesi Mission.

Besides this Mission of the Zambesi proper (or Rhodesia), the Society has several important houses and stations in the Vicariate Apostolic of the Eastern District of Cape Colony, which are under the charge of the same Superior. For the benefit of our readers we give a list of our Stations, with the staff engaged at each, both in Cape Colony and Rhodesia.

Cape Colony, St. Aidan's College, Grahamstown.—A College for the education of boys preparing for the liberal professions. The course includes the Cape matriculation, preparation for the Civil Service, etc. The Fathers of the Society took charge of this College in 1876.

Dunbrody.—A large farm about 24 miles from Uitenhage, formerly in the occupation of the Trappists, who left Dunbrody for Natal. At Dunbrody is undertaken Native Mission work and instruction almost exclusively. It has a school for native boys, and also a native girls' school, the latter being taught by two Catholic ladies.

Keilands.—Another native mission station and farm on the White Kei in Kafraria, about 35 miles from Stutterheim. Here, there is a school for native boys and girls, which is taught by the Dominican Sisters.

Rhodesia, Bulawayo (Matabeleland).—The Superior of the Mission has his residence in Bulawayo. Catholic church for the white population; boys' school taught by two of the Fathers; girls' school taught by the Dominican Sisters, who have also charge of the town Hospital.

Empandeni.—A native mission station and farm, originally granted by Lobengula. Empandeni is situated some 65 miles S.S.E. of Bulawayo.

Mashonaland, Victoria.—Church for white population.

The Dominican Sisters had charge of the Hospital here for five years and a half, but it has lately been handed over to the charge of lay nurses.

Salisbury.—Church for white population. The Dominican Sisters have charge of the Salisbury Hospital.

Chishawasha.—Large farm and native mission station. This station afforded one of the most exciting scenes witnessed in the Mashona rebellion of June, 1896, when the fathers and brothers were besieged by their own natives. They were rescued by a relief party sent out from Salisbury.

At Chishawasha is a native boys' school, taught by Father Biehler, and a girls' school has just been built which is to be shortly placed under the charge of nuns.

Father Daignault left Bulawayo in December and is at present in London on important business in connection with the mission.

Home News.—*The Philosophers' Academy* held the regular monthly meetings on April 5, and May 4.

The April meeting was the most successful of the year; the high-water mark for attendance was reached, and furthermore the Academy was honored by the presence of Rev. Father Provincial, Rev. Father Rector, Father Socius, the Prefect of Studies, the Spiritual Father and Father Sabetti.

At the close of the meeting, Rev. Father Provincial expressed his pleasure at the earnestness with which the Academy was carrying out his wishes and

in words of encouragement exhorted the members to continue the good work, promising them that even greater success would surely crown their efforts during the ensuing year.

The subject of the essay was "Are the Senses Trustworthy?" the essayist was Mr. J. J. Geoghan.

At the May meeting Mr. W. J. Devlin read an interesting paper on "Plato's Doctrine of Ideas."

The officers elected for the ensuing year are the following: Mr. Richard H. Tierney, President; Mr. John A. Cotter, 1st Assistant; Mr. John C. Geale, 2nd Assistant; Mr. Robert F. X. Reynolds, Secretary.

The names of the essayists and the subjects treated during the year here follow:—

The Province of Philosophy, Mr. J. G. Linnehan; *The Utility of Philosophy*, Mr. E. T. Farrell; *Scholasticism—Its Place in History*, Mr. M. J. McNeal; *Pantheism*, Mr. J. J. Carlin; *Creation*, Mr. H. W. McLoughlin; *Miracles*, Mr. R. H. Tierney; *Certitude*, Mr. J. A. Cotter; *Are the Senses Trustworthy?* Mr. J. J. Geoghan; *Plato's Doctrine of Ideas*, Mr. W. J. Devlin.

The Ordinations took place on June 26, 27, and 28. Cardinal Gibbons conferred the Holy Orders on each of these days. Sixty received minor orders, and the following were ordained priests on the last day:—Godfridus I. Dane, Francis M. Connell, Simon A. Ryan, Edmund S. Murphy, John H. Lodenkamper, Edward W. Raymond, William S. Singleton, William J. Talbot, Francis J. McNiff, Michael A. Purtell, David H. Buel, Michael I. Stritch, John F. Neenan, James T. Finn, Emile Mattern, Linus Schuler, John B. Moskopp, Thomas F. White, Augustin Dimier, Michael J. Mahony, Terence J. Shealy, John H. Otten.

A New Minister.—Father Thomas F. White is the new Father Minister for Woodstock.

On July 18, Brother James O'Kane commemorated his fiftieth year in the Society.

Army Chaplains.—Father Thomas E. Sherman has been appointed chaplain to the Fourth Missouri Regiment, and is at present with his regiment at Camp Alger. In company with his colonel, an excellent Catholic, he was present at our ordination to the priesthood on June 28. Father René Holaind left Woodstock on June 29, for hospital work among the soldiers at Tampa, while Father P. J. Kennedy is chaplain of the Second Louisiana Regiment, at present at Miami, Florida. A number of other fathers have volunteered for chaplain work.

THE
WOODSTOCK LETTERS

VOL. XXVII. No. 3.

SPRINGHILL COLLEGE.
(1830-1898.)

BY FATHER C. M. WIDMAN.

Up to 1763, Mobile—founded in 1703—and the territory along the coast, belonged to France, and was under the jurisdiction of the Bishop of Quebec, who administered it through his Vicars-General. In 1763, England took possession of the country, which for a time formed part of English Georgia. On March 14, 1780, Galvez, the Governor of Louisiana for Spain, captured Mobile, and its ecclesiastical administration henceforth devolved upon the Bishop of Santiago de Cuba, and later—after the erection of the See of New Orleans—on the bishop of that city, 1793. When, in 1797, Western Florida was annexed to the United States and organized in the following year as the Mississippi Territory, Mobile and its vicinity were occasionally visited by priests from Florida and New Orleans. After 1803—the time of the cession of Louisiana—the territory became part of the extensive Diocese of Bishop (later Archbishop) Carroll, as Administrator Apostolic of the Diocese of Louisiana. The Very Rev. W. L. Dubourg in 1811 styles himself Administrator and, after his consecration in Rome, Sept. 24, 1815, Bishop of Louisiana and the Floridas. Before he left Louisiana in 1826, he succeeded in having the Floridas detached from his diocese and formed into a Vicariate Apostolic under that name in 1825. As Vicar Apostolic the Holy See appointed the Right Rev. Michael Portier, who was consecrated at St. Louis Nov. 5, 1826, under the title of Bishop of Oleno *in part*. (267)

Mr. Richard H. Clarke has described the destitution of the poor bishop in the first years of his administration, as he himself had told it in letters to the "Propagation de la Foi." He had only two churches—at St. Augustine and Pensacola; only three priests, and these did not belong to him. At first, he hesitated, where he should establish his residence. St. Augustine was too far from the centre of his territory and could be more easily attended from Charleston; Pensacola was better situated, but presented poor prospects for the future. His choice finally fell on Mobile, which, indeed, had no church, but seemed to offer better guarantees: a favorable position, a nucleus of Catholic people, and promises of land for churches and schools.

The See of Mobile was erected May 15, 1829. From a voyage to Europe in that year, the bishop returned with two priests, four subdeacons and two clerics. Others followed from time to time, but not all remained with him, and one at least gave him trouble in after years.

The three great works of his life were his Cathedral, Springhill College, and Summerville Academy of the Visitation. Whilst living himself in great poverty, he devoted to these foundations all the resources he could obtain. And now the three stand as a lasting demonstration of the work, which a single man of strong will and heroic self-denial can produce with the help of God. The cathedral commenced in 1835, was consecrated Dec. 8., 1850. The Visitation Monastery—one of four in the United States that have solemn vows—was commenced in 1833.

Springhill College, longit. $88^{\circ} 01'$ lat. $30^{\circ} 42'$, is about six miles West of Mobile and about 150 by railroad from New Orleans. The elevation above the Gulf of Mexico is estimated at 312 feet. Its position is eminently healthy, enjoying almost constantly the sea breeze from Mobile Bay. Yellow fever, though imported once or twice, never spread in the college. The bishop purchased at a low price a large tract—almost a square mile—of the public lands just then ceded to Mobile City by the Congress of the United States. The greater portion of the purchase was swamp land. What attracted the attention of the prelate was no doubt the beautiful spring at the foot of the hill, which gives its name to the college. It affords abundant water at all seasons, nearly always at the same temperature. A dam erected by the bishop in 1832 forms an artificial lake, which can be easily cleaned at any time and from which of late, by skilful machinery the water can be raised to the top of the building.

The real founder of Springhill College is Cardinal Jos.

Fesch, the uncle of the first Napoleon. Though exiled from France and residing in Rome, he still retained the title of Archbishop of Lyons. He had known Bishop Portier in the seminary of Lyons, and took great interest in his protégé's new diocese. Besides the splendid painting of the Blessed Virgin, which still exists, and the priceless library of the holy fathers, which was destroyed by the burning of Springhill, he contributed 30,000 francs towards the foundation of the college—a sum, if not superior, at least equal to the original donations of Harvard and Yale.

The institution was intended to be at the same time a seminary for the diocese, and for many years had always a certain number of ecclesiastical students, never probably exceeding ten at a time, of whom very few became priests. In 1855, when the Lazarists' Seminary for Louisiana, was destroyed by fire, several of their students came to Springhill. Subsequently, negotiations were entered into by the bishops of the Province to make it the theological seminary for the whole Province, but the plan failed, probably in consequence of the civil war. At an earlier period, too, in the thirties, exiled Mexican bishops sent clerics of their dioceses to be ordained at Springhill.

The building of the college was commenced in 1830, "the finest building in the Floridas"—Rev. Loras writes—"fit to accommodate 150 boarders." But the boarding school opened, even before the building was finished, with fifty students, mostly French from Louisiana, where Bishop Portier before his appointment had successfully directed a college. They were lodged in the frame house, later known as the infirmary, and afterwards transferred to the hotel at the foot of the hill, rented for that purpose.

It is a remarkable fact, too, that the Catholic Church was ahead in point of education, of all the state institutions in the South. In Alabama only two private institutions, St. Stephen's and Huntsville, were incorporated in 1811 and 1812. The University of Alabama was decreed in 1820, but opened only Apr. 13, 1831. The other state universities came in the following order: Mississippi 1848; Florida 1851; Louisiana 1858; Arkansas 1872.

The first president was the bishop himself; the staff was composed of Fathers Loras, afterwards Bishop of Dubuque, Rampon, Guinan and Massip. Father Bazin, afterwards Bishop of Vincennes, came next year. The neat little frame church was built in 1832. The next presidents were Father Mauverney, a man of great merit (died Oct. 23, 1839) and Father Bazin.

In 1836, the college was incorporated by the Alabama

legislature, and on Aug. 20, 1840, it received from Gregory XVI. the title and privilege of a university, with the right to confer degrees in divinity and canon law.

Between 1839 and 1846 it passed through different administrations and was successively directed by the Fathers of Mercy, 1839-1841 and the Eudists, 1841 to 1846. A few words about these congregations will not be out of place.

The Fathers of Mercy, founded in France at the beginning of the present century, by the pious missionary J. B. de Ranzau, under the name of "La Mission de France," were introduced into America by Right Rev. Forbin-Janson, Bishop of Nancy and then a political exile. Whether Bishop Portier, embarrassed by the premature death of Father Mauverney, proposed to Bishop Forbin to bring his priests to Mobile, or Bishop Forbin urged his friend to admit them, is uncertain. But certain it is that Bishop Portier sold his college with all the claims of the diocese on it to the Fathers of Mercy for 150,000 francs, of which Bishop Forbin paid 50,000 out of his private means, the balance was to be paid subsequently from the contributions of the "Propagation de la Foi" and the revenues of the college. Father Bach, assistant to the General, was the first president. After two years, however, the fathers surrendered the college to Bishop Portier, probably in consequence of financial difficulties, brought about partly by the commercial crisis throughout the country. Some of the fathers became missionaries under Bishop Portier; others went to various dioceses; Father Bach was appointed parish priest of New Orleans Cathedral, where he fought bravely for the rights of the Church against the schismatic trustees, but died of yellow fever in 1844, just when better feelings began to prevail.

The college then passed into the hands of the Eudists, under what conditions is unknown. They came from the diocese of Vincennes with Father J. P. Bellier as their president and Father Leray—afterwards Archbishop of New Orleans—as one of the professors. Their administration lasted till 1846, but for some reason the college did not prosper and the bishop was not satisfied. The number of students, we believe, never reached 100, and there were few if any graduates. Still, Father Bellier was a very talented man and a general favorite. After leaving the Eudists, he became parish priest of Alexandria, La., and chaplain to the Louisiana Military Academy, then under General Sherman, whose warm friend he was, though an enthusiastic southerner.

After the dissolving of the Eudists, the bishop again assumed the presidency of the college for the time being. But he sent Very Rev. Father Bazin, his Vicar-General, to Europe with instructions to find some body of regulars for his college, expressly excepting the Jesuits, we are told. It appears, however, that the good father knocked at every door, but found no one willing to accept a position in which others had repeatedly failed. So *nolens volens*, he had to come to the Jesuits. The French fathers had just then disbanded their houses, in compliance with the advice of Very Rev. Father Roothaan, and the Provincial of Lyons was easily induced to send a colony to America.

Rev. Father Francis Gautrelet with several companions reached New Orleans Jan. 17, 1847. He at once completed the negotiations with Bishop Portier, who from that time till the day of his death, May 14, 1859, remained a staunch friend of Father Gautrelet and the Society. The contract entered into greatly displeased Rev. Father Maisonnabe, when he arrived, July 1847, as Superior of the Mission, because it involved conditions, which he foresaw would be onerous to us, as in fact they proved to be. Both Rome and Lyons proposed to have it broken and it probably would have been done, had not Rev. Father Maisonnabe himself opposed the measure as impolitic and scarcely honorable.

It was agreed to keep the arrangements a secret till the end of the scholastic year. Father Gautrelet and the fathers and scholastics that came with him separated for a time. Father Gautrelet lived at Natchez; Father Larnaudie at St. Louis; Messrs. Lespes and Yenni at Cincinnati; the others were in Louisiana. The college of Grand Coteau was detached from the Vice-Province of Missouri, and formed with Springhill College and the future residence of New Orleans the New Orleans Mission, under the Province of Lyons. In July 1848, Father Maisonnabe purchased the grounds for the college of New Orleans shortly before his death, which occurred Sept. 12, 1848.

On Sept. 1, 1847, Springhill College opened under the presidency of Father Gautrelet, with eighty-six students, Catholics, Protestants and Jews—in spite of the terrible descriptions, which the newspapers had made, of Jesuit severity, obscurantism and what not. What sort of students they were we may learn from the Annual Letters of that year. "Their dispositions are worse than I can say" (follows a tableau, to which, of course, the French spectacles through which the scene was contemplated, lent some of

their color). "All this is the consequence of their belief that they can succeed in life and get rich without work; of the weakness of parents, who tolerate and encourage everything; of the ungodly connections formed from earliest years," etc.

Father Gautrelet from the beginning had a full staff of professors, which in the following year was increased—after the revolutions throughout Europe—by many newcomers from France, Germany, Switzerland, Poland, Italy and even Spain, so that it could be announced in the papers that any modern language would be taught by professors born in the countries, where they were spoken. Most of the Europeans returned to their countries in the following years, when quiet was restored.

During the long administration of Father Gautrelet (1847–1859), the college increased in popularity, and had many students, who since have made their mark in the various walks of life. Serious studies, even classical, were in honor. Discipline, too, became gradually better; but, on the whole, it must be said, that teachers and disciplinarians in those ante-bellum times had difficulties and discouragements, of which their successors now a days have no idea. It required the "late unpleasantness" to humble our young generations and force them to work, if they wished to live.

During the Know-nothing troubles, Father Nachon, one of the quietest and kindest of men, one Sunday drove as usual to Dog River factory to say Mass for the few Catholics working there. On the way he was suddenly attacked by two ruffians, who dragged him from his buggy and beat him unmercifully, threatening him with the same treatment if he should return the next Sunday. He rose, all covered with blood, went to the place, and said Mass as if nothing had happened. The affair was soon known at Mobile and aroused the greatest indignation amongst all classes. The father continued his visits as before, without anyone to trouble him.

About 1856, Father Peter Imsand began to exercise the sacred ministry among the Germans of Mobile. His work gradually increased; the church of St. Joseph was built, schools were established, and the humble beginnings became St. Joseph's parish, still prospering and in the hands of the Society.

Father Gautrelet was, in 1859, succeeded by Father A. Jourdan, under whose administration two wings were added to the original building and various other improvements

made, by which the college could accommodate 200 boarders, a number often approached, but never reached. When Father Jourdant became Superior of the Mission, Father A. Curioz — a bright octogenarian, still living — took his place.

The civil war, at Springhill as elsewhere, was inaugurated by a small revolution amongst the students, eager to show their patriotism by causing disorder. After this, however, the college quietly continued its work all through these troubled times, with reduced numbers, it is true, with great financial losses in consequence of the depreciation of the confederate money and the general poverty of the people, but also with increased success amongst the students. An attempt made by the military authorities to enroll the scholastics and lay brothers in the confederate army, was at once stopped by the kind intervention of President Davis, whom Father Gautrelet went to see at Richmond.

Several of the fathers of Springhill were chaplains in the confederate service during the war: Fathers Hubert, Gache, Prachensky in Virginia, Father Nachon in the forts below New Orleans; Father Cornette assisted at the taking of the forts of Mobile Bay, of which he has left a lively description, such as he knew how to write; Father Usannaz spent many weeks locked up in the formidable prisons of Andersonville, where he shared the sufferings and privations of the prisoners, from the effects of which he never completely recovered. He always considered the execution of Capt. Wirz as a sort of judicial murder, because the poor man could not give what he had not, and was often obliged to enforce severe discipline to avoid greater evils.

All through the war, the college was protected with equal kindness and efficacy by the federal and confederate authorities. After the war, it gradually resumed its former prosperity, and though the southern boys, owing to the financial decline of the country, became fewer, they were replaced by students from Cuba, Central America, and Mexico.

In Dec. 1868, Father Curioz was succeeded as rector by Father John Montillot. All went on well till the night of Feb. 4, 1869, when the buildings and everything in them were destroyed in a few hours. The fire originated—no one knows how—in the second story of the old building, and spread with such rapidity that, when it was discovered shortly before midnight, nothing could be saved but the inmates: the domestic chapel, library, museums, public church, all became fuel to the devouring flames. The students, many of whom had run down half naked, were, in the morn-

ing, supplied with clothing by the help of friends. Some went to their homes, some were transferred to Grand Co-teau with their professors, there to continue their studies as usual to the end of the scholastic year.

One of the first on the scene of the disaster was Bishop Quinlan, who fearing—as he himself confessed afterwards—lest the diocese should lose the college, at once took steps to have it rebuilt. He renounced all the claims and charges, which the diocese still held against the college, and headed the subscription with a heavy sum. The Insurance Company readily paid the 30,000 dollars due to us; some ancient debts were collected, and subscriptions in Mobile, New Orleans, and elsewhere produced moderate contributions. The work under the direction of the architect, Mr. J. Freret, and the builder, Mr. Chas. Fricke, progressed so rapidly, that the college was opened Dec. 8, 1869, the day rendered memorable by the opening of the Vatican Council.

The new building is 350 by 40 and three stories high. Its cost amounted to over 90,000 dollars, which left a debt of some 50,000 to be discharged in subsequent years by Father Montillot, the rector and treasurer. Fortunately, the years were good; the price of tuition was increased to 400 dollars; students came from all the Southern States and many from Spanish America; the average number was 120 to 125. In ten years the debt was cancelled.

Since 1872, the college possesses a villa—Loyola—on the eastern shore of Mobile Bay, some twenty miles from the city, with daily communication by steamer. Our professors go there for long vacations; the fathers sometimes for retreats and the students, if any remain, for their vacations.

Bishop Quinlan, always a staunch friend of the Society, died at New Orleans March 9, 1883. His successors Bishops Manucy and O'Sullivan were likewise friendly, as is to-day Bishop E. P. Allen.

The successors of Father Montillot were Father Dominic Beaudequin, 1875, Father John Downey, 1880, Father David McKiniry, 1883, Father James Lonergan, 1888, Father Michael Moynihan, 1896. Under their administration the college continued to prosper. Piety and order flourished; studies in every branch were solid; graduates of every degree were many. The commencement exercises were always attended by select audiences, and amongst the speakers on such occasions, we mention: Bishop Quinlan, Father Abram Ryan, Admiral Raphael Semmes, Hon. Judge Bermudez, Col. Troy of Montgomery, etc.

Other events are, perhaps, too near our time to give as yet an objective history of them. Something must be left to our successors, whose task will be much easier, because they shall have much ampler materials at their disposal.

Amongst the deceased directors and professors, who have illustrated Springhill College since 1847, we must mention: Father Peter Ladavière, who brought from Rome to Paris in 1809 the decree of excommunication against the first Napoleon and was obliged to escape to America. Returning to France after the downfall of Napoleon, he was received into the Society soon after its restoration. He was Administrator of New Orleans Diocese after the death of Bishop de Neckere, and contributed to the foundation of the Colleges of St. Mary's, Ky., and Grand Coteau. Many wonderful things—miracles and prophecies—are related of him. Next is Father Dominic Yenni, a Tyrolese, who entered the Society in Galicia. He was the author of Latin and Greek Grammars, the fruit of over fifty years successful teaching. Then there is Father Andrew Cornette, a Frenchman, an intrepid traveller, whose valuable collections from Guatemala, Central America, the Antilles, Mexico, and the Rocky Mountains, perished in the fire at Springhill. Amongst the laymen, former teachers of Springhill, we name especially Dr. Rich. D. Williams, the Irish patriot and poet.

Amongst the former students and graduates of Springhill, we find many honored names of clergymen, army officers, magistrates, physicians, lawyers, bankers and business men. Suffice it to name the two cousins Dominic Manucy and Dominic Pellicer, natives of Florida, ordained together in 1850 and consecrated bishops together Dec. 8, 1874; Very Rev. N. Chalon, a nephew of Bishop Portier and Very Rev. C. T. O'Callaghan, D. D., Administrators of Mobile Diocese; Rev. M. McFeely, O. P., Prior of St. Rose, Ky.; not a few priests of the dioceses of Mobile, New Orleans, Natchez, etc.; several fathers and scholastics of the Society of Jesus; S. D. McEnery and D. Penn, Governors, H. C. Knoblock, Lieut. Gov., Edw. Bermudez, Chief Justice of La.; Gibbs, Lieut. Gov. of Texas; R. W. Walker, brother of L. P. Walker, ex-secretary of war, and himself candidate for the Governorship and Judge of the Supreme Court of Alabama; G. A. Gallagher, Judge of the Supreme Court of Arkansas; N. H. R. Dawson, Commissioner of Education under President Cleveland; R. A. Hardaway, an Officer in the Mexican and Confederate Wars, and subsequently a member of the State University of Alabama; L. Gibbons,

of the Supreme Court of Alabama and member of the Constitutional Convention of 1861; Paul Morphy, the king of chess players; Hon. J. N. Augustin of New Orleans and his son, lately killed in the engagement near Santiago de Cuba, etc.

It cannot be denied that in the sixty-eight years of its existence, the college has done good work for the diffusion of secular knowledge, as well as for the more necessary culture of the religious spirit. If many, alas! have in the course of time wandered away from the road they had learned to follow in their youth, there are many others, thank God! who have proved themselves an honor to God, to their country and families, an honor to the Alma Mater that nursed them. And even those who have gone astray, beside the hope that they will find the right path again, at least at the hour of death, we have the consolation that, even in their worst moments, they generally remain attached to their former teachers and comrades. "Wherever I have been, during my travels in Europe and the two Americas," said Judge Bermudez on one occasion, "I have always and everywhere found Jesuit students foremost amongst the best respected and refined men, and moreover, I always at once felt at home with any of them, as though we had been brothers."—W.

THE TERTIANSHIP AT TRONCHIENNES IN THE PAST AND TO-DAY.

A Letter from Father L. Eugene Nicolet.

REV. AND DEAR FATHER,
P. C.

I preface this brief account of our tertianship, for which you have asked me, by a few words of reference to its past history.

The old Abbey of Tronchiennes (Drongen in Flemish) is situated on the banks of the Lys about three miles from Ghent. The foundation of this holy retreat dates back to the beginning of the 7th century, and was somewhat miraculous, if we may believe the popular legend. St. Amandus, the great apostle of Flanders, had in 630 been sent to these countries by St. Acharius, bishop of Noyon, to preach the Gospel. After overthrowing a pagan temple on Mount Blandin, and erecting a Christian church in its place, he came to Tronchiennes and converted its people. He wished to build a church in their midst, and being without human resources, he besought the Lord to come to his help. His prayer was heard. Basin, a Frankish prince, was brought to Tronchiennes whilst in pursuit of a deer of extraordinary size and beauty, and overcome by fatigue, fell asleep at the foot of the cross erected by St. Amandus. In his sleep he had a vision in which he was ordered to build three churches, one in honor of the Blessed Virgin, one in honor of St. John the Baptist, and one in honor of St. Peter. Basin obeyed the heavenly command, and St. Amandus, full of joy, blessed the three churches, which were erected on the banks of the Lys, at a short distance from one another. In order to perpetuate this foundation, a community of canons regular was established, whose duty it was to sing the divine praises and minister to the faithful. Basin died whilst defending the churches against a band of idolaters who sought to destroy them. He was buried in the church of St. Peter, beside his daughter St. Aldegonde, and was honored as a glorious martyr by the grateful people of Tronchiennes.

The cloister erected by St. Amandus, was destroyed by the Normans, and rebuilt in 884 by Baldwin the Bald. It was again burnt in 1090, and rebuilt once more shortly after.

The canons had in the meantime become very wealthy, and as a consequence greatly relaxed in their religious fervor. Irvein of Alost, lord of Tronchiennes, to remedy the evil, invited in their place the newly founded canons of St. Norbert, and in 1138 Tronchiennes was erected into a regular Abbey. In the 16th century it was twice pillaged and razed to the ground by the heretics. In 1727 it was struck by lightning and partly consumed by fire. During the French revolution its pious inmates were expelled and dispersed; the last Abbot, Adrian de Coninck, died in 1810. The buildings were sold to a rich merchant of Ghent, who turned them into a cloth factory. But Providence did not allow a spot hallowed by the presence of so many saints to remain long in profane hands. The manufactory failed, and in 1837 this venerable abode of prayer and holiness was bought by the Jesuits, who restored it to its original use. The escutcheon of the Abbey is still to be seen on the outside wall of the east building. The fathers immediately transferred the novitiate from Nivelles to Tronchiennes and opened there also a juniorate and a tertianship.

The Abbey proper is a huge square of buildings with a garden in the centre into which face spacious corridors or cloisters. Since Ours have been in possession of the Abbey, many illustrious cardinals, bishops and personages of rank have visited it. Hundreds of Jesuits, now dispersed all over the world, and many too in heaven, have either made their noviceship or their tertianship at Tronchiennes. Moreover, in 1848 it opened its doors to many exiles of Switzerland, belonging to the German Province, and in 1880 the French Jesuits of the province of Champagne found an asylum here. In 1892 Tronchiennes was proposed as a safe place for the meeting of the general congregation.

Such Tronchiennes has been in the past. Let me now tell you of the tertianship as it was last year. The third year of probation opens Oct. 1. According to the "principe d'avance" so often inculcated during the ten months and practised too, each is supposed to be at the Abbey on the last day of Sept. Oct. 10 the long retreat begins. The few days of grace thus granted, gave us an opportunity to get acquainted with our fellow tertians, though owing to their great number (forty-four) this year, and the relatively few talking hours, this was no easy task. The plan of the exercises is severely Ignatian. We rose some eighteen or twenty times at midnight. At first it was romantic enough, but, as time went on, like every good thing here below, these nocturnal risings became quite penitential. The weak-

er ones, of course, were dispensed from this exercise and thus realized the truth of the rule which says, that sickness is not less a gift of God than health. Owing to the sentence of chapter 9, no. 3, of the directory, which says: "expediret ut hoc tempore, si sacerdos sit, ex spiritu humilitatis abstineat a quotidiana celebratione, nisi," we were for six long days deprived of offering the holy sacrifice, without any benefit of the "nisi." Such is the custom of the house. The days of rest were spent at the villa, there being no recreation at home. The long retreat ends on the feast of St. Stanislaus. It is followed by a month's preparation for the missions. Besides the regular study of the Institute, we devote some time to reviewing moral and studying the Scriptures, all the rest is given to writing sermons. This brings us to Christmas, a sad time, compared to our joyful yule-tide in America. They do not seem to know, on the continent, that the Babe of Bethlehem brought tidings of great joy, to men of good will. The year ends well. It is finished by three days of silence preparatory to the renovation of vows, which takes place Jan. 1.

The rising hour is 4 o'clock, but those needing it are easily favored with an hour's extra sleep. In fact superiors are all kindness in granting such indulgences as do not interfere with the observance of rules and the discipline of the house. Masses begin at 5.30, and are usually served by the juniors and novices, who are very numerous and of course most anxious to serve at the altar. Breakfast is ready at 6.15, groups of fathers following each other every half hour until a quarter to eight. It is very simple even on feast days, as everywhere on the continent. There is free time until 8 o'clock, when we study some portion of the Institute. At 9 the Father Instructor gives his lecture in Latin as many do not know French. A visit to the Blessed Sacrament follows, to which all go in ranks, led by the bidellus. This order is always kept when we go to the different exercises, and for this reason the bidellus has a special place in the refectory and chapel. At 10 o'clock work is assigned to each by the brother manuductor. It consists in sweeping, helping in the refectory, peeling potatoes, cleaning Brussel sprouts, etc. Twice a week, Monday and Friday, we sweep our rooms during the morning manualia; twice a week, Wednesday and Saturday, we have confession at that hour. At 10.30 we study the memory lesson which is recited, after a quarter, in groups of three or four. This is followed by free time until 11.30, when we read the Institute and make the particular examen. Dinner is at 12 o'clock. The brothers serve on Sundays and

feast days, the juniors on Fridays, the tertians on the novices' villa days. The novices serve the remaining days of the week. The refectory can decently hold half the community. Imagine how jammed we must be and how glad we are to get out of it, especially on a warm day, for it is poorly ventilated. Recreation is usually spent in the garden, each division of the community having a special part assigned to it. On rainy days we must be contented with the museum or recreation room, as it is absolutely forbidden to talk in the corridors. There is no fusion except on rare occasions, between juniors and novices, so that we cannot get acquainted with these general, provincial, episcopal and bollandist possibilities. At 1.30 vespers and compline, followed by fifteen minutes free time and then manualia again. Half an hour's spiritual reading brings us to a quarter past three, when we say matins and lauds. On Monday, there is "casus conscientiae," half an hour before supper and on Wednesday "casus Instituti" at a quarter past five. To this latter, forty-five minutes are devoted. The Father Instructor presides at both these cases, which are a serious matter, as one of the tertians was told, who apparently took it rather jovially. At 6 o'clock there is a fifteen minutes visit to the Blessed Sacrament, then evening meditation. Supper is at 6.45. On abstinence days, the afternoon exercises take place a quarter later. The principal news of the world are read in the museum during evening recreation twice a week, sometimes oftener.

On Tuesday and Thursday afternoon, there is an obligatory walk, during which the office is usually recited. A full holiday is granted every other week, and sometimes oftener through the kindness of our good rector. On these occasions dinner is taken at the villa. This villa is situated at Luchteren, about two miles from the Abbey, and is surrounded by a beautiful park. The neighborhood of Ghent abounds in such country houses where the better class spend the summer months. The Luchteren Villa was placed on the market because, owing to a homicide committed within its walls, it had become haunted. On these full holidays, the tertians are allowed to take long walks in the morning to the surrounding villages and shrines. The most attractive, of course, is our Lady of Lourdes at Oostacker. The origin of this pilgrimage so renowned in Belgium, dates from the year 1870. Among the wealthy people there was then a craze for aquariums. The Marchioness de Courtebourne wished to have one in her chateau. She was told that an aquarium placed in a grotto would look more picturesque. The idea pleased her and

she forthwith gave orders to build the grotto in the park. The parish priest, Mr. Moreels, suggested to her to place the statue of our Lady of Lourdes at the entrance. The advice was followed, for it was quite in harmony with the marchioness' pious sentiments. June 29, 1873, the statue was solemnly blessed, in presence of a great concourse of people. Madame de Courtebourne gave leave to the people, on their entreaties, to enter her park and pray before the statue. Signal favors were obtained and our Lady of Lourdes attracted numerous pilgrims to Oostacker. In 1875 a church, modelled on the one of Lourdes was begun and in 1877 it was handed over to Ours to take charge of the pilgrimages. Innumerable are the favors granted, since then, by our Lady, to her faithful clients, and Mary's liberality is ever increasing. Young and old, rich and poor from all Belgium flock yearly to the feet of Mary at Oostacker and many are the miracles wrought there.

The churches of Ghent are also devoutly and curiously visited especially by the strangers of the tertianship. To describe but one, the renowned Cathedral of St. Bavo, would require a volume. The proverb says of it: "Qui nunquam fuit apud St^{um} Bavonem, nunquam fuit in Ganda." Then there is St. Nicholas', St. Michael's, St. James', etc., which would throw our proudest temples of America in the shade. Historical spots and buildings abound in Ghent. An interesting one for Americans, is the old Carthusian monastery, where the treaty of Ghent was signed between England and the United States, which put an end to the war of 1812.

The villages of the neighborhood have also venerable monuments of Catholic piety. Mariakerke, situated about three miles from Tronchiennes, possesses a statue of our Lady, said to be made of a debris of the one which saluted St. Bernard. I never doubted the pious legend, until a few weeks ago I visited the hospital of la Bilogne at Ghent, where the sister showed me a statue of the same origin. This would not have shaken my faith were not the one at Mariakerke made of stone, and the one at Ghent of wood. However more than one statue may have saluted the great St. Bernard. On our walks we often find ourselves in presence of shrines and chapels erected by the pious Catholics of Flanders, to commemorate some historical event, such as the martyrdom of St. Gerulphus, or in thanksgiving for some favor.

Every Sunday and feast day, there is a Mass at 8 o'clock, at which the whole community assists. On first class feast days the Blessed Sacrament is exposed during the Mass. On these days we have benediction in the evening, called

“Laudes,” which lasts a full half hour. The time is filled up by playing on the organ with intervals of singing, or vice versa.⁽¹⁾

Every first Friday is consecrated to a monthly recollection. The previous evening the Father Instructor gives the points of the morning meditation. During the day special spiritual reading is indicated. There is an instruction in the forenoon and a chapter in the afternoon. At this exercise each one is called upon to make his remarks on the defects he may have noticed without mentioning any name. The Father Instructor then takes his turn and gently gives a few words of advice. This he does too every Saturday before the lecture. These chapters and admonitions, together with the weekly meeting of the guardian angels, prevent any laxity creeping in among the tertians.

A word now on the retreats of men. Humbly the work began in 1864, but three gentlemen presenting themselves; the following year saw only two. In 1866 there was a consoling increase. Nine gentlemen made a three days' retreat under Father Adolphe Petit. The numbers grew so much during the succeeding years that at present seven retreats are given yearly in which some 500 men take part. A spacious and commodious house was built in 1880 during Father Genis' first term of rectorship, which can comfortably accommodate 80 exercitants. Imagine the influence for good, 500 men exercise over their fellow-citizens! But many more, gentlemen and workingmen, make annual retreats in various houses throughout Belgium. No wonder then that the Catholics can control the destinies of their country. Our final retreat begins July 23, to finish on the feast of St. Ignatius. With best regards to all friends,

I am, Rev. and dear Father,

Devotedly yours in Xto.,

L. EUG. NICOLET, S. J.

⁽¹⁾ The domestic chapel at Tronchiennes is a gem of gothic architecture; it is lofty and devotional and certainly the nicest I have ever seen in any of our houses. The stained glass windows are a memorial gift; they represent Saints both of the Old and the New Testaments. The walls and ceiling are richly frescoed. The main altar is of the 13th century style. The superb tabernacle and throne, shining with gold, are the gift of the retreatants. St. Aloysius' chapel, in which the Blessed Sacrament is also kept, is on the first floor and is used for domestic exhortations and for strangers, especially retreatants. St. Stanislas chapel opens into the novitiate; it is Roman in style and beautifully frescoed. Under the altar is a wax figure of the saint, representing him on his death bed.

There are many precious relics at Tronchiennes, the most remarkable of which are a finger of St. Stanislaus and a large parcel of the true cross; both these are continually exposed in the novices chapel. There is also an entire foot of St. John of Goto encased in a silver reliquary; this is only exposed on the feast of the saint.

WAYSIDE HAPPENINGS.

A Letter from Father Eugene Magevney.

SAINT IGNATIUS COLLEGE,
CHICAGO, ILLINOIS,
August 31, 1898.

REV. AND DEAR FATHER,
P. C.

Nothing could give me greater pleasure than to comply with your Reverence's request to send you, for publication in the LETTERS, some account of our missionary labors during the past year. Father Boarman and I began our work on the first Sunday of September in Chicago, at the church of Saint John the Evangelist. The weather was extremely warm—the hottest of the season, if I remember well—but, despite that fact, the attendance at the various exercises was most encouraging and gave ample assurance of abundant and permanent results. The condition of the parish, at the time, was somewhat anomalous. A beautiful but unfinished church; a large but scattered congregation; no parochial school and not a single benevolent or pious organization were some of the features of the situation, each characterized by its own peculiar and annoying difficulties. Add to which, that the pastor, Doctor Butler, had died in Rome only a few weeks before and within forty hours of his consecration as Bishop of Concordia, Kansas. His sudden demise and the delay incident to the appointment of a successor, quite naturally left things in a state of more or less confusion from which they had hardly recovered when we arrived. Nevertheless, whatever it was possible to do under the circumstances was done, and it was not long before we realized, from the precision evidenced in the management of affairs, that the control of the church had fallen into competent and experienced hands. The mission continued for two weeks. Its principal feature was the class of instruction which was exceptionally large. It numbered 186 members, of whom seventeen were adult Protestants preparing for the sacrament of baptism, which they received before our departure. The remainder, mostly grown up people, were getting ready for their first Communion and Confirmation. The sodalities which had formerly existed

had been disbanded years before, and it was the desire of the new pastor that they should be re-established. This was done. Six were started and at present are in a flourishing condition. Another matter of solicitude was the opening of a parochial school. For many reasons, it could not be attempted until September of the following year, but it was deemed advisable to gather the children together and by the institution of a large Sunday school form the nucleus of the future parochial school. Over five hundred young folks responded to the invitation to assemble. Their names and addresses were taken, and, before we left, the Sunday school classes had been put upon a thorough and lasting basis.

