

A. M. D. G.

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THE

# WOODSTOCK LETTERS

A RECORD

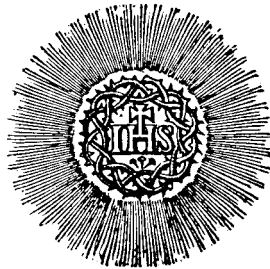
OF CURRENT EVENTS AND HISTORICAL NOTES CONNECTED  
WITH THE COLLEGES AND MISSIONS OF THE  
SOCIETY OF JESUS.

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VOL. XXXI.

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WOODSTOCK COLLEGE

1902.

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THE  
WOODSTOCK LETTERS

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JUBILEE OF ST. JOSEPH'S COLLEGE,  
PHILADELPHIA.

The celebration of the Golden Jubilee of St. Joseph's College, Philadelphia, will ever be a memorable event in the history of Catholic education in the Quaker City. In view of the fact that for nearly thirty years,—a period covering more than half of its corporate existence,—the institution had been, if not totally defunct, at least without any organized system of instruction, it would have seemed foolhardy to many to celebrate a Golden Jubilee on the scale proposed and so successfully carried into effect. But Father Gillespie, the present Rector, when he set about the task, had no misgivings as to the result, or, if he had, he kept them discreetly to himself.

A study of the early history of the college and of the more prosperous days that followed the reopening in 1889 discloses no small amount of highly creditable work performed, and shows a long list of students or graduates who have reached well-merited distinction in all the walks of life. This encouraging fact gave new impetus to the preparations for the Jubilee. From the early printed catalogues of the college and from the account books of the procurators, a list of the students who had been associated with the college, from its foundation to the year 1877, was carefully prepared and printed. A copy of it was sent to students whose whereabouts could be ascertained and a general meeting was called to devise a plan by which the Jubilee could be fittingly celebrated.

The Alumni Association cancelled a clause in its constitution, that restricted membership to graduates, and sanctioned the admission to its rolls of all those who had at any time been students of old St. Joseph's. It was seen that three days would be little enough to celebrate the achievements of their Alma Mater which had taken place during the comparatively few years that covered her active existence.

It may be of interest to the readers of *THE WOODSTOCK LETTERS* to know that although only the past fifty years, such as they stand, were taken as a basis for a Jubilee, the genesis of St. Joseph's College is traceable to a much earlier period.

The college gets its name from old St. Joseph's Church, in Willing's Alley, where it was formerly located. St. Joseph's is one of the oldest Catholic churches in that part of America, formerly under British rule. In 1731 an English Jesuit, Rev. Joseph Greaton, purchased a lot of ground near Fourth and south of Walnut street, where he began the erection of a chapel in which Mass was offered for the first time on February 26, 1732. The congregation numbered, at the time, forty souls. With St. Joseph's Church for headquarters, Rev. Ferdinand Farmer, S. J., whose real name was Steinmeyer, journeyed as a missionary throughout Pennsylvania and New Jersey. His travels extended even to the Hudson and far up the west bank of that river. After the Revolution he ventured into New York, sometimes at the risk of his life, and he can well be considered the apostle of the Catholic faith in the metropolis. Father Farmer, who was a ripe scholar of extensive learning, was chosen, when the University of Pennsylvania was organized, a trustee of the new institution. He died in Philadelphia, August 17, 1786.

Even in those early days the education of the young was not neglected. How old the school was in 1781 can only be conjectured, but in a subsequent list of that year reference is made to the "old school house" and to the purchase of a lot for a new one, begun soon afterwards and finished in 1782. The school house was situated between the church and Walnut Street and the property is still in the hands of the Fathers.

The last of the old Jesuits in charge of St. Joseph's was Leonard Neale, who left in 1799 for Georgetown. With his departure the Jesuits lost control of St. Joseph's until it reverted to them in 1833. They have remained in possession ever since. Many religious societies and insti-

tutions can trace their origin back to the historic church, the last in point of time being St. Joseph's College.

The college was first opened in September, 1851, with Father Barbelin, President; Father Villiger, Prefect of Studies, and a corps of four professors. Classes were conducted in a building which now forms part of the parochial residence of St. Joseph's Church, 317 Willing's Alley. Sixty-five students reported for work the opening day of 1852-53. Classes came to an end July 10 without any special exercises to mark this year's close. Ninety-eight names appear on the register this first year.

In 1856 the college was removed to the northeast corner of Filbert and Juniper Streets. On January 14 classes were opened in the new quarters, with Father Ryder for President. The roll call for 1854-55 shows 131 students in attendance. In 1855-56 the number grew to 149. Among the students of the opening year was one destined to reach the highest eminence in his profession,—Joseph McKenna, Attorney General of the United States under President McKinley, and now Associate Justice of the United States Supreme Court. He remained at the college until 1855, when his parents moved to California.

Father Ryder was succeeded in the Presidency by Rev. James Ward, the first native Philadelphian to preside over the destinies of St. Joseph's. The administration of Father Ward was a marked success and extended to the year 1860, when, after the reversion of St. John's Church to the Bishop, St. Joseph's College returned to its old quarters in Willing's Alley.

At a literary exhibition March 1, 1859, Jeremiah O'Connor, the future Rector of Boston College, and Ignatius Hortsmann, now Bishop of Cleveland, were among the youthful orators. For some years after its return to Willing's Alley, the college prospered, but from 1868 it had but a precarious existence, till the reopening of the new St. Joseph's, in 1889, at Seventeenth and Stiles Streets. Here, under the vigorous management of Father Villiger, were made the humble beginnings that have borne rich results.

Father Patrick J. Dooley, S. J., after having served, as Prefect of Studies, under the venerable founder of the Gesu, succeeded the latter in 1893 and had the gratification of seeing seven young men graduated during the last year of his rectorship.

On August 28, 1896, Rev. William F. Clark, S. J., succeeded Rev. P. J. Dooley in the office of Rector. The chief work of Father Clark's administration, from a ma-

terial point of view, was the erection of the new college building. The number of students had been steadily increasing, until the accommodations had become over-taxed, and Father Clark determined to put up a new building, in pursuance of the plan which Father Villiger had conceived when he laid the foundations of the temporary church in 1868.

The new college building is over 200 feet long, 55 feet wide and is four stories in height. It is constructed of brick, with Indiana limestone trimmings, and the architecture is of the Byzantine order. The structure cost about \$165,000, part of which has been paid for by the generous bequest of the late Francis Drexel, amounting to something over \$70,000.

The Rev. Cornelius Gillespie, S. J., became President of the college and Rector of the church of the Gesù August 22, 1900, succeeding Rev. William F. Clark, S. J.

In June, 1901, the degree of Bachelor of Arts was conferred on eleven students making a total of forty-two who received that degree since 1896. Nearly 350 students were in attendance during the scholastic year 1900-1901. There is also a post-graduate course for advanced students, lectures being delivered two hours every week, in advanced philosophy, literature and science.

Such, then, in brief, is the history of the college and its present position in the educational life of Philadelphia.

The golden Jubilee celebration began on Tuesday, November 26, "Faculty Day," with an imposing service in the church of the Gesù, adjoining the college. Archbishop Ryan officiated as celebrant of the Pontifical High Mass, with the Rev. John H. McQuade, rector of the Cathedral, as assistant priest. Bishop Prendergast and more than a score of the clergy, many of them prominent pastors of the diocese, occupied seats in the sanctuary. The spacious church was crowded with the graduates, students and friends of the college. The graduates, as well as the students of the Collegiate Department, arrayed in cap and gown, formed the vanguard of the procession, which slowly filed out of the college building into Stiles Street and thence to the church.

The sermon on the occasion was delivered by the Rev. William J. Higgins, Vice-Rector of the Roman Catholic High School of Philadelphia. The speaker, in his ad-



dress to the students and assembled worshippers, rapidly sketched the honorable history of St. Joseph's, paying tribute to the educators who had given direction and impetus to its noble work.

Academic exercises were held in the evening and the College Hall was crowded with a brilliant assemblage, as it was known that honors were to be conferred upon several men prominent in the community. Those who received the degree of LL.D., at the hands of Archbishop Ryan, were John M. Campbell, son of the late ex-Postmaster General, James Campbell, and member of the Board of City Trusts and Board of Education, member of the bar and ex-Surveyor of the Port of Philadelphia; Wm. F. Harrity, member of the bar, ex-chairman of the Democratic National Committee, and president of the Equitable Trust Co.; J. Duross O'Brien, student of old St. Joseph's from 1852 to 1856, formerly of the Philadelphia Bar, subsequently United States Judge in Mexico and now a resident of Pittsburg; Richard P. White, for many years an active practitioner at the bar; Col. Edmund Randall, student from 1851 to 1856, prominent attorney and veteran of the Civil War; James A. Flaherty, Supreme State Deputy of the Knights of Columbus, ex-president of the Catholic Archdiocesan Literary Union, ex-Assistant City Solicitor; Chas. H. A. Esling, student from 1854 to 1863, formerly of Philadelphia, author and poet, now residing in Stuttgart, Germany, who crossed the waters especially to attend the celebration; Pierce Archer, Edward D. McLaughlin, 1851 to 1858, Alfred C. Ferris, 1851 to 1854, all members of the Philadelphia Bar.

The exercises opened with an address by Rev. Cornelius Gillespie, S. J., Rector. He spoke feelingly of the pioneers of the old college, of Fathers Barbelin, Ward and Jordan. After Father Barbelin, he said, the great figure of the time was Father Aloysius Jordan, acting as Vice-President and Prefect of Studies. He studiously kept the classes together, year after year, in the hope of brighter days to come. Like Father Barbelin himself, he showed a strong predilection for the care and education of the boys and the young men, and in like manner he became the special object of their love and affection. At last the day came for St. Joseph's to close her hidden life and come out into the daylight. A deliverer was at hand. Rev. Burchard Villiger. He was a man equal to the occasion. He had been cradled under the shadow of the Alps; he had climbed their crags and peaks when a

boy; he had drunk in inspiration from them, as a student, and wherever he went afterwards he carried that inspiration with him. He built like the Alps of his native land, and so, when, through obedience, he came to Eighteenth and Stiles, in union with the great church he planned also a great college and became its second founder, after Father Barbelin.

After his address, Father Gillespie then introduced J. Vincent Crowne, Ph.D., class of '96, professor of English Literature in the college of the city of New York, who read the Jubilee ode.

Chas. H. A. Esling, Esq., delivered the oration, which was almost entirely a history of the college. He said that he had come over five thousand miles to be with his Alma Mater on this occasion. "Golden Jubilee" was almost a misnomer, since education began at St. Joseph's, Willing's Alley, fully one hundred and twenty years ago, when, as the late Father Jordan used to say, the present diocese of New York was a part of St. Joseph's parish. Wherever the Jesuits established a church, it is their policy to establish a school. It is certain that there was a school at St. Joseph's considerably before 1781. Thomas Fitzsimons, one of the signers of the Constitution, was a contributor to its support. Mr. Esling paid a warm tribute to Father Villiger's interest in the college, as he was its Vice-President and first Prefect in 1851 and established it at its present site, where he was President for eighteen years. The church was always the friend of education, and her policy contemplated free universities as far as circumstances would permit. There is scarcely one prominent university in Europe to-day which was not established by the Catholic church. He referred to the fact that in the Supreme Court of the United States to-day are two graduates of Jesuit colleges,—Justice White, of Georgetown, and McKenna, of St. Joseph's.

At this point Cablegrams were read by the Vice-President Rev. Owen A. Hill, S. J. conveying the blessings of the Pope and of the General of the Society of Jesus.

Rev. Burchard Villiger made the address to the graduates. He said that for months he had heard it whispered that there was to be a golden Jubilee of the college. They had begun with a religious celebration, for it was right, above all, to thank God for all the blessings that had been bestowed on the institution. He paid a tribute to the members of the first class, saying that he never saw, in any college, such workers as in that first

year. People have attributed the success of Jesuit colleges to the supposed vast coffers of the order, which is in the habit of being called the richest corporation in the world. That he denied. They got their money from the people at large who had faith in God. Referring to the driving out of the religious orders from some countries, he said that he was driven out twice, and, "thanks be to God, it did me a great deal of good."

Before imparting the episcopal blessing, Archbishop Ryan made an address, in which he gave due praise to Father Villiger for his work on behalf of the college. "While rejoicing with Alma Mater," said his Grace, "we do honor to the *venerabilis pater*. He has done great things in this half century, but great as are the material successes achieved, who can estimate the invisible works accomplished by him, the penitents reconciled, the skeptics enlightened?" The Archbishop commended the work of the sons of Loyola for education and spoke of the danger of education without religion, citing the corrupt state of Rome, as pictured by the author of "Quo Vadis," which immoral condition produced the downfall of that empire though its secular education was of the best.

The second day of the Golden Jubilee of the college—Alumni Day—was marked by the same brilliant and imposing scenes as were witnessed at the opening of the celebration on Tuesday. The procession to the church of the Gesu was somewhat different, being mainly composed of former students who are now priests, and who came from Trenton, Pittsburg, Boston, Harrisburg, Scranton and other cities. The grand altar was again illuminated with a flood of light and the flowers and palms were in even greater profusion than before. The music of the pontifical Mass was of the most beautiful character and was rendered by an augmented choir and orchestra.

Right Rev. James A. McFaul, Bishop of the Diocese of Trenton sung the Mass. The sermon was delivered by Rev. Wm. O'Brien Pardow, S. J., who spoke of the light, power and self-sacrifice of Catholic education. His text was, "I have healed these waters, and there shall be no more in them of death or barrenness." IV. Kings xi. 21.

On Wednesday evening there was solemn Vespers in the church, closing with the singing of the "Te Deum."

Cardinal Martinelli arrived from Washington during

the afternoon. He was accompanied by Monsignor Marchetti, Auditor of the Papal Legation, and Dr. Rooker, Secretary of the same. In the evening from 8 to 9 o'clock, a public reception in honor of the Cardinal was held in the college hall. Only the graduates, invited guests and members of the faculty were present.

After the reception the banquet of the Alumni Association took place in the Academic Hall of the college. Covers were laid for one hundred and five guests. Thomas A. McNab, of the class of '99, the president of the Association, officiated as toast-master. The guest of honor was Cardinal Martinelli. Among other guests present were Congressman Burk; Professor Edgar F. Smith, Vice-Provost of the University of Pennsylvania; Lawrence F. Flick, M. D. Wm. F. Harrity, Ex-Secretary of the Commonwealth; Rev. John Scully, S. J., former Superior of old St. Joseph's, Rev. Wm. F. Clark, S. J.; Rev. Patrick Dooley, S. J., both former Rectors of the college; and Monsigneurs Marchetti, and Rooker of the Papal Legation.

The speech of Col. Randall was listened to with marked attention. The Colonel entered the college on the opening day in 1851, and he was therefore well qualified to give his Reminiscences of ye Old St. Joseph's. His speech was an interesting contribution to the early history of the college. This will be the apology for giving it in full.

"My watch tells me that we have reached Thanksgiving day, and the first thing that you will have to be thankful for will be the brevity of my remarks. I am to speak of the reminiscences of '51. I suppose that age has attacked my memory with regard to many of the events of earlier life, but the recollection of the sentiments I felt in my early schoolday life, is still fresh to-night. I was one of the thirty or forty attendant pupils who entered St. Joseph's College on the day of its birth September 1, 1851. Gentlemen of the Alumni what feelings of sorrow, pride and pleasure when I look upon the faces of old and dear friends,—friends in youth, friends in the time of conflict and disaster; and again when I look for the faces of many dear companions who have departed from our society forever! Time has mellowed the sorrows into a happy remembrance! I can remember the many hours that we spent over Greek and Latin verbs which seemed to me a frightful loss of time, effort and energy, without any prospect of being any future use to me. I did not then realize the advantages derived from training the mind to habits of accuracy and memory; it was meaningless to me then.

"When I left St. Joseph's College a few years afterwards I did not think that I should meet frequently companions of the classroom on the street and in places where I should least expect to find any one whom I knew.

"At the outbreak of the Civil War there was a young man in that class of bright intellect, who carried off all the prizes and who on that very account had excited my envy and jealousy. I had not seen him for years, but on the 15th of December 1862, a sad and gloomy day, when I with the rest of the army of the Potomac was sneaking my way across the pontoon bridge from Fredericksburg, by some mishap, whether I was more anxious than the rest to get away or not I don't know, I stuck my foot into a knot-hole and twisted my ankle,—not a serious injury but a painful one—and when I got to the other side I felt utterly hopeless and forlorn and lay down on the ground unable to proceed. Just then an officer came along and seeing me inquired what was the matter and got down off his horse and said "Why it's Randall." He was one of the old class of '51, the young boy who had won all the prizes and of whom I was so jealous. He was a Colonel of the 71st Pennsylvania Volunteers. I forgot my earlier controversies with him and right away was on friendly terms with him. A few months later on the fatal field of Chancellorsville he was stricken down. (Colonel Strong brother of Father Strong, S. J.)

"A short time after that I met another one of the sons of St. Joseph's in Richmond in the hospital. There were a number of others of that class in the service of their country. I met another of the old boys in the South. He stopped me one day on the street with "Hello Randall" and I didn't know him at first in his disguise. He mentioned his name and I recognized him as one of the most notorious spies in the service of the Confederacy. He told me that he had just come on from Philadelphia where he was engaged with his father in reporting the doings of the North to the Southern leaders. He had made the trip many times but did not anticipate doing it again. I did not linger long in his society. So far as I know he was the only one of the old class of '51 to prove traitor to his country. At the very time he was talking to me the Government at Washington was offering a large reward for his capture. I never saw him afterwards.

"I think there are two others who belonged to that class who travelled life on the waves of prosperity, and some few who had misfortune as their companion. I do not know what to say about myself in this respect. In '51 I was receiving big doses of Latin and Greek. Good old professors were, I thought, wasting their own good and valuable time. I could not then appreciate the value of a classical education, of a knowledge of Greek and Latin and Mathematics, but I see my folly now and recognize my great mistake.

"I have had I must say some successes. I have made a living in my profession. And now after the days of strife and the earlier struggles I look back and feel thankful and appreciate the kindness and care and attention that the Jesuit Fathers bestowed upon me. And now gentlemen of the Alumni you will travel through the same experiences as I have, and when success and fame have followed you, you will look back to this Alumni meeting the same as I to-night look back at my early days at old St. Joseph's and give it the credit that I give to-night. Gentlemen I will detain you no longer."

The Military Mass which marked the third day's celebration of the golden jubilee of St. Joseph's College was its most impressive feature. It was Thanksgiving Day, and being a legal holiday, the attendance was very large, and every available spot in the spacious church of the Gesu was eagerly sought out. Many were compelled to stand throughout the ceremony, but they preferred to do that rather than miss the impressive scene.

The college cadets, fully uniformed and equipped, formed on the campus and proceeded, by way of Thompson, Seventeenth and Stiles Streets, to the church, which they entered by the central doorway, taking their places around the sanctuary and in the west and centre aisles. The color guard occupied the place of honor at the gospel side of the altar. The procession of clerics formed in the rectory and, preceded by a cross-bearer, entered the church by the same door as the cadets, passing between the lines which were in open order, while the youthful soldiers presented arms. In the line were the sanctuary boys, students from the Seminary of St. Charles Borromeo, priests of the diocese and of the several orders and visiting prelates. At the rear were Cardinal Martinelli and the other officers of the Pontifical Mass. Those who assisted His Eminence in the ceremony were Rev. Hector Papi, S. J., of Woodstock, assistant priest; Rev. John Scully, S. J., of St. Peter's College, Jersey City; and Chas. C. Jones, S. J., of Holy Cross College, Worcester, Mass., deacons of honor; Rev. Jos. C. Kelly, rector of the Immaculate Conception, Philadelphia, deacon of the Mass; and Rev. Joseph A. Kelly, of Wilmington, Del., sub-deacon, Rev. M. J. Crane, of St. Malachi's, master of ceremonies. The drums were tapped at the "Sanctus" and other solemn parts of the Mass, while from the first bell at the elevation of the Host, until the last, at the elevation of the Chalice, there was a continuous roll of the drums, accompanied by the

swinging of the censers, while the cadets presented arms and the colors were dipped in honor of the King of Kings. At the sermon the order "About face" was given and the cadets faced the pulpit and attentively listened to the discourse of Bishop Conaty, Rector of the Catholic University, whose text was: "Go ye, therefore, teach all nations," St. Matt. xxiii. 20.

Following the Mass there was a dress parade and review of the cadets on the college campus.

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THE LATIN PLAY AT ST. JOSEPH'S COLLEGE,  
PHILADELPHIA.

One of the more prominent features of the Jubilee celebration was the reproduction by the college students of the Latin play which had on two previous occasions been so successfully rendered by the students of St. Francis Xavier's College, New York City. That the presentation should have borne favorable comparison with that of the older institution is certainly matter of congratulation. The idea had been conceived so late—only after the opening of schools—and the material to draw was upon so limited, owing to the fewness of the boys in the upper classes, that serious misgivings were entertained as to the wisdom of so ambitious an undertaking.

A fortunate circumstance however went far to compensate for these and other drawbacks. There was one among the faculty who, as a boy, had taken the part of the Parasite in the first production of the play in New York City, and whose brilliant acting had done so much to make it the signal success that it was. It was quite natural that to him should be assigned the duty of preparing the pupils of St. Joseph's College to discharge their various roles, and it is undoubtedly to his painstaking and intelligent direction that the credit for the success achieved is mainly due.

While Mr. Kean worked untiringly at the training of the actors, Father O'Gorman was busily engaged upon a task that should appear perhaps scarcely less arduous. To prepare a choir of some forty boys, without previous musical acquirements, to sing the difficult music that had been written expressly for the "Duo Captivi," demanded no less patience than skill, and yet the results secured must have satisfied even the most fastidious. Others, besides the two who have just been mentioned,

lent their aid in various ways to insure a satisfactory presentation of the play, either by soliciting donations to defray expenses, or by getting ready the libretto, the tickets and programmes, or lastly by criticizing the actors in the rehearsals, and offering suggestions or corrections bearing on the acting itself and the pronunciation of the Latin. The College is under particular obligations moreover to Rev. Michael McCarthy, S. J. of New York City, who spent some hours with the actors almost on the eve of their public appearance, and gave them certain hints that were of incalculable value; as well as to Rev. Fr. Holaind, S. J., whose classical music, so warmly praised and admired not only by the audience, but also by the trained musicians who interpreted it and by other connoisseurs, will henceforth remain inseparably associated with the play for which it was composed. He himself personally directed the orchestra both at the dress rehearsal, and at the two public performances.

It was at first intended to have only one presentation of the drama, that is to say on Thanksgiving day, the last of the three devoted to the Jubilee, but it was afterwards wisely decided to repeat it the following evening. The hall, though not crowded on either occasion, was still well filled both nights. On the first of the two, besides His Eminence, the Pro-Delegate Apostolic, there were present the Auditor and Secretary of the Delegation, the Bishop of Wilmington, and many of the clergy, chiefly Augustinians and our own. Even certain non-Catholics of high standing in the educational world, not only favored us with their presence, but were even generous in their expressions of satisfaction and praise. Among these may be mentioned Dr. William H. Klapp, Head Master, and Mr. Langdon Williams, Professor of Latin of the Episcopal Academy, a high grade preparatory school for the education of the Protestant youth of this city.

The audience were very attentive throughout, quite as much so as if the play had been in the vernacular. This was owing doubtless not merely to the novelty of a performance in a classical tongue, but also to the excellent costuming and scenery, the attractive music, instrumental as well as vocal, the flawless stage-management, and the good acting and perfect self-possession of the boys. There were no perceptible lapses of memory, and consequently there was little call for the interference of the prompter. From beginning to end all seemed quite at home with the Latin, seemed in fact, however incredible



it may have appeared to supercilious critics, really to understand the meaning of what they said. And they did understand it, at least substantially, though they might not have given a very elegant impromptu translation, had any one chosen to try them on a passage at random.

If there had been misgivings as to the ability of the boys to act their parts with credit, they were certainly very much allayed, if not wholly dispelled, by the easy grace and intelligence shown by the first speaker in his rendering of the prologue. Strutting out upon the stage in gay and rich costume, he appeared quite unabashed at the large and distinguished assembly before him, and spoke his lines with an appropriateness and animation of tone and gesture that won for him hearty applause. It would be tedious to criticize the various actors in detail, and yet this little sketch would be incomplete, did I omit to make special mention of the more prominent among them. On the whole the palm should perhaps be awarded to the young man who took the part of Hegio. The voice was strong and carried well, the impersonation of character was uniformly good, and though the pronunciation might under other circumstances have struck one as the least bit crude, still, as it was, all seemed well adapted to the part. Of the Alumni, who consented to appear in the play, the one who took the role of Tyndarus, though graceful and intelligent in his rendition, was somewhat wanting in life. The second, who acted the part of Philocrates, spoke in a clear and distinct voice that could be easily heard throughout the hall, but at the same time lacked sympathetic expression; while the third, who played Aristophontes, though one might have thought him too theatrical and declamatory, seemed to please the audience most. There was one, however, who more than any other deserved the gratitude of all concerned in the success of the play. It was the lad, who scarcely ten days before the public performance was chosen to act as understudy in the most difficult role of the Parasite. It was impossible for him, with all his aptness, to get up at so late a date more than the last two acts, but in these he played his part so cleverly, displayed such remarkable coolness, especially on one most trying occasion, when but for his presence of mind, the comedy would inevitably have degenerated into mere burlesque, and, though few were aware that there was any change of actors, infused such

a new spirit into his part, and threw himself into it with such animation that the audience were fairly delighted.

Nor must I omit mention of the charming effect produced by the band of captive children who formed the chorus of the play. There was something touching in their plaintive songs, their measured tread, and simple but expressive gestures, while their varied costumes, some highly colored and all harmoniously blending, presented against the fine background a spectacle of rare beauty.

It may be of interest to the readers of the *LETTERS* to know just how certain competent critics have expressed themselves on the efforts of our boys. I quote from letters written to Father Spillane. Thus for instance Mr. Arthur L. Wheeler, Professor of Latin at Bryn Mawr, says: "The time was too short (last night) to allow me to say all that I should have liked to say in praise of the performance. You all certainly deserve great credit, both those who actually took part in the play, and those who trained them. The music especially was very effective. I derived great benefit as an onlooker; for there were many points at which I was curious to get the stage effect. After reading a play, no matter with how great care, there are many things that can be brought home to one only by seeing it acted. And so it was with the *Capitves*. My convictions on many scenes were more thoroughly established by seeing the play on the stage. If I were to select that one of the troupe whose work pleased me most, it would be the young man who took the part of *Hegio*. He was very good."

Mr. Langdon Williams, of the Episcopal Academy, is even more unstinted in his praise. He writes: "I want to thank you for giving me the opportunity of spending such a delightful evening as I did last Friday. I really enjoyed your play most greatly, and am very enthusiastic over its success. It was indeed a privilege to be there.

"The performance was most successful and so admirably carried out. Your *Ergasilus* was a gem! Mr. Dougherty (evidently a mistake for Mr. McKenna) amply deserves all the compliments which may be paid to him. I think it was one of the best pieces of amateur acting that I have ever seen, and in a part which could have been so easily overdone and vulgarized.

"The enunciation too of all the parts was marvelous! How did you ever train them to such accuracy? No slurring or mouthing of words, but each one seemed to fall as distinctly and accurately as at a short prepared recita-

tion. I do not think there are many of us who could do as well in a short English piece!"

Mr. Ferdinand Philips, a Philadelphia gentleman, and a patron of classical studies writes to Father Weber as follows: "It is my agreeable duty to say that I have been highly pleased, not only with the ability of the students to perform the Latin play, but with the performance itself, the understanding they showed, and above all things, with the delightful music, which is the composition of a master. I am not fit to be a critic on such things, but I was delighted in the highest degree. . . . My friend Avellanus, Concinnator Praeconis Latini, who went with me with considerable prejudice, was delighted. The play itself overcame all. It is all in the direction of making Latin popular, and as far as that goes, your college deserves the highest praise."

A Danish gentleman, a scholar and litterateur of no small merit, assured the writer that the presentation far surpassed that of other Plautine comedies which he had witnessed in his native Denmark.

The press of the city gave brief but complimentary notices of the performance. It was much to have a paper of such high character as the Public Ledger say that the play had been admirably rendered. The Inquirer, whose account, though not perhaps more sympathetic than others, was probably fuller and better written, spoke as follows: "Not a seat was vacant in College Hall in the evening, and even standing room was difficult to obtain when the play of "The Two Captives," by Plautus, was presented in the original Latin by the students and alumni for the first time in this country in several years." Then follows a synopsis of the play, after which the writer proceeds: "Louis A. Mellon, as Hegio, made a capital old man. . . . So well also did all the others represent the characters assigned them that the vast audience frequently showed appreciation by bursts of applause."

The crowning act in the Jubilee celebration was a dainty little banquet to the actors and singers on the night of the second performance of the play. It had been richly deserved, as Rev. Father Rector thought, and—need it be added?—received ample justice at the hands of our youthful comedians.

## MATHEMATICS IN THE ENGLISH JUNIORATE.

*A Letter from Mr. T. G. Wiggins, S. J.*<sup>(1)</sup>

ST. BEUNOS, Jan. 20, 1902.

REV. AND DEAR FATHER,  
P. X.

When I consented to write an account of the mathematical training of the young English Jesuits, I did not for the moment realize the task that lay before me. Our work in Classics and Mathematics is adapted to the needs of the English Educational System and, before discussing the course pursued in the Juniorate, some introductory remarks explanatory of that System, seem almost essential. In England, no school could hope to exist for any length of time, which did not prepare its pupils for Public Examinations. Parents are so far aware of this fact that they invariably ask for the names of the Examinations and for the lists of previous successes obtained by students, before they will allow the names of their sons to be entered on the rolls. Hence it is that the studies in all our colleges are based entirely on the demands of one or more Examining Bodies. Previous to the year 1896, we prepared for the London University Examinations. At that time London was not a teaching University. Its function was to provide Examinations for external students, on the results of which degrees were conferred. As a rule the highest classes in the ordinary course studied with a view to the Matriculation. The syllabus comprised six obligatory subjects, failure in one involving failure in the entire Examination. Thus, though a boy may have done ever so well in Latin, it would avail him nothing, unless he secured the necessary marks in Chemistry or Mechanics or Mathematics. Moreover, the whole system was so alien to the ideals of a Jesuit College, that when Catholics were allowed to enter Oxford and Cambridge, a motion was at once set on foot to revise our curriculum and adapt it to the requirements of the older Universities. The change did not in any way relieve us from the necessity of taking Pub-

<sup>(1)</sup> Mr. Wiggins, who is now in his theology, has taught Mathematics to our Juniors for a number of years.

lic Examinations; it had, however, the great advantage of enabling us to pursue a course of studies more consonant with the traditions of the Society. Accordingly, the Matriculation was abandoned for the "Higher Certificate" and the "Locals."

The "Higher Certificate" is intended to be a guarantee that the holder is qualified to enter upon the full course at the University and it is only taken by the Great Public Schools and the few other schools which prepare pupils for a University career. The Examination is controlled and conducted by a Joint Board composed of members of both Universities. On the other hand, the Cambridge Locals and Oxford Locals are distinct Examinations, conducted by the Universities to provide a test for Secondary<sup>(2)</sup> schools. As might be expected the Oxford Locals are far more widely known than the Higher Certificate, the number of entries being in the proportion of about four to one. Among our own colleges, Mount St. Mary's, Stamford Hill, Liverpool, Preston, Wimbledon and Malta take the former, while Stonyhurst, Beaumont and, as a rule, three or four candidates from Wimbledon aim at the Certificate. Our remaining College, Glasgow, is under the Scotch Educational Board and its Examinations are conducted by that Body. It will be noticed that in none of the Colleges do we take the Cambridge Locals.

There remains one further point of introduction before we discuss the Juniors. The Examinations, already mentioned, do not bring in any monetary advantage, and as the school fees are insufficient of themselves to maintain the day colleges, we are obliged to look elsewhere for additional tests, conducted by the Government or local corporations on the results of which varying grants of money are made to Educational Institutions. These tests are, for the most part, in Mathematics and Sciences. I have thus far purposely refrained, for the sake of economy in space, from touching upon the details of any Examination, yet what has been already said will serve to show the position of the Juniors at the beginning of their studies. Most of them have been educated at our colleges. In former days there was a certain equality, in so far as they had prepared for the Matriculation. Two Mathematical Classes were formed; one

<sup>(2)</sup> The term "Secondary" as applied to schools is difficult to define. It may however, be taken to include all Educational Institutions between the Elementary School and the Universities. Sometimes the Public Schools are referred to as "Tertiary."

consisted of those who were to proceed to the degree Examination for which a more advanced course was necessary, the second was made up of the rest who were expected to refresh what they had already learned, that they might be able to follow the course at the House of Philosophy. Under the new system, the greater demands of Applied Mathematics and Science rendered it expedient that the pure Mathematics should be treated more fully at Manresa, and there was a still further difficulty to cope with, in that as far as earlier studies in Mathematics were concerned, the Juniors were divided into nine classes. Those who had worked for the Higher Certificate might have taken Pass, Additional or Distinction Mathematics. The Oxford Local candidates might have taken pass or distinction in either Junior or Senior Local, while those who entered for Government Examinations might have aimed at any of five grades, though as a fact, only two grades have hitherto been taken before entering the Society. As an example, I shall tabulate the school successes of last year's Juniors, noting that in the case of any who had prepared both for the Locals and Government Examination I have entered their names under the latter as representing probably a wider study of Mathematics.

There were 39 Juniors. Of these:—

1	had studied for Higher Certif.	Distinction	Math.
5	“ “ “ “ “	Additional	“
4	“ “ “ “ “	Pass	“
2	“ “ “ Sen. Oxf'd Loc.	Distinction	“
2	“ “ “ “ “	Pass	“
1	“ “ “ Junior	Distinction	“
1	“ “ “ “ “	Pass	“
5	“ “ “ 2d Grade Gov. Exam. in		“
3	“ “ “ 3d “ “ “ “ “		“

Of the remaining 15:—

- 6 had taken other Examinations in England
- 4 “ “ different “ “ Ireland
- 2 had not prepared for any Examination and
- 3 belonged to the Belgian Province.

Now, in elaborating a scheme for Juniors' study, many points had to be considered. In the first place the Mathematics at Manresa rightly held a secondary position compared with Latin, Greek and English; therefore only a very limited amount of time could be devoted to that subject. At a conference on the Mathematics of the Province held at Stonyhurst in 1898, it was decided that there should be three lectures a week of an hour each,

with four hours for private practice in examples. This was considered to be the largest amount that could be spared, having regard to the demand of other subjects. Secondly, in order not to encroach on the house of Philosophy, the work at Manresa was to consist of Pure Mathematics only, one result of which was to prevent the Juniors aiming at Additional or Distinction; Mathematics<sup>(3)</sup> in the Higher Certificate, to which examinations it was judged advisable, for many reasons, to direct the literary course. Thirdly, it was necessary that they should prepare for *some* Examination, as we in England anticipate a time, in the near future, when most teachers will be registered and called upon to produce their qualifications. Fourthly, with few exceptions, all the masters in our colleges are required to teach Mathematics, and at least they should know the amount required for Pass Examinations. Fifthly, in forming classes, the exigencies of time did not allow of more than three divisions. At first sight, this might seem a sufficiently large number, but when it is considered that each of the Examinations mentioned above had a totally different syllabus and that the candidates entering for the same Examination were of very varied merits, one can see that there was material for at least half a dozen classes. Finally, we were obliged to select the Government tests, as being the only Examinations in which Mathematics alone might be taken. We were, however, precluded from the money grants, as it was judged undesirable that Manresa should submit to the necessary conditions.

Hence we enrolled our students as "external" candidates and prepared for the 2nd, 3rd, and 5th grades. The following is a synopsis of the requirements:—

*2nd Grade*

Algebra to the end of Quadratics.

Trigonometry to the end of the solution of Triangles.

Euclid, Books II, III, IV with riders.

*3rd Grade*

Algebra to the end of the Binomial Theorem.

Trigonometry to the end of the treatment of circles.

Euclid, Books V and VI with riders on the first six books.

*5th Grade*

Conics (Analytical) to the end of General Equations.

<sup>(3)</sup> These include Statics and Dynamics.

## Descriptive Geometry.

Differential and Integral Calculus, with application to curves.<sup>(4)</sup>

Eighteen questions, of varying degrees of difficulty, are set in each of Grades 2 and 3. They are equally divided between the three divisions. Only eight may be attempted, but at least two must be taken from each section. In Grade 5, twelve questions are set and not more than 8 may be answered. The time allowed in all grades is usually about three hours and a half. The questions are long and comprehensive. For instance in Trigonometry an ordinary question contains three parts, the first dealing with definitions, the second an identity and the third a solution of a triangle by means of logarithms. A table of logarithms is appended to the paper. If an example admits of two correct methods of solution, as a rule the logarithms for one way only are given, while on the other hand, if the Examiners know from experience that unprepared candidates are likely to work the sum in an incorrect manner, they provide logarithms for this method also. After each question is given the number of marks allotted to it and in order to secure the highest award—a first class—the most difficult must be answered. Comparatively little bookwork is set, except in the Euclid and the Conics, in which subjects half of each question usually consists of matter to be found in the ordinary text books. Examples and deductions from the staple of the paper, whence in the preparation unlimited practice is most important.

As a first class in any grade is recognized by the Government Board of Education to be a sufficient guarantee that the student is qualified to teach that grade and obtain grants, a high standard of excellence is required to secure it. This may also be gathered from the fact that of those who enter, only seven per cent obtain first class.

Now considering that most of the matter is new to more than 70 per cent of the Juniors, it reflects the greatest credit upon their industry to find that of 24 who entered last year 12 gained first classes and 12 second classes. The remainder did not enter either for reasons of health or because, being above the average age, it was not deemed necessary or finally, being only in the first year, they were to take the Examination at the end of

<sup>(4)</sup> Occasionally we have taken the 4th Grade, but as the syllabus is entirely Geometrical, it does not suit ordinary purposes, unless in addition to another grade.



the second year. Of course, unless the Belgian Juniors require English method for teaching in India, they do not attend the Mathematical classes.

The Government Examinations take place in June, and the Higher Certificate comes off at the end of July. In the interval a class is held to refresh the elementary Mathematics obligatory on all who aspire to a Certificate. These papers are set, one in Arithmetic, one in Algebra and one in Euclid. Again examples are the predominant feature and at times some very difficult problems in Arithmetic are a stumbling-block to many. The Algebra is simple—the average percentage obtained by Juniors being over eighty. The Euclid is also fairly simple.

This is all one can say, in an article such as the present. The great feature that cannot fail to strike one unaccustomed with our methods must be our absolute dependence on Public Examinations. They have many drawbacks, very many, but they have the great advantage of providing a stimulus and a goal for our efforts. They have another advantage of much consequence to us and it lies in making our work stand out in comparison with other schools,—a comparison necessary for us if we wish to maintain numbers, and to find favour with parents. The reader, desirous of further information showing the relative position of Jesuit colleges in England in educational matters will find a detailed account in "Letters and Notices" for October 1901.

T. G. WIGGINS, S. J.

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## NAVIGATIO FUNESTA PATRUM PROCURATORUM <sup>(1)</sup>

QUI EX AMERICA ROMAM VENERANT, ANNO 1868.