From Chicago we went to Iowa where we spent the next four weeks. Everywhere, we found the people most responsive to our endeavors in their behalf, numbers travelling a distance of ten or fifteen miles to the morning and evening services and some even bringing their dinners with them and spending the entire day in the vicinity of the church. At night the scene was particularly interesting. Numerous teams, sometimes as many as two hundred and fifty, of every conceivable and dusty variety and each with its lighted lanterns, were seen moving hither and thither in the darkness of the woods, like so many giant fire-flies in a southern swamp. Not the least consoling feature of missionary life in these country places is the wonderful spirit of faith manifested by many who, in spite of the difficulties of their isolated position, have clung most ardently to the teachings of their holy religion. I may illustrate this by two incidents, amongst others, which fell under my own observation. One was that of a wealthy farmer who lived ten miles from the church, but who, for over fifteen years, owing to paralysis in both of his lower limbs, had not been able to cross its threshold. Hearing of the mission and wishing to make some sacrifice with a view of reaping its benefits, he insisted upon being taken to one of the missionaries to at least receive a blessing since he could not take part in any of the regular exercises. It was suggested that the missionary, to save him that trouble, would call to see him. This he would not permit. He would go himself, and accordingly, with the assistance of two men who accompanied him, was lifted into a vehicle and driven the entire distance, no doubt at great inconvenience and with considerable pain. When summoned, I found him in the parlor reclining on the sofa, and wearing a countenance that told of years of suffering. He gave me his history. He had been in the State of Iowa for forty-three years, and by

his economy and industry had amassed a fortune at stock raising and farming. He had provided amply for his three grown up children, to each of whom he had given a farm and ten thousand dollars by way of beginning in life. After this generous distribution he still retains over five hundred acres, seven hundred head of cattle, and nearly one hundred thousand dollars. That his statements were strictly true I gathered from the pastor who, possibly with an eye to future contingencies, had advised me to do my best to impress the old man favorably. "Is it not a pity, father," said the farmer to me as our conversation drew to a close, "that after having been blessed with the goods of this world to such an extent, I should in my old age be debarred from their enjoyment by so great an infirmity." I undertook to console him, pointing out the necessity of resignation, and the opportunity which his present condition afforded of meriting much for life eternal. What I said seemed to console him and the last words he spoke to me, as I bade him adieu, and while the tears welled into his eyes, were words of resignation to the will of God: "Give me your blessing, father, that I may bear my cross patiently unto the end."

The second incident referred to was of a man who had been described to me as one who paid his dues to the church most scrupulously—a scrupulosity which pastors generally are very much inclined to encourage. Every year and without fail he has forty or fifty Masses said for the souls in purgatory. To my question how one in such moderate circumstances could afford to be so liberal, I was told that he had set aside on his farm a plot of ground which he devotes exclusively to the cultivation of vegetables. These are marketed, and the entire proceeds are used for Masses for the poor souls. Sometimes he realizes more, sometimes less, but can always afford to spend about fifty dollars for that purpose.

This is faith as simple and as true as you will find it. But if their faith is often charmingly simple, their kindness is not less so. The days of the mission are to constitute an epoch in the history of the township or village. The "holy fathers" who are conducting it are God's own messengers. Nothing is too good for them, therefore, and rustic ingenuity is often taxed to its utmost to show them every conceivable attention and hospitality. Everything on the premises is at the disposal of the good fathers, while not unfrequently a turkey or a duck or a basket of choice fruit or something else equally toothsome is handed in to the housekeeper with a pasteboard or brown paper tag on which is scrawled in "wild and woolly" fashion: "God

bless the missionaries." And what an aggregation of all sorts one meets in these localities! An ethnologist would find himself in clover amid the variety of nationalities which prevails in some of these outlying western districts. English, Irish, German, and French, of course, predominate, with just a sufficient sprinkling of Poles, Bohemians and Lithuanians to make the situation lively. For one man, as is sometimes expected, to provide adequately for their many and diverse spiritual wants, would require a master's degree in *Volapuk* or a very large and steady infusion of the *donum linguarum*. 5700 Confessions; 4190 Communion, and eleven converts summarizes the work done.

Our next mission was at Saint James Church, La Crosse, Wisconsin. It was given in the latter part of November, at a time especially well suited to accommodate many who, in the open seasons of the year are boating on the Mississippi or "logging" in the upper sections of the State. When thus engaged their opportunities of approaching the sacraments are few. As one man remarked to me,—“We wood-choppers must take our chances and comply with our duties when the occasion offers. For weeks and even months, it is impossible for us so much as to hear Mass on Sundays, buried as we are in the lumber camps and often far away from any Catholic settlement.” The congregation, a mixed one, is composed of English and French, and was organized by the late Bishop Flasch. His successor, Rt. Rev. James Schwēbach, the present incumbent of the See, did us the honor to officiate at the opening of the men's mission, and testified more than once his great satisfaction with the work in which we were engaged. “It always gives me great pleasure,” he said to us on parting, “to have the fathers of the Society come into my diocese for their missionary labors.” He spoke in praise of the Jesuits of Prairie du Chien and expressed a hope, which has since been realized, that, at no distant day, they would be enabled to re-open their college in that city. We gave 1600 Communion and heard 1700 Confessions. At least a dozen adults were received into the Church, while many were brought up from the deep seas who had for years been Catholics only in name. Prominent amongst them was an individual who had been away from the sacraments for over thirty years. When asked to what his conversion was due, he said he could not tell. The change had come over him suddenly and inexplicably. “Papa does not know,” whispered his little daughter to one of the fathers, “that I have been praying for him for two years that he might one day return to the Church.”

We spent the entire season of Advent in Indianapolis. For many reasons, it was a source of gratification to be able to give missions in the diocese of Vincennes, where the first seeds of religion were sown by Jesuit missionaries as far back as 1702 and perhaps earlier. For sixty or seventy years after, down to the suppression—in fact even later—traces of their self-sacrificing devotion are to be met with everywhere. The first church built and the first Mass said (1676) were by a Jesuit. The church was under the patronage of Saint Francis Xavier, and the great apostle of the Indies is to-day the patron of the diocese. Facts like these may help to explain the kindly feelings so generally manifested by priest and people towards the members of the Order.⁽¹⁾ Certain it is, that none could be more welcome, and every co-operation was forthcoming to render our undertaking not only profitable but interesting. Two of the missions were in neighborhoods that are largely Protestant and intensely bigoted. Every effort was accordingly made by the priests in charge to induce the non-Catholics to assist at the services, with the happy result that many attended throughout. Our third mission was in Saint Joseph's, one of the oldest and best regulated parishes in the city. More than once, in conversation, its pastor expressed the hope that the Jesuits would soon come to Indianapolis, at the same time signifying his willingness to hand over to the Society, with the consent of the bishop, his entire plant covering almost a block in the heart of the city and admirably suited for collegiate purposes. It represents the hard-earned fruits of a lifetime. He assured us that negotiations were pending in that direction, and that nothing could give him greater pleasure than to have been instrumental in bringing about so desirable a consummation. He believes, and I think correctly, that in a city with a population of well nigh two hundred thousand and a proportionately large and cul-

⁽¹⁾ "The first white man who visited the territory, now Indiana, was a French Jesuit missionary, who came from the old French Mission of Saint Joseph, of Lake Michigan, which was one of the oldest Jesuit missions in the lake region. This missionary came among the Miamis in the latter part of the seventeenth century, probably in 1675" (History of Indiana, by Goodrich and Tuttle). At least four years, therefore, in advance of Sieur de La Salle.

The first historical allusion to the "Post" Vincennes is found in a letter of Father Gabriel Marest, S. J., in the "Lettres Edifiantes et Curieuses," published in Paris in 1761.

The first resident pastor at Vincennes was a Jesuit, Father Mermet — 1712, if not earlier.

The first date recorded in the archives at Vincennes is that of a marriage in 1749, signed by Sebastian Louis Meurin, S. J. He was the last surviving member of the old Society in the West after the Suppression. He died at Prairie du Rocher on February 23, 1777, and was there buried in the Church of Saint Joseph. Thence his ashes were removed on August 23, 1849, and interred on September 3 following, in the cemetery of the novitiate at Florissant where they now repose.

tivated class of citizens, a college for Catholic youth is of paramount importance. As things now are there is no provision for their education beyond the parochial school. In consequence, at the age of twelve or thirteen they leave for the high schools or other Protestant institutions of learning, with the necessary result that before they have attained to young manhood a very material change has come over their cast of mind and heart. Let us hope that out of all the rumors and surmises, at present afloat, something definite and permanent may be evolved.

After a break of two weeks and a half, during which we made our annual retreat, for the clock-work of even a missionary will run down occasionally, we took wing for Minnesota where we opened a two weeks' mission at Saint Thomas' Cathedral, in Winona, on the feast of the Holy Name, January 16. In many senses it was one of the most gratifying undertakings of the year. The parish musters scarcely more than three hundred families, but it was evident from the attendance that the entire city was availing itself of the opportunity offered by our visit. A synod of Lutheran ministers, numbering twenty-five or thirty, was convened and remained in session during our stay. Its real purpose, as we learnt, was to offset any harm we might do to the weaklings of their flock. They circulated diligently and slyly amongst their co-religionists trying to dissuade them from attending the "revival" at the cathedral. None the less, they came, and we had the satisfaction of baptizing three of them by whom we were given an inkling of what was going on behind the scenes. The Unitarian minister was not less solicitous. In a sermon printed *in extenso* in the daily papers, he deplored the fact that while he was preaching to empty benches once a week, the cathedral was thronged three and four times daily. "Protestantism," he said, "is founded on liberty; Catholicism on devotion. Yet, the world has failed to appreciate the boon of freedom given it by the Reformation, and, sad to tell, devotion is winning the day." By a strange perversion of literary as well as of religious taste, he selected for his text on the occasion a passage from Uncle Remus' colloquies with "Br'er" Rabbit. The mission opened with solemn high Mass, *coram pontifice*. In fact, his Lordship, Rt. Rev. Joseph Cotter, who was exceedingly interested in the success of our work, assisted at every evening exercise though residing at a distance of almost two miles from the cathedral. We appreciated the courtesy and requested him to close the mission with solemn Benediction and a few remarks to the men who literally thronged the church to the

doors. He graciously acceded to our wishes and in a brief but well-timed speech exhorted them to perseverance; incidentally alluding in the most eulogistic terms to the apostolic labors of the Society in the great northwest, of much of which he himself had been an eyewitness during his many years of sojourn in Minnesota. We were consoled by the baptism of ten adult Protestants. Nineteen hundred confessions were heard and seventeen hundred Communion were distributed, four hundred being about the ordinary feast day number.

While at Winona, we came across an original, if eccentric, genius—a genuine “*rara avis*.” I never heard his name, and we always spoke of him as “the stranger from Montana.” A few years ago he came from that State and now resides about fifteen miles from Winona, with much of the “breeziness” of his original habitat still clinging to him. He insisted, in spite of our regulation reserving the church at night for women the first week and for men the second, on being present at all of the exercises. There was nothing to be done but to let him have his way. The pastor, however, represented to him very solemnly that if he intruded himself upon the evening exercises of the first week, he would have to take his chances on being “put out.”

“By whom, pray?” he inquired.

“By the ushers,” the pastor replied.

“By the ushers?” he said, as a Rocky Mountain smile of defiance rippled across his features. “If that’s all, I have nothing to fear.”

He was as good as his word and on the very first evening planted himself in the middle aisle in full view of a large congregation of women. It was not long before a dapper looking young usher tapped him on the shoulder, with the information that he must retire. Upon his refusal to do so that indignant official hurried away in quest of reinforcements, returning to the scene immediately with two more. There was a general parley for a few moments in the shape of a council of war, “the stranger from Montana” remaining perfectly unperturbed. Seeing that argument was of no avail, the ushers went into a committee of the whole to consider the advisability of trying to eject him by force. But after a survey of his dimensions, they concluded that, under the circumstances, discretion would be the better part of valor, and accordingly beat a quiet and graceful retreat, leaving him master of all he surveyed. He was there every night of the two weeks, and cut a strange figure standing in all his ruggedness in a veritable field of cart-wheel hats

and flower-crowned bonnets. He heard several Masses each day and spent nearly the whole afternoon telling his beads or doing the way of the cross. He had come fifteen miles to make that mission, he said, and was determined to take in as much of it as he pleased, local regulations to the contrary notwithstanding. One morning I went to the altar to say the five o'clock Mass. It chanced that there was no acolyte. I had made up my mind to go without one and was descending the steps to begin the sacrifice, when who should open the gate of the sanctuary and volunteer his services but "the stranger from Montana." He served devoutly and intelligently and was familiar with all the ceremonies, though time and a failing memory had made lamentable inroads upon his Latin. At the close of the mission we had a visit from him at the residence. He detailed the experiences of his earlier life in the Rockies and was tireless in his praise of the many saintly Jesuits whom he had met in that quarter, and whose lives have made the pioneer work of the Society in the far West forever famous. Chief amongst them were Fathers Ravalli and Mengarini. To my question where he had learnt to serve Mass so well, he answered, that years ago it had been his chief delight to do that little service for our fathers on the Indian missions. As I viewed him, he was a unique subject of study. His Catholicity, if somewhat native, was resolute, and left no doubt, in the minds of those, who might care to test it, as to the validity of his claims to active membership in the church militant.

Perhaps the most largely attended mission of the year, for we must speak relatively, was the one which we gave at our own church of the Gesu, in Milwaukee. It covered two weeks and closed March 28. So well had the people been prepared for our coming by the intelligent zeal of our fathers, that the church was crowded from the outset and the greatest interest and enthusiasm prevailed. Every seat in the lower church was taken at the morning services, while the capacity of the upper church was taxed to its utmost in the evening. It was estimated that at the final exercises of the women's mission there were 2400 in attendance, and 1800 at that of the men. There were sixty-five adults in the class of private instruction, of whom twenty-three were preparing for baptism; twenty-six for first Communion, and sixteen for confirmation. Over 7000 confessions were heard and 6300 Communion were distributed. At least 1200 children attended the mission conducted for their special benefit. Many were enrolled in the League of the Sacred Heart, the Scapular and similar confraternities, while

application for membership in the various sodalities were as follows: the Married Ladies', 76; the Married Men's, 25; the Young Ladies', 69; and the Young Men's, 109. The spirit of hearty co-operation with our endeavors, which pervaded the entire parish and was kept up until the last, was one long to be remembered and forever to be appreciated.

In addition to what has been mentioned, we gave a two weeks' mission at Saint Mary's Church, Chicago; at Saint Peter and Paul's, Detroit; and at Saint John the Evangelist's, in Rochester, one of the "garden cities" of Minnesota. A mission of one week was given at Saint Charles, Missouri; at Lawrenceburg, Indiana; and at Elgin and Mattoon, Illinois. The church at Rochester was built and for some years was presided over by Doctor O'Gorman, the present bishop of Sioux Falls. The congregation is a thrifty, well-to-do, farming community. Many of them are Germans and for their convenience we secured the services of one of the fathers from Mankato. The parish is good-sized, and is growing so rapidly that the church, which now accommodates six hundred, is to be enlarged this fall, the people having been promised that when the work is done and paid for the missionaries will be invited again for another two weeks' "celebration." An event which looked very much like a divine visitation, and which I cannot fail to mention, happened during our stay at Lawrenceburg. One of the most prominent parishioners, formerly a trustee of the church but of late years a complete renegade, had been urged by the pastor to avail himself of the presence of the missionaries and return to his long-neglected duties. He was callous to entreaty and positively refused. On the evening of the third day and while his entire family were at service, he dropped dead upon his porch, where his wife and children found him, cold and rigid, upon their return. The unseen hand had come out from behind the curtain unexpectedly and with it the judgment.

The field for the exercise of missionary zeal in the West is practically unbounded. The harvest is abundant but the laborers are none to many. At present we have four English-speaking bands and one Polish. The German missions, within the limits of the Missouri Province, are being attended to by the fathers of Buffalo, though there is no reason why, in the near future, we should not be able to meet that demand also.

We closed our work for the year by a week's mission at Garryowen, one of the earliest and most picturesque settlements in the eastern portion of Iowa. As its name would

lead one to suppose, it is a distinctively Irish community of about one hundred and fifty or two hundred families; all of them, with very few exceptions, farming for a livelihood and leading a life of religious and bucolic simplicity perfectly refreshing to behold. The land, though not the richest in the State, is very fertile and affords every facility for pasturage and crops. But, like many another favored spot, unfortunately or may be fortunately, it does not lie on the way of direct commercial intercourse by rail or water. This makes it somewhat difficult of access. To reach it we left the main line of the Chicago, Milwaukee and Saint Paul Road at a sleepy little river town called Belleview on the extreme eastern border of the State. There we said Mass at five, took breakfast and enjoyed a few hours of pleasant chat with the pastor, who was at no end of pains to make our brief stay as agreeable as possible. At nine o'clock we boarded what in Arkansas would be called "a Jim Crow" car attached to a heavy freight train. The whole combination is known as the "Narrow Gauge"—though, in many respects, it is the broadest gauged concern it has been my lot to come in contact with. It extends only thirty miles and runs but one train a day. Some idea may be formed of its general character from the fact that it took us two hours and three quarters to make twenty-five miles. The country through which it passes is quite diversified and in many respects beautiful. A constant variation of field and forest and hill and plain, all canopied by a sky of the deepest blue, might, under more favorable circumstances have awakened poetic sentiments. But when one is treated to a bump or a thump every forty feet that jars his entire system, he feels much more inclined to keep his thoughts at home and devote them to meditation upon the ups and downs of life and the utter frivolity of the man who wrote:

"Bless me, aint it pleasant riding on a rail."

At exactly fifteen minutes to twelve, the train pulled in to Bernard, a railway hamlet about three miles from Garryowen.

"Are there any Protestants in this town?" I asked of a sturdy young Irishman who saluted me upon alighting.

"Only two, your Reverence, and," he added with a significant smile on his lips and twinkle in his eye, "thanks be to God, they can do no harm."

The pastor of Garryowen, a pleasant-faced, elderly gentleman, who has filled his present position for twenty-seven years, met us at the station, and in a few minutes we found ourselves behind a first-class team spinning at a rapid gait over a fine country road. It was not long before the church,

Saint Patrick's, came into view. It stands upon a densely shaded eminence, while its steeple, peeping above the surrounding hill-tops, is visible from far and near. On quiet days the sound of its heavy bell calling to Mass or ringing the Angelus can be heard for eight or ten miles away. With the exception of a small schoolhouse and Sisters' residence, there is no other building immediately around the church, so that it stands alone like a veritable ark of the covenant in the wilderness. It is built of limestone, quarried in the vicinity, and is quite attractive. It accommodates, on a pack, fully one thousand and was thronged every night of the mission, with the exception of the first two when many stayed away owing to heavy rains which had rendered the roads impassable. Some came in wagons a distance of eighteen miles to attend evening services. Over one thousand confessions and about nine hundred Communion rewarded our labors. There were no converts for the simple reason that a heretic can not live in the neighborhood. Great good was wrought, however, in other ways, and we felt that our work had served to revive and strengthen anew the resolutions taken in two former missions, the first of which was given by Fathers Smarius and Boudreaux fully thirty years ago; the second, much more recently, by the Redemptorist missionaries Fathers McLaughlin and O'Shea. Around these two events much of the religious history of this secluded spot has grouped itself, and from them many of its traditions take their rise. Father Smarius, so I was told, was so pleased with his visit, that when the work of the year was ended he asked and obtained permission from superiors to return and spend a few days of his vacation amid its peaceful surroundings.

Not far from the church stands the invariable little country graveyard crowning a grassy knoll and dotted by huge oaks through whose thick foliage the sunlight is gracefully sifted on bright days, checkering the entire summit and slope of the hill. I mention it since it is an historic spot, and transports one in its association to the infancy of Catholicity in Iowa and the pioneer days of the apostolic Bishop Loras. At the time I saw it, it looked somewhat neglected. Its pathways were matted and tangled with weeds, while here and there a tombstone had fallen, as if grown weary of its long sentinel duty of over half a century. In the dusk of one of the loveliest of summer evenings, when all nature seemed the personification of a dream, I strolled alone for an hour or more through this rural city of the dead, deciphering blurred epitaphs and the quaint but edifying doggerels with which they were in some instances

accompanied. On one of the crumbling headstones, I read the following familiar jingle, the only inscription which I can now recall:—

“Remember man, as you pass by,
That as you are now, so once was I;
That as I am now, so you will be,
Remember death and pray for me.”

I hearkened to the invitation of the dead, knelt down and recited a prayer for the unknown departed, long since, no doubt, in bliss before the throne of God. Amongst the designs which greeted the eye, I observed that the celtic cross and the broken shaft were conspicuous—fit symbols, indeed, of the religious and political history of a country so many of whose children have found in this far off woodland retreat the peace and comfort denied them at home.

I have alluded to the simplicity of many of the settlers. One morning, as I was reading my breviary under the trees, my attention was arrested by some one calling me. I hastened in the direction whence the summons came and there saw a stalwart “son of the soil” pointing to an emigrant wagon or “prairie schooner” that was passing on the road.

“See there, father,” he said, “there goes a wagon load of Americans.” I looked as surprised as I could at beholding so novel a sight as a wagon load of real, live Americans, though my surprise had in it much of the doubtful character of Mark Twain when told that Christopher Columbus actually *did* discover America.

“They are Protestants, your Reverence,” my informant continued, “and are going to locate some distance from here, but outside of Garryowen.” Knowing the temper of the place, I thought they had concluded wisely to pitch their tents “outside of Garryowen” and, so to speak, “on the other side of Jordan.”

The mission ended. we had our choice of another trip by the “Narrow Gauge” or a twenty-three miles ride in a farm wagon to Dubuque. It was a case of the devil or the deep sea. We chose the latter, and after a jolly old jolt of three hours and a half found ourselves in the city where we took the night train for home.

Our stay at Garryowen had given me an opportunity of twice visiting the Trappist monastery of New Melleray, one of the points of interest in that part of the world. It was founded in 1848 by a colony of monks from Mount Melleray, near Waterford, Ireland, and is situated in the heart of a rolling and fruitful country. The monks own over two thousand acres, eighteen hundred of which are given

to pasturage and cultivation. The rest is timber land. The grass-grown, clean shaven lawns in the immediate vicinity of the monastery are handsomely laid out, while trim and beautiful hedges of hemlock and cedar, together with stately avenues under towering pines and spruce and poplar lend a park-like and sombre appearance to the place. In the rear of the house are extensive orchards and gardens, and beyond them still fields of waving grain sweeping away, in some directions, as far as the eye can see. Everywhere flowers abound and, at the time of my visit, the air was rife with the perfume of June roses. A perpetual chorus of birds makes the day happy; while the howling of wolves in an adjacent forest supplies entertainment of a very different sort during the night. All in all, I thought, nature has been kind to the good Trappists and, in exchange for the great sacrifices they have made, has laid at their feet her richest and rarest stores. The vineyard is small and furnishes an annual yield of only two thousand gallons. It is more than the monks need, however, as they do not traffic in wine or use it for home consumption. It is reserved for visitors. Beer is not brewed at all; but cider is made in abundance and given to the community. Shops galore and for every conceivable purpose are scattered about the farm. Near by, but beyond the enclosure, stands a little brick church, under the patronage of the Holy Family, built for the convenience of the neighbors. There is no school as at Gethsemane, in Kentucky. Catechism is taught on Sundays by one of the fathers, and, for the rest, the people depend upon the district schools for the education of their children. As these, in every case, happen to be presided over by Catholics, they answer the needs of the situation perfectly. Perhaps, if the monks were to conduct an educational institution of some sort, they might develop a source from which to recruit their failing ranks. As it is, they receive almost no vocations. To the question why, I was told by the Abbot that the life is so austere that Americans will not take to it. "We are dying out," he said. "The community numbered more forty years ago than it does to-day, and whatever accessions there have been to our ranks have been mainly from abroad." New Melleray is dependent on the Waterford community only in so far as every house in the order must be dependent upon some other, which is called its "immediate parent" and whose superior enjoys the right of visitation.

As I was traversing the premises a large apiary attracted my attention; but, as the bees were being "smoked" and were fretful, I concluded to inspect the operation at what I

considered a safe distance. Only a few moments elapsed, however, before I was discovered by a scout from the hive who whipped out his stinger and chased me for dear life to the great amusement of the monk in charge, who, though not allowed to speak to me, could laugh at me all he pleased. When crossing the graveyard of the monastery, I noticed that in the centre of one of the graves quite a cavity had been dug. It was explained that the monk who slept beneath had been a very holy man in life. In fact, he had been looked upon by many as a saint and a Thaumaturgus. For this reason, though dead over twelve years, he still lives in the hearts and recollection of the people, who make frequent pilgrimages to this tomb, always taking away with them a handful of its dust *in memoriam* or for the curative properties which it is supposed to possess. Though I searched for it, I did not find the open grave of which I had read so often and which, as pious legend has it, is always to be found in Trappist cemeteries. My guide assured me that no such custom prevails amongst Trappists. That it is fiction invented and constantly repeated by writers whose disposition to romanticize runs ahead of the facts in the case. "The Trappists, like other people," he remarked smilingly, "dig their graves only when they need them."

"In view of your rule of perpetual silence," I inquired, "it is quite possible, is it not, for two individuals to live and die in the monastery perfect strangers to one another?"

"It is," he answered, "and I can illustrate it in my own case. Amongst those buried here is one who for years stood next to me in choir and sang out of the same breviary with myself. We never spoke to one another or made each other's acquaintance. I missed him one day from his wonted place and learnt that he had taken seriously ill and in a short time would die. Our years of silent intimacy with their many quiet little interchanges of kindness had attached him to me, and accordingly I asked permission to wait on him in his final moments. I would then have been privileged to speak to him and would have the satisfaction of being edified by his words in death, as I had so often been by his conduct in life. The request, though, was denied, and as I stood over his grave at his burial, answering to the *requiem æternam* he was as much a stranger to me as the first day he entered the monastery. "But, he added, and his face brightened as he spoke, "in heaven we shall know one another and our friendship shall be eternal."

The conversation, of a somewhat desultory character, was interrupted by the ringing of the monastery bell.

"It is now eleven o'clock," said he, "and the bell is sum-

moning the choir religious to *None* which will begin at 11.15."

"May I attend choir with the monks?" I asked.

"Certainly, father, you are most welcome," he replied, and we made for the chapel where the monks were already in their stalls ready to begin office and only awaiting the arrival of the Abbot. As he entered, each made a profound obeisance in his direction and the chanting begun. The scene was picturesque as well as edifying. They stood in two rows facing one another across the chapel, each clad in his snow-white habit and with a countenance lit by inspiration evidently from above. There was one breviary for every two. But the breviaries were twice as large as an ordinary missal. The print was so conspicuous that, at a distance of seven or eight feet, I could read the psalms distinctly over the shoulders of a little monk who stood just in front of me. It was the feast of the Sacred Heart, and as I gazed into their passionless faces and studied the significant expression which years of silent and sanctified influences had wrought upon them, I could not but think how applicable to each one were the opening words of the first antiphon of the day: "Discite a me, quia mitis sum et humilis corde." Meeker and humbler men, I have never beheld. The Abbot's crozier, pectoral cross and ring were of wood, and, barring these insignia of office, there was nothing in his dress, as far as I could observe, to distinguish him from his brethren, save the least little suggestion of purple about his neck.

The community dines at 11.30, and accordingly, as soon as office was ended, I was ushered into the guest room where I found an extremely frugal meal awaiting me. It was served, though, with so much grace and condescension that I mistook it for a first-class feast.

"Super omnia vultus

Accesere boni: nec iners pauperque voluntas."

My chaperon talked freely during dinner, and, as I did not know exactly what would interest a Trappist, I let him lead off in the choice of subjects. It was not long before he was on his favorite theme.

"Have you ever read the life of Saint Bernard, father?" he asked.

"Yes," I replied, "I have read his life by Ratisbonne and consider it one of the most delightful biographies written." That was enough, and the exploits of the saint with much about Citeaux and Clairveaux was the burden of his animated discourse until the end of meal.

"Come now, father," he said, as I arose from table, "and I will show you something that will please you."

He led the way to the Chapter Room and pointed out, with a running commentary as he did so, eighteen or twenty pictures hanging on the wall illustrative of the chief incidents in the life of the great glory of the Cistercian Order.

The Trappist rises at two o'clock the whole year round. In Summer, he retires at eight and, as there is no recreation, is allowed a *siesta* immediately after dinner and until half-past one. In Winter, he retires at seven and is permitted no *siesta*. The *siesta* had already begun when we left the Chapter Room. Hence, the warning of my guide to tread very lightly as we were now going to the dormitory where some of the brethren were sleeping. Accordingly, I tiptoed up the staircase and into the dormitory—a very long, high and airy room with about thirty apartments on each side. By "apartments," however, understand nothing more than boarded partitions with curtains in front. Many of the curtains, at the time were drawn. Some were not, which gave me an opportunity, as I passed through, of seeing what goes to make up the furniture of a Trappist's *boudoir*. It is easily and briefly told. Unlike the room of the prophet, it has neither candlestick, chair nor table—only a bed covered by a hard mattress and a rough blanket. At the head of the bed hangs a little picture of the Blessed Virgin—the general patroness of the order. Near by is a whisk broom and a scourge. This is absolutely all. Each one sleeps in his habit, and over each cell is the name of the saint assumed in religion by its occupant. Amongst them I was pleased to notice those of Aloysius and Regis.

A trip to the dining room brought my visit to a close. Like every other department in the house, though extremely barren in appearance it was faultlessly clean. There is but one meal a day, served at about noon. By a special grant, for it is a mitigation of the rule, a light collation, consisting of tea and bread and served in the morning and evening, is permitted to those who desire it. Except in case of illness, meat, eggs, and butter are never allowed, and the one full meal a day, consisting of vegetable soup, bread, coffee and potatoes is supposed to be ample to sustain them amid the fatigues and labors of their extremely arduous lives. What an eloquent commentary it all is upon the selfishness and vanity of the world about them! I could not but think as I walked the bare and silent halls of the building, pondering the severe life of its inmates, of the weird and wonderful things told by Chateaubriand in his charming *Vie de Rancé*, at one time the flower of the French Court and the bosom friend of Bossuet, but subsequently

the great reformer of La Trappe and the most austere man of his times. I have found few things, even in the glowing fictions of Waverly, to surpass in dramatic interest the contents of its edifying pages.

Wishing your Reverence every blessing, and commending our missionary work to your holy sacrifices and prayers, I remain, as always,

Yours in Dno.,

EUGENE MAGEVNEY, S. J.

THE GEORGETOWN EDUCATIONAL EXHIBIT.

Some six or seven months ago, the worthy librarian of the Riggs Library of Georgetown University conceived the project of getting together materials for exhibiting our methods of teaching. The occasion was a meeting of the National Education Association fixed for Washington, July 7-12, 1898.

Father Shandelle began by mapping out a plan of operations and had a circular printed in Latin begging all the Reverend Rectors of the Society to aid him in the project by the gift or loan of school books, programmes, prospectuses, photographs, each for his own college. From quite a large number of places replies came that were very encouraging, many proving their readiness to help by substantial assistance of the kind asked, while others were forced by their circumstances to limit their support to cordial expressions of interest and wishes for success. The colleges that responded most satisfactorily were awarded a prominent position in the exhibit.

The first floor of the Riggs Library was devoted to the display of materials thus collected. One of the alcoves was cleared of its contents to receive the Jesuit text books; the regular volumes were allowed to stand in the other alcoves, being covered partly by the green tablets used for the programmes, etc. Articles such as medals and booklets that could not so advantageously be tacked on the tablets were gracefully dispersed on elegant little tables placed in the proper positions.

As one entered the beautiful library, the first part of the exhibit that caught his eye was the array of Jesuit savants and educators ranged around the room. This was the

Hamy collection, the pictures being carefully selected, placed in alphabetical order and labelled with the names. Only such of the entire set were taken for exhibition as were not too unartistic and represented men famous in the literary, scientific and educational world. They numbered about a hundred.

One of the alcoves was rendered unavailable by want of light. Hence the exhibit proper was confined to the other three and the centre of the library.

The first alcove on the right as one enters the Riggs contained the Jesuit college books. These were a mere tithe of the whole number published by the Society, but made still a respectable showing. First in order came the text of the Ratio as seen in the earliest editions of the Institute; then the great Pachtler reprint of the 1599 and 1832 editions in parallel columns with German face to face translations. Other editions were there, too, of the whole Ratio and of portions. Next came books and pamphlets explanatory of the Ratio, or defending it. There were the other Pachtler-Duhr volumes of the "Monumenta," the late German translation of Sacchini, Juvencius and Kropf, the excellent work of Father Chossat and a number of other precious aids to the historical student of our method of teaching. Of the text books proper the largest percentage belonged to Philosophy, Rhetoric, Classical Texts and History, the exhibit not being able to show any but a scattering few of our volumes on more curious subjects. These last were not, however, unrepresented. A volume of Heraldry and one of "Symbola" were good specimens of the results Ours have achieved in these and similar lines. Science was also quite well up in the number of its volumes, Physics taking the chief place, followed by Mathematics.

Our old rhetorics are sufficiently known to make any account of them superfluous. Suffice it to say that the exhibit included Juvencius, Le Jay, De Colonia, Kleutgen, Drekker and others.

The classical texts were excellent specimens of the printer's art. In almost every case they were put together with an eye to beauty as well as to durability and by their very appearance when new must have attracted to frequent perusal. This does not mean that the only texts exhibited were of the Society before the Suppression: there were not a few of this century, though mostly reprints of older standard editions. By the way, it may not be out of place here to call our teachers' attentions to the fact that expurgated editions of nearly, if not quite all, of the texts now used in our colleges can be had at a very moderate price

from our publishers in France. Some twenty or thirty of these texts were in the collection at this exhibit, some with a few notes of Juvencius, etc.; some without any.

This alcove contained some curious old volumes, not too fat for pocket carrying, including within two covers all the matter to be seen in one class—texts Latin and Greek, Mathematics, History, Catechism. An account of some books of the kind can be found in the LETTERS, Vol. xxiii., 296.

There was quite a notable gathering of the Neo-Latinists, in their elegant shapes and costly bindings. But the most praiseworthy binder's work was to be seen in the prize volumes given students at the end of the year. Three or four of these were on exhibition, one with an inscription stating the donor and the happy recipient and bearing on the outside the fleur-de-lis pressed in gold on the rich leather and so strongly put together that it has not yielded to age after 150 years.

Last in order in this first alcove were the magazines, first the college magazines of our day, all in English, then the celebrated *Journal de Trévoux* with its hundreds of precious volumes on men and things literary of its time.

In the two other alcoves and the centre room the colleges most largely exhibited were Cadiz, Vannes, Puebla; Turin, Mangalore, New York, Beyrout, Cairo, Stonyhurst, Kalocsa. From these had come lists of students, calendars, photographs of buildings and of pupils, programmes of plays and of musical and literary academies and of concertations and of specimens, prospectuses and plans of studies, monthly "tickets," sodality diplomas and manuals, and, in the case of Turin, a beautiful set of sodality medals.

Space does not permit us to dwell at length on any one of these features, but it may be allowed to call attention to a few points in which our American colleges have, perhaps, something to learn from the others, and possibly vice versa.

In the first place, an interesting item in the exhibit of more than one of these foreign colleges was their photographs of faculty and students. Such photographs form a most pleasing record for after days and, when a sufficient number is ordered, do not mount high in price. Why might not we adopt the plan of having a common photograph each year of all the students? This would seem to be better than to confine ourselves to the graduates and collect from them with much trouble individual photographs, which, when gathered, take up too much space and easily get mislaid.

Another noteworthy feature is the monthly or yearly cal-

endar. Take, for instance, that of the Istituto Sociale of Turin, a booklet described some years ago in these pages. It makes a most valuable magazine of information for pupil and professor alike, and, what is not to be passed over in silence, it can be carried easily in the pocket and so form a *Vade Mecum*.

A third hint is given us in the memorial leaflet got out by our Puebla college, containing directions for behavior and study during the summer months. The readers of the *LETTERS* will remember an account of similar directions in our French colleges—the “*Devoirs de Vacance*.”

Would it not be possible to secure each year for publication a splendid tribute to our methods of work from some distinguished orator or man of learning? Many a one would feel honored to be invited to deliver an address at the opening of schools, for instance, or on St. Aloysius' day.

Many of the colleges exhibiting had souvenir volumes with views of the colleges and so on. This is in the same line as the “*Acroama*” book published some years ago with the same object by our Holy Cross Rhetoric class.

In the last place, one could not help remarking the great prominence given the sodalities in the exhibit. Manuals, diplomas, programmes, photographs, medals, monogram paper tastily decorated—everything seemed to be done to impress on the students the devotion to our Blessed Mother which is given play in the sodalities.

Perhaps the non-English colleges abroad can learn something from our college magazines. Our class sheets also might furnish them with an idea or two that would prove useful.

Before closing this rapid sketch one must not omit to thank our good fathers for their great kindness in responding so satisfactorily to the call of Georgetown. In nearly every case the loan or gift of materials was accompanied by such hearty expressions of good will that not only Georgetown men, but all of us should feel sincerely grateful. It is hoped that the nucleus thus formed may grow now from year to year until we possess in the Riggs Library ample materials for the comparative study of our college work throughout the world.

A. J. ELDER MULLAN.

THROUGH SOUTHERN INDIA
FROM THE ARABIAN SEA TO THE BAY OF BENGAL,

A Letter from Father John Moore.

ST. ALOYSIUS' COLLEGE,
MANGALORE, July 31, 1898.

REVEREND AND DEAR FATHER,
P. C.

Our two months of vacation are set for April and May in the college of Mangalore, on account of the prostrating heat that precedes the bursting of the S. W. monsoon. Usually our fathers and scholastics in India betake themselves to some hill station during the very warm weather, but owing to our isolated position here in Mangalore and to the few means of communication we have with the outer world, this has hitherto been attended with no small difficulty and expense. Last year we went to Belgaum in the south Mahratta country, about two hundred and eighty miles north of Mangalore and two hundred south of Poona. So many difficulties had to be encountered by land and sea that it was determined not to try the sea route any more. Our moving accidents by flood and field, and hair-breadth escapes, are all faithfully recorded in some of the late numbers of the "Lettere Edificanti della Provincia Veneta." The superior of the mission, the rector of the college, and the rector of Jeppoo Seminary went last Easter to the Kudremukh, a high mountain peak in the western Ghants about forty miles east of Mangalore, to find a suitable place for a villa for the community. They spent a whole month on the mountain so as to have experience of the place before buying land and building a bungalow. Hopes were entertained that the building could be pushed forward and that everything would be in readiness for next vacation, but difficulties have been raised by the German Protestant Basel missionaries, who have a place near that fixed upon by our superiors, and the Mysore Government will not give us the title to the land until everything is settled with them. The likelihood is that we shall have to swelter here in the heat next year again, solacing ourselves by an occasional trip to Father Muller's villa at Kuller, a charming spot about an hour's drive from the college. As I had been appointed

principal of the college at the beginning of the year it was judged proper by superiors that I should take opportunity of the vacation to pay a visit to the director of public instruction at Madras, and to make acquaintance with some of the men engaged in the work of education in the presidency so as to gather useful knowledge to be turned to account for the benefit of the college. It was not with a light heart that I started on this journey of over five hundred miles as the crow flies across India from the Arabian Sea to the Bay of Bengal, for to the ordinary inconveniences of Indian travel were added just then the great heat of the season and a lot of plague regulations. From the interest which I know your Reverence takes in India and the work Ours are doing in it, I presume you will be nothing loath to receive a little account of my trip out and return.