Ad Congregationem Procuratorum quæ ab Admodum Reverendo Patre Nostro Beckx in mensem Novembris anni 1868 indicta fuerat, missus est ex Marylandiæ Provincia Pater Josephus O'Callaghan. Quum vero ad eandem congregationem ego ex Missouriiana Provincia fuisset destinatus, cum Patre O'Callaghan simul iter agere constitui, neque illi socium comitemque itineris obtuli; quod ipsi gratissimum fuit. Neo-Eboracum igitur profectus, ibi hunc Patrem primo vidi, statimque amare cœpi propter nativam hominis bonitatem et indolis singularem suavitatem. Navim conscendimus, et post felicem navigationem in Hiberniam venimus; inde Angliam, Galliamque rapido cursu peragravimus, et demum in æterna Urbe ad pedes Adm. Revdi. Patris Nostri vota Provinciarum nostrarum deponere licuit. Confectis Romæ negotiis, de reditu in Americam cogitare cœpinus, quamvis non sine periculo summa hieme fore navigationem probe sciremus. Et de hoc memini nos aliquando verba fecisse inter nos; sed nullus erat timor; fiducia in Deum; submissio voluntati divinæ; hæc denique conclusio: si Deus nos in profundo maris velit esse, perrecturos libenter in profundum maris, ibi voluntati Ipsius obsecutos. Itaque paratis animis Roma discessimus, ille in Galliam ut omnia ad proximam navigationem disponderet; ego in Germaniam ad quædam negotia conficienda. Parisiis iterum convenimus et inde ad portum Brest profecti, die 16 Januarii 1869, navim conscendimus "Pereire", celeberrimam optimeque comparatam ad maris furori resistendum. Junctus erat nobis coadjutor frater Salvator Berardi, Neapolitanus, qui in Provinciam Marylandiæ destinatus erat, in cujus novo scholasticatu utilissimam operam navasset. Sed Deo aliter visum. Nam neque is umquam in Marylandiam venturus erat, neque ipse optimus Pater O'Callaghan umquam suos in patria visurus iterum. Hæc

<sup>(1)</sup> The following account of the death of Father Joseph O'Callaghan was found among the papers of the late Father Edward V. Boursaud. It is in Father Keller's own writing and is now published, it is believed, for the first time in Latin. An English version appeared in the "Letters and Notices," vol. vi. p. 145.—*Ed. W. L.*

enim erat voluntas Dei qui castigat quos diligit, cujus cogitationes a nostris distant ut cœlum distat a terra, qui dum terret, Pater esse non desinit, quique miris modis et absconditis consiliis prospicit salutem electorum suorum.

Vix ex portu soluta navis iter suum agere cœperat per undas, quum orta validissima tempestas fluctus in altum tollere et navigantibus dira parare. Sed nec ventorum vim navis fortissima, nec maris tumultum verita, perrexit iter suum per quinque dies; donec crescente semper procella et mari in maximam sævitiam citato, consistendum denique fuit aliquo modo et cedendum temporis. Erat autem dies 21 Januarii, et fere medium iter confectum, per mare quod est inter Galliæ portus et urbem Neo-Eboracum in America, quo tendebamus. Spatium ibi maris est, per decem fere longitudinis gradus extensum, naufragiis infame, nautisque tristi experientia formidolosum. Ibi autem contrariis ventis ita sollicitatum fuerat mare, ut nihil usquam nisi spuma appareret; fluctus vero ceu montes altissimi e contrariis cursibus sibi invicem adversi concurrebant velut infensæ acies, commixtique furore surgebant simul in altum colluctantes, et quasi quosdam muros aquarum formabant, qui per æquor non stare, sed horribili specie ambulare videbantur.

Dux igitur noster hæc secum animo volvens, periculum agnovit, prudenter furori cedendum putavit, navimque jussit id tantummodo vaporis exercere quo opus erat ut regi posset. Et laudandus sane prudens rector, cujus providentia totius quidem navis submersionem avertere potuit, sed non omnem calamitatem depellere.

Prima victima nauta fuit, qui mane ex arbore cadens cervicem fregit sibi et illico mortuus est. Pater O'Callaghan, ubi factum audiit, occurrit moribundum curaturus; sed quum jam mortuum invenisset, rediit tristis, casum mihi referens, et adjecit mirum sibi videri diem festum sanctæ Agnetis tantopere ab ipsius Sanctæ spiritu et indole differre. "Ipsa enim tota amabilis, dulcis, et placidissimo ingenio erat," ait, "dies vero illi sacer atrox et minis tetrum ac periculosum." Fuerat autem huic Patri frequentissimus semper hujus Sanctæ cultus, laudes gratissimæ, virtutes perpetuum exemplar. Et memini quo gustu, qua suavitate spiritus, dum Romæ simul versamur, Agnetis templa viseret, perlustrans omnia, non semel quæ illius vitam et passionem referrent, et gaudens animo simul, charissimam sibi Martyrem tantis honoribus in Urbe sancta celebratam. Hoc igitur festum, hic

dies Patronæ suæ sacer, supremus illi futurus erat, ut celebritatem quam in terris cœperat agere, inter cœlites, ut sperare licet, prosequeretur. Et hic addere juvat, ne quispiam illi vitio vertat, velut qui germanam Christi doctrinam non capessunt, quod inter secundi ordinis vectores quam inter primos, qui incolumes evaserunt, maluerit navigare; quod certe tali viro non avaritia suasit, sed illius paupertatis amor, quam se speciali voto sponderat servaturum. Et quis dubitet, quin hic cui contigit quasi Martyr paupertatis occumbere, olim ob tale meritum, pretiosior margarita e mari surrecturus sit, proferens pulchritudinem suam, qua splendeat ut stella in perpetuas æternitates?

Transierant horæ aliquot post nautæ casum quem supra memorabam, et jam tertia post meridiem currebat. Sedebamus eo tempore in triclinio, quod simul quasi recreationis locus erat, in quo vectores interdiu sive sermonibus, sive lectione, sive lusu tempus terere solebant. Pater O'Callaghan ad mensam sedens officium divinum, fortasse Vesperas dilectæ suæ Patronæ, recitabat. Ego non procul ab illo, pariter officio vacabam, inclinatus aliquantum in latus, et cubito in sedili fixo corpus sustentans, ob vehementem navis agitationem. Alii per triclinium huc illuc dispersi fere decem; plurimi inferius descenderant et jacebant in lectulis ægroti, quod accidit insuetis navigationi.

Quæ vero deinceps acciderunt usque ad occasum ferme solis, non ex mea memoria, sed ex aliorum narratione referenda. Sic subito enim omnia evanuerunt, ut nulla rerum remanserit significatio. Nullum audiui fragorem, nullum insolitum motum navis sensi, nullum mali timorem. Legebam Breviarium, et jacebam quasi mortuus: nihil intererat. Sic fulmina ferire credendum est, ut nullum sui sensum faciant, nullam memoriam relinquunt. Quamdiu ita jacui definire nullo modo possum; sed mente postea præterita recolens, quasi somnium quoddam vidisse me arbitrabar ante solis occasum; et hæc erat reviviscens paullatim conscientia, quæ rerum obscuram quandam memoriam retinuit. Videbar igitur inter ruinas navis stare; tecti diruti pars capiti imminebat meo; per ruptum parietem oppositum fluctus spumantes apparebant; videbam currentes homines, laborantes, tabulas fractas in mare projicientes, ruinam tecti fulcientes. Prope me jacebat mortua puella; ante me sedebat vir graviter vulneratus. Mirabar ego quid hæc sibi vellent; quinam illi homines essent; quid agerent; ubinam es-

sem ; quomodo denique venissem in mare, quod mediterraneum mare mihi videbatur. Sentiebam tamen accidisse aliquid mali, et videbar ægram dexteram quaquaversus extendere, crucem manu per aera ducere, et absolutionis verba proferre. Atque ita steti quasi somnians, ut mihi postea narraverunt, per solidum horæ spatium, prospiciens in mare, fixis oculis, fere absque ullo motu, præter benedictiones sæpius dextra repetitas. Patrem O'Callaghan nec vidi, nec audivi amplius : jacebat tamen, ut postea intellexi, ibi prope me, tecti ruinis et triclinii confractis mensis cumulatus, super quas ego non semel verba absolutionis, crucis signum formans proferebam.

Interea ipse doloribus oppressus et nescio qua membrorum lassitudine afflictus, circumspicere cœpi locum in quo possem quiescere. Et paullatim, æger ad parietem navis sustentans gressum, ad scalam veni qua descendere possem. Sedi ibi diu in tabulatu, scalam contemplans inscius, donec cogitatio venit, per illam descendendum esse ad lectulum ; et ita demum inveni locum quemdam in quo forte nautæ decumbere solebant ; erant autem nudæ tabulæ pro lectis, ibique deposui ægra membra ; atque ibidem fortasse mihi oculos mors clausisset, nisi quis me extraxisset ante noctem et duxisset in aliam navis partem in quam vulneratos conferre ita staterant curandos. Ibi in sedili positus, absque culcitra, vestibus ad pellem usque aquarum inundatione madefactis, noctem peregi non dormiens, sed eodem quasi somnio occupatus.

Postero vero die, quum in nosocomium illud venirent quidam ex reliquis vectoribus, rogavi quid factum esset ; et prima hæc vox erat : " Ubinam est Pater O'Callaghan socius meus ? " Ille autem quem interrogabam, inspiciens me, " Bene se habet, " respondit breviter et abiit statim : quod mihi suspicionem mali injectit. Alius deinde paullo post veniens, et a me compellatus iisdem verbis, manum arripuit meam medicorum more, et paullisper conticescens : " Nunc, " ait, " factum audire poteris—Scias igitur socium tuum heri aquarum pondere et ruinarum cumulo oppressum occidisse. " Et ego cum lacrimis, " saltem dicas navis rectori ut conservet corpus donec in portum veniamus. " " Heu ! serius petis hoc, respondit, jam enim in mari sepultus est. " At ego nihil amplius audire aut dicere potui ; sed operto capite lacrimis indulsi et dolori. Dominum invocans dicebam : Domine Jesu ! quid fecisti nobis sic ? et nesciebam quod et in

hoc, ea quæ Patris sui erant fecerat, diuque omne solatum accipere recusavi: nimis enim crudele tale factum, nimis dira talis sepultura videbatur. At deinde, paullatim ad meliora revocatus, voluntati Divinæ sensum conformare meum conabar, illa in mente revolvens quæ sæpe in sanctos suos durissima decrevit Deus, quos per asperas semitas et per iter quod videtur hominibus extremum, perducit ad requiem et ad locum pacis.

Composita igitur aliquo modo mente, intellexi demum quæ nobis acciderant; montes scilicet aquarum, simul concurrentes, quasi in murum altissimum surgentes, in navim præcipites sese dederant immenso pondere; tectum et parietem ruperant, oppresserant quos obvios ex vectoribus habuere; nautas tres e navi in altum eripuerant, qui perierunt. Puella, fracta cervice, interierat; Patri O'Callaghan avulsa e tabulatu mensa pectus infregerat et aquæ pondus dorsi spinam diviserat, qui proinde sine sensu, sine dolore e vivis excessisse credendus est, et continuo a laudibus divinis in navi canendis ad laudes inter angelos concinendas transiisse. Frater Berardi, fracto crure et viva ex talo pendente avulsa carne, jacebat mecum in eodem nosocomio navis; alii sex ibidem variis vulneribus affecti jacebant, inter quos ego cui caput sanguine infectum ex triplici vulnere, collum, humeri, latus acutissimis doloribus plena, fere omnem spem salutis eripiebant.

Præterea intellexi juvenem vulneratum, noctu mortuum fuisse in quodam angulo in quem se receperat; alios alibi per navim quatuordecim vulneratos decumbere; navim denique ipsam aquis fere plenam in maximo diu hæsisse submersionis periculo; proram proinde perruptam a fluctibus contrariis avertisse, et Galliæ portus citato cursu repetere.

At jam, quasi raptis victimis pacatum, mitius mare factum; et haustis viribus desævierat procella; unde satis feliciter navigatio processit, donec quinto post calamitatem die, urbem Havre in Gallia tetigimus.

Interea quæ apud nos gesta sunt paucis indigent. Et primo quidem admiranda quorundam hominum perversitas, qui in communi omnium periculo, et in ipsius mortis faucibus non verebantur criminibus maculare animum. Nempe demortui Patris nostri non dubitavit quidam vestes manibus explorare, indeque pecuniam, horologium, chartasque et claves abstrahere. Me etiam compilavit aliquis, et quidquid in cubiculo reliqueram, ad quod post cladem numquam ex nosocomio redire valui, abstulit et

ita ex oculis removit perscrutantium ut nihil postea inveniri potuerit.

At e contra multorum potius celebranda humanitas et sollicitudo, qua ægros vulneratosque solabantur. Aderant enim nobis in nosocomio frequentissimi, et bonis verbis, curis, charitate dolores et tædium levabant. Mihi quidam Simon Camacho insigne contulit beneficium, vestes suas bonas et siccas tradendo pro meis madidis in quibus jacueram frigore tremens. Et is quidem apud me æterna memoria dignus, qui velut alter Cyrenaicus crucem alleviavit meam et perpetua cura ægroto ministravit. Memoranda etiam optimi fratris Berardi insignis patientia, quæ omnium admirationem movit. Jacebat is sicut ceteri, sine culcitra, in angusta tabula, humidis vestibibus tectus, quas ab illo detrahare non licebat ob vulneris gravitatem. Quos vero dolores sustinuit Ille solus novit qui jam patientiæ coronam servo suo dedit. Postquam enim in portum pervenimus, hic in suburbanum nosocomium translatus est, ubi sororibus Sti. Thomæ a Villanova assidue sed frustra curantibus, quum medici ob nimium mali progressum amputare membrum non valerent, vitæ simul et dolorum finem habuit, et ad mercedem suam in cœlos evolavit.

Ego vero, quum aliquando e navi exire licuisset, primos gressus ad aliquam ecclesiam direxi; et inde ad alteram; sed neutrius potui parochum convenire. Quare, postquam per telegraphum nuntium de morte Patris O'Callaghan Romam et Parisios misissem, ad illud nosocomium pertraxi me ut viderem quid de fratre factum esset. Ibi me optimæ sorores perquam comiter acceptum, veste meliori pro mea lacerata contexere. Dum autem fratri jam in bono lectulo composito solatium verbis darem et spem melioris aliquando sortis, advenit, (casu dicam, an speciali Dei providentia?) sacerdos quidam nomine Duval, capellanus sororum Stæ. Ursulæ quarum inde non longe monasterium situm est, qui de me audiens et de tristi eventu, exspectavit dum e fratris cubiculo exirem: tum dextra sua humero meo amantissimo more imposita, "mihi nunc, inquit, captivus eris et me domum comitaberis." Et illum quidem numquam satis laudare potero, neque gratum animum pro merito significare: quem tamquam angelum custodem mei, et vitæ servatorem semper habebō. Pari quoque laude dignæ sunt sorores illius monasterii, apud quas tribus illis diebus quos in Havre transegi, et Missam dicere licuit, et cibum sumere cum capellano; quæque se numquam satis fecisse

arbitrabantur ut me ægrum confirmarent, et spiritu non minus quam corpore dolentem solarentur. Sed reddet illis omnibus mercedem Deus quem in me paupere agnoscebant, ut ipse jubet.

Ego vero litteris datis casum miserandum nostris ubique notum feci per illos dies; ad publicum tribunal sæpius eundum fuit, donec traderentur mihi quæ a Patre O'Callaghan navi fuerant imposita in Americam vehenda; fratrem Berardi vidi quotidie; et demum post tres illos dies aliam navim, tristic sine sociis, conscendi, maris itinera denuo tentaturus. Advenerat interim e Rothomagensi residentia missus quidam Pater nostræ Societatis, advenerat alter Parisiis, perlatae fuerant ad me Parisiis literæ, et omnium hoc unum studium et votum ut me a navigatione detinerent. Et enixis precibus urgebant ut manerem, chari fratres, quorum sollicitudinis et amoris semper recordabor. Sed præstabat festinare domum, et nostros in America, inter spem et timorem diu suspensos, vera eventus narratione et si qua posseim ope et consolatione levare. Itaque vale non sine dolore dicto et Dei benedictione in illos omnes implorata qui me tanta benevolentia hospitio exceperant, e portu solvimus; atque melioribus auspiciis, quanvis non sine tempestatibus et timore, post tredecim dies Neo-Eboracum advecti sumus. Exspectabat me ibi in nostræ Societatis Collegio Revdus. Pater Provincialis Marylandiæ, qui in collum procumbens meum lacrimis non verbis me salutavit. Deinde comprimens dolorem suum, gratias Deo egit de mea incolumitate, et funestam historiam quam texere cœpi ipse cum ceteris qui jam convenerant excepit. Et O quoties! infandum dolorem renovare jussus sum exinde, in variis domibus illius Provinciæ quam pertransivi, dum meam interrupto itinere repeterem. Et tum demum innotuit qualis quantusque vir ille fuerit suorum æstimatione, quanta apud externos quibuscum conversatus fuerat, laude floreret, quem omnes tanquam communem parentem deplorabant. Perdiderat scilicet Marylandiæ Provincia florem suum; amiserant novitii ductorem et patrem; desiderabant universi omnium religiosi viri virtutum exemplar et magistrum; virum denique omni doctrina ornatum; rerum experientia peritissimum; quemque Provincia universa sibi mox Præpositum fore gaudebat, quum tristis nuntius adveniens spem omnem dejecit et gaudium in luctus convertit. Sed illorum solatium a Deo veniet aliquando, cujus hæc voluntas fuit, ut dignum mercede cœlestibus gaudiis potius quam fratres



in terris relictos optato moderatore donaret. Et ipse e vivis ereptus, nunc propior Deo, suorum non immemor, illos validiori intercessione juvabit.

Natus erat Pater Josephus O'Callaghan in statu Massachusetts, die 18 Aprilis, 1824. Societatem ingressus in Provincia Marylandiæ, die 9 Aprilis, 1844; solemnem quatuor votorum professionem emisit die 15 Augusti, 1861. Obiit die 21 Januarii, 1869, ætatis anno 45, religiosæ vitæ 25.

Frater Salvator Berardi, de cujus in Havrensi nosocomio morte post reditum meum in Missouri certior factus sum, natus erat in Neapolitano regno, die 7 Martii, 1824; ingressus Societatem ibidem die 26 Octobris, 1859, gradum temporalis coadjutoris formati susceperat die 15 Aug. 1861. Post dispersionem sociorum illius Provinciæ, in Hispanias missus fuerat, unde nuper expulsus cum ceteris, in Americam tendebat. Obiit demum die 2 Febr. 1869; annos natus 45, quorum 19 in Societate transegerat.

Requiescant ambo in pace.

Omnium servus in Christo,

JOSEPHUS E. KELLER,

*Soc. Jesu.*

*Ex Universitate Sti Ludovici, Missouri,  
die 19 Martii 1869.*



AN UNPUBLISHED LETTER OF FATHER  
ANTHONY KOHLMANN.<sup>(1)</sup>

(Translated from the French—Received Jan. 3, 1812.)

NEW YORK, September 13, 1810.

Your good letter which gave me reason to hope for the coming in the near future of three of my confreres along with M.M., has given me more joy than I can express. Would that I could salute you and show you face to face what I feel in seeing the zeal which animates you for the propagation of our holy Faith! Our little Society is under particular obligation to you which we will not fail to satisfy by offering the adorable victim on our altars. As whatever concerns our holy religion seems to be the one thing which interests you above all others, I take the liberty to send you a few words about its actual state in this country, I mean America.

The Church, thanks to God! begins to assume the form established by our divine Master. New bishops have just been consecrated at Baltimore, so that we have now five bishops in the States as follows: Archbishop John Carroll for Baltimore; Mgr. Neale his coadjutor; Mgr. Egan for the diocese of Philadelphia; Mgr. Cheverus for Boston; Mgr. Flaget for Kentucky. The see of New York is vacant on account of the death of Mgr. Luke Concanen which took place at Naples on June 19, but two days before he intended to set sail for America. The only thing which is needed for the advancement of the Catholic religion in this country is a good number of zealous priests. For there are a great number of parishes without pastors and a number of others which could be established among Protestants and infidels if we only had missionaries. The American people are eager to hear the word of God and have much less prejudice against our religion than the sects in Europe. As a

<sup>(1)</sup> Father Huonder kindly called our attention to the existence of this letter in the Archives of the German Province. (Ser. iv., fasc. D. 1.) We are also indebted to Father Amstad, Minister at Exaeten, for the copy of which we here give a translation. It is not known to whom this letter was addressed. It will be found to contain some things in common with a letter of Father Kohlmann of September 11, 1810 written to Father Strickland and published in vol. iv. page 145 of THE LETTERS.—*Ed. W. L.*

great portion of them have never heard the Church of Rome spoken of, whilst others have heard of it only through false representations, the majesty of its ritual strikes them and goes far to make them return from their error to the true fold. A solemn Mass, a crucifix, a fine ornament, a chalice, etc., will speak more forcibly to their hearts than any sermon. In spite of the small number of priests the Church receives every day new recruits, and we have the pleasure to see Protestants of the very highest standing fill our pews on Sundays. Our church having proved to be too small we have begun the erection of a new one in stone, 124 feet in length and 80 in breadth; this, indeed, is far from being finished, but God who has commenced it will finish it.

To put our religion on a firm footing, it has always seemed to me that three things are necessary in each State. The first is a Catholic college for the education of youth; the second, a convent of religious women for the education of girls; and the third, an orphan asylum for children of both sexes. If these three institutions were established in each State, I am sure that in twenty years the Catholic religion would be the most respected and the prevailing religion of America. As to the first of these needs, divine Providence has furnished us the means to establish a college four miles from the city in the finest position on this island. We bought there a fine country house with three acres of good land for \$13,000 six months ago; the house is well furnished and is under the charge of Ours. We have at present thirty-six boarders and in all probability this number will be a hundred next year. Each student pays \$200 (gourdes) a year. The most respectable families—amongst them the Governor of New York—send their children to us. God has blessed us beyond every expectation. For you must remember that it is only two years since I came here from Georgetown with five young Jesuits and without a cent. The blessings which God has bestowed upon this first undertaking have encouraged us to undertake the second, I mean the establishment of a convent for the education of girls. For this purpose I have written to Dublin for two or three Ursulines, who, if I am not disappointed in my expectations, will arrive next spring and who will find a house ready to receive them and some novices to join them. I trust that God will give us the means to establish afterwards the orphan asylum. Up to the present time both our boys and girls have been able to receive an education only in Protestants estab-

lishments where they lose both their morals and their religion. Besides having no college for the formation of ecclesiastical students the Church is ever in a great need of priests. Poor orphans in great numbers are placed in sectarian establishments and brought up in error; this has been a great loss to religion. I hope that my confreres will bring with them everything which the piety of the faithful is willing to contribute, whether it be books, ornaments for the church or pious pictures, that by their means we may advance institutions so useful to the church. For it is well to remember that for the installation of these institutions we have no other means than divine Providence, which in truth is inexhaustible and will never fail those who put their confidence in it. I beg of you to let me know which religious Order you judge most suitable to conduct an orphan asylum, and if it is possible to get two or three religious of the Order which you judge the best suited for this work. At the same time will you kindly let me know if you can have two or three Ursulines or Visitandines from the Low Countries, in case, contrary to all probability, I am disappointed in my expectation of getting them from Dublin. If my confreres could find a good electric machine and an air pump as well as Feller's Dictionary of Great Men and similar works, they will afford me great pleasure. I remain with the most profound respect,

Your humble and obedient servant,

ANTHONY KOHLMANN, S. J.

N. B.—It is desirable that in sending us articles they be clearly marked, so that those destined for Georgetown College be not confused with those for our house at New York.—Father Beslter is truly an apostolic man. He does an infinite amount of good in this country. He has five or six parishes to take care of and these he has in great part reformed. He has built a church, etc., etc. Mr. Wouters lives at present with me and helps me as much as he is able.

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THE LIFE AND DEATH OF VERY REV.  
ALOYSIUS FORTIS, S. J.

*A Letter from Father Thomas Glover, Pro-Secretary  
of the Society.*<sup>(1)</sup>

ROME, Feb. 28, 1829.

REV. FATHER SUPERIOR IN CHRIST,  
P. C.

By the command of the Rev. Father Vicar General, I at length transmit to your Reverence the promised account of the life and happy death of our beloved Father.

Our Society has lately suffered a severe affliction from the death of many of the more aged Fathers, venerated for their pious and exemplary lives; but it has experienced none so great as that by the deplorable loss, on the 27th of January of this year, of our General, the Very Rev. Aloysius Fortis. If the recollection of their father's virtues be the most soothing solace to orphan children, we who have been deprived by a death almost unexpected, of a most affectionate Father and beloved Parent, should not be without such consolation.

Father Aloysius Fortis was born of a respectable family at Verona and there also received his early education. His character, talents, and piety already gave the greatest hopes of his future eminence, when he entered the Society of Jesus before he had scarcely completed his fourteenth year. Nor did his maturity disappoint the expectation of his youth. In his noviceship he was a model of religious exactitude, and when afterwards he was employed in study, his diligence was so close, perseverant and successful that he far surpassed his fellow-students, and rendered his acquaintance with all the sciences taught at that period equally varied and profound. Being sent to Ferrara to fill the chair of Rhetoric his labors in that department were stopped by the suppression of the Society. He therefore returned to his

<sup>(1)</sup> This letter has been found in the novitiate library at Frederick pasted in Vol. i. pars v., of Sacchini's "Historia Societatis Jesu." It was written by the then acting secretary (pro-secretary of the Society), Father Thomas Glover, and was addressed, in all probability, to the Superior of the Maryland Mission, Father Dzierozynski, who was at the same time Master of Novices.

native place and having finished the course of theology was ordained priest. From the host of scientific men who adorned that city he was selected to deliver the lectures on Philosophy in the celebrated University. While thus employed he gave an undoubted evidence of the versatility of his powers and the variety of his erudition, which obtained him great celebrity; he published a prodromus on Universal Metaphysics and in conjunction with a society of scholars, gave to the world able and luminous essays on the History of Nature.

As the Society yet survived in the Empire of Russia, he desired to be accounted a member of that province, and was summoned to Parma to fulfill the duties of Academicus—such is the title—in order to direct the studies in the college of nobles which had been entrusted to some of the Fathers of the Society who had united together. His discharge of the duties gained him the greatest applause and approbation from every quarter. He thence went to Colorno to teach rhetoric to the scholastics of the Society which had been restored there by the particular privilege of Pius the Seventh and the grant of Duke Ferdinand. He was afterwards recalled to Parma by his election to the Professorship of Natural Philosophy. How much that seminary was benefited by him, words can hardly describe. His familiar conversations and his public lessons all equally tended to excite the youth to the practice of every virtue. As a professor he was assiduous and paternal,—his wisdom, piety and vigilance extended their influence through every department of the college.

When the restoration of the Society at Naples by Pope Pius the Seventh at the entreaty of Ferdinand, king of the Two Sicilies, at length gratified his long and fervently cherished wishes, he hastened to throw himself into the bosom of his beloved mother and eagerly resumed her name and insignia. He displayed wonderful activity and industry in fulfilling the duties of Prefect, for restoring and directing the schools, at the same time discharging other functions imposed by his Superiors, of hearing confessions and preaching. When the Society was banished from that place, he was sent with others to Orvieto in the Pope's dominions where he remained six years and taught successively, poetry, logic, and mathematics. Commanded to leave that place on account of the calamities of the times, he returned to Verona and devoted two laborious years to the duties most proper to the Society, especially in the church of St. Sebastian,

which was formerly ours, preaching frequently to the people and never losing sight of that mode of life prescribed by his vocation. At length it pleased Divine Providence that the Society should be restored throughout the whole world and he returned to Rome where he was enabled to testify his lasting appreciation for the Society by making his solemn profession of four vows in its principal church. He was then appointed Professor of Philosophy at Turin, afterwards Provincial of Rome and subsequently Vicar-General in Italy; then with other eminent men selected by His Holiness, Pius the Seventh, to be examiner of those nominated to Bishoprics; at length in the General Congregation held at Rome in 1820, he received the most splendid testimony of honor and esteem by his election to the Generalship of the Society. As the memory of his virtues is still fresh it is unnecessary to attempt an account of the prudence and charity of his government in the arduous duties of this high station, when its difficulties were much increased by the distracted state of the time. All the virtues which adorn the Christian and religious were admirably united in our Father. For although he endeavored to conceal from others his more sublime and perfect virtues and humbly to hide, as it were, under a bushel, the violence he did himself to restrain everything in the least irregular; yet so splendid did his virtues appear to all who knew him or attentively observed him, that all, both brethren and others, conceived the highest opinion of his sanctity.

The innocence of his manners, the integrity of his life, the fervor of his devotion in praying and in celebrating Mass, and his zeal in preaching were everywhere conspicuous, nor less so was his affectionate and tender piety towards the Blessed Mother of God, which he manifested in the sermons he preached daily during the month of May to the people. Of his untiring zeal and exertions for promoting the salvation of others Verona and Naples may testify, where he frequently discharged the function of preaching, especially when none of the appointed preachers in our churches could attend, and none other could be found to fulfill that duty. Nor is it unknown that he composed a series of sermons for Lent and preached them in many places; but he himself destroyed all his writings of every kind,—orations, sermons, philosophical lectures and poems (which received the highest applause of the most learned men in Parma) proving at once his humility and his contempt of the

world. Of these virtues there are many other evidences. He never spoke of himself or his concerns; shrinking from honorable employments, he voluntarily offered himself to his Superiors, ready for the performance of any other duties. Never, even when General, did he suffer a book to be dedicated to him, or to be dignified with his name. But a full narrative of his virtues would pass the limits of a letter. Such was the fervor of his prayer that in his hours of meditation he was often found by persons of the house with his arms extended in the form of a cross, or with his face bent to the earth, or kneeling in the middle of his chamber rapt in contemplation. Whenever he entered on any important or difficult business, or when any appointments were to be made in the Society, he always had recourse to prayer to obtain the merciful interposition of God. He was assiduous in restraining the motions of his passions, in overcoming himself, in macerating his body; besides his chains and flagellations, he frequently shut himself in his room and threw himself on his knees with his face upon the earth, whenever he thought he had been too harsh in reprimanding some of his subjects, or dreaded that he had yielded too much to his natural heat of temper. Never, in fine, on account of his advanced age or infirm state of health, did he suffer anything particular to be provided for him. Even in the last and declining year of his life, such was his attachment to common life and religious discipline, that he was always present at the common table, and his indignation was excited if the smallest delicacy was prepared exclusively for him, so that artifice had to be resorted to, to prevent his perceiving it. He was often proposed as an example of exactitude in observing even the smallest rules. He not only maintained and promoted by all his powers the observance of religious poverty especially that prescribed by our Institute, but he manifested in all his actions his strict adherence to it. His attachment to it was evinced by his conduct even when not in the Society. For his friends were obliged to remove his old torn clothes secretly from his apartment, and supply their place with others more in accordance with his condition in life. In fine, the exertions of Father Fortis were incessant to cleanse himself even from the smallest fault. To advance daily in virtue and perfection, he never omitted a frequent and strict examination of conscience, noting every failure of which he was conscious in a small book as the rule prescribes. But his purity of soul and love of perfection were best known



to him to whom he revealed the secrets of his conscience and who seems to have been taken out of life before the death of Father Fortis, in the same manner as Father De Eguia, the confessor of St. Ignatius, is said to have died before our holy Founder. For Father Gaspar Giobbi, the confessor of Father General, was accustomed to say, that he knew many good and surprising circumstances of his virtue which he would reveal if he outlived Father Fortis.

Not so much brought to his term by length of years as prepared for heaven by his virtues, with his bodily strength exhausted, but mind yet active and vigorous, he was seized with an incurable fever about the night of the 22d of January. In spite of all the skill and exertions of his physicians, who had been immediately sent for, the violence of the disease increased so rapidly, that on the fifth day he was brought to his end. During the whole time, however, of his severe and fatal malady, with the exception of a very short period, he retained his faculties, so that all who were present could be consoled by his happy death. At his own request he frequently received the sacramental absolution. He participated with fervent devotion, in the last mysteries of religion,—in the sacrament of penance and the indulgence, which Leo the Twelfth promptly but with grief granted him, and finally in the prayers for the departing. Those who encircled his bed could not restrain their tears, when they heard him just before he received the Holy Eucharist, humbly begging pardon of any to whom he might have given pain or offence, and praying with all the fervor of his soul for the prosperity of his children. This he repeated to each individual as he approached the bed to receive his benediction and earnestly commended to them perseverance and affection to the Society. Not even in the last hour of his sickness did he omit reciting psalms, prayers, and the Rosary of the Blessed Virgin with the brethren who usually attended him, or offering repeatedly short ejaculatory prayers. Even during the short intervals, when he was delirious, his whole language was about celebrating Mass, visiting the church, and other subjects respecting piety. An hour before his death, he ordered the vespers from the office of the dead to be recited with him and for him, observing that the next day the other religious exercises would be performed in the church for the repose of his soul. This tranquillity which he showed at the approach of death, he had manifested constantly from the first day of his sickness; for while

the physicians were holding a consultation on his disease in the next room, he was singing in a low voice and cheerfully conversing with his brethren of his own obsequies as of the funeral ceremonies of other Generals of which he had read. During his struggle with death, which lasted only an hour, his countenance retained its serenity, so that his soul though alienated from the senses, seemed yet to cling to God and to rise towards its heavenly country, as manifestly appeared by his fervently repeating from time to time the psalm "Quam dilecta."

Such was the happy death of our beloved Father Aloysius Fortis after a most holy life. Scarcely had information of his decease, according to the usual custom, been sent to the various religious houses, when many of them assembled at the professed house, and joining our brethren in the funeral procession to the church were present at the office of the dead. The Dominican Fathers, who had assembled in greater numbers than others, were pleased to sing the third Nocturn and the Lauds. This testimony of their sorrow and respect was applauded by the people and many of them shed tears. On the following day many Masses were said in the church by nearly all the superiors of the religious houses, who also attended the Solemn Mass. Nearly the whole city seemed affected by its loss, but none manifested such grief as His Holiness Pope Leo the Twelfth of happy memory, who was warmly attached to the Society and our Father General. The name and memory of Father Fortis will always be venerated by us, and we may hope, that, being received among the celestial spirits, the affection for the Society, which he evinced during the eight years he governed it, will increase more and more; and that he will obtain from God for us all an abundance of spiritual favors for the greater glory of God and the propagation of the name of Jesus Christ.

I recommend myself to your sacrifices and prayers,  
Your Reverence's humble servant in Christ,

THOMAS GLOVER, *Pro. Sec. S. J.*

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## FATHER NICHOLAS PETIT, S. J. AND THE COADJUTORSHIP OF VINCENNES.

CORRESPONDENCE BETWEEN MGR. BRUTÉ  
AND THE VERY REV. FATHER ROTHAAAN, S. J.

(Translated from the French.)

Father Nicholas Petit <sup>(1)</sup> (Vivier, No. 1954) was born in the island of Hayti July 8, 1789; entered the Society in the Province of France, January 1, 1816; and after laboring as a Missionary at Paris and Laval took his last vows as Spiritual Coadjutor February 2, 1829. He sailed from Bourdeaux November 19, 1830 with Fathers Chazelle and Ladavière and Brother Corne and arrived at New Orleans January 20, 1831. They came to take charge of St. Mary's College, Kentucky, but on reaching New Orleans they learned that the venerable Bishop Flaget, not expecting them, had entrusted its direction to secular priests. This forced the Fathers to stay in New Orleans several months, during which time they exercised the sacred ministry in different ways. Father Petit, amongst other occupations, preached the Lent at the Cathedral with great success. When at last Father Chazelle set out to Louisville to meet Bishop Flaget, and ultimately to take charge of St. Mary's College, Kentucky, he took Father Petit with him. <sup>(2)</sup> Father Petit took part in the college work but was especially employed in missionary work in the neighboring towns and cities as we learn from a letter written by him to his Provincial, <sup>(3)</sup> it was while at St. Mary's that he became known to Bishop Bruté and did some work in his diocese. <sup>(4)</sup> He came down to New Orleans several times

<sup>(1)</sup> He is mentioned in the *Catalogus Galliae* for 1817 as P. Ludovicus Nicolas Petit and in the Index "A" of the *LETTERS* as Father Louis Petit. He was born, according to Père Vivier, at St. Michel-du Fond-de-Negres, Santo Domingo, Hayti.

<sup>(2)</sup> *WOODSTOCK LETTERS* vol. iii. 136.

<sup>(3)</sup> See Vivier, *Cat. Prov. Galliae* 1834 p. 34.

<sup>(4)</sup> P. Guidée in *Diar. Prov.* scribit: "27 dec. 1835.—Mgr. Bruté (an American missionary Bishop) has just said Mass in our chapel. . . . Father Provincial gave him permission to have Father Petit for some apostolic work in his diocese."

Cfr. "Litt. Ann. 1814-1835 p. 440, ubi de Patris Petit per septem menses laboribus in diœcesi hujus Præsulis agitur." P. Vivier, *Catalogus Prov. Galliae S. J.*, 1863, p. 37.

and at least once, in 1845, again preached the Lenten sermons. When in 1846 our Fathers left St. Mary's for Fordham, Father Petit accompanied them. At Fordham he remained only one year being operarius. When Father Larkin was sent to New York to found a residence and church, Father Petit was given to him as his socius and here he remained for two years as operarius and Spiritual Father. In 1850 he was transferred to Troy where he spent the last five years of his life, dying there on February 1, 1855.

Monseigneur Bruté's life is too well known to be given here. A sketch of it with his memoirs was written by the Rt. Rev. James R. Bailey, then Bishop of Newark, and published by P. O'Shea at New York, in 1865. No mention is made in it of the negotiations which form the subject of the present correspondence, though Father Petit is mentioned as having accompanied the Bishop to Vincennes after his consecration at St. Louis, October 20, 1884.

## I.

BISHOP BRUTÉ TO VERY REV. FATHER ROTHAAAN.

*Vincennes, Sep. 23, 1837.*

*My very dear Father,*

Excuse the expression! "Very Reverend" I feel would be the proper title to be given to the General Superior of the holy Society of Jesus; but your kindness to me compels my heart to use a more endearing name. Your kind letter announcing to me the death of our holy Anthony Kohlmann, for many years an intimate friend of mine and a devoted friend of America, reached me via Calcutta in the Indies. . . .

I wish to ask Your Reverence for a favor far more important, and this is to give us Father Petit, whose services are no longer required at St. Mary's, and whom I have directly asked the Holy See to appoint, as my Coadjutor. I am confident that his Eminence, Cardinal Franski, who has always taken the greatest interest in this diocese, will favor my desire. I am now fifty-nine years of age, weakened by a chronic catarrh of long standing and by continual travels over a territory of more than fifty thousand square miles. Since my return from the Council in April, I have, though scarcely convalescent, travelled some eleven or twelve hundred miles on horseback. I have besides the direction of the young clerics brought over from France, one of whom, Mr. Merle, an

excellent young man well known at Friburg, has lately left us to enter the novitiate. In addition I have charge of the seminary where I have to teach, and of a college for which I must provide, since I cannot have your assistance which I have desired and worked for ever since my arrival, etc., etc.

All these considerations have compelled me to apply for a Coadjutor, and of three names that were sent in, my preference is in favor of Father Petit, who has been in this diocese three or four times and has left everywhere many proofs of his zeal, piety, and prudence, while he has a practical acquaintance with the particular needs of these missions. In my letter to the Holy Father, I have in all simplicity expressed my desire and added the hope I felt that your Reverence will not oppose my plan. I shall not repeat here the conversations, ever present to my memory, which we had together, nor the contents of the memorandum which I left in various places, especially at the Propaganda in the hands of Monseigneur Mai, nor the views I was allowed to develop before the Holy Father in your presence and that of Father Kohlmann. In these I insisted upon the necessity, in the interests of religion, of having the religious institutes give up, for a time at least, the "fatal" ordinance which by excluding their members from the episcopate, diminishes considerably—at least by one-half—the number of eligible persons for the Sees to be established in this new Europe, which is rapidly forming, and where within twenty years it must be decided whether Christ or Satan is to rule,—whether error, impiety, deism, indifference or pure naturalism shall have the upper hand in a combat, of which it is almost impossible for Rome to measure the violence and calculate the outcome. In presence of this fact, it is absolutely necessary to proclaim loudly the true principles, and none are better fitted to do this than the Religious Institutes and more particularly your Institute. I repeat that this is our common interest, since it must be tenfold more advantageous than detrimental to these societies, to allow now and then, especially in points of greater importance, as our own, that some of their members when requested by the hierarchy, be raised to the Episcopate.

In writing this, I have accomplished a duty towards my diocese, towards the Society of Jesus, towards our Holy Father, whose burden is already so heavy,—the decision I leave to divine Providence. In conclusion I beg of you to remember me kindly to the Fathers of the

Gesu, and among outsiders to good Lord Clifford and to Father Gerard, the Carthusian, to whose prayers I recommend myself through Father De Villefort. I also crave your prayers and those of your community; with all the respect and gratitude which, would to God! I could express better than I have.

SIMON (BRUTÉ) *Bishop of Vincennes,*  
*Indiana, U. S.      Auspice Maria.*

## II.

THE VERY REV. FATHER GENERAL'S ANSWER.

*Rome, November 18, 1837.*

*Monseigneur,*

I hope that this letter will not, like the one of last year, travel around the world before reaching your Lordship. I have just received your favor of September 23, so full of kindness and affection for us, and I hasten to answer it.

First of all, I must give you a thousand thanks for your good wishes, and assuredly if we had a sufficient number of subjects to open new fields of labor in the United States, I should be happy to come to the assistance of the worthy, zealous, and indefatigable Bishop of Vincennes, in whose diocese everything is in the state of formation. But we are forced to restrain ourselves and strengthen and consolidate the many establishments already existing.

As to the great favor you ask, Monseigneur, to grant you Father Petit as your Coadjutor, I beg you to remark, that St. Ignatius, whilst prohibiting severely his religious from accepting any ecclesiastical dignity without the consent of the General, strictly forbids the General to grant his consent, except in the extreme case of an express command of the Sovereign Pontiff *in virtute sanctæ obedientiæ*. Hence it is the duty of the General to do all in his power to prevent such a misfortune ("un tel malheur"). Such being the case, assuredly your Lordship will not insist any further. You do not, you cannot wish to require of me the sacrifice of one of my most sacred duties. "But," I hear you say, "The situation of the United States! What would St. Ignatius do?" He would do what he did in Germany during his life-time, when her situation was, at least, as critical and as delicate as that of the United States to-day. He did his utmost to ward off the imminent danger of seeing his religious becoming Bishops of Vienna, Trieste, etc. And

yet assuredly he was not wanting in zeal for the preservation and salvation of Germany.

It would be too long to expose and discuss the reasons which determined the Holy Founder to act as he did. Besides they are sufficiently explained in his life and in history. I will add only this, that I see scarcely any country in the world, where the taking of bishops from the Society would prove more prejudicial and dangerous than it would in the United States. If the door was once opened, the Society would languish and perish there. As I have been obliged several times already to plead the same cause before His Holiness and the Sacred College, I have good reason to know that my arguments have been accepted by the Pope, the Prefect of the Propaganda, and by nearly all the Cardinals of the Sacred Congregation. As for ourselves, Monseigneur, the thought of becoming a bishop at any time, is and ought to be as much out of question as the idea of travelling to the moon. Were it otherwise we should not be what we ought to be.

In craving your pardon, Monseigneur, for thus opposing your desire with the hope that your mind and heart will approve what it is for me a clear duty, I remain with most profound respect and veneration, etc.

### III.

A second letter from Monseigneur Bruté more pressing than the other bears the date of December 4, 1837. The text is not at hand, but it contains the words, "It is the wish of the Bishops; to resist it would be cruelty."

### IV.

The Father General's answer is dated February 4, 1838. He writes: "How could I do this? *Quomodo possum hoc facere?* A thing which depends as much on my free will as it depends on me to become a traitor to the Society. *Quomodo possum?* If you wish, Monseigneur, the Society to do any good in the United States, let it be as it is, let its members be what they are. If in America bishops were taken from it, it would be ruined there. This is my firm conviction. Yet this conviction is only a secondary argument; the *Quomodo possum?* shuts out every other consideration."

### V.

Bishop Bruté's next letter was written from New Orleans, whither he had gone to seek health in a warmer

climate. It is dated February 24, 1838 and renews his request in terms most pressing and affectionate.

## VI.

Another letter without date, but written March or April, is addressed to Bishop Blanc of New Orleans, but is destined for the Rev. Father General. In it he says: "The council of American Bishops is unanimous in demanding Father Petit as Coadjutor of Vincennes. My esteem of the Society and of the services it is rendering to the Church and to our America is such that if I saw its ruin in the exception to its rule, even in our case, I should at once cease to insist. But as I am convinced of the contrary, the urgency of our situation imposes upon me the obligation of insisting as much as I can."

To this letter Bishop (afterwards Archbishop) Blanc adds the following P. S. "I can only approve with all my heart the request of my venerated colleague to obtain Father Petit as his Coadjutor."

## VII.

VERY REV. FATHER ROTHAAAN TO BISHOP ANTONY  
BLANC.

*July 10, 1838.*

What shall I say of the P. S. your Grace has added to the letter of Rt. Rev. Bishop of Vincennes? Since then other letters have reached me by which that good prelate seeks to *convert* me. I have had a conversation on the subject with Monseigneur Laval and that worthy prelate has been forced to avow that I was right, and that if he were in my position, he would oppose the same resistance. The Sovereign Pontiff himself is fully convinced of the harm that such an appointment would cause the Society in America.

## VIII.

BISHOP FLAGET OF BARDSTOWN TO VERY REV. FATHER  
ROTHAAAN.

*July 31, 1838.*

He congratulates Very Rev. Father General "for having obtained from the Sovereign Pontiff that Father Petit could continue exercising his functions as a missionary in Kentucky, renouncing forever the episcopal dignity at Vincennes or elsewhere. . . . I remember distinctly your reflection as we discussed this and other questions in your room at Rome, that the very best friends of the Jesuits, directly though unintentionally work its ruin by wishing them to become bishops."



## THE SODALITY OF OUR LADY IMMACULATE OF GEORGETOWN COLLEGE.

*A Letter of Father Elder Mullan to the Editor.*

March 30, 1902.

DEAR REVEREND FATHER IN CHRIST,  
P. X.

Your Reverence is right. There are a good number of things that are interesting in the history of our Sodality here. In the first place, it is the oldest in this country. There is in our Archives a little book with the Rules of the Sodality and the names of members for the year 1810; so we are fast approaching our hundredth year. I find it stated, indeed, in some catalogues of the sixties that the Sodality of the Immaculate Conception was founded at Georgetown in 1815; I cannot make out what that means, unless it be that they dated the Sodality from the Restoration of the Society throughout the world. Our only Letter of Aggregation to the Roman "Prima Primaria" bears the date 1833. By the way, it is signed by Very Rev. Father Roothaan. No mention is made in the document of the existence of any earlier Sodality, but the Records, as I have said, go back to 1810.

### THE RECORDS.

These records are a curious collection; they are as various in accuracy and value as they are in size and state of preservation. Some years there is no record at all; once the Secretary indignantly sets it down that, owing to the neglect of his predecessors, the record for the last two or three years is a blank and cannot be filled up. On the other hand, some years we have two records, the Secretary's and the Director's; good Father Ward (for it looks like the dear old man's handwriting) kept his own account of things independently of the Secretary for seven or eight years in the forties. At present, the Director keeps the record himself. It is no great labor and he can thus always have the book by him. The Secretary, though, has to see to various other matters affecting the minutes and has in general, quite enough to keep him out of harm's way. One of his odd jobs this year was to copy into the Record Book the Letter of Aggregation, as his rule requires him to do.

## MEMBERSHIP.

We admit into our Sodality students that were sodality members in other colleges. This has been done all along, of course, being a practice of the oldest sodalities. The Diploma, in fact, is nothing but Letters Patent meant as a proof of Membership available elsewhere. One of our present Consultors told me that last summer being in Old Mexico and desiring to get to an exclusively Sodality Mass at a convenient hour, he assured the janitor that he was a sodalist from the States, and was admitted to the Mass. This is a species of international courtesy among sodalities and is not surprising, because sodalities aggregated to the Roman "Prima Primaria" are one vast body. Our Consultor was urging the need of a portable diploma; as it would have saved him, he said, a good deal of arguing with the janitor.

When a sodalist from another college wishes to enter our sodality, he must show evidence of having been a sodalist where he comes from, and must besides approve himself here by his conduct. A good number of such have been admitted this present year. One was voted in last February. He had been a Spring Hill boy and entered the Sodality there in 1897. His diploma was got, his name was put before the Council and he was un-animously elected. He immediately took his place, as our custom is, according to admission. This, as far as one can learn from the Records, has been the regular way here; no candidacy or postulancy being required of members from elsewhere in good standing. On the contrary, when a student that never belonged to a sodality enters ours, he has both candidacy and postulancy to pass through. Here is the plan we follow in his case. The boy applies to the Director, either of himself or on suggestion from the Director. The boy's reputation as a student is looked into; if it is found satisfactory, he is told to attend the regular meetings, and is given a Manual to read the Rules. He thus becomes a *Candidate*. He remains in this grade as long as the Instructor of Postulants and the Director wish. When they see fit, the Candidate is proposed to the Council for admission as an *Approved Postulant*. The vote is secret and is severe enough. Several were put off this year. The Approved Postulant enters on his postulancy with an Act of Consecration, recited at the altar railing without formality in a meeting of the Sodality. He thus gets the

right to all indulgences and becomes, indeed, a member of the Sodality to all intents and purposes except he cannot vote, or be voted for.

The postulancy, again, lasts as long as the Instructor of Postulants and the Director judge best. It ends when the Approved Postulant's name is passed on by a secret vote of the Council admitting him to membership *simpliciter*. Then comes his reception into the Sodality. I can find no record of the reception ever having been other than solemn here. Of course, the Director can receive any one informally whenever he wishes and in any way he wishes. The ceremony of reception is, in our sodality, preceded by a triduum of recollection, with such exercises of piety as the Director prescribes. Last time, he required nothing but spiritual reading and visits to the Blessed Sacrament, recommending, however, a general Confession. A custom has been in vogue here for some years of having receptions carried out by Father Rector. This was not the custom always in the past, but gives solemnity to the event and helps the general good by lending prestige to the Sodality. As a specimen we subjoin the program of the reception last December :—

**Sodality of our Lady Immaculate,  
of Georgetown College.**



NINETY-FIRST CELEBRATION OF THE PATRONAL  
FEAST, DECEMBER 8, 1901.



Nov. 30—Dec. 8.—NOVENA OF PREPARATION. Daily Practices of Devotion. Daily Benediction of the Most Blessed Sacrament.



Dec. 8.—HOLY MASS AND COMMUNION OF SODALITY  
AT 7.30 A. M. REGULAR MEETING AT 9 A. M.

Reading on Our Lady Immaculate. Reading of the Rules.  
Election of Prefect and Assistants.

## SOLEMN RECEPTION OF NEW MEMBERS AT BENEDICTION.

Invocation of the Holy Ghost. Sermon by Father John A. Conway, S. J. Questioning of Postulants. Postulants' Act of Consecration. Reception.

Renewal of the Act of Consecration by the Sodality.

Benediction of the Most Blessed Sacrament.

Then followed the list of Officers and Members of the Sodality.

The grading of the members is no new institution. The names now in use are not quite the same as before ; there have been a number of changes in them. One year, for instance, the Register numbers *Formed and Unformed* members. The principle, however, has been followed all along, and is, indeed, important, if the Sodality is to be exclusive and membership prized. And that leads me to say what are the requirements for membership in our Sodality. In the the first place, the boy must stand well in conduct as to the observance of college rules. Then, we require a high standing in class, either above eighty per cent, or a reputation, approved by the teacher, of being a good student. This principle makes the Sodality a select body. Of course, the original purpose of sodalities was and is to foster piety and zest for study among the better boys of the college. Such has been the aim from the beginning. The Sodality, in other words, is managed on the thoroughly Jesuit principle of working on the mass through the best elements in it. The working is done by example and influence of man on man, or, in our case, of boy on boy.

### OFFICERS.

So much for mere membership. The next higher grade is that of officers. We have of these as many as we find useful here. To begin with the lowest. There is a choir of eight members. At their head stands the Choir-Master. He with the Lector and the two Sacristans constitute the "other" officers. Above them stand the Council, composed of six consultors and the Instructor of Postulants, the Treasurer, the Secretary and the three highest officers, the two Assistants and the Prefect, making twelve in all. The three highest officers are elected thus. The Director submits to the Council a

limited list of members eligible; the Council selects three from the list. These names are proposed to the Sodality; the one who receives the most votes is Prefect, the next is First Assistant, the third is Second Assistant. This is, of course, the old system of election followed in the Roman "Prima Primaria," and is an exceedingly wise one. It prevents canvassing, it lessens the influence of class spirit, and secures an excellent man for each of the offices. The three highest officers are the only ones elected by the Sodality at large. The remainder of the Council are chosen by the outgoing Council from a list prepared by the Director. The other officers are appointed by the Director and the new Prefect.

### MEETINGS.

And now for the various kinds of meetings of the Sodality. To begin with the regular meeting. This takes place at present on Sunday morning at nine o'clock in the College Chapel. Please note that the hour is one of recreation. This, besides being the oldest custom of sodalities, has a distinct advantage; it costs the members some sacrifice and demands earnestness on their part. Nine o'clock Sunday morning is the old hour of meeting in our Sodality. Years ago the time seems to have been study-hall time, and was immediately followed by public catechism. The old Records mention the omission of both sodality and catechism on a number of occasions as if the two went together. Another meeting hour was that of the usual Mass, or of a Mass said specially for the Sodalists, who recited the Office during or just after the Mass. By far the most common way, though has been to have the session at nine o'clock. Nine o'clock makes a good hour; the boys are well through breakfast and the games have not yet begun.

Again, the place of the meeting has been different in different years. As far as one can learn, there have been as many as four places in the college where the regular meetings were held. St. Ann's Chapel, which is very much too small now, the Domestic Chapel (called in the Records the "Chapel of the Religious") the old Boys' Chapel, where the community rooms now are, and the Dahlgren Memorial Chapel. This last is now the place of the meeting. It would be more exclusive if we had a chapel of our own, as they have in Stonyhurst and in Kalksburg and, I believe, generally abroad. But we

admit no one else to the chapel during our meetings, so that exclusiveness is to some extent secured.

Now, what is done in the regular meeting? Why, what was done in the olden times here and elsewhere. We begin with a little spiritual reading. The Lecter, as soon as two or three are in the chapel, begins to read from a spiritual book chosen for each meeting by the Director. As the members come in, he keeps on reading, and stops at a signal given. This is a feature, this reading which the boys rather like. We have had two excellent readers this year. One was a senior, and was perhaps the most popular boy in the school; the other was a sophomore, who is likely to win the Merrick Medal this year. By the way, no one ever objects to take even the lowest office.

The reading begins a few minutes before nine (the bell rings at 8.55) and goes on until five minutes after nine. Then two stanzas of the "Come Holy Ghost" are sung by the Sodality, one of the members playing the organ, and the Prayer of the Holy Ghost is recited by the Director. Then comes the Office of Our Lady. We began this year with the Matins of the Office, then shifted off to the Lauds, then to the Little Office of the Immaculate Conception, which we are saying now.

The members have each his own seat assigned, the members of longest standing occupying the first places and all being seated in order of admission. The Consultors keep account of attendance, as they do of monthly dues also, and of Holy Communion on sodality days.

After the office comes a conference. The Director sits at a table put on the platform of the altar. His theme is whatever seems just then practical for the boys. A few months ago, for instance, he addressed a brief exhortation to the sodality on frequent Communion, having Father Coube's book read at the meetings. Later, he urged the practice of thanksgiving after Communion. Another time he spoke on Motives, another on Theatre-going.

The meeting ends with certain prayers,—one to St. Aloysius, who is our second Patron here, one for the Sodality, one, when there is need, for the sick of the sodality, one for its dead; all ending with the Memorare said aloud by all. The meeting ends as close to 9.30 as possible. By the way, regularity on this head helps.

We have had to expel or suspend a number this year for non-attendance, but we have tried to lose nobody we wanted to keep. If a member falls below in conduct or

marks and is absent frequently, the Council is glad to seize the opportunity to get rid of him.

I forgot to mention above that once a month, according to the old custom, we read the rules of our Sodality.

Another kind of meeting is that of the Council. This takes place on no regular days of the month, but whenever there is need. There have been a good many Council meetings this year. The Council decides on admission and on whatever the Director has the Prefect lay before them. The Prefect always presides, even when the Director is there. Of course, the Director has full power.

#### PRACTICES.

Has the sodality any practices of its own? Yes; not indeed peculiar to itself, but still its practices. Thus three Hail Mary's are said morning and evening by each member. The Monthly Communion day is the Third Sunday. This is a change from last year but it is the revival of an old custom. The former Communion day was the First Sunday. Then came the League with its First Friday interfering with the First Sunday Communion, so that in 1880 or so, the Council changed the communion day to the Third Sunday. This, morally speaking, requires two monthly communions of the sodalists, as the First Friday is firmly established here as a day of General Communion; the whole college, practically speaking, goes to Communion on that day.

#### WORKS—THE APOSTLESHIP OF PRAYER.

Are there any works managed by the sodality? The Pious Works in the college are,—the St. Vincent de Paul Society, the St. John Berchmans Society, and the Apostleship of Prayer. The St. Vincent de Paul Society is composed of sodalists, but is not under sodality control; neither is there any connection between the St. John Berchmans Society and the sodality. The Apostleship of Prayer, however, was this year again put by Father Rector under the control of the sodality. I say again, for the League at Georgetown dates from about 1864; at least, the archives contain a Diploma of Aggregation of that date addressed by the then Director General to the Junior Sodality. May we not rightly conclude that the sodality had the management of the Apostleship of Prayer that year? A few years later our archives contain

on some blank pages of the Sodality Record a list of the bands for the year.<sup>(1)</sup>

Father Rector's act, then, revived the old custom. The Apostleship is well managed by the Sodality. The Promoters are all sodalists and all, at least the boarders, weekly communicants. The Head-Promoters were at first elected by the Council; then the organization was widened a little, by the body of the Promoters being taken,—but on sodality principles—from a list proposed by the Director. The Promoters are the pick of the school. There are twenty in charge of the boarders; each class having its own two or three bands. The Head-Promoters, the Secretary, and one other have no bands, but are otherwise employed in the general service. We try to select for Promoters influential boys. Have you noted that the University Head-Promoter is the Captain of the Baseball team? He is also First Assistant of the Sodality. The Second Assistant is the Manager of the Baseball Team and was Head-Promoter before the present one. Of the twenty-four promoters thirteen have their diplomas. These and the crosses are given gratis and with a good deal of solemnity. We give silver crosses to the Head-Promoters and Secretaries.

The following is the program of the last reception of Promoters.

### Sodality of our Lady Immaculate, of Georgetown College.



WORK OF THE APOSTLESHIP OF PRAYER. Solemn Reception of Promoters, Georgetown College Centre,

First Friday, February 7, 1902.

#### ORDER OF EXERCISES.

Processional. Opening Prayer. Solo. Sermon. Solo.

Blessing of the Crosses by the Rev. President of the University.

Distribution of the Crosses and Diplomas.

<sup>(1)</sup> In the scholastic year 1893-'94 the practices of the League were revived at the college and the Promoters were appointed from among the Consultors of the sodality by the Director, who was at the same time the Director of the League. This had the advantage of making unnecessary an extra meeting of the promoters, as all business could be transacted at the regular meeting of the sodality council. The League was thus a pious work under the direct control of the sodality.—*Ed. W. L.*



Promoters' Act of Consecration.

Chorus.

Solemn Benediction of the Most Blessed Sacrament of the Altar.

Trio. Act of Reparation to the Sacred Heart of Jesus.

Chorus. Recessional.

Then followed a list of the Promoters Approved and on the fourth page a List of all the promoters in the University Schools — Postgraduate and Professional, the College and the Preparatory Departments.

We have our regular meetings every month with a little conference and are just now trying to inspire zest for the treasury of good works. Earlier in the year the Promoters expressed a wish to have a perpetual light for the League in the Chapel. The light has been burning there ever since. Then they took up the work of the Perpetual Communion of Reparation. A beginning was made in the shape of a novena of communions before the annual retreat for its success. A good number of the students went into this. Then came the Retreat followed by the month of November. Some fifty-five agreed to go weekly during November, about eight each day of the week. Before the end of November a good number signified their willingness to keep on for the month of December and many for the whole year. At present there are about seventy-five names on the list, fifty-five of whom belong to the Senior Sodality. On Sunday seven Postgraduates and Professional students are scheduled; on Monday, nine First and Second Preparatory students; on Tuesday, the Juniors, eight out of eleven resident Juniors; on Wednesday, six Seniors out of ten resident Seniors; on Thursday, twelve Sophomores; on Friday, fifteen Freshmen; on Saturday, a crowd of Third and Fourth Preparatory students. On Sunday two of the Postgraduate communicants serve the Mass; on Monday two of the First and Second Preparatory etc. Those scheduled for Communion and for serving are notified on the eve of the day by one of the Promoters of their class. Of course a boy misses occasionally, or goes on another day; but usually there are non-scheduled communicants and some of the boys go oftener than once a week. In connection with the Communion of Reparation, the Promoters first, and then the whole Sodality took up the reform of the Thanksgiving after

Communion. This Thanksgiving had, indeed, been made in the past but there was of late some negligence. Thank God! the Promoters' efforts have been successful and a little care will, it is believed, make our Thanksgivings after Communion all they should be. A suggestion of Father Rector has helped much to bring this about. He desired us to try making our Thanksgivings in common and aloud. This we now do and the members like the practice very much.

#### RULES.

The Rules of this Sodality are modelled on those of the "Prima Primaria." The old custom was to read them every month; this is still done and explanations of them are occasionally given. Each new man is required to read them over and consider them well and to realize that he contracts to observe them, though, of course, not as a matter of sin. Your Reverence need not be told how necessary this is to keep a sodality in public esteem.

#### AIDS.

One of the greatest aids at Georgetown is the fact that we have Postgraduate members among the sodalists. These indeed are really our best members, seven of the ten being weekly communicants and very regular in attendance. Another thing that helps is the fact that Father Rector and Father Prefect have spoken much on public occasions of the high standing a sodality should have. Another help is the care here exercised by the Council in admitting to membership. The Council is by no means lax. The boys are made to see that it is an honor to be a sodalist. In suspension also the rule applied by the Council is rather on the side of severity. This year there have also been some expulsions but mostly by mutual consent of the Director and the one expelled. A great aid to the standing of the sodality was given last November. Father Rector had Father Prefect announce to the whole college that hereafter the Prefect of the Sodality should be exempt from many of the ordinary regulations. This is a much coveted privilege and adds dignity to the position. Our present prefect is a fine fellow and one of the most popular boys in the school. He is a Senior, is President of the St. Vincent de Paul Society, President of the Athletic Association, an excellent football player and oarsman. Another thing that has helped is occasional entertain-

ments. Of these we have had two this year and we hope to have a third. The first was exclusively for members; the second was for the public also; the third will be a social and exclusive affair. One of our difficulties is now, and I suppose it has occurred often before, that the boys do not know one another well.

#### MANUAL.

We are getting out a new Manual. Our copies of the old Manual were in a sad condition; as were also the medals. New medals of aluminum were procured to serve until we could get something more artistic. The old Manual costs sixty cents. The thought came, Why not have a Manual just for Georgetown. Besides the saving in expense, the Manual could be a certificate and could crystallize the customs of our sodality. "Pat" O'Donnell, a former prefect, was appealed to for \$150.00 to defray the initial expenses. He gave it gladly, as he said in a letter which is more precious to Georgetown than ten times the value of the money. Thereupon the Manual was got ready. The Rules were revised and sent to Father General for approval and the book is now under way. It will make the running of the Sodality more regular, new incumbents will not have to look up dusty volumes of records to learn how to manage, and it will be clear what is to be done at each step. Abbreviations have been banished from the book. The prayers and other matter have been taken from a prayer book prepared for the college by Father Thompkins while he was here, but never published. It will contain among other things methods of hearing Mass and of preparation and thanksgiving for Communion and the prayers selected will be indulgenced prayers as far as possible. Another feature will be thoughts for Meditation.

#### DIPLOMA.

Another need this year has brought is a diploma. There was one quite artistic, in use here twenty years ago, but it was dated 18— and was therefore not to be used in this twentieth century. Hope of getting a suitable one had been given up and it had been determined to print a new one for ourselves, when one of our Postgraduate members received a letter from an old teacher of his now studying in the St. Louis Scholasticate, in which word was sent us of a remarkably fine diploma to be had from Barcelona and at a moderate cost. A specimen was for-

warded and took everybody's fancy. Five hundred copies have been ordered. This diploma represents the great ones of the Church and State that have been sodalists. The likenesses are excellent. The whole is the work of one of our Spanish Brothers. The certificate words, which in the specimen are in Spanish, will be in English and adapted for Georgetown. We shall print that part ourselves.

And now I hope that I have not exhausted your Reverence's patience. Do not forget to pray that our work may be blessed by God and our Lady Immaculate. It is spiritual work and needs the constant aid of grace. The Georgetown boy is not demonstrative in his piety and is rather shy of publicity in that regard, but, as one of the Fathers said to me some time ago, "The boys are a good deal better than they are given credit for." So there is plenty of good stuff here at Georgetown if we can only work it rightly. The way to work it is different from that which suits abroad or even elsewhere at home; it looks to solid results. One does not have to go far below the surface to see that the results are solid. Thank God! the Director is not left to work alone. The teacher's influence is gladly lent to aid him and how efficacious that always is Your Reverence well knows. A good deal of the success attending the Sodality work in the past and in the present has been undoubtedly due to the hearty co-operation of all the faculty of the college.

Your Reverences's Servant in Christ,

A. J. ELDER MULLAN, S. J.

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IN THE SANDWICH ISLANDS.

*A Letter from Father Eugene Magevney, S. J.*

SAINT IGNATIUS COLLEGE,  
CHICAGO, ILLINOIS,  
January 20, 1902.

REVEREND AND DEAR FATHER ;  
P. C.

During our stay upon the Coast, the following letter was received by Reverend Father Superior from his Lordship, the Bishop of Honolulu. It requested him, as a favor, to allow us to visit Hawaii, and do a few weeks' mission work amongst the English-speaking people of those parts.

*Hilo, Hawaii,  
June 20, 1901.*

*Very Reverend John P. Frieden, S. J.,  
Reverend and Dear Father ;*

I am making a pastoral visit on the largest island of the Archipelago, and hearing from one of my flock, who is now in California attending to the education of her children, how much good some of your Fathers are accomplishing by preaching missions, I take the liberty to beg of you to allow them to come to Hawaii and give an impulse to the good work started many years ago by the lamented Father Bouchard of your Society. If you can not spare three Fathers, do not refuse to send me, at your pleasure, one or two. Hoping that my request will be considered favorably, I remain, Reverend and Dear Father,

*Yours respectfully in S.S. CC.,  
✠ Gulstan ; Bishop of Panopolis,  
Vicar Apostolic.*

Aware of the urgent necessities of the situation, Very Reverend Father Superior viewed the application favorably, and instructed Father Boarman to answer in the affirmative. In reply, the following was received :—

Honolulu, Hawaii,  
August 6, 1901.

Reverend M. I. Boarman, S. J.,  
Reverend and Dear Father;

Many thanks for your prompt favor of July 10. Please express my gratitude also to your Very Reverend Father Superior for his kindness in granting my request. I beg of you to let me know, a few weeks in advance, the date of your departure for the "Paradise of the Pacific," that we may be ready to receive you upon your arrival.

Respectfully yours in SS. CC.,  
✠ Gulstan; Bishop of Panopolis,  
Vicar Apostolic.

The member of his flock alluded to by the Bishop, is a very devout and wealthy lady of Honolulu. At the time, she was sojourning in California and chanced to assist at one of our missions. Realizing the great good that was being done she was anxious to have us visit Hawaii and repeat the work there. To that end she opened negotiations with his Lordship, defrayed all of our expenses, and returned to the Islands where she remained until our departure; in order, by her influence, which is considerable with all classes, to make the undertaking in every sense a success. A noble example, indeed, of Christian generosity and zeal!

We left San Francisco on the evening of September 21 at eight o'clock. The night was serene, and the entire voyage, lasting six days and twelve hours, was most enjoyable. The Oceanic Steamship liners, on one of which we travelled, are superbly appointed, and every accommodation is furnished to passengers; while the crew, from the Captain to the humblest sailor, are at their wits' end to make things agreeable. Besides, we had a large and sociable party aboard, many of them Islanders, who were delighted at our coming and showed us every possible courtesy on the way over. As you can well imagine, we were not slow in making acquaintances. Before we had been out a day, we knew everybody on the boat, from the man in the engine room to the "look-out" on the bridge. Ordinarily the Pacific is rough and the weather raw in the vicinity of the California coast. In our case, it was not so. We had quiet water the whole journey, and, when nearing its end, ran into a

tropical sea whose surface was as smooth as glass. Strange birds and strange fishes and especially a broiling sun then reminded us that our environments had changed, and that conditions in Honolulu would be very different from what they had been in San Francisco. From this, however, you must not infer that no one was sick. There was a prolonged and gentle swell on for several days and during its continuance all, with the exception of about twelve, were victims of *mal-de-mer*.

Two incidents occurred on the way across which interested me. Amongst those whose acquaintance I made on the vessel was a Protestant minister. He attracted my attention from the start by his grave demeanor and general good manners. When the opportunity offered, I opened up a conversation with him, and discovered that he was the pastor of the wealthiest and most aristocratic congregation in Honolulu. Over twenty millionaires, as I subsequently learnt, worship in his church; while its membership represents the social and financial control of the entire country. I found him a most companionable and cultivated gentleman, and, what I never expected, remarkably sincere and frank. I asked him to give me his opinion upon the state of religion in Hawaii, which he did with a straightforwardness for which I was not prepared.

"Protestantism," he said, "had the start of Catholicity in the Sandwich Islands, the first Calvinist missionaries having arrived from Boston as early as 1819. In 1890, after seventy years of almost complete control of affairs, all the Evangelical Churches combined claimed a membership of only 10,000. To-day that claim has dwindled to 3,500, and I am in a position to know—for I am posted on matters behind the scenes—that even that number overshoots the mark considerably. Altogether, they can not honestly boast of more than 1700. The Catholic Church, on the contrary, in spite of terrible odds, has gone on steadily increasing its membership until at present it numbers 30,000 *bona fide* adherents in our Islands."

"To what causes," I inquired farther, "would you ascribe the rapid decline of Protestantism and the phenomenal growth of Catholicity in Hawaii?"

"To two causes principally," he answered. "First, to the edifying lives of the priests, who have not failed throughout these years, slowly but surely, to win the affection of the native by their unswerving devotion to his every and best interest. Secondly, to the fact, that amid

all the political vicissitudes which have rent the country and wrecked its happiness, within the last decade, the Catholic Church has held absolutely aloof from all participation in politics. Unlike the Protestant ministers, whose pulpits were frequently converted into campaign hustings, the Fathers did nothing to alienate their followers, with the result that to-day, while our churches are almost deserted, the Catholic Churches, as you will see for yourself, are thronged at all the regular services on Sundays."

This candid avowal and other information which he imparted pleased me beyond measure and, considering its source, was of infinitely more significance and value than any array of official statistics could possibly have been. What was still more gratifying was that his statements were fully corroborated afterwards by the Bishop and by my own personal observation as far as it went.

The other incident was a death at sea. When nearing port, one of the steerage passengers was taken suddenly ill and died. He was an Italian florist from San Francisco and was on his way to Honolulu to spend a few weeks vacation with an only sister whom he had not seen for six years. As he was a Catholic, Father Boorman attended him in his final moments, and did all he could under the circumstances to make his passage into eternity peaceful and secure. Pursuant to custom, the Captain had resolved to consign his body to the sea; but, upon the urgent solicitation of Father Boorman, refrained from doing so. It was represented to him what an unnecessary shock it would be to the man's sister, who would doubtless be awaiting him upon the shore, to learn that he had not only died but that his body had been thrown into the ocean. Considerations of charity and humanity at last prevailed over what seems to be an iron rule and practice. When we arrived, the poor girl, as had been anticipated, was on the dock, one of a glad and expectant throng. Little did she imagine, as we rode into the harbor, that the ominous flag, fluttering from the mainmast and announcing a death on board, was signaling the *requiem æternam* of all she loved and clung to upon earth. The shock came to her, as fathomless sorrows come to every one. But in the midst of her overwhelming grief what a consolation, as she herself affirmed, to be able at least to give her brother's body the solemn rites of the church and a last resting place in consecrated soil. A neat funeral from the Cathedral, on the day following, and a coffin wreathed with palm leaves



and roses, was the graceful and edifying close of an event which, but for a little tact and foresight, might have terminated most distressfully.

Our first sight of land was the island of Molokai rendered forever famous by the heroic exploits of the immortal Damien. We rounded it in the grey of morning, and scarcely had we left it behind when the outlines of Oahu, our destination, loomed up majestically upon the horizon. In less than an hour more we were opposite *Diamond Head*, a huge extinct volcano rising from the water's edge 762 feet. Geologists, with their reckless manipulation of eons, assert that it ceased to be active over 20,000 years ago. But to the home-coming Hawaiian and the lonely Kanaka fisherman upon the sea, it is fraught, as he gazes upon it, with other than scientific lessons and memories. Like crape upon the door, it tells him a melancholy story of domestic woe. For, it was within its immense crater, as behind an impregnable rampart so they vainly fancied, that the poor natives made their last feeble stand against unjust aggression, for right and national independence. They were utterly defeated, and the dying embers of their hopes were mingled forever with the dust and ashes of their great mountain. It is situated only ten miles from Honolulu, and is one of the chief points of interest for visitors to the city. Already, at its base, palatial seaside residences are beginning to make their appearance. The locality is known as Waikiki Beach—the Long Branch of the Pacific—a most popular and fashionable resort for the delightful surf which rolls and booms incessantly over the coral reef which circles it round about. We anchored in the harbor at six o'clock and there remained, cursing and swearing—not the missionaries but the sailors—until seven. It is a rule with the doctor not to meet any ship until that hour, no matter how early in the morning the vessel may have reported. That affords him ample time, you see, to take his bath and breakfast, read the daily papers, and otherwise be good to himself, while three hundred people on the water and a larger number on land are anxiously waiting to be accommodated. Naturally, this tries a man's patience, provokes him to anger, and prompts him, when not on his guard, to the use of certain sulphurous expletives which are not to be found in reputable dictionaries. However, it is only one amongst a number of petty annoyances to which the poor Islanders are being needlessly subjected. There seems to be no remedy for it either, as federal officials in those quar-

ters, I believe, are privileged to behave very much as they please. At seven o'clock he came out, arrayed like King Solomon, and after going through the formality of a medical examination, for it was nothing more, the boat was given a clean bill of health and we steamed into the dock amid the waving and shouting of a multitude of friends and spectators assembled upon the wharf.

Before we touched, though, our attention was arrested by a number of native boys paddling about and cutting every imaginable caper in the water. The Hawaiians, as you know, are the most expert swimmers and boatmen in the world; and these little fellows tumbling around in the sea, like so many overgrown frogs, are the famous coin-divers of whom we have all read. Dimes and nickels are showered from the deck, and it is a study in human wriggling to observe the rapidity with which they pursue them through the crystal water. They seize them with their teeth, for that is the stipulation, bring them to the surface and, turning their faces upwards, show them to their benefactors on the boat to let them know that it was a "square deal." They then store them away somewhere in their cheeks, for their pockets are on shore, and then settle down quietly for another "go." They seem never to fail, and some of them, I was told, will make as much as fifty or sixty cents upon occasions. I believed it, for, when the fun was ended, the faces of several looked dreadfully swollen and were strongly suggestive of aggravated cases of toothache. Another custom, distinctively native, strikes you as the boat is gradually working into its slip. Many on the wharf, you will notice, have their arms full of wreaths and garlands of fresh flowers. With these they will crown and decorate their friends as soon as they step ashore, while the famous Hawaiian band discourses sweet musical greetings to the visitors from afar. And as they welcome the coming, so they invariably speed the parting guest. What a simple yet what a beautiful practice, and how truly illustrative of Hawaiian hospitality—a practice of itself sufficient to allay any suspicion a new-comer might have that the natives are at all savage or barbarous.

Amongst the first to mount the gang-plank was his Lordship, the venerable Bishop, and the Rector of the Cathedral, both of whom received us most cordially. It surprised me somewhat to see them in full clerical attire, but as I afterwards observed, the priests in Hawaii, as in the Catholic countries of Europe, always wear their habits in public. The custom, probably, will have to be soon

discontinued, at least in the cities, as the impertinent and vulgar Yankee is positively shocked thereat. It was Memorial Day on the Islands, the news of President McKinley's death having arrived by the transport "Warren" only two days before. All the flags in the harbor and upon the buildings of Honolulu were at half-mast. The stores were closed and commemorative services were being held in the different churches. This invested the town, at other times a very lively place, with all the sanctimonious air and restfulness of a Puritan sabbath. In a trice, we had jumped into the vehicle that stood waiting and were on our way to the Cathedral. It was only a few minutes' ride. We there said Mass, after which we tossed off a cup—several of them, in fact—of delicious Hawaiian coffee, and were introduced to the Fathers and Brothers, many of whom had come in from distant and laborious fields for their annual retreat which was to begin that night.

We then set to work to take an inventory of our novel surroundings. A man never realizes what a creature of habit and environment he is, until he finds himself of a sudden in a situation altogether new and unaccustomed. For a while he feels lonesome, and casts about in vain for old conditions. Everything is strange, and many things are perfectly anomalous. So it is with the newcomer to Hawaii. Those peculiar birds, for instance, chattering like magpies in the trees over your head, you have never seen before. They came originally from Japan—though, as Josh Billings says of the Norwegian rat, it is a great pity they didn't originally stay there. Those oranges on the table look as green as grass. But do not be deceived. Taste one, and you will find it as ripe and as juicy as anything to be had in California or Florida. That uncanny thing which struck you in the head, just as you were lighting your cigar or turning the pages of your breviary, was a giant cock-roach. They all have wings in Hawaii and are abnormally large; and in the evening and during the night get around just about as actively as the English sparrow does during the day. The natives, who have a keen sense of humor, have dubbed them "Irish Canaries." That queer looking flower, pendent from the lapel of a little boy's coat is a *green* rose. Take a good look at it, for you will probably never see one again. That devilish looking thing which crawled from under your bed last night just as you were preparing to turn in and were seeking to compose yourself to rest with the words of *Complin*:

“Procul recedant somnia

Et noctium phantasmata;”

may have been a scorpion but was more likely a centipede. There are plenty of them in the house, but, you are told, you need not be afraid of them as they are perfectly harmless. I could never be brought to believe this last statement, though made by the Bishop himself. For, one day I saw a little Portuguese boy in Hilo crush one with his naked foot; but, before its life went out, it must have given him a fearful jab in the heel, for he yelled like a Comanche Indian for half an hour afterwards. Residents, however, do not fear them. I met one lad who had acquired wonderful facility in catching them and extracting their stingers. He would then amuse himself, as only a boy would, running about and putting them down the backs of other people to frighten them. You soon learn also, to your cost and consternation, that there are two kinds of mosquitoes—the night mosquito, and the day mosquito. They are of different species, but both have the same infernal instincts and go around boring holes for a living. Fortunately, there are no snakes on the Islands. A few years ago, one of the legislators thought it would be well to introduce rattlesnakes into the country in order to kill off the mongoose, which has become almost as big a pest in Hawaii as rabbits were a few years ago in Australia. He made a motion to that effect at a meeting of the General Assembly, to which it belongs to settle all such affairs. The motion was immediately amended by a wag to the effect that they be introduced but only on condition that in each particular case the rattles be cut off just behind the ears. The amendment was seconded and carried unanimously amid peals of laughter and now the rattlesnake and every other kind of snake is debarred by law. Some day, perhaps, as you are jogging through the town, you will meet a native with a large bundle of leaves in his hands. Upon inquiry, he tells you that they are the leaves of the Papaia tree, whose big and luscious fruit abounds in pepsin, and, for that reason, is highly prized as a God-send to weak and irresponsive stomachs. Not only that, but that the toughest meat, and it is true, if wrapped in those leaves over night will become extremely tender and actually melt in your mouth at the breakfast table next morning—leaving you under the fond delusion that you have been discussing a porterhouse, when the fact of the matter is you have been imposed upon by a piece of hypnotized leather. Two sights we missed and

regretfully — the rainbow at night, manufactured by old Selene herself; and the Southern Cross which is visible in Hawaiian skies but only for a few months and at another season of the year.

For the student of Comparative Religion, as it is called, and Ethnology, Honolulu affords an inexhaustible field of research. Nearly every phase of religious insanity runs wild in the town. There are three temples to Buddha, and two Joss-Houses in honor of Mr. Confucius, recently deceased; while Ballington Booth's noisy crowd can be seen on the corners nightly working out people's salvation through the strange instrumentality of a pair of cymbals and a dyspeptic base drum. The polyglot population is composed of Japanese, Chinese, Portuguese, Porto Ricans, Jews, Hawaiians, French, Germans, and English, with just a sufficient sprinkling of Irishmen, here and there, to enable them to get up an occasional celebration. In Hilo, we found even a Greek colony. In fact, the principal restaurant in that town, which it became necessary for us to patronize frequently, is owned by Demosthenes and "run" by Lycurgus.