I left Mangalore on Monday, April 19, by the Shepherd coasting steamer "Brahmani," which was wrecked on the return voyage a few days afterwards, and arrived at Mormugao at 5 o'clock on Wednesday morning. Mormugao is in Portuguese territory, being in the peninsula of Salsette. It is a place of some importance, having a fine newly constructed harbor where ships of heavy tonnage can come up alongside the wharf, being the terminus of the new West India Portuguese Guaranteed Railway, a line forty-two miles long joining the South Mahratta Railway at Londa. It has a more direct interest for us as it is there that St. Francis Xavier is said to have landed on his first arrival in India. One of the chief fortifications protecting the harbor of Goa is also there. Above the main entrance there is a life-sized statue of St. Francis. The fort is no longer used for its original purpose, for it is now the headquarters of the English officials who have taken over the management of the railway, which has proved a financial failure to the Portuguese Government.

A visit to the island of Goa was next in order. For this it is necessary to cross the inlet by which the Zuari River debouches into the sea. The island is triangular in shape and juts out into the sea with its base towards the coast. It is forty-eight square miles in extent and is hilly throughout. A fine steam ferry boat makes the trip from Mormugao round the Cabo and into the Mondovi River on the farther side of the island where Panjim or New Goa is situated. If the ferry serves your convenience, well and good, but I had to make the passage to Doña Paula, the nearest landing, in an ordinary sail boat. It takes about an hour, and then another hour's drive brings you to the patriarch's palace, a bran new structure overlooking Panjim. His Excellency

keeps open house and a warm welcome for all Jesuit visitors. He has Father Azevedo, S. J., of Belgaum, residing with him a great portion of the year, engaged for the most part in giving retreats to the clergy. A Jesuit is made to feel at home at once, for the daily routine of the house is pretty much the same as that to which he has grown accustomed, comprising as it does reading at table, litanies, etc.

The day after my arrival, Thursday, April 22, was the feast of Corpus Christi, which is allowed to be kept on the Thursday following Low Sunday by a special dispensation, on account of the impossibility of duly celebrating it at the regular time, when the heavy monsoon rains would effectually prevent out door processions. This concession was made for the West Coast of India, but up to this we have not availed ourselves of it at Mangalore. Thursday morning at five o'clock the palace courtyard was a scene of bustle with carriages and liveried footmen, and we were soon on our way to old Goa, about an hour's drive from Panjim. On the way you have to traverse a causeway 9000 feet long, about which there is a legend that it was built by the Jesuits in one night. They were giants in those days. At Ribander, once an elegant suburb of Goa the Golden, you come to the first scenes of desolation. The bare walls of the patriarch's old palace first came in view. There are a few houses still inhabited, but the gardens and villas of the days of old have long since made way for plantations of cocoanut palms, the only things that seem to flourish on the island. A little farther on you catch a view of the cupolas and façades of a number of gorgeous churches rising up above the dark green foliage, and are soon brought into an open space where the white walls of the churches stand out in striking contrast to the sombre colors all around. The carriages drew up before the Bom Jesus, a typical Jesuit church of the sixteenth century style. His Excellency celebrated Mass at the chief altar of the tomb of St. Francis. There are three other altars about it, so that four priests can celebrate at the same time. There were not more than a dozen people in the church exclusive of the clergy. Had it not been for a smart little boy I might have had long to wait for a server, but my little friend in need managed to skip around and attend to the three priests who were saying Mass at the same time. Witnessing the howling wilderness all about, one is not expecting to find the churches well kept. The fact that they are kept at all is what surprises.

Thanks to the energy of the present patriarch numerous works of restoration are going on. The church of

Rosario, for instance, is having a new roof of Mangalore tiles put on it. It was in this church that St. Francis used to preach upon his arrival in Goa. The stone pulpit from which he preached was unfortunately smashed by a falling beam a few days before my visit. There is no trace visible of the famous college of St. Paul, but the great convent of St. Monica is still habitable, though rapidly falling into decay. There is a striking miraculous crucifix in it which shed blood on several well authenticated occasions. In one of the chapels lies the metal coffin containing the remains of the late Bishop of Cochin, who died while on a visit to the patriarch on May 4, 1897. It is to be shipped to Portugal for interment some time in the near future. There are several ruins of stately churches hard by, so close together that the hill upon which they stand was called the holy mountain. The cathedral is in a good state of preservation. It is truly a majestic edifice, — the largest church in Asia. It was in construction upwards of three quarters of a century, and has witnessed the rise and fall of Portuguese power in the East. The churches of San Antonio and Santa Justina at Padua bear a striking resemblance to it. A solemn high Mass was celebrating when I entered it, and it created a peculiar impression to see the choir stalls full of canons and clergy and but a handful of people in the body of the church. The chapel of the Blessed Sacrament was ablaze with lights all during the day, but the only adorers were two little altar boys, who gaped and stared at the squads of His Most Faithful Majesty's Hindu soldiers who were roaming about with their caps on. In the sacristy of this chapel there is a box like a carpenter's tool chest containing the relics of our five martyrs of Cuncolim, Blessed Rudolf Acquaviva and companions. It was very painful to see them lying there in what is little better than a lumber-room for fallen angels and old church furniture. There is a large plain cross over one of the side altars which attracts a good deal of attention, for the wood seems as if still alive and to be constantly increasing in length.

One of the places of most interest for a Jesuit, after the church of the Bom Jesus, is the old church of Santa Fe, the scene of St. Francis Xavier's first labors. The façade alone is standing; all the rest is a heap of debris. I could see in some excavations made in the mound some of the grand old pillars and capitals of the church laid bare. In the garden there is a little chapel, lately restored by the patriarch, where St. Francis used to go frequently to pray and scourge himself, and on either side of the path leading to it are two wells mentioned in his life. They are tolerably

deep, but still you can walk down by a series of steps cut in the rock to the bottom of the one in which we read that he used to wash his feet and cool the heat of his bosom.

St. Cajetan's is another church that deserves a passing notice. It is a fac-simile in all save size of St. Peter's at Rome. In the centre under the cupola is a famous Hindu "tirtha," the water from which was anciently prized like that of the sacred Ganges. The tombs of three governors of Goa are in the vaults underneath. In another great church and monastery are collected a goodly number of monumental slabs from the tombs of the brave hidalgos of old, pillars and capitals from pagan and Christian temples, and marvelously carved stones from the palace of the old viceroys. "Goa Dourada" was certainly a wonderful place when a proverb of the day said, "Whoever has seen Goa need not see Lisbon." It was at the climax of its pomp and power about the year 1600. Then began the struggle with the Dutch which stripped Portugal of its fairest possessions in the East, and before the 18th century dawned, plague and war had thinned down the population to 20,000. In 1775 the population was further reduced to 1600 souls. It was about that time that sacrilegious hands were laid on the tomb of the apostle of the Indies and nineteen boxes of gold and silver and precious stones were shipped to Lisbon to the address of Dom Carvalho, Marquis of Pombal, Minister to the most faithful King of Portugal.

The following picture of the utter desolation that has fallen on the Golden City is not overdrawn: "The river washes the remains of a great city,—an arsenal in ruins, palaces in ruins, quay walls in ruins, churches in ruins—all in ruins. We looked and saw the site of the Inquisition, the bishop's prison, a grand cathedral, great churches, chapels, convents, religious houses, on knolls surrounded by jungle and trees scattered all over the country. We saw the crumbling masonry which once marked the lines of streets and enclosures of palaces, dock yards filled with weeds and obsolete cranes." There seems to be a bitter irony of fate in the fact that scarce a stone is left upon a stone to tell of Portugal's past temporal power and magnificence, while the Church and her religious orders have alone withstood the all-pervading ruin in spite of the deadly efforts of her anti-Catholic Government to destroy both. As the visitor to Old Goa to-day makes the round of the churches and convents that formerly belonged to the Jesuits, Franciscans, Dominicans, Augustinians, Carmelites, Oratorians, Theatines, Capuchins, and the several orders of nuns, if he is at all observant he must be impressed with

the high place which Catholicity once held in Portugal's eastern possessions. It was the paramount interest and secured for the Crown of Portugal the famous "Padroado" which was earned "by rivers of blood and mountains of gold," as the oft-repeated phrase has it. One who is conversant with the history of the Church in India in our own day knows what evil the masonic Government of Portugal is working by the means of the same Padroado. I have not yet made the round of all the objects of interest, but you will pardon me when I remind you that a broiling April noonday sun makes sightseeing almost suicidal, and besides *longum restat nobis iter*.

I was unable to wait for the procession of the Blessed Sacrament, for I had to hurry back to Panjim to catch the 4.30 steamer for Mormugao. I saw the Governor and a corps of the army on the way, going to add solemnity to the occasion. Very few people seemed to be on the move to Old Goa. By a strange regulation the day was kept as a holyday in the old city where there was practically no one to observe it, and in New Goa there was no precept and little observance to mark it. The steamer took about an hour and a half to round the Cabo and reach Mormugao. On the way I had plenty of time to observe the fortifications of Agoada, Reis Magos, and Gaspar Dias. Upon the point of the Cape stands the Governor's palace. When he is absent the patriarch takes his place as civil governor. There is union of Church and State in Goa, which is not an unmixed blessing in the present state of affairs. About the time of my visit the cremation of the bodies of those who had died of the Bubonic Plague was a burning question in a twofold sense. A short time after, the patriarch forbade the erection of booths close to the church on the occasion of a *feira*, but the Governor, when appealed to, declared that the appellants might erect their stands wherever they liked. In spite of this friction Goa is still a Catholic country and has as much of a Catholic air about it as Italy or Spain. You see on every side churches, chapels, wayside shrines, statues and crosses, which are a relief after beholding the abominations of paganism elsewhere. Our old fathers encouraged the setting up of a cross before every house in place of the tulasi tree set up by the pagans for puja (worship), for the cross is the—

Arbor una nobilis :
Silva talem nulla profert
Fronde, flore, germine.

I staid over night at Mormugao, where there is a fairly good hotel, and the next morning at 6 o'clock began a

thirty-six hours' journey to Bangalore, a distance of 341 miles. The first forty miles up to Castle Rock were through Portuguese territory, the *Novelhas Conquistas*, as it is called. It is for the most part jungle, or what we used to call chaparral in California. The railway winds up the slope of the ghats amid scenery that reminds one of the St. Gothard and the Denver and Rio Grande in Colorado, the Switzerland of America. At one place a beautiful cascade leaps down from the mountains, and is most refreshing to look at after the wilting heat of the coast. Castle Rock very much resembles its namesake in Colorado, thirty miles from Denver, and is named from a peculiar pillar of rock standing near the railway station. The yearly rainfall at this place is one of the greatest in India, being oftentimes as much as 360 inches. Between Castle Rock and Londa Junction is the little station of Tini Ghât, where the shikars (hunters) alight to try conclusions with the tigers that abound in the vicinity. In the cemetery at Belgaum are several monuments raised over what remained of some English officers when the tigers had done with them.

At Londa the W. I. P. Railway joins the South Mahratta line and I made the acquaintance of the plague inspectors, who let me pass after feeling my pulse. There was another examination at Hubli, where the plague had broken out some time before, and where the Moplahs made such trouble that troops had to be brought from Belgaum to preserve law and order. Hubli has since become a plague centre, and there is great danger of its invading the cities of Southern India. At Harihar I was subjected to another very strict examination before being allowed to proceed into the Native State of Mysore. In spite of the orders given not to harry Europeans, the native doctors made a great deal of unnecessary fuss. They put me through a long interrogatory, the answers to which were carefully noted in a book which was reproduced when I was catechised anew at the station immediately preceding that of Bangalore. "Were you detained at Goa?" was one of the questions that made me quake for a moment, but as it could be taken in two ways, I returned as stout a negative as I could command. Luckily my railway ticket was taken at Mormugao harbor, which indicated that I had got off the steamer and come on directly. Had I confessed that I had visited Goa I might have had a week to solace myself in the segregation camp. The 200 miles between Harihar and Bangalore are mostly arid plains with here and there a patch of cultivation. India is such a thickly populated country that one does not expect to find long stretches of uncultivated land

as wild as any you see in New Mexico or Arizona. Lord Macaulay remarked the same on his arrival in India in 1834, and he furthermore added, "The people whom we met were as few as in the Highlands of Scotland" (Trevelyan's *Life*, vol. i. c. vi.).

The doctor in charge of the plague inspection at Bangalore was fortunately a Catholic and one of our old students of Mangalore to boot, so I was let off easily and had a fine opportunity to watch a whole train full of natives put through the ordeal. Each compartment was emptied of its occupants, who were then roped into a corral and examined with great care, a lady doctor being provided for the women. Those native women who observe the *gosha* and eschew the profane gaze of men, travel in separate compartments, and when they were brought out they were screened in by canvas. What strikes one is where all those natives are going. Every train you meet is generally crowded with third class passengers. Perhaps the cheap rates of travel have something to do with tempting abroad such stay-at-home folk. A ticket from Mormugao to Madras, 560 miles, costs third class \$2.25, second class \$6, and first class \$12.

Bangalore (Baingul-oor, the city of beans, the Boston of India) is one of the most delightful places in India for a residence. It is 3000 feet above the sea level and is preferred by many to Ootacamund, Yercaud, Simla, Mahableshwar and Kodaikanal. There are really two cities, one called the "Peitah," or native town, with a population of 80,000 and under the rule of the Maharajah of Mysore; the other is Bangalore Cantonment, called by the natives "Dandu," with a population of 100,000. Next to Secunderabad it is the largest military station in Southern India. It is considered British territory and is under the control of the resident of Mysore. Mysore itself is a native state that owes its existence to British magnanimity, for when it was wrested from the Mahometan usurper, Tippu Sultan, at the fall of Seringapatam in 1799, it was restored to a Hindu dynasty. Some years later when the subjects of Mysore rose in revolt against their Maharajah for his oppression and exactions, the British took over the administration. After the death of the Maharajah in 1868, the government was restored to his adopted son in 1881. He met a very untimely and mysterious death in 1894, and now his fourteen year old son is the nominal ruler. The very existence of native states in India is often quoted as a permanent object-lesson of the adherence of the Indian authorities to their engagements. The British are credited with contributing more to the welfare of those native than they con-

tribute to the welfare of British India. Benjamin Franklin used to say that "one nation never yet governed another well;" here we have an opportunity afforded of seeing how Indians manage things when left to themselves, and a comparison can be made of the progress and well-being of the people under home and foreign rule.

The fathers of the Society of Foreign Missions, Paris, have charge of the diocese of Mysore. They have a fine second-grade boarding and day college at one end of the town, and a large day school on St. John's Hill at the other. The state of Catholicity seems to be tolerably flourishing. The native Christians are mostly Tamils, and the Europeans are mostly of the low caste who have preferred to settle in the sunshine of Bangalore rather than return to their native soil and fog. The Sisters of the Good Shepherd have a wonderful establishment where there are schools, refuges, hospitals and orphanages for all classes and conditions of people. The cathedral is a fine large church not yet finished. It was at first called St. Mary's, but in the course of time it gradually came to be known as St. Patrick's. That was the doing of the Irish soldiers who paid for it. I was greatly amused when I went to see the Maharajah's palace, a new structure designed after Windsor Castle. When the keeper of the place made some difficulty about telling me go through, I heard the accents of a well known tongue giving peremptory orders to the custodian to give me free passage. It was a Kilkenny man that spoke, and I was glad to find that the tasteless splendor of his environment had not lowered his appreciation of "The Marble City" and Ormond Castle.

My next move was to Madras, 2190 miles (12 hours), where I put up at Archbishop Colgan's house in Armenian Street. His Grace was away at Yercaud to escape the heat and dust of Madras, but his auxiliary bishop, Dr. Mayer, a Canadian and a member of the Mill Hill congregation, did the honors of the house. Madras is known as the City of Distances on account of the way it is scattered about. It is also known as the Athens of India, there are so many colleges and schools in it. Catholic education is looked after by the Mill Hill fathers and the Patrician Brothers, but neither have proved a shining success. The people naturally feel keenly the backward position they are in, and draw practical conclusions when they point to the success of our colleges at Trichinopoly and Mangalore. Two convents of Irish Presentation Nuns are doing excellent work. One of the greatest difficulties that they have to contend with is to secure teachers sufficiently well educated and trained to

prepare their pupils for the Madras University examinations. One of the most interesting places near Madras is the little town of Mylapore, about an hour's drive along the beach. An electric trolley train runs out to it through the native quarter, but the drive along the beach has greater attractions, for one can see the magnificent new buildings of Indian architecture that line the route. Mylapore has a bishop of its own under the Goanese jurisdiction. The cathedral is a handsome edifice lately completed. Right in the centre of the transept is the open grave which tradition tells us was the grave of the Apostle St. Thomas. St. Thome's Mount, the scene of his martyrdom, is not far distant, but the thermometer was keeping steadily up to 100° in the shade, which made sight seeing too hot work.

Twelve hours by the South Indian Railway, via Clungelput, Villupuram, and Cuddalore, brought me to Trichinopoly, where I arrived at six o'clock in the morning and went to the cathedral to say Mass. Immediately after it the superior of the mission sent me over to the college in the bishop's carriage, and there I spent three days seeking what relief I could from the stifling heat. The thermometer was ranging from 100° to 108° in the shade. The college was practically empty, for nearly all the fathers and scholastics had gone to Kodaikanal, where the villa is. I was nothing loath to accept an invitation kindly tendered to me to go there for a few days to breathe a breath of cool air for once in a twelvemonth. I had to wait, however, for Father Sewell, the manager of the college and formerly a major in the British army, and I spent the time seeing the sights of Trichy. The chief thing that attracts one's attention is the magnificent new college church, which I thought was a pretty fair copy of our church of the Rue de Sèvres, Paris, but I was assured that it was modelled after the basilica of Lourdes, to which it is about equal in size. In the college the students number some 350 Catholic boarders, 150 half boarders, and about 1500 day scholars, mostly pagans. Just inside the town gates, on the edge of a sacred tank and in the shadow of the great rock of Trichinopoly, is a large Hindu High School with hostels attached. The building encloses the house built by Clive on the scene of his victory over the French in 1752, and more serious still, a Hindu temple. The fortress-crowned rock rises abruptly out of the plain to a height of 500 feet above the sea level. Besides the fortifications, it has on it a temple to Shiva, the cupola of which is covered with pure gold. A passage leading up to it cut in the solid granite was the scene of a frightful accident some years ago, when a panic was spread

among four hundred people descending it, and more than half were crushed to death. Another thing that greatly interested me in Trichy was a visit I paid to the reduction where our fathers have established a number of newly converted Brahmins. The story is a long one. You will find it fully detailed in the "Sketch of the Madura Mission" lately published by Burns and Oates and written by Mr. Whitehead, S. J., a philosopher in Shembaganur.

Trichinopoly and its neighbor, Madura, are great centres of paganism. Within an hour's drive from Trichy you cross the Cauvery—which with the Ganges and the Kistna forms the trinity of the sacred rivers of the Hindus—and come to the island and sacred city of Srirangam, or Seringam. It is built around a famous temple of Vishnu, which is the centre of seven square enclosures, 350 feet distant from each other. Each enclosure has four gates with peculiar high towers, placed in the centre of each side opposite to the four cardinal points. The outer wall is not less than four miles in circumference. During the war in the Carnatic the island and its temples were the object of frequent contests between the French and the British. It was here that the French soldier gouged out of the eye of the idol the gem that now is the Orloff diamond. Christians are not allowed to enter the temple, but there are many marvels to be seen all about, especially the Hall of the Thousand Columns, and the great gate, to the top of which I climbed by a winding stairs and got a bird's-eye view of the whole city. The Cauvery is terraced with bathing "ghats," where you generally find crowds performing their ablutions, and on all the roads you meet or overtake the women returning with their clothes dripping water.

On Tuesday, May 4, I left Trichy with Father Sewell, and after four hours on the South India Railway arrived at the station of Ammayanayakanúr, 71 miles distant, where two country carts roofed over with matting and drawn by bullocks awaited us. We had our "tiffin"⁽¹⁾ in the waiting room, and then about eleven o'clock we began our drive of twenty-seven miles to Periakolam. It was 106° in the shade that day at Trichy; you may imagine how warm it was in the carts. The road, luckily, was tolerably well shaded with trees the whole way, and was not unlike the Alameda between San José and Santa Clara. I was very much amused during the ride at the antics whole families of monkeys were carrying on. The trees were fairly alive with them. They were of all ages from the hoary-headed grandfather to the baby in arms, or rather pouch, and from the pranks they

(1) Luncheon.

were playing, they seemed to be of assorted degrees of perversity. As these animals are held sacred they thrive in the land and live on the fat thereof. Some years ago Madura was infested by them and they became such a nuisance by their monkey tricks that people who valued their lives were anxious to be rid of them. At last an occasion was offered when a monkey threw a tile from a roof and killed a boy. The collector of the district was a born ruler of men, and knew well how dangerous it would be to run counter to the religious prejudices of the people. To kill the monkeys would probably mean the ending of British rule in Southern India, so he took the law of the homicide and had him brought to court, where he had him and all his family condemned to perpetual exile to some distant mountains. That is a monkey story.

After five changes of bullocks and six hours of jolting we arrived at a bungalow belonging to the Mission, which serves as a kind of storehouse for supplies. There we recited our breviary and had dinner, after which we set ourselves to sleep in the open till eleven o'clock P. M., when we were called for supper. Precisely at midnight we again stowed our aching bones into the bullock carts, and in an hour's time arrived at the foot of the Pulney Hills. There the carriage road ends, and travellers alight and trust themselves to the coolies who are encamped under a wide-spreading tree. The head man appointed each carrier his or her fifty pounds of luggage, sixteen coolies were told off to form relays to chair Father Sewell to the top of the mountain, and when all was ready Father Sewell gave me the word of command, "Pack yourself on that horse like a sack of potatoes." I did so with all the grace and dignity I could command, and thanks to the practice I had had riding donkeys with the princes over the mountains to the back of San Remo, I did not disgrace myself before the natives. The moon lit our way till half-past three, and then it became so dark that I could not even see the horse's head. We were for a good half of the way climbing up a zigzag bridle-path, where sometimes the horse's nose was over one precipice while his tail was over another, and one false step might cast man and beast a thousand feet below. I was leading the cavalcade and had outdistanced Father Sewell, whom I could occasionally see by the flare of the torches carried like Cæsar in triumph a mile or so below, his man-chil-bearers keeping up their monotonous chant of "Ahó-ben handóben, nahúm-da-dóben" (nonsense). I was beginning to get a little scared at the prospect of becoming at any moment disintegrated among the rocks, and I called back

to a father who had joined us at Periakolam to know what I should do. He answered to let the horse have his way, and if anything, to pull a tight rein to keep him from the verge of the precipice. This frightful path is the only one by which Kodaikanal can be reached. After travelling nine miles and ascending 5000 feet I was cheered at seeing a huge building in process of construction looming up out of a plantation of gum trees. It was the novitiate and scholasticate of Shembaganur. I alighted and walked the best I could after six hours in the saddle. I was in good time to say Mass, after which the rector kindly invited me to rest till the afternoon, before completing the remaining three miles and 2000 feet to the mission bungalow at Kodaikanal.

Shembaganur acquired its present important status when Very Rev. Father General, by letter dated November 21, 1896, decreed that henceforth the noviceship, studies, and third year are to be made in India. Shembaganur is the general house for rhetoric and philosophy, Kurseong (Calcutta) for theology, and Ranchi (Calcutta) for the tertianship. This arrangement is on trial. Should it turn out that the change from a northern to a southern clime, and vice versa, does not suit the different constitutions, then two separate and complete scholasticates are to be established. There is a community of seventy-five this year at Shembaganur, of whom 29 are philosophers, 11 juniors, and 18 scholastic and 3 lay brother novices. The new building is in part occupied, and when complete will have 52 rooms, of which 42 will be for the students, affording lodging for 84 if necessary. Besides these there will be room for an infirmary, a cabinet of physics and chemistry, a library and classrooms. The old building will be for the novices and will contain the chapel and two refectories, one for the novices and the other for the scholastics. The place is beautifully situated in a narrow valley well sheltered by a grove of eucalyptus. On the plateau above there is a succession of rolling hills dotted by bungalows and enclosing an artificial lake that lends enchantment to the view. A trip to Kodai is nearly as good as a voyage to Europe. In fact it is difficult to realise that one is in India at all, especially after life on the scorching plains. European fruits and vegetables thrive very well, and the forest trees resemble those of an English park. A handsome Celtic cross on a mound near our bungalows is erected to the memory of Sir Vere Levinge, Baronet, Knockdrin Castle, Co. Westmeath, Ireland (born 1819, died 1886), who did almost all that nature has not done to make Kodai beautiful and attractive. Ootaca-

mund has not the same advantages, but it is easier of access and is more patronized by those of wealth and station. Kodai, on the contrary, is the chosen abode of Protestant missionaries of every denomination and British and German nationality. There were close upon two hundred of them there with their wives and families, and they metaphorically poisoned the place. When railway communication is established with Kodai they will probably be ousted.

We have two fine and commodious bungalows, about a furlong apart, built on a spur of the mountain overlooking the valley. One is exclusively for the use of the fathers and scholastics from the college, and the other for the missionaries. Both establishments are kept open all the year round, to be resorted to in case of need. On a rocky elevation right between them stands a picturesque little chapel of our Lady of La Salette, which is the objective of a numerously attended pilgrimage from the surrounding country sometime towards the end of May. In the portico of the chapel is the grave of Father St. Cyr, S. J. (æ. 73), whose name is in benediction all throughout Madura.

On Sunday, May 8, all the Jesuits on the Pulney Mills assembled at Shembaganur for a grand fusion and "tiffin" given by the Mission. This feast of reason and flow of soul began with solemn benediction and the chanting of the "Ecce quam bonum, et quam jucundum, habitare fratres in unum." About 114 Jesuits sat down at the well spread board in the verandah of the new house. I believe it was the largest meeting of Ours ever witnessed in India since 1759, when Pombal sent home so many shiploads of them from Goa to fill the dungeons of Portugal. Another of the same kind took place the following Sunday at the college bungalow. This was held in a verandah that commanded a glorious view of the valley, perhaps the most charming sight from the Himalayas to Cape Comorin. Right Rev. J. M. Barthe, S. J., Bishop of Trichinopoly, presided on both occasions. Father Sewell added much to the enthusiasm by a speech he made on the second day in which he toasted our Indian scholasticate, and dwelt on the unique nature of the assembly that had met under the roof of our Grand Father to receive his blessing, and about the board of our common Mother to receive her good things, composed as it was of members of so many different Provinces and of such varied nationality, all united in one bond of love that clasped Golden West to Golden East.

During my stay on the Kodaikanal ghant the welcome news came that the franchise was granted for a steam tramway from Ammayanayakanur to Periakolam to be begun

this year. In the course of time a cog-road, or other contrivance for mountain climbing, may be added, and then Kodai's greatest drawback will be removed. One feels the usual effects of breathing such rarified air, but not in the same measure as they make themselves felt in Denver, Colorado, although it is only 6000 feet above the sea level. The nights are decidedly cool at all times of the year. The temperature in the morning cool during the time I was at Kodai was usually 68° and it moved to 86° in the course of the day. One had better, therefore, to go provided with heavier clothing than is usually worn on the plains. The fathers of the Madura Mission are usually clad in purple and linen more or less fine. The biretta, cincture and shoes are like those of a cardinal, and the soutane like that of the Pope. In Mangalore we dispense with the kingly purple and find a soutane of the lightest stuff more than sufficiently heavy clothing. Our chief amusement was to walk over the hills and enjoy the ever varying landscape. To roll down rocks was a favorite pastime of mine. There was something in the sight of a boulder leaping from crag to crag and then bounding off into the chasms a thousand and more feet down that had an attraction for me. Every afternoon after dinner there was a glorious game of "boccie" in which the bishop took an active part and a lively interest, but the "cucu" after supper was voted a great bore. A Frenchman fails to enthuse over it. One of the things that was a novelty to me was to drink tea made from tea leaves gathered in our own tea plantation. In my humble opinion it was vastly inferior to the Chinese article.

My stay at Kodai was limited to twelve days, for it was necessary to reach Mangalore before the breaking of the southwest monsoon. I had the good fortune to have the company of five or six fathers who were returning to their missions, when I started at 6 A. M., May 16. It was a grand sight when we reached the brow of the hill and began the descent to see caravans of visitors and coolies climbing up the zigzag path. They looked for all the world like so many ants. It was about one o'clock the next day when I reached Trichinopoly, and that night at ten o'clock I took the train for Calicut, which was reached at about three o'clock the next day, the anniversary of the day when four hundred years ago Vasco da Gama dropped anchor near Quilandi, about seven miles distant. In Calicut we have a church, school, and residence, and a congregation composed mostly of Eurasians. In the church is preserved the madonna of St. Luke which tradition says was the identical one carried by Blessed Rudolf Acquaviva to the court of

the Great Mogul. St. Francis Borgia obtained permission from Pope Pius V., to have three copies of that famous picture made, a permission that was granted then for the first time. It was one of those copies that Blessed Ignatius de Azevedo carried when thrown into the sea with his forty companions on the way to Brazil.

Calicut has a population of 60,000, mostly Moplahs. It is distant 138 miles from Mangalore, and there being no railway I had to cover the distance by travelling along the coast, by carriage to Cannanore, 50 miles; thence to Hosdrug by backwater, 34 miles; and the remaining 44 miles by carriage. There is another way which is far more convenient, namely, by British India steamer, but I was debarred from availing myself of it because the captain would not give me assurance that he would land passengers at Mangalore, since that port had been declared officially closed since May 15. As I did not wish to run the risk of being carried on to Bombay, I seized the opportunity of associating myself with the light-house inspector who was going north on his visitation, to make the journey by land. It was on the whole a very pleasant drive to Cannanore, along a well kept road shaded by cocoanut palms. We passed through the French possession of Malié, a square mile over which the tricolor floats. It enjoys free trade with France, and as a consequence eighteen taverns flourish, where you can get wines and brandies at reasonable rates. It is enough to make a friend of temperance weep to see such a small settlement carrying on so much business. It is well supplied also with native toddy and arrack shops where the booze is still cheaper. At Cannanore we have a church and residence, and one of our fathers is military chaplain. There used to be a large detachment of British troops there to hold the Moplahs in check, but now there is only a company. The place has fallen into decay on account of the withdrawal of the regiments. It is hoped that when the projected railway from Calicut is opened that the place will be set up again. From Cannanore to Hosdrug, 34 miles, there is no road, so travellers are compelled to take a boat on the backwater. These backwaters are a peculiar feature of the West Coast of India from Travancore to Mangalore. They are formed by sandspits along the coast and serve admirably for inland traffic. They are mostly Moplahs who own the boats. One voyage made under their guidance generally banishes all desire from your heart to try a second. I went aboard the boat at Beliapatam, 5 miles from Cannanore, at about six o'clock P. M. and witnessed a lively squabble that lasted quite a time, and when I learned from

my companion what it was all about, it was simply this: they had charged us \$2, or six rupees, more than they were entitled to and now they were fighting over the spoils. About ten o'clock they ran the boat ashore and sat on the beach to have a chat for an hour or so. Early in the morning about two o'clock, when we were in the canal cut by Tippu Sultan to unite two of these backwaters, a terrific ante-monsoon storm with thunder and lightning burst over us. The boatmen instantly cast anchor and escaped to the cover of the coacanut trees, carrying the sail with them to protect themselves from the drenching rain. It was not a comforting reflection to me in the meantime, that lightning generally takes to the water. If it was in search of me it might have found me protecting myself as best I could with a piece of matting. The heavens above had its terrors that memorable morning of May 24, but what were they compared to the hordes of voracious insects that assailed me from below? The 44 miles from Hosdrug to Mangalore took about twelve hours, whereas the boating on the backwater took a whole day of twenty-four. The journey was delayed by the number of large rivers we had to cross, eleven in all. Over these the carriage and horses were ferried on a raft, or when the rivers were shallow, the carriage was floated over by two boats, while the horses walked or swam. The passengers are generally carried in and out of the primitive "dug-outs" by scantily clad boatmen, the oil from whose backs soon anoints your white soutane in a way that gives your dhobi (washerman) something to do to buck it.

As this was the last stretch of my journey I was mighty glad when I reached the college at 8 o'clock on Wednesday evening, May 25. Schools re-opened on June 1, and a few days afterwards the monsoon burst and we have had a pretty steady downpour of rain ever since. It has tolled up about seventy inches up to date. With an average of two inches a day, a ray from the sun is almost as rare as a smile from Shiva, and would be as welcome as a letter from your Reverence.

Commending myself to your Reverence's holy sacrifices and prayers,

I remain, yours in Xt.

J. MOORE, S. J.

MISSIONARY WORK IN NEW MEXICO.

A Letter from Father M. J. Hughes.

TRINIDAD, COLORADO,
June 21, 1898.

REV. AND DEAR FATHER,
P. C.

Two of our fathers—Father Personé and Father Da Ponte—gave last winter a number of missions in different New Mexican villages. Among the most remarkable of these missions is one given at Taos. Taos is an historic place, one of the oldest in the territory of New Mexico, and the Taos Indians were one of the old Pueblo tribes whom the Spaniards subdued on their first arrival from Old Mexico. This tribe was among the first to receive the gospel preached by the Franciscan friars in the latter part of the 16th century. For nearly a hundred years religion prospered; but about 1680 came the first terrible uprising of the natives and the Spaniards were driven from the country, many of the priests being murdered—two at least in Taos. The Spaniards soon returned (1681-2) and a new start was made, but peace did not continue long as the natives again arose in 1696 and the Taos distinguished themselves by the slaughter of two more priests. At length came the final subjugation and we hear of no more rebellions in Taos until 1846-47 when United States troops occupied New Mexico for the first time. In 1847 the Mexicans and Indians united to drive out the whites and the famous massacre of Taos followed. Some Protestant ministers have not hesitated to accuse the Jesuits of instigating this massacre, ignoring the fact that no Jesuit ever saw New Mexico until 1867.

Taos is situated in the northern part of the territory and is rather difficult of access owing to the roads, which are bad enough at all times, but particularly during the winter when snow makes them more dangerous than usual. It was in February, about the worst time of the year, that Fathers Personé and Da Ponte went there to give their mission. The nearest railroad station is Embudo thirty-two miles south of Taos. From this point they had to travel in a carriage to Taos and starting at 1.00 P. M. reached their destination at 9.30 P. M. The road descends on one side of the

Arroyo Aondo—Deep Gulch—so called because of its depth, which in some places is a thousand feet. It was dangerous enough to satisfy the most adventuresome. The driver however knew his business well and consequently the carriage did not slide into the "arroyo," but now and then the fathers' nerves were tested.

The mission began on Ash Wednesday and continued for two weeks during which time the people attended in multitudes all the exercises most faithfully and fervently. They came from Taos and from the surrounding villages—Los Ranchos, Arroyo Hondo and Arroyo Seco. So great was the crowd that though they were standing shoulder to shoulder in the church from altar rail to door, the church could not hold all. As our fathers gazed on that sea of up-turned faces all expressing eagerness to hear the word of God, they felt inspired and exerted themselves to the utmost to satisfy the people. The result of the mission was all that could be wished for—1704 confessions of which a large proportion were sheep long since strayed from the fold.

An interesting incident connected with the mission was the triumphal procession of the memorial cross through the streets of Taos and Los Ranchos. While in the town itself the hundreds of people showed on their countenances nothing but the respect and veneration due to the cross; but when the procession reached Los Ranchos, the Protestant citadel and the home of some petty ministers, renegades from the Catholic Church, the enthusiasm of the people broke beyond bounds, they felt obliged to give utterance to their religious belief and for some time the air resounded with their "Vivas" for Jesus Christ, for the Blessed Virgin, for the Roman, Catholic and Apostolic Church and for the Vicar of Jesus Christ, Pope Leo XIII.

After the mission a deputation of American non-Catholics waited on the fathers to thank them for the great good done among the people. One of the ministers, an ignorant fellow who had been in days not long gone by a herder of sheep and goats, came to visit the fathers to challenge them to a public discussion. Father Da Ponte looked at him rather severely and then remarked: "El caballo no corre con el burro" (the horse does not run with the ass), and dismissed him.

Since the mission these ministers have not ceased to publish in their periodical "El Anciano" the vilest calumnies against the two priests. One of the effects of the mission was of course to put an end to some of their work with Catholics and in consequence their hatred was intensified. The foulest of their insinuations regarded as usual the priest

and the confessional. They asserted that the fathers were mere money gatherers, that the object of their mission was simply to get money from the people. The calumny however that might have done harm had it not been completely refuted at once, was, that the fathers preached treason. "El Anciano" calls the priests traitors, "because instead of showing gratitude to a Protestant government, which does not treat them as they deserve,—like vile dogs,—they persuaded the Catholics, in case of war between Spain and the United States, to take up arms against the U. S. because the U. S. is a Protestant country and Spain is Catholic." A public protest was at once made and "El Anciano" was requested to retract, but I do not know that it has yet done so.

As regards the money-gathering business, anyone who knows what Mexican towns are knows that there is not much money to be gathered; for the people are very poor, and our fathers are well aware that when they go to give a mission, they will receive but little more than enough to pay travelling expenses. Most of the calumnies of these men are the same as were uttered in the East years ago, but they are new here among the Spanish-speaking people, and I may add they have very little effect.

The same fathers gave a most successful mission in Las Vegas beginning on April 30, and ending Sunday, May 8. There were four exercises each day, at 5.30 and 9.00 A. M. and 3.00 and 7.00 P. M. All the exercises were well attended particularly that of the evening. What is especially noteworthy of this mission is the fact that our fathers had not been invited for many years to exercise any function in this church, but the present pastor, Father Defouri, is a zealous man and one of the best parish priests in the whole territory. It seems that some of the instructions were more than usually impressive, particularly those on matrimony, education of youth and perseverance. There was a time and not so long ago when divorce was unheard of in these parts, but now alas! when the American spirit has crept in, the names of Mexicans find place in the divorce column of our papers. The fathers assisted also in the ceremonies of Holy Week—the number of confessions was 1200.

There is an increasing demand for missions both in Old and New Mexico. The New Mexico band will begin a mission in Tierra Amarilla next Sunday, the other band has given a mission in Rosalia and we hope to be able to give an account of these missions in our next.

Servus in Xto.

M. J. HUGHES, S. J.

THE GOOD WORKS FOR MEN IN THE
BELGIAN PROVINCE.

A Letter from Father Emile Solwyns.

TRONCHIENNES, Aug. 11, 1898.

REV. AND DEAR FATHER,
P. C.

A meeting of our fathers has been recently held at our novitiate at Tronchiennes, Belgium, which can hardly fail to interest your readers. At the suggestion of Father Nicolet I venture to send you some account of it, promising that it will be impossible for me to enter into many details for these would require a large volume.

Our Father Provincial, Very Rev. Augustus Petit, has been anxious for some time to advance and encourage the work of Ours amongst men, especially amongst the poor and the laboring classes. To this he was urged by a desire of acceding to the wishes of our Holy Father Leo XIII, as well as of conforming to the request formally expressed in the twentieth decree of the last General Congregation.⁽¹⁾ For this purpose he recently called a meeting of all our fathers who were occupied in these good works. On the day appointed some forty fathers of our province met in the old abbey of Tronchiennes, so well known to many of your readers. The programme of the questions to be discussed was extensive; for they were to examine in succession works of piety properly so called, such as retreats, missions and sodalities; works of charity as the Conferences of St. Vincent de Paul; and works of a nature more economic and social, together with associations of laborers and others of a like character.

The steps taken by Father Provincial will doubtless produce happy results. A similar trial by the Province of Lyons, began in 1895 excludes all doubt of failure; besides that success will follow is evident from a little reflection. There are some good works well known to all, but it may happen that in this or that city these very works are forced to contend against special difficulties, and that in another quarter they have lost their primary vitality; now if the directors of similar good works are brought together they

⁽¹⁾ Vide Cong. XXIV, decree 20, no. 4.

will communicate to each other their views on the subject, and each will profit by the experience of the rest for the greater good of the souls that he is leading to God.

Again some other good works are entirely new. In Belgium there is at present an active movement among Catholics to help the working classes. Indeed at all times charitable persons have been active in assisting them, and with God's help most successfully; but at present the progress of Socialism, which on the one hand attracts laborers by the allurements of material advantages—the result of a very skilful organization—and on the other hand seeks to stifle in their souls every religious sentiment; the adoption of a law which gives every citizen the right of voting; the earnest appeal of Pope Leo XIII., whose voice excites all loyal sons of the Church to take part in works among laborers,—all these urge the Catholics of Belgium to display their activity on a field hitherto little explored, and have produced a magnificent efflorescence of Catholic economic and social works. Moreover our fathers have not been slow in offering their services in the good which is going on at present. Here we can again easily see how useful it would be to listen to the founders of these new organizations exposing their plans of action, narrating the difficulties of the past and present, and comparing results obtained from the different parts of the country.

The circular of Father Provincial summoning the fathers to meet at Tronchiennes was sent out in April and the fathers met on the 25, 26, and 27 of last July. Some forty fathers were present. Five sessions were held in all, two on each of the first ten days and one on the last day. Three fathers gave a report of some special work at each session, and each report was followed by a discussion. Father Provincial opened and closed the session by an allocution. Your readers will readily understand that it will be impossible for us to give a complete analysis of the reports from the fifteen different works; we shall have to limit ourselves to a few details.

We began with the work of retreats for the laity. These are most successful in Belgium. They were begun at Tronchiennes thirty-five years ago. The first collective retreat counted three members; each year now records more than 500 laymen, who make the spiritual exercises at Tronchiennes alone, as other collective retreats are given in other houses of the Society. The retreats of Tronchiennes bring together almost exclusively employers and managers. Now the question was asked, "Could not workmen also profit by these retreats, and would there not be hope of seeing

apostles rise from amongst those men whom the exercises had strengthened and transformed—apostles whose influence would be mighty among their co-laborers?" It was believed that such would be the result, so in 1891 a house of retreats was opened in the industrial region. The archbishop of the diocese, Mgr. Du Rousreux, encouraged the new work and within four years 1500 laymen of whom 1260 were workmen, made the spiritual exercises. In 1895 the laymen who habitually made retreats at Tronchiennes decided to help on the newly begun work. Committees were formed to recruit men and to raise money, as many workmen would not be able to defray the expenses which a retreat necessarily entails, and to which must be added the loss of salary for two or three days. Three houses have been already organized for retreats of workmen and two more will soon be ready. In the house of retreats at Ghent during the first seven months of the past year 1000 workmen met for the exercises. Let no one imagine that these retreats were given solely to good and pious men, such as are still found in many villages of Flanders. Many are the examples that we could bring forth of inveterate tipplers, once the scandal of their village, who have now become models of temperance; of socialists, who for years had not frequented the sacraments, and whom the retreat has so transformed that their example has not only converted their families, but also brought back to God many of their co-laborers. Moreover the former exercitants are the best recruiting parties for the coming retreats. Another detail is noteworthy. In those centres where a certain number of workmen live, who have formerly gone through the exercises, a meeting is held for them every month whereby they are enabled to have a short time of recollection. This affords them an opportunity of approaching the sacrament of the altar which many have embraced. Who knows if in the designs of God this work of retreats will not become a powerful barrier to socialism, that formidable adversary against which the Church alone can combat with success?

Next to retreats for laymen must be placed those for priests. No special mention need be made of retreats given to theological seminaries, and of such as bring together every second year the diocesan clergy. They are generally given by our fathers, but offer nothing of special interest. However, the Sacerdotal Association, founded by Father Petit cannot be passed over in silence. Its members number 6000 and are to be found in different countries, especially in France and Belgium. In Belgium alone there are 1300.

Their rule of life requires daily meditation and examination of conscience and an eight days' retreat when not detained by that of the diocese. The members therefore each year practically pass through the spiritual exercises.

While the priests are thus sanctified by retreats let us not forget the missions given to their people in the interior of the country. These owe their restoration at the beginning of this century to the most original of our popular pulpit orators, Father Van de Kerckhove. This missionary field is most extensive and in it the sons of St. Francis and of St. Alphonsus de Ligouri work like us with remarkable success. Then there is the Apostleship of Prayer which so effectually spreads devotion to the Sacred Heart; the conferences of St. Vincent de Paul in our colleges, where under the prudent direction of some father the students exercise themselves in the practice of charity.⁽¹⁾ Again in every city where we have colleges and residences, our fathers direct one or more sodalities for men. It is a source of regret that circumstances have caused these pious associations to confine their activity within the narrow precincts of their chapels, and that they are no longer, as in the Old Society, the centres of all the good works of a city. These sodalities, however, assist other pious works by recruiting men and funds for the retreats of laborers, taking interest in the "Patronages" and inciting their members, especially young men, to frequent those institutions where poor children are given innocent distractions and taught Christian principles, which will be their safeguard in the office and workshop.

Another association which is of Belgian foundation is the Archconfraternity of St. Francis Xavier. We believe that it has spread through Belgium more than any other association. It was founded forty-five years ago at Brussels by Father Van Caloen at the request of a poor workman. Its end is twofold, the sanctification of its members, and the apostolate of workmen by workmen. Blessed by the Pope and enriched with precious indulgences, this institution has been extended beyond the country where it originated. In Belgium alone the association counts some 350 confraternities with 76,000 members, and of this number the diocese of Ghent comprises 147 groups and 36,500 members. With the aid of the secular clergy this institution has met with remarkable success. For instance in the diocese of

⁽¹⁾ In his report on the Conferences Father Malou, we are glad to see, references the objections made by some against the establishment of these Conferences in our colleges. Those who have been of late years at Georgetown will confirm his statement, for they can bear testimony to the good done to the students by the Conference which is established amongst them, and which is doing real practical good work among the poor.—EDITOR W. L.

Ghent it has founded seventeen associations, such as societies for mutual succour, for procuring funds for retreats, a professional union of agriculturists, etc. So marked has been the character of the Xaverian confraternity that the name Xaverian has often been synonymous with that of Catholic in the politico-religious contests which the Belgians have had against their atheistic and rationalistic adversaries.

But we must hurry on, we can only mention the lowly, but most useful good done amongst orphans. It is under the charge of a committee of pious ladies who collect funds which are used in the education of orphans of both sexes by paying their board at different religious institutions.

In accordance with the words of the celebrated Bishop of Mayence, Mgr. Ketteler: "If St. Paul should come again on earth he would turn journalist," and following the example of the French religious who publish the small Catholic journal "La Croix," we Jesuits, though not journalists, publish tracts, pamphlets and write in the daily newspapers, most powerful arms against our opponents, especially the socialists.

Let us now come to works purely social and economic. At Brussels one of the most active Catholic circles of workmen is under the direction of a Jesuit father. It was organized by the members of a society composed of the wealthy classes of the capital, but the founders have wisely acted by not keeping the laborers in tutelage, satisfied with simply reserving to themselves an honorary supervision. Such discretion has certainly had happy results. Under the firm rule of its director this union has become the centre of many other good works; namely, sections of mutual help, and of professional instruction for apprentices, sections of music, etc. All possible attention is given the laborer, and care taken to withdraw him from socialistic missions.

The association of employers and employees, founded five or six years ago by Father Gravez, deals with quite a different class of men. In Belgium, commercial employees, and especially drummers are numerous, and unfortunately full of the gangrene of impiety; while their superficial education and business life fills them with conceit. Drummer and blusterer of irreligion are synonymous. It is therefore difficult to direct them, and yet they stand greatly in need of good counsel. The intention of the founder was to unite the few good employees, and to attract such as were not altogether corrupt, whilst at the same time fostering the business interests of the members. The first Union was established at Brussels. Antwerp, Ghent, Liege, Verviers

and other cities now have their own, and have founded like associations, almost all being united by a federal system. At first the condition for admission consisted in a profession of Christian belief, this precaution was taken in the beginning as some might have confounded the name Catholic with that of the political party in Belgium which is opposed to the liberals. Of late, however, the word "Catholic" has been inserted in its place. As regards material interests, these Unions procure for the members lucrative positions, medical assistance at reduced rates, and funds for retreats. They have also succeeded in establishing courses of commercial education, and the study of living languages, of stenography, etc.

The labors of one of our fathers from Arlon deserves special mention. With the aid of the local clergy he has organized agricultural unions throughout the province of Luxemburg. The members are obliged to be practical Catholics. The curate possesses the right of almoner, and the dean is the religious director of the cantonal league. The material advantages accruing to these corporations are manifest. The peasant of Luxemburg has already realized large gains owing to the common purchase of fertilizers, the establishment of newly improved dairies, and the opening of saving banks.

A special class of individuals, once neglected, are the bargemen. In Belgium they number 60,000, and with their wives and children live on board of their boats. A Mass celebrated for the soul of a bargeman's wife was the occasion of putting our fathers at Ghent in contact with some of these honest people. A few ladies who prepared children who live on these boats for first Communion, induced some to enter an association. When the ice had closed the canals an opportunity was offered of giving a retreat to the bargemen, and another was preached to the women, both of these were well attended. This work is making rapid progress. At Ghent a house for bargemen with a chapel will be opened near the docks where most of the boats are; a freight office will be added in order to free the boatmen from the shameless tyranny they undergo at the hands of brokers of low standing, who serve as intermediate agents between them and merchants. The education of their children will be likewise attended to by coming to some understanding with the Catholic schools in cities which these boatmen frequent, so that these children may have free access to these institutions during the dull season. It seem that the best way to confirm the good work in religion has been the establishment of the association of the Holy Family among these

men. In two years the father director has received 6000 members from 1350 boats. We trust that other cities will also put up their bargemen's homes.

Finally, a word about emigrants; these are not numerous, at least such as leave to enrich themselves beyond the sea. Last year only 900 Belgian emigrants crossed the ocean, but Antwerp is the great centre of embarkation for Polish and German emigrants. One of our fathers aided by some devoted co-laborers has charge of them. He discovers Catholics and endeavors to have them to go to our church where an instruction awaits them. Many of them receive the sacraments. In twenty years more than 19,000 of them have approached the tribunal of penance.

It will be seen from all this that our fathers in Belgium extend their labors over divers fields for the salvation of men—a work so conformable to the spirit of our Institute. It has seemed good to us to make known what is being done in this respect. All who read these pages will naturally thank God for the great works accomplished. A few may perhaps find some hints—useful and applicable even outside of Belgium, if so, we shall be only too happy to have given them.

Yours faithfully in Christ,
EMILE SOLVYNS, S. J.

Since the above letter was in type we have received from Father Leroy, the Socius of the Belgian Provincial, a printed pamphlet entitled "Compte Rendu de la Réunion tenue à Tronchiennes les 25, 26, et 27 Juillet, 1898." It consists of 118 pages in octavo, and gives a detailed account of the different reports read at each seance, with the discussions which followed. From a table at the end we have the number belonging to the congregations of men in nineteen different colleges and residences of the Province, which amounts to 8605; among the fourteen colleges out of 5741 students, 2275 belong to the Sodality.—EDITOR W. L.

THE SOCIETY AND THE
AMERICAN COLLEGE AT LOUVAIN.

A Letter from Father L. Delplace.

LOUVAIN, Oct. 1, 1898.

REV. AND DEAR FATHER,
P. C.

I send you for the WOODSTOCK LETTERS a short account of how we began and how we recently ceased teaching in the American College. I believe it will be useful to our American fathers to know the truth about it.

Yours truly,
L. DELPLACE, S. J.

THE AMERICAN COLLEGE AT LOUVAIN.

This college was opened on the feast of St. Joseph, the 19th of March, 1857, under the presidency of Father Peter Kendekens, a native of Belgium, but at that time Vicar General of Detroit. Bishop Spalding, afterwards Archbishop of Baltimore, and Bishop Lefevre of Detroit were the prime movers in its foundation and they contributed money for its establishment. The object of the foundation was to educate subjects of Belgium, Holland, Ireland, Poland, or other countries so as to form missionary priests for the different dioceses of the United States. Most of them were to follow a course of theology corresponding to the short course of the Society, but some might follow the advanced course of the university and receive the degree of bachelor or doctor. The number of students, small in number at first, increased as the American bishops contributed money for the support of the students. In 1860, eleven priests had been sent to different dioceses of the United States, and five years later this number had increased to fifty. It gradually grew in favor with the American bishops, and was honorably mentioned in the Second Plenary Council of Baltimore, which was presided over by one of its founders, Archbishop Spalding.

In 1871 the college passed through a time of trial. The Rector, Mgr. De Nieve, suffered from some mental trouble and was obliged to be replaced by Mgr. Dumont, who two years later, on being made Bishop of Louvain was succeeded by Mgr. Pulsers. It was at this time, in 1873, when the pov-

erty of the college was great and the circumstances most trying, Father Marty, a father of the German Province, residing at our scholasticate at Louvain began to teach Sacred Scripture at the American College. Our fathers taught this course for four years; when the university professors suspended the short course. This left the American College without professors for dogma and moral. Mgr. Pulsers in this extremity had recourse to our fathers. With the approval of the Cardinal of Mechlin, the rector of the scholasticate invited the students of the American College to attend our short course in dogma, the course in moral, and an elementary course in Scripture. These were all to be taught at our scholasticate; the remaining courses of canon law, liturgy, etc., were taught at the American College itself. This proposition was accepted with delight by Mgr. Pulsers and from the beginning of the scholastic year 1877-'78 to the close of 1897-'98, last July, the seminarians followed these courses at our scholasticate. For their services our fathers neither demanded nor received any compensation.

In 1881, when Mgr. De Neve, restored to health, returned to his post as rector of the seminary, the situation was much improved. The number of students had increased to eighty, and the financial state was so improved that he was enabled to put up a new building. He governed the seminary with such energy and piety that he was admired by all the students. He was devoted to the Society and very grateful for the services it rendered to the seminary. Father Van den Acker, and after him Father Houze, professors of moral theology, and Father Corluy, professor of Sacred Scripture possessed his entire confidence during many years. "The Jesuits," he used to say, "generously helped us when we were not able to pay for professors; I will always oppose the efforts which are being made to take our students from them."

In 1891 Mgr. De Neve's health failed again and he was obliged to resign his charge and retire from all active connection with the college. Mgr. Willemsen, who had been professor of theology for some time at the college, was appointed by Leo XIII. his successor. Mgr. De Becker, professor of canon law, continued giving his lecture, and Mgr. Stang professor of pastoral theology and history, was appointed vice-rector. For moral theology, the students followed the course at our scholasticate of Father Genicot, so well known from his treatise on moral theology recently published. After Father Corluy, who had written his "Commentary on St. John" and his "Spicilegium Dogmaticum"

for their use, Father Deleattre and then Father Huyghe gave them a short course of Sacred Scripture. From the foundation of the college, one or two of our fathers have always been confessors at the seminary and gave there spiritual instruction.

In these relations between the seminary and our scholasticate, which had been so amicably kept up for the past twenty-five years no one expected any change. On the feast of St. Ignatius, last July, however, His Eminence the Cardinal of Mechlin called to see our Father Provincial at Brussels and put before him the desire of some American Bishops to see the students of the college follow the courses of the university. As these students could not follow the long course, which leads to the degree of bachelor, the university offered to re-open the short course which was suppressed in 1877.

This project, which was concocted without the knowledge of our fathers and suddenly proposed to them, has not been, I must admit, very pleasant. If, as is stated in the "Bien Public" of August 17, "The directors of the seminary have judged the time has come to realize the primitive plan by confiding to the professors of 'Alma Mater' the theological formation of the future clergy of America" they certainly have the right. "For," continues the same correspondent, "the talent and the devotedness of the new professors are a sure guarantee of the abundant fruit which the Church in the United States will reap from the clergy formed at Louvain"—I doubt, however, if the talent and devotedness of the former professors will be surpassed.

What can be the reason of the change? Is it desired to have the students of the American College counted as students of the university? This is hardly possible, for with some rare exceptions, they are not capable on account of their previous formation, of following either the long course of the university or of our scholasticate. Is it to show a want of confidence in the Jesuits? Certainly not. What then is the reason? "The directive committee" says the same correspondent, "has given an unequivocal proof of its confidence in the ability and devotedness of the Belgian clergy." It has generously forgotten the trying circumstances of 1877 "in order to push on to complete realization of the primitive plan." We must admit it has pushed on generously.

Mgr. Willemsen, on account of the state of his health, has resigned the office of rector. Mgr. De Becker, professor at the university since 1885 and at the American College since 1887, takes his place. He has expressed the

desire that the Jesuit fathers should continue the spiritual direction of the seminarians, and Father Provincial has generously granted his request. If the directive committee—the three American bishops—approve this plan we shall continue to go to the seminary to hear confessions and give spiritual direction; but the seminarians will have no longer Jesuit professors, only those appointed by the rector of the university. A hundred students from outside the scholasticate still remain with us. All except two or three will follow our short course of theology.

If the seminarians of the American College make good studies under the new regime, the souvenir of twenty-five years, during which we devoted ourselves to their predecessors, will cause us less pain than if they have occasion to regret the present change.

NOTES UPON EUROPEAN ARCHIVES

A Letter from Father Thomas A. Hughes.

ST. FRANCIS XAVIER'S COLLEGE,
NEW YORK, Oct. 29, 1898.

REV. AND DEAR FATHER,
P. C.

In answer to your kind inquiry, with respect to such researches as I have made since leaving Holland, I think I can find a few observations to make; which may be justified either by the transient interest of some of your readers, or even by their utility, if there are young gentlemen amongst us predisposed to the study of history.

I am not inclined to say anything of my experiences in Paris. They bring back too vividly my recollections of the officialism which beclouds the polished French nation. In the one little episode, in which I was gratified with a touch of finished courtesy among high officials, I did not know, upon reflection, whether really they were paying deference to me, and not rather to the ambassador's note, which had reached them before me.

Very little of my work lay among our own fathers, except the duty of enjoying their hospitality and charity. I had reason to regret that, on this last occasion, the lack of room at the Rue Monsieur prevented my staying with the writers of the *Etudes*; for my experiences at Exaeten

among the writers of the *Stimmen*, and at the Via di Ripetta with those of the *Civiltà*, had made me feel the value of that formation, which comes from being thrown with accomplished men of one's own profession.

There was no special need of staying very long in Paris. I found I was treading in the footsteps of persons who had gone over all the ground carefully. Parkman had explored it for himself; Marmette for the Canadian Government; others too had followed. Even at our Ecole Ste-Geneviève of the rue Lhomond, Mr. Thwaites, the present editor of the *Relations*, had enjoyed free access to what concerned him; and in the archives of the Colonies, in the Pavillon de Flore of the Tuileries, the only person engaged was a lady, copying for the same gentleman. But the chief reason that exempted me from extensive work was the circumstance, that the American documents bore almost exclusively on French-Canadian affairs.

Though I had no need of staying long, certain conditions of Parisian research made it the slowest that I have known. It was quite a normal thing to spend an hour waiting for a book at the Bibliothèque Nationale. At the Archives Nationales, where there is a public study-room, I was told, after a satisfactory introduction had been gone through, "that now, if I called in three or four days, the documents would be ready for me!" In the Ministry of the Colonies, I think it was a week or ten days, before the necessary letter was expedited to my address.

London is the great depository of older American history, both general and Jesuit. I have yet to see, whether the total yield of documents on this side of the ocean equals the amount, which I obtained there. The State Paper Office, or, as it is now called, the Public Record Office, contains, roundly speaking, some two or three thousand volumes of papers from colonial days. The analytical calendars have reached, as yet, only the year 1680; so that for later times one must fish as best he can in the great sea. New York alone, among the States, has searched all these records; and the results are to be seen in Brodhead's "Documents relative to the Colonial History of New York," where no fewer than six of the great quarto volumes are taken entirely from these state papers. But, had a dozen trustworthy searchers gone over the field, the track of Jesuits or Catholics through the maze of the colonies would not necessarily have arrested the attention of any. And there are some documents of unique interest to us which would certainly have been omitted by everyone.

For instance, the *Informationes ad gradum* on Brothers

George Dyne and Edmund Clarkson, by Fathers Robert Brooke and William Hunter, might form curious reading for a learned man's leisure hour, but scarcely intelligible for an expert in only profane colonial history. What, for instance, would such a profane man make out of the remark about Sunday clothes and affectation therein, that nevertheless the subject in question is *sui et vestium communium contemptor*? "a man who contemns himself and common clothes alike?" or Father Wm. Killick's observations to Mr. James Whitmore, about his store with its 200 or 300 customers; or about "the 2 underfactours Mr Dyne & Clarkson," who "are passed there time of giving us new bonds, as also Mr. Delveaux is, or will be before this arrives. They all seem to me to be fitt for our purpose; and to have those conditions our factory requires; my bonds were sealed long ago." His remarks to Mr. Thomas Parker are much more intelligible, for he simply begs to be allowed to draw on Mr. Kennet, offering the assurance, so comforting to a procurator, that "the chiefe reason" for presuming to do so is that "we neither have money at present, or any certain hope of having it soone: we doe really designe to send bills to Mr. Kenet as soone as we can gett 'em and humbly request that those which are drawne upon Mr. Kenet be not protested," etc. All this correspondence was put by some Virginia ship into a port of Scotland, and sent on by the post to London. There the postmen failed to find the gentlemen, Messrs. Parker and Whitmore. The Postmaster General sends the letters to the Minister, Lord Dartmouth, who, on Dec. 2, 1710, writes from Whitehall to My Lords of the Board of Trade, saying that he has laid the enclosed letters before the Lords of Council, who command him "to send them to your Lordships, and to desire, that you will please to consider of these letters, and report your opinion of the matter, and what you may consider to be fitt to be done therein." The critical feature of the situation was the glaring signature: "Societatis Jesu Sacerdos," and other such compromising elements, which menaced the disruption of the British Colonial Empire. Their Lordships, however, seem to have dropped the letters where I find them, in a volume of the Board of Trade.

However pleasing London might be, for the good sense and good nature of the officials you had to deal with, I do not think that human ingenuity, even in America, could devise such a set of conditions as harassed a man, in the fogs and the darkness, and what I am inclined to believe was the insufficient electric lighting of the public Record Office. Possibly, when all London has to use artificial light

during the working hours of the day, neither gas nor electricity is equal to the demand. Documents are often trying enough, when under the broadest light you must spell things out, and beat your wits for a little intelligence; but, when in the course of a long day from ten till half-past four, you must coax the electric light by standing up to it, big folio in hand, trying to make out What's what? in the crumbling sheets, and then you do not succeed, well I, for one, could not help thinking in the line of that story, which a good professor at Woodstock told us, a-propos of the perspicuity of Spinoza. It was to the effect that a wise head once said: "If you read a thing first time, and don't understand, say: I'm a dolt, and I'll read it again; if the second time you don't understand it, you can say: It may be that I'm the dolt, but it may also be he; then, if the third time he is still impervious, say without hesitation: It's not I at all, it's he!" So, after three months I came to the conclusion, that it was not my eyes or wits that were wrong, but the conditions; and I went off to Stonyhurst, hoping that at some future date light might dawn upon London.

The splendid archives at Stonyhurst are housed in a manner, which is the most perfect that I have seen anywhere so far, among private collections. One of the two front towers has been divided off at the second story with concrete above and below; an iron safe door protects the room inwardly; only one window gives light from without; and below there is the intercepted stone staircase. It is difficult to see in what circumstances a calamity could affect such a safe deposit vault in the midst of the solid round tower. At St. Mary's College, Montreal, a vault has been constructed between the old front wall of the building and the new one; it seems equally secure, with its iron safe doors and its iron shutters; but its location down by the side walk of Bleury St. is very remote indeed from the monastic solitude of the Jacobean tower overlooking the handsome quadrangle of the Stonyhurst pile.

Owing to the relations which subsisted between Father Ferdinand Farmer and Father John Austin, as well as to the important part taken in our American history by Father Peter Kenney, there were documents, bearing directly and indirectly on our affairs in the Irish Province archives, which, with the cordial approval of Rev. Father Keating, Provincial, I was supplied with by Fathers Hogan and Peter Finlay. I should like as much to tell of my stay with Father Delaney's community at Stephen's Green, as I enjoyed it while there. But, all subterfuges being exhausted, I had to go back to the fogs of London, as I must now. I found

them in all their glory, not a whit the worse for wear, nor showing any signs of fatigue. But I had several resources left to evade their stronghold down in the city, where the Record Office was; and I hoped for better times yet.

His Eminence Cardinal Gibbons had kindly sent me an introduction or recommendation to the Bishop of London, Dr. Maundell Creighton. On receiving it from me, his lordship put his archives at Fulham Palace entirely at my disposal. His chaplain told me, how much the Bishop had been pleased at receiving the Cardinal's note, and taking me to the muniment room he left me there, telling me that the adjoining private room was at my disposal for work, as long and as often as I chose to come and stay. His Lordship said pleasantly, that, if I found anything in his archives which I thought might be of use to himself, he should be grateful for the information. He regretted, that his own days for history were over now; and on a subsequent occasion he told me of his relations with the actual prefect of the Vatican Library, our Father Ehrle. Though everyone was very attentive to me, his lady, whom I never met, had a quicker eye than the attendants; for, the weather being cold, she sent up a special message of apology that the fire had not been prepared. The most curious thing I found among the documents here was a Jesuit paper, containing a challenge to a Protestant minister of Maryland, in which, under the innocent guise of fourteen queries, a most stringent series of dilemmas is strung together, on the thirty-nine articles, on faith, scriptures, the Church, etc. It seemed to me to be in the very best style of dialectics. The minister, like others of his kind at different times, despatches a wrathful letter on the irrepressible insolence of these Maryland Jesuits. And the correspondence regarding the crisis affords sufficient information to understand the situation.

The library of the Archbishop of Canterbury at Lambeth Palace is open to the public; and the manuscripts there on Maryland, Pennsylvania and New York have been searched before. But that fact does not detract in the least from the value of documents, when examined by another eye, and for other historical purposes. Thus, if any shred remains of the fable, that a Catholic Bishop should, or could, have been appointed before Bishop Carroll, small hope is left for the remnant in the light of the altercations between the Archbishop of Canterbury with his American retainers and the Puritan preachers of Boston, in the middle of last century.



I had conceived that Sion College library must be some kind of reserved institution. But when, on entering, I saw only an admonition to record one's name, I thought it was practically public. I went in, began to inquire for certain documents; was supplied courteously with a valuable folio; but, after I had worked there a day, I discovered that it was very strictly a reserved library of the Protestant Clergy of London. Accordingly, next day, I apologized for the freedom I had taken. But I was assured, first by the janitor, and then by the librarian, that they were entirely at my service; and, before I left for good, the sub-librarian, who had supplied me with much information, desired me to refer to him by letter, if at any time he could accommodate me.

I need but refer to the kindness of his Eminence Cardinal Vaughan, and the devoted attentions of Father Stanton as well as of Father Antrobus at the Oratory, where the archiepiscopal archives are lodged. One thing that I noticed there was the finish and polish of the Oratorians' own house library, with its beauty and order. It made me think that, when learned men enter a congregation to spend their whole lives in one and the same house, they probably develop an attraction and affection for the perfect equipment of their books and library appointments, which others of a more mobilized life have not the leisure to show forth.

The British Museum, both in its library and MS. department, is a world well known, catalogued and searched. Though it seemed to me that its American State Papers were largely duplicates of what the Record Office contained, still I found there Catholic and Jesuit memorials and papers, which I had not lighted on elsewhere. In both departments of the Museum, our fathers are well known. Rev. Father Gerard and the writers of the Month have used it constantly. In fact, if I may be allowed to venture the remark, it has occurred to me in more than one place, that there is an inconvenience attending the proximity of great libraries, and one, which you might yet suffer from in centres like Washington and New York. It is that the interest of persons in their home collection dies away, more than the mere want of funds may occasion; and hence, when books are urgently needed at home, they are found to be wanting; and what was the luxury of indefinite resources abroad becomes the misery of inadequate supplies at home.

I cannot say that the sun began to shine in the spring. The first time I remember his visiting us, was when the "season" commenced in May; and the great folks poured into town; and the sun bethought himself, and he walked

in too. If you did not probably know what sunshine was like, I could describe it to you after a London winter, aggravated by the fresh remembrance of an Italian sky, and by the present actualities of holes and corners and musty volumes and nerves become fidgety with irritation. I can understand better now the lives of miners and of the poor, who have not wherewith to pay the rent for a little of God's sky.

There was another session of three or four months in Chancery Lane among the State Papers. At last, I reached the term of documents accessible to the public; which, in State archives generally, is about one hundred years back from the present time. But, just at this point, 1802, one Jesuit question remained suspended; and I consulted the superintendent about obtaining authorization to continue. He recommended it; and, on my making application to the Colonial Office for that specific question, I received in due time a letter according Mr. Chamberlain's permission for further research on the said question, up to 1820, but subject to certain conditions. These were communicated to me, when I appeared in the Government Search Room. They consisted merely in not withdrawing from the apartment any notes of my own, or copies, until they had been submitted to the Colonial Department. So I finished the question; handed in all the papers; and, in the stated time, they were returned "with the secretary's compliments." Whether any record was taken in the interim of the pieces copied or annotated, I do not know.

While working in the Literary Search Room, which had been the scene of my melancholy and woes during so many months, I observed by the superintendent's numbers placed upon my cards of application for successive volumes, that there seemed to be about 200 applications per diem. However, as many of the documents, which lawyers or others called for, consisted only of a single parchment, the applications might designate a number of single folios, and not all of them whole tomes. At the densest part of the day, thirty persons could be found working, some of them "habitués" whose professional life-work is there, others incidental inquirers. In the Legal Search Room adjoining there seemed to be but few. That is designed for the pursuit of documents in the immediate service of the law; and there the copying out of documents is subject to fees which correspond, I suppose, to legal practice.

If the above remarks interest you at all, I will merely advert, in conclusion, to the ever growing value of our doc-

uments, which, like others, gain additional importance for every decade of years that pass. Unlike most other collections, they contain the record of movement and life in a single united organization. Too much care cannot be taken of them; and no one knows the value of even a memorandum or a passing money account, until it gets into the hands of the future historian, who will see history in the circulation of dollars and cents. His Paternity, V. Rev. Father Martin, observed on one occasion, that a most striking chapter of Pastor's History of the Popes was that derived from the extant accounts in the Vatican, showing, if I remember rightly, the expenditures of Nicholas V. in the cultivation of letters and art. I can bear witness myself, that the chief and almost only source which I have found, to illustrate the movements and life of our young Marylanders at Liège, St. Omer's, and elsewhere, was the English Procurators' books, containing all their expenses. Still more evident is it, that the business, negotiation, law-suit, which being "all over now" is bundled off into any corner, enters at that moment into a new stage of maturity, to ripen with the help of further developments in the sequel into the seasoned fruit of history, for the future writer to gather. It is to be hoped that the actors of to-day, who are the makers of the history to be written by the historians of the future, will not neglect the interests of truth in the careful preservation of documents. Perhaps historians will be developed in the effort to save the materials.

I remain, etc.

THOMAS HUGHES, S. J.

CUBA —
OUR COLLEGES DURING THE BLOCKADE. .

Letter of Father Felix Cristóbal to the Editor.

ROYAL COLLEGE OF BELEN,
HAVANA, Oct. 18, 1898.

REV. AND DEAR FATHER,
P. C.

I have the pleasure of answering your kind letter of Sept. 4, which came to hand a few days ago, and for which I tender you my most heartfelt thanks.

The members of this community, are, thank God, in excellent health. Indeed during the entire four months the blockade lasted, we were singularly blessed by divine Providence, for not a single one among us was afflicted with sickness. During all that period we suffered no kind of privation, save that our meat supply ran short for a couple of days, and moreover on first and second class feast days, some of the extra dishes were not served; not that necessity forced us to this, but in order that we might have something more to give to the poor. It is true, that when we saw the possibility of a blockade we laid in a goodly supply of provisions for the college, a precaution which all the families of means in the city timely and prudently adopted.

Those who have suffered are the poor, as well as those who lost during the war the little they hitherto possessed.

During the first few days after the beginning of hostilities, a great panic seized this city and in the event of a bombardment taking place our superior had thought of sending the scholastics to Mexico. The priests alone were to remain behind to help the wounded and face the dangers, and preserve amid the cannon's roar the calmness and tranquillity of him of whom the poet sings: "Si fractus illabatur orbis—impavidum ferient ruinae."

The civil authorities were obliged to establish in the city economical provision stores for the poor, wherein more than 20,000 rations were daily distributed. Besides these, there were stores where plain food was doled out and medicines were given gratis for the sick. At our college we supplied food daily to 500 poor. Notwithstanding these precautionary measures, it was impossible to prevent many of the poor from dying of starvation, especially those in the out-lying towns.

All the public educational institutions of the city closed towards the end of April. Our college closed about the same time, yet not before the final examinations of the year were held. The distribution of premiums, an event which in preceding years used to be celebrated with great solemnity and eclat, was dispensed with. In fact it was bullets and not premiums that were distributed throughout the city.

The largest number of pupils that frequented our college in the past year was 250; of these 120 were day scholars. This number kept gradually diminishing in proportion as the fears of a war with the United States became more and more definite. The alarm caused by the possibility of a rupture with the States led numerous families to quit the city and seek refuge in Mexico and other places of safety. Most of these have now returned to the island, but a new exodus has begun, consisting mainly of the families of those who once held military positions here.

Not a single one of our fathers held the post of army chaplain during the war. The same is true for the other religious orders. This is due to the fact that the regular chaplains in the service of the government claimed that they alone were sufficient for the work. Would that all of them had done their duty!

With the city hospitals, however, it was different; each of them was under the care of its ordinary chaplain assisted by a religious. The principal one, that of Alphonsus XIII., was put in charge of one of our fathers, — Father José Arámbaru was chosen for the work. This zealous father labored there night and day, consoling the afflicted, hearing confessions and administering the last sacraments to the sick, many of whom were suffering from malaria and such contagious diseases as typhoid and yellow fever. Great in the sight of God must be the merits of this self-sacrificing laborer.

I now come to your other inquiry. The college of Belen was founded for the Bethlehemite religious by Diego Evelino de Compostela, Bishop of Havana, and Juan Francisco Carballo, a rich and pious layman. The Bethlehemites occupied it until the year 1839, when it passed into the hands of the government. In 1854 it was given to the Bishop of Havana and his successors by a royal charter entitling them to perfect dominion thereof, on the sole condition that the fathers of the Society of Jesus should have entire charge of the instruction. Later on, the present bishop, with the permission of the Holy See, donated it to the Society and the transfer thus made was duly inscribed on the civil records. From this you may see how absolutely false is the state-

ment made by certain newspapers, to the effect that the building was recently purchased by Ours.

The seminary and cathedral which we lost at the time of our expulsion by Charles III. is still in the hands of the bishop.

About the college of Cienfuegos, I can only say that during the late war, it passed through the same vicissitudes as that of Belen. During the past year it counted 100 pupils; 30 of whom were boarders. At present it has only 8 or 10 boarders and some 70 day scholars. The actual number now at Belen is 180; 100 of these are day scholars. About the year 1872, the number of boarders reached 300; that of the day scholars 200.

In Porto Rico we have no property.—We know nothing about our fathers in the Philippines.

Perhaps you are not aware of the fact that Father Power, Superior of the New Orleans Mission, was here with us some days before the blockade was declared. He came in company with the rector of this college, when the latter was returning from Cayohueso with the remains of Fathers Enciso and Aviñon, who sacrificed their lives in the service of the plague-stricken of that town in the year 1869. The history of Fathers Enciso and Aviñon is briefly this.—The pastor of Cayohueso having fallen a victim to the epidemic which was raging there, a father from our college was asked to supply his place. Father Enciso was sent, but soon after his arrival he was carried off by the fever. Father Aviñon, who took his place met with the same fate. The third priest sent out to the plague-stricken parish escaped the disease, and having ministered for some time to the spiritual wants of the flock returned to Havana safe and sound.

Father Aviñon besides being a zealous laborer, had the reputation of being a distinguished orator. The unbounded charity and fame of sanctity of Father Enciso caused him to be greatly loved and revered in this city.

Our Father Rector wished that those who during life dwelt together in the same community, should after death, be gathered together and laid side by side in the cemetery which was recently constructed. Accordingly the remains of the thirty-five Jesuits who since the year 1839, passed from this community to a better life were transferred to the new burial ground. A numerous and select concourse, composed in great part of the pupils and friends of the deceased fathers, were present at the opening of the cemetery and the interment of the remains. All the members of our college together with Father Power, assisted at the ceremony, as

you may see in the photograph, I have the pleasure of sending you.

Father Power visited the hospital of St. Ambrose, where the wounded survivors of the "Maine" had been placed.

Before his visit I had the consolation of having already heard the confessions of many of these sufferers.

Do not fail to send me the WOODSTOCK LETTERS,—I read them with intense pleasure.