Representatives of all these nationalities are to be found in the Catholic Church, though the number of Chinese and Japanese converts is painfully small in view of the efforts of Protestantism to pervert them and of the fact that they number over one half of the entire population, that is to say about 100,000 souls. Absolutely nothing is being done to bring them into the Church; and if a few have stumbled across its threshold, it was due to causes altogether accidental and indirect. By this, however, I would not be understood as reflecting in the least upon the priesthood of the Islands. God forbid! Saintlier and more zealous men the world has never known; and, as one of the old Fathers remarked to me, during the eighty years in which they have been toiling amid hardships of which the stranger can form no concept, there has never been so much as the breath of a scandal. But they are numerically unequal to the task, which calls for twice their number, and for a few missionaries who can speak English, Japanese and Chinese with native fluency, and such they can not supply. Where are they to come from, is the question. As the Islands have been put altogether in the hands of one religious congregation, the Picpus Fathers of Paris, Propaganda will think a long time before it forces others, whether secular or religious, upon them—the more so,

as their record up to date has been one of the sublimest heroism.

Of the different nationalities, the lowest in the scale, so we understood, are the poor Porto Ricans—the most densely ignorant class that ever set foot upon Hawaii, the native Kanakas not excepted. Nominally Catholics they know absolutely nothing of their holy religion. Many of them are living in concubinage, and if asked the reason, invariably answer that when they sought to be married by a priest in their own country, they could not afford to give him the twenty-five or thirty dollars which he demanded as a necessary perquisite. Others amongst them, even adults, have not been baptized and for the same reason. They are flocking in by hundreds and thousands to work on the plantations, and are not only a humiliation to their fellow Catholics, but have introduced a new element of complication into the religious problem which the Church will soon be called upon to solve in these as in our other insular possessions. The present contract arranges for thirty thousand of them. Great opposition is developing in some quarters to their further importation; but the rich planters, who are an intensely bigoted lot, are anxious to have them, as they are an impediment instead of a help to the growth of Catholicism—are easily perverted because uninstructed—and will work for even less than a self-respecting Chinaman. On some of the plantations they receive fifty cents and under for eleven hours and a half work *per* day. The priests, most of whom are expert linguists, are learning Spanish rapidly in order to meet impending exigencies. Already, though not more than six thousand Porto Ricans have arrived, they are having a time of it clothing and feeding the poor fellows who come starved and almost naked to their shores; while it takes all the theology on the Archipelago to unravel the matrimonial tangles in which some of them have become involved. The whole situation seems to call for a great big *sanatio in radice* of some kind.

But what about the mission? Well, I was just coming to that. It opened the day after our arrival, Sunday September 29, and lasted three weeks. It was intended for all who spoke English, of whatever nationality they might be, and that included fully two-thirds of the population of Honolulu. It was the first English mission ever given on the Islands. Many years ago, Father Bouchard, the celebrated Jesuit missionary of California, delivered six or seven doctrinal lectures to large assem-

blies in the Cathedral of that city, but his work did not assume the character nor did it produce the effects of a regular mission. The situation was, accordingly, ripe for our coming, and never, in all of our experience, have we been engaged in work fraught with more conspicuous and lasting benefit. His Grace, the Archbishop of San Francisco, and Very Reverend Father Frieden, both of whom had canvassed the situation thoroughly and understood its needs, were delighted, therefore, when the invitation came. There were confessions and communions *galore*; conversions and enthusiastic audiences; over 1700 little folk for the children's mission; and a large class of catechetical instruction; and thus much good was done in the ordinary way. Still, in every mission these things are to be taken for granted, and it is the exception if they are not present.

But the mission in Honolulu had features peculiarly its own. Amongst them let me mention one by way of illustration. Secret societies have been the curse of the Church in Hawaii for years. The ban recently put upon some of them in the United States had not been published in the Islands, the Bishop, acting upon the suggestion of an American Arch-prelate, not wishing to have it done. Thus, although debarred from the sacraments, the members of the organizations in question still passed as Catholics in good odor, attended services, and were admitted to membership in the various Catholic societies. The Benevolent Associations, the Y. M. I. and the rest of them, were honey-combed by Free Masons, Odd Fellows, Knights of Pythias and others of that ilk. They were certainly not there on any errand of the Holy Ghost. But they *were* there to frustrate the purposes of those societies, and, as far as possible decoy the flower of Catholic manhood from its allegiance to the Church. It was a Yankee trick with the devil behind it. But as we have had large experiences with the devil and the Yankee both, we were not slow in guaging the situation. We represented to his Lordship the absolute necessity of taking a public stand in the matter, if he would not have his flock decimated by wolves in sheep's clothing. At last, for he is the gentlest of men and shrank from doing anything drastic, we prevailed upon him to allow us, in his name, to announce their condemnation and excommunication, *salvatis salvandis*, from the pulpit; while at the same time, we exhorted the faithful to shun them and drive them from every Catholic society in the land. That all might hear

it, we repeated it frequently during the three weeks. That all, especially fair-minded Protestants, might see the equity of the Church's ruling on the subject, a communication was sent to the daily papers and published setting forth the most general and well-known reasons for her uncompromising position. It came like a bolt from a cloudless sky, but, I can assure you, it cleared the atmosphere in great style. Nor was that all. We found that many Catholics were active members of Protestant organizations, such as the Daughters of Rebecca, who are nothing but Odd Fellows in petticoats; the Young Men's Christian Association, and the Ancient Order of American Foresters, whose chaplain was a blatant Methodist minister. In the meantime, they continued to approach the sacraments, as if in recognized standing before the Church; and while they would not subscribe a cent to advance the interests of Catholicism at home, they were quite prepared, when called upon by some Protestant fraternity with which they had affiliated, to hand out the dollars for the imaginary spread of the gospel on the Nile or the Amazon or some other out-of-the-way place. We allowed them no quarter, but went at them with shovel and tongs. The results were even more favorable than we had anticipated. Many withdrew, while the others, branded and dragged into the light, will henceforth have to cease their wretched deception and line up with the crowd to which they belong. The head of the Knights of Pythias was amongst the first to make his abjuration, and, after coming to an understanding with the Bishop, was admitted to the sacraments, and publicly announced his withdrawal from an organization of which he had been the presiding officer and most conspicuous figure. Catholics were delighted with the outcome, while Protestants, on all hands, signified their respect for the manliness which distinguished the whole proceeding.

During our stay in Honolulu we received and accepted an invitation to visit the late queen, Liliuokalani. Eleven o'clock, on the following morning, was the hour set for the audience at Washington Place, as her residence is styled. A carriage called, and we were driven to her home. She lives in graceful retirement, almost in the heart of the city, in a mansion old and beautiful but in no way comparable to her former palace which was "annexed," along with the country, in 1898, by the paternal government of the United States. She welcomed us cordially and spoke in the most laudatory strain of the



work done by the Catholic Church amongst her people from the earliest days. She impressed me as being every inch a queen. She converses in English fluently, is well informed, and carries herself with a dignity befitting her regal state. For though uncrowned and sceptreless, she is still invested with the remnant of a glory long since departed. On either side of her, as she sits to receive her guests, stand the far-famed *Kahili*, the inseparable accompaniment and emblem of Hawaiian royalty. Over her head hangs a large painting in oil of her brother, the late King Kalakaua. She is addressed as "Your Majesty," and her entire *entourage* is decidedly courtly. The furnishings of her house are modern, elegant, and in exquisite taste; and, save for a few costly calabashes upon a centre table and a what-not loaded with Hawaiian *bric-a-brac*, just what you would expect to find in any fashionable American drawing room. She bears her humiliation with as much equanimity as could be reasonably looked for. Robbed of her crown and territory by the very individuals whom she had admitted to her confidence and who were pledged to her support, it is not to be expected that she should be over-patient under such trying circumstances. Since 1893 she has not received a cent by way of indemnity for all she lost by the confiscation of the crown lands, which amounted to millions.

The Territorial Government voted her an annuity of \$15,000; but, so far, none of it has been advanced, as the appropriation must receive the sanction of the general government at Washington which has not yet been given. This throws her somewhat, I suspect, upon the aid of a little coterie of staunch royalists and friends who still cling to her in her adversity. She succeeded her brother on the throne, and with her death, which can not be far away, for she is over sixty and infirm, the race of claimants to the crown will have become extinct. She is not a Catholic, but an Episcopalian. Before leaving, Father Boarman presented her with a little gold medal of the Blessed Virgin Mary as a souvenir of our visit. She inquired if it was blessed, and when told that it was, promised to wear it. We then bowed ourselves out from a presence truly royal, leaving her, burdened with her woes, to the tender keeping of the Consoler of all the afflicted.

It was first intended that after the mission at the Cathedral, missions should be given at several of the suburban chapels. The Bishop, however, upon the solicitation of some of the priests, changed his mind and con-

cluded to have us visit instead two of the other principal settlements, Wailuku and Hilo. The former is on the island of Maui, the latter on that of Hawaii—the largest island of them all and the one after which the whole group has been named. While on our way to Wailuku let me tell you of a queer superstition to which our attention was called. It regards the scapular. The natives are very loath to be enrolled in it. They are under the impression, wherever they got it, that whoever is invested with the scapular vows himself to absolute purity of mind and heart; and that if he fails, so much as by a single thought, against the holy virtue, he is hopelessly damned. No wonder they dread it and flee from the fearful consequences of wearing it.

Wailuku is on the northern side of Maui. As it is difficult of access from the ocean, we were advised to disembark at Lahaina, which is situated on the opposite side of the same island and is four hours ride in a stage coach from Wailuku. If you have read Stoddard's *South Sea Idylls*, you will certainly remember "Joe of Lahaina." Well, we did not meet Joe, but we did see Lahaina and the glory thereof. It is a mere hamlet stretching along the sea coast, with less than a thousand population composed almost exclusively of Japanese, Chinese, and Kanakas. A white man is a *rara avis*. Hence Stoddard's characterization of it as "a slice of civilization beached on barbarism." There is no wharf for the boat. In fact, with the exception of Honolulu and Hilo, steamers can not land anywhere owing to the numerous coral reefs which obstruct every entrance. Accordingly, they anchor about a mile and a half out, and passengers are taken ashore in a mammoth yawl furnished by the company. It is manned in most instances by Japanese and involves no extra charge. In addition, a "native boat," as it is called, comes out from the shore to meet every vessel. It is exclusively in charge of Hawaiians, and those who do not object to paying twenty-five cents extra can travel with them. As they are well-nigh amphibious, it is always safer to be in their keeping in the event of danger on the reef which is of frequent occurrence. The Fathers in Honolulu had cautioned us before starting to take the "native boat" and so we did. It was a motley crew—five Japanese, three Chinamen, eight native oarsmen, two Chicago Jesuits, and a "colored gentleman" from Birmingham, Alabama. It was my good fortune, when we were scrambling for seats, to get next to old Sambo. He was

as black as the ace of spades and had on his "Sunday-go-meetin" smile. Every time I addressed him, his face literally dissolved, and its features, such as they were, were lost in a multiplex giggle. I wondered and inquired what negroes were doing in that part of the world, and was told that some years ago the planters imported quite a number of them from the Southern States, and mainly from my own native state of Tennessee. It was only an experiment, however, and those who made it paid for it dearly. The entire batch, especially those from Tennessee, proved to be utterly worthless and were posted home immediately. A few remained to add a still greater diversity to a situation already woefully conglomerate.

It was about 10 P. M. when we struck shore. The pastor was waiting for us with a carriage driven by a "Jap," and in a jiffy we were at his home. We took a good rest that night in spite of centipedes and "Irish Canaries" and next morning said Mass in the little native church, the oldest on the Isle of Maui. Over its entrance and crumbling with age is the inscription in Hawaiian: *He wahi Ihihi Keia*, which means, "This is a place of mystery." Little Kanaka boys served the Mass, and it was indeed a novelty to see them running about the sanctuary in their bare feet, and indulging in various juvenile pranks which could hardly be called rubrical. Lahaina was formerly the residence of the Kings and the seat of government, as well as a great rendezvous for whalers, as many as twelve hundred sometimes being in port together. But all that is now dead and gone and the solitude of the grave possesses it.

On the outskirts of the town is a small village of South Sea Islanders. They came from the Gilbert Isles and are aboriginal to the last degree. They live in grass houses and cling to all their native customs, while the amount of clothes they wear, to put it modestly, will certainly never make them perspire. The women weave hats, and very deftly, out of the native Hawaiian straw; the men work on plantations or fish for a living.

As we were not to give a mission in Lahaina, our stay there was brief, and two days after our arrival we took the stage for Wailuku, our objective point. It is a drive of about four hours across the island and over a most picturesque, mountain road which, for nearly its entire extent, lies upon the edge of sea. As you look out upon the ocean, four other islands are constantly in view—Molakini and Kahoolawe, both uninhabited; Lanai,

which has a population of about fifty persons all of whom are shepherds; and, far away, Hawaii. The weather was delightfully cool, but the road was villainously dusty. We arrived at Wailuku at 12.30 P. M., where we found a good dinner spread for our refreshment, cooked and served by an intelligent young Chinaman twenty years of age. He was of the most pronounced pig-tail variety but spoke his pidgeon English quite fluently considering that he has been in the country only for a short while. His name was *Ah Hing*. To my question how long he had been a cook, his answer was childlike and bland:—

“Me cookee all de time.”

As a tribute to his culinary genius, for I shall scarcely meet him again, let me put it on record, in passing, that in the matter of boiling coffee, turning a beefsteak or baking a biscuit, he can hardly be surpassed. He was house-keeper as well as cook and refectorian and every morning would arrange my bed and tidy my room, though I confess that at first it made me feel somewhat “creepy” to have him about me at all. But one is not long in realizing that he must get used to that sort of thing, for in Wailuku, as throughout the Islands generally, the Chinese and Japanese have monopolized all domestic work and have gone into well-nigh every enterprise. They are represented largely even in the professions. The laundry business is probably the only one with which a Japanese will have nothing to do. He considers it good enough for a Chinaman but too effeminate for him. One of the head ushers, at the Cathedral in Honolulu, is a Chinaman, a thoroughly up-to-date Celestial whose only fault, according to the Bishop, is that he is altogether too officious. The mission at Wailuku lasted for a week. Unlike Lahaina, the Catholic population of the town is mainly Portuguese; the majority of whom speak English and followed our sermons and instructions without the least difficulty.

We took advantage of our stay in Wailuku to visit the Valley of Iao, which is situated in the vicinity. It is a romantic spot, said to rival the Yosemite if not in size at least in natural grandeur. It was in this valley that Kamehameha I., the founder of the Hawaiian Dynasty and Kingdom, defeated the King of Maui, who was killed in a bloody encounter fought in 1790. The Valley was choked by the corpses of the slain, while the waters of a mountain torrent hard by were crimsoned with their blood. Hence the name Wailuku, which means “bloody waters.” About thirty miles from Wai-

luku and plainly in sight is Haleakala, the largest extinct volcano in the world. It is 10,030 feet high. The diameter of the crater is two miles and the circumference twenty. It was last in action in 1801. As you look towards its hoary peak from the pastor's residence, a singular spectacle meets the gaze. On the slope of one of the foot-hills just opposite is the Catholic graveyard marked by a huge cross in the centre, and immediately adjoining it a Japanese cemetery grouped about a temple of Buddha.

Our work at Wailuku ended, we took the boat for Hilo, the principal city on the island of Hawaii. This island is the most productive, and is equal in extent to all the others combined. It is the only one, moreover, on which artificial irrigation is unnecessary. The water supply, the year round, is superabundant; and one of the prettiest spectacles imaginable, as the steamer plies alongside its shores, are the numerous cataracts and waterfalls leaping wildly over the beetling cliffs into the sea. There are more than two hundred of them in view within eight or ten hours' travel. The rains, of course, are frequent and heavy, the annual fall amounting to two hundred inches in some cases, and to never less than one hundred and fifty. While we were at Hilo it rained, by actual measurement, thirty inches in forty eight hours. The rain is warm and tropical, and so harmless that the children play in it and no one seems to be afraid of wet feet or damp clothes. Morning and evening, people could be seen trudging to services in a perfect torrent which lasted continuously for five nights and days. It is said, that if one remains long enough in Hilo he is sure to become web-footed, but as our stay was limited to ten days, we were denied the satisfaction of enjoying so unique an experience. It is the only island, besides, on which there is still any volcanic action. This action first began on Kauai, the most northerly, and then passed in succession to the next one farther south until it reached Hawaii the most southerly of them all. Kamehameha I. was King of this island at the time of its discovery in 1778 by Captain Cook. Being an ardent believer in the paternal theories of "annexation" and "benevolent assimilation," he started out one bright morning to annex everything in sight, which, after many bloody battles, he eventually succeeded in doing. This was the origin of the confederation of the islands and the establishment of the little Kingdom of Hawaii. Hence, the name given him of the "Napoleon of the

Pacific." His descendants ruled the country in lineal succession until the death, in 1874, of Lunalilo, with whose demise the original royal stock became extinct. The natives then went to the polls to elect a King who was none other than Kalakaua, the brother of the unfortunate Liliuokalani who consequently is not a descendant of the Kamehamehas.

In the vicinity of Hilo there is much to engage and instruct the visitor. Cocoa-nut Island, Rainbow Falls, and especially the volcano of Kilauea, the largest active volcano in the world, are subjects of rare interest. There are two volcanoes on the island, the Mauna Kea or Snowy Mountain, which is now extinct, an immense lake filling the crater; and Mauna Loa or High Mountain, which is snow-capped and is always more or less active. The volcano of Kilauea, which we visited, is simply tributary to the last named, but attracts all the patronage as its grandsire is not so easily accessible. In 1881 Mauna Loa was in violent action for nine months uninterruptedly, the lava flow, on that occasion, being the greatest on record and extending for seventy-two miles. It came within a mile of Hilo and there stopped, as the natives claim, in answer to their prayers to *Pele*, the local Goddess of Fire, who is supposed to dwell in the heart of this mighty volcano. From that day on, Madame *Pele's* stock upon the Hawaiian market went up considerably. There has been no eruption since annexation, which the natives account for by saying that *Pele* is angry and will not be heard from until Hawaii is again free. In that case, I would advise her Ladyship to discontinue her pouting, accept the inevitable, and go out of the business of "earthquaking" and "volcanoing" as soon as possible.

We visited Kilauea after the mission. It is situated thirty miles from Hilo. A train took us nine miles, and a stage-coach seven more. We there rested and spent the night with an overseer, or head *Luna*, as they are called, of one of the largest sugar plantations in the country. Though not a Catholic himself, his wife and children are most devout members of the church. He treated us royally and next morning furnished us with a rig in which we drove the rest of the way to the Volcano Hotel, a well-appointed, isolated hostelry four miles from the scene of action and on the very brink of the crater. As we approached the hotel, vapors of sulphur were seen to rise, like so many immense steam jets, from the numerous fissures round about us. In the front and back yard

of the hotel—in fact, on all sides and over a field of dead lava for a distance of four miles they are visible and are a forcible reminder of the widespread, tremendous activity underneath, ready, at any moment, to make itself felt with terrifying effect. Huge sulphur banks, the results of former disturbances, are also noticeable within a few feet and in various directions. At the hotel we took horses, as no vehicle could possibly make its way over the vast area of irregular lava flow which has to be traversed before the point of greatest interest is reached. We descended into the crater, both of us, accompanied by a guide. He was half Chinese and half Native, spoke English very well, and, all in all, was an interesting and instructive companion. The crater is fourteen miles in circumference and four or five in diameter. It was a veritable *descensus averni*, and we were somewhat more than three hours riding over and back. As you near the “living portion” of the crater, which lies in the centre, the lava becomes extremely hot and the fissures immense. At night, the fire is visible less than a foot below the surface, while the heat surges in dense and quivering vapor from every opening. Anything thrown into a crevice ignites immediately. Our guide rolled the trunk of a tree into one of the cracks and instantly it was all aflame. When we were within four or five hundred feet of the pit, or scene of action, he ordered us to dismount as the horses would take fright were they to go any farther. Accordingly, they were put in a corral built of huge lava blocks, where they remained until we called for them upon our return home. The rest of the journey was made on foot over a surface which in some places was so intolerably hot that we could not stand upon it. But nature is freakish here as elsewhere, and while most of the ground is as warm as a red-hot stove and, without any exaggeration, will literally burn the shoes from off your feet; there are what they call “cool spots,” known perfectly to the guide who points them out to travellers at the same time going ahead to show them the way. The picture presented, as one advances, is not unlike that frequently witnessed of a person picking his steps by means of a few cobble-stones over a muddy street crossing. Before we arrived at the pit we were invited to take a glimpse at a few sights of lesser note; the Steam Cave, the Little Beggar, and various other crazy formations of the lava. One was an immense pyramid. As I had a Kodak with me, I requested the guide to climb the pyramid and give me a snap-shot which he

did. We were not long in reaching the brink of the pit which is 700 feet deep, a half of a mile in diameter, and nearly two miles in circumference. As you gaze into it you can see nothing, at present, but an ocean of smoke and sulphur vapor which are rising up, as from an entire city in conflagration, in dense volumes which fill the entire space and ascend high into the heavens, being visible as a dense cloud for miles and miles. When the eruption is on, and indications point to one in the near future, the entire pit fills up from below, like a lake from hidden springs, with red-hot, molten lava, and then discharges it in streams of liquid fire over the rim. So long as the exhibition lasts, and frequently it continues for months, earthquakes and other terrestrial phenomena are of almost constant occurrence. When the action is ended, nature seems to collapse like a sick man after a spasm. The pit which has vomited its contents sinks down, with each recurring eruption, deeper than before, nothing remaining but the strange and widespread havoc wrought and the ceaseless smouldering of its titanic, subterranean fires. I can assure you, we did not remain long on that scene. It really looked like tempting the Almighty to be there at all, especially as we knew that there was fire beneath us in all directions, which might, at any moment, take a notion to entertain us with a most unpleasant demonstration. We were glad to get out of the crater and to find ourselves miles away as soon as possible. We secured some specimens of lava, crystals of sulphur, and odds and ends of erratic vegetation; but especially did we carry away with us the remembrance of a sight we shall never forget. In the visitors' memorandum book, kept at the hotel, some very true, if funny, things have been written by tourists. Amongst them, I recall the following:—"If there is a hell, the crater of Kilauea is its entrance."

It was growing dark when we started on our return to the plantation where we were to spend the night. The road to and from the volcano runs through a tropical and primeval forest where the hot-house products of the States, together with bananas, guavas, and mountain strawberries grow in wild and rich profusion. The road, all the way, is smooth and solid, being of lava formation and therefore as hard and as clean as a granitoid pavement. Fern trees, thirty and forty feet in height and with trunks two or three feet in diameter at the base, greet the gaze everywhere. The trunk of the fern is put to various useful and ornamental purposes, such as fences, garden-



walks, steps, flower-pots, etc. Voiceless, bright-plumaged birds, and flowers of unfamiliar and brilliant hues lend a weird charm to the sombre forests on either hand. The vegetation is densely tangled and rank. In fact, as already observed, Hawaii is phenomenally fertile and produces annually twice as much as the other islands combined.

After a three hours' ride we were once more under the roof of our gentlemanly host where we remained for the night, starting for Hilo on the following morning from whence we took steamer for Honolulu.

On our return to Honolulu we were informed that the bubonic plague had broken out afresh in the city, three cases having been reported to the health department during our absence. The United States surgeon, in the meantime, had given orders that no one should leave the town without a health certificate issued by himself. Accordingly, we presented ourselves before him for the necessary diagnosis—the result of which was an official declaration, duly signed and sealed, to the effect that we were two of the healthiest specimens he had ever been called upon to investigate.

"Nevertheless, Doctor," Father Boorman said to him somewhat plaintively, "we are both suffering from an incurable disease."

"What is it," asked the Doctor, in all simplicity and very much surprised.

"The Chicago fever," Father Boorman answered.

"Well," replied the Doctor laughing, "as that has not yet been declared either contagious or epidemic, it will not prevent you from taking passage to-morrow."

A public musical and literary reception was tendered us upon the eve of our departure. His Lordship, the Bishop, presided, and about one thousand guests were present to thank us for the services we had rendered and to wish us a *bon voyage*. We boarded a fast and through steamer from the Colonies and made the home stretch in five days and eight hours, a saving of one day upon the outgoing trip. The early part of the voyage was enlivened by a race at sea between our own and a huge vessel plying between Hong-Kong and San Francisco. Although the Chinese craft had the start of us, we soon overtook her, and for eight or ten hours a genuine ocean tilt was the principal thing on the program. Gradually, however, the big liner fell to the rear, until at last she became, as many of us are fast becoming, a back number. We reached home on November 25, after a most

profitable two months stay in Hawaii. It was not long before the noble and pious lady who planned our visit and met all of our expenses was visibly rewarded by Almighty God for her unselfish endeavors to promote his glory. Her oldest daughter has since entered a religious Order. As a result of the mission, her children were taken from the public schools, and are now completing their education in Catholic institutions. Her brother-in-law, one of the wealthiest and most influential men upon the Islands, was received into the Church at the close of the mission. A few weeks after our return to the States, another relative, on his bridal tour to Europe, was stricken with pleuro-pneumonia in Chicago. Father Boarman was summoned to his bedside, and baptized him a few hours before he expired. While still another member of her family, so we are informed, is wavering upon the verge of a final and decisive step into the plenitude of divine light and truth. Thus has God fulfilled himself in many ways in her behalf, in reward for the fruits of a charity which triumphs over all things even the judgments of the Most High.

Your Reverence's Servant in Christ,

EUGENE MAGEVNEY, S. J.

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SIMILARITY BETWEEN THE LANGUAGES  
OF THE TEN'A OF ALASKA AND OF THE  
NAVAJOS OF ARIZONA.

*A Letter from Father Julius Jetté.*

*The London "Tablet" of December 21, 1901, page 967  
contained the following among its "Notes":—*

A discovery that excites much interest among American ethnographers has recently been made by the Catholic missionaries in the Yukon province of the Canadian Northwest. It is to the effect that the language spoken by the Nulato Indians, dwelling within the Arctic Circles, is identical with that of the Apaches of the plains of New Mexico and Arizona. A thorough mastery of the Nulato language was acquired by Father Jetté, son of the Lieutenant-Governor of Quebec, who is in charge of the mission to them, and his correspondence with his *confrères* in New Mexico and Arizona revealed the strange fact that a community of language existed between tribes sundered by thousands of miles of territory. It has only recently been made known through the return to Dawson City of Father John René, the Prefect Apostolic of Alaska, from a visit to the Fathers working among the tribes on the Lower Yukon. The discovery seems to indicate the correctness of the conjecture that the people of New Mexico and Arizona travelled southward from the Arctic regions, and furthermore to substantiate the hypothesis that the primitive inhabitants of North America came from Asia by way of Behring Strait.

*On reading this extract we wrote to Father Jetté, from whom we have received the following letter.—ED. W. L.*

ST. PETER'S MISSION, NULATO, ALASKA,  
March 11, 1902.

REV. AND DEAR FATHER,  
P. X.

The London "Tablet" of December 21, 1901, is completely wrong in its first statement, and almost so in the second. I have not acquired "a thorough mastery of the Nulato language." According to Father Monroe, a former resident at the Nulato Mission, this cannot be done in less than twenty-five years. I beg the Rev. Father to pardon my contradiction, but I think I shall reduce the time to five years, at least as far as a quite satisfactory and practical mastery of the Ten'a is implied, and I am only in my fourth year at the work. Then my correspondence with the missionaries in Arizona has not "revealed" but confirmed the fact already known, that a community or rather a similarity of languages exists between tribes "sundered by thousands of miles of territory," but not without some intermediate links; viz., tribes speaking languages similarly related.

In fact I am in position to assert, with sufficient proof, that the Ten'a <sup>(1)</sup> of the Yukon Valley, the Dénè of the McKenzie River Valley and the Navajos of Arizona speak languages about as closely connected to each other as the Romanic languages of Western Europe,—French, Spanish, Italian, Portuguese, etc. Of the three languages mentioned, no one seems to be primitive, and I take them to be derived from one common stock, which would be to them as Latin to the Romanic. This original stock may be revealed by further investigation.

The first hint I had of such a similarity was from the work of Rev. E. Petitot, an ex-Oblate of M. I., entitled, *Dictionnaire de la Langue Dénè Dindjé*, and printed at Paris (Ernest Leroux, 28 rue Bonaparte) in 1876. This learned missionary on perusing a book entitled, "New Mexico and its People," by W. W. Davis, Attorney (New York, 1857) was led to compare the Dénè and

<sup>(1)</sup> In the Ten'a words which I shall use a sufficient approach to the genuine pronunciation will be made by

- 1) giving the vowels their continental sounds;
- 2) Sounding *h* as German *ch* soft, in *Ich*, and *r* as German *ch* hard, in *Buch*; *g* hard, as in *anger*, *y* as in *year*; the other consonants as in their names in the English alphabet.
- 3) Giving the special marks ' and ½ their proper value. The first, which you may print (if you choose to do so) as an apostrophe, is a very slight almost imperceptible, stop. The other is the common palatal *l*. The lingual *l*, as all know, is sounded the tip of the tongue touching the alveoli of the upper jaw; now, if the same sound is emitted the tip of the tongue touching the alveoli of the lower jaw, the palatal *l*, or ½, is obtained.

Dindjié languages with such fragments of the Navajo as he could find in Mr. Davis' work. He concludes: "Par la comparaison que j'en fais, il me paraît que leur langue (des Nabajos) est identiquement la même que le dénè dindjié." He then proceeds to illustrate this statement with a table of twenty-one words, showing indeed that it is not ungrounded, but not quite sufficient to produce a thorough conviction. (op. cit., p. xvii.)

Next to this first hint my attention was brought to the subject by reading Friedrich Müller's *Grundriss der Sprachwissenschaft*. In the second volume, in a fascicle printed at Vienna (Alfred Hölder, Rothenthurmstrasse 15) in 1882, the author proceeds to give a summary outline of the language of the Athabaskan or Tinne stocks (p. 182 et seqq.) in which he seems to take it for granted that the Navajo belongs to the same stock. His table of pronouns comprises the Apache and Navajo and so does his list of number names. In these the similarity and connection is plain. His Tinne, however, is different from mine, and evidently borrowed from Father Petitot's.

Now Petitot is not a perfectly reliable authority. His extra vivid imagination has led him more than once into real mistakes, and the simple perusal of his works, especially the interesting relations of his travels and experiences on the Mackenzie River, will force this conviction on the mind of the reader. His carefully drawn map of the Mackenzie Delta has been found inaccurate. So that both of these authorities did not appear to me sufficient to justify a real conviction. Besides the instances quoted were, after all, few. So I did not mind the matter anymore.

In the meantime a careful perusal of Father Petitot's Dictionnaire, guarded by the severest principles of criticism, convinced me fully that his Dénè and our Ten'a are two sister languages, derived from one common mother tongue.

I really knew nothing more about the subject, when, in the summer of 1901, Father Monroe sent me a letter which he had just received from Rev. Father Anselm Weber, O. F. M., Superior of the Navajo Indian Mission in Arizona and New Mexico, in which he says that "The Navajos, a tribe of about 20,000 are said to have come from the far north to this country some 500 years ago, a remnant thereof remaining in the north, however. The name *Navajo* has been given them by the Spaniards,

they calling themselves *Tineh* or rather *Dineh*, which means *man, men* or *people*." Rev. Father Weber, being aware of these facts, and reading in an article by Father John Post, S. J., in the German "Sacred Heart Messenger," that some of our Indians also call themselves *Tineh*, was struck by the idea that they might have belonged to the same tribe. In his letter to Father Monroe he inquired of him about the similarity of the languages giving about fifty words and three tenses of a conjugated verb for comparison. I was able to identify at first sight twenty words, which present only slight differences of pronunciation or meaning. A more careful study enabled me to reduce ten more to similar equivalents in our *Ten'a*, whilst twenty-one remained at variance with the equivalent words that I know. This was quite encouraging; and I hastened to answer the most welcome letter of Rev. Father Weber, sending also another list of words for comparison. On Sept. 22, 1901, Rev. Father Berard Haile, O. F. M., answered me, that my letter "is another proof that the relationship of the Navajo to the *Ten'a* is very close. The analogies in their languages are truly striking. As to the apparent disparities, I do believe they can to a great extent be attributed to local influences." He then examines the matter subjected to his study in my letter, and evidences several new striking points of resemblance, viz., the same way of conveying abstract notions, by a sort of participle, the same way of expressing an imperative with a future, the imprecation *May you die!* common to both languages, and over twenty words from my list which evidence at least a perfect similarity of the corresponding roots. He subjoins a paradigm of conjugation, which I have not yet had time to study, but it seems to come very close to *Petitot's Déné*. I have not yet answered this interesting communication. However, it is plain to me that the Navajo and our *Ten'a* are associated languages. *Petitot's Déné* being a transition between the two. Further investigation and correspondence with the Franciscan Fathers in Arizona will produce I am sure quite conclusive evidence to that effect.

Now, *Petitot's Déné* is spoken according to his statement, with, of course, a great variety of dialects on both slopes of the Rocky Mountains from 54° latitude northward. Our *Ten'a* is spoken, as far as I have ascertained, throughout the valley of the Yukon from 145° W. longitude to 160°; and on the Kuskokwim River for some hundred miles from its head-waters. It is rather

likely, but not yet evident to me, for lack of documents or personal observation, that similar languages are spoken along the Copper River and probably in other parts of Alaska.

These facts are interesting to ethnological students as establishing a community of origin between a number of tribes, which, in fact, have always been considered as related with each other, and have been designated under the common names of *Tinneh* and *Athabaskans* by such early explorers as Sir Alexander McKenzie, Franklin and Richardson. It is now sufficiently proved, I think, that the Navajos belong to the same stock. Would to God that the joint effort of their missionaries under such various circumstances would bring them all at last into the one fold of Christ, to whom "there is no distinction of the Jew and the Greek, for the same is Lord over all rich unto all that call upon him." (Rom. x. 13.) Let each of your readers say one Hail Mary for this intention.

As you may see, there is no very great discovery about all this, and I think one would be rash to beat the big drum over it and advertise it as something new. The London "Tablet," though short in dealing with it, overrates it I should say. I am glad to have an opportunity to reduce it to its real proportions.

The following table could have been made longer, but the mail carrier put a stop to it. In drawing it up, I have excluded the terms already compared by Petitot and Friedrich Müller, so that it produces only unpublished matter.

If on any point mentioned in this letter more information is required, I shall be glad to supply it. I remain in union with your Holy Sacrifices and prayers,

Yours faithfully in Christ,

JULIUS JETTÉ, S. J.

#### TEN'A AND NAVAJO

##### *Schedule of compared words.*

NOTE.—The German *ch* hard which I write by an *r* is written as a *q* by the Arizona Missionaries. I am seriously planning to adopt their notation for this as they have done me the honor of adopting mine for the signs ' and †. However, in this list the respective orthography has been preserved.

TEN'A	NAVAJO
yol, snow	yas, snow
na-alkon, it rains	na-qualtgin, it rains
dleł, mountain	dsił, mountain
no, again	na, again
ses, bear	shash, bear
łats, dirt	łesh, dirt
tluł, rope	tlol, rope
ato-kot, kot-eit, now	kat, now
kota, enough	kaddi, enough
kan, hut	ghan, house, hut
teyen, sorcerer	diyin, supernatural being
o, oo, yes	ou, yes
toto, enough (lower dia- lect)	dooda, no
nezun, nejen, nice	nizhun, nice
mo-ot, his wife	ba-ad, his wife
yō, sky	ya, sky
hūka, fish	lō, fish
yō-koł, cloud; lit. sky- cloud	kos, cloud
so, sun	sō, star
tlete no'oya, moon	tlego na'ai, moon
es-tleł, I am strong	si-dsił, I am strong
es-nał, I am long	us-nas, I am tall
se-zèk, my body	shi-zhi, my body
sa-ka, my foot	shi-ke, my foot
roih, winter	qai, winter
lon, many	la, many



## ANNUAL RETREAT OF THE ALUMNI SODALITY.

AT ST. FRANCIS XAVIER'S, NEW YORK.

We are inclined to think that we will best meet the wishes of the readers of WOODSTOCK LETTERS by giving them a rather full account of the recent Alumni Sodality retreat given in the Church of St. Francis Xavier's New York. We shall not therefore confine ourselves to a mere recital of statistics but endeavor briefly to add such facts as may serve to convey an idea of the character of the audience and of the moral effect produced.

The Alumni Sodality of St. Francis Xavier's, well known to all who are acquainted with the ministries connected with our New York house, has been wont to have its retreat every year for three days in the early part of December. It has been customary, moreover, for the sodalists each year to invite Catholic gentlemen not of the Sodality to participate with them in these exercises. The attendance, however, has always been small. One reason for this was that the United Conferences of St. Vincent de Paul have a retreat each year in this church during the month of November and many of the sodalists are drawn to this because of membership in the Conferences. The principal reason, however, seemed to be that the time was not well suited to a retreat and that many were kept away because of social or business engagements. It was consequently suggested to the Sodality that a wiser course would be to have their retreat towards the end of Lent, when there would be no conflict of retreats and men would be free to attend. In pursuance of this suggestion Father Wm. O'Brien Pardow was engaged to give the retreat and the Sodality's Committee on Religious and Social Meetings addressed a circular letter to the members from which we quote the following:—

“By direction of the Sodality, the Committee of Religious and Social Meetings announce a Retreat to be conducted by the Rev. William O'Brien Pardow, S. J., in the upper Church of St. Francis Xavier, West Sixteenth Street, Manhattan, commencing on the evening of Passion Sunday, March 19th, 1902, at 8 o'clock, and contin-

uing each evening of Passion Week to and including Friday evening, March 21st, to be concluded, for our members, by the usual Communion Mass on Palm Sunday morning.

"The Retreat will not be restricted to members of the Sodality, it being designed to include all Catholic gentlemen of this city. Passion Week has been selected, not only because social engagements will not interfere with attendance, but being in the Holy Season of Lent, when the minds of Catholics are naturally drawn to things spiritual, it is expected that it will be largely attended, and that it will be an occasion that will appeal to the Catholic gentlemen of this city, thus enabling the Sodality to widely extend its usefulness."

The Committee closes by urging sodalists to invite their friends to join in the exercises.

The result of this simple arrangement not only dispelled the anxiety naturally felt for this the first undertaking of its kind, but assured all who were present at the first exercise that the retreat would be an unqualified success. When eight o'clock of the first evening came the church was filled and we were gratified by the impressive sight of so many Catholic gentlemen of prominence gathered together from every part of the city and its vast suburbs.

While the congregation of men was assembling Mr. Gaston M. Dethier, the organist of the church, rendered suitable selections and when all were gathered the Reverend Rector of the college acting in his capacity of Moderator of the Sodality congratulated the sodalists on the full attendance not only of their own membership but also of their invited guests, all of whom he heartily welcomed. Introducing the director of the retreat, he felicitated them on the possession of so eloquent a spiritual guide, concluding with the hope that the promise of success given in the mere assembling of so many representative Catholic gentlemen would be so entirely fulfilled as to warrant the establishment of similar retreats as a fixed custom for the future. Rev. Father Pardow then began the opening exercise of the Retreat. Not merely fixed attention but rapt and lively interest was the characteristic of his audience from this moment to the end of his closing address, — a better encomium of his eloquence and power than any description or outlines we could offer here.

After the exercise solemn Benediction of the Blessed

Sacrament was given. The full church choir rendered a beautiful musical program, including Witt's *Stabat Mater* and Dethier's grand *Tantum Ergo*.

The order of exercises was the same each night, the male quartet of the church choir taking the place of the full choir each evening. The *Tantum Ergo*, however, and "Holy God" were sung by all present, and it was most impressive to hear so many singing these beautiful hymns with such manly earnestness and dignity.

It was also gratifying to note that the congregation increased nightly notwithstanding other attractions and engagements, as, for example, the celebration of St. Patrick's night, rendered more splendid than ever before in the metropolis by the presence of the newly elected Mayor at the great banquet. The stern philosophy of St. Ignatius, however, as set forth by the Rev. Director of the exercises offered greater attractions to this assemblage of Catholic gentlemen, who nightly awaited with eagerness the appearance of the preacher in the pulpit and greeted his appearance with manifest signs of readiness to catch his words.