Kindest regards to Rev. Father Rector, Father Sabetti, as well as to the fathers, scholastics and brothers of Woodstock College, to which I look back with grateful remembrance.

Your Reverence's most devoted brother in Christ,

FELIX CRISTÓBAL, S. J.

CENTENNIAL CELEBRATION OF ST. IGNATIUS' CHURCH, ST. THOMAS' MANOR.

The Mission at St. Thomas' Charles Co., Maryland, as is known to many of our readers, dates from the earliest days of our fathers in Maryland. Here Father White fixed his abode in 1642, and here he baptized the Queen of Port Tobacco, with all the inhabitants of the town. Seven years later, in 1649, the estate of St. Thomas' Manor was acquired by our fathers under the "Conditions of Plantation" and taken up by Father Copley, and settled in Mr. Matthews as trustee; Mr. Matthews conveyed all his right to Father Henry Warren in 1662; from that time and from Father Warren, as first pastor, we can date the permanent establishment of the Mission, with pastoral residence and chapel attached. A list of the clergy who have served the Mission, compiled with much labor by Father Devitt, will be found at the end of this notice. St. Thomas' Manor has been conspicuous in the history of the province for here, for nearly 170 years, lived the Superior of the Jesuits, acting as vicar-general for the vicar-apostolic of the London district in England.

The present church, however, has been in existence for only a hundred years, being dedicated by Archbishop Carroll in August 1798. It was dedicated in honor of St. Ignatius and this is its true name, though the manor being much older and known as St. Thomas, lent its name to the church which has been often thus incorrectly designated.

It seemed to the pastor Father Broderick that the centenary year of its dedication should not be passed over without notice, so a three days' celebration was held on last August 14, 15 and 16. On the first day—a day of thanksgiving—a solemn Pontifical Mass was sung by Bishop Curtis, and a sermon was preached by Father Terence Shealy. Dinner was served in the Manor to about 100 and solemn high Vespers were sung at 6 P. M. On the second day a solemn high Mass was sung by the Rector of Georgetown for the living members of the congregation. Father Devitt gave a discourse, which has since been printed, giving a history of the Manor and the church, and in the evening a concert was given at Chapel Point by the members of St. Patrick's choir, Washington. On the third day a solemn Requiem Mass was sung by Father Morgan, Rector of Loyola College, Baltimore, for the deceased of the parish and a sermon was delivered by Father Owen Hill.

We subjoin two lists of historical value, one of the clergy who have served the Mission of St. Thomas from its establishment, the other of the priests who have died at St. Thomas. They were both compiled by Father Devitt, after much research, and are believed to be as accurate as they can be made from the documents now in existence.

LIST OF THE CLERGY WHO HAVE SERVED THE
MISSION OF ST. THOMAS.

1639. P. John Altham (alias *Gravener*) accompanied Gov. Leonard Calvert on his visit to the "Emperor of Piscatawaye."
 1639. P. Andrew White, "The Apostle of Maryland," at Piscataway.
 1641. P. White, at Port Tobacco.
 1645. Missionaries carried off to Virginia, thence to England.
 1649. Grant of St. Thomas' Manor to P. Thomas Copley.
 1663. P. Henry Warren (Pelham) first resident pastor at St. Thomas'. It is probable that the mission was visited in preceding years by P. Lawrence Sankey.
 1674. P. James Waldgrave is reported to have died at Port Tobacco.
 1677. P. Thomas Gavan was sent to Maryland; he lived at St. Thomas' for a time.
 1678-1683. P. Michael Forster (*Gulick*), Sup.
 1684-1693. P. Francis Pennington (probably lived at St. Thomas).
 1693-1723. P. William Hunter, Sup. .
 1702. P. Matthew Brooke. 1720. P. George Thorold.
 1725-1742. P. George Thorold, Superior until 1735. P. Thorold had served the mission for about forty years, the greater part of the time at St. Thomas', where he died in 1742.
 1728-1729. P. Peter Atwood. 1733. P. Robert Harding. 1733-1734. P. Thomas Leckonby. 1734-1737. P. Arnold Livers.
 1736-1746. P. Richard Molyneux, Sup.
 1738-1741. P. Thomas Poulton. 1745-1749. P. Richard Archbold.

- 1747-1779. P. George Hunter, Sup.
 1749. P. James Beadnall. 1758. P. James Ashby (*Middlehurst*).
 1759-60-64. P. John Kingdon. 1763. P. Joseph Moseley at-
 tended Zachia and Newport for three years.
 1764. P. Frederick Leonards.
- 1780-1782-1783. P. Ignatius Matthews. 1780-1783. P. John Bolton.
 1783. P. Lewis B. Roels.
1783. P. John Boarman.
 1784. P. Henry Pile arrived in America, and remained in charge
 of Newport and Cob Neck until his death in 1813.
- 1788-1789. Leonard Neale. 1789. P. Joseph Doyne, P. Francis Neale.
 1791-1793. Rev. Francis Beeston. 1794. P. Lewis B. Roels.
1790. P. Charles Neale arrived with the Carmelite nuns, and was Di-
 rector at the "Monastery" of Mount Carmel, near Port Tobacco
 until his death in 1823.
- 1797-1806. P. Charles Sewall, Sup., until his death in 1806.
 1789-90. Joseph Doyne, until his death in 1803.
 P. Henry Pile at Newport; P. Charles Neale at Mt. Carmel.
 1801. Rev. Germanus Barnaby Bitouzey.
- 1808-1813. P. John Henry, Sup. 1808. P. Charles Wouters. 1809-
 1811. P. Sylvester Boarman at Newport, where he died January
 7, 1811. 1811. P. Charles Neale, P. Henry Pile.
- 1813-1817. P. Peter Epinette, Sup. 1812-1816. P. John B. Cary.
 1818. P. John B. Cary, Sup. P. Peter Epinette.
- The account book of P. Francis Neale shows that Rev. Mr.
 Ryan came July 1, 1817, and that he remained until January 31,
 1821; Rev. Robert Angier came August 15, 1816, and remained
 for two years; Rev. Mr. Mahoney came November 16, 1818, and
 remained for a year and a half. Rev. John Fenwick, O. P., and
 Rev. John Rossiter, O. S. A., were at St. Thomas' about this
 period; they are buried in the graveyard. Mention is made
 (Diary of P. McElroy, 1817) of Rev. Thomas Flynn, O. S. F.,
 who went from St. Thomas' to Kentucky, and of a Rev. Mr.
 Chisholm, who, returning to Canada, was succeeded by Rev.
 Timothy Ryan. In the dearth of members of the Society, these
 clergymen attended the Mission, by an agreement between
 Archbishop Leonard Neale and P. John A. Grassi, Sup. S. J.
- 1819-1837. P. Francis X. Neale, Sup. 1819. P. John B. Cary. 1819-
 1820. P. William Beschter. 1821-1823. P. Henry Verheyen
 (*Heath*). 1821-1823. P. John Murphy. 1824-1825. P. Benedict
 J. Fenwick, P. Peter Walsh. 1824-1835. P. Philip Sacchi (New-
 port and Cob Neck). 1826-1833. P. Ignatius Combs (Cornwallis
 Neck and Nanjemoy). 1826-1827. P. Enoch Fenwick (Mount
 Carmel and Pomfret). 1834-1837. P. William McSherry, Pro-
 vincial of Maryland, and his Socius (1834-1835), P. Aloysius
 Young, resided at St. Thomas'. 1834-1835. P. Matthew Sand-
 ers (Pomfret and Cornwallis Neck). 1836-1837. P. Aloysius
 Mudd. 1837. P. Thomas Lilly.
1838. P. Aloysius Mudd, Sup. P. Thomas Lilly.
 1839-1841. P. Thomas Lilly, Sup. P. Aloysius Mudd.
 1842-1843. P. James Moore, Sup. P. Aloysius Mudd.
 1844. P. Aloysius Mudd, Sup. P. Peter Kroes.
 1845-1847. P. Peter Kroes, assisted by Rev. — Moriarty, who was
 burned to death near Newport.
1848. P. James Moore, Sup. P. James Power.
 1849-1850. P. James Power, Sup. P. Eugene Vetromile.
 1851-1852. P. James Moore, Sup. P. Basil Pacciarini. 1852. P. Eu-
 gene Vetromile.
- 1854-1856. P. Bernardin F. Wiget, Sup. P. Vicinanza. 1854. P.
 Nicholas Steinbacher. 1855-1856. P. Robert D. Woodley.
 1857. P. Robert D. Woodley, Sup. P. Vicinanza. P. Aloysius Roc-
 cofort.

1858. P. Thomas Lilly, Sup. P. Vicinanza, P. Leonard Nota.
 1859-1864. P. Samuel Barber, Sup. P. Vicinanza. 1859. P. Leonard Nota. 1860-1861. P. Livy Vigilante. 1863. P. James Power.
 1865. P. John Barrister, Sup. P. Vicinanza.
 1866. P. Camillus Vicinanza, Sup. P. Francis McAtee.
 1867-1877. P. Francis McAtee, Sup. 1867-1871. P. Vicinanza. 1872-1875. P. John B. Meurer. 1873. P. Bernard Toale. 1875. P. Francis Gubitosi. 1876-1877. P. Bernardin F. Wiget. 1877. P. Denis A. Kelly.
 1878. P. John B. De Wolf, Sup. P. B. F. Wiget.
 1879-1883. P. Bernardin F. Wiget, Sup. 1879-1881. P. William J. Scanlan, P. Ant. M. Mandalari. 1881. P. William H. Carroll. 1882-1883. PP. Andrew P. Keating, Eugene McSwyney.
 1884. P. Andrew P. Keating, Sup. P. McSwyney.
 1885-1888. P. Ignatius Renaud, Sup. P. McSwyney. 1886. P. John B. Archambault, P. Matthew McDonald. 1887. P. Thomas W. Wallace. 1888. P. James Wellworth.
 1889. P. Robert W. Brady, Sup. P. McSwyney.
 1890. P. Albert R. Peters, Sup. P. McSwyney. P. John B. Meurer.
 1891. P. John A. Morgan, Sup. PP. McSwyney and Meurer. P. Denis O'Kane, Sup. for a short time, died August 21.
 1892-1893. P. Patrick J. O'Connell, Sup. PP. McSwyney and Meurer.
 1894-1895. P. James T. Gardiner, Sup. P. Meurer. 1894. P. Wm. J. Tynan, P. Henry Rache. 1895. P. John J. Rodock.
 1896-97-98. P. John J. Broderick, Sup. P. John J. Rodock. 1896. P. John B. Meurer.

PRIESTS WHO HAVE DIED AT ST. THOMAS'.

There must have been some in the earlier years who finished their course while laboring on this Mission, but reliable data supply only the following names and dates:

1702. Matthew Brooke. 1723. William Hunter. 1734. Thomas Leckonby. 1742. George Thorold. 1760. John Kingdon. 1764. Frederick Leonards. 1779. George Hunter. 1794. Lewis Benjamin Roels. 1803. Joseph Doyne. 1806. Charles Sewall. 1811. Sylvester Boarman (at Newport). 1813. Henry Pile. 1812. John Rossiter, O. S. A. 1815. John Fenwick, O. P. 1823. Charles Neale (at Mount Carmel). 1823. Henry Verhayen (he was known as Heath). 1837. Francis Neale. 1844. Aloysius Mudd. 1857. Robert D. Woodley. 1864. Samuel Barber. 1883. Bernardin F. Wiget. 1891. Denis O'Kane. 1893. Eugene McSwyney.

AMERICANS WHO ENTERED THE SOCIETY
BEFORE THE REVOLUTION.

The following list of "Americans who entered the Society of Jesus, members of the English Province, before the Revolution," has been prepared by Father E. I. Devitt, S. J., and published as an "Appendix" to his "Discourse on the Centennial Celebration of St. Ignatius Church, St. Thomas Manor," and is here reproduced with the author's sanction, as a valuable historical document.—*Editor W. L.*

Catholic education was stringently prohibited; and, as in England, so also in Maryland, Catholic youth were forced to go abroad for instruction in letters. Naturally, St. Omers was the College that they preferred, and the Americans who became members of the Society of Jesus entered the Novitiate at Watten and followed the same course of studies and occupations as the other subjects of the English Province, S. J. The number of Maryland boys who crossed the seas for higher studies was not large; for although many of the Catholic families in Lord Baltimore's colony were of gentle birth and ample means, yet there was little encouragement, and no great necessity for a liberal education in an agricultural community; and even if they returned with the requisite intellectual and professional equipment, their faith was a bar to all positions of honor and emolument. Dulany, the Attorney-General, worsted in the controversy concerning the Stamp Act, could taunt his adversary, Charles Carroll, "The First Citizen," that he was so shut off from all participation in public affairs as not even to have the right to vote. The expense, and trouble, and long expatriation were also serious obstacles. A young boy leaving home to enter college could not expect to return until his studies were completed, after an absence prolonged to ten and fifteen years, or more. As instances, John Carroll, Charles Carroll and Robert Brent left America in 1747, and after six years spent at St. Omers, John Carroll entered the Society and remained in Europe until after the Suppression in 1773; Charles Carroll returned to America in 1765; Leonard Neale was abroad from 1758 to 1783.

The following list contains the names of all the Anglo-Americans, so far as the records clearly show, who joined the Society of Jesus prior to the American Revolution. Vocations were not numerous in the earlier years of the Colonial period, as was natural, but there was a fair percentage of Marylanders in the English Province at the Suppression, and many of them, when the separation from the mother country was imminent, returned to labor on the American Mission, constituting the nucleus of a native clergy. Those who never returned to their native land are in Italics:

John Boarman,	Austin Jenkins,
Sylvester Boarman,	<i>Robert Knatchbull,</i>
<i>Edward Boone.</i>	Arnold Livers,
John Boone,	Ignatius Matthews,
Joseph Boone, (?)	<i>John Mattingly,</i>
<i>Ignatius Brooke, Sen.</i>	Benedict Neale,
Ignatius Brooke, Jun.	Charles Neale,
<i>Leonard Brooke,</i>	Henry Neale,
Matthew Brooke,	Leonard Neale,
Robert Brooke,	<i>William Neale,</i>
John Carroll,	Henry Pile,
<i>Francis Digges,</i>	<i>John Royall,</i>
John Digges, Sen.,	<i>Joseph Semmes,</i>
<i>John Digges, Jun.</i>	Charles Sewall,
Thomas Digges,	<i>Nicholas Sewall,</i>
Joseph Doyne,	<i>Charles Thompson,</i>
<i>Ralph Hoskins,</i>	Charles Wharton.

All were natives of Maryland except Joseph Doyne, who was born in Virginia, and John Royall, born in Pennsylvania. William Burley, Joseph Smallwood, and Henry Neale (?), lay brothers; Thomas Gardiner, a scholastic; and Charles Boarman, a novice in 1773, were also from Maryland.

THE MENOLOGY OF THE SOCIETY.

BY PÈRE DE GUILHERMY.

The publication of the two volumes of the "Menology of the Assistancy of Germany" affords us an occasion to bring to our readers' notice this magnificent work. It owes its conception to Father Elesban de Guilhermy, of the Province of Champagne. From the earliest days of his novitiate he began to treasure up in his faithful memory all that he read of each noteworthy member of the Society, and this work he continued during the forty-eight years of his religious life, either as a professor or scholastic, and even during the time he was rector. The work grew with him as he advanced in years, till the idea possessed him of publishing not merely a menology of his own province, but a menology of all the provinces of the Society. The last twenty-five years of his life he spent at St. Acheul, part of the time as teacher of rhetoric to our juniors. During these years, even when enfeebled by old age—for he lived to be eighty—he labored at his menology. So exact and conscientious was he in his labors that he was never satisfied with his work and had it not been for the firmness of his superior, it is doubtful, if he would have ever finished for publication a single assistancy.

In the recent life of Father Dorr,⁽¹⁾ it is related how Father de Guilhermy, never satisfied with what he had written and never bringing to an end his laborious researches, finally had to come to an agreement with his rector, Father Dorr, not to present himself at the community supper without a notice of some father of his menology finished. The good father succeeded in taking his supper every evening with the community, though at times he was the last one to enter the refectory, holding a sheet still moist with ink. It dried during the reading, and day by day the menology advanced to the glory of the assistancies of Portugal, Spain, Germany, France, and Italy. The assistancy of Portugal comprising two large volumes, each of nearly 500 pages, was however the only assistancy published during the life of the author, but he left in manuscript the assistancies of France and Italy, which have been since published, with much mat-

⁽¹⁾ Un Maître de la Vie Spirituelle p. 63.

ter for those of Germany, including England and Spain, which are yet to be edited.

The work of Father de Guilhermy is not, as might be supposed, composed of merely pious accounts of our fathers and brothers of more or less authenticity. Such a work would not have been difficult to compile. This menology however is an historical work of great research. At the end of each life the sources from which the facts are drawn are given in detail, and throughout the lives many valuable and interesting circumstances are brought to light. For instance, on February 5, after giving a short account of the three Japanese Martyrs⁽²⁾ he calls our attention to the Bull of Canonization of these martyrs by Pius IX., which contains "one of the most beautiful and sublime praises of the Society ever written." It begins thus: "*Societas Jesu qualis labentibus sæculis futura esset, vel a prima sua institutione apertissime demonstravit. Majorem enim Dei gloriam, quam Ignatius tanquam ordinis sui tesseram esse jusserat, non modo ipse totis viribus, sed omnes ejus filii semper et ubique terrarum enixe quæsierunt.*" In a note under the date of January 3, the mistake of some writers concerning the first Japanese to enter the Society is corrected; it was not Brother Laurent, but Brother Cangoxima, who was sent by St. Francis Xavier himself to St. Ignatius, as the first of his new children in Japan. Such information will be found scattered up and down the whole work, while nothing could be more valuable for our historians than his list of the sources, given at the end of each notice, from which he has drawn his information.

Our readers will find a good example of the learned researches of Father de Guilhermy in Vol. IX., p. 31 of the *LETTERS*, regarding the calumny that St. John Francis Regis had been dismissed from the Society. He traces the calumny to its source, which is curious as illustrating the tortuous ways of Jansenism, whilst at the same time it supplies peremptory testimony in regard to the matter with which it deals. This calumny is still propagated and quite recently in refuting it this research of Father de Guilhermy was found to be the only effective answer.

We have said enough to show the care with which this menology has been compiled and its great value. It should be in the libraries of all our colleges for reference, as no other work gives the information it does about the lives of many of our fathers. The value of the work is now greatly increased for it is soon to be completed. Father de Guilhermy, as we have stated, left much matter for the As-

⁽²⁾ *Assistance de Portugal*, Vol. I., p. 121.

sistancies of Germany and Spain, but he did not live long enough to complete them. Father Terrien, well known to Ours from his *Research on the Tradition* that "To Die in the Society, is a Certain Pledge of Salvation," has, we rejoice to learn, taken up the work and he has just issued the *Assistancy of Germany*. No one we believe, could be found better suited to finish the noble work of Father de Guilhermy, or who would do it with more care and devotedness. We translate for our readers a circular he has recently sent out, as it gives an excellent idea of the work and what is intended for the future.

The *Menology of the Assistancy of Germany*, first series, has just been published in two volumes. This first series comprises the Provinces of Austria, Bohemia, Upper Germany, Upper and Lower Rhine. The second series, comprising the remaining Provinces of the Assistancy—Poland, Lithuania, England and the two Provinces of Belgium—is in press, and will appear in the course of next year.

The following extracts from the introduction to the first volume will explain the reasons for thus dividing into two distinct series the *Menology* of one and the same Assistancy, and will give at the same time a general idea of the work.

Of the five Assistancies of the old Society, the Assistancy of Germany was by far the most extensive. On the one hand, it reached from Belgrade on the confines of Bosnia, as far as London and Dublin; on the other, from Friburg in Switzerland to Königsberg, Riga and St. Petersburg. It embraced, together with the German speaking countries, Poland, Bohemia, Hungary, England, Ireland and the Netherlands. In 1750, less than 25 years before the suppression, it numbered nearly 9000 members (the exact number being 8749), distributed among ten Provinces. At the same period, the three Assistancies of France, Portugal and Italy, with their 17 Provinces, had but 8730 members, and the whole Society had but 22,500. Hence the Assistancy of Germany made up nearly two fifths of the whole Order, and equalled by itself three other Assistancies put together.

From this it is easy to see how difficult it would have been to limit to two volumes, as has been done for the three preceding Assistancies, the *Menology* of so many flourishing provinces, Austria alone having on its catalogue in 1769 the names of 1006 priests, 466 scholastics and 434 temporal coadjutors.

The plan followed by Father Terrien is the following: He has divided the ten Provinces of the Assistancy into

two series of five Provinces each. The first series comprises Austria, Bohemia, Upper Germany, Upper and Lower Rhine, these Provinces being more closely united by their language, customs and political rule. The second series includes the remaining five Provinces, Poland, Lithuania, the two Belgian Provinces and England, quite dissimilar in habits, language and nationality. To each of these two series, its own proper Menology has been given, beginning with the first of January and ending with the 31st of December, and forming two volumes respectively. The Menology of the Assistancy of Germany thus consists of these two particular Menologies. A general alphabetical table of all the fathers and brothers noticed in the course of the entire work, will to be found at the end of the fourth volume.

The predilection of our Holy Father for the northern nations torn by heresy and schism from the bosom of the Church, is well known, as also the efforts of his zeal to better their sad condition. The Society has fully responded to this predilection of her founder, and the Assistancy of Germany in particular, through all its Provinces, has achieved wonderful results for the glory of God and the triumph of truth. Our annals have chronicled, and the pages of the Menology will proclaim in their turn, the share the various Provinces have had in this glorious mission. Each of them can point to a galaxy of great men,—theologians, Scriptural scholars, controversialists, missionaries, educators of youth, and heroic martyrs, slain by the sword, consumed in prisons, or victims of poison.

Nor is it only in the struggle with error that these Provinces have distinguished themselves. They have been equally zealous and successful in every other ministry that falls within the scope of the Society: in the direction of souls in the confessional, or by written books; in the administration of the sacraments, which they restored once more to their rightful place in the spiritual life; in the preaching of the word of God, in the humblest pulpits, as well as at the court of princes; in all kinds of works of charity among the poor, the prisoners and the sick, even to the sacrifice of life. Thus in 1710, the general catalogue of the dead of the Society, mentions the names of 92 fathers and brothers, who had died in the service of the plague-stricken in the one Province of Lithuania.

To these labors must be added those of the intellect. In every department of human knowledge, theology, philosophy, history, literature, poetry, mathematics, astronomy, famous names are met with on all sides. Nor should we

overlook the glories of apostleship in foreign lands. It is true that the Assistancy of Germany had not, like those of France, Spain and Portugal, its own missions in infidel lands. It possessed a vast enough field, and a rich enough harvest of fatigue and dangers within its own frontiers. Yet not a few of its sons, urged by their zeal, would set out to share the labors of the apostles who were subduing new kingdoms to Christ among the heathens. We find them in Mexico, in California, in Paraguay, in China, in the East Indies, winning souls to God, and sometimes shedding their blood for the faith they had preached. Finally the Assistancy of Germany can boast of its glorious legion of Saints and Blessed, of Stanislaus, Berchmans, Canisius, Campion and Bobola. Whence it appears that there, as everywhere else, the tree planted by our holy Father has borne its fruits of science, virtue and sanctity, for the glory of God, the honor of the Church, and the good of souls.

In conformity with the rule adopted for the preceding Menologies of France and Italy, the present Menology confines itself exclusively to the first three centuries of the Society, and does not go beyond the year 1840.

At the end of each volume has been placed a map of the Assistancy, which is a reduced copy of the large in-folio map drawn up in 1725 by Father Hartzheim, and dedicated to Rev. Father Francis Retz, then Assistant for Germany, and later General of the Society.

The present Menology of the Assistancy of Germany is the exact continuation of the Menologies of Portugal, France and Italy which have already been published; paper, type and size are the same.

Such of our librarians as might wish to get or complete the collection of the whole work, are informed that there remains but a very limited number of copies to be disposed of, especially of the Menologies of France and Portugal.

The Menology of Spain is in preparation and will be published later. We subjoin a list of the volumes already printed:

Ménologe de Portugal: 2 vol. in 4°, pp. xi.-583 et 604. Prix: 25 fr. *Ménologe de France*: 2 vol. in 4°, pp. xix.-911 et 694. Prix 25 fr. *Ménologe d'Italie*: 2 vol. in 4°, pp. vii.-743 et 743. Prix: 25 fr. *Ménologe de Germanie*: 1^{re} Série, 2 vol. in 4°, pp. xii.-567 et 537. Prix: 20 fr. *Ménologe de Germanie*: 2^e Série, 2 vol. in 4° (ready in 1899). Prix: 20 fr.

Orders should be addressed to M. Lavigne, 35 Rue de Sèvres, Paris.

ALASKA —
TO POINT BARROW AND RETURN HOME.

A Letter from Father Barnum, S. J.

REV. AND DEAR FATHER,
P. C.

On June 26 I left St. Michael's on the U. S. Revenue Cutter "Bear," as the guest of the commander, Capt. Francis Tuttle. The Bear was destined for Point Barrow, as a Relief Expedition to rescue some shipwrecked sailors. The captain and officers were as kind as possible and made me feel perfectly at home.

We visited a great number of points along the Coast, as we could not travel fast on account of the ice. It was necessary to allow the ice to drift off ahead of us. After Passing Point Hope we had open water as far as Icy Cape. There we found ourselves entering ice and after some five or six hours the ice became so thick and so heavy that we turned back and made for the land and the vessel was moored by ice anchors to the great belt of stationary shore. Here we remained during three days and again set out. This time we reached the Sea Horse Islands where we met another delay. It was not until July 28 that we arrived at Point Barrow. Our advent was eagerly welcomed, as there was only provisions enough left for two days.

All the shipwrecked men were brought on board and clothes, etc., were distributed to them.

While we were at Point Barrow we had to moor outside the shore ice, as there was no opening through which the Bear might pass and find a secure berth on the inside of the great ridge. As long as the wind was off shore we were safe, but one day a strong southwest wind came up and blew the pack in. Fortunately Capt. Tuttle ran the vessel into a little cove in the ice. In a short time the vast mass of ice closed in and our position was a most desperate one. We had four of the shipwrecked captains on board and they described how their vessels had been nipped just this same way. Soon the pressure became frightful; on either side of us the immense floes were grinding and piling up and all hopes of saving the Bear seemed to be given up. The pressure on the sides caused the plates in the engine

room to bulge up four inches and the creaking of the timbers sounded as if the actual crash had begun. Capt. Tuttle ordered all the provisions to be brought up on deck. As we had 109 extra men on board this work was soon done and all the deck was covered with cases of food, bags of flour, etc. All hands were ready to jump at a moment's notice and every eye was fixed on the great surging field of ice. It was a most anxious time, for we had not food enough to last so large a number of men any great length of time.

Suddenly one of the lookouts at the mast head shouted that the movement had stopped. The vessel had been listed over on her side and the ice had packed up around her, actually lifting her considerably from the water. For sixteen days we were in this position and a constant watch was kept, as all knew that should another tremor occur it would be the end of the vessel. Those were very anxious days, or, as there was no darkness whatever, it seemed a "long, long weary day." However, on the 15th of August a strong northeast wind came and the pack began to move off shore.

Several hundred pounds of powder were used to start the ice which had been packed and jammed in the little bight in which we were, and on the 16th the Bear got free and amid the cheers of the party she turned her prow southwards.

For three days we bucked along through the heavy ice working our way to the south. On every floe we met a pod of walrus. Sometimes I counted eight to a pod, we must have passed several hundred thousands of these immense animals between Cape Smythe and Icy Cape.

At Point Hope we picked up another crew. A small schooner was wrecked just as we arrived. She was on a trading voyage, and her anchor dragged, which allowed her to be cast ashore. There was a heavy gale blowing at the time, and we had to wait until it calmed down to get the men.

At Port Clarence I went ashore with one of the lieutenants and we set out to spend a day exploring. During our stroll we found a spring, the waters of which sparkled and effervesced like champagne, but the taste was different.

My object in making this reconnoissance of the Arctic Coast was to see what prospects there were for mission work. I do not see any hope whatever for work throughout that region excepting perhaps the Kotzebue Sound country, as the contact with the whalers has proved ruinous to the natives along the sea coast.

On arriving at St. Michael's I found Father Gette pretty well settled down and much interested in his work. He is a man who will surely become universally beloved up there and his arrival is a God-send for the Mission. As soon as I reached St. Michael's I looked around for the first opportunity to set out on my return journey. There was a large English steamer in port, called the "Garonne," which was to sail in two days, so I engaged passage and took leave of all my old friends in St. Michael's.

There were 600 passengers on board, mostly disappointed gold-seekers and adventurers from all countries. Quite a number were sick with typhoid, scurvy, etc., and the journey was rendered very uncomfortable by the constant rows and fights that took place, so that the few quiet passengers on board were very glad when after eleven days the Garonne reached the harbor of Victoria, on the morning of September 12.

On arriving at Seattle which is a five hours run by steamer from Victoria, I went to our house; there I received a warm welcome from the Superior Father Sweere, who insisted on my staying a couple of days to rest; in fact he would have kept me longer, but I felt anxious to hasten on eastwards and started September 15, via the Canadian Pacific and the Great Lakes, reaching New York September 23.

I went from there to Georgetown where I am stationed for the present year. Here I am working on the InnuIt Grammar, which I will soon have ready for the press. The dictionary I have not yet started on; that is to say to copy it for the printer. I think I will give it to the Government to print.

With kind remembrances to all at Woodstock I am,

Yours sincerely in Christ,

F. BARNUM, S. J.

WOODSTOCK —
OUR FATHER RECTOR'S DIAMOND JUBILEE.

Though of late years some of our fathers have celebrated their Golden Jubilee as religious, but few have lived ten years longer for their Diamond Jubilee, and none of these few, as far as we know, were at that time filling a responsible and weighty charge. Such, however, has been the case with Father Burchard Villiger, Rector of Woodstock, who on the fourth of last October, reached the sixtieth anniversary of his entrance into the Society. We need not recall to mind here his eventful life, how first a novice with Father Anderledy in Switzerland, on the completion of his studies he was expelled from his country, and came to America where he has been Superior, Provincial, Visitor, and is at present Rector of Woodstock. Of his expulsion by the Revolution of 1848, an account will be found in the father's own words, in his *Reminiscences of Father Anderledy* in the *LETTERS* Vol. XXI., page 91, and an account of his Pilgrimage to the Holy Land at the close of the Last General Congregation, in the volumes for 1893 and 1894. We wish to chronicle now the celebration of his Jubilee at Woodstock, for it was celebrated with the enthusiasm of devoted sons for a well loved father.

On the eve, Oct. 3, an entertainment was given in the refectory "To our dearly beloved Rector, Father Burchard Villiger, in commemoration of his sixty years of unwearied toil in the service of the Master." After a "Jubilee Overture" by the orchestra, Father Aloysius Brosnan presented the congratulations of the Community in a scholastic speech, modelled upon the method used by St. Thomas in the *Summa*. Then came a duo for the violin and clarinet by Mr. Scott and Mr. Foulkes. It was thought well to call upon our poets for an expression of some characteristic event or some trait of character in the jubilarian's life. Mr. John F. O'Connor, a theologian, and Mr. Mark J. McNeal, a philosopher, did this so appropriately that we cannot do better than give their poems. Mr. O'Connor's tribute—in reference to Father Rector's lifelong devotion and recent visit to the scene of Christ's life—was entitled:—

THE PILGRIM OF THE HOLY LAND.

*"Jerusalem, if I forget thee, let my right hand be forgotten ;
if I make not Jerusalem the beginning of my joy."*

Just sixty years ago, Loyola's Saint
Exulted in a youthful client,
Whose innocence against the World made plaint,
Whose heart with gentleness would be acquaint,
And to Perfection's wooing pliant.

Beneath Loyola's standard once enrolled,
His sole desire became Christ's glory.
More sweet than when the summer buds unfold,
To him were perfumes from the Olive wold
Wherein began redemption's story.

Years fled apace, the Novice grew in grace ;
His thoughts to Christ he gave unstinted—
He learned each lineament, and loved to trace
The crimson footsteps, till each holy place
Upon his heart was deep imprinted.

In spirit long he walked the Master's way,
Till ripening virtues bowed his shoulders ;
Love led him then to tread that hallowed clay
To strew grief's pearls, where once Christ's rubies lay,
And love, where Moslem hate ne'er smoulders.

He worshiped at the cave where Christ was born,
A loyal heart—a King's gift—bringing.
He sighed where hung the crucified forlorn,
And joyed with Magdalen that Easter Morn,
Which set the years with gladness ringing.

In Palestine his debt of love to pay
Had been Loyola's fond endeavor,
For hearts will watch where last the loved one lay ;
But Duty bade him leave, though love would stay
Where Cedron murmurs Christ forever.

* * * * *

Where dwell his thoughts, his kindness betrays,
Bestrewing noiseless comforts round us,
For fire that glows in heaven's divinest rays
Alone can forge the genial saintly ways,
Which strong in love's accord have bound us.

Of whom I speak—no need to tell who knows,
We'll honor most, this lesson taking :—
Than kindness not a heavenlier flower blows ;
Its fruit is joy, its root strikes deep where grows
The love, which was a lost world's making.

A three-part song from Elijah followed, then Mr. McNeal as a tribute from the Philosophers gave a poem entitled:—

THE TREASURE OF HEAVEN.

*Thou hast prevented Him with blessings of sweetness—
Thou hast given him length of days.—Ps. xx. 4-5.*

Father, a word of greeting and a lay from the lips of sons,
For this is no trial of tongue-craft, nor now the measure runs
By lines and feet and rhythms, but straight from the heart we bring,
What words the love within us hath taught our tongues to sing.
For the Lord of the high blue heaven hath poured his sweetness down
On thy dear head, to enlighten thy smile and temper thy frown.
Thou speakest a word of warning, but before is the breath of the Lord,
Melting the heart of the wayward to heed thy sacred word;
And all thy prayers of blessing, are born on airs of peace;
And the seed of thy holy teaching is blest with God's increase.
For He spreadeth the treasures of Heaven, enriching the work of
thy hand,

Till the course of thy years hath completed the whole His wisdom
planned.

Thou walkest abroad, and before thee, the Lord in His sweetness flies,
And lo! there is beaming about thee the light of unclouded skies.

Thou hast builded and taught and governed from sea to sea of the land:
And who hath felt aught in thy power but the touch of a father's hand?
For the Lord all sweet hath been with thee, outrunning each word
and deed,

And bringing a bounteous harvest, where'er thou droppest a seed.
Nor short was the stay of His blessing, nor fleeting the force of His
word,

But days into years have grown since first its sound was heard.

* * * * *

Deep mid the snow-veiled summits, an angel winged his way,
And sought in the green Swiss valley, the home where the new-born lay
And whispered a word unspoken and fled on the breath of a gale,
Nor ever a keen eyed watcher could guess his untrodden trail.
But the word that he spoke was a blessing, from God for a treasure
of days.

And to Him, who hath fulfilled it, we offer a thankful praise
And to thee, unto whom it was spoken, we offer a filial joy
For the days that have grown and ripened, on the head of an Alpine
boy;

Days in the dear deep valley, and days on the holy peaks,
 Where deep in the heart through the silence the voice of the Spirit
 speaks,

Years that were seed time holy, for holier things to come,
 Sorrowful months of exile patient and lamblike and dumb,
 Weeks on the wild wide Ocean, years in the new strange land,
 Harvests of grape and olive, sprung from the Golden Strand,
 Days at the Cradle of Jesus or tracing His pathways of love,
 Lessons to Israel's masters, learned from the Master above,—
 So have the years kept growing, seed-time, harvest and sheaf
 Nor, e'en in this waning season, to earthward falls a leaf
 From the deep sprung stock, but sturdy it weathers the wintry blast
 And spreads a fatherly shelter, even for us at the last.

Blest as an oak of the forest, whose heart is the treasure of bees,
 Whose leaf-crown loftily towers above the new-sprung trees,
 Blest in the treasures of sweetness, blest in the treasure of years—
 Thou standest, O Father, a shelter in joys and a comfort in tears.
 Long may the grace, long given, abide on thy blessed head,
 Till thou taste the sweetness of Heaven, in the endless life of the dead.

An operetta followed adapted from William Tell. It was aptly chosen in reference to Father Rector's native country. This was duly appreciated, for in his remarks at the end he told us he never expected to see so much of Switzerland in America.

All this took place on the eve. The following day Father Rector said the community Mass and the scholastics and brothers received holy Communion for his intention. The day was a full holiday, of course, and a number of fathers came from the neighboring colleges to present their congratulations to our diamond jubilarian. In his speech at the close of the dinner, Father Rector remarked that not one of the fathers present was living sixty years ago when he entered the novitiate; Father Sabetti who was the oldest, will not be sixty till next January.

Thus ended the celebration of the diamond jubilee of our beloved Rector. It was a day of joy and jubilee for all at Woodstock, as well as for the jubilarian. Our prayers and wishes at its end were well expressed in the last lines of Mr. McNeal's poem:—

Long may the grace, long given, abide on thy blessed head,
 Till thou taste the sweetness of Heaven, in the endless life of the
 dead.

WITH THE SOLDIERS AT TAMPA
AND CAMP MEADE.

Two Letters from Father René I. Holaind.

COLLEGE OF ST. FRANCIS XAVIER,
NEW YORK, August 28, 1898.

REV. AND DEAR FATHER,

P. C.

You must be astonished because I did not write to you from Tampa; I could not say that I was so busy as not to be able to write a letter, but I can justly excuse myself on the ground that when I had the time materially speaking, I had not the physical or mental energy which are necessary to write a letter, at least a long one. At Tampa the temperature varied between eighty and ninety; this seems, at first sight, moderate; but when it goes on day and night, when storm clouds hang motionless in the sky, when the heat is accompanied with a moisture which makes everything clammy, a poor fellow who has walked in deep sand a couple of miles feels as if it were enough for him to try to live. I fully appreciated your letter and the kind offering of Rev. Father Rector to send to me what I might need, but honestly I was too lazy to write. Here is a short account of what I have attempted to do.

I left Woodstock as you well know on June 28, the day of ordination to the priesthood, and after transacting some necessary business in New York I set out by steamer for Charleston on July 4. I reached Jacksonville on the 9th and I found there a considerable body of men, probably 15,000 without a Catholic chaplain. Of course Father Kenney the Vicar General and his assistant Father Barry did everything that zealous men could do, but between their parish work and the spiritual care of the soldiers they had more to do than human endurance could stand. I wished to comply with their urgent request to remain with them, but a despatch to Father Tyrrel brought the answer: "Come at once, you are much needed here." It was on Saturday and I took the night train, and I reached Tampa Sunday morning. When close to the city I found the railroad running through a large camp, and soldiers moving on all sides. On reaching the depot I could get no cab, but a little "snow-

ball" brought me to the parsonage for twenty-five cents. There was no parson there, all had gone to say Mass either in some outlying church, attending some mission, or busy in the camp. Hence your humble servant had to say two Masses and preach two sermons. At the 9.30 Mass, which was especially for the soldiers, there were present General Coppinger and Major O'Reilly his chief surgeon. The church was completely filled with soldiers. After the Mass several boys, chiefly belonging to the 5th Maryland, having recognized me, came to see me in the sacristy. Tommy Nelson of Woodstock was among them, he was so much improved in health and appearance that I felt tempted to enlist right away; but two young lieutenants came in, and the privates retired gracefully.

My second Mass (it was the third Mass said in the church) was at 10.30. The church was again full but there were fewer uniforms. At half-past seven P. M., beads, benediction and a third sermon by your humble servant. Church full chiefly of soldiers.

Next day Father Moore brought me to the camp and introduced me to several officers, etc. Then I went by myself and saw individually every boy in blue who had been put on my list, barring those who had been sent to other camps or to the seat of war, and I heard of those whom I could not see through the fathers who had preceded me in Tampa. They had gone everywhere, had seen the men almost one by one, so that most Catholics had already approached the sacraments. In fact the three fathers, Tyrrel, O'Sullivan and Moore had already done the most important part of the work, and I could but glean after them.

Camp Meade, Oct. 18, 1898.

In my last letter I left you, I think at the approaches of Tampa. I could not say truly that I never had a chance to send you another epistle, but if I had written I would have done so under difficulties. Among these I may mention that I had neither paper, ink nor pens. Of course I started for camp Meade somewhat unprepared, and even now I have to write on Young Men's Christian Association paper.

Well! in Tampa I found the ground already prepared by our fathers: nay more, a rich harvest had already been gathered in. I hope Father Tyrrel has redeemed his pledge to send you a full account of it, so I shall limit myself to personal recollections which will make my story rather egotistic. I am far from ignoring the immense labor undertaken and successfully accomplished by those who were before me, with me, and after me; they did all that most

devoted priests can do, and my share was very insignificant. To make a long story short, I took charge first of a division hospital, which was in reality a corps hospital, tenanted chiefly by typhoid patients. Then the government evacuated that hospital and sent the patients north. As I had myself seen the tents removed, I thought that all was over with it, but a soldier met me on the street and told me that some were left behind, and among them the commanding medical officer, Captain Reynolds of the regular army. I went at once to see him and the two or three dying soldiers whom I had already visited. Captain Reynolds was very ill indeed, they were bathing him to reduce the temperature and enable him to stand the trip to Baltimore, where he was to be consigned to the care of the Johns Hopkins hospital. I have heard since that, thanks to the skilful care given him there, he has completely recovered. Captain Reynolds expressed himself as very grateful for the visit, and told me that the second in command, Lieutenant Strong was also down with the fever, at the new hospital established in our schoolhouse in West Tampa. To that hospital were my allegiance and efforts turned, when a severe spell of diarrhea compelled me (by the ukase of medical men) to stop proceedings. Father O'Sullivan took my place for a few days and then I rapidly recovered.

When the hospital established in our schoolhouse began to be evacuated, I thought that it was time to go home, and I started for N. York, thinking my campaigning was over, when two calls were issued, one from Chickamauga, the other from Camp Meade, the former was answered by Fr. McCarthy our veteran missionary, I responded to the other.

At Camp Meade, I found myself the only Catholic priest to answer the various calls of 27,000 men. There were three large hospitals, and my place was no sinecure. At last Father McDowell reached the camp with the 4th New Jersey. Father McDowell is a superb officer and a most zealous priest; we soon agreed to divide the work and began to have an enjoyable time. But nothing lasts in this sublunary world, and the order has come to move to Greenville, South Carolina. I may take advantage of the change to withdraw gracefully, which I can do when I please, since Uncle Sam although fully aware of and well pleased with the fact that I am substituting for Father Sherman, has not recognized the fact officially. However, there remains a serious question: what will become of the 1000 Catholics (more or less) of the 201st N. Y. who have a Protestant chaplain and of the 400 Catholics of the 5th

Massachusetts who are similarly situated? The officers here seem anxious to retain me, and I am sorely perplexed! There will be a full division at Greenville, and I doubt very much whether sufficient provisions can be made for their spiritual care.

My health at Camp Meade has been excellent, but I long and hope soon to see you again.

Very affectionately your servant in Xto.,
R. I. HOLAIND, S. J.

Father Holaind was called back by orders from Rev. Father Provincial, in order to resume his teaching at Woodstock and Georgetown. He left Camp Meade on Nov. 13.

THE NEW THEOLOGATE AT NAPLES.

Two Letters from Very Rev. Father Marra.

NAPLES, Oct., 1898.

REVEREND AND DEAR FATHER,
P. C.

We are going to have a theologate in Naples if God wills. The house is bought—an old villa, which belonged up to the end of the last century to the Dominican Fathers, and has been since then turned into a private summer residence for several families. It is situated on the heights of Pausylippum, Virgil's last resting place, a place which any poet might have chosen both to live and die in.

No more charming or picturesque site can be found along this charming and picturesque bay of Naples. The house was sold at auction and we got it for a song—2800 lire. It is fully worth 125,000. As I have already hinted, it is to be only a theologate, but not for Neapolitans exclusively. It is Father General's wish that the two Southern Italian Provinces—Naples and Sicily—have their scholasticates in common. One Province is to have the philosophers, and the other the theologians of both Provinces. By an agreement with the Provincial of Sicily, we shall have theology here, and the Sicilians the philosophy in Malta. They will begin in October; we hope to begin in November.

I did not think we were to have any trouble in taking possession of the house we bought. It seemed to me that, as a matter of course, the old owner would leave the prem-

ises, and we would take possession. But he did not understand matters so plainly. He made up his mind to stay where he was, and enjoy free lodging as long as cunning and lying could make it possible. First he brought suit against the validity of the sale. This was null and void, in his imagination, because of a supposed irregularity in the notice of the sale as served on one of his partners. In the second place he pretended to have rented parts of the house to several parties before he had received legal notice of the auction. Both statements were groundless; but they are subjects of lawsuits all the same. Lawsuits take time. He has nothing to lose by them; but meanwhile he is in, and we have been out since the 16th of June.

This difficulty, however, we are confident to have brought to a conclusion favorable to us in about a month at most. The remaining time until November will be long enough for masons, carpenters and painters, to set the house in order for our purposes. Hence we may well afford to wait for the old owner's pleasure to go away. But just imagine my vexation at the thought of a possible disappointment! The theologate must be opened. It is now too late to put it off even one year more. Where would we go, if we failed to obtain possession of that house?

This difficulty not over yet, another arises. Among my professors there is one who is now, and has been for a number of years past, teaching theology in a seminary in this city, whither pupils come from all parts of southern Italy. This seminary was ours by the founder's will, but was got hold of by the secular clergy during our dispersion after 1860. When the "reconstruction" began, we advanced our claim; several Provincials took steps to regain the seminary, but all to no purpose. We were only permitted to have at most a representation in the corps of professors. Hence you see some of our fathers in the catalogue, appointed to teach something in the "Hospitio Ecclesiastico Mariano," the name given to this inter-diocesan seminary; for instance Fathers Piccirelli, Musto, etc.

Now, Father Piccirelli was of the utmost necessity to me for our theologate. Caring nothing for the "Ospizio Mariano," I appointed him to teach theology in our theologate. But lo! the seminary cannot afford to lose him. They know they are done for if Father Piccirelli leaves the place. Few if any of the pupils would return; they have said so openly. The rector is determined to tender his resignation, if the removal takes place. I would not be moved by all this retrogression in our favor; but the new Archbishop of Naples, Cardinal Prisco, steps in. The "Ospizio" is under

his high jurisdiction and protection, and we also must remain under his protection if we don't want our novitiate and theologate to be molested by the Government. If I had another professor of theology all would be settled, but there is the trouble. I have none other, and know not what to do.

Naples, Nov. 7, 1898.

The establishment of our theologate is an accomplished fact. After three months of legal struggle, we have succeeded in entering the building, which has just been evacuated by its former owners, who had conspired to keep us out of the premises until 1902. I have never suffered so much mental anguish, no, not even at the time of our famous interdict at Las Vegas. The opening of the theologate had been announced all over Italy, from Turin to Birchircara (the Sicilian Scholasticate in Malta). Our theologians had been recalled from Chieri and they were spending their summer vacation in Naples. The Provincial of Sicily had given up his theological courses, and had appointed his professors to other offices. Yet the law proceedings were far from satisfactory. The court decision dragged us from Monday to the following Wednesday; from the Wednesday to the next Friday; then to another Monday again, another Wednesday, and another Friday. It being the vacation term, a session was held every second day only. When at last the long looked for decision came, it was in our favor, of course. Justice favored us most evidently. But an appeal was unfailing, and it sent us back to another ordeal in a higher court. There seemed to be no end. July passed away, then August, then September,—three months during which the necessary repairs and improvements were to take place in the building before it could be inhabited by a religious community. Yet nothing had been done, and one month only separated us from the 1st of November, the day appointed for the opening of the course. What was to be done? Put off the opening to another year? No; another year is something very uncertain; and how were we to undo what had to be done by the Provincial of Sicily as well as myself? Rent another house? Where? It was next to impossible to find one ready made for our purpose and waiting for us. The puzzle was trying indeed. But our friends—the ex-owners—had exhausted all their tricks. The final sentence of the court was staring them in their faces. The dilemma for them was to resist twelve or fifteen days more, and be ejected by the gendarmes, or to come *ad pedes*, and take in whatever advantage they could out of their bad predicament.

They were shrewd enough to choose the second alternative. I offered them two thousand lire if they would go away at once. The offer was too enticing to be refused, and I sang a "Te Deum." I was too happy to get rid of them at any price, even though twenty-four hours before the day fixed by law.

And so, we got possession of the house. The next question was how to prepare it for a scholasticate in fifteen days, when four months would have been required. Well, the opening was postponed to November 11—St. Martin's Day. It was the opening day for philosophy and theology in the old golden times; the lower classes only—from rhetoric to *infima grammatica*—beginning on St. Charles' Day, the 4th. But now, even the 11th seems to be too near at hand for work still to be done. There is for instance no drinking water. The old owners bought it daily; we want to bring it to the premises from the city works. There is no light. We have contracted for gas light, but there is no beginning yet. They all go here on the principle of "*Chi va piano, va sano*," or take it easy, and go slowly, if you don't want to tumble. Consequently the 21st is the day now set down for the grand opening. This will be the most glorious day in the history of the restored Province of Naples.

Father Guida, the first rector of the new theologate, is here since last Thursday (Nov. 3). He came straight from New York to Naples in eleven full days and six hours. Gibraltar only had been touched on the way.

Our theologians will be 21: 9 from Naples; 11 from Sicily; and one from California, Mr. De Rop, a Belgian by birth. So, we are not born yet, and begin to be known.

Pray for us.

Yours in Xt.,

J. MARRA, S. J.

BOOKS OF INTEREST TO OURS.

Catena Evangeliorum Sacerdoti Meditanti Proposita. Auctore L. DELPLACE, S. J. (Lovanii, J. B. Ista, 1897) pp. 616, 8vo., price 5.00 francs.

Under the above title, Father Delplace, professor of Ecclesiastical History at Louvain, has written for priests and theologians a book of meditations which has been received with much favor, and is being highly praised in our best Catholic periodicals. The work is exactly what it claims to be,—the entire Gospel history arranged for meditation. From the introductory sentence of St. Mark: "Initium Evangelii Jesu Christi Filii Dei," to the concluding words of the same evangelist, that "the apostles went forth and preached everywhere," the whole Gospel narrative, harmonized in the most approved chronological order, is in turn laid before the reader. The text is divided into 295 meditations, each meditation consisting of three points, preceded by the usual preludes.

Father Delplace's method of treatment is original, soundly theological and up to date. His interpretation of the sacred text is based on the latest and best commentaries on Holy Scripture. He briefly, but clearly, explains each evangelical event together with such circumstances as will help to the perfect understanding of it, and its bearing on other passages. He gives us to meditate Christ's life on earth, as to the best of our knowledge, it must have been lived. The practical applications are short, but to the point and set forth with simplicity and piety. The author avoids far-fetched deductions that savor of allegory, and are more ingenious than solid. His conclusions are those that naturally flow from the words of the sacred writers, the practical lessons being in each case obviously suggested by the development of the text.

Whilst thus supplying the priest with spiritual food for his own soul, Father Delplace intends at the same time to be of use to him in the work of instructing others. His book is a storehouse for interesting and profitable sermons and homilies. His meditations suggest precisely what Catholics ought to know about the life and teaching of Christ, and what fruit they should derive from them.

Our best praise of Father Delplace's work will be to recommend its use. Many, after trying it, will, we are confident, keep it as their favorite meditation book. It may be had in this country from Benziger Bros.

Rhetoric and Oratory. By REV. J. F. X. O'CONNOR, S. J. Boston, D. C. Heath & Co., 1898, pp. 338, price \$1.12. The best praise we can give this practical text book is the recep-

tion it has met among teachers. We have shown it to a number of Ours who have taught rhetoric and all have approved highly of the plan of the work and the enterprise of the author. Father Halpin, himself the author of "Precepts of Literature" writes of this work as follows:—

"There are well known terms which crop up whenever a new work appears. They are hasty, superficial and conventional. There is no hint of hurry or shallowness when we say of the book before us that it is timely and fills a long felt want. It is timely, in the sense that it satisfies a very pressing and actual need, and because we are tired waiting for a class book on Rhetoric and Oratory, serving the double purpose of saving the professor much drudgery and presenting the student with such a lucid exposition of the subject that there is no need of reading between the lines. It is, in fact, a 'Thesaurus Rhetoricus.' It is a volume full of rich suggestions for the teacher. The student may bring it with him wherever his calling summons him, and whether a speech is demanded from him or a criticism on the utterance of another, a reference to the pages of this Rhetoric will be an infallible guide. We predict for 'Rhetoric and Oratory' a large circulation and many editions."

It is not, however, praised by teachers alone. Archbishop Ryan of Philadelphia pronounced it "the best popular work on the subject he has ever read. The extracts are particularly well selected and of the highest intrinsic merit, and the principles of the treatise, thoroughly sound," while Henry Austin Adams finds it a "delightful little book . . . the chapters on the forming of the oration 'don't seem like school' a bit."

Sacred Scenes and Mysteries. By REV. J. F. X. O'CONOR, S. J. Illustrated. New York: Longmans, Green & Co., price \$1.00.

Ruskin has written, in one of his works, about the silent influence exercised by the pictures of the Madonna which are to be found in all Catholic families. In this thought we are assuredly in perfect accord with him. To bring this sweet, this truly consoling and healthful influence within the reach of many, must have been, in great part, the aim of Father O'Conor in his little book. Pictures by the great masters, to illustrate our Lady's power in Christian art, have been reproduced, and devotional comments have been added on the scenes and mysteries treated of, to help to impress them more deeply in our minds. The author, in this, has followed admirably the methods suggested by our Holy Father who would have us, as far as possible, keep a vivid portrait of the particular subject of contemplation before our imagination, to restrain its wanderings.

But Father O'Conor has not confined himself exclusively to depicting the sacred scenes of the Blessed Virgin's life,

He has led us, in spirit, to the home whence we received the greatest of modern devotions, the true lever which is to lift this torpid world from its lethargy, Paray-Le-Monial, and there, with him, we feel the might and the power of devotion to the Sacred Heart of Jesus.

He has also given us a brief sketch of some of our saints. It was the life of St. Aloysius, by Edward Healy Thompson, which inspired the great Irish poet, Aubrey De Vere, to pen that exquisite essay, "A Saint" which now appears in his "Essays, Chiefly on Poetry."

Music, painting, poetry, and the various sketches referred to, all help to make the book what the author desired, "a help to devotion."

Facts about Bookworms. Their history in literature and work in libraries by REV. J. F. X. O'CONNOR, S. J. Illustrated. New York: Francis P. Harper.

We have already noticed this curious collection of facts, when it first appeared in the columns of the *New York Sun*. Its reproduction in book form is a guarantee that Father O'Connor's work was deservedly appreciated by book-fanciers. The edition is limited to seven hundred and fifty copies, and is a beautiful specimen of the printer's art.

Striving After Perfection, originally written in Latin by REV. JOSEPH BANNA [BAYMA], S. J. New York, Benziger Bros., 1898, 16mo, pp. 264. Price \$1.00.

This is a new translation of Father Joseph BAYMA'S "De Studio Religiosæ Perfectionis" published at Rome in 1851. A translation was made into English by the late Father Thomas Murphy, S. J., one of Father Bayma's pupils while in the English Province, and published by James Duffy of Dublin. This translation was reprinted in this country at Baltimore by John Murphy in 1855 under the title "The Love of Religious Perfection," but it has been out of print for some time. When "Striving After Perfection" was announced we wrote to California, to which Mission Father Bayma belonged and where he spent the last years of his life, for information about the change of the name from *Bayma* to "Banna." Nothing was known there of this new edition and no authorization had been given for the republication of the work by Father Bayma's superiors. A letter to the publishers brought the following explanation:—

New York, Oct. 29, 1898.

Rev. Dear Sir: We are much obliged for your esteemed favor of Oct. 26. In reply we beg leave to say that "Striving After Perfection," was translated by the Sisters of the Visitation, in Baltimore at our request. At the time we did not know that the same book had already been translated into English, and published by Murphy. This book was out of print, and nobody seemed to know it.

Our translation was made from a German edition which we had, and on which the author's name was given as Banna. We did not know that Father Bayma was on the California Mission, or we should, of course, have consulted with your superior in the matter.

We shall in the next edition correct the author's name on the title page. We remain,

Yours very respectfully,
BENZIGER BROTHERS.

If our readers will turn to the Sketch of Father Bayma in the LETTERS for 1892—Vol. XXI. page 319—they will find that this little book was written for his own spiritual profit without the slightest idea of ever giving it to the public. It was the fruit of the free time after the noon recreation when the rest of the community were taking their *siesta*. Out of a spirit of mortification he denied himself this rest and was accustomed to pace quietly up and down the corridors of the college. Here he planned his little work, divided it into books and chapters, and composed it piecemeal. He wrote it during his third year of theology and gave the finishing touches to it during the fourth year. The book came to the knowledge of his superiors who urged him to publish it. It has been highly appreciated for it has been translated into nearly every European language and passed through many editions.

This new translation is good, but not so literal and true to the original as Father Murphy's. It contains some quotations from Holy Scripture which are not in the original Latin, and some explanatory notes of passages, neither of which add to the value of the book. The author's preface, given in Father Murphy's translation, is omitted in this, which should have also contained a brief account of the life of this gifted man. It is, however, finely gotten up, printed in large type, bound in imitation morocco, and in these respects is far superior to the old American edition. We are glad to see that Father Matthew Russell has noticed the error of the name "Banna" in the November number of his excellent "Irish Monthly." With him "we regret the unfortunate blunder about the author's name, which must not be perpetuated in Benzigers' catalogues. Indeed a slip ought to be inserted in every copy, making amends for the mistake."

Geschichte Roms und der Päpste im Mittelalter, von HARTMANN GRISAR, S. J., Freiburg, Herder.

Father Grisar has commenced the publication of his history of the Popes of the middle ages. He was called to Rome by Pope Leo for this purpose from Innsbruck, where he was Professor of Church History; in fact, though he has resided upwards of twelve years in Rome in order to complete the

preparations of the "Geschichte," he still retains his title of professor in the University of Innsbruck.

The work will appear in six vols. Father Grisar's history begins with the sixth century and ends where Pastor takes up the story at the end of the middle ages. His Holiness, Leo XIII., has been so pleased with this work that he recently addressed a Brief of congratulations to the author.

FATHER J. A. DOWLING, S. J., at present pastor of the Sacred Heart Church, Chicago, has published a booklet of thirty-two pages entitled *The Holy Water of St. Ignatius of Loyola*. It contains the prayers to be said by those using the water, with an account of its history and of the many favors wrought by its use.

There was need of just such a booklet to make known to our people the graces and favors to be obtained by the use of this water, and how to use it. Father Dowling has well supplied this need, and we hope that our fathers will spread this book everywhere among their people.

FATHER FRANCIS FINN'S *College Stories*, translated into German by Father Francis Betten, S. J., have been received with unbounded enthusiasm by the boys, and the girls too! of Germany. The first edition was sold in a very short time, and the second is now out.—Tom Playfair and Percy Wynne are now being done into Hungarian from the German.

The novel "Moribus paternis—nach Vätersitte," written in this country by PAUL MATHIES (pen name "Ansgar Albing"), a scholastic of the German Province, and published by Herder, has made quite a sensation in Germany. The periodicals devoted to literature have cordially welcomed the new-comer, and give the most flattering reviews of this his first work.

It is a story of Hamburg society, the characters being mostly taken from the old patrician families of that commercial metropolis.

BOOKS, MAGAZINE, AND IMPORTANT NEWSPAPER ARTICLES

PUBLISHED BY OURS IN THE UNITED STATES
FROM JANUARY TO NOVEMBER 1898.

I.—BOOKS.

- Facts about Bookworms*, Rev. J. F. X. O'Connor, S. J., 16mo, pp. 87, \$2.00, New York, F. P. Harper, February.
- Moral Principles and Medical Practice*. 2d edition, Fr. Charles Coppens, 8vo, pp. 222, \$1.50, New York, Benziger Bros. February.

- The Gospel According to St. Matthew*, Rev. A. J. Maas, S. J., 8vo, pp. 317, \$3.25, St. Louis, Mo., B. Herder, April.
- Rhetoric and Oratory*, Rev. J. F. X. O'Connor, S. J., 12mo, pp. 338, \$1.12, Boston, Mass., D. C. Heath, June.
- Die Pflichten der Kinder und der Christlichen Jugend*, 2d ed., Fr. Wilhelm Becker, 8vo, 80 cents, Freiburg, Breisgau, Germany, B. Herder, September.
- Moribus Paternis, Eine Erzählung aus der modernen Hamburger Gesellschaft*, Paul Mathies (Ansgar Albing) 12mo, 2 vols. 7 and 9 marks (\$1.75) Freiburg and St. Louis, B. Herder, September.
- Sacred Scenes and Mysteries*, Rev. J. F. X. O'Connor, S. J., 12mo, pp. 144, \$1.00, New York, N. Y., Longmans, Green & Co., October.
- The Holy Water of St. Ignatius Loyola*, Fr. J. A. Dowling, S. J., Pamphlet, pp. 32, Chicago, 1898.
- A Little Catholic Honeycomb*, Rev. J. M. Hayes, S. J., Matter Selected, Pamphlet, pp. 96, \$1.00 per doz., Chicago, American League of the Cross, Occasional.

II.—MAGAZINE ARTICLES.

- The King of the College*, Fr. Francis J. Finn, Short Serial, N. York, "Our Boys and Girls Own," Benziger Bros., Oct., Nov., Dec.
- The Butt of the School*, Fr. Francis J. Finn, Short Serial, Cincinnati, Ohio, Cath. Telegraph Co., May and June.
- Sunday School Messenger*, Rev. A. O'Neill, S. J., "Matter Selected," 12mo, pp. 24, 50 cents per year, Chicago, Sunday School Assoc., Monthly.
- Sunday School Mirror*, Rev. A. O'Neill, S. J., Matter Selected, large 8vo, pp. 8, 75 cents per year, Sunday School Assoc., Bi-monthly.
- Sunday School Companion*, Rev. A. O'Neill, S. J., Matter Selected, Small 4to, pp. 8, 50 cents per year, Sunday School Assoc., Monthly.
- Christian Education in the First Centuries*, Fr. E. Magevney, American Catholic Quarterly Review, Apr. 1898.
- Christian Education in the "Dark Ages,"* Fr. E. Magevney, American Catholic Quarterly Review, Oct. 1898.
- The Trains ran on Time*, Fr. W. Poland, Magazine Story, Notre Dame Ind., Ave Maria, July 2 1898.
- The Angelus*, Fr. Frederick C. Hopkins, Editor, Medium 8vo, pp. 20, 10 cents, Angelus Press, Belize, Monthly.

Don Zebellos and the Jesuits, Fr. C. M. Widman, pp. 10, American Cath. Quarterly Review, Jan. number.

Outlines of History, Grand Coteau, La., Fr. C. M. Widman, pp. 9, Philad. Historical Society, Sept. number.

De Absolutione Complicis, Fr. A. Sabetti, pp. 7, American Ecclesiastical Review, January.

Authenticity of the First Gospel, Fr. A. J. Maas, pp. 12, American Cath. Quarterly, January..

Biologic Sociology, Fr. J. J. Ming, pp. 13, American Cath. Quarterly, January.

The Problem of Happiness in the Light of Heaven, Fr. A. J. Maas, pp. 22, American Cath. Quarterly, July.

The Obligation of Veracity, Fr. R. Middleton, Stonyhurst College, pp. 11, Amer. Eccl. Review, August.

The Church and Scholasticism, Fr. George Tyrrell, Stonyhurst, pp. 12, Amer. Cath. Quarterly, July.

Modern Apiculture, Fr. James Kendal, St. Beuno's, pp. 14, Amer. Cath. Quarterly, April.

Is Geology a Science, Fr. G. C. H. Pollen, St. Beuno's, pp. 24, Amer. Cath. Quarterly, April.

Has the Church a share in Determining the Sacramental Rite? Fr. F. Rankin, pp. 14, Amer. Cath. Quart., October.

Sacerdotalism in the Catholic Church, Fr. George Tyrrell, Stonyhurst, pp. 14, Amer. Eccl. Review, April.

III.—IMPORTANT NEWSPAPER ARTICLES.

1. *Consistency of Freethought*; 2. *Logic of Freethought*; 3. *Ethics of Freethought*; 4. *Mission to the Philippines*; 5. *Ethical Culture*; 6. *Religious Vows*,—Newspaper Editorials in 'Catholic Telegraph,' Cincinnati, O., by Fr. E. A. Higgins — March, April, May, August, September, October.

A Series of Religious and Scientific Articles in "Western Chronicle," Fr. Charles Coppens (Pseudon. "X Rays") Omaha., Weekly from April to July 1898.

Colonies and Alliances, Fr. W. Poland, Newspaper Editorial, Catholic Telegraph, Cincinnati, O., June 9 1898.

Fragen ueber die Religion, Fr. N. Schlechter, Newspaper, 2½ col. each, Free Contrib., St. Louis, Mo., Weekly "Amerika," Weekly from Jan. to May.

Questions on Religion.—The Church, Fr. N. Schlechter, Ohio Waisenfreund, Weekly, May to November.

Catholics in non-Catholic Colleges, Address before the Alumni of Holy Cross, Nov. 21, Fr. T. J. Campbell, N. York Freeman's Journal, December 3.

Christian Marriage, Address before the Colgate Divinity School, Fr. T. J. Campbell, Utica Observer, May 14.

Articles in the "Messenger of the Sacred Heart," and in the WOODSTOCK LETTERS are not mentioned, as these would have swelled the list beyond our limits.

ACKNOWLEDGMENTS :—1. From Father H. Watrigant, S. J. Lille, France, "La Genèse des Exercices."

2. From Father Michael Watson, S. J., Melbourne, Australia, "Madonna" the Australian Children of Mary's Home Magazine.

3. From Father William Horusby, S. J., Zi-Ka-Wei, China, "Œuvres de la Mission du Kiang-Nan, 1896-1898.

4. From Father E. Leroy, S. J., Brussels, Belgium, "Les Œuvres dans la Province Belge."

5. From Father John Moore, S. J., Mangalore, India, "The Mangalore Magazine," "Verus Jesu Socius."

6. From Father C. Pétillon, S. J., Variétés "Sinologiques, no. 14—Le Mariage Chinois."

7. Rev. Father E. I. Devitt, S. J., Gonzaga College, Washington, "Discourse at the Centennial Celebration of St. Ignatius' Church, St. Thomas' Manor, Charles Co., Md."

8. From Father J. Terrien, S. J., Paris, France, "Le Ménéloge de l'Assistance de Germanie, Première Série, Première et Seconde Partie."

9. From Father Francis Daly, S. J., Tullamore, Ireland, "The Child of Mary before Jesus Abandoned in the Tabernacle," fifteenth edition, enlarged.

10. From Father Arthur Vermeersch, S. J., Louvain, Belgium, "De Prohibitione et Censura Librorum." New and enlarged edition.

11. From Father J. A. Dowling, S. J., Chicago, Illinois, "The Holy Water of St. Ignatius."

12. From Father A. E. Jones, S. J., Montreal, Canada, "Rare or Unpublished Documents, II.—The Aulneau Collection, 1734-1745."

13. From the Roman Province, "Lettere Edificanti della Provincia Romana, 1898."

QUERY.

L.V. Can any of our readers tell us why the feast of St. Pulcheria (July 7) is celebrated in the Society, and as a "duplex majus?"

OBITUARY.

FATHER JAMES MAJOR.

Father Major was born in Laderagee, county Armagh, Ireland, 85 years ago. He was educated in his native land and came to this country as a young man. For many years he taught mathematics, a branch in which he was particularly skilled, in the United States navy. He was also connected with the national observatory at Washington. Nearly forty years ago he joined the Society of Jesus, and faithfully taught at Georgetown, Loyola, and Holy Cross Colleges. About ten years ago the venerable priest was transferred to St. Joseph's Church, Providence, where he labored, well known and fondly esteemed by everybody.

The funeral occurred from St. Joseph's on the morning of Jan. 2, and was largely attended, especially by the clergy of Providence and vicinity. Mass was celebrated by Rev. Father Brennan, S. J., and the absolution was pronounced by Bishop Harkins. The remains were then brought to Worcester, and interred with brief and appropriate ceremonies in the Holy Cross burial plot.

We append the following from an old student of the college, who, while there, was in the class of Father Major, and who adds this beautiful tribute to the memory of his master's noble character:—

“Permit one who sat for four years at Holy Cross under the teachings of Father Major to pay a slight tribute of respect to his loved memory.

“There are teachers whom we respect, teachers whom we fear, and teachers whom we love. Of the last was Father Major, and of them all he remains first in tender recollection. He was a good teacher, but a better man. In the mazes of trigonometry and calculus there was no abler or more pleasant guide, and he could point the paths of the stars as readily as he could the way to the chapel. All of physics he taught incomparably, but, without knowing it, he taught much more. In his daily life, in his manner, in his charity, in his humble piety and in his patience, he taught the human virtues.

“I do not know that Father Major had ever acted as a prefect of discipline. As I knew him he would not have been a success in such a position, despite his early military associations. He could not even reprove in a way that wounded. What did hurt, however, was the self-reproach in the mature recollection of the callow thoughtlessness that might have grieved, with a boyish prank, so kind a soul. But perhaps such things did not grieve him. He had a mind above re-

sentment and a charity that mantled others faults. The possible affronts he apparently did not see. The jokes he enjoyed with a silent laugh, as sunny as a child's and as contagious.

"Physically, Father Major appeared to be an old man a quarter of a century ago, but his heart was young and there was a perennial cheer in his kindly eyes. I never saw a more contented man. He had found an earthly haven of rest—had anticipated, as much as it is in human power to do, the heaven that has now welcomed him."—R. I. P.

From the *Holy Cross Purple*.

FATHER MICHAEL WILLIAM SHALLO.

Father Michael William Shallo who closed his short and laborious life at Santa Clara College on the 27th of January, was born September 12, 1853, in Dublin. His first days of school-life were spent at the Presentation Convent, Clondalkin, whence he passed to the Carmelite Monastery in Mount St. Joseph. On his nineteenth birthday he entered our Society at the Milltown Park Novitiate, where two years later, on the feast of Our Lady's Dolors, he pronounced his first vows. From Milltown, Father Shallo was sent for his juniorate to Roehampton. Having received permission to join the Mission of California, he came to San Francisco in 1876. An additional year of preparation at Santa Clara College followed, and in August, 1877, he was appointed to the Class of Poetry at St. Ignatius College, San Francisco. Here he remained, as professor of Poetry and afterwards of Rhetoric, for five years, until 1882. During this time his superiors, knowing the rare talent and capacity for labors of the young professor, and urged by the pressing need of teachers, permitted him to take up his philosophical studies without, however, giving over his classes; on the expiration of his third year he was sent to Woodstock to repeat his philosophy and begin the course of theology.

In 1887 Father Shallo returned to California and was made professor of Mental Philosophy and of English Poetry at Santa Clara College. The year of tertianship at Florissant, Mo., followed; and on his return he was again appointed professor of Mental Philosophy at Santa Clara; which position he held until his death with the exception of a year he spent at New York as one of the editors of the projected Review.

With a mind of an unusual order, Father Shallo possessed a tact and discretion which rarely went astray in his dealings with others, and a sincerity of manner that begot in them esteem and confidence; and, while the charm of his presence itself exercised a desired influence on all with whom he came into contact, his devoted and particular interest in the welfare of each, won him their lasting affection. Special among his

talents might be noticed a rare faculty of assimilation by which all his wide and select reading was made his own treasure, so that his mind seemed ever teeming with information of utility and interest on subjects of the broadest range. With this went an unwonted capacity for long, uninterrupted labor, and a zeal reaching to enthusiasm for the success of his undertakings. These gifts found their fullest application in the labors of Father Shallo's professorship. With a taste and love for literature chastened by long and careful study, he led his pupils to the appreciation and true study of letters with a force all his own; while in his philosophical lectures, lucidity, wealth of interesting illustration, and a rare insight into the minds of students and power to apprehend their difficulties joined together to success. The pupils of Father Shallo, more than others, felt the magnetism of his character, and years after leaving college they might be seen returning regularly to their old professor and friend for counsel in doubt and difficulty, and encouragement in trial. The virtue they loved in him were the modest blossoms along the path of duty: devotion to his labor with forgetfulness of self and an untiring readiness to accommodate himself to the needs of those for whom he toiled. But perhaps the truest proof of the father's virtue appeared during the last year of his life. Length of unsparring labors had begun to prey visibly upon his system; his eyes in especial were affected, and paralysis of the optic nerve was thought inevitable. Yet the sufferer, though in the prime of his years and mental power, made ready to enter the night of total blindness with the devoted earnestness which had shaped every action of his life.

In January of this year one of the class of philosophy was suddenly taken with pneumonia, and for several days hovered on the edge of death; while Father Shallo remained sleepless through the nights by his bedside, until, when on the 21st of the month the patient succumbed to the disease, exposure and forgetfulness of self had done their worst. That evening, worn out in body and mind, he retired earlier, and six days later he passed to the grave.—R. I. P.

LIST OF OUR DEAD IN NORTH AMERICA
From July to December, 1898.

	Age	Time	Place
Mr. Romuald Echeverria ¹	30	May 26	St. John's, Fordham, N. Y.
Rt. Rev. S. Di Pietro	68	Aug. 23	Belize, Brit. Honduras.
Br. James Doyle	43	Aug. 31	B.M.V. Loreto, N. Y.
Fr. John Prendergast	52	Sep. 13	St. Ignatius, N. Y.
Br. William H. Kenney.....	25	Nov. 13	Holy Cross, Worcester.
Fr. Aloysius Sabetti	60	Nov. 26	Baltimore, Hospital.
Fr. Joseph Krieg	67	Nov. 26	Providence, R. I.
Fr. Francis H. Stuntebeck.....	69	Dec. 10	St. Louis, Mo.

Requiescant in Pace.

¹ Omitted in last number.

VARIA.

Alaska, Dawson City.—Father W. H. Judge writes from St. Mary's Hospital, Dawson City, October 6, 1898, as follows: "I have had a very busy summer. The building of our new church in place of the one burned, and a large addition to the hospital, together with the care of providing for the coming winter, was no little work, and the large number of patients in the hospital for the past two months has kept me as busy as I could be day and night. We have 135 patients at present, mostly typhoid fever, which has been very bad here this summer, but the doctors all agree that we are having unusually good success in the hospital.

"Our new church is very fine for this part of the world, and would do credit to a much older town. It cost \$25,000, and was the gift of one good man, Alexander McDonald. I said the first Mass in it on August 21, and blessed it, and then turned it over to the Oblates of Mary, who have charge of the parish now. I still have the care of the hospital, which is as much as I can attend to with the present number, and expect to turn it over to the Sisters in the spring and go back to American Alaska, where I belong.

"We have five or six hundred at Mass every Sunday, so you can understand what kind of a town we have. I have a telephone in my office, not only to the town, but also to the creeks (the creeks are fifteen miles from Dawson). They are preparing to give us electric light. I think we will have about 15,000 people in this town this winter. I have met several Baltimore persons here lately, and indeed nearly every part of the world is represented here.

"It is sad to see how many poor people have left good homes to come here and find themselves without the necessaries of life, without money and without work. I fear there will be much suffering here this winter. There are thousands still in tents and winter is on us."

Austria, Lainz and Vienna.—Lainz, formerly a village outside of Vienna, is now Wien Lainzer Street. It takes a little over an hour to go from here to Wien by the street cars. We are really living in the mountains, for we are surrounded by them on all sides. We have a little church here, but no parish. A few women and men come daily to Mass and a few confessions are heard during the week and on Saturdays. Quite a number of priests and laymen come here to go through the Spiritual Exercises. Until recently there were almost constantly two or three priests here in retreat. The tertians number fourteen priests and one scholastic. The priests are sent to the different parishes and institutions to hear the confessions of the children. We hear sometimes 300 or 400 in an afternoon. We are a good collection of

nationalities: Germans, Bohemians, Poles, Galicians, one from Bosnia, a Hungarian, a Portuguese, an Italian, an Englishman and myself from America. It is quite a treat for me to have a chat in English with our member from England, Father Galton. There was great danger here last year of the expulsion of Ours from the Empire of Austria and Father Provincial has ordered special prayers to be said every day to prevent it. This danger does not seem to have passed away yet, as these prayers are still recited at litanies. We nevertheless opened a new residence in Vienna last week. I was told they paid 125,000 gulden for the place and our Father Minister, Father Kuster, has been sent there as superior. They are to build a church, capable of accommodating 3000 persons. Father Abel of this house, the great and popular Vienna preacher and confessor at the imperial court is to be there also.