It was not thought that the very first year of the change of time such a large attendance of prominent and representative men could be secured. There were judges, lawyers, doctors, artists, newspaper men, bank presidents (at least five) and officers with distinguished business men. It was indeed a most impressive sight to see such a body of men. Father Pardow, who had addressed large bodies of men in all our large eastern cities, said it was undoubtedly the most notable gathering he had ever spoken to.

These men were representatives of the city, of the Catholic laity, and we must add—that others of Ours may share the consolation we feel—they were representatives of Jesuit education throughout the world. Those who knew the men and met them personally could testify to the fact that every college of the Province of Maryland—New York had its representative and in most cases more than one; that every province or mission in the United States was similarly represented, former students of our colleges in Chicago, Cincinnati, St. Louis, New Orleans and San Francisco being recognized by the Fathers of the house. Stonyhurst was well represented and Beaumont and Clongowes and St. Mary's, Montreal. Among the Jesuit boys were a few old students from our colleges in Spain and France. This is surely a sufficient answer to the misgivings of those who may question

whether our influence lasts after college days have flown. Not only was what is best in Catholic manhood generously represented, but our separated brethren paid their tribute to the wisdom of St. Ignatius, sending such men as ex-Postmaster Dayton, who being invited to attend the first night accepted and then continued to attend the remaining evenings on his own invitation.

The fruit of all this quiet earnestness was seen in a striking manner on the last night when the work of hearing confessions of the men alone, to whom the confessionals in the upper church and in the house were reserved, occupied ten Fathers continuously during the evening in spite of the fact that nine Fathers were hearing all comers both men and women in the lower church.

If anything were needed as a climax to this demonstration of manly piety, it was supplied in the general communion on Palm Sunday morning. In accordance with time-honored custom, the Sodality received the Blessed Sacrament at their private Mass in the Sodality chapel. This time, however, their number surpassed all former records, reaching a total of four hundred and three; an excess of at least one hundred over any previous year. Those who were not members of the Sodality were free to receive Holy Communion in their parish churches, but an invitation was extended to such as preferred to receive the Blessed Sacrament where they had made the retreat to take seats in the middle aisle of the upper church at the 8 o'clock Mass. In response to this invitation five hundred men came from all over the city and received holy Communion here. It is hoped that next year arrangements will be made to have all go to Communion together in our church.

The moral effect of such an act of religion as this retreat needs little comment. We cannot, however refrain from repeating that to Ours it was a source of deep consolation to see every single college in this province represented and to find a similar representation of every field wherein Ours are toiling throughout the whole Republic. The effect on the Protestants who attended may be well imagined. It must have been "an opening of the understanding" to all, to many the first step in the return to Catholic Unity, several of whom, we have heard, have already taken definite action in this regard. To the Catholic gentlemen invited by the sodalists, the retreat conveyed, to say nothing of its individual graces, a sense of the wonderful spirit-force resident in the united body Catholic, a sense which has not passed with time but has

produced so deep an impression, that even now these business men can find the retreat a subject to talk upon with interest and enthusiasm. Nor did the Sodality, the spiritual benefactor of so many, fail to reap promptly its due reward. As an immediate result of the retreat, twenty-eight gentlemen, everyone of them a college graduate, have petitioned to be enrolled among the sodalists. The members for their part, have been suddenly awakened to realize what a vast power for good they really are in their capacity to set on foot and organize such a movement among Catholic laymen; and they have decided to continue the retreat in the same way next year. We only hope that those readers of the *LETTERS* who have been unable from this meagre account to glean a fair idea of what the past retreat was like, may be afforded next year a chance to see and judge for themselves what triumphs the exercises of our Holy Father can secure when allowed to interpret themselves through the medium of simple and straightforward eloquence.

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## RANDALL'S ISLAND, N. Y.

HOUSE OF REFUGE,  
RANDALL'S ISLAND,  
New York, May, 1902.

REVEREND AND DEAR FATHER,  
P. C.

It must be two years since I sent my last letter to you and the reason for this long delay is more on account of the sameness that must characterize my letters than on account of a dearth of matter. This work is much the same as the constant grind of the class-room,—a great deal of routine work, but with this advantage that my entire congregation changes every eighteen months, for that is the usual sentence for the boys and girls. For the benefit of those who think this work an easy one just let me give you an account of the first Sunday of the month. I leave the college at half past five in the morning to get a rowboat at the foot of E. 120th St., five miles away, at 6.30. The comfortable sensation of turning out and travelling at that hour on mornings such as we have had during the past winter may be imagined. The crossing

of the river in an open boat in rain and sleet and snow is not inclined to help matters. I finally reach the Refuge at seven o'clock. I always bring some consecrated hosts for eight or ten matrons and officers who receive Holy Communion at that hour and then I begin hearing confessions. At seven A. M. fifty boys are assembled in the chapel for confession; these have been warned the night before by hearing their names read from a list I send during the week. At nine o'clock I say Mass, give communion to about eighty inmates, preach for fifteen or twenty minutes and then the morning service is over. Breakfast in the Superintendent's dining room follows, after which I must visit all four divisions, three of boys and one of girls. At this time I distribute catechisms, beads, scapulars, etc., hear the lessons of those preparing for first Communion and then it is twelve o'clock. The children go to dinner, and I pay a visit to Father Ryan, stationed on the upper end of the same island. Then I have to visit the hospital, hear confessions of those who are ill, anoint those in danger of death and talk with all of them. Sunday school, which lasts for one hour and a quarter, is held in the afternoon. The first thirty-five minutes are devoted to practising hymns for the different seasons of the year and the parts for High Mass which we have usually three or four times a year. During the second thirty-five minutes I give an instruction on the Commandments, Sacraments, etc., and this following immediately the singing makes this part of the day the most trying. At the end of it, I am completely fagged out. Then there are complaints to hear, for in such places there are always tales of woe, requests to write to the parents of the children, pitiful appeals to visit their homes and the day's work is done. Next morning the class-room work awaits me. And this has been the program of Sundays for the last six years.

A new minister has appeared on the scene since my last letter, and incidentally let me remark that this is the tenth minister who has done work here since I came. He is an energetic man, has had Confirmation and told me only a short time ago that forty-seven of his children had received first Communion. He has given them rather elaborate lessons on the history of the Bible and on religion and when he asked me my candid opinion about his instructions, I told him to give more practical talks, get down to the Commandments, to teach the boys and girls their manifest duty and let them know what they have to do after they leave us.

Since good old Father Gaffney's time here until last Christmas, I had been using the altar he had built. You see the chapel is used for both Catholic and Protestant services, the latter beginning at half past eight in the morning, half an hour after I end mine. The altar, built of light wood, had to be carried into the chapel in the morning and after Mass carried out to make room for the minister's altar. This carrying in and out had its own difficulties. The grimy hands of the boys left hideous marks on the white paint, and on several occasions the altar on its way in and out the chapel toppled over and striking the pews, had several of the panels broken. I thought a long time about getting a folding altar, and finally went to a builder who drew a plan embodying all of my ideas and some very good ones of his own. But when it came to a question of cost, he wanted 200 dollars to build it. Now 200 dollars may not seem much to a parish priest, but to one who gets no salary, who for eight years has not received even a nickel for car-fare, that sum seemed a fortune. Of course, I could not think of it. One day I was down the bay at Father Daugherty's Mission of Mount Loretto on Staten Island. Here the boys work in trade schools, and one of the best is the carpenter's department. The thought struck me that the altar could be built here if the powers were agreeable, and when I broached the subject to Father Daugherty and gave my reasons for asking that the work be done there, he was only too glad to help me out of my difficulty. Then I bought the design and the work began. At Christmas the altar was in place; I said the first Mass at it that day. It is seven feet wide, good, solid, and ornate, and when the tabernacle and steps are removed folds up against the wall so that it extends only about eight inches. A portiere is drawn before it and no one would dream that a large altar was hidden away behind its folds. I have asked Father Daugherty several times for the bill, but no bill has yet appeared—a very unusual thing.

For about a year no member of the Board of Mangers has represented the Catholic body, but within the last six months Mr. John D. Crimmins was asked to take that work and has accepted the invitation, so that now we have one of the best known Catholic gentlemen on the Board to look after the Catholic interests. I had Bishop Farley come, since I last wrote you, to administer Confirmation and on that occasion I presented 135 candidates.

We have at present for Superintendent Mr. Sage, formerly Warden of Sing Sing prison. His idea of a reformatory is the right one. The institution is not merely to punish but more especially to reform. If a boy is found really incorrigible, inclined to incite revolts and by his conduct has a bad effect on the other boys and gives no signs of wishing to do better, then he is quickly transferred to Elmira, where the treatment is much more severe and far less paternal. Here with me the boys are put on their honor and while occasionally one will be found to take advantage of the trust reposed in him, I must say to the boys' credit that most of them respect it. On my way to the island on several Sunday mornings I have met groups of ten boys without a keeper going off for the day to their homes and to places of amusement and never did one of them take advantage of his liberty and fail to return. By way of contrast, however, a boy who was looked up to as trustworthy, when sent to the city with money to make purchases, disappeared and neither boy nor money has returned.

The chances that these boys sometimes take are little short of desperate. On one of the coldest nights last winter two boys playing in the steam-room, secured a file and going to a small row-boat fastened to the dock by an iron chain, filed away one of the links and escaped in the boat although it was half full of water and ice and then, too, the thermometer was at zero. The strangest part is neither boat nor boys were found and there is a strong belief that in such a craft, without oars, they were probably run down by one of the many boats that pass up and down the river.

In a place like this we expect to meet such strange things. One of the things that struck me forcibly is the appalling ignorance of some of the boys and girls. It is surprising in this educational age to find so many who cannot read. Imagine the difficulty in getting such candidates ready for first Communion. Ignorance of their religion too is awful. It is a common thing to have boys of seventeen and eighteen who have never been to confession and who have a very hazy idea about it. The wonder under the circumstances is that they had not reached the Refuge long before.

Every Sunday a list is handed me of the Catholic arrivals during the week and the names and addresses of those who have been discharged. On a list I received about a year ago was the name Emanuel Friedman. I was wondering whether this was a mistake or a joke on



the part of the clerk, but an examining the register I found that the boy had already been in the Catholic Protectory, and though born a Jew had there been baptized a Catholic. He was a bright fellow, studied his catechism and has since made his first Communion. Sometimes boys come in, declare themselves Catholics and attend my service. It is only after talking with them, that I find reason to doubt their Catholicity; if a boy does not know what to do when one tells him to bless himself, there is room for a reasonable doubt. On such occasions I write to their parents and almost invariably find that the children are not Catholics. Here is a case I had lately. A girl about eighteen or nineteen years of age was about to leave after a stay of a year and a half, during which time she had been going to confession and receiving Holy Communion at least every other month. When about to leave she asked me to go and see her mother and prepare her for the girl's home-coming; I went, found the mother a very careless Catholic, the father a Lutheran and all the children attending the Protestant church. When I asked how the girl happened to be a Catholic and where she had been baptized, the mother coolly told me that the girl had never been baptized in any church, and so the work had to be begun all over. No wonder that with such Catholic parents children go wrong and the Church loses many members.

While these boys and girls are here there is little difficulty about being good. But prison bars do not in themselves effect reform and so when they leave here, actuated by the best intentions and strengthened by the best of resolutions, human nature is still weak and good results are not always obtained. If they were not weak I suppose they would not be locked up, and when they leave us their real difficulties begin.

It is simply impossible to follow up all of them either by visits or by letter. Many of them live outside the city, and even those living here can be seen only at night. After class hours I have made, since last September, about 250 visits to houses, and written almost as many letters. My list is growing larger every month and it is encouraging to hear from some who left the institution seven years ago. Very many of them are married and doing well, but all the letters are not pleasant reading. I suppose it is the way of the world, that when things are going smoothly we hear but little, but just as soon as trouble comes and they are in difficulties,

then the whole tale of woe is poured into our ears. Well, I suppose that is what we are priests for.

Sometimes I am called on to get work for those discharged, and as most of them have been sent to the Refuge for stealing, it requires some tact to avoid recommending them, especially where honesty is in question, and at the same time to give them a chance to live down their past shame. Some are now holding good positions and are proving by their lives that the one false step in the past has produced good results; others returning to their old surroundings have fallen back into vicious ways. As a rule when a discharged boy or girl comes to me for help, I never doubt their story, but at the same time never, if I can avoid it, give them money. I am willing to see that they have a place to sleep and something to eat, but I have been taken in so often, that I am wary about giving money. In many cases their needs are real, in some they are only excuses to get money without working for it. The boys I can send to one of the many lodging houses in the city with a note to the clerk promising payment for lodging for a night or two until I find time to make an investigation. As the cost of the lodging is only fifteen or twenty cents a night, even if I am deceived, the loss is but slight. On one occasion after sending a boy with a note to a lodging house down town, the proprietor called me up on the telephone to tell me that whenever I had a deserving boy in need of a few nights lodging to send him with a note and that he would stand the expense.

The ways of God in bringing people into the Church are indeed marvellous. I hope the following incident will not weary you. Six months ago a colored girl came to the Refuge and was entered on the register as a Catholic. After a short talk I became convinced that she was not a Catholic. She stated that her parents were dead, that she came from Virginia and that her only relatives in New York were her aunt and uncle. I secured their address on the upper west side, in a quarter occupied by colored people exclusively, and after two unsuccessful afternoon visits, was told that the only time I could see them was in the evening. I called finally in the evening and found the uncle, aunt and their little child. They told me that the girl was not a Catholic, had never been baptized in any church but that they were willing that she become a Catholic. In fact they added that they themselves did not go regularly to any church, but occasionally went to Father Burke's colored

church, St. Benedict the Moor, on West Fifty-third St. They liked Father Burke for his kindness to the colored people when they were sick, and when I proposed that Father Burke should call on them, they said they would be delighted to see him and would join his church. I saw Father Burke at once and told him the circumstances. He was just about to open a mission for non-Catholics, sent them an invitation to attend the exercises and baptized them at the end. I baptized the girl in the Refuge before all the Catholic children on the first Sunday of May.

It is strange how little these young people know about the Catholic Church, and what it means to be a Catholic. Several times I have discovered that those who were calling themselves Catholics, did so merely because they had friends who were Catholics or because before coming to the institution they had gone a few times to the Catholic Church and liked it better than their own. In one case a boy told me the name of the church he attended, the name of the pastor and curates, the hours for Mass and Sunday school in his parish church, until I felt that I ought to write to his parents, as the boy was registered a Protestant. I wrote to his father, stated the circumstances and received in reply a letter stating that the boy was born of Protestant parents, was baptized by a Protestant minister, attended a Protestant church regularly until a short time before he was locked up, and then as his companions had been Catholics he had without the knowledge of his parents attended the Catholic Church.

When visitors, parents and friends come to see the inmates, they are warned not to give the boys any money or tobacco,—two things always in great demand in or out of a reformatory. In fact to give tobacco is a penal offense and may be punished by a fine of two hundred dollars. Yet in spite of all precautions both money and tobacco are frequently found on their persons. How they get either is a mystery which they alone can solve. I asked a crowd of boys one Sunday afternoon how much tobacco there was in the yard, and one of them said: "Father there is not a single cigarette now on the whole division, but we shall have plenty by six o'clock; and please don't ask any more questions." When there is danger of a boy being suspected and searched, a boy least suspected of having money or tobacco is selected and two or three make him their depository, with awful threats if money or tobacco should disappear. If the

search is made nothing is found, and so sharp are these young people in their choice of their man, that he is usually one that no officer would ever suspect. These things are told after the boys leave and are enjoyed as much by the officers as by the boys.

One more point and then I will close. For more than a year two Sisters of Mercy have come from Eighty-first St. to the island every other Sunday. They reach it at about half past ten and then go to the Girls' Department to instruct the Catholic girls in their religion and prepare them for first Communion. One of the Sisters is an intimate friend of the Superintendent's family and through this friendship they came to visit the place. They are of great help to me, have a good effect on the girls and look after them when they have left the reformatory. The permission to have these Sisters come, I look upon as one of the best things possible for these girls.

I recommend this work to your prayers,

Tuus in Xto Servus,

J. C. HART, S. J.

*Catholic Chaplain.*

**THE CREIGHTON UNIVERSITY  
IN THE STATE AND INTERSTATE  
ORATORICAL CONTESTS.**

*A Letter from Father M. I. Stritch, S. J.*

THE CREIGHTON UNIVERSITY,  
OMAHA, NEB., May 8, 1902.

REV. AND DEAR FATHER,  
P. X.

Last autumn a Creighton boy came out first in the State Oratorical contest, and Creighton students won the first and second places in our own Provincial "inter-collegiate English." This success together with our rapid material growth has advertised us far and wide; and we have gained notoriety enough to satisfy the appetite of the most thoroughly acclimated Nebraskan.

I have not been long enough at Creighton to have a plausible title to any of the credit, and am, perhaps for that reason, becoming somewhat tired of the huzzas and

alleluias. How unfortunate, then, that your former kindness will not allow me to refuse your request for some account of the Oratorical contest.

Well, every college has or is supposed to have its debating or Oratorical Association. We have one. It was announced late last fall that each member was to write an oration and hand it to the president. This officer was to select from six to a dozen of the best from the whole number. These best were given to the judges of composition. These judges determined which orators should appear in a public contest, and this contest was held about the middle of January. Three prominent members of the Omaha bench and bar acted as judges, on delivery, and in their judgment James E. Woodard obtained first place. This made him Creighton's representative in the Annual State Oratorical contest.

Like work was being done at the same time in the six other Nebraskan Colleges holding membership in the Nebraska Collegiate Oratorical Association. The seven champions chosen by this process met in our University Hall March 21. On this occasion our young junior achieved his second and larger victory. The colleges participating not only sent their respective orators but larger enthusiastic delegations of students to cheer and support the contestants. Ardent rivalry and glowing enthusiasm gave zest and interest to the program, but in no way interfered with orderly progress and good feeling. The Orators and delegates departed in defeat but not in chagrin; for they declared through their official spokesmen that Creighton had fairly won and was an ideal entertainer besides. The pride and enthusiasm of the victory were felt not only by the students of Creighton but by the people and press of Omaha; and congratulations poured in from friends and alumni from all directions.

Now as our local contest with its preparations etc. can be taken as typical of the similar contests in the other colleges of the state; so our state contest will serve as a sample of what was done in nine other states in preparation for the interstate contest. Just as the winner in the local contest represents his college in the state contest, so the winner in this latter represents his state in the interstate contest.

This interstate contest was held at St. Paul, Minnesota May the first. The States represented were: Colorado,

Indiana and Illinois, Kansas, Minnesota, Nebraska, Iowa, Missouri, Wisconsin and Ohio.

Readers unacquainted with the state and interstate Associations and their methods and laws may wish to know what precautions have been taken to secure fairness in the decisions. Quite clearly, as far as the rules and methods go, a *bona fide* attempt has been made to counteract prejudices, do away with the personal equation, and insure fair dealing. There are six judges in all for each contest. Three pass on the value of the written orations; and three on delivery. Each judge assigns notes to the individual contestants. For instance, a judge of composition gets ten papers. To the first one he reads he assigns a hundred notes, and proceeds to mark the others above or below that number according to his judgment of their merits. When this is done he ranks the man with the highest number of notes "first" and so on down the line. The markings of the six judges are taken. The six figures indicating the rank of each individual contestant are added together. A little consideration, it has been found by experience, is required to make beginners see that the smaller this sum, the higher the rank. Happily the readers of the LETTERS are not beginners. In case of a tie in the sums of the rank numbers recourse is had to the notes, precedence being given to him who has obtained the highest total of notes.

This last point suggests another difficulty and one that is urged as an objection to the method. It is that of two men, the one with a lower total of notes may outrank one with a higher total. But the system is an advisable compromise, has been adopted after long experience and full discussion, and seldom does any serious mischief.

A further precaution in the interest of justice is that no judge either of composition or delivery can be in any way connected with any college concerned. He cannot even be a resident of the district where such college is situated. The judges, under these limitations, are selected by the executive board, president, vice president and secretary of the Association. Moreover, any college can protest against and displace any judge up to a certain date before the contest.

In spite of all this there are the personal equation, sectional pride, political affiliation, and religious sympathies or antipathies to deal with. When these are taken together with the natural proneness of the defeated to in-

dulge in complaints, we need not wonder that there are occasional insinuations of unfairness, and that such insinuations are not always without foundation.

It will be of interest to know that in the Nebraska Contest this year one of our judges of composition was a distinguished Jesuit Father of the New York-Maryland Province, and a Professor at Georgetown University—the Rev. A. J. Elder Mullan, S. J. He awarded the highest place to Creighton—a decision, of course, independently concurred in by the other two judges—Rev. Mr. Ludden, a Lutheran Minister of Lincoln, Nebraska, and Prof. Ellis of Kansas State Normal School. Two of the three judges in delivery in the same contest were Episcopalian Ministers. The names and markings of all the judges are given in tabulated form below, and afford a good illustration of the methods outlined herein before.

MARKINGS OF THE JUDGES OF THE N. C. O. A. CONTEST.

	Ludden	Ellis	Mullen	Ludden	Ellis	Mullen	Berge	Ross	Walk	Berge	Ross	Walk	Gen'l Grand Av.	General Rank	Place	
Creighton	100	100	100	1	1	1	100	100	100	1	3	1	100	8	1	Woodard
Cotner ....	84	98	71	5	3	5	98	98.1	96	2	4	5	90.85	24	5	Mellinger
Bellevue	95	99	78	2	2	3	90	96.2	97	5	5	4	92.53	21	2	Kerr
Gr. Island	80	94	75	6	4	4	97	100.9	98	3	2	3	90.81	22	4	Wray
Wesleyan	90	93	50	3	5	6	96	103.7	99	4	1	2	88.61	21	3	Huntington
Doane .....	87	91	80	4	6	2	88	93.4	95	6	6	6	89.06	30	6	Taylor

Mr. Woodard was the first representative of a Catholic College to appear at the interstate contest. His appearance was a cause of no little wonderment and perplexity to many. A fact which went to show how much rusticity still finds congenial lodgment in the enlightened minds of Mississippi Valley college men. Nevertheless Mr. Woodard was listened to with respectful attention, did credit to his college and himself, and even in the judgment of three Methodist ministers who sat on delivery he had no superior in at least four of the competing States. His showing was excellent when all the circumstances are considered.

Creighton College boys have now taken part in three of the State contests of Nebraska. They have always come off with distinction and have risen year after year

till they now stand at the head of the State Association. There were in the beginning just such difficulties to overcome as confronted our representative this year at St. Paul. But prejudices, religious and educational, are rapidly disappearing. There is for the future a reasonable prospect of a fair field and no favor. And another advantage of no small value that comes of Creighton's Membership in the Association is that no college and contestant would now dare to bring forward the vile calumny and gross abuse of the Church which used to constitute the staple orations in former years.

At the convention of the interstate Association held a few days ago, Michigan was admitted as the eleventh member. We have colleges in eight of the eleven states. Our experience has been such as to make us heartily desire to see all these Jesuit Colleges join the Oratorical Associations of their respective States. It would open a new channel of influence and it would give a little valuable stimulus to both professors and students. It would make non-Catholics recognize and Catholics feel proud of our colleges. It would help to stem the torrents of bigotry at some of their most gushing and perennial sources. In their Contest Orations thus far the Creighton College boys have successfully illustrated the sound principles, the clear and cogent methods, and the high and definite aims of the Jesuit system of education. We are new in a new country. The noise and notoriety that find favor in such surroundings may be very distasteful elsewhere. But we can put up with a little of that sort of parasite for the sake of the true and solid work of the Society, the spread of sound principles of knowledge and of morals, and the consequent advancement of the Greater Glory of God.

Yours in Corde Jesu,

M. I. STRITCH, S. J.

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BOSTON COLLEGE.—RETREATS FOR MEN  
AND SODALITY WORK.

BOSTON COLLEGE,  
May 14, 1902.

REV. AND DEAR FATHER,  
P. X.

I know of only one way to satisfy your repeated demand for edifying news for the columns of your highly instructive repository of the current history of the Society, especially in the United States, and that way is to try and chronicle for the pages of the WOODSTOCK LETTERS some of the interesting and edifying events that occasionally interrupt the even tenor of the scholastic routine in our little community at Boston College.

The hum-drum of college work differs here from that done in other places only *localiter* and therefore needs no special chronicling beyond that found in the Province catalogue. The church work, too, is very much the same as that of the other churches in charge of Ours throughout the province. For, although the church of the Immaculate Conception is not a parish church, still, if we except the baptism of infants and marriages, we find that all the other spiritual and temporal ministrations that demand the attention of pastors fall to the lot of Ours in Boston with this difference, that the flock to which we break the bread of life is not confined by the narrow boundary of a few blocks but embraces the whole city and suburbs. Its ordinary annual history then is the same as elsewhere,—the Holy Sacrifice of the Mass offered daily every hour from 5.30 to 7 A. M., with an additional Mass daily at 8.30 followed sometimes with one or two funeral Masses at later hours. All the daily Masses are attended by a large and devout congregation. On Sundays the church is crowded at the six Masses that are said, the people coming from all parts of the city to attend Mass at the Immaculate. This is especially true of the High Mass when a congregation, socially and intellectually the most distinguished in Boston, throngs the church. This congregation was first drawn to the church and is still by the fact, that great care was and is given

to the artistic decoration of the altar and the sanctuary. Precision, too, marks the carrying out of the ceremonies which on solemn occasions are elaborate, while the music both instrumental and vocal is of a very high order and the sermons carefully prepared and well delivered, always assure those who come an edifying and intellectual treat. At the beginning of each year four Fathers are assigned as preachers at the High Mass. One has the first Sunday of each month, another has the second and so on. These Fathers are never known to miss one of their Sundays, unless they are sick abed. The style of preaching of one Father will attract one class of people, the style of another a second class and so a large congregation is assured every Sunday, for there is no uncertainty about the preacher. We might indeed state, without fear of contradiction, that the most potent factor in drawing to our church so large a congregation is the fact that they know that they will always hear a fine sermon and go away edified and instructed.

As this is but the narrative of what is continually done, in our other churches, it is not deserving of mention, except to show that here we are trying to do our part in the great work of the Province. Here as elsewhere the regular routine of work is marked by some extraordinary outburst like the appearance of a new star in a heavenly constellation, and the study of the facts in the extraordinary phenomenon conveys some idea of the forces that are at work. So then we propose to state the facts in the case of some of the extra works that are carried on.

On Sunday evening March 9 last, a retreat was begun for women. Father Thomas I. Gasson, preached the retreat. From the very first night the church was crowded. Father George A. Fargis gave the morning instructions. Fully 1500 women attended the exercises every night and the interest grew steadily reaching its height at the end, which occurred on Palm Sunday afternoon at three o'clock, when the retreat closed with a sermon, the Papal Blessing and Benediction of the Blessed Sacrament. At the 9 o'clock Mass during the retreat the attendance reached as high as 1200. The good results that were abundantly in evidence were a testimony to the effectiveness of the preacher who conducted the retreat.

The decks were again cleared for action and at 7.30 P. M. that same evening the retreat for the men was begun by Father Henry Van Rensselaer. This retreat is an annual event in Boston. Originally begun for the Young Men's Catholic Association—an organization established

by Father Fulton—the retreat is now understood to be, not for the Association only, but for the Catholic men of Boston. There was a nightly attendance of 2700 men. Prominent doctors, lawyers, business men, sat or stood side by side with laboring men during the whole week, interest never abating but rather increasing as the retreat went on. Among the audience there were quite a number of Protestants and a few Protestant ministers. Some of the latter expressed themselves as amazed at such gathering of men for a religious service, admitting that it was possible in the Catholic church alone. The large number of men crowding the trolley cars coming from all directions every evening of that week attracted general attention and publicly emphasized the fact of the retreat. The full import of this large attendance is realized when it is known that at the same time there was a retreat at the cathedral, only five blocks north of us, at which there were 1500 men in attendance. There was another at St. Philip's four blocks south of us with an attendance of 1500 more, and still another at St. Patrick's about half a mile away attended by 1200 men. Only two weeks before our Fathers of the missionary band had concluded a mission for men at St. Francis de Sales church one of the neighboring parishes, at which 1300 men attended. The fact of all these retreats going on in adjoining churches at the same time that the retreat for the men was given in our church, is due to the good example set by our Fathers in caring for the spiritual welfare of the men and the evident success that always attends these retreats. This has made the secular priests more desirous of holding the men of their parishes by giving them the spiritual care for which they will come to us if they do not get it at home. Thus the presence of Ours, working zealously in a large city, is a perpetual incitement to the secular priests, stimulating them to greater efforts in providing for the spiritual need of their flocks. The Redemptorists gave the retreat at St. Philip's while at the Cathedral and St. Patrick's the retreats were preached principally by secular priests; Fr. D. T. O'Sullivan, S. J. was one of the preachers at St. Patrick's.

Our retreat for the men closed on Palm Sunday morning with Mass at half-past seven o'clock. The day before fourteen Fathers were busy hearing confessions from 3 to 11 P. M. At the Mass on Sunday morning 2200 men received Holy Communion. The palms were blessed at this Mass, the Papal Blessing given and the exercises closed with Benediction of the most Blessed Sacrament.

Every night during the retreat and on Palm Sunday the sight was most imposing. It was impossible not to catch the fervent spirit of the retreat when listening to the singing of the "O Salutaris," and the "Tantum Ergo" in which all in that large congregation joined most heartily. But the climax came, when moved by the fervid exhortation of the eloquent speaker and refreshed by the Benediction of the Prisoner of the Tabernacle, they rose to sing the "Holy God." It was pent-up devotion breaking all bounds and surging onward in one mighty wave of praise to the Most High. As they passed along the streets in groups of twos and threes they could be heard humming "Holy God we praise Thy Name," thus bearing to their homes fresh in their memories the message of man's mission in life.

This same week there were two retreats going on in the college, one for the boys of the college department preached by Father Duarte, one of the Tertiaries, and the other for the academic department given by Father Brownrigg. The seriousness with which the boys entered into the spirit of the retreats was evidence that the Exercises were cleverly adapted to their conditions and needs.

During this same week Father John J. Wynne, editor of "The Messenger," gave a retreat to the Children of Mary at the convent on Berkley St., Father O'Sullivan to those at Massachusetts Ave., and Father Rockwell to those at the Roxbury convent. In all there were about 500 women, representing the Catholic educated women of Boston, on retreat during the week.

There was a new departure in the men's retreats this year, for the Catholic Alumni Sodality had its own retreat in the Sodality Chapel of the college, their usual place of meeting. There were two reasons for the change. According to their constitution the members of the Sodality are obliged to make an annual retreat. The two preceding years they were directed to make their retreat in the church, at the same time as the Catholic men of Boston made the yearly retreat. As the members of the Sodality are all professional men it was very difficult for them to come to the church much before the time for the exercises. Such is the popularity of the retreat in the church that when they arrived they could not in many instances gain admission and hence were deprived of the benefits of the retreat. A more potent reason for the special retreat for the Sodality was, that being all educated men united in a sodality and engaged in charitable works as an evidence of their own spiritual advance-

ment, a retreat directed to their special needs would be more profitable to them and would result in greater good for the general cause of Catholicity in this portion of the fold of Christ. The complete success of the retreat, which was given by Father Fargis fully justified the departure and establishes this retreat as an annual feature of our work here in Boston.

The Catholic Alumni Sodality was organized by Father W. G. Read Mullan, Rector of Boston College. In May, 1899 he sent out invitations to a number of the prominent Catholic professional men requesting them to meet and organize the Sodality. After a couple of preliminary meetings an organization was effected. The Sodality is restricted in membership to those practical Catholics who are graduates of universities, colleges or professional schools. The degree is a necessary condition for admission.

Father Rector appointed Father J. Havens Richards, the Spiritual Director of the Sodality. That the Spiritual Director shall always be appointed by the Rector of Boston College is embodied in the constitutions of the Sodality. The first general meeting of the Sodality was held on the first Sunday of Oct. 1899, in the College Chapel which still continues to be the place of meeting. Under the wise and energetic guidance of Father Richards the Sodality prospered from the start and soon gave evidence of its zeal by engaging in works beneficial to their neighbor. Two works of importance were put in operation under the direction of Father Richards. These were the Employment Bureau and Library Work. In all new undertakings there is some opposition, so it was in this case; but the prudent guidance of the Spiritual Director and the hearty cooperation of members who sympathized with the movement won the day. The works were started. They have prospered and number among their warmest supporters those who in the beginning opposed them.

The Library Work consists in cataloguing all the works in the Boston Public Library which are written by Catholics and can be recommended to Catholics.

About 4000 cards have been copied by members of the Sodality assisted by volunteer helpers from the John Boyle O'Reilly Reading Circle. At present the list is being criticised and prepared for press. Already many requests have come to the committee in charge of the work from small towns asking for copies of the catalogue, that they may know what Catholic books to place

in the town libraries. Protestant librarians are among the petitioners. The fact that these books are in the Boston Public Library seems to be a sufficient reason to have them in their libraries.

The Employment Bureau was established to secure employment for deserving male applicants who were in need of work. The Bureau is non-sectarian in this sense that an applicant is not asked what his religion is. If he is out of employment and has good references, which are always verified, every effort is made to secure a position for him. No compensation is asked from the applicant or from the employer who gets an employee through the office.

At first an office was secured and the secretary of the Sodality spent a couple of hours there every afternoon to receive applicants and register them and to direct others to apply at those firms from which he had received calls for help. It was soon found that to make the Bureau a success an agent should be employed who could give all his time to the work. Such an agent was found at a reasonable salary and the benefit was at once apparent. The office is now open all day. It has a telephone and it is the duty of the agent to visit the large business concerns and keep informed of all vacancies as far as possible and try to place the men on his list. The influence of members of the Sodality is used to secure these employment. While it costs more to run the office now than it did, there are better results obtained. Over one hundred men have been placed in good positions at an average cost of \$10 per man to the Bureau. This cost is reduced the better known the work becomes; but even at the above cost, the charity is considered an intelligent and deserving one. If a man out of employment and in need asks for assistance, ten dollars given to him will last but a short time, especially if he has a family to support. Soon he will return for more help. If however, the ten dollars be invested to secure him a position it will net him in the course of a year hundreds and above all, though he remain a poor man, he is taken out of the class of paupers and becomes a self-respecting member of the community. Up to the present the work has been supported by voluntary contributions from those interested in it. Among them are the prominent Protestant business men of the city.

When in 1900 the Cuban teachers came to Harvard University for the summer, the Sodality took an interest in the matter which proved beneficial to the teachers.

As the movement was discussed it soon became evident that numbers of Protestant ministers and Protestant deaconesses intended to turn it into a proselytizing scheme. The Sodality at once appointed a committee to take charge of the interests of the Cuban teachers. This committee interested the Archbishop and several of the priests of the city, as well as several prominent and wealthy Catholics. A fund was soon secured to carry on the work. With the consent of the authorities at Harvard, rooms were fitted up as Headquarters and competent officers and guides installed. By the vigorous protest of the committee to President Eliot of Harvard the holding of Protestant services for the avowed purpose of attracting the Catholic Cubans was abandoned after one futile attempt. This committee at its own expense printed and distributed free of charge to the teachers prayer books in Spanish and English. Every Sunday Catholic guides in charge of chartered trolley cars conducted the Cubans to different Catholic Churches that they might hear Mass. In these and many other ways the action of the committee minimised the dangers to which these people were exposed by this novel experiment.

Early in the history of the Sodality the advisability of taking up work in behalf of Catholic sailors that come to the port of Boston was discussed and a committee was appointed to look into the feasibility of doing so. Nothing was done until Jan. 1 1901, when rooms were rented for that purpose near the docks at Charlestown. Some time was consumed in remodelling the house which was formally opened April 6, 1901. The object of the work is to furnish comfortable and attractive rooms, where the seamen may spend their evenings while in port and thus be kept out of the saloons and worse places. They are supplied with good reading matter for their outgoing trips, that they may spend their free time profitably. It is the duty of the superintendent to visit the ships every day and invite the men to the rooms. He is especially to find out the Catholics, so that on Sunday morning he may round them all up for Mass. This is something that they formerly neglected, but now it is common to see fifty to a hundred of the seamen going in a body to Mass on Sunday from the rooms of the Catholic Sailors' Club. The men from the Charlestown Navy Yard which is close by are also looked after. It was from the marines of the Navy Yard that the committee learned that there are at times from three to

five hundred men in yard and on board the receiving ship "Wabash," who on account of the exigencies of the service do not have shore leave for months at a time. These men are thus deprived of hearing Mass, unless it is said in the Navy Yard. They have never had a Catholic chaplain stationed at this Yard and a priest has not been allowed to go there regularly to say Mass. In fact Mass has been celebrated in the Charlestown Navy Yard only a few times in its history.

Two years ago Rev. Father McMahon, the pastor of St. Mary's Church, Charlestown, went to Washington to ask Secretary Long permission to say Mass in the Navy Yard. The Secretary was willing but referred the matter to the Commandant of the Yard, who happened, at that time, to be Admiral Sampson. The latter, we charitably suppose, owing to the physical and mental disability from which he was then suffering, would not approve of it and the matter was dropped. The committee of the Sodality in charge of the sailors' work thought that it should not be allowed to drop and out of deference to Father McMahon, who had first made the appeal, they asked him if he would object to their taking a hand in the affair. He was more than pleased and said it would have succeeded the first time if the laymen had taken an interest in it. At the March meeting of the Sodality a committee was appointed to take charge of this work. Congressman Henry Naphen, one of the members of the Sodality, was appointed on the committee and it was decided to present the request to Secretary Long through Mr. Naphen. This was done and inside of a week the Spiritual Director of the Sodality received a telegram from Mr. Naphen stating that the Secretary of the Navy had sent instructions to the Commandant at Charlestown to make the necessary arrangements to have Mass in the Navy Yard. In accordance with the instructions the Director of the Sodality and Father McMahon called upon Commandant Johnson. He was expecting the visit and in company of Captain Pigman of the "Wabash" and Chaplain Brown he received the two priests. The object of the visit was briefly explained and they all expressed themselves most willing to cooperate in any way with any priest who wished to say Mass in the Navy Yard. Arrangements were then made to say the first Mass on board the "Wabash" on Sunday, April 6.

A little item of history in connection with this first Mass may be of interest. The chalice and ciborium



used at the Mass were those used in the celebration of Mass on the French fleet of Count de Grasse, which with Count Rochambeau's expedition came to aid America in securing its independence. At the surrender of Yorktown they were used in the Mass of thanksgiving at that place. The sacred vessels are inscribed as the gift of Louis 16th, then King of France, to the "Marine de Brest" then fitting out to assist the American cause. The chalice and ciborium were later given to the Abbé Matignon, and were used by him in his work in the beginning of Catholicity in New England. In turn they reverted to Cardinal Cheverus, his successor, and then to Bishop Fenwick, second Catholic Bishop of Boston, who presented them to St. Mary's Church at Charlestown as a portion of its sacred vessels upon the establishment of that parish about seventy-five years ago. They have since been the property of that church and are used in special services.

The Mass on the "Wabash" was said by Father Gormley, one of the curates at St. Mary's Church, Charlestown and the sermon was preached by Father O'Sullivan, S. J., the spiritual director of the Catholic Alumni Sodality. The starting of the work for the sailors, which at first did not seem to be a work distinctively in the line of college graduates, has been the occasion of these men standing for a principle and using their power, as men of influence in the community, to see that the principle be respected.

A summary of the work at the Catholic Sailors' Club from April, 1901 to March 1, 1902 is as follows:—

Number of visits to the rooms by seamen . . .	12,544
Number of seamen attending Mass from the rooms . . . . .	853
Packages of reading matter distributed . . .	902
Letters written . . . . .	1021
Total abstinence pledges . . . . .	41
Prayer-books distributed . . . . .	396
Seamen visited in hospital . . . . .	20
Seamen provided with clothing . . . . .	14

The expense of carrying on this work has been met by voluntary contributions. The number of visits to the rooms is largely due to the fact that one seaman may spend there his three or four nights while in port. The number attending Mass from the rooms seems small, but it must be remembered that Sunday is an idle day in port

and therefore the companies arrange to have that day at sea, hence there are few men in port on Sundays as a rule. The few pledges bring out the fact that the present seamen are not of the type that we know from the stories of the sea of even twenty-five years ago. They are as a rule sober and industrious and desirous of bettering themselves. They appreciate what is done for them in such places as Catholic Sailors' Clubs.