The House where St. Stanislaus lived.—I must tell you of a great privilege I had the happiness of enjoying. You remember from the life of St. Stanislaus Kostka, how he lived together with his brother Paul in the house of a Protestant here in Vienna, how he fell sick in this house and the Blessed Virgin appeared to him and placed the divine Infant in his arms, and how here too an angel brought him holy Communion. This house still exists and was formerly in the possession of the Society. Now it belongs to the secular clergy of the parish. The room of St. Stanislaus, at present a chapel, seems to be about 25 feet long and about 15 feet wide, as far as I could judge. The chapel is more or less neglected during the year, but on the feast of St. Stanislaus and every day of the octave, crowds of people go there and Masses follow upon Masses. I had the happiness to say Mass there on the Saturday within the octave. The altar stands exactly upon the spot where the bed of the saint used to be. Over the altar hangs an oil painting, representing the angel giving holy Communion to St. Stanislaus, surrounded by a number of assisting and adoring angels. How large the congregation at my Mass was, you will understand when I tell you, that I had hardly room enough to make the genuflections during the holy sacrifice; they pressed close to the altar till they came in contact with the sacred vestments. Though it was a cold day and the chapel was without stove, yet the heat was suffocating and the perspiration ran down my face. There were a large number of holy Communion.—*From Father Ulrich.*

Belgium.—The number of students in our thirteen Belgian Colleges for the scholastic year 1897-'98 amounts to 7101, a decrease of 104 from the preceding year. The number at the beginning of the new scholastic year, 1898-'99 was 6724, an increase of 45 over last year at the same time; 5201 were day students, 582 half boarders, and 941 boarders; 3153 were in the classical course. It is interesting to note that while in the thirteen Belgian Colleges of Ours there are 445 more students than in our twenty-eight colleges of the

United States, the students studying Latin in our American Colleges are 1311 more than those in our Belgian Colleges.

Buffalo Mission.—Father Van Rossum, late superior of the mission, has been succeeded by Father Jas. Rockliff, formerly rector of Canisius College. Father Van Rossum has been appointed rector and master of novices at St. Stanislaus' Hall, South Brooklyn, Ohio. Our philosophers who studied in this house last year, have been sent to Prairie du Chien, Wisconsin, and the novices from Prairie have taken up their residence at St. Stanislaus.

Prairie du Chien.—The Sacred Heart College here, which was closed some ten years ago by the late Father Behrens has been re-opened at the repeated and urgent request of the Bishop of La Crosse. It is a boarding school and opened with 27 boarders. The grounds of the college have been very much enlarged. The good start that has been made, the friendly disposition of many among the clergy towards us, and the beautiful site of the college between the bluffs of the Mississippi valley seem to augur a bright future for it. This place, however, has undergone another change. The novitiate having been transferred to the former St. Berchmans' Hall, now called St. Stanislaus' Novitiate, South Brooklyn, near Cleveland, Prairie, has become the house of studies for our juniors and philosophers, the former being 11, the latter 17 in number. This year we have only the philosophers of the first and second years, but next year the three courses will be represented and then the juniors will follow the novices to St. Stanislaus, where room will be made for them. Father Anselm Leiter, who was rector at the time of the closing of the college, is again rector of the Sacred Heart College, Father Lessmann, his predecessor, is spiritual father for the whole community. Father Ming teaches psychology, Father Bischoff, physics, Father Heinze, logic. The head teacher of the juniors is Father Harzheim. The community consists of 61 members.

Toledo, Ohio.—A new College has been started by Father Zahm, formerly Rector of Canisius and a native of this city. On the opening of this college Bishop Horstmann of Cleveland addressed a most encouraging letter to the Catholics of Toledo in which he spoke highly of the educational system of the Society and openly professed that he is a Jesuit student. The course of studies in the new school has been taken from Canisius. The fourth academic class opened with 34 promising students.

Canisius College has received a new rector in the person of Father J. B. Theis who has been for several years professor and prefect of the day scholars. Great efforts have been taken to enforce the plan of studies, which insists on drawing the line between secondary education and collegiate department according to the division indicated in the Ratio, the academic classes corresponding to the classes grammaticæ and Poetry (classis humanitatis), Rhetoric and two years of Philosophy to the college proper. During the course of last year a new and formal recognition was obtained from the Regents. The

medical student certificate is granted after completing the 1st academic, the law student certificate after finishing the 2nd academic class. In accordance with this arrangement all the boys who want to be admitted to the 4th academic must be as far advanced as the high school. It is considered desirable that they obtain the Regents pass cards in the preliminary branches. Experience proves that boys who are well prepared especially in English and in arithmetic whether they come from the public school or the parochial school can well master the work of the academic course; some finished the four academic classes in three years. Below the 4th academic there is only one class, called Rudiments, which corresponds to the 8th and 9th grades of the New York State public schools. To the class of Rudiments such boys are admitted as give hopes of finishing elementary education within the space of one year. A lower class, corresponding to the 7th grade, has been discontinued. The name of preparatory class has been entirely discarded, as the term "preparatory" is commonly applied to designate preparatory for college proper. By dropping the lower class the number of boys may have somewhat decreased, but the quality of the students has greatly improved.

St. Ignatius, Cleveland, Ohio.—The number of our students in attendance has reached 206. This is, of course, altogether out of proportion with the Catholic population of Cleveland; considering, however, all circumstances, it must be pronounced entirely satisfactory. The limited means of most of our Catholics, the competition of the public high schools, the opposition of the so-called high school attached to many of our parishes, the lamentable indifference of a large proportion to a classical education for their boys,—such are some of the difficulties we continually encounter. Still we are gaining ground from year to year. Our Commencements, plays and concerts, always given before large audiences, have produced the most favorable impression. Our boys, too, even such as have attended only a few years, are mostly a credit to us. People have begun more generally to realize the importance of a classical training; and gradually they are being convinced, that of all the other Cleveland institutions professing to impart such training, none can equal the Jesuit College on the West Side.

Canada, Montreal.—*Church of the Immaculate Conception.* On Sunday, June 5, the new Church of the Immaculate Conception attached to the scholastic was blessed by His Grace the Archbishop of Montreal, in presence of a large concourse of the clergy and laity of the city. The first sod was turned in July, 1895, and work has gone on almost uninterruptedly ever since. Exceptional difficulties were met with at the outset on account of the shifting nature of the soil; and it was only at depths varying from thirty to thirty-five feet, that a solid basis was found for the edifice. The foundations of the tower and façade are of massive stone, while the side walls are carried on huge arches springing from the solid rock. With the exception of the windows, the framework of the spire and the sheathing of the girders in the roof-

ing of the crypt, no wood was used in the construction. The material employed for the walls was bossy blueish stone, relieved by white stone dressings. The vaulting of the nave is of galvanized iron, while the flooring, of bricks and cement covered with figured tiles, is supported on enormous steel joists and girders.

The style of the church is Renaissance, though for technical reasons a low pointed vault was preferred for the upper church. The plan is cruciform, with short transepts. There is no division between the nave and aisles, but the columns and arches have been thrown back as ornaments to the side walls. The division between the clerestory and the lower wall, is marked externally by a string-course of white cut stone, and internally by a deep cornice with heavy mouldings carried on short columns of imitation Sienna marble.

The altar-piece, painted by a local artist, is a copy of Murillo's Immaculate Conception. Polished oak was used for the pews and confessionals, while the altar-rails and the steps leading to them are of marble. The altars, five in number, are to be of the same precious material. Altogether, the church will remain as a lasting monument to the zeal and persevering energy of Rev. Father F. X. Renaud, the present rector of the scholasticate.

Loyola College.—The attendance at Loyola has increased so rapidly within the last year, that it was found necessary this summer to put up an addition almost as extensive as the original building itself. Although the work was pushed on as fast as circumstances would allow, it was found impossible to complete it for the opening day. Indeed it will scarcely be ready for occupation before the month of November. As a result we are somewhat cramped for room, and both the members of the staff and the pupils have to put up with many little inconveniences. These are borne very good-humoredly, however, and all are looking forward hopefully to the better times to come. To compensate for the temporary loss of the yard, which is at present littered with building materials, a field has been secured close by on St. Catharine Street for the ordinary recreations, while the two weekly half-holidays are spent on the splendid grounds of the Montreal baseball club, which are within a few minutes' walk of the college.

Sault-au-Recollet.—During the past scholastic year 162 have made retreats at this novitiate. Of these 102 made choice of a state of life; 32 chose the religious life and 12 the secular priesthood.

Chaplatns.—Four of our fathers were with the troops during the late war. Father T. E. Sherman, after some time spent with the Fourth Missouri Regiment went to Portico Rico, where he still is. He was replaced by Father R. I. Holaind, who returned from hospital duty at Tampa when the patients were sent North, and spent two months at Camp Meade, near Harrisburg, Pa. He was summoned by Father Provincial to return to Woodstock, where he has been teaching Ethics since Nov. 26. Father P. J. Kennedy was with the

Second Louisiana Regiment, till it was mustered out in November, and is at present at Macon, Ga. Father Daniel P. Lawton was the regular chaplain of the Louisiana Field Artillery in camp near N. Orleans, for about two months.

China.—The Mission of Kiang-nan has recently lost by death its vicar-apostolic, Mgr. Valentine Garnier, Bishop of Titopolis. He was born in the diocese of Rennes in 1825, and succeeded Mgr. Languillat in 1879. He was the model of a missionary bishop, beloved by his Christian flock, and respected by pagans and Protestants alike. His funeral, attended by the highest dignitaries of the Chinese empire, and by all the representatives of foreign powers, was a real triumph for the Catholic Church in China.

The following extract from the journal of voyage of the secretary of the British legation at Peking, is an eloquent tribute to the influence of our missionaries in China. "On our arrival in the district of Tang-chang-hien," he says, "we were greatly surprised at the courteous reception we met with on all sides, and to which we were so little used whilst traversing the Honan. There were no more insults to put up with, and in spite of the disturbances raised here and there by the brigands and secret societies, we were treated everywhere with consideration and respect. The explanation of this difference is not far to seek. For some years past, the Jesuits have labored to regain their influence in these regions, and they have been most successful in their endeavors. Not only have they secured a foothold in many country places, they have succeeded in establishing themselves even in the prefecture of Siu-tcheou, where but a short time ago the greatest fanaticism against foreigners prevailed. They have built churches everywhere and seriously labor to civilize the people. The mission of the Jesuits at Ma-kia-tching is a church militant on a small scale. The buildings are surrounded by a strong wall flanked at the four corners by towers provided with canon. A short time before our arrival, the mission had repelled an attack of brigands made by night, and put them to flight."

Our Colleges in this country and Canada show in general a falling off in numbers as compared with October 1 of last year, though on account of the opening of new colleges at Toledo and Prairie-du-Chien, and the attendance at Spring Hill—closed during the early part of the past scholastic year on account of the yellow fever—there is an increase of forty-nine as compared with October 1, 1897.

Cuba.—Besides the letter from Father Cristobal on page 341 of this number, we have heard through Father Varona that five of our fathers who were at Cienfuegos have returned to Spain. They told us, he writes, that our fathers during the war had nothing to suffer, except at times some scantiness of food. The number of students in both of our colleges is small. In the College of Belen, Havana, there are only 150 students, 60 of whom are board-

ers, this is about half the usual number. At Cienfuegos there are but seven boarders—formerly there were fifty and some fifty or sixty day scholars. It is on account of this fewness of the students that these five fathers returned.

Ecuador, Our Situation.—When the last liberal revolution burst out in this country, it was generally believed that our Society could not remain longer than two or three years in Ecuador. But Divine Providence has kept us up to the present in the most wonderful manner. So notwithstanding the efforts of Freemasons and Liberals to close our colleges, they go on almost in the same flourishing condition as in former times. The number of students attending our college in Quito is over 300, and at the college of Riobamba there are 180.

Our fathers were expelled from the Indian reductions of Napo, as you know; missionary work however has not been altogether given up, since here at Pifo we are educating 14 Indian boys. They accompanied our persecuted missionaries wishing to live always with them; thus even in the midst of our wild forests there are noble hearts capable of generous deeds, as you may see from this fact. These poor boys, besides reading and writing, are learning trades also, and in these they are making remarkable progress. The Sisters of the Good Shepherd also on their leaving the reductions were followed by 30 girls who had to travel on foot over eleven days to reach Quito. Do you not think, Rev. Father that these poor children ought to be considered as the most consoling hope of a new civilized Christian generation—a real *spem gregis*?

The Scholasticate at Pifo.—Now a word about our scholasticate. The 1st of October we began the new course of studies with a fair number of students,—11 theologians, 14 philosophers, and 11 juniors; the full number of our community being 89. Our scholastics work hard, it is true, at their books, but endeavor at the same time to nourish the apostolic zeal of our vocation by spending their hours of recreation in teaching the catechism to a considerable number of Indians who abide scattered about the neighboring hamlets. These Indians can be called civilized, for they are baptized and dress nearly as the white peasants do here. But their ignorance and stupidity is truly wonderful; so that it is hard to tell whether they know anything else but the most simple employments of husbandry. If you ask them whether St. Peter or St. Anthony is in the Most Blessed Sacrament, be sure the answer, with a very few exceptions, will be either a simple “yes,” or a bashful “I don’t know.” On the other hand they are very modest, humble and respectful to the priest, and generous in offering their scanty earning for religious celebrations. Charity requires us to do something for their instruction in the truths of religion. For this purpose we gather them here in the house twice a week and teach the catechism in *Quichua*, which is their own language. Then one of our fathers goes around on horseback to preach and confess them. He believes that these

poor creatures, owing to their stupidity, hardly ever commit a mortal sin.—
From Father E. Villota.

England, Jubilee of St. Beuno's.—We must not allow the Jubilee celebration of our House of Theology to pass by unrecorded. Due properly on the 30th of the current month, it was held on the 20th day as more convenient for some of the visitors. The eve of so great a commemoration was marked as usual by recreation, etc., the Right Rev. Dr. Mostyn, Father Provincial, and the Socius, together with Fathers Hill, Sherlock, and Grant, having arrived that evening, to stay till the Friday. The connecting link between this fiftieth anniversary and the opening year of the history of St. Beuno's was found in Fathers Hill and Sherlock, who had been present on the very first day of its existence as a College, and in Father Grant, who joined the community within the first year. The order of proceedings on the 20th embraced holy Communion during the Mass at six o'clock, followed by double-table breakfast at seven. Pontifical high Mass, preceded by Terce, was sung by his Lordship, the deacons at the throne being Father Rector and Father Lucas, the deacon and subdeacon of the Mass, Fathers Jagger and Cuff. As there was no sermon, long walk and outdoor recreation could be started by 10.15. Half-past three was the hour fixed for Solemn Benediction by the bishop, and the singing of the *Te Deum*. Dinner occupied the hour between four and six, affording time for speeches during dessert from the bishop of the diocese, from Father Provincial, who spoke twice, from the Rector, and lastly from the three veterans of the company, the "old boys," who were never so young even when they occupied that position with reference to the earliest days of the college, and who discoursed with feeling on the hardships of the past. The day's celebration was carried to a conclusion by a concert at 7.15, and next morning recreation was extended until 12.30. We do not hear of illuminations or fire-works, but the tower was made gay with many colored flags, which announced to the country round that the old place was keeping holiday.—*Letters and Notices.*

Stonyhurst.—Father Joseph Browne, Minister and Prefect of Studies last year of St. Mary's Hall, has been made Rector of Stonyhurst. Father Walmesley, the former Rector, has gone to South Africa.

St. Mary's Hall (The House of Studies for our Philosophers).—The house this year is unusually full; in fact there is not a single room to spare. Our numbers are—fathers (including invalids), 9; brothers, 12; scholastics, 63. Of those not belonging to our own Province, five are from Belgium, three from Holland, two from New York, and two from Ireland. Two of those who were here last year have gone to Campion Hall, Oxford; one for the classical, the other for the mathematical course.

Stonyhurst College has begun the year with much promise. The numbers have gone up, already (October) there are fifty new names on the list. The preparatory department at Hodder is especially full for this time of the year.

The result of the two certificate examinations were on the whole satisfactory. Stonyhurst stood at the top of the list of Catholic colleges, passing eight in the higher certificate examination, with three distinctions; fourteen in the lower, among whom one secured a first-class in six subjects, another in five.

Stonyhurst Philosophers.—The numbers continue to be as good as ever. Last year, in the first term the highest total reached was 37, in the second and third term 36; this year we have begun with 37, there being eighteen new philosophers. The philosophy course proper is being unusually well attended; it contains 28 members, the greatest number on record, so far as we can ascertain.

The list of 1897-8, with its twenty-two successes, we published in our last number; practically we can say that when August, 1898, came, we found that we had passed every single man whom we had undertaken to prepare for any examination. The lists for 1898-9 already contain three successes—a first-class Latin Honors in Intermediate Arts, London, a second-class Honors in the same, and a South Kensington Chemistry Examination.

We have sent eight of our last year's philosophers to Oxford; two more have passed their entrance examinations, and will go into residence during the year. The total number of Stonyhurst undergraduates at Oxford has been raised this term from one to eleven: three are at Balliol, one at Magdalen, one at Corpus, three at Brasenose, one at Christ Church, one at Merton, and one at Lincoln. We have at the present moment three candidates preparing for the B.A., London, one for the LL.B., London, four for Intermediate Arts, London, three for Matriculation, London, eight for Oxford, eight for English Bar Examinations, and others for Civil Service, Sandhurst, and other public examinations. Of the thirty-seven philosophers now in residence, thirty are preparing for public examinations, and eleven have already passed at least one public examination since joining philosophy. Three rooms in our quarters which have not been open for years have been done up again and are now in use. There is at present not a single room unoccupied.

Mount St. Mary's has 160 students, all that it can accommodate. In the Oxford local results the college secured the first place in the Senior Division. Of Seniors 16 passed, of whom 8 were in Honors, and out of 23 Juniors who passed, 11 were in Honors.

St. Francis Xavier's College, Liverpool.—The old year has been one of the most successful in our history, the work of the whole college being now directed to a graduated system of Examinations, the Oxford Local enables us to put forward a longer list of successes than in any previous year. T. Campbell of the Commercial Course gained a £25 Scholarship at Victoria University, Liverpool, fifty boys passed in the Locals, and one hundred in the Science and Art Department Examinations.

The successes in the Oxford Local Examinations were divided as follows:

	Honors	Pass	Total
Seniors	4	6	10
Juniors	8	13	21
Preliminary		19	19

St. Aloysius' College, Glasgow.—The college is making satisfactory and steady progress. At the commencement of the present scholastic year it could number one hundred and eighty scholars; this is a larger number than that reached in the beginning of any previous year, and it already equals the number with which the past year closed, although about twenty left then.

St. Ignatius' College, Stamford Hill.—The fourth year of our existence ended festively on the evening of July 26, when a large gathering filled the Stoke Newington Assembly Rooms to do honor to the Lord Chief Justice of England, who had graciously consented to distribute the prizes. There was no academy—only a short programme of music—in order to allow more time for the delivery of Lord Russell's address. His Lordship, in his speech, paid a graceful compliment to the educational work of the Society, urging the boys to make the most of their opportunities. He concluded by offering a prize to be awarded next year to the boy who, without winning any prize, shall have most distinguished himself by steady work during the year.

The results of our public examinations, which were only published during the vacation, have been most encouraging to us.

Wimbledon College.—The senior side of this college has been transformed into an establishment devoted exclusively to the preparation of candidates for the various army examinations. The order of the day and the system of teaching are, with certain obvious exceptions, the same as those which are adopted by the most successful of the best London coaches. The classics are taught by one of Ours. A staff of expert lay tutors come into the college daily from London, and carry on the rest of the teaching under the direction of a Jesuit prefect of studies. Some of the students are taken in to live in the college, while others simply attend the lectures. Work was started on the 1st of September, and at the present time there are eight candidates working for militia and Sandhurst examinations.

A navy class has been inaugurated, and is being carried on in much the same way as are the various army classes. There is a Jesuit prefect of studies, and most of the teaching is done by lay tutors under his direction.

Preston, A New College.—You may notice that I speak of the college instead of the grammar school, as, with the new building now near completion we are adopting the new title of Preston Catholic College, though it will take some time to accustom ourselves to the sound of the name. The building stands at the north end of the playground on the site of the late Mount Pleasant Cottages and No. 34 Winckley Square. The front in Winckley Square, 20 yards from St. Wilfrid's Presbytery, is only 20 feet long, but it rises as a tower 40 feet high. The front is all of good Yorkshire stone. Above the vestibule are two schoolrooms. A long broad corridor leads into the main

building, which consists of seven more school-rooms with a large hall above (60 by 30 feet), and a gymnasium and lavatories. This building is faced with Ruabon brick and red sandstone, and has a simple but not unattractive appearance, as seen from the playground, which is somewhat enlarged, and is the envy of the Protestant grammar school, where the ground is very limited. His Lordship the Bishop of Liverpool has promised to open the college at the beginning of the new year.

The new college is spacious enough to accommodate two hundred and fifty pupils. Preston alone could not supply anything like that number, but a good connection is being formed with neighboring towns such as Lancaster, Blackpool, Southport, Chorley, Blackburn, and it is hoped that with a building more worthy of the Society, and under the new management of its energetic head master, the college will do a still more noble work for the Church in this most Catholic district of England.—*Condensed from the "Letters and Notices."*

Fordham, Remarkable Address of Father Campbell.—At the annual meeting of the Alumni of Holy Cross at Worcester on November 21, Father Campbell gave an address on "Catholics in non-Catholic Colleges." It has been printed in full in the "Freeman's Journal" of December 3, and has been highly praised. Father Campbell shows that the charge that Catholic education is not up to the times is false, that in all that constitutes true education,—"the laying of the general foundation in the boy's character and habit of thought for the after business of life"—the Catholic colleges are superior. As far as the choice of studies is concerned, they are superior to the Protestant and State colleges in the teaching of classics, and especially in the course of mental philosophy, "which is not a mere historical knowledge of exploded systems, as in most non-Catholic colleges, but a scientific, reasoned course through the whole range of metaphysical and ethical research." After citing the fact that the certificates from Oxford and Cambridge for the classics were five times as many as for science, and the testimony of U. S. Commissioner Harris that the really educated man must be a philosopher, and that of Edward Everett Hale that "there is no real education that is not a moral education," Father Campbell concludes "we can safely say that we are not only not out of touch with the times, but better equipped than most men to meet the exigencies which are indicated by these great authorities in the matter of education." The only need of the Catholic college is "the pecuniary help and the loyal support of the wealthier Catholics,—with these they would be the acknowledged leaders in the work of collegiate education."

France, Champagne Province.—"If what is going on in Europe and in that special corner of Europe which is called Champagne interests you, I will say that our dear little Province works hard. Notwithstanding the workers snatched from her by America, China and India, she takes care (with some

auxiliaries) of five great colleges, several of which have young offsprings, as Lille, Boulogne, and this year Rheims. Lille is becoming an intellectual centre of ever increasing importance. We opened there in October a Catholic industrial school (Ecole Catholique des Arts et Métiers). We had already at the college last year a school preparatory to St. Cyr, central and commerce. The residences are accomplishing a less noisy task but a serious one, in spite of difficulties from below and often from above. The Cardinal of Rouen (to which city our college of Evreux is to be transferred, so they say) is asking for forty of our fathers from Paris and Champagne to give a general mission in 1901. This is undoubtedly what is needed to check the frightful torrents of infidelity which is threatening the faith in our poor France."—*From Father Peter Brucker, Amiens.*

A New "Letters."—Under the title "China et Ceylon," the Province of Champagne has recently published the first number of a magazine the object of which is to record the doings of Ours in these two missions. It is to be issued at irregular intervals, and is chiefly intended for the friends, relatives and benefactors of the missionaries. The first number contains a list of all the missions of the Society, a list of the names of the missionaries of the Province of Champagne actually laboring in Tcheu-li and Ceylon, a brief sketch of these two missions, and many interesting letters of missionaries. The magazine is well gotten up and well illustrated.

Mission of Ceylon.—The island of Ceylon was in 1895 divided into five dioceses, one of which, that of Trincomalee, was entrusted to the Province of Champagne. It remained provisionally under the administration of Mgr. Van Reeth, Bishop of Galle. Towards the end of September of this year, Pope Leo XIII. appointed as Bishop of Trincomalee, the Right Reverend Charles Lavigne, S. J., formerly Bishop of Cottayam in Malabar. In 1895 Bishop Lavigne was replaced by two native bishops, and was subsequently appointed coadjutor to Mgr. Cazet, Vicar Apostolic of Madagascar. But the French Government could not be induced to recognize this nomination, and Mgr. Lavigne now returns to his Indian Missions as Bishop of Ceylon.

Province of Lyons.—In the death of Father Monot which occurred in September last, the Province of Lyons has lost one of its most distinguished religious. The mission of Syria owes to him the beginning of its present prosperity, and the now flourishing University of St. Joseph of Beyrouth is to a great extent the fruit of his untiring zeal and exertions. Many of our readers doubtless remember the visit which Father Monot paid to the United States in the interests of the future university. He was successful on his collection tour, but no less successful in edifying us by his piety and religious exactness.—R. I. P.

Frederick.—The year has been fruitful in vocations. Thirty scholastic novices, one of them a priest, and eight coadjutor brothers have entered during this scholastic year. There are all together 46 scholastic novices, 11 coadjutor

novices, 38 juniors and a tertian father. The community numbers 115. The juniors and scholastic novices have come from the following colleges:—

College	-Juniors-		-Novices-		Total
	2d yr	1st yr	2d yr	1st yr	
St. Francis Xavier's	8	4	6	11	29
Boston College.....	2	8	3	3	16
Holy Cross.....	2	3	1	4	10
Loyola	1	0	2	4	7
Georgetown	0	0	4	3	7
St. John's, Fordham	3	0	0	0	3
Gonzaga	0	1	0	1	2
St. Peter's	0	1	0	1	2
St. Joseph's, Phila.....	0	2	0	0	2
St. Mary's, Canada	0	0	0	1	1
Stonyhurst, England	0	0	0	1	1
Manhattan.....	1	0	0	0	1
St. Charles, Md.....	0	0	0	1	1
	0	2	0	0	2
Total,	17	21	16	30	84

Admiral Schley visits the Novitiate.—Admiral Schley who passed his youthful days at Frederick and attended St. John's Institute, on his return from the war last November paid a visit to his old home. He called at the novitiate where he was warmly welcomed by Father Rector, together with Father Walsh, Father Richards, and other fathers of the community. As he was introduced to Father Gaffney, who was intimately acquainted with his former teachers at St. John's Institute, and from whom he had heard none but the most pleasing accounts of the admiral's youthful days, he gave the aged and venerable father a most cordial and hearty embrace.

After some time spent in pleasant conversation Admiral Schley received a greeting from the novices and scholastics, who, to the number of eighty-four, were drawn up to receive him.

The admiral shook hands with each one, addressing to them as he did so a few pleasing remarks, more especially to those who had friends and relatives in the war. "Young gentlemen," said he, "our fighting is with visible enemies, but you are carrying on a conflict with invisible foes; our battles are quickly over, but yours are perpetual." As the admiral took his leave of the novitiate the young religious gave him three cheers with hearty good will.

The visitors then crossed the street to St. John's Literary Institute, under the escort of the Father Rector, Father Walsh, who is the present director of the school, and Brother Whelan, the head teacher. The schoolhouse was draped with the national colors.

Admiral Schley and Major Goldsborough pointed out the benches at which they had sat forty-two years and more ago. The admiral recalled with great affection the names of several of his old teachers, all of whom are now dead.

Speaking of the venerable Father John McElroy, he recounted how, returning to Frederick with his wife after twenty years absence, he found the father living at an advanced age and perfectly blind. Admiral Schley addressed Father McElroy without mentioning his name, whereupon the old

man, recognizing the voice instantly replied, "I cannot see you, but you are Scott Schley."

In speaking of Porto Rico, from which island he has just returned, having served as one of the commissioners to arrange for its evacuation by Spain, the admiral expressed the opinion that it would prove a valuable acquisition to the United States. The people are docile, and, he thinks, moral. He spoke in the highest terms of Father Sherman, son of the late General Sherman, whom he had seen several times on that island.

Admiral Schley evidently retains even to this day a warm regard and high esteem for his old school and teachers.

Georgetown University, Completion and opening of the Hospital.—

The Georgetown University Hospital was formally dedicated with religious ceremonies on the feast of the Assumption. On the following Monday the first patient was received, and since then several cots in the free ward and three to five of the private rooms have been constantly occupied, showing that the hospital fills a long needed want. The hospital is situated on N Street, opposite Trinity Church, has a frontage of 60 feet and a depth of 50 and is four stories high. Dr. Gwynne, a graduate of Georgetown, is the resident physician, while Sisters of St. Francis from St. Agnes' Hospital, Philadelphia, are the nurses.—*College Journal*.

German Province, Retreats.—The fifth retreat for young men has just been given at Villa Aalbeek, the villa of our scholastics at Valkenburg. These young men come from all parts of Western Germany. They are commonly exhorted to make the retreat by their respective professors of religion at the Gymnasium. These retreats for young men have proven to be an apostolic work of very great influence. A latitudinarian director of a large gymnasium, for instance, was formerly quite averse to the idea. Having, however, been eyewitness to the salutary effect of these retreats on some of his students, he soon changed his mind concerning them and is now an enthusiastic promoter of this excellent work. By forming excursion parties they easily obtain reduced rates; besides, the managers of the various groups—commonly priests—secure the privilege of stopping over at one or another city "en route." Thus the recreation of a holiday excursion is combined with a thorough spiritual renovation.

The new house for retreats at Feldkirch is enjoying exceptional success. During the past year about six hundred priests made retreats there, besides many students.—*From Mr. Houck, S. J.*

Ireland, Our Colleges and the University Examinations.—The results of the autumn examinations repeat, with renewed force, the crying injustice that the Catholics of Ireland labor under, in the matter of university education. Once again our little, unendowed University College, in Stephen's

Green, has entered the lists against the richly endowed, thoroughly equipped, Queen's Colleges; this time, to outdistance them more completely than ever in the field of intellectual competition. Without a cent of government money, it has had to encounter three institutions which draw an annual revenue of about \$125,000, to support a score of distinguished professors in each, and the results tell where energy, born of devotion to faith and country lies.

Among the successful competitors at the examinations, we note, with special pleasure, the names of two of our scholastics, Messrs Bartley and Kelly, who secured the first places for the whole of Ireland, in their respective studies. Mr. Bartley in Ancient Classics; Mr. Kelly in the B. A. examinations.

Previous records of examinations have all been superseded by the present. In first-class exhibitions, University College outnumbered the three Protestant colleges together by more than three to one.

But it is not merely in the number of distinctions, though that exceeds the combined results of all her three rivals, but in their quality that University College stands pre-eminent. It bore off in the B. A. examinations, five out of the seven first-class exhibitions; the Queen's Colleges got only one, the other having been won by a lady from the Loretto Convent, Dublin. Each of these honors entitles the winner to the sum of about \$200.

The college got first and second places over all competitors in classics and mathematics, and first place in history and political economy, and in modern literature. This last distinction is enhanced by the fact that the standard has been growing higher year after year, and this year the papers exceeded in difficulty any hitherto set. The two students who won, respectively, the junior fellowship in classics, and a studentship in mathematical science, out-classed all contestants.

This, certainly, is a grand record. It sheds new lustre on the untiring energy of our Irish fathers. | The appended list of distinctions, gained in the autumn examination, will tell the story of their fruitful labors.

	<i>Honors and Exhibitions</i>		<i>Scholar- ships</i>	<i>Student- ships</i>	<i>Fellow- ships</i>	<i>Total</i>
	1st class	2d class				
University College.....	13	4	3	1	1	22
Queen's College, Belfast...	4	6	1	1	1	13
Queen's College, Galway ..	0	3	0	1	0	4
Queen's College, Cork.....	0	2	1	0	0	3

The following list comprises the results of both the June and autumn examinations.

	<i>Honors and Exhibitions</i>		<i>Scholar- ships</i>	<i>Student- ships</i>	<i>Fellow- ships</i>	<i>Total</i>
	1st class	2d class				
University College	35	37	3	1	1	77
Queen's College, Belfast...	25	37	1	1	1	65
Queen's College, Galway ..	4	9	0	1	0	14
Queen's College, Cork.....	0	23	1	0	0	

It will be seen from this list that the total distinctions for the current year, gained by the three strongholds of pampered Protestantism, exceed those of University College by only five, and that too because Belfast made some showing in second-class honors.

The Litany of the Sacred Heart has been approved for public recitation in our churches according to the following decree:—

SOCIETATIS IESU

Rmus. Pater Ludovicus Martin Præpositus Generalis Societatis Iesu, quæ munus sibi commissum libenter profitetur cultum scilicet ac pietatem erga Divinum Cor Iesu propagandi, Sanctissimum Dominum Nostrum Leonem Papam XIII. humillimis precibus rogavit, ut facultatem publice recitandi Litanias de eodem Sacro Corde nuperrime approbatas et Diœcesibus Massilien., Augustodunen., aliisque concessas, ad universam Iesu Societatem extendere dignaretur. Sacra porro Rituum Congregatio, utendo facultatibus sibi specialiter ab eodem Sanctissimo Domino Nostro tributis, benigne precibus annuit. Contrariis non obstantibus quibuscumque. Die 12 Novembris 1898.

L. † S.
Concordat cum Originali.

C. CARD. MAZZELLA *Præf.*
D. PANICI *Secr.*
Ant. Rota Secr. S. I.

Madagascar.—By a Brief dated 5 July, 1898, the Pope has divided Northern Madagascar into two vicariates, limited by the 18th degree of latitude, and to be known as Northern Madagascar and Central Madagascar respectively. The vicariate of Central Madagascar, with Tananarivo the capital of the island, remains in charge of the Society. Northern Madagascar has been entrusted to the Fathers of the Holy Ghost, one of their number, Mgr. Corbet, having been appointed vicar apostolic. Thus Madagascar, which until three years ago was exclusively evangelized by Jesuit missionaries, is at present divided into three vicariates apostolic, and spiritually cared for by three religious bodies, the Lazarists, the Fathers of the Holy Ghost and the Jesuits.

The Geographical Society of Paris has lately awarded a valuable prize consisting of a gold medal and a sum of 6000 francs, to Fathers Roblet and Colin for services rendered to science in the island of Madagascar. The society states in its report, that no where in the history of travel, is there an example of a piece of work as vast and as perfect as that of Father Roblet. Alone in a savage country, amid a thousand difficulties and often at the risk of his life, he drew up between 1872 and 1884 a topographical map of the Province of Imerina, for the completion of which he surveyed 32,000 square kilometers, climbed 3000 mountain peaks, and executed with his own hand more than 1500 plats on the plane table.

To this immense labor should be added the triangulation of the Betsileo district. Since 1888 Father Colin has been the associate of Father Roblet. To his enterprise and personal work is due the observatory of Tananarivo. Together with Father Roblet he continued to the eastern coast of the island the geodetical, astronomical and magnetic operations begun in the Province of Imerina. According to the testimony of Generals Duchêne and De Torcy, Father Roblet's map served as the safest of guides in the war of conquest, and in particular in the march of the French army upon Tananarivo.

Malta, The Sicilian Scholasticate.—There is a new arrangement in our scholasticate. The philosophers of the Neapolitan Province have come here for their philosophy; whilst our theologians will shortly start for Posillipo to join the Neapolitans at their new scholasticate.

Discovery of Relics.—A regular treasure of sacred relics belonging to the old Society has been found quite lately at Messina in a storeroom of one of our former colleges, and is now handed over to the archbishop. Of course the reliquaries in metal were missing; only broken remnants of the wooden ones could be recovered. Luckily the labels compared with the old printed lists of our relics led to a thorough identification of a good number. A leather sole nailed on an ornamented board was a special object of attention. What was the general surprise when the almost effaced Gothic letters on the attached label were restored by a simple solution and the following appeared quite distinctly:—*Dom. Profess. Messan. Ex calceis quibus utebatur S. P. Ignatius!* Our holy father took a special interest in favor of Messina. The Cistercian Nuns of Montalto received from him two autograph letters; one of them is still in a perfect state of preservation. Although the convent is reduced to two old ladies, still they will on no account part with their treasure. However, I have been highly favored with a piece of a shirt used by St. Ignatius.
—From Father E. Magri.

Marquette.—The fame of Father Marquette still continues to spread. We mentioned in recent numbers the placing of his statue in the capitol at Washington, and the erection of a bronze replica of the same in the city on the shores of Lake Superior which bears his name. A writer in the "Sacred Heart Messenger" of Sept. 1895, has made a list of what he deems efforts on the part of the nation to fulfil a great historian's prediction—"The people of the West will yet build his Monument." Besides Marquette College in Milwaukee, there is a public school in St. Louis dedicated to him; another public school in Chicago is not only named after him but bears his image over every entrance; in the same city, a magnificent sixteen story structure is known as the Marquette Building and it is adorned with representations of various

scenes of his life in most costly and artistic bronze bass relief and mosaic work.

The Trans-Mississippi Exposition of Omaha occasions the latest addition to this list. A new set of postage stamps has been issued by the government to commemorate the exposition; and the engraving on the first of these stamps is a copy of Lamprecht's famous painting, "Marquette on the Mississippi," of which the original is at our college in Milwaukee. Some of the newspapers call attention to a humorous phase of this last honor to Marquette's name. It is well known that representative Linton, who made himself notorious by his opposition to the placing of a priest's statue in the capitol, after suffering defeat for re-election to congress, secured an appointment as postmaster in one of the towns of Michigan. As soon as these Marquette stamps were issued, it seems, there was an unusual demand for them at his counter, and he who so recently played the role of public decrier of the Jesuit, became now the official vendor of his images.

For the sake of our philatelists in foreign parts we shall try to send out this number of the LETTERS under these stamps.

Maryland New York Province, Remarkable "Augmentum."—The augmentum this year is 24, the largest in the history of the Province. The catalogue of 1894 gives an augmentum of 20, that of 1880, of 21, no other year approaches these numbers. The number entering this year was 38 (30 scholastic novices and 8 coadjutors), 8 have died, 6 have left, 5 of these being novices. It is remarkable that the augmentum of the Missouri Province this year is also the greatest known, being 22, two more than in 1885 when it was 20; 27 entered, 2 died, and 3 left—all novices.

Changes.—Since the catalogue was issued, Nov. 20, Father Forhan has been appointed Superior of St. Thomas', Charles Co., Md., in place of Father Schleuter who has been sent to Holy Trinity, Boston. Father Holaind has returned to Woodstock and Father James Smith has been transferred to Holy Cross College where he is teaching philosophy. Father John S. Coyle has recovered his health and resumed his class of chemistry at St. Francis Xavier's, while Mr. J. Barry Smith—who replaced Father Coyle during his illness—has been preparing for Holy Orders which he received from Cardinal Gibbons at the Baltimore Cathedral during the Advent ember days. He said his first Mass on Dec. 18.

RETREATS

GIVEN BY THE FATHERS OF THE MARYLAND NEW YORK PROVINCE
DURING JULY, AUGUST, AND SEPTEMBER, 1898.

<i>Re-treats</i>	Dioceses	<i>Exercitants</i>	
			1 Holy Cross, Washington, D. C. 60
			1 Holy Names, Schenectady, N. Y. 26
1 Albany		70	
1 Baltimore		109	<i>Immaculate Heart:—</i>
2 Boston		250	1 Burlington, Vt..... 32
2 Brooklyn		200	1 New York City (Throggs Neck) 63
1 Buffalo		80	1 Westchester, Pa..... 280
2 Burlington		50	2 Loretto, Canada..... 300
2 Cleveland		100	
2 Hartford.....		160	<i>Mercy:—</i>
1 Manchester		50	2 Bordentown, N. J..... 100
2 New York.....		350	1 Burlington, Vt..... 35
1 Ogdensburg.....		50	1 Cresson, Pa..... 66
2 Philadelphia.....		200	1 Deering, Me..... 40
2 Pittsburg		130	1 Harrisburg, Pa..... 25
1 Portland		40	3 Hartford, Conn..... 320
1 Providence		90	2 Manchester, N. H..... 140
2 Springfield		170	2 Meriden, Conn..... 120
	Seminaries		1 Middletown, Conn..... 54
1 Emmitsburg.....		40	1 Mt. Washington, Md..... 50
1 Overbrook		140	2 New York City..... 90
1 Seton Hall		30	1 Philadelphia, Pa..... 75
	Religious.—Men		1 Portland, Me..... 80
1 Christian Brothers (30 days)		30	2 Providence, R. I..... 160
1 Xaverian Brothers.....		40	1 Rensselaer, N. Y..... 60
	Religious.—Women		1 Rochester, N. Y..... 45
1 Blessed Sacrament, Pa.....		60	1 St. John's, Newfoundland..... 30
1 Carmelites, Boston		20	1 Wilkesbarre, Pa..... 50
	<i>Charity—</i>		1 Worcester, Mass..... 20
3 Convent Station, N. J.....		750	2 Mission Helpers, Boston, Mass. 50
1 Leonardtown, Md.....		12	<i>Notre Dame:—</i>
5 Mt. St. Vincent, N. Y.....		1175	2 Boston, Mass..... 340
1 Newburyport, Mass.....		54	1 Chicopee, Mass..... 40
1 Baltic, Conn.....		45	1 Lowell, Mass..... 140
1 Greensburg, Pa.....		176	1 Philadelphia, Pa..... 45
1 Holyoke, Mass.....		60	1 Waltham, Mass..... 105
	<i>Franciscans:—</i>		1 Worcester, Mass..... 40
1 Norfolk, Va.....		12	1 Our Lady of Cenacle..... 35
2 Peekskill, N. Y.....		175	1 Presentation, Fiskhill, N. Y... 25
2 Mt. Loretto, Staten Island.....		120	1 Presentation, St. John's, N. F.. 30
	<i>Good Shepherd:—</i>		<i>Sacred Heart:—</i>
1 Albany, N. Y.....		25	1 Albany, N. Y..... 120
3 Boston, Mass.....		90	1 Atlantic City, N. J..... 20
1 Georgetown, D. C.....		85	1 New York City..... 170
1 Newark, N. J.....		25	1 Philadelphia, Pa..... 85
1 New York, N. Y.....		50	1 Providence, R. I..... 45
1 Philadelphia, Pa.....		25	1 Rochester, N. Y..... 45
1 Helpers of Holy Souls, N. Y... 20			<i>St. Joseph:—</i>
2 Holy Child, Sharon Hill, Pa... 120			1 Binghampton, N. Y..... 50
1 Holy Cross, Balt. Md. 35			2 Brighton, Mass..... 160
			3 Philadelphia, Pa..... 430
			1 Ebensburg, Pa..... 60
			3 Flushing, L. I..... 500
			1 McSherrystown, Pa..... 40

St. Joseph:—

2 Rochester, N. Y.....	200
1 Rutland, Vt.....	50
2 Springfield, Mass.....	150
2 Troy, N. Y.....	200
1 Wheeling, W. Va.....	75

2 Salesians, West Park, N. Y.....	60
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Ursulines:—

1 New York City.....	60
1 New Rochelle, N. Y.....	40

Lay People

2 Children, Good Shep., Boston...	330
1 Children (G. S.) Georget'n, D. C.	85
1 Children (G. S.) Newark, N. J.	200
1 Children (G. S.) N. Y. City.....	500
1 Children (G. S.) Springf'd, Mass.	80
1 Ladies Sodality St. Ann, Manhattan Convent, N. Y. City.....	100
1 Ladies, West Park, N. Y.....	30
1 Societies of Men, Burlington, Vt.	300

Visitation:—

1 Frederick, Md.....	50
1 Georgetown, D. C.....	60
1 Parkersburg, W. Va.....	30
1 Richmond, Va.....	22
1 Washington, D. C.....	30
1 Wheeling, W. Va.....	40

Summary

	<i>Retreats</i>	<i>Exercitants</i>
Clergy.....	25.....	2090
Seminaries.....	3.....	210
Brothers.....	2.....	70
Sisters.....	112.....	9049
Seculars.....	9.....	1625
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	151	13044

Missouri Province, St. Louis University.—Scholasticate. Father James F. X. Hoeffler was installed as Rector of the University on Aug. 18. Father James Sullivan, besides continuing as professor of metaphysics of the 3d year, has been made prefect of higher studies. Our philosophers number 66, of whom 29 are in the 3d, 23 in the 2d and 14 in the 1st year; 14 belong to the Mission of New Mexico, 7 to that of California and one to the Province of Mexico. Changes have been made in the professorial staff, as follows: Father Thomas Brown, professor of ethics; Father Bernard Otting, professor of metaphysics of the 2d year, and Father M. McMenamy, professor of logic and ontology.—The work of demolishing the buildings, lately occupying part of the ground purchased last spring for a theologate, has been finished, and work on the foundation is going on steadily. When this is completed the erection of a commodious structure for our theological department will be begun.—Father Leopold Bushart, lately Rector of Marquette College, has succeeded Father F. Stuntebeck as Procurator of the Province, he is also Procurator of the University; Father John Burke has replaced Father W. B. Rogers as Vice-President of the college.

*Chicago, St. Ignatius' College.—*Father John F. Pahls was installed Rector on Nov. 15; Father Thomas Livingstone, retired this year to the "schola affectus," has been replaced as assistant prefect of studies by Father John Donoher.

The Alumni Association of the college held its annual banquet at the Victoria Hotel on the night of June 30. Amongst the prominent personages present was the Mayor of Chicago, Hon. Carter H. Harrison, Jr., a graduate in the class of '81. In his reply to the toast assigned him, the Mayor took occasion to allude gracefully and feelingly to old college days, so many of whose associations were conjured up by the scene before him. Though a non-Catholic, he had every reason to be thankful, he said, for the fact that the foundations of his education were laid with the Jesuit fathers.

Our professors of science, with the cooperation of one of the most competent physicians of the city, have been working for months at microscopic investigations. We now possess an almost complete set of slides of the various known bacilli. Many of the slides are on color plates, and are most highly spoken of by professional men. The chemistry department received two money donations wherewith to complete the furnishing of the lecture room. New additional cases are in course of preparation for the department of natural history. They are to be of elegant workmanship and in keeping with those already up.

A superb edition of Dante's "Divina Commedia," published at the suggestion of Leo XIII., by Giachetti, Sons and Co., of Prato, Italy, has been added to our library. It was presented by his Holiness to Hon. Wm. J. Onahan and by him was very kindly given to St. Ignatius College. This college has acquired an enviable reputation as a nursery for vocations to the priesthood, no fewer than thirteen of the past year's students having followed the divine call; six of this number have entered the Society, viz., five for this province and one for the Rocky Mountains.

Amongst the most interesting entertainments, towards the close of the year, was a lecture delivered before the faculty and students by Professor Marshall, principal of the Loundale School. He spoke on the subject of Marcus Whitman having saved Oregon to the United States. The lecturer proved conclusively, quoting from original and unpublished documents, that this was a myth and that its principal foundation was the unreliable assertions of Whitman's companion missionary, J. J. Spalding. Spalding had been guilty of many other mythical and untrue statements, undoubtedly arising from a derangement of mind, which the testimony of his acquaintances establish and which his contradictory statements in regard to the Whitman massacre prove. Professor Marshall is the first to have taken up the matter, which has found its way into school histories and has generally been accepted as fact, and to have given it exhaustive research. His lecture was attentively listened to and was absolutely convincing. At its conclusion a vote of thanks was tendered him by the rector and the students. He will publish a monograph shortly setting forth the whole subject.

Sacred Heart Church, Chicago.—Father Roman Shaffel has been appointed superior of this residence in place of Father James A. Dowling who is prefect of the Gesu in Milwaukee.

Creighton University.—Father M. P. Dowling was inaugurated Rector of this University on Nov. 12.

Detroit College.—Father Thomas Conners, who completed his course of studies at Woodstock last year, is the present prefect of studies in succession to Father Chas. Moulinier, who has withdrawn to Florissant for his 3d year of probation.—Father Jos. Grimmelsman, for the past seven years and a half

Rector of the St. Louis University, is now the prefect of our Church of SS. Peter and Paul.

Milwaukee, Marquette College.—On Aug. 18, Father W. Banks Rogers, who had been prefect of studies of the college department of the St. Louis University for the past two years, succeeded Father L. Bushart as rector of this college. Father James Dowling has replaced his brother, Father Michael as prefect of the Gesu.

St. Mary's College.—The latest improvement, now nearing completion, is the addition of a large building consisting mainly of a dormitory, a study-hall and a lavatory for the senior students. Ample provision has been made to afford suitable accommodation in each department, a requisite which has been inadequately met in the past.

St. Stanislaus Novitiate.—Father Wm. H. Fanning, who was prefect of studies in Marquette College during the past year, and Father Louis Kellinger, one of the late 4th year theologians of Woodstock, have succeeded Fathers A. Burrows and A. Effinger as professors of the juniors.—The steady increase of subjects, with which Divine Providence has been blessing this portion of the Society, has called for proportionate material improvement. It is to meet this demand that the erection of a new juniorate building has been undertaken. Before the summer had ended, excavating was begun; and so steadily has the work been prosecuted, that at present, Dec. 1, the foundations have been completed.—Since the beginning of July, the novices entered number 26, viz., 22 scholastics and 4 brothers; one of the former belongs to the Rocky Mts. Mission, the rest to this province, 8 of whom hail from St. Mary's College.—The juniors number 29, of whom one belongs to the Mission of Canada.—Last, but not the least deserving of mention in these notes, are the tertians. They number 26, 10 of whom belong to the Maryland-New York Province, 3 to the Mission of Canada, one to the New Mexican Mission, one to the Rocky Mts. Mission, and one, destined for the Alaskan Mission, to the Province of France.

British Honduras.—In consequence of the death on Aug. 23, of the Rt. Rev. Vicar-Apostolic, Bishop Salvator Di Pietro, Father Frederick Hopkins has been confirmed by the Card. Prefect of the Propaganda as Pro-Vicar-Apostolic and Administrator, to which offices he had been named by the deceased bishop in his last illness, and has been appointed Superior of the Mission pro tem. by Rev. Father Provincial.—On Monday evening Oct. 17, Father J. Gillick and Father E. Kieffer with two scholastics, Messrs. W. Bennett and B. Abeling, left St. Louis for the mission as new laborers in that vineyard of the Lord.

RETREATS

GIVEN BY FATHERS OF THE MISSOURI PROVINCE
FROM JUNE 15 TO OCTOBER 15, 1898.

To Diocesan Clergy.

Dioceses	Re-treats	Sisters of the Good Shepherd :—
Chicago	1	Carthage, O..... 1
Cincinnati	2	Chicago, Ill..... 3
Denver	1	Cincinnati, O..... 1
Dubuque.....	1	Kansas City, Mo..... 1
Fort Wayne.....	1	Louisville, Ky..... 1
Helena	1	Memphis, Tenn..... 1
Indianapolis	2	Milwaukee, Wis..... 2
Lincoln	2	Newport, Ky..... 1
Milwaukee	1	Peoria, Ill..... 1
Nesqually.....	1	S. Omaha, Neb..... 1
Peoria.....	1	St. Louis, Mo..... 3
St. Joseph	1	
Winona	1	<i>Sisters of the Holy Child :—</i>
Cincinnati, Seminary Ordinandi....	1	Lincoln, Neb..... 1
		Waseca, Minn..... 1
Religious.—Men		<i>Sisters of the Holy Family of Nazareth :—</i>
St. Viateur's College, Bourbonnais		Chicago, Ill..... 2
Grove, Ill.....	1	
Christian Bros., Memphis, Tenn....	1	<i>Sisters of the Hum. of Mary :—</i>
		Ottumwa, Ia..... 1
Religious.—Women		<i>Sisters of the Im. Heart of Mary :—</i>
<i>Carmelite Sisters :—</i>		Chicago, Ill..... 1
St. Louis, Mo.....	1	
		<i>Little Company of Mary :—</i>
<i>Sisters of Charity :—</i>		Chicago, Ill..... 1
Mt. St. Joseph, O.....	2	
		<i>Ladies of Loretto :—</i>
<i>Sisters of Charity B. V. M. :—</i>		Joliet, Ill..... 1
Chicago, Ill.....	4	
Council Bluffs, Ia.....	1	<i>Sisters of Loretto :—</i>
Davenport, Ia.....	1	Florissant, Mo..... 1
Des Moines, Ia.....	1	St. Louis, Mo..... 1
Dubuque, Ia.....	2	Springfield, Mo..... 1
Holden, Mo.....	1	
Lyons, Ia.....	1	<i>Sisters of Mercy :—</i>
Milwaukee, Wis.....	1	Byrnesville, Mo..... 1
Wichita, Kan.....	1	Cedar Rapids, Ia..... 1
		Chicago, Ill..... 3
<i>Sisters of Charity of Nazareth :—</i>		Cincinnati, O..... 1
Lexington, Ky.....	1	Clinton, Ia..... 1
Memphis, Tenn.....	1	Council Bluffs, Ia..... 1
Mt. Vernon, O.....	1	Des Moines, Ia..... 1
Nazareth, Ky.....	2	Dubuque, Ia..... 2
St. Vincent, Ky.....	1	Los Angeles, Cal..... 1
		Nashville, Tenn..... 1
<i>Sisters of Christian Charity :—</i>		Omaha, Neb..... 2
St. Louis, Mo.....	1	Ottawa, Ill..... 1
		St. Louis, Mo..... 1
		Sioux City, Ia..... 1

<i>Sisters of Notre Dame :—</i>		<i>Sisters of St. Francis :—</i>	
Cincinnati, O.....	2	Alverno, Wis.....	2
Columbus, O.....	1	Anadarko, Okla. Ty.....	1
Odell, Ill.....	1	Hartwell, O.....	1
Reading, O.....	1	Pawhuska, Okla. Ty.....	1
Washington, D. C.....	1	Peoria, Ill.....	1
		Purcell, Ind. Ty.....	1
<i>School Sisters of N. Dame :—</i>		<i>Sisters of St. Joseph :—</i>	
Longwood, Ill.....	1	Antlers, Ind. Ty.....	1
		Chicago, Ill.....	1
<i>Sisters of the Precious Blood :—</i>		Cincinnati, O.....	1
O'Fallon, Mo.....	1	Concordia, Kan.....	1
		Green Bay, Wis.....	1
<i>Sisters of the Presentation :—</i>		Kansas City, Mo.....	1
Dubuque, Ia.....	1	Marquette, Mich.....	1
		St. Louis, Mo.....	2
<i>Sisters of Providence :—</i>		<i>Poor Clares :—</i>	
St. Mary of the Woods, Ind.....	2	Omaha, Neb.....	1
St. Louis, Mo. (Colored).....	1		
<i>Sisters of the S. Heart :—</i>		<i>Little Sisters of the Poor :—</i>	
Chicago, Ill.....	2	Milwaukee, Wis.....	1
Cincinnati, O.....	1	St. Louis, Mo.....	1
Grosse Pointe, Mich.....	1		
Omaha, Neb.....	2	<i>Ursuline Sisters :—</i>	
St. Charles, Mo.....	1	St. Martin, O.....	1
St. Joseph, Mo.....	1	Springfield, Ill.....	1
St. Louis, Mo.....	2	York, Neb.....	1
		Youngstown, O.....	1
<i>Sisters of St. Dominic :—</i>		<i>Sisters of the Visitation :—</i>	
Memphis, Tenn.....	1	Dubuque, Ia.....	1
Nashville, Tenn.....	1	Maysville, Ky.....	1
Springfield, Ky.....	1	St. Louis, Mo.....	2
		Tacoma, Wash.....	1

Lay People

College Graduates.....	4
Children of Mary Sodality, Sacred Heart Convent, Cincinnati, O.....	1
“ “ “ “ “ “ “ London, Ont.....	1
“ “ “ “ “ “ “ St. Joseph, Mo.....	1
“ “ “ “ “ “ “ Dubuque, Ia.....	1
Inmates “ Home for the Aged, Milwaukee, Wis.....	1
“ “ “ “ “ “ “ St. Louis, Mo.....	1
“ “ “ “ “ “ “ Good Shepherd Convent, Chicago, Ill.....	1
“ “ “ “ “ “ “ Cincinnati, O.....	1
“ “ “ “ “ “ “ Kansas City, Mo.....	1
“ “ “ “ “ “ “ Memphis, Tenn.....	1
“ “ “ “ “ “ “ Milwaukee, Wis.....	1
“ “ “ “ “ “ “ Newport, Ky.....	2
“ “ “ “ “ “ “ Peoria, Ill.....	1
“ “ “ “ “ “ “ St. Louis, Mo.....	1
“ “ “ “ “ “ “ S. Omaha, Neb.....	1

Summary

To Diocesan Clergy.....	16
“ Seminary Ordinandi.....	1
“ Religious Communities (Men).....	2
“ “ “ (Women).....	121
“ Lay Persons.....	20
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Total, Summer 1898.....	160
“ “ “ 1897.....	146
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Increase.....	14

New Orleans Mission, St. Mary's College, Galveston.—The college opened on September 6 with 80 students, which number has since been increased to more than 100. Beautiful architectural plans have just been approved for large additions to the college, to be completed within four or five months. At present only day scholars are received, but when the new buildings are up, a limited number of boarders will also be taken.—Our fine new church is the object of well deserved admiration. It serves as a model for the churches that are being built at Tampa, Augusta and at Shreveport, La. A very good picture of it has lately appeared in Frank Leslie's Journal. It has recently been furnished with handsome pews of polished oak, costly stained glass windows from Munich, and a fine toned bell.

Our Novitiates.—The number of juniors and novices in the novitiate of this country and Canada on October 1, was as follows:—

	NOVICES						JUNIORS		
	Scholastics			Brothers			1st yr	2d yr	Total
	1st yr	2d yr	Total	1st yr	2d yr	Total			
Maryland New York	30	16	46	8	3	11	21	17	38
Missouri.....	22	24	46 ^a	6	5	11	15	13	28 ^b
California.....	3	3	6	1	2	3	18	19	37
Canada.....	9	11	20	6	5	11	11	0	11
New Orleans.....	7	6	13	0	0	0	0	7	7
Buffalo Mission.....	6	5	11	1	0	1	4	7	11
Total,	77	65	142	22	15	37	69	63	132

^a Two novices belong to the Rocky Mountain Mission.

^b One junior belongs to the Canada Mission.

Our Scholasticates in this country and Canada had on October 1, the following number of students:—

	THEOLOGIANs			PHILOSOPHERs			
	Long Course	Short Course	Total	1st yr	2d yr	3d yr	Total
Woodstock.....	74	24	98 ^a	14	19	13	46
St. Louis.....				14	23	29	66 ^b
Montreal.....	14	14	28	9	0	9	18
Grand Coteau.....	0	3	3 ^c	10 ^d	16	0	26
St. Ignatius (Ry. Mts.).	1	10	11 ^e	15 ^r	0	0	15
Prairie du Chien.....	0	0	0	9	8	0	17
Total,	89	51	140	71	66	51	188

^a Of these theologians 27 belong to Maryland New York, 33 to Missouri, 19 to New Orleans, 9 to the Rocky Mountains, 8 to New Mexico, 1 to California, and 1 to Canada.

^b Of these philosophers 44 belong to Missouri, 14 to New Mexico, 7 to California, and 1 to Mexico.

^c One of these theologians is from Maryland New York.

^d Two of these philosophers are from Maryland New York.

^e Two of these theologians are from Missouri, 1 from Buffalo.

The Philippines, The Jesuits in.—Professor Dean C. Worcester, — who has twice visited the Philippine archipelago to study zoology and travelled there more widely than any other English-speaking man—in the *October Century*, pays the following tribute to the Jesuits in the Philippine Islands:—"Some of the priests have accomplished an immense amount of good. Take, for instance, the Jesuits. Their Ateneo Municipal at Manila is, with possibly one exception, the best educational institution in the archipelago, and numbers among its faculty many able and competent men. For some reason, which does not appear, the Jesuits are allowed to carry on missionary work only in the Moro country, where they must propagate their faith at the risk of their lives. The priests of their mission are often very superior men, and I am glad to be able to testify, as a result of personal observation, not only to the absence of the abuses which I have seen elsewhere, but to the fact that much good is accomplished.—*The Xavier*.

Smedt, Father de, A Bust in his honor.—Mr. Fernando Jones, a wealthy citizen of Chicago, and though not a Catholic, an enthusiastic admirer of Father de Smedt, has presented to the Chicago Historical Society, a marble bust of heroic size of the Indian missionary. On April 26, of the present year, the presentation ceremonies were held in the society rooms, and an address on the Life and Services of Father de Smedt was given by Mr. W. J. Onahan. The secretary of the Chicago Historical Society, Mr. Charles Evans has kindly furnished the following description of this bust:—

It is of heroic size; and cut from a flawless piece of white marble. The pedestal of veined marble is square in shape, and on three of its sides bears the following inscriptions cut into it:—

Rev. P. J. De Smet, S. J.,
Missionary to the Indian Tribes
of the far northwest, 1830 to 1870.
Born at Tesmond, Belgium, 1801.
Died at St. Louis, U. S. A., 1872.

The great Black Robe.
An Apostle of Peace.
He devoted his life to the
salvation and service
of the poor Indians.

Marble bust and pedestal
presented to the
Chicago Historical Society.
By Fernando Jones
and others, 1898.
Howard Fretschmar, Sculptor.

It is the intention of Mr. Jones to issue in pamphlet form, an account of the exercises connected with the presentation and acceptance of the bust by the society, and to illustrate it with half tone cuts from photographs.

Spain, Castile Province.—Our colleges have in general about the same number of students as last year; at the Colegio de Estudios Superiores of

Bilbao, however, we have some thirty less on account of the times. Our college at La Guardia, in the province of Pontevedia celebrated its silver jubilee last April. On the first day the Mass was said by the bishop of the diocese and served by a Lieutenant Colonel of the army and a captain of artillery, both old students of the college. Solemn high Mass at ten, sung by the Father Rector, was followed by a dinner for the alumni and students, and a literary and musical entertainment in the evening. On the following day there was a requiem Mass for the deceased students.—*Father Varona.*

Washington, Gonzaga College.—The college opened with fewer boys by one, than last year. Yet this is really a gain—for the age limit was strictly adhered to—as several applicants under the required years were rejected. The cadets, under Father Hann's untiring care are eliciting words of praise from every side. They assisted at a solemn military Mass on Thanksgiving day, when His Grace, Archbishop Martinelli pontificated.—About the church there is much enthusiasm over the League of the Sacred Heart. There is a regular meeting every Friday evening, and on the third Friday of each month a special meeting for the men. Father Pardow who is in charge is much beloved by the members and has between three hundred and four hundred men about him whenever their evening is on hand. An interesting feature of last meeting was the presence in body of some sixty of the young men's club. This association is exciting Father Rector's especial attention, and a course of lectures, of which Father Rector will give the opening lecture, will be given in their rooms this season.

Worcester, Holy Cross College.—Father John F. Lehy was inaugurated rector of the college on July 6.

League of the Sacred Heart.—In addition to the daily Communion of Reparation made by one of the students of Holy Cross, the members of the senior class have volunteered to send one man to holy Communion every day until the end of the scholastic year.

Rocky Mountains, St. Ignatius Mission and Scholasticate.—Our little scholasticate is going on as usual, all seem to be in excellent spirits. Some changes have been made since the status. Father Filippi is teaching philosophy, and Father Cocchi both moral and dogma. Father Guidi who was residing at the Flathead agency has gone to Colville, and I am attending to the Flathead Indians twice a month. At Missoula, Father Palladino has been appointed pastor, and Father Higgins attends to the surrounding places.

We have some 250 pupils in our school, although our contract was considerably reduced. Three Indian commissioners came of late to induce our Indians to sell out a portion of their land, and to offer them Government schools. Our Indians did not even stop to consider their proposals.—*Father de la Motte.*

Spokane.—Our new college is being slated. We expect to have it ready for

school by next Sept. It will accommodate at least 160 boarders. The college is 189 feet in length, with retreating wings. It is four stories high above the basement, and commands a beautiful view of the Spokane River rapids and of the city. The material is imitation red granite brick, with trimmings of gray granite. We are feeling the need of more ample quarters, as our present college is full to overflowing, and admission has to be denied many applicants for want of room. Indications are that we shall not have much difficulty in filling our new college.

Seattle.—Ours incorporated a new college here this year, named Seattle College, exclusively for day scholars. It has commenced with 70 boys, distributed in the academic classes. As Seattle is very favorably located as a seaport and has a magnificent harbor, its future development is assured, especially under the impulse which trade with the East is bound to receive on the betterment of the times and the late developments in the Pacific.

Father Tornielli has lately been sent to minister to the wants of the people of Skagway, a growing town, whose name has figured much in the late rush to the Klondike.

The Zambesi Mission Record for November is even more interesting than the first number. It has, among other articles, a valuable "History of the Zambesi Mission," compiled chiefly from the writings of the late Father Weld. It is beautifully illustrated with half tone prints of St. Aidan's College, the new school for girls, the Church at Keilands, etc. This periodical is to be issued four times a year, and the subscription price is two shillings and sixpence, post free. Subscription should be sent to the procurator of the mission, Rev. A. M. Daignault, 114 Mount St., London, W., England.

Home News.—Woodstock has more theologians than ever before since its foundation. In September just 100 were in the house,—75 in the Long Course and 25 in the Short Course. Fourteen different nations are represented. There have been a few changes in the faculty. Father James Smith has been transferred to Worcester where he is teaching philosophy to the students, Father Casey has morning dogma and is explaining "De Sacramentis,"—the second part, Father Aloysius Brosnan evening dogma—"De Virtutibus Infusis," Father Maas is prefect of studies and teaches scripture, Father Barret is teaching moral theology, and Father Papi the second year of canon law. A course of ecclesiastical history has been begun by Father Woods, who lectures twice a week to the first and second year men, Father Papi having the third and fourth year men in his course of canon law. Father Guldner is teaching the short course. Father Holaind is teaching ethics, Father T. Brosnahan metaphysics, Father Dawson logic, Father D. O'Sullivan physics, Father Hedrick mathematics, astronomy and geology, and Mr. George Coyle chemistry.

Death of Father Sabetti.—Woodstock has lost its oldest and best known professor. Father Sabetti's health had been failing for the past year, and it became evident in July that he would have to be replaced. He spent the summer in Boston but came back at the opening of schools and even taught for two days. It was too much for him and he begged to be sent to the hospital in Baltimore. Here he remained for some weeks hoping to get well. Towards the end of November, however, he became convinced he could not live much longer and he asked to go back to Woodstock that he might die there amidst the scholastics for whom he had labored and in sight of the grounds he had spent years in beautifying. Arrangements were made to bring him back when he received a stroke of apoplexy, and after lingering for a week, on Saturday, November 26, the last day of the ecclesiastical year, he peacefully passed away. He was buried at Woodstock on the following Monday. He wrote for the LETTERS a short account of his early days and of his experiences till he came to Woodstock, which will appear with a sketch of his life in our next number.—R. I. P.

Brother O'Kane's Golden Jubilee.—Brother James O'Kane, who has been printer to the WOODSTOCK LETTERS from the first number, celebrated his Golden Jubilee last July. As the anniversary occurred while the scholastics were at St. Inigo's the brother came to the villa, and on July 18, the day on which fifty years before he had entered the Society at Frederick, was set apart for the celebration. The priests at their Masses had a memento for the brother and the scholastics and brothers received Communion for his intention. It was agreed to have the celebration during dinner and the refectory was gaily adorned, as we may safely say it never was before. Flags, inscriptions, tennis raquets, oars, and in fact everything that could be found was used to give a festive appearance to the bare boards of the villa. The Father Superior of the villa, Father Denis O'Sullivan, presided, but the brother sat at the head of his own table. Besides the set addresses and songs, speeches were made by Father Tynan, Superior of the Villa and Father Hamilton, his assistant, and congratulations were read from Rev. Father Provincial, Father Rector and others. Father Whitney, who had just been proclaimed Rector of Georgetown, sent the following words: "For the jubilarian himself I feel inclined to quote or paraphrase from old Ben Franklin, the prince of printers, 'May it be a long time yet before the first edition is exhausted, but when that time comes, may he be brought out again in a grander and nobler edition, revised and corrected by the Author.'" To all the congratulations the brother replied by a message read by Father Superior, thanking all for their good wishes and assuring us that he expected to live long enough to print the ordination cards of all present. For the advantage of the LETTERS, we trust that he will prove a true prophet and his days of usefulness be prolonged even beyond that time.

The Theological Academy has held its meetings regularly, the attendance has been excellent, and the papers read showed research and much labor. A

room has been fitted up for the use of the members, and it is supplied with books of reference and Reviews. The following papers were read before Christmas vacations:—Sept. 29, "A View of Indifferentism," Father McNiff; Oct. 13, "Papal Infallibility," Father Stritch; Oct. 27, "The Morality of the 19th Century," Mr. Duarte; Nov. 10, "Ancient Liturgies, Sources of Theological Argument," Mr. Otten; Nov. 24., "The Progress of Infidelity," Mr. O'Donovan; Dec. 23, "Divina Commedia," Mr. Caldi.

The Philosophers' Academy met on Oct. 12, Nov. 9, and Dec. 11. At the first meeting Mr. Geale read an essay on "Animal Intelligence;" Messrs Farrell and McGuire sustained a lively discussion. At the November meeting Mr. Conniff read an interesting paper on "Locke's Influence on Kant." The objectors were Messrs McNeal and Wm. Sullivan. On Dec. 11, there was a paper on Darwinism, by Mr. Carlin. A general discussion followed.

Autumn Disputations.—November 22 and 23, 1898. *De Virtute Penitentia*, Father Schuler, defender; Father Singleton and Father McNiff, objectors. *De Virtutibus Infusis*, Father Stritch, defender; Father Dane and Father Finn, objectors. *Ex Scriptura Sacra*, "Catholic Exegesis," essayist, Father F. M. Connell. *Ex Jure Canonico*, "Can customs be legally introduced against a law expressly forbidding them?" essayist, Mr. H. Goller. *Ex Philosophia Morali*, Mr. Farrell, defender; Mr. Geale and Mr. C. Sullivan, objectors. *Ex Psychologia Rationali*, Mr. Carlin, defender; Mr. F. McGuire and Mr. Reynolds, objectors. Kinematics "Simple Harmonic Motion," Mr. J. C. Davey.

Mr. Davey's lecture was illustrated by an improved harmonic pendulum, designed by Mr. Hoferger, one of our theologians, *The Quadruple Harmonic-motion Pendulum*, for this is the name of the apparatus, consists of four pendulums, two moving a darkened plate and the other two a needle which traces upon the plate the resultant of four combined harmonic motions. This is at the same time projected upon the screen in the shape of luminous curves, circles, stars, and a great variety of other figures. By means of suitable apparatus the time, phase, and amplitude of oscillation, the three most essential elements in these figures, are determined and perfectly controlled. These curves were shown on the screen with remarkable accuracy and beauty.

Students in our Colleges in the United States and Canada, 1897-'98

	No. of students	Boarders	H. Board.	D. Schol.	A. M. (in course)	College course	Grammar course	Latin	Rudim.	Commer.	Preparat.	Augment. (Board.)	Augment. H. Board.	Augment. D. Schol.	Total Augment.	Province Augment.
Md. N. Y. Prov.																
Georgetown	310	199	6	105	20	123	78	63	.....	26	7	5	12	24		
Washington	162	.....	.....	162	.....	24	48	58	32	.....	.....	.....	19	19		
Fordham	261	190	.....	71	.....	87	114	.....	60	.....	33	2	12	43		
Worcester	335	275	.....	60	.....	204	107	24	.....	.....	-19	.....	-7	-26		
New York	709	.....	.....	709	17	208	143	148	.....	193	.....	.....	48	48		
Philadelphia	176	.....	.....	176	.....	29	92	55	.....	.....	.....	.....	-26	-26		77
Baltimore	134	.....	.....	134	.....	66	51	17	.....	.....	.....	.....	-30	-30		
Boston	477	.....	.....	477	.....	176	206	22	25	48	.....	.....	34	34		
Jersey City	251	.....	.....	251	11	87	55	98	.....	.....	.....	.....	-9	-9		
Missouri Prov.																
St. Louis	332	.....	.....	332	.....	70	113	56	59	34	.....	.....	5	5		
Cincinnati	412	.....	.....	412	.....	102	121	98	71	20	.....	.....	25	25		
St. Mary's	284	266	.....	18	.....	72	64	48	100	.....	36	.....	6	6		
Chicago	477	.....	.....	477	.....	143	153	61	90	30	.....	.....	1	1		42
Detroit	256	.....	.....	256	.....	73	128	55	.....	.....	.....	.....	15	15		
Omaha	164	.....	.....	164	.....	50	74	40	.....	.....	.....	.....	-34	-34		
Marquette	231	.....	.....	231	.....	55	114	.....	62	.....	.....	.....	-12	-12		
N. Orleans Miss.																
Spring Hill	118	118	.....	.....	5	35	40	.....	30	8	-13	.....	.....	-13		
New Orleans	368	.....	.....	368	1	50	120	58	83	56	.....	.....	-7	-7		-21
Galveston	110	.....	.....	110	.....	30	35	.....	45	.....	.....	.....	-1	-1		
Canada Mission																
Montreal (S. Mary's)	346	126	16	204	.....	162	82	65	.....	37	23	-30	12	5		
St. Boniface	92	18	5	69	10	25	17	.....	29	11	-2	.....	18	16		49
Montreal (Loyola)	176	47	11	118	.....	.....	58	54	.....	64	17	1	10	28		
California Miss.																
Santa Clara	254	139	8	107	.....	128	40	.....	64	22	-13	2	26	15		
San Francisco	313	.....	.....	313	.....	64	76	55	.....	118	.....	.....	-128	-128		-113
Buffalo Mission																
Buffalo	261	87	.....	174	.....	66	152	43	.....	.....	.....	.....	-41	-41		
Cleveland	190	.....	.....	190	.....	46	109	35	.....	.....	.....	.....	-4	-4		-45
N. Mexico Miss.																
Denver	119	60	13	46	.....	27	36	26	12	18	-10	1	-19	-28		-28
Rocky Mt. Miss.																
Spokane	107	44	.....	63	.....	21	34	31	.....	21	7	.....	-21	-14		-14
TOTAL	7425	1569	59	5797	64	2223	2460	1210	717	751	66	-23	-96	-53	-53	

* Special Students.

Students in our Colleges in the United States and Canada, Oct. 1, 1898

	No. of students	Boarders	H. Board.	D. Schol.	A. M. (in course)	College course	Grammar course	Latin	Rudim.	Commer.	Preparat.	Augment. (Board.)	Augment. H. Board.	Augment. D. Schol.	Total Augment.	Province Augment.
Md. N. Y. Prov.																
Georgetown ^a	228	164	2	62	^a 15	102	57	32	.....	22	-32	-4	-7	-43		
Washington.....	147	.....	.....	147	.....	32	47	49	19	.....	.....	.....	-4	-4		
Fordham.....	257	172	10	75	2	88	81	22	46	18	26	4	15	45		
Worcester.....	283	232	1	50	.....	175	103	5	.....	.....	-27	1	-4	-30		
New York.....	612	.....	.....	612	^b 31	187	140	106	.....	148	.....	.....	-10	-10	-57	
Philadelphia.....	185	.....	.....	185	.....	41	73	71	.....	.....	.....	.....	14	14		
Baltimore.....	174	.....	.....	174	.....	62	55	57	.....	.....	.....	.....	34	34		
Boston.....	441	.....	.....	441	.....	188	188	8	16	41	.....	.....	-3	-3		
Jersey City.....	180	.....	.....	180	13	65	45	57	.....	.....	.....	.....	-60	-60		
Missouri Prov.																
St. Louis.....	348	.....	.....	348	.....	85	109	64	49	41	.....	.....	29	29		
Cincinnati.....	415	.....	.....	415	^c 35	113	132	91	57	22	.....	.....	14	14		
St. Mary's.....	234	216	.....	18	.....	55	51	63	65	.....	-40	.....	4	-36		
Chicago.....	411	.....	.....	411	.....	114	202	.....	71	24	.....	.....	-27	-27	-44	
Detroit.....	220	.....	.....	220	.....	60	79	81	.....	.....	.....	.....	-22	-22		
Omaha.....	169	.....	.....	169	.....	56	68	45	.....	.....	.....	.....	7	7		
Marquette.....	211	.....	.....	211	.....	58	115	.....	38	.....	.....	.....	-9	-9		
N. Orleans Miss.																
Spring Hill.....	111	111	.....	.....	6	34	36	.....	30	5	111	.....	.....	111		
New Orleans.....	305	.....	.....	305	.....	61	78	61	76	29	.....	.....	-6	-6	129	
Galveston.....	116	.....	.....	116	.....	12	64	.....	40	.....	.....	.....	24	24		
Canada Missions																
Montreal (S. Mary's)	364	138	22	204	.....	161	82	70	.....	51	16	3	6	25		
St. Boniface.....	77	23	3	51	^c 13	21	17	.....	27	12	6	.....	-11	-5	23	
Montreal (Loyola)...	168	70	8	90	.....	18	59	36	.....	55	24	-4	-17	3		
California Miss.																
Santa Clara.....	182	109	5	68	.....	90	36	.....	43	13	-13	1	-14	-26		
San Francisco.....	331	.....	.....	331	.....	63	102	53	.....	113	.....	.....	-50	-50	-76	
Buffalo Missions																
Buffalo.....	239	71	.....	168	.....	64	142	33	.....	.....	-17	.....	-7	-24		
Cleveland.....	206	.....	.....	206	.....	35	139	32	.....	.....	.....	.....	8	8		
Prairie du Chien.....	27	27	.....	.....	.....	.....	.....	21	.....	6	27	.....	.....	27	47	
Toledo.....	36	.....	.....	36	.....	.....	.....	36	.....	.....	.....	.....	36	36		
N. Mexico Miss.																
Denver.....	119	56	10	53	.....	29	37	22	10	21	2	5	-3	4	4	
Rocky Mt. Miss.																
Spokane.....	110	56	.....	54	.....	23	34	31	.....	22	23	.....	.....	23	23	
TOTAL	6906	1445	61	5420	67	2092	2371	1146	547	683	106	6	-63	49	49	

^a 5 for Ph. D. ^b 11 for A. M. and 20 "lecture students."

^c Not counted in total number of students.

^d Medical School 80, augmentum -7; Law School 243, augmentum -20.