The Lecture Bureau looks after another work of the Sodalists. About twenty-five members of the Sodality who have already appeared in the lecture field are ready at the call of the Bureau to lecture free of charge at any place they may be assigned to. The Bureau is in communication with the pastors and Catholic societies in the metropolitan district of Boston. Many of the pastors wish to keep up life in their parish societies and many of the societies themselves wish to keep the interest of the members and their friends by a course of lectures during the lecture season. It is difficult to get good lecturers without paying a good price. This all parishes and societies cannot afford, and therefore many of them languish for want of that life that could be infused into them by a course of good energetic talks by competent laymen. The aim of this course is to bring our educated Catholic men in touch with their less favored brethren—less favored in the sense they did not have the same educational opportunities in order that they may mutually encourage each other, cement a stronger bond of union in Catholic interests which may be benefited by proper lay action and which may suffer by the inactivity of the layman. In fact, the object is along the lines laid down by our Holy Father in his letter on Christian Democracy. That the lectures be free is the condition put down by the Sodality. During the winter-season just passed the first attempt was made and the results are very encouraging. Many of the pastors availed themselves of this opportunity of stimulating their local organizations. Entire satisfaction and even enthusiasm has been expressed in all the places where the lecturers have appeared. In all, our lecturers have in the past season reached about 10,000 people by their lectures. The interest aroused gives promise of a much larger field of work next year.

A Bureau of Information for the benefit of young Catholics coming to study in the professional schools of Boston is also conducted by the Sodality. One of the objects is to keep young men out of the boarding house district

and, as far as possible, to place them with good Catholic families, so that while they are away from home they may be under good influence. This work was organized at the beginning of the present scholastic year and was not very widely known, but still about twenty young men were helped by its kind offices.

The entire work of the Sodality is directed by the Sodality Council, which consists of the six officers, the twelve consultors and the Spiritual Director. Each work however is managed by a committee appointed by the President of the Sodality.

The chairman of each of these committees must be a member of the Council and must report at each monthly Council meeting the condition of the work of his committee. Each committee is responsible for its own work and must devise ways and means to support and further it. The Sodality as an organization takes no financial responsibility in the conduct of these works.

When, on account of sickness, Father Richards had to leave Boston for a time, as it was thought, Father Michael Byrne was appointed to act in his place as Spiritual Director. When, however, it was settled that Father Richards was not to return Father O'Sullivan was appointed in Sept. 1900 and still continues the Spiritual Director.

The importance of the retreat especially adapted to the conditions of such a body of men was at once realized and, as already stated, Father Fargis gave it during the week preceding Palm Sunday. The Rev. Father was not obliged to spend energy in trying to draw his auditors to confession but rather to impart a fuller realization of the supernatural life and the obligation of men of the world to advance in perfection. That this result was reached and that the men fully appreciated the retreat, is yet in evidence in the renewed fervor with which they discharge their obligation as sodalists and the zeal they display in the works of charity in which they are engaged. The retreat is still a topic of conversation and expressions of admiration and gratitude to the preacher are characteristic of all such talks.

One more topic before I close this long letter. At the beginning of last year Rev. Father Rector began a course of dogmatic instructions. He selected the hour of Vespers, which was 3.30 P. M., for the instructions. This hour proved to be an unfortunate one. The attendance was not at all what was desired, so that he determined to

change the hour of Vespers to 7.30 P. M., which was done at the beginning of this scholastic year. He appointed Father Fargis to give the instructions. The object of this course of lectures is to give a straightforward statement of Catholic doctrine, avoiding as much as possible all controversy. Every Sunday night Father Fargis has during the past year given one of these lectures on the Church or on the Bible. The attendance has been most gratifying. Over one thousand people have been in regular attendance. The clear, direct style of the speaker has pleased and held the audience. Among the auditors the number of men is especially remarkable. A large percentage is non-Catholic, and many inquiries are being made, showing that the course is bearing fruit in bringing non-Catholics to the church in addition to equipping our Catholics with the proofs of the faith that is in them.

Many other works might be mentioned, such as the retreat given by Father Rockwell at the Cathedral to the united St. Vincent de Paul Conferences, but I fear that I have drawn out this letter beyond all reasonable limits and will close with a request for your indulgence.

Your servant in Christ.

NARRATOR.

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## THE WORK OF OUR MISSIONARIES.

*A Letter from Father Stanton.*

Apr. 15, 1902.

REV. AND DEAR FATHER,  
P. C.

I quite agree with your Reverence that it is time for the mission band to renew its practice of sending to THE WOODSTOCK LETTERS some account of its labors, its triumphs and its disappointments; thereby affording Ours a chronicle of the events that are making no small part of the contemporary history of the Province. It is probably too late in the season to give a detailed narrative of each mission we have given since the opening of our annual season in September last; but for those who may be desirous of knowing where we have been since then, and what are our conquests, I submit a report that brings us up to the date of present writing.

In New York City, missions have been given in the following churches. In St. Ambrose's, St. Peter and Paul's, St. Ignatius', St. Michael's, St. John the Evangelist's, St. Gabriel's of Brooklyn Borough, in the Church of the Sacred Heart, in that of the Holy Cross, and of the Immaculate Conception, and in St. Mary's. In the State, outside of the city, missions were held at Pottsdam, and Hogansburg, both in the northern counties. Massachusetts also has claimed our attention in the following parishes: St. Peter's, Worcester; St. Patrick's, Fall River; St. Patrick's, Stoneham; St. Mary's, Northampton; St. Peter's Plymouth, of Plymouth Rock fame; Holy Name Church, Chicopee; St. Leo's, Leominster; St. James', Salem; St. John's, Clinton; St. Columbkil's, Brighton, Boston; St. Francis de Sales', Boston, and the Sacred Heart parish of Holyoke. This last named place is called the paper city because of the vast amount of all kinds of paper manufactured there, and the majority of its inhabitants are Catholics. Writing paper was their gift to us. Still keeping to New England, we find in our itinerary mention made of St. Joseph's, South Norwalk; St. Mary's, Bridgeport, of the Church of the Holy Name, Providence; of the Immacu-

late Conception, Portsmouth, New Hampshire and of the Sacred Heart, Pawtucket.

These New England missions frequently bring us to the great mill centres where to-day one finds so many large and thriving Catholic parishes. Out of these tens of thousands of boys and girls, of young men and women, and of older folk swarm to the cotton and to the wool looms, and there make a fair living at spinning or weaving the product of Dixie's sunny fields, or the sheep's back.

It is a pleasure to preach to these mill workers, for their faith is strong, and their earnestness over the Spiritual Exercises shows their appreciation of a mission. Despite the admitted obstacles to virtue which mill life presents, the morality of our congregations is in general a consoling and conspicuous fact.

Not so long ago one of the leading literary celebrities of Massachusetts, Col. Thomas Wentworth Higginson, formerly, I believe, a professor or lecturer at Harvard University and a man of great culture and observation, paid a tribute to the purity of the Catholic mill girls of New England.

In the course of an article in "Harper's Bazaar," he writes the following among other things: "The late Rev. Horatio Wood, who was for more than half a century city missionary at Lowell, and watched the whole change from American to Irish factory girls, told me in one respect it brought a distinct moral improvement. The Irish girls were more uniformly chaste than the Protestant farmers' girls, whom they superseded. Now the French Canadians have replaced the Irish; but a Protestant physician of great experience, whose practice included several large manufacturing villages almost wholly French, told me he had never known an illegitimate birth to occur there." This is significant eulogy from a Protestant, and we may say amen to it, for we know from our missions to mill women of Irish birth or descent what they are; and we have no doubt that the French in the same positions deserve the above praise bestowed upon them, and are similarly virtuous.

If asked what preserves the integrity and chastity of working people in conditions so adverse to virtue, and in which so many outside of the church surrender to lewdness; we would answer, the training of the Catholic Church; the example and advice of true Catholic mothers; Catholic devotion to the Blessed Virgin; the two sacraments of penance and the Eucharist which make conti-

nence not only possible but comparatively easy of acquirement; and lastly the Sodality, the League of the Sacred Heart, and the other Societies which marshal their members to these two same all strengthening sacraments. No wonder we make much of the devotion to the Sacred Heart, and membership in the Sodality when offering the means of perseverance and salvation at the close of our missions. We had almost forgotten to mention the influence of the parish school on the mill life of its graduates, but this can be referred to in a later article on Catholic schools.

Leaving Yankee land we note our missions at St. Mary's Plainfield, N. J.; at the Cathedral in Wheeling, West Virginia; at the Pro-Cathedral in Wilmington, Delaware; at our own church in Guelph, Canada; at the Immaculate Conception, St. Aloysius, and St. Stephen's, all in Washington; and at St. Ignatius' and St. Elizabeth's in Baltimore. Previous to the present season, we had immense work in the Cathedrals of New York and Philadelphia, in old St. Patrick's of Philadelphia, and in the Immaculate, and St. Mary's, our two great churches in Boston.

So much for the course of our journeying; and now for results thus far. Our hard working indefatigable leader Father O'Kane, who exacts a strict report of the fruits of each mission from the Father in charge, gave me the appended totals up to Low Sunday. Confessions 114,931, Confirmations, 1547, First Communions of adults, 3480, and Baptisms, 314.

In contemplating these figures, one is tempted to ask how long will the effect of the confessions endure, or speaking about missions in general, what about the perseverance of those who make them? By way of reply we can safely state that the most of mission makers have at least a genuine, if not a constant *wish* to persevere. They have heard so much about the evil of mortal sin, rigors of judgment, the pains of hell, and the risk of damnation; and have, besides, felt such relief at being loosened from their sins and being allowed to go to holy Communion once more, that they seem willing to make any sacrifice to keep the friendship of God, and to continue in their new found peace of soul. Thousands who had been very irregular or unfaithful in observing the precept of hearing Mass, or who had almost forgotten what the interior of a church was like, or how to repeat the prayers learned in childhood, will after the close of a mission, keep on for at least two or three, or even more

months, saying some kind of daily prayer; and will be seen at Sunday Mass to the delight of their pastors. Drunkards by the score will, for awhile at least, drink less, or abandon the cup of intoxication altogether. It is easy to persuade them to take the pledge of total abstinence, or to promise not to go to the saloon till they have first come home and have left their week's wages in the hands of their wives or mothers. We so persistently denounce the American habit of "treating," that many entirely give up the custom of inviting their friends into a bar-room for a social glass; and thus we furnish a permanent safeguard against the dissipation, the squandering of money and the other evils that degrade the pay night, or the Saaturday night of so many of the poor and working classes. There is no doubt about it; saloon keepers notice a falling off in their business receipts during, and after, our missions. Again, as a result of these spiritual upheavals fathers will be kinder in their families, and more afraid to give bad example there; and mothers will be more attentive to the spiritual training of their children, while these latter will have comprehended better the obligations and rewards that go with the fourth commandment.

It is true, many will make but a short run towards the goal of practical Catholicity; and after a brief spurt become laggards again along the road to heaven. But the name of Christ will have been engraved afresh upon their souls, and they will have been able to feel, for at least a time, the peace, strength and glory that come from real union with the Church. This is triumph enough for our work; especially as we leave the people an antidote against relapse and an open door back to God's mercy in case of a fall.

I refer to all the instructions given on prayer, the Mass, examen of conscience, motives and ways for getting contrition, on making confession, repairing bad confessions, on the results of Holy Communion, and on other kindred subjects. Our audiences often seem to prize these instructions even more than they do the regular mission sermons. So much of the catechism is forgotten by them, that they tell you they never knew what their religion could be, or do for them till the mission came to them. Dogma, the foundation of devotion! that is a working principle with us. Besides, when we have set before the multitudes the grounds of their faith, and have shown them that use of the sacraments means their spiritual life, and disuse of these brings spiritual



death, we are convinced that enough of the faithful will persevere to encourage the multiplication of missions and missioners a thousand fold from now till the day of Judgment.

One does not always feel as sanguine as this over mission work, especially when opening the slide or door in the confession box he hears the following :

“ Since the last mission, Father. I made the last mission, you gave, and it was a fine one, the grandest I ever made, and I wouldn't go to any one but yourself since. I have been waiting for you.”

The dubious compliment is overpowering, one leans back in the box to recover from it. Here is a sinner before him, who is evidently a “ rounder ;” a mission bird whom the fowlers of Christ manage to insnare with the nets of the Exercises once every three or four years and restore for awhile to the groves of the Church. Faithless bird it is too ; fluttering along in the dust of the world's broad way with broken or useless pinions, and likely to never soar to justification, it yet at mission times hears the cry of the Master and comes back at these intervals to Him. Better this than never drag itself back to feed once again on the wheat grain of eternal life. There is a perseverance about even such souls as this one, which may save from perdition. Certainly, perseverance does not necessarily imply a constant record of fidelity, or a series of uninterrupted victories over the world, the flesh, and the devil. A dogged determination to go forward, though one slip or fall at every step, counts much in God's sight. It means a certain amount of good will. So too the unfortunate sheep that comes back bleating and crying for re-admission to the fold of Christ, every three or four years, shows some of that good will that is a mark of predestination. At all events, as the missionary sits reflecting on the case before him, not quite sure whether the penitent has framed the above quoted compliment, in ignorance, in real or affected simplicity, or with the guile of flattery to ward off the expected reproach, he determines to absolve the wanderer and thereby put the name of Christ and Catholic upon his soul again. This is a useful and consoling work. As good Father Himmel used to put it : “ It is some satisfaction for the great drovers and ranchmen of the West, and in other grazing districts, to round up their herds and flocks every two or three years, and brand them anew with the owner's name, albeit the cattle and sheep may soon scamper away out of sight and begin to

wander again over field and ford, over moor and mountain side apparently ownerless and wild once more."

So it is a comfort for the missionary to assemble the flocks of Christ and put his name upon each one in the flock or herd, that the Great Shepherd who owns them all may say: "I know mine, and mine know me;" even though these may shortly desert his pastures and stray among the wolves that exist only for destruction.

But I am digressing too long, and will consequently go back to our chronicle of events. The Lenten campaign for 1902, which ended last Palm Sunday, was one of the most laborious and fruitful in many years; there being no less than 46,000 confessions heard by the regulars of the mission band and by the Tertian Fathers sent to help us during the great season of fasting and prayer. New York City was as usual the storm centre of our activity, although Boston gave us this year a wide field for the Exercises, during the month's mission at St. Francis de Sales' Church, under the care of Rev. P. Daly. This church is only about fifteen minutes walk from Boston College, and is located in a parish of 10,000 souls, none of whom could be called rich. Our work there was to preach the Gospel to the poor. Surely the essence of Apostolic life. The outcome of the month was a total of 7200 confessions, and as many souls laid as trophies at the foot of the altar. "Without the mission," said the pastor, "I would not have had 3500 at their Easter Communion, and now 6000 at least have done their Pascal duty." His remark suggests the reflection that it is strange that so many Catholics have to be, as it were, bayoneted towards the altar by the gleaming terrors of hell and Judgment so graphically presented during a mission. It is a pleasure to recall here the charity that led the Fathers at Boston College to lend us such continuous and consoling assistance during our four weeks stay in their neighborhood.

For magnitude of results this year there is nothing to surpass the mission given at Monsignor Mooney's Church, on West 51st St. New York City. He is a true friend and Alumnus of the Society and a generous rewarder of our ministry. Thirteen thousand confessions heard by Ours in his church during the Lenten mission of a month must have rejoiced his heart. He will have none but Jesuits for his parish retreats and missions, and being Vicar General of the important diocese of New York, his patronage of us counts for much.

Next in size comes the mission at St. Michael's where

8000 confessions mark the toil and success of the valiant band that served our good friend, Pastor Gleason. I regret I cannot furnish any interesting details or incidents of these and the other missions of Lent and of the year, but I must content myself with a rather dry narration of the ordinary general results of our time and labor. Details and incidents must be set down by the faithful scribe each day, or they are forgotten. The Tertians ought to be able to make very readable accounts of their experiences while helping us. We are case-hardened to what would strike them as wonderful, edifying, diverting and worthy of special mention. May God bless them for the enthusiasm, readiness, and self-sacrifice they have always shown to further the success of the heavy work that yearly falls to our band during the Lenten period!

I shall send you for your next issue some rules of prudent direction written to me when first giving a two weeks' campaign in Philadelphia. They give a little insight into our ways and methods of working during a mission. Written by Fr. Himmel, our beloved and successful leader for many years, they are the fruit of his vast experience with pastors and peoples. Father O'Kane has ably seconded them, and I give them as I remember them now.

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## FATHER BARNUM'S INNUIT GRAMMAR.<sup>(1)</sup>

### ITS VALUE AND HOW IT WAS WRITTEN.

It is rare that a work of the character of Father Barnum's Innuit Grammar is published by an American Jesuit. We shall have indeed to go back to the old French Missionaries to find anything similar, for it is the first time that an American Jesuit has published a work of original investigation on the language of any of our American native tribes. Such investigation is apt to become known only to specialists and hence it is to be feared that few of Ours will appreciate the labor re-

<sup>(1)</sup> *Grammatical Fundamentals of the Innuit Language*, as spoken by the Eskimo of the Western Coast of Alaska. By the REV. FRANCIS BARNUM, S. J. of Georgetown University, Washington, D. C. Boston & London: Ginn & Company, Publishers, 1901. 8vo, pp. 384.

quired to compile the book or the honor that such a work is to the Society in this country. It will then, we believe, be profitable and interesting for Ours to know something of this work; so we have compiled from the book itself the following account. And first we cannot give a better idea of the patient and painstaking labor it has cost than to quote Father Barnum's Preface, where he tells us how and under what difficulties he collected the matter. This we do the more readily as the book will necessarily be rare and will not fall into the hands of many of Ours. Father Barnum writes as follows:—

“In presenting this contribution to our stock of researches on the American aborigines I desire to explain the circumstances under which its compilation was effected in order that the reader may judge of the difficulties which confronted me.

“In 1891 I received my appointment to serve on the Alaskan Mission, and in the early part of June I left San Francisco for the North on a steamer belonging to the Alaska Commercial Company. After a journey of eleven days we reached Unalaska, and then our vessel proceeded through the lonely expanse of Behring Sea to St. Michael's Island, which was at that time the chief trading post of the Alaska Commercial Company for the Yukon district. Soon after my arrival at this remote little settlement I was sent together with another Jesuit Father, to establish a mission station at Tununa, a small Eskimo village situated on the western extremity of Nelson Island, directly opposite Nunivak.

“On reaching Tununa our first work after erecting a little hut was to acquire some knowledge of the language, and this proved to be a slow and laborious occupation. Until we had become familiar with the proper terms for making inquiries our method was simply to point to some object and to write down as well as we could whatever would be said to us in reply. In order to be sure of our work we usually asked the name of the same object several times and from different persons. On comparing notes many diversities would be found, which caused us much perplexity. Afterwards when we made some little progress, we discovered that very frequently in place of the real name we had taken down such expressions as, ‘I do not know,’ ‘Do you want it?’ ‘It belongs to my father,’ etc. Amid many difficulties I succeeded slowly in accumulating words and short sentences which I felt sure were fairly correct, until I had a sufficiently large num-

ber to enable me to begin the work of searching out the grammatical structure of the language.

"After we had become acquainted with the villagers I was accustomed to invite some of the old people to the mission, and would encourage them in relating stories. At the outset it was very difficult to prevail upon them to speak slowly enough to take down their words. Some of them displayed a childish fear of being near me while I was writing, for it seemed to them a mysterious and uncanny performance that savored of sorcery. After much patient management two or three were trained to dictate properly and thus dozens of native stories were written out. The analysis of these stories gave matter for study. Various classifications were made of the words thus collected; paradigm after paradigm was devised and worked on till the discovery of some new inflection would show it to be erroneous and a fresh start would have to be made. More than once all the work of months had to be cast aside. Much of this work had been done in the gloomy underground abodes of the Innuit. Many words were taken down while travelling by dog sled over the ice fields, when the very act of making a hurried note in the intense cold meant a degree of misery which the written account but feebly expresses. Frequently have I risked having my hand frozen by removing the mitten in order to make a memorandum of a chance expression which would help to elucidate some point which till then had seemed hopelessly obscure.

"We were destitute of means for consulting any standard works, and without the assistance of an interpreter. We were in a miserable little hut with barely the necessities of life and entirely dependent on our resources, alone among the natives in a remote and frozen wilderness. At that time the standard alphabet issued by the United States Bureau of Ethnology for writing aboriginal languages had not reached us, so in transcribing Eskimo words I made use of our English alphabet, which I found to answer very well for the purpose. The collection and many revisions of this work occupied most of the time not taken up by professional duties during the eight years of my sojourn among the Eskimo.

"In conclusion I must state in justice to myself that this book was never undertaken with a view to publication, for it was composed solely for our personal use on the Innuit mission. Since my return a number of persons who have examined the manuscript have strenuously urged me to have it printed. As my present occupa-

tions prevent me from bestowing more time upon it, I submit it to philologists in its actual state, no one knowing its many deficiencies better than myself. The Eskimo matter herein contained may be relied upon as being correct; regarding the form, however, in which it is presented, I leave that to the improvements of those more profoundly versed in the science of linguistics. 'Feci quod potui, faciant majora potentes.'"

The work consists of a large octavo volume of 284 pages printed with care and elegance by the Athenæum Press of Boston and published by Ginn & Co. An introduction follows the preface, giving a valuable history of previous labors in the Innuit. From it we learn that our early knowledge of these people is due to the "Lettres Edifiantes" and especially to a letter of Father Charlevoix of the Society, who was the first one to give an account of the Labrador Innuit. To him is also due the appellation "Esquimaux," which he first used to designate these people. It is a corrupted Abnaki term, meaning *those who eat their food raw*. The French spelling prevailed for a time but has since been supplanted by the simpler Danish form "Eskimo." At present their own native term "Innuit," signifying *the people*, has become the usual distinctive title of this race and language. They enjoy the distinction of being one of the most widely spread aboriginal races in the world, being strictly American and entirely unknown in Europe. Their territory comprises the whole of Greenland, and the entire northern coast line of the American continent, extending from the straits of Belle Isle on the Atlantic side up to and along the Arctic Ocean, and down the coast of Behring Sea to the Pacific.

As to their origin most of the writers who have treated of the subject accept the theory that they came over from the Asiatic coast. Father Barnum suggests that they may have come from the upper portion of the vast central regions of the American continent and cites a tradition among them that their ancestors at first endured great privation because they were ignorant of the proper mode of catching fish. This would imply that they came from the interior. A single local tradition is of itself insufficient to build a theory upon, but a closer knowledge of this interesting race may throw more light upon the subject. Perhaps some traces of their language may be found among the native tribes of the interior as Father Jetté has shown in the present number page 79 between the Indian languages of the Ten'a of Alaska and the Navajos of New Mexico.

In respect to the Innuit language Father Barnum suggests a classification of the dialect as follows :—

I. *The Eastern*—comprising two sections, viz., Greenland and Labrador.

II. *The Central*—i. e., the Churchill River district and the Mackenzie delta.

III. *The Northern*—from Point Barrow down to Norton Bay.

IV. *The Western*—from Norton Bay down to Bristol Bay.

A comparison of the grammars and vocabularies which have been published show that they all apply to the same language and Father Barnum gives a list of words alike and nearly alike in the different dialects. The present work treats only of the Western dialect, or more precisely the language spoken by the Eskimo, who dwell along the coast of Alaska, from Nushagak up by the Koskowiim River, and through the great interfluvial tract between that river and the Yukon; also throughout the Yukon delta, and finally around the coast to St. Michael's in Norton Sound.

After the Introduction follows the Essentials of Innuit comprising 270 pages with paradigms, etc. as in ordinary grammars, then follow some Native Stories with notes and a literal translation. A vocabulary is added and an index concludes the work.

We must not omit to notice the fact, that the publication of this work has been made possible by the encouragement and liberality of Mr. Patrick H. O'Donnell, an old student of Georgetown and now Public Administrator of Chicago. To him very appropriately the work is dedicated.

We shall have to leave to those skilled in Innuit to pronounce on the value of this volume to linguistic students, but there can be but one opinion as to the patient labor and pains taken, both in its compilation amid the snows and cold of Alaska, and in editing it with such care. It will remain a monument to the zeal and patient study, under the greatest difficulties and the severest exposure, of our Alaskan Missionaries.

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## BOOKS OF INTEREST TO OURS.

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*Imitation and Analysis*, English Exercises based on Irving's Sketch Book, by FRANCIS P. DONNELLY, S. J. pp. vi. and 190, Boston, Allyn and Bacon, 1902.

This well-printed and attractive manual of English Composition will fill a long-felt want in our High School classes. The author has applied systematically to the writing of English the methods which Ours have always employed in teaching Latin Composition. Imitation of classic authors is prescribed by the *Ratio* in every class and teachers are directed to follow the same methods in teaching the vernacular. In this little book we are shown how this can be done.

After a brief introduction on the advantages and nature of imitation, the book contains five sections; viz., the Sentence, the Paragraph, Narration, Description and Essay-Connected Paragraphs. Each section has two parts, precepts and exercises. The precepts are concise and clear, giving only such definitions and practical hints as are indispensable for the exercises; they are not intended to supply the place of larger works, such as Father Coppens' English Composition. They give, however, a more extended treatment to the paragraph than is usually found in such books. The exercises are of two classes: first, imitations, then analyses. For the imitations the author gives us, first, a model period, paragraph or section, as the case may be, carefully selected from the "Sketch Book." This model is then, briefly summarized and the manner of development noted. An example of a free imitation of the model on another topic is followed by a set of subjects for similar imitations by the pupils.

Here and there, are interspersed suggestive and practical hints on style. The examples are well composed and, at times, are most happy, whilst the subjects for the imitations are interesting and suited to the capacity of boys. A delightful feature of the whole work is absence of vagueness. Both teacher and pupil have a definite standard set before them and can judge how closely it is approached. The second class of exercises is made up of passages for summarizing and study, suitable for imitations on subjects of the student's own choosing.

The manual may be used for several years. It is intended for the classes corresponding to our Infima, Media and Suprema Grammatica. It would, indeed, be possible to do all



the work assigned in less time, but the author's idea is not to have all English writing confined to these imitations. Original themes should also be given, if only for the sake of variety. Copies of the book have been sent to all of our colleges and we recommend it most highly. It is a legitimate growth of our own system of teaching, worthy of hearty cooperation from all. We hope to see it used in our classes next year and suggest that Ours should also bring it to the attention of other colleges and academies where the need of just such a practical method has been often lamented.

*Die Jesuiten an den deutschen Fuerstenhoeften des 16 Jahrhunderts.* Freiburg, Herder, 1901. (Supplements to Janssen's "History of the German People;" vol. ii. no. 4.)

One of the most active writers on the History of the Society at present is Father Duhr. Besides a great number of important articles in Historical and Theological Reviews, he published the following books in recent years: in 1896 his "Studienordnung" (Ratio Studiorum), in 1899 the third edition of his excellent "Jesuiten-Fabeln," in 1900 "Attitude of the Jesuits in the Trials for Witchcraft," in 1901 the Biography of Father "Frederick Spe" (the poet and famous opponent of witch prosecution), and "the Jesuits at the Courts of German Princes in the 16th Century."

In this last publication, Father Duhr quotes numerous letters from the Archives of the German Province which throw new light on the life and the work of the Jesuits who acted as confessors of the Princes and Princesses at Vienna, Graz, Innsbruck and Munich. With genuine historical objectivity the author presents this much discussed chapter of the history of the Society. It cannot be doubted that some of these men exerted a most salutary influence; several Courts, at which Jesuits were confessors, became models of purity and integrity, at a time when Protestant Courts—according to the testimony of Protestant writers—were notorious for gross immorality. Some of these confessors had a share in the counter-reformation in Austria and Bavaria, whilst others labored most beneficially as educators of Princes. However, there is also a less edifying side. Nor can we wonder at this; for, as Professor Janssen says, "evil deeds are more apt to be recorded than the good." The positions at court were very dangerous; not all confessors were proof against the many difficulties and some succumbed to the temptations of "aulicism," against which the Generals again and again had raised their warning voice. One preacher at the Court of Innsbruck actually apostatized from the faith, and the Arch-Duke Ferdinand said he would have him hanged if he were caught, another was dismissed from the Society. Besides some tried to withdraw from the discipline and the obedience of the Order. When the Superiors wished to call them away, they were loath to obey and in this opposition,

they were frequently upheld by the Princes who had taken a liking for them. It is also undeniable that one or other of these Court-confessors meddled too much in politics, to the great displeasure of Provincials and Generals. On the other hand it appears that many of the evils were less than they were represented at the time; for we must not forget that men in such positions were exposed not only to the malicious calumnies of disappointed office-seekers and the slanders of all the enemies of the Society, but also to misunderstandings, unfounded suspicions and even jealousies on the part of some of their brethren.

At all events, the confidential letters published by Father Duhr prove that the Superiors did all in their power to counteract any danger that might arise from this most delicate office to individuals and the whole order. The historical documents make it evident that the position of Court-confessors was a constant source of worry to Provincials and a cause of anxiety to the Generals. We hear it sometimes asserted that the Jesuits endeavored to have as many courts as possible "under their control by means of the confessors of Princes." The truth is the very opposite; as the perusal of the letters manifests, the Society was in most cases practically forced to grant confessors to Princes who were great benefactors of the Society. Needless to say, Father Duhr's publication offers not only very interesting but also most instructive reading, especially for those called upon to defend the Society against the attacks made so constantly against it.

*The Catholic Truth Society* of Chicago has published the ten essays, issued during the year, in one volume of 253 pages. We have referred to the first five in our last number. The titles of the remaining are: "The Popes in Rome;" "Agnosticism;" "Church or Bible;" "Pope Leo XIII.;" "Confession." Father Sherman is Censor and Prefect and it is through his efforts that these tracts have been issued. The good work the Society is doing can be seen from the "Outline of the Work" which we reprint from *The Prospectus*.

"The Catholic Truth Society is now engaged in publishing and circulating, in an inexpensive form, the best articles and pamphlets on religious and ethical topics, written from the Catholic standpoint. These articles appear in monthly series, forming *The Catholic Truth Society Library*. Each number contains one complete essay on some important religious or ethical topic. Ten numbers will be published each year and sold at one cent per plain copy, five cents under good cover. The ten numbers will be bound at the end of the year in a neat volume, and so in a few years every Catholic can have a complete series of excellent treatises on all the subjects most interesting to thoughtful Christians, and this at a very slight expense and with no trouble or research.

Free distribution of tracts and pamphlets is obviously desirable. To carry out this work funds are needed. All proceeds over and above expenses will be used for the distribution of Catholic literature among non-Catholics and in poor districts."

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ACKNOWLEDGMENTS.—From Père Boucher, Rector of Zikawei, "Tirn-Tchou" "Seigneur du Ciel" par le P. Henri Havret.

"Lettere Edificanti" of the Provinces of Naples, Turin, Venice.

Catalogues of the Province of Champagne and of the Belgian Mission of Bengal.

Georgetown College Journal, Holy Cross Purple, Fleur de Lis of St. Louis, The Creightonian of Omaha.

"Letters and Notices;" Lettres de Jersey; "Berichten nit Nederlandsch Oost-Indie;" "Zambesi Mission Record."

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## ANSWERS TO QUERIES.

LV.—*About the apparition of our Blessed Lady to the Venerable Father Anchieta as shown in the portrait of the Venerable given in Father Hamy's "Gallerie Illustrée."*

Father A. Huonder of Luxemburg sends us the following explanation: "The picture with the legend: *Tu mihi perpetuo tempore servus eris*, no doubt refers to the history of the famous Latin poem *De Beata Virgine* (2700 distichs) which Anchieta had vowed to write in honor of his August Lady and which, during his captivity among the Indians, for want of paper and ink, he had traced upon the sand of the sea-shore and fixed in his memory, in order to write it down later. When on his return the flimsy canoe was seized by the storm, he calmed the Indians by assuring them that he had a promise from the Blessed Virgin that he should not die ere he had written the poem." Cfr. *Chronica de Companhia de Jesu do Estado Brazil*. . . por P. Simão de Vasconcellos. Secunda Ediq. (Lisboa) 1865. vol. ii. p. 20 seqq. *Ibidem* p. 139-274 the whole poem beginning thus: *Eloquar an sileam Sanctissima Mater Iesu?*

## OBITURARY.

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### FATHER HERMANN BLUMENSAAT.

For the following account of the life of Father Blumensaat before his entrance into the Society we are indebted to Mr. Henry Heide of New York. Hermann Blumensaat was born Feb. 23d, 1845, in Lippstadt, a prosperous town in Westphalia, where his father was County Judge. When he was about twelve years of age, owing to the death of his father, his family removed to Obermarsberg, the birthplace of his mother, who was a very refined woman. She had two daughters and the one son, Hermann, who was the second eldest. It was at this time that I made his acquaintance. Hermann received his early education in the elementary school and by private instructions from our pastor who taught a few boys Latin, French and Greek. He was of an exceedingly bright and happy disposition and was certain to be found where any frolicking was being indulged in. At the age of fourteen or fifteen he was sent to a higher school for education, and when about seventeen entered a clothing house in Cologne where he remained until twenty-one, when, becoming subject to military duties and feeling that his mother required his assistance, he deemed it best not to remain in Germany, and emigrated to the United States. With another young man and myself he left home at the end of May, 1866, proceeded via Antwerp and London to Liverpool where we boarded the old "City of Paris" and arrived in New York on June 16th, 1866.

Hermann and I made every effort to procure positions, but failing in this, I left after a stay of two weeks for Pittsburg where I became a clerk in a grocery store, a position which I procured through a former neighbor of my family who was organist in a church there. Hermann was given a hint by some Hebrew friends that if he could not secure a situation it might be well to begin peddling confectionery, and putting this suggestion into practice, he soon established himself so thoroughly that he wrote to me at Pittsburg to come on as speedily as possible, that his business had gained such proportions that he needed assistance. This was in October, 1866, and being only too eager to join my school friend, I came to New York and found the stock of this thriving wholesale business to consist of a few five-pound boxes which my friend kept under the bed in his hall bedroom. I was soon initiated, and we continued to work together and with

success until Christmas, 1866. As the candy business is usually quiet at that time, Hermann suggested that we embark in the Yankee Notion line and travel through the upper part of the State of New York. His idea was carried out and a good portion of our capital invested in the necessary stock.

Immediately after New Year's we started out taking a train to Albany, from Albany we went to Cohoes where we explored the country in search of customers. Our experience was an exceptionally trying one; the country was full of snow piled up high on the roadsides. We walked from early morning in the endeavor to get near a farm house but did not succeed in entering a single door, being informed from a distance that nothing was required. Without a morsel of food from early morning, we reached a farm house in the evening where we begged the woman to at least sell us something to eat. This she consented to do. Seated at the table we said our prayers as we had been taught at home, which was a great surprise to the woman as she had believed us to be Hebrews. Finding we were Catholics, she was only too happy to prepare a bed for us on the floor of the room in which we were dining. We were indeed very thankful at meeting with such good fortune as we were utterly exhausted and there was no available place for some distance at which we could stop. The next morning not alone did the good woman refuse any compensation but she purchased a goodly portion of our stock. Finding that we had undertaken this venture at an entirely wrong season, the people having bought all they required for the winter, we took the train at New Amsterdam and returned to Albany where we sold our stock at a loss of about fifty per cent. On the third day after leaving New York, we were back again.

Then a new mode of life began for Hermann Blumensaat. Being rather delicate and not accustomed to extremely hard work, he found it was not wise for him to continue peddling candy and he concluded to go to a small town near St. Louis where a distant relative had a farm. Here he began his career as teacher in a Catholic school. I regret not to be able to state the name of this place. I continued in the confectionery business and shortly after obtained a good position as salesman for a small candy house. Here I stayed until I became very ill with intermittent fever and my friends, becoming alarmed, wrote to Hermann who came all the way from St. Louis to see what he could do for me. I recovered and Hermann then accepted a position at St. Peter's Church in Rondout, Ulster Co. as teacher and organist.

In 1871 I began the manufacture of candy on a small scale and as soon as this promised to be a success, I asked Hermann to join me, which he consented to and surrendered his position as teacher in 1872, becoming a partner of the firm of

Heide & Blumensaat. We occupied a small basement on Spring St. near Thompson. In 1873 I went to Europe to visit my parents and in 1874 Hermann went with the intention of visiting his mother and sisters. I have forgotten to state that from the time he set foot on these shores he sent his mother \$300 every year in four installments. His anticipation of seeing his mother and sisters was naturally very great, but unfortunately on his arrival at home he found his mother had been buried a week. His feelings can better be imagined than described.

On his return, he told me that his career in the world was at an end, that his mother did not require his services any longer, and that he had concluded to enter some religious order. I was not at all surprised as I had always noticed that my friend's inclinations led to such a life. He was not at first decided which order to join, but in meeting Father Thiery, who was stationed at that time at 16th St., the conclusion was soon reached. Thus writes Mr. Heide.

When Hermann Blumensaat entered the novitiate at Sault-au-Recollet in April 1874 he was in his thirtieth year and had not made a college course of studies. He knew Latin, however, and so, after a few months teaching and prefecting at Fordham, he was sent for his philosophy to Woodstock and there he took his vows, April 12, 1876. After finishing his philosophy he spent a year at St. Francis Xavier's, New York, as prefect and teacher of German. The following year he was sent to Woodstock for his theology and there he was ordained priest in 1882. For the four years after his ordination he was assistant to Father Durthaller then Pastor of the German Congregation in 87th St., New York. Here Father Blumensaat endeared himself to the people by his devotedness and he is still remembered by the old parishioners, though the parish has passed out of our charge. In 1887 he made his tertianship at Frederick under Father Perron and this year over he was sent as chaplain to the Almshouse and Workhouse on Blackwell's Island. Here he spent the last fourteen years of his life. What Blackwell's Island and the work there is he has described in a contribution to the *LETTERS*, vol. xxiii., p. 78. It is as follows: "You ask me for a description of Blackwell's Island and an account of the work our Fathers are doing there. Blackwell's Island is a narrow strip of land, two miles in length, between the shores of New York and the eastern district of Brooklyn. It is covered with five city institutions, two of them with their many buildings looking like villages. These five institutions comprise the Women's Lunatic Asylum having about 2000 inmates, the Workhouse with 1500, the Almshouse with 2200, the Penitentiary with 1200, and lastly the City Hospital with 1000. Each of these has a chapel. In each of them there is divine service on Sunday, in some also on week days. The Catholic inmates of the first are in number

three-fourths of the total. Obedience has placed under my spiritual care this great work, besides the regular work of attending to the sick and the dying. The poor and the disorderly classes of New York are mostly indifferent Christians and many, compelled by misery and misdemeanor, drift to the Island to find there the priceless gift of reconciliation with God. The chaplain's life is one of steady occupation. The inmates indeed change, hundreds go, hundreds come, but the work remains the same. One week finished, its successor brings along the same trouble of reclaiming the unfortunate and the wicked. When you pass down in a boat along Blackwell's Island and see its green sward and leafy trees, and massive monumental buildings, perhaps you may think it a fine place to live in, but under those roofs a great amount of misery, sin and shame is hidden, from which in many instances death is the only relief. And years come and years go, but that misery ever remains the same. Many a one who started in life with bright hopes, is carried away from here to an unknown grave in Potter's Field. Many of those sent to the Island want to die as good Catholics, but they do not want to live as such. Some of Ours call the Island "the drag net of God" and it is true; for many of its inhabitants would never receive the sacraments, had they remained in their own abodes in the slums of the city, whilst here they find peace with their God."

It was among these poor outcasts that Father Blumensaat spent the best part of his religious life. Kept busy all day long in ministering to their spiritual needs he was liable to be called at any hour of the night to attend the dying. He never took a vacation, nor even left the island, except for his annual retreat or for a few hours on Thursday, when he came to the city for his weekly confession. To this life, which would seem monotonous to one not interested in his work as he was, there was but one interruption and that was when a call came to fill a dangerous post. In September, 1892, New York was threatened with the cholera. The patients arriving from Europe, where the disease was making great havoc, were quarantined on Swinburne Island in the lower bay. A priest was needed for these stricken emigrants and there was a call for one who would be willing to be quarantined with them. Father Blumensaat was asked to go. At five o'clock he received the order and at six he was en route for the city. He remained two weeks on the Island when the epidemic abated and he returned again to Blackwell's to spend there the rest of his life. He wrote a modest account of this exploit for the *LETTERS*, which will be found in vol. xxi. p. 366.

The following nine years he spent in his work on Blackwell's Island ever with the same devotedness and gaining more and more the esteem and affection of the poor and suffering as well as of the officials who were witnesses of his

zeal and charity. His knowledge of German and French enabled him to pick up a sufficient knowledge of Polish and Spanish to help the emigrants who came under his care and thus he was able to be of universal service. He kept his strength and good health till Holy Week, 1901, when owing to overwork and exposure he was attacked with pneumonia. He came to St. Francis Xavier's, and that he might have careful nursing he was sent to the St. Vincent's Hospital. Here the pneumonia assumed a more serious form and weakened his power of resistance very much. However, under the good care he there received he rallied, but a relapse took place and he died on May 5 in the fifty-seventh year of his life. His last moments were quiet and he was fully resigned. The anxiety of the nurses from the Island who came over to see him or to enquire about his health was a proof how much he was loved, and still greater that some of them followed his remains to Fordham, and later had the Holy Sacrifice offered for the repose of his soul.—R. I. P.

#### FATHER ANDREW I. O'NEILL.

Father Andrew I. O'Neill, S. J., for many years superintendent of schools of the Holy Family Parish Chicago, passed away on Friday afternoon, Sept. 13 after a short illness.

Father O'Neill was one of the pioneer Catholic educators in Chicago, and one of the best known of the Catholic clergy in the city. He has been associated here with the Jesuit Fathers in their educational work for thirty-six years. He was born in County Wicklow, Ireland, Jan. 16, 1828, and after coming to St. Louis in 1848, where he was employed for six years at the old Planters' House, he entered the novitiate of the Jesuits at Florissant, Mo., July 19 1854. After the two years' novitiate life, he took up the prescribed course of classical studies, passing from them to his course of philosophy, at St. Louis University in the fall of 1858. From 1860 to 1862 he filled the position of Prefect in the University, holding also the chair of rhetoric. During this time he prepared himself for admission to Holy Orders. Admitted to the priesthood in 1863, he was called to Cincinnati to take charge of the parish schools connected with St. Francis Xavier's Church.

Recognizing in Father O'Neill abilities for school organization and management, the Provincial, at the request of Father Damen the great missionary, appointed him to the position of Superintendent of Schools of the Holy Family Church in Chicago. He assumed his duties in the Fall of 1864, and from that period to within a short time ago these schools have been under his control.

When Father O'Neill came to this city he found a comparatively small school building on May and Eleventh streets.



He leaves six well organized schools as a testimony of the zealous efforts he put forth in the cause of Catholic education. His schools are among the largest and best organized in the Northwest.

The building of the first large school on Morgan street was commenced in July, 1864, and completed at a cost of \$60,000. During its first year the register of pupils ran up to 1058. There have been as many as 2000 pupils in attendance at this school at one time. Branch schools soon became necessary, and in 1866 St. Stanislaus' School, Eighteenth and Johnson streets, was begun. Subsequently this school passed under the control of the Sacred Heart Parish, upon its organization in 1872. In 1872 St. Veronica's School, Nineteenth and Van Horn streets, was built. This school afterwards became St. Pius' School. In 1868 Father O'Neill found these various buildings inadequate to the needs of the parish, and was obliged to rent a large frame structure on Maxwell street, near Jefferson street. This school became so popular, and in consequence so crowded, that it was deemed necessary to build the St. Aloysius' School, at 210 Maxwell street at a cost of \$40,000. Later came the Guardian Angel School, on Forquer street, in 1874, and in 1878 St. Joseph's, also a primary, on West Thirteenth street. In October, 1887 St. Agnes', May and West Fourteenth streets, was erected. Including the grounds, it cost about \$14,000.

Father O'Neill was very materially assisted in his educational work by the Sunday School Association, a society he himself had established in January, 1868. The success of this work may be judged from the society's report for the months of September, October and November, 1868. The average Sunday School attendance per month was 2626. There were distributed during these three months 213,600 pages of Sunday School matter. Early in his career, Father O'Neill, consonantly with the aid of the Sunday School Association, began editing a small magazine for children, "The Sunday School Messenger," to which by degrees he added "The Sunday School Companion" and "The Mirror." Although Father O'Neill had been relieved of duties of school superintendence some time ago, he continued to edit these magazines until his death.

Father O'Neill will be missed by many Chicagoans, but most of all by those themselves instructed under him in his younger days, who have children that were growing up under the same direction, and who felt the same reverence and love for him as his life drew to its close. To these and to their parents, the death of their friend and benefactor will prove a sad loss. The crowds who sought news of him when his illness became known, and the steady stream of visitors who came to view his remains as they lay in the parochial residence or in the church, give ample evidence of the universal affection which was shown him. Throughout the parish,

and even beyond its limits, his brethren were accosted and solicitous inquiries made as to his condition. Father O'Neill needed no other testimony of his labors, no other sign of the deep, sweet influence he exercised over the hearts of those who were under his care. In life his work had been amongst children, and in remembrance of his pious zeal for their welfare a special Mass, at which the parochial children attended, was celebrated on the morning of the funeral obsequies. The simple funeral Mass itself was said at ten o'clock on Monday Sept. 16, in the presence of a vast concourse of priests and people, Rt. Rev. Bishop Muldoon giving the last benediction. A large number of people attended the funeral to Calvary, where he was buried in the ground of the Society of Jesus.

Father O'Neill belonged to that class of men who accomplish a vast deal of work in their lives, but the pressure of whose energy is so unobtrusive, so unostentatious, and yet so thoroughly zealous, that without apparent effort they succeed in leaving behind them the most incredible results. Perhaps the very first thing to be noted in him was this quiet efficacious way of his. It is the way to success in the labors of life, whether temporal or spiritual. It is the way of God in his dealings with men.—R. I. P.

#### FATHER DANIEL F. HAUGH.

Born in Limerick, Nov. 27, 1840; entered Society in Frederick, Aug. 23, 1858; ordained at Woodstock, June 20, 1874; died in Georgetown University Hospital Jan. 6, 1902.

On the 6th of January last in Georgetown University Hospital, Father Haugh peacefully breathed his last. He had not been a well man since he left Woodstock, on account of health, at the end of his third year of theology in 1874. He was sent to various places in various capacities—to Worcester as prefect, to Colorado and California, to the Frederick missions and to Conewago and Boston as operarius; to Bohemia and Providence and to Conewago as superior—but no change gave him any permanent benefit; and for the last three years he spent a great part of his time in hospitals. Last summer he was sent from the hospital in Philadelphia to be prefect of a corridor in Georgetown College. He had studied there as a boy and taught there as a scholastic, and in the providence of God he returned there to die. The attacks to which he was subject now became so frequent and severe that he could not possibly hold out much longer; so that finally he was sent, on the 26th of December, jaundiced and suffering to the University Hospital. The Doctors said that his trouble came from gall-stones, and that an operation would be necessary. He referred them to his superiors. They consented, and the operation was performed on Thursday the

2nd of January, with the result that four large gall-stones were removed. On Friday night his condition was precarious, and he received the last sacraments. Saturday he rallied, and on Sunday he seemed to be his old self again, bright and even playful. Everybody that saw him was delighted with the promise he gave of recovery, but Sunday night a change set in and at half past eight Monday morning he died.

Father Haugh taught different classes of humanities—as they were called then—at Georgetown College from '62 to '68. As a teacher he was systematic, thorough and enthusiastic, and successful not only in bringing his classes up to the required standard but even in inspiring them with a love of study. In September 1869 he began his second year of philosophy in Woodstock. Of his life there, and of Woodstock in those early days, Father M. J. Byrnes has given us a description, that we think it will please the old pioneers and interest the younger generation if we reproduce it in full:—

“The new House of Studies at Woodstock,” writes Father Byrnes, “had been visited, at intervals, and thoroughly discussed by the Fathers and elder brethren when we received our formal invitation to its hospitable portals. We had eagerly looked forward to its opening, and came by the shortest routes, a goodly number from nearly all the colleges of the Province. In a few days the tide set in from New York and Canada and Missouri, and we fraternized in true Jesuit style. The cordial way in which we mingled together was a delight to ourselves as well as a source of much rejoicing to the professors and especially to Father Paresce, the founder and first Rector. Who of the first colonists can forget those days? No better test of the discipline of the Society could have been given than the spirit of charity which united at once all ranks and classes of the community in close intimacy and a rivalry without guile. Thus, the devoted labors of many anxious years had borne fruit, and the blessing of heaven upon our union was no less visible than its material benefits. There, upon a lofty slope in the comparative solitudes, rose a fine structure, spacious, well-appointed for those early days, and adapted to our peculiar needs and uses. The gray granite building without much pretense to architectural beauty, but massive, solid and stately, was a striking contrast to its immediate surroundings. Those who to-day look upon its graded terraces, its well-built avenues of approach, its rustic bridges and flowered spaces, and rows of interlacing shade-trees, can have no idea of its rough and wild features at that period; for it hardly presented more than the appearance of a pioneer clearing then. Outside of the white chateau everything had to be made except the ground. But we were very happy and busy. Within and without, the newness and freshness of our life

provoked suggestions and gave an impetus to a thousand activities.

“From the very beginning of what to us was an ideal settlement, Father Haugh made a marked and most agreeable impression upon all, friends as well as strangers. His native qualities of head and heart seemed to expand under the influence of the new existence. His genial and frank nature made him an agreeable and helpful companion. We have often seen him the centre of some happy group attracted by the enthusiasm which was like an atmosphere around him, and by the quaint humor as well as the adventurous spirit in which he was always ready to enter into any scheme that promised a new experience. Along the river, and through the woods, and over the hills that stretch away into Howard County, exploring expeditions were frequent in our days. On holidays bands were made up, and we took the high road or the bridle path according as fancy led, until there was not an inviting spot in the country around that we had not visited and marked out for future excursions. These were our long walks which usually were timed so as to ensure our return for dinner; but often, in the late spring, when the weather began to be steady, we planned outings for all-day, taking our lunch baskets along and dining at midday in some pleasant grove or by the banks of the Patapsco which grew more open and embowered as we followed the trail in the woods rearward of the house. Of such parties Fr. Haugh was ever the leader and inspiration. We knew no weariness on those romantic expeditions. His sturdy frame and robust health were equal to any challenge, and his unfailing good nature and bright stories kept pace with every mile we travelled, whether in the buoyancy of the early morning or in the home-coming at twilight. He loved the open air, and nothing pleased him more than to exert his activity or his skill in any game that chanced. This passion for exercise and the unrestrained freedom of woods and fields were alike suited to his temperament and vigor, and, no doubt, kept him in that excellent condition which marked his health at Woodstock up to his fourth year of theology. It was in that eventful year, which usually demands so severe a strain, that he began to show signs of exhaustion. His application at that time was almost uninterrupted, and so shattered his nerves that he had of necessity to interrupt his studies; nor did he ever afterwards quite recover his pristine vitality.

“Father Haugh had, from the commencement of his course thrown himself into his studies with the same energy and zest that he displayed in outward exercises of whatever kind. His ardent love of knowledge and his indomitable resolution in its pursuit showed themselves conspicuously throughout his whole career. He out-faced every difficulty and never allowed himself any peace of mind while there was a doubt to be solved. The distinguished professors of that

day often welcomed him as a visitor to their rooms to satisfy himself on some points which he had not understood fully at lectures or recitations. He searched for hours, during times of intermission, in private libraries in order to clear up an obscurity or add to his information. Often have we seen him thus engaged and so completely absorbed in his volumes as not to heed anything going on around him. He had a real art, during ordinary recreations, in introducing subjects of discussion upon problems connected with class matter. He would even pretend to take opposite sides with his companions in order thereby to fix certainty of his own principles or widen the scope of his conclusions.

“But it was in the formal conflicts of the schools, when he came armed against his adversary, that his intellectual resources and his manner were shown to best advantage. His impetuous style in argument reflected the thorough earnestness and confidence with which he defended his thesis; and when some fair objection, whose technical form had not been foreseen, was presented to him unexpectedly, we used to wait with bated breath to see how he would grapple with it. On such occasions, it was his habit to pass his hands through his hair, to move uneasily from side to side, and to assume a look of vehement opposition. This had the effect of brightening the assembly; for they knew that if there was any possible loophole of escape, he would find it. And when, perhaps by a suggestion from the professor's chair, *sub habitu* he caught the luminous word, the triumphant way in which he beamed as if from a superior height and brought out the proper distinction, was the signal for a burst of merriment from teachers and scholars alike. In those intellectual tilts and manœuvres, whether in or out of class, Fr. Haugh's curious subtlety was a perpetual feast. And yet, the character which joyed in these battles royal was singularly well-balanced and tender. If he had impulses, his best friends knew that their expression betokened the convictions of a sincere, upright and fearless soul. He never cherished suspicions; and hypocrisy was abhorrent to him. Yet he was shrewd and of practical good sense in matters affecting his own welfare or that of his friends. This happy blending of traits, so often obstructive of each other, made him a wise and trusted adviser. Open to sympathy and sound of judgment, his innermost nature showed truest and most noble in the secret sorrow or trouble that was confided to him. Then, one beheld the extent of his self-sacrifice and the liberality, as well as the depth, of his affection. Such, I fear not to say, was the candid appreciation of all who had the privilege of knowing him intimately in his Woodstock days.

“The religious side of the man was admirable. Habitually cheerful as he was, and full of pleasant chat in hours of ease and social intercourse, one could not but observe that instinctive delicacy which governed him even in his gayer,

moods. Though straightforward, and, at times, impulsive his freest words conveyed no sense of bitterness or tone of disregard; even when he caricatured some palpable weakness or brought to light some hidden escapade in the midst of which the blushing offender had been surprised by the vigilance of the Father Minister, the most sensitive among us could not but join in the laugh at our expense. As he was studious to guard against all breaches of fraternal charity in act, so was he, with the same liberal spirit, swift to forgiveness and seemingly oblivious, in the case of the absent, of anything in them calculated to give offence. It was not any wonder that this character of benevolence, as rare as it is estimable, made him beloved of all with whom he came in contact.

“He was faithful also to the exercises of our daily routine at Woodstock and, though his piety was not of the emotional or demonstrative kind, it was distinguished by solidity and constancy. Grave, dignified and sedate in times of silence and study, you would scarcely recognize the animated and joyous Mr. Haugh of the long tramp and the ball-alley. Of his filial respect towards his superiors and masters, we may safely affirm that no one had more; and no one had a greater share in their affection. Simple in manners and gracious in their simplicity, they found in him a congenial companion who both amused them with his original stories and informed them upon many points, desirable to be known, concerning native character, customs and peculiarities. So, it happened that he became a favorite with our Professors on their trips in the neighborhood, and was consulted by preference, on those familiar topics, the comprehension of which is, for the new teacher in a strange land, a necessary acquirement.

“It will be readily perceived from these few haphazard reminiscences which his fellow-novice and fellow-student gratefully recalls of a generation ago, that Father Haugh had a strong and positive character, cultivated and expanded under happy influences, and sweetened by a large infusion of those gifts and attainments, which, exercised in their proper sphere, make companionship at home edifying and delightful, and win reverence and conciliation abroad. His highest ambition was to fit himself for the work of the Society and be a credit to it in word and deed. He met with a varied experience afterwards in many missionary fields, and in all of them those excellent qualities which we had formerly known and loved won him esteem and love.”

It is pleasant to note that the estimate of Father Haugh's character given in the letter we have just quoted, is expressed in almost identical terms by others who knew him later and in different conditions. Thus “The Chieftain” of Pueblo, Colorado, after announcing his death, says: “Father Haugh will be well remembered by the old Catholics of Pueblo as he was pastor of the first St. Ignatius Church, that was after-

ward burned down about twenty years ago. It was during his pastorate that St. Patrick's Church was built. There was universal regret among the Catholics when he was called away from the Pueblo mission. He was extremely popular among the Catholics and the citizens generally, and accomplished a great amount of good while in Pueblo. Father Haugh was a genial, kind and companionable gentleman—a good, pious and zealous priest with charity in great abundance for the poor and unfortunate." And the editor enhances this tribute when he says in a private letter. "I also engaged a Mass for him and offered up my Holy Communion yesterday for the same intention." And nearly thirty years after he entered Woodstock, when he was stationed at Bohemia, he won the respect and love of people, and bishop. After speaking of the love of the people for him, the Very Rev. John Connelly, chancellor of the diocese, writes: "As for the clergy of this diocese, I am sure that one and all felt towards Father Haugh sentiments much akin to my own. And for myself, my love and respect for him were those of a son towards his father. After the lapse of time since we consigned his body to the dust, it may be consoling to recall the form and behold the figure as viewed through the critical eyes of his brother priests of the secular ministry. In the first place, he was one of Nature's noblemen. To meet him was to wish for a more extended acquaintance. I confess that in this respect his intercourse and bearing always exerted an uplifting influence upon me. His kindly, considerate, generous, hospitable spirit won him the hearts of the clergy. There was nothing artificial in his friendship, nothing feigned in his generous impulses, nothing compromising in his unswerving principles. These traits were so characteristic of him that I often felt that his adherence to right, his devotedness to truth, his espousal of the just cause regardless of expediency, his heroic spirit of self-sacrifice could be carried to the point of chivalry. During the incumbency of Bishop Curtis he was often called upon to preside at our Diocesan Conferences. Always diffident and painstaking in the preliminary work and in actual conference, he was ever master of the subjects discussed. But it was not his head so much as his heart that won our love and esteem; and the nobleman by nature becomes far more exalted when viewed under the influence of divine grace. To my mind, he was the typical 'Sogarth Aroon.' It is this feature of his character that I most fondly cherish; it is this priestly character and sacerdotal bearing that I could evoke from the memory of the dead to insert it into my own life. This primary quality of priest was so natural and proper to him, that even in the most familiar intercourse he could not divest himself of it. The dignity of the priest marked his every step; and yet his fatherly solicitude, his sympathetic manner, his tender heart inspired confidence at every turn.

It seems to me that it is such loftiness of mind and purpose, such nobility of moral character, such sympathetic disposition of the soul that in all times makes the truly apostolic priest—the typical Sogarth Aroon. As a simple priest and as an official of the diocese, I can bear testimony to the good that he did, to the spirit of peace that he fostered and sought to extend.”

It would be too long to quote all the beautiful things that have been said of Father Haugh, but we cannot refrain from citing a prominent priest who condensed so much in the words: “I shall ever cherish his memory and will unite him in all Masses and prayers with all my own beloved dead.”

And so in the East and in the West, in the beginning of his life and at the end, people and priest, regular and secular, agree in their estimate of his character. The seal is set to their appreciation by the Rt. Rev. A. A. Curtis, the revered Bishop of Wilmington when Father Haugh was pastor of Bohemia. “The late Father Haugh,” he writes, “had the high esteem and thorough good will of every one in Wilmington. To the bishop he was always much more than simply loyal. For he was ready to go far beyond what would have satisfied simple loyalty. He interested himself genuinely in all concerning the diocese at large no less than in everything gratifying the bishop personally. No one ever desired his aid without finding him willing and glad to render it to the uttermost. It is needless to add after this that his life and character in private won everybody's highest respect not unaccompanied by any means with that which does not always go with respect, namely, affection. May he rest in peace, and when called to follow him, may we leave behind us an odor as good.”

We would only add a word about his sense of duty and obedience. He was painstaking and diligent in preparing sermons, instructions and retreats, as is evidenced by the large mass of well-ordered notes he left behind. He was a faithful student of moral theology and attained a reputation as a moralist. His obedience ended only with his life.—R. I. P.

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#### LIST OF OUR DEAD IN NORTH AMERICA

*From March to June 1902.*

	Age	Time	Place
Fr. William Spillman.....	70	Mar. 3	Kingston, Jamaica
Fr. Edward V. Boursaud.....	62	Mar. 19	Frederick, Md.
Fr. Nicholas Russo.....	57	Apr. 1	St. Vincent's Hosp. N. Y.
Br. John Hogan.....	47	Apr. 4	Frederick, Md.
Br. Joseph Godet.....	68	Apr. 26	St. Boniface, Manitoba
Br. Constantine Lenz.....	65	May 8	St. Charles, Mo.
Fr. Henry Imoda.....	70	May 12	San Francisco, Cal.
Br. Edmund Shanahan.....	66	May 25	St. F. Xavier's, N. Y.

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Requiescant in Pace.



## V A R I A .

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**Austria.**—*Innsbruck.*—Father Fonck's work on the parables will soon be published. Father Noldin's *summa theologiae moralis* has already appeared. Father Müller has begun to print his dogma lectures *in usum privatum auditorum*. On the second Sunday after Easter Father Nilles celebrated the fiftieth anniversary of his ordination. The annual retreat to the seminarians, January 1-10, was given by Father Hurter.

**Belgium.**—*The House of Retreats* founded at Lierre three years ago has published its report for 1901. In the past year there have been 57 retreats at this house and they have been followed by 2544 men; this is ten more retreats than the preceding year, and 534 more men. It should be remembered that these are all retreats in which the men live at the House for at least three days and receive the sacraments before leaving and spend the days in silence and prayer, with reading at meals, etc. One of the most consoling results of these retreats is that not only do many persevere, but a good number become real apostles. In their families, at the club and in the factories they profit of a favorable occasion to give a word of good advice, and use their endeavors to bring their companions who may have fallen away back to the sacraments and even to make a retreat. Many of them, too, after their retreat become of great help to the parish priests in works of charity and zeal.

**Boston College.**—Since Harvard University has refused to admit our graduates to the Law Department, on an equal footing with other students, it is interesting and instructive to note the success of the last Boston College students who entered Harvard before the restriction was placed. They were students of our class of '98, and graduated from Harvard Law School last summer. They were so successful that when the Dean of the Law Faculty was asked by a very prominent New York law firm to recommend two law graduates to them, he selected two graduates of Boston College. The Board of Regents in New York has admitted our college to be ranked in the same standing as that of other colleges, without any restriction or qualification. We have heard privately that Harvard may rescind its ruling before long.

The French course in the college deserves some notice. It is under the direction of Prof. M. de Moreira, who was educated by our Fathers in France. He teaches every French class in the college, and as a consequence most satisfactory work has been the result. He has a French Academy for advanced students, which meets once a week after school hours. In this Academy the students give essays in French and hold French debates. Under Mr. de Moreira's direction two French comedies were presented in February. An audience of 1500 was present, and the work of the students was highly gratifying. Prof. de Moreira gave a course of four French lectures to the public in our hall during Lent. These were also well attended.

Our prize debate was held on April 2. The gold medal was given by Hon. John H. McNamee, Mayor of Cambridge. He said to his friends afterwards that he had esteemed it a great privilege to be permitted to contribute the medal, and he enjoyed the debate exceedingly. He was a student of the college for about three years from 1867. The chairman of the judges was Prof. Ford, of Harvard University.

¶ We hope to greatly benefit college athletics by the new athletic field on Massachusetts Ave. It seemed an almost hopeless task to grade the field and fill it in, but during the winter and spring the city authorities have very accommodatingly consented to dump thousands of loads of ashes there, and now the field is practically ready for baseball practice. Hitherto we have had no proper place of our own for practice. With the completion of the field we expect to accomplish something in the athletic world.

In the spiritual work of the college the senior sodality changed its hour of meetings. Before this the meetings were held during school hours and of course many students attended just to escape class. With the change their spirit of sacrifice was tested and the attendance has been satisfactory. They meet before school at 8.30.

During the past twelve months, Boston College has received \$17,000 for scholarships.

*Brazil.—Mission of the Roman Province.*—Our colleges reopened last February with an increase. The College of St. Louis, at Itu, has at present 425 boarders, Anchieta College at Nova Friburgo 200. A large wing is in construction which will be soon finished and this college will have room for many more boarders. Father Galanti, your correspondent for many years, has issued the second edition of his English Grammar and a second volume of his History of Brazil, a work which is much esteemed. Our Fathers receive many applications for missions and retreats from Bishops and parish priests, unfortunately we have but few Fathers to send.

Our residence at Sao Paulo with three Fathers and two Brothers is doing good and fruitful work. The excitement

gotten up last year by a handful of anti-clericals against the religious communities in this city has quieted down and, contrary to the expectations of our enemies, has created a remarkable reaction in our favor, and it is believed that it is for this very reason that we have an increase in the number of our students and in attendance at our churches. The election for a new President of the Brazilian Republic took place last March. Everything went off quietly and with apparent indifference, as the people as a whole care very little for the Republic, claiming that they were more prosperous under the Empire. The President-elect, Consilheiro Francisco de Paula Rodriguez Alvez, the late Governor of the State of Sao Paulo, is a good and religious man. Protestant ministers, hailing mostly from North America, are working harm in this country in spreading broadcast Bibles and tracts. In the interior they succeed in getting hold of a few ignorant and needy people, as these new apostles have plenty of money to spend in making converts. They do, however, great harm by their schools. Our Bishops and priests begin to realize the danger which threatens them and are laboring to counteract the evil by sending zealous missionaries into the country districts. These reap great fruit; wherever the Catholic missionary has worked for a short time the Protestant ministers are obliged to seek new pastures.—*Fr. Guidi.*

*The Mission of the German Province.*—Our college at Sao Leopoldo was last year officially recognized as a Gymnasium. It had 240 boarders. The pro-seminary at Parecy-Novo, now also recognized as a college, has 75 seminarians, mostly Italians, some Germans, and three or four Brazilians. A part of the new college was built last year, as the old college is too small. The new building three stories high will present a fine appearance. The college at Pelotas has 240 boarders, all day scholars. We have had the Christian Brothers from France in our neighborhood for more than a year. They are doing well and their schools are popular and well attended. The Benedictine Fathers of the Beuron Congregation are working quietly; they have organized three or four abbeys but are hard pressed for subjects, since they can get hardly any here and are obliged to depend on Europe for recruits. We have had for the past four years French Capuchins, working especially among the Italians. They have already a novitiate and scholasticate of their own and just now are expecting forty new members from France whence they have been driven by the Waldeck-Rousseau law against religious.

*Buffalo Mission.—Cleveland.* — Father John Zahm, some years ago Rector of Canisius College, Buffalo, on April 21 was appointed Rector of Ignatius College, Cleveland.

*Toledo.*—St. John Berchmans' College. A new building for the use of this college has been recently finished and was

dedicated with appropriate ceremonies on May 14. Bishop Hortsman blessed the college and preached a sermon in praise of the Society and its work for education. For three evenings receptions were given at the college and the new building thrown open for the inspection of the guests.

**China.—Massacre of Jesuits.**—A telegram from the Procurator of our Missions brings the sad news that the Catholic Mission southwest of Wei-Hien and Taining-Fu in the Province of Tche-li has been destroyed, and its Superior, Father Lomüller, killed. Telegraphic information from English sources adds that the martyr's head was carried about the country to the terror of the Catholics. Father Victor Lomüller was barely fifty years old and belonged to a distinguished family of Alsace. His father had been before 1870, controller of finances in Schlettstadt. Father Lomüller had adopted the profession of an army surgeon and had already reached the grade of surgeon-general when he entered the novitiate of St. Acheul. For thirteen years he had labored indefatigably and with great success in China. It is feared that Father Finck—another Alsatian—of whom there is no trace, has shared the fate of Father Lomüller.—*Germany*, May 21.

The German Lloyd steamer "Krefeld" has brought to Germany 175 ancient Chinese bronze guns, which formerly stood on the walls of Peking, and, according to inscriptions upon them, were cast between 200 and 250 years ago in Chinese arsenals under the superintendence of the Jesuits. It is stated that the more highly ornamented pieces of cannon are to be placed in the Naval Museum, while the remainder are to be melted for the sake of the bronze.

**England.—Success of Ours at Oxford.**—The following Catholic names appear on the Classical Honours list issued in April by the Moderators at Oxford. The names appear in alphabetical order.

*Class I.*

J. W. Glassson, Corpus Christi  
C. C. Lattey, l'ope's Hall  
I. C. Scoles, Pope's Hall

*Class II.*

H. E. Tulford, Balliol  
E. J. Kylie, Balliol  
C. D. Plater, Pope's Hall.

From this it will be seen that the Jesuit students from Pope's Hall, formerly Clarke's Hall, achieved a success which, considering the size of the Hall, is probably a record in the history of the University. The Hall which has room for only a dozen students, distributed over the whole four years' course, was represented by three candidates at the recent examination, and all these were successful. Indeed, the Hall, which was opened by the late Father Richard Clarke, S. J., only six years ago has had a history during that time of which very large colleges in the University might be justly proud. Starting with four students in 1896, of whom two broke down in health, the first examination at

which the Hall presented candidates was Moderations in 1898, when one of the two obtained 1st class honours, and the other 2nd class honours in Classics. In 1899 the Hall secured one 1st class honours in Mathematical Moderations, one 2nd class honours and one 3rd class honours in Classics. In 1900 the score was one 1st class and one 2nd class honours in Classical "Greats" — the final degree examination; one 1st class in Mathematical Moderations, and one 2nd class in Classical Moderations. In 1901, one 1st in Mathematical Greats, and one 1st and one 2nd in Classical Moderations. As nearly all these young Jesuits have been educated either at Stonyhurst, at Beaumont, or at Mount St. Mary's, such excellent results, as soon as they are brought into open competition with the picked students of all the leading public schools, who are the holders of the innumerable scholarships in the University, go to show that after all our Catholic colleges are, to say the least, not so very far behind the best Protestant schools in the country, either in the soundness of their general education, or in the special culture of the classics.—*The Tablet*.

*Father Pope of Oxford a St. Louis Boy.*—James Joseph O'Fallon, '46, son of Col. John O'Fallon, so closely connected with the history and development of St. Louis, was buried at Bellefontaine, April 7. The death of Mr. O'Fallon brings to our mind a fact which may strike some of our readers as rather unusual. It was well announced through Catholic periodicals a few years ago and is now pretty well known that there is a Jesuit house of studies in Oxford, one of the halls of the University. But it is not so well known in this country that an old St. Louis boy is the superior of that house. The sister of James O'Fallon became the wife of Dr. Charles Pope, the dean of the faculty of St. Louis Medical. Their son is now Father John O'Fallon Pope, S. J., head of Pope's Hall, Oxford. We may hope that when Missouri selects her men for the two Rhodesian scholarships, the boys of the St. Louis University will be found up to the requirements, and that Pope's Hall may be the rendezvous of some of them.—*The Fleur de Lis*,

This Hall was first called Champion Hall, but the title was not accepted by the University and it had to be changed to Clarke's Hall. It was thought that this name could be kept, as a memorial to Father Clarke, but in the Lent term, 1902, Father Pope was gazetted Licensed Master, to hold the Hall in his own name. It will therefore in future be known in the University as Pope's Hall.

*The Armorial Bearings of St. Ignatius at Stonyhurst.*—The "Stonyhurst Magazine" informs us that last summer there was added to the armorial shields already embellishing the window of the great staircase at Stonyhurst the arms of St. Ignatius of Loyola. These arms are represented, not in

the usual way by a twofold division of the shield, one division representing the seven bars of Oñaz and the other the wolves and pot of Loyola, but by a *fourfold* division of the shield, two quarters representing the bands and two the wolves and pot. In heraldic speech the blazon of the escutcheon would be described as follows: Quarterly, first and fourth vert, three bendlets (or in common parlance three gold bendlets upon a green field), for Oñaz; second and third argent (silver), two wolves respecting each other, rampant against a fleshpot or cauldron suspended from a pothanger sable (black), for Loyola. In fewer words a herald would tell us that this is an escutcheon of Oñaz quartering Loyola. The reason for adopting this fourfold division is, that probably it was the true armorial bearings of St. Ignatius when he was in the world. After he left the world his elder brother established in his family what in Spanish is called a *mayorazgo* or primogeniture, and as part of this important proceeding he very particularly describes the arms that his descendants were to bear. The shield was to be divided per pale, as heralds say; in other words into two halves by a straight line drawn from top to bottom; the dexter to display the seven bands of Oñaz and the sinister the pot and wolves. Now it not certain but probable that Don Martin made this change in the armorial bearings. If so the older fourfold division was the true armorial bearings of St. Ignatius and as such has been represented at Stonyhurst. The escutcheon has been ensigned with a clerical hat, instead of the helmet, and for motto—his family had none—the saint's own personal motto has been chosen, *Ad Majorem Dei Gloriam*.

**France.**—*Father Carlos Sommervogel* died unexpectedly in Paris during the night of May 3rd. He was found dead in his bed on the morning of May 4th. The celebrated bibliographer, who was always cheerfully ready to place his vast knowledge at the service of others, among them many German scholars, was born in Strasburg January 8, 1834, and entered the Society of Jesus February 2, 1852. He worked during the greater part of his life on the bibliography of the Society of Jesus, at first as assistant to the Fathers Augustin and Aloysius de Backer, and later as their successor. The new edition of the "Bibliographie" was completed by Father Sommervogel in 1900 in nine folio volumes. His new and greatly enlarged edition of Carayon on Historical Works concerning the Society of Jesus is ready for the press. From his quiet seclusion in the Rue Monsieur the venerable scholar was driven in his old age by the law Waldeck-Rousseau which did not sweeten the last days of a life consecrated to severe scientific labors. Such are some of the achievements of which "cultured liberalism" may boast. —  
Berlin *Germania*, May 17,

**Georgetown College. — Medical School.**—Professor Adams, recently elected President of the Medical Society of the District of Columbia, organized a medical society this winter among the students. Its object is to encourage the discussion of medical subjects. Papers are read and discussed by the fourth year students and those of the third year present pathological specimens. The meetings are bi-monthly and have met with much success.

**Law School.**—The chief events of interest have been the public debates; one was held in Gaston Hall on February 20, the other at the National Theatre on May 29. For the last the Faculty offered a prize of \$100 in law books. The Judges were three Associate Justices of the U. S. Supreme Court, Justices White, Peckham and McKenna.

**The College.**—The Philodemic Society has concluded a very successful year. The members have manifested great interest in the debates. On April 16, the Merrick Debate was held in Gaston Hall. The judges were U. S. Senators Dillingham, of Vermont and Patterson of Colorado, and Associate Justice Shephard of the District Court of Appeals.

During the month of March the following public lectures were given: "Joan of Arc" by Mr. E. D. F. Brady; "Sitting on Bayonets" by Mr. Thomas P. Connery, and "The Birds about the College" by Dr. Judd. On March 1 the Sodality provided an entertainment, consisting of readings from Shakespeare by Prof. Koehler.

A series of lectures was also held in Gaston Hall in behalf of the new parish hall for Holy Trinity Church. There were three illustrated lectures, two on the Holy Land by Prof. Turner, the third on "Loyola and Education" by Father John F. X. O'Connor Vice-President of Gonzaga College.

This year the May devotions have been conducted on a new plan; the discourses have been delivered by the students on the following subjects: First week, Our Lady and our Alma Mater; second week, Our Lady's Images at Georgetown; third week, Our Lady and our Patrons; fourth week, Our Lady and our Country. They have pleased everybody. A handsome May altar, the expense of which was borne by one of the sodalists, was erected under the care of Br. Shroen at the right of the main altar in the Dahlgren Chapel.

**Germany.**—*A tribute to our Fathers.*—Deputy Spahn, a distinguished member of the German Parliament, recently asked the Government "Why the Bundesrath had not acted upon the law passed three times by the Reichstag, admitting the Society into Germany." In the course of his brilliant speech he paid the following tribute to the literary and scientific work of German Jesuits, which we have summarized for the benefit of our readers:—

"In whatever branch scientific progress has been made during the nineteenth century the German Jesuits are dis-

tinguished contributors. In history we have Father Ehrle, Prefect of the Vatican Library, one of the editors of the "Archives for Medieval History and Literature," and author of the great "Historia Bibliothecæ Pontificum;" Father Braunsberger, whose "Epistolæ et Acta Canisii" have been called by Protestant historians a most valuable contribution to the history of the Reformation. Then we have Father Beissel's numerous publications on Christian art; Father Baumgartner's magnificent "History of Universal Literature"—of which thus far four volumes have appeared—and many other literary productions by the same author. Father Kreiten's critical essays; the many volumes of the "Analecta Hymnica Medii ævi" by Father Dreves and Father Blume; the five volumes on Æsthetics by Fathers Gietmann and Sörensen; the philological writings of Father Fox on Demosthenes. Father Strassmaier, the Assyriologist, deciphered over 3000 Babylonian cuneiform inscriptions, more than any German Academy has ever done in that line. Father Epping found the key to the astronomical computations and observations of the Babylonians, and his work is successfully continued by Father Kugler. Father Dahlmann is one of the very first authorities in the field of antiquities of India. In natural sciences we have the famous Father Wasmann, the entomologist. In physics Father Dressel is eminent, and in pure mathematics and astronomy Father Hagen, director of the Georgetown Observatory and author of the "Synopsis of Mathematics" and of the "Atlas Stellarum Variabilium." We find among these Jesuits several prominent writers on Geography and it is only a few months ago that Father Fischer, Professor of Geography at Feldkirch, discovered the map on which the New World bears for the first time the title "America." The well-known moralist Father Lehmkuhl has written an excellent commentary on the new civil code of Germany and was one of the first to advocate this new Code. The various publications of the German Jesuits on the social question are continually working for the maintenance of the existing social and political order." Thus Deputy Spahr in the Reichstag. Many other names deserve to be added to these mentioned by this Catholic Representative. Father Meyer by his German writings has exerted a great influence on Catholic writers in Ethics. Father Cathrein has published various important works on the same subject and one of the very best works extant on the social question. On the latter subject we possess several works from the pen of Father Henry Pesch. Father Stiglismayr's critical studies of the writings of Pseudo-Dionysius Areopagita (he assigns these works to the fifth century), have recently been called "brilliant researches which have definitely settled this long discussed question." (Bardenhewer Patrologia.) Father Duhr is one of the leading writers on the history of our Society. Father Pfülf has written several



scholarly biographies of distinguished Catholics. Father Spillmann, besides many valuable geographical works, has published twenty volumes of novels, of which ten have been translated into English. If we add to these the names of those Fathers who have written works in various departments of theology, such as Lehmkuhl, Christian Pesch, Schneemann, Cornely, Frins, Tepe, Boedder, Sasse, Wilmers, Knabenbauer, Hummelauer, Zenner, Wernz, Beringer, de Hammerstein, Meschler, etc., we see that Deputy Spahn was justified in saying that the German Province truly represents a "Universitas Literarum."

Holland.—*A Correction.*—In our last number, page 467, we spoke of Father Kramers' invention of a valuable apparatus for the production of water-gas and added that he had spent some months at the Georgetown Observatory. Father Van Miert informs us that it was not Father Kramers, but Mr. John Stein who spent some months at Georgetown. Mr. Stein is at present in his second year of theology at Maestricht. He visited Georgetown in 1898, and returning to Holland took his degree of Doctor in Mathematics and Astronomy in 1901 at the University of Leyden. He received congratulations from several savants on his thesis for the doctorate.

Miscellaneous Jottings.—*An appreciation of Father Brosnahan's "President Eliot and the Jesuit Colleges."*—The author of "Letters on the Education of Boys" in the the April number of the "Dolphin," page 431 has the following:—

Not long ago "the-President-of-one-of-our-largest-colleges-in-the-country took occasion, with an insolence born as much of a latent fear as of studied ignorance, to class Jesuit and Moslem colleges under a common stigma as types of educational stagnation. He delivered himself of this utterance in an address advocating the extension of the elective system to secondary and high schools . . . . A learned Jesuit took up the gauntlet flung down by the President-of-one-of-our-largest-colleges, but never intended to be lifted. Was it to the surprise of the gentleman who had pronounced the Jesuit system of education dead and buried under the avalanche of the last four centuries of progress? Have you ever read the pamphlet of the Jesuit professor? You would never have written to me, my dear friend, as you have upon the subject of Catholic education, had you read the answer of the Jesuit Father.

Do you remember the Emperor Saladin's wonderful feat, as narrated in Scott's *Talisman*, of cutting in twain, with a single movement of his skilful wrist, a silken cushion resting on the edge of his scimitar? It was in this delicate way that the Jesuit professor dealt with the insult of the President-of-one-of-our-largest-colleges, only in this instance the silken

cushion was filled with sawdust. Ah, how keen and true, trenchant and sure, how courteous and elegant, how clear and logical, and how profound in its exposition, was this short pamphlet of some thirty-six pages, riddling the sneering sophism, under whose *brutum fulmen* the champion of Secularism thought to smash the mediæval pretensions of Catholic education ! What a sunny ripple of generous laughter spread in ever-widening circles throughout the educational world when the sawdust spilled out from the silken rent in the dissevered cushion ! I have a copy of the Jesuit Father's pamphlet. I will send it to you ; but you must return it, as I value it highly, both as a piece of admirable logic and delightful literature.

*Father Magevney* in his letter in the present number about the Sandwich Islands, page 78, speaks of " another member of the family of the lady benefactor whose munificence made their trip to the Islands possible, as wavering upon the verge of a final step into the plenitude of divine light and truth." We are glad to learn from him that this member has been received into the Church.

*Appleton's Universal Cyclopædia and Atlas.*—The attention of Ours is called to the unfairness and injustice of this Cyclopædia in regard to Catholic questions and historical statements. Nor is the Cyclopædia up to date in treating of these questions. The article on " Jesuits," though written by a Catholic, is especially unfair and misleading. It asserts without any proof that " the decline of the Society begins to be apparent from the middle of the eighteenth century " and accuses the Society of lax moral teaching, " though lax moral teaching," it says, " was by no means the exclusive monopoly of the Society, yet there was a marked tendency in that direction." This gratuitous and defamatory charge of lax moral teaching is the most serious error in the article ; but not the only one. Our readers are referred to the last June number of " the Messenger " where an article entitled " Poisoning the Wells " will be found, pointing out many reasons why this Encyclopædia should not be patronized by Catholics. This article even says that " those who have been misled into purchasing the Cyclopædia on the strength of the assurances given in the circulars issued to announce it, may in all justice return the volumes thus far delivered and demand revised copies or the money they have paid.

*The Loyola Badge.*—The students of the Jesuit colleges situated in the Central States have introduced a custom which their brother-students of the East would do well to imitate. They have adopted a college pin, on one half of which is their college color, and on the other half a specified color and monogram which tells at a glance that they are Jesuit students of the Central province. There exists, and always has existed, a common bond between the students of Jesuit col-

leges. Time and again have the words, "I am a Jesuit student," served as the prelude of a life-long friendship. A pin or button, such as has been adopted in the Central Province, would serve to strengthen this bond, and if the custom of wearing it were faithfully adhered to, would prove in after life a fruitful source of good feeling and friendship.—*Fordham Monthly*.

*In Memory of Father O'Callaghan.*—The "Navigatio Funeſta" on page 22 of the present number, in which Father Keller describes the death of Father O'Callaghan at sea, recalls to mind the tribute paid to the Father at the Golden Jubilee of Very Rev. Father Beckx's first Mass, which took place in the following March. On that occasion in the large Hall of the Gesu was an inscription proclaiming that day's festival was kept in the name of all the Provinces—"Omnium Provinciarum nomine communi Parenti"—and, around the hall, twenty-one more told the names of the twenty-one Provinces, and contained four lines of verse from each. The first place was given to Belgium, the Father General's own Province, the second to Rome, and so on. Each Province commemorated some act connected with Father General or some recent occurrence in its history. Maryland recalled in the following touching words its recent loss of Father O'Callaghan:—

MŒSTA, PATER, LACRYMIS SUFFUSA RECENTIBUS ADSTO.  
 FLETU PARCE TUO, DUM TIBI FAUSTA PRECOR.  
 ID PRECOR, UT PIETATE VIRUM TIBI QUÆLIBET UNUM  
 TERRA FERAT, QUALEM SUSTULIT UNDA MIHI.

*Ireland.*—The Provincial Congregation of the Irish Province was held during Easter week. Father Edward Kelly was chosen Procurator.

*Missouri Province.—Scholasticæ.*—The spring disputations in theology and philosophy took place on April 28 and April 29, the programme carried out being as follows: "*De Baptismo*," Mr. F. O'Boyle, defender, MM. M. Grace and A. Esterman, objectors, "*De Gratia*," Mr. G. Weibel, defender, MM. J. McGeary and H. Bordigoni, objectors; "Was Judas Iscariot present at the Institution of the Holy Eucharist?" lecture by Mr. G. Leahey; "The Church in the Philippines," lecture by Mr. J. Riley; "*Ex Ethica*," Mr. F. Meyer, defender, MM. J. Grollig and A. Theissen, objectors; "*Ex Psychologia*," Mr. R. Ryan, defender, MM. D. Foulkes and W. Hendrix, objectors; "*Ex Ontologia*," Mr. C. Cloud, defender, MM. A. Rohde and J. Wilezewski, objectors; "Motors," experimental lecture by Mr. P. Troy, assisted by Mr. F. Smith.

*Chicago.* Mr. William Redmond, the well known Irish Member of Parliament, and a former student of our college at Clongowes Wood, in his recent tour through this country,

writes as follows of his visit to our church at Chicago on Palm Sunday :—

“There are indeed many “sights” so called to claim the attention of the visitor to this great city, but of all the sights which I have in many visits seen in Chicago, nothing impressed me more than the scene which I had the pleasure of witnessing on Palm Sunday morning in the great church of the parish of the Holy Family, which is in charge of the Jesuit Fathers.

I had, as an old Jesuit pupil, been most kindly received at St. Ignatius' College by Fathers Dumbach, Cassilly and other priests. This great college, like St. Joseph's in Philadelphia, and indeed like all the Jesuit colleges of America, is beyond all praise, and the great educational work which it performs is thoroughly appreciated by all classes and all creeds in the United States. I might, and indeed I feel tempted to, write much of what I am sure would be of interest to many—of St. Ignatius' College.

It was through my visit to the college that I was enabled to see the sight which I am about to describe. Father Dumbach invited me to be present at half past nine o'clock Mass, and but for his kindness I should not have been able to attend that service, for at the half past nine o'clock Mass, the church is rigorously reserved for children only. It was the children's Mass which Father Dumbach desired me to see. I accepted his invitation gratefully and was undoubtedly rewarded by being enabled to witness what certainly in my opinion is a most impressive sight.

Of the many spacious and handsome Catholic Churches in Chicago, that of the Holy Family is one of the finest. It adjoins St. Ignatius' College, and is in every respect a truly magnificent edifice, and when at dusk it is lighted up with hundreds of electric lamps it presents a really beautiful spectacle. In accordance with the appointment, I arrived at the church door promptly at half past nine o'clock. Father Dumbach, who was waiting to meet me, introduced me to Father Curran, who kindly conducted me into the church. The huge edifice was packed from end to end by a little army of 4000 children. Beyond two or three ushers and two dozen Sisters of Charity there were, besides the priests and myself, no grown up persons in the building. So closely were the benches filled by the children that it was only after some difficulty I secured a place from which I could command a good view of the whole scene.

Now, children's Masses are common enough in most countries. I have often attended them, but never before did I witness such a scene as that which the Church of the Holy Family presented on Palm Sunday morning in Chicago. Imagine four thousand children, none of them very old, some of them quite small, cheerful looking and comfortably dressed. Outside, the great life of Chicago swept by, its dull

roar falling upon the ear like the sound of a mighty waterfall; inside the church, when I entered, profound silence reigned, broken only by the murmurs of the priest saying Mass upon the high altar.

It is a very large church and portions of the side aisles were shrouded in gloom in the early morning. Suddenly from one of these dark corners a little voice cried out "I believe." Instantly the voices of all the children, over four thousand, be it remembered, caught up the prayer and the creed was repeated as I never heard it rendered before.

Though the voices were childish they were quite distinct; there was no blurring over of the words. The clear enunciation which marks most American speaking was quite apparent. Every syllable could be distinctly heard and the effect produced by the recitation of these thousands of children of the great creed was far more impressive than the greatest ceremonial which I have ever witnessed, even in the great temples of Rome. After the creed there was another interval of silence and then from another corner of the church another little voice cried out "Our Father!" and the four thousand children repeated the prayer and the "Hail, Mary." Later on the great organ pealed forth. It is, by the way, one of the finest organs in America, and to its notes the four thousand children sang beautifully, their voices rising and falling in perfect cadence.

As they sang Father Curran came to my side and whispered an inquiry as to whether I had ever seen so many children in one church, and he added, they are nearly all of Irish blood. I had noticed, indeed, in their faces as I looked around the Irish type upon every side and I could not help reflecting how the laws which drove the Irish from their homes and banned their religion totally failed in the purpose for which their framers intended them. One result of those laws is that at half past nine o'clock every Sunday morning in the great Jesuit church of Chicago 4000 children fervently chant their belief in those things which the King of England even now describes as idolatrous and superstitious.

When a priest advanced to the front of the altar and in a loud voice read the story of the Passion in English the little army rose with military precision and stood motionless. There was no shuffling of feet, no signs of impatience such as children will sometimes show. No army upon parade at attention ever stood more steadily than those 4000 little children listening to the story so old and yet so ever new.

All over the city, all over America, all over the world, the churches are filled, of course with children, but I doubt if any church presents such a spectacle as that was.

Chicago has been described as a centre of iniquity unequalled in any part of the world. It may be so, but Chicago has its bright sides as well, and one of these bright sides is undoubtedly the children's Mass at the Jesuit Church.

When the service was over the little army filed out in perfect marching order to the sound of the organ. Once outside they dispersed to their thousand homes carrying with them to almost every district and street in the great city that fragrant atmosphere of purity and belief which is the antidote that alone enables a place like Chicago to survive the poison with which from a thousand sources it is permeated.

*New Orleans Mission. — College of the Immaculate Conception.*—The inaugural meeting of the Jesuits' Alumni Association was held in the Alumni Hall on April 7. Hon. Paul Capdevielle, mayor of New Orleans, was chosen president. The Association tendered a reception to his Excellency Archbishop Chapelle, Apostolic Delegate to Cuba and Porto Rico, on April 15. The Archbishop in his address spoke in the highest terms of the good work done by the religious orders in the Philippines and especially of the labors of Ours and of the Dominican Fathers in Manila in the cause of education. Bishop Blenk of Porto Rico was also present at the reception.

*Spring Hill College, Mobile, Ala.*—On May 4, the Alumni Association of New Orleans visited Spring Hill in a body. The visitors, including some friends, numbered 650, and the party is said to have been the most representative gathering of New Orleans citizens that has ever visited Mobile. The mayor of New Orleans headed the Alumni of that city, and the mayor of Mobile, Hon. Walter Walsh, an alumnus of Spring Hill, received them on behalf of Mobile. Nearly 3000 people were present during the ceremonies at the college. At the reception and banquet speeches were made as follows:—"Jesuit Education," Fr. Wm. J. Tyrrell, President of the College; "Our Alma Mater," Hon. C. L. Lavretta, ex-mayor of Mobile, and President of the Spring Hill Alumni Association; "Old Spring Hill," Hon. R. B. Owen, who graduated from Spring Hill in 1840; "Leo XIII and Education, Very Rev. C. T. O'Callaghan, D. D. (Spring Hill), V. G.; "The Alumni of New-Orleans," Hon. Charles Janvier; "Our Country," Hon. Paul Capdevielle. The general trend of the sentiments expressed was directed to the central idea of the magnificent gathering of alumni—the idea that no education can surpass that given by the Jesuits, because they combine solid instruction with the inculcation of principles of honor, virtue, and religion; that a Jesuit alumnus is essentially, and by reason of his education, a "vir nobilis," a gentleman; that the Jesuit alumni have occupied, now hold, and will ever shine in the best walks of life; and that the alumnus comradeship is always a pleasing thought. Glancing around at the assembly one could not fail to see how well the words of the speakers were borne out by facts. One of the most enjoyable features of the day was the request by Mayor Walsh that a holiday be given the boys in honor of Mobile, which is this year

celebrating the bicentenary of its foundation by Bienville, and is the mother of New Orleans, and the further request by Mayor Capdevielle that a second day be granted in honor of the daughter that had so outgrown the mother. Father Tyrrell in acceding to their wishes remarked that he was glad their honors had not asked for more, as he would not have seen his way to refuse them. At a recent meeting of the alumni in New Orleans a vote of thanks was passed to Father Daniel P. Lawton for the energetic and thorough fashion in which he had carried out the day's programme.

A life-size marble statue of the Sacred Heart has lately been erected at the entrance to the college grounds. The donor is the same generous person who gave the statue of St. Joseph last year.

*Shreveport, La.*—Father John F. O'Connor has taken up his residence in Shreveport to begin the work of organizing a parish and opening a school to be named St. John Berchmans' College. This is being done at the earnest and repeated request of Bishop Durier of Natchitoches, and of the citizens of Shreveport. The city is the second in the state and is thought to have a great future in store for it, owing to its proximity to the Beaumont oil country.

*Macon, Ga.*—Fr. Peter Bouige celebrated his Golden Jubilee at the Novitiate on Apr. 17. He was one of the pioneers of the Society in Louisiana, having taught during the first two years of the fifties in the old college at Baton Rouge.

*New York.*—*St. Francis Xavier's.*—*The new Parochial School.*—Though our parish has long been blessed with schools, the Boys' on 19th, the Girls' on 18th St., the buildings were antiquated, unsightly, unsanitary, and it had long been our wish and intent to replace them by more suitable ones. The carrying out of the project was hastened by our learning a few years ago that teachers of our girls—the Ladies of the S. Heart—meant to remove as soon as they should secure a good price for their property; not to be left in the lurch, lots on 17th St., west of 6th Ave., were bought upon which was built a large, airy, lightsome and handsome structure, with eighteen spacious class-rooms and adjoining cloak-rooms. On the ground floor is a large and beautiful hall, beneath which are separate play-rooms, toilets, lavatories for boys and girls, etc. Off the hall on opposite sides are offices, with waiting rooms, for the Brother and Sister principals. Above these are libraries. On the top of the building are two roof gardens. The school is steam-heated and electrically illuminated. We are justly proud of it, less, however, for its up-to-date appointments, conveniences and architectural beauty, than for the competency and efficiency of its teachers—Christian Brothers and Sisters of Charity—and the proficiency and good behavior of the pupils. Let me state a few eloquent facts. At the last June Commence-

ment, all the girl graduates passed the public examinations with marked success, fourteen of them for the Normal College, the remaining two for the High School. Of the twenty-two boy graduates, eight went at once to business, the rest entered the St. Francis Xavier's High School. This percentage of success has been attained by scarcely any school, public or private, in our city. At the distribution of prizes, besides a musical program of rare excellence, the children gave an exhibition of reading music at sight. They had been taught according to the Chevè Method, and read even difficult intervals and chromatics most correctly, and sang harmonies in two and three parts, the different divisions following the notes pointed out by the professor.

This year the attendance has increased from 1000 to 1275 the boys outnumbering the girls by 107. Besides the singing, the higher classes are taught drawing and some of the boys take lessons on the violin. A few months ago, Mr. Earle, of Teachers' College, Columbia University, was allowed to make a spelling test, dictating rapidly a goodly number of words and carrying away with him the uncorrected papers. His carefully prepared report was most flattering to the whole school, the girls, however, proving, as is usual everywhere, superior to the boys. Of the former, the first, second and third classes had an average of 80 the highest of the 14,000 children submitted to Mr. Earles' test. Shortly before Christmas, the Brother visitor made an examination in all their studies of our boys with the result that they were third in excellence of all the Greater New York Schools taught by the Christian Brothers.

But what is being done for their religious and moral training? Besides the Christian Doctrine, which is taught daily, at 1 P. M. on Wednesdays, when the boys return from luncheon they go at once into the large hall, where for a quarter of an hour, the Rev. Moderator gives them a plain, practical instruction suited to their age and needs. This ended, as they file out on the east side the girls enter from the opposite side to be instructed for a like period. Among the girls who have received their First Holy Communion, 150 belong to the Sodality of the Children of Mary. The Apostleship of study exists in the school, the decorations of which are publicly bestowed at the end of each term to those who have a general average of 90. The highest decoration is at their graduation given to those only who have won the other five.

Every Friday, except the first of the month, the confessions are heard of some section of the school children, who, accompanied by their teachers, march in ranks from the school to the church.

Every day a physician comes to examine the bodily condition of the pupils. Thus contagious diseases are excluded; the sight and hearing of the little ones are observed,



and many handicaps to a successful course opportunely removed.

*Father Stadelman's Work for the Blind.*—We believe that this charitable work, though referred to in the January "Messenger," is not well known among Ours. Its importance can be gathered from the fact, that until recently there were only two books of Catholic instruction printed for the blind—the Catechism and "The Faith of our Fathers," and these could only be had at eight or ten times the cost of the ordinary editions. It was to provide for this need that Father Stadelman in 1900 organized the Catholic Free Publication Society for the Blind with an office in "The Messenger" Building. Money was collected from the charitable, presses bought and a number of Catholic works printed in embossed type, among them Father Maas's "Life of Christ" and Father Jouin's "What Christ Revealed." A monthly magazine, "The Catholic Transcript for the Blind" has also been issued since August 1900. The object of the Society is to send books without charge to State and City libraries, for general and free circulation among the blind. It is an expensive work and has thus far been supported by the charitable who have been urged to contribute by the approbation and encouragement of the hierarchy. The April number of "The Review of Reviews" in an article on "Educating the Deaf Mutes" speaks as follows of this excellent work:—

"The Catholic blind and deaf-blind of the United States have no better friend than the Rev. Father Joseph M. Stadelman, of St. Francis Xavier's Church, New York, who is the director of the Catholic Free Publication Society and editor of the only Catholic monthly for the blind that is published in America. The religious books issued by this society will be sent to any free circulating library without cost of any kind. The only guarantee asked is that they be not relegated to some obscure corner, but shall be given a fair and impartial showing with the other books. Few people have any idea of the cost of publishing books for the blind; and all this stupendous work of Father Stadelman's society is supported by voluntary contributions." The "Review" also has a portrait of Father Stadelman.

*The Xavier Alumni Sodality* held its annual banquet April 24, at the Catholic Club. The attendance numbered two hundred and the speeches were admirable. The Moderator, Father Hearn, spoke at length of the illustrious men whose names had been on the rolls of the Sodality all over the world. He recalled that in our own country the Sodality can claim its John Carroll, first Archbishop of Baltimore, and his cousin, Charles Carroll of Carrollton. Among the fourteen members of the first Sodality founded in this country at Georgetown was the Hon. Edward Kavanagh, Governor of Maine and U. S. Minister to Portugal. "He was held to be the most polished, handsome and accomplished man of his

time." Longfellow knew and loved him, and sketched from his character the hero of a novel that bears his name. Gov. Lowe of Maryland was a Sodalist; so, too, were Gov. Barrett of California, Semmes of New Orleans, Senators Kernan of New York and White of California, General Rosecrans, the gallant and saintly soldier Garesché, Gilmary Shea, the historian, Hassard, the writer and critic, and Justices White and McKenna of the Supreme Court.

How flourishing the Sodality is may be gathered from the fact that 52 are on the List of Applicants, and 25 are probationers; nearly all of these applicants and probationers are college men.

**Philippines.**—Mr. Stanton, a scholastic of the Missouri Province at present an assistant to Father Algué in the Manila Observatory, writes as follows in the "Manila Times" of March 25 of an attack upon our students by the "American," another journal of Manila.

Scarcely a day passes that our boasted American sense of fair play is not insulted and trampled in the dust by certain bigots in Manila, who, under the captious heading of war against the friars, misrepresent, distort and calumniate the teachings and practices of the Catholic Church, and the various organizations in the islands connected with the Church. The latest of these insults appeared in the columns of the "Manila American" of March 15. On the first page, in glaring head-lines, we read "Marching Students Insult the Flag. Evidently Inspired by bloated and Insolent Friars Chaperones," etc., etc. The animus of the rest of the article may be surmised from this beginning. And what, in fine, were the actual facts about those terrible "snakes that hissed and jeered," at the raising of our glorious Stars and Stripes? The whole affair would be ludicrous were it not for the sinister interpretation put upon it. Some hundred students from the well-known Jesuit institution known as the Ateneo, having just completed their year's course of studies, and finished their examinations, were taking their usual Thursday morning walk in high glee in view of vacations just beginning. What healthy boy wouldn't feel jolly at such a time. Passing along the Malecon drive, chatting and laughing as any sensible American boys would have done under the circumstances, reveille sounded at Fort Santiago, and as usual the corporal and two privates of the guard started to run up the national colors. For some reason or other there seemed to be a hitch either in the tackle or in the nimble fingers of the patriotic defenders of our emblem of liberty. The flag made several ineffectual spasmodic efforts to rise and throw its ample folds to the breeze. Finally after three or four soldiers had tried their hand, success crowned their efforts. Naturally the soldiers felt chagrined at their own awkwardness or at the awkwardness of the flag, and

seeing the troop of students walking along in plain view laughing and shouting as was to be expected on this first morning of their vacations, imagined the students were jeering at the flag, and reported the fact as such to the officer of the day. The hissing and jeering of the flag was a pure fiction of the disturbed imaginations of those who thought they heard or witnessed such actions or of the man who wrote it up for the public. The statement that the boys "faced the flag," etc., is false; the boys did not delay a moment in their walk. The fact of the matter is many of them did not even notice the incident of the flag. But the affair seems to have served as sufficient pretext for the author or authors in the "American" to vent their spleen against the "sleek, fat and oleagenous friars," against the Catholic priest of the Philippines in general, and their educational institutions in particular.

The Catholics of the Philippines have been insulted in the columns of the Manila press, by men of the same ilk, for many a month past. We have let pass in silence a number of these effusions of bigotry and ignorance; but it is well to remark, if peace and harmony are ever to come out of the present chaos in the Philippines, it will never be promoted by insulting the religion or the ministers of the religion of practically the whole Filipino people and of the largest body of professing Christians in the United States.

*The Sodalities of the Normal School.*—We have received from Father Algué a pamphlet elegantly illustrated containing an account of the Sodalities of the Immaculate Virgin and St. Aloysius connected with the Normal School of Manila. It opens with a phototype of the Normal School and Observatory, then follows a "Piadoso Recuerdo" which details the duties of a sodalist to God, his neighbor, and self, and the sayings he should keep in mind. Then follow phototypes of the chapel and portraits of the Officers and Sodalists, who are 210 in number. The phototypes are well done and the whole get up of the pamphlet equal to anything done in this country. It is indeed a proof of the solid work done by our Spanish Fathers, that these Sodalities are in such a flourishing state in these troublous times in the Philippines.

*The Manila Observatory* continues to publish its Bulletins and we are indebted to Father Algué for copies of the monthly issues. They are published in both English and Spanish, and besides giving meteorological data deduced from hourly observations and typhoon warnings, furnish crop service reports from the different stations throughout the Archipelago.

Rome.—*The Gregorian University* has 25 professors and 1026 students; this is a decrease of one professor and eleven students as compared with the scholastic year of 1900-'01. There are 590 Theologians, 97 of whom are in the Short Course, 94 in Canon Law, and 342 in Philosophy. Twenty-

one countries are represented. Italy has the most, 295 ; then France with 168 ; next Germany with 148 ; North America has 19.

Science Notes.—*Apparatus for registering thunderstorms.*—In a small pamphlet of twenty-one pages Father J. Fenyi, S. J., describes a most ingenious apparatus for registering thunderstorms. The instrument seems to be chiefly due to the ingenuity of Father Johann Schrieber, S. J., an assistant at the Haynald Observatory in Kalocsa, who constructed it. The apparatus consists mainly of three portions: the first consists of a horizontal magnetic needle mounted on a vertical support between a small and sensitive coil of wire, the needle and its stop being connected with a battery, a bell and a registering apparatus, the needle when in contact with its stop completing the circuit. The registering apparatus is a small electromagnet which actuates a pen in contact with a disc, and the latter is connected with a clock and moves with regular velocity. The third and very important portion of the arrangement is the coherer, which is composed of two delicately suspended needles nearly in contact; these are connected in a circuit, which includes the coil in which the horizontal needle is placed, a cell, and the long intercepting wire, corresponding to the tall post with wire of the Marconi telegraph system. The apparatus works in the following manner. A distant flash of lighting starts a wave-impulse, and this is led to the coherer by the intercepting wire; the needles move and touch each other, thus completing the circuit, and allow a current to pass through the coil. This coil immediately causes the needle inside it to be deflected to the stop. The second circuit is thus completed, the needle on the registering apparatus marks a deflection on the disc, the bell is rung, and the vibration caused by the latter separates the needles from the coherer. According to the account here given the instrument is very efficient and has been found to record storms as many as twenty miles away, while on another occasion the instrument during very fine weather was working "apparently rebelliously," but was really recording a great storm raging at Budapest (as shown by the time of occurrence and record at each place), a distance of 110 kilometres from the apparatus.—(*Nature*, May 15, 1902)

Father Odenbach of St. Ignatius College, Cleveland, has also by means of his lightning recorder been able to predict thunderstorms many miles away and give warning from three to twelve hours in advance. Not finding the coherers at his disposal sensitive enough, he set to work experimenting and has invented a coherer of the utmost simplicity which can be made as delicate as he wishes. It is made of two ordinary steel pins with glass heads and short pieces of graphite taken from lead pencils and the cost is but a few cents. Every thunderstorm so far this season has recorded itself in his

laboratory. Again and again the instruments have been tested. Once there was the record of a pronounced thunderstorm by the machine, but no storm occurred in Cleveland. Information obtained from the records of the United States weather office showed a violent thunderstorm at Cincinnati at that time. The lightning at Cincinnati had been made to record itself in Cleveland, together with the exact time and an indication of the intensity of the storm, as shown by the number of flashes of lightning. A Milwaukee thunderstorm was also recorded this spring.

These records tell of the approach of a thunderstorm from three to twelve hours before it arrives in Cleveland. Three hours would be soon enough for warning small boats of the approach of a storm if there was a system of thunderstorm signals in the harbor that could be seen by small boats. The lightning recording apparatus is so simple and easily provided, thanks to the new form of coherer invented by Father Odenbach, that instruments may be placed all along the lakes, thus giving warnings of the approach of storms.

*Georgetown Observatory.*—Father Hagen's "Atlas" and the "Supplementary Notes" continue to receive the encomiums of Astronomers. Mr. Ralph Copeland, the Astronomer Royal of Scotland, in a recent letter to Father Hagen writes of these and of the "Charts of Nova Persei" as "very valuable and most useful."

*A New Observatory.*—"Razon y Fe," the new Spanish Magazine of our Fathers, contains in the June number the announcement of a new Astronomical, Seismic, and Meteorological Observatory at Granada, Spain. It has been the wish of our Spanish Fathers for some time to make simultaneous observations in our different colleges throughout Spain and from the study of these observations to come to a better knowledge of the seismic and meteorological state of the Peninsula. Our colleges are so situated that they extend from one end of Spain to the other. Granada being in the extreme south is one of the most important stations. A fine building has been erected for this purpose near the Novitiate at Granada with a dome eight metres in diameter for the equatorial. There are rooms for the meteorological and seismic departments, a wing for the meridian circle, and quarters for photography and for the observers. The Observatory is dedicated to God by the words of the Psalmist over the main entrance—

CÆLI ENARANT GLORIAM DEI

The observatory is situated in an excellent climate at a height of 800 metres above the sea.

*Prairie du Chien.*—The Scientific American of April 19, contains an interesting article by Mr. Herman Muckermann, S. J. of our college at Prairie du Chien. The article is entitled "An Insect Geometrician." The article deals with the geo-

metrical construction of the nest of the *Betulae Rhynchites* L. of the order Coleoptera.

**South Africa.**—*Cecil Rhodes' esteem of the Jesuits.*—It is well known that Mr. Rhodes entertained a high opinion of the Jesuits. The reference to the Society in his so-called political will, as set forth in *The Review of Reviews*, illustrated that opinion, which, however, found fuller and definite expression in a dinner-table conversation reported in the following letter to *The Spectator* by a correspondent signing himself "Logic":—

I think the following brief account of a conversation which I had with him about three years ago may prove interesting at this moment to your readers. I was sitting next Mr. Rhodes at a large dinner, and our conversation turned on religious belief. Mr. Rhodes expressed himself in strongly eulogistic terms of the Roman Catholic Church. He said: "I have great admiration for the Roman Catholic Church; it is in my opinion the one logical religion in the world, and if I only had the time I should like to become a Jesuit myself. Do you know any Jesuits? I have met many of them in Rhodesia, and have so great a respect and so keen an admiration for them as a body, that I take off my hat to them, each and all. It is not so much what they do, or what they say: it is what they *are* that has impressed me so deeply." This expression of opinion, coming from such a source, naturally impressed me greatly, and the following day I repeated the above conversation to a Jesuit priest of my acquaintance, and have often quoted it since.

The "Letters and Notices" for April gives another conversation of Cecil Rhodes which was reported to one of our Fathers the day after its occurrence. On this occasion Mr. Rhodes said: "I have several Jesuits out in Rhodesia, and I wish I had as many hundreds. I never meet any of these men without feeling that I ought to lift my hat to them. In fact, if I was not what I am, I almost think it would be my ambition to be a Jesuit myself."

*Zambesi Mission:*—The last two years and a half have been for the Zambesi Mission especially trying. While neither in Cape Colony nor in Rhodesia have our churches and convents been looted or raided by the Boers, the length of the war has brought its many inconveniencies and hindrances. Our horses have been commandeered, our commissariat subjected to the restriction of only a few days' supply, travelling by rail has been made difficult and vexatious. In Rhodesia the work of extension has been hampered by the exigencies of the military situation. In several places we were upon the point of erecting new buildings, but have been unable to obtain the most necessary materials. Even tools and implements for farming, easily procurable at ordinary times, we have been unable to get or get only after vexatious delays.

The erection of several schools and convents has had to be put off. We can only hope that peace may settle upon this distracted country.—*Zambesi Mission Record.*

**South America.—Ecuador.**—General Plaza, successor of Alfara, has left Ours in comparative peace, though at the beginning of his presidency we suffered and feared even greater evils were coming. This was especially the case in regard to our colleges at Quito and Riobamba, where we were obliged to give up our position as government colleges, and relinquish the salary our Fathers received from the Government as professors. This position we had held since we were recalled to Ecuador in 1860 by Garcia Moreno and entrusted with the care of several colleges belonging to the Republic. The whole community protested against this action of the government in depriving us of the positions we had held so long, and brought forward the great services which had been rendered by the Society. But it was all in vain. Not even the examinations in our colleges will hereafter be received as official by the Government. The only concession we have been able to obtain from President Plaza is that we can have private colleges, and it is under this title that we continue teaching in our colleges at Quito and Riobamba. Under these conditions, the number of our pupils has naturally enough fallen off, though according to the latest advices from our scholasticate at Pifo and from our colleges, matters are going on as well as is to be expected under these restrictions.

**Peru.**—Our Fathers last March occupied a new building in the suburbs of Lima, which has been erected for a boarding and day school. Up to that time the colleges occupied restricted quarters about our church of St. Peter and was used for externs only. The new college is the finest and best equipped of Lima. It has 160 students, not a bad number for a beginning. Our greatest difficulty in Peru comes from the Government Regulations about education. Latin has been entirely suppressed and the whole course of studies, including Philosophy, has been reduced to four years. For the examinations, that they be official, we have to ask three examiners from the Government, who by a secret vote decide on the success or failure of our students. It is a real imposition on the part of the Government but there is no way to escape it if we wish our examinations to receive official sanction.

**Spain.**—*The Decree about the Congregations.*—I suppose your Reverence has already heard of recent modification of that famous decree of September last. Section B. of the document addressed to the governors on April 9, has the following which concerns us: "Religious Associations and

Congregations of a religious or monastic character, which have been founded or established in your province and have obtained from the government authorization for said establishment or foundation, are invited to show to your excellency or to a person delegated by you the original document which gives them such authorization. This done, they shall be inscribed on the register referred to in Act 7 of the decree." To comply with this gentle invitation, it would seem that all that is required is, that local superiors or rectors present to the governor or his delegate, the document of the mayor or other civil dignitaries which authorizes the existence of the establishment in their charge. In this, of course, there is no difficulty. The modification has robbed the decree of all its bitterness. It now looks like a mere formality. The men in power saw the inopportuneness of the measure and so not to go back altogether upon their plans, they have concluded to give it a very mild and harmless interpretation, as far as the religious orders are concerned.

I wish your Reverence could see the rousing speeches which have been lately delivered in the Cortes by Sr. Nocedal, the leader of the "Integrist" party and a whole-souled Catholic. He has been berating the liberals in great style on questions connected with the recent cabinet crisis and the great strike. He is one of those few leaders who is not afraid to speak his mind and tell the ministry any unpalatable truths, and that with a grace of delivery and a power of language that hold spell-bound both friend and foe. It is the common opinion that Spain has never seen a greater parliamentary orator. With a strong united Catholic party to back him up, the Catholics could reign supreme in the Cortes. But here lies the difficulty. The people are more disunited than the French; unity of action and principle is lacking among the hierarchy and clergy, and the hope of remedy seems far off.—*Father Lonergan.*

*Worcester.—Holy Cross College, Bishops' Day.*—None of our colleges and no Catholic college, with the sole exception of Mount St. Mary's, Emmitsburg, has had as many of its students to become Bishops as Holy Cross. Seven of her mitred sons are now living, and in answer to an invitation from the college these seven visited Alma Mater on May 20. The "Holy Cross Purple" contains an account of the day and from it we have compiled the following:—

"Alma Mater is to be honored on Tuesday, May 20, 1902, by a visit from her mitred sons; Rt. Rev. Denis M. Bradley, D. D., Rt. Rev. Thomas D. Beaven, D. D., Rt. Rev. Thomas J. Conaty, D. D., Rt. Rev. Elphège Gravel, D. D., Rt. Rev. Matthew Harkins, D. D., Rt. Rev. Michael J. Hoban, D. D., Rt. Rev. John S. Michaud, D. D. You are cordially invited."



So ran the announcement and invitation sent early in April to all the alumni of the college whose addresses could be ascertained. And nearly three hundred assembled in response to the invitation.

The day's exercises began at 10 A. M., with a solemn pontifical Mass in the college chapel.

The Pontifical Mass was celebrated by the Rt. Rev. Thomas D. Beaven. The sermon was preached by Bishop Conaty and was a sketch of the foundation and history of the college and a tribute to its founders and instructors; it was a deep and grateful expression of love and veneration that found a hearty response in the breast of every listener. At six o'clock there was a banquet in the large study hall, and arrangements made to accommodate three hundred.

At half past eight the guests assembled in Fenwick Hall for the exercises prepared by the students. After an address by Father Hanselman, there was a Latin Poem, An Ode to Holy Cross, Reminiscences and addresses by the Bishops. The music was furnished by the college orchestra. Bishop Conaty's sermon, the Latin Poem and the addresses of the students are given in full in the June "Purple."

Home News.—On May 5 Father William P. Brett, who since June 22, 1901 has been Vice-Rector, was proclaimed Rector of Woodstock College. O

*Father Timothy Brosnahan at the Annual Convention of the Association of Colleges of the Middle States and Maryland.* This Association met at Syracuse University, last November, but the Proceedings have only been published recently. In the first session, Friday November 29, 1901, an address was read by Prof. James H. Robinson of Columbia University, on "The elective system and a liberal education historically considered." Father Brosnahan was invited to take part in the discussion and gave a short address which is printed in the Proceedings. He confined himself to one point, namely, "That a liberal education is distinguished from a non-liberal or utilitarian education not so much by the studies that are employed in its communication as by the spirit with which those studies are prosecuted and the aim which they purpose to attain."

*The Spring Disputations* took place on April 21 and 22. *De Justificatione*, Mr. Drum, defender; Messrs Lyons and Macdonnell, objectors. *De Eucharistia*, Mr. Schwickerath, defender; Messrs Lunny and O'Gorman, objectors. *Ex Scriptura Sacra*, "Chronology of the Book of Judges," lecturer Mr. Rousseau. *De Jure Canonico*, "Jurisdiction of Delegates Apostolic over Regulars," lecturer, Mr. Brown. *Ecclesiastical History*, "The Schism of the West," lecturer, Mr. Rochfort. O

*Ex Ethica*, Mr. Ahern, defender; Messrs Toohey and Gaylor, objectors. *Ex Cosmologia et Psychologia Inferiori*, Mr. Coffey, defender; Messrs Kilroy and McCormick, objectors. *Ex Ontologia*, Mr. Tallon, defender; Messrs Boyle and Didusch, objectors. *Physics*, "Generation of the Alternating Current," lecturer, Mr. Williams. *Geology*, "Corals and Coral Islands," lecturer, Mr. Healy.

*The Theologians' Academy*.—The following Essays were read before the Academy during the year:—

Principles of Controversy . . . . .	Fr. John X. Peters
Private Judgment . . . . .	Fr. Wm. J. Duane
Confession . . . . .	Fr. John J. Thompkins
Worship of the Sacred Heart . . . . .	Mr. Charles Barland
Worship of the Angels . . . . .	Mr. Thomas A. Becker
Worship of the Saints . . . . .	Mr. Laurence P. White
Worship of Relics . . . . .	Mr. Laurence J. Kelly
Worship of Images . . . . .	Mr. Patrick Cronin

*The Philosophers' Academy*.—The following Essays were read before this Academy during the year:—

The Principle of Individuation . . . . .	Mr. Williams
Functions of the State in Education . . . . .	Mr. Ahern
Prime Matter . . . . .	Mr. McCormick
Constitution of Bodies . . . . .	Mr. Conway
Forma Cadaverica . . . . .	Mr. Coffey
Bilocation . . . . .	Mr. Delany
The Reality of Substance . . . . .	Mr. Rafferty
Certitude . . . . .	Mr. Corrigan
The Source of Authority . . . . .	Mr. Stinson
The Truth of Simple Apprehension . . . . .	Mr. Didusch
Human Testimony . . . . .	Mr. Phillips
Relation . . . . .	Mr. Tallon

#### OFFICE OF THE LETTERS.

In regard to the Similarity of the Ten'a and Navajos referred to on page 79 of this number, we have received another letter from Father Jetté which we are obliged to hold till our September number. He disclaims all credit to originality and blames the hasty praises of the "Tablet" concerning his alleged discovery. We have also a long and interesting letter from him which will appear in our next number.

*Father Odenbach writes* us that "the range of his lightning recorder is over two hundred miles and that he expects at the end of the season he will report it as being 350 miles." This is a decided advance over the results obtained by our Fathers at Kalocsa. He uses a relay of 1000 Ohms and the collector is formed by about 5000 square feet above mean lake level.

As we go to press we learn that the case of Father Bernard Vaughan against "The Rock" has resulted in a verdict in his favor with \$1500 damages and costs. The other journals which had attacked our Fathers had before this paid damages and apologized. "The Rock" alone refused and started a campaign against Father Vaughan and the Jesuits.

Its particular victim was Father Vaughan, whom it describes as a man "steeped in sedition," an "Outlaw" possessing no civil rights, one of the "infamous sons of Loyola," one of those who are continually engaged in criminal attempts to "excite Romanists to revolution and civil war." The case was thus brought before the courts with the result given above as reported in "The Tablet" for June 7. It is believed that so conspicuous an instance of fair play which the English courts seem to extend to the Jesuits, will afford the most effectual barrier against the renewal of tactics of this description.

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**Errata-Corrige.**—Father Louis Van Miert—Prefect of studies at the Juniorate of Mariendaal, Holland — has kindly called our attention to several typographical errors in the article on "Some Historical Documents Concerning the Mission of Maryland," in our last number. We were unable to send the proofs to him and, in spite of unusual care, these errors crept in. Though they are not of consequence to the ordinary reader, our historians, and those who turn to the pages of the LETTERS for exact dates and information, will be glad to know of these mistakes and will correct them in their copies.

Page 334 note 3 for "Polotsk" read *Polotzk*

Page 337 line 17 for "Brother" Aubry read *Mr. Aubry*

Page 338 line 6 for "Jacobus" read *Jacobs*

Page 338 at the beginning of the second paragraph for "The only means for Father Kohlmann to accomplish his desire was to leave Amsterdam. So he left" read *On arrival of this letter Father Kohlmann had already departed from Amsterdam; he left*

Page 340 note 18 add *or May 27 (?) cf. "Letters & Notices" cxlii. p. 46*

Page 343 end of first paragraph for "September 4" read *September 14*

Page 343 note 21 for "W. L. xxxix." read *W. L. xxix.*

Page 347 for (Original in "Italian") read *(Original in French)*

Page 348 note 27 line 7 for "Oponto" read *Opont*

Page 349 note 33 read *W. L. vol. v. p. 100; xvi. p. 162*

Page 351 beginning of second paragraph for "eighth of October" read *third of October and dele "note (d)"*

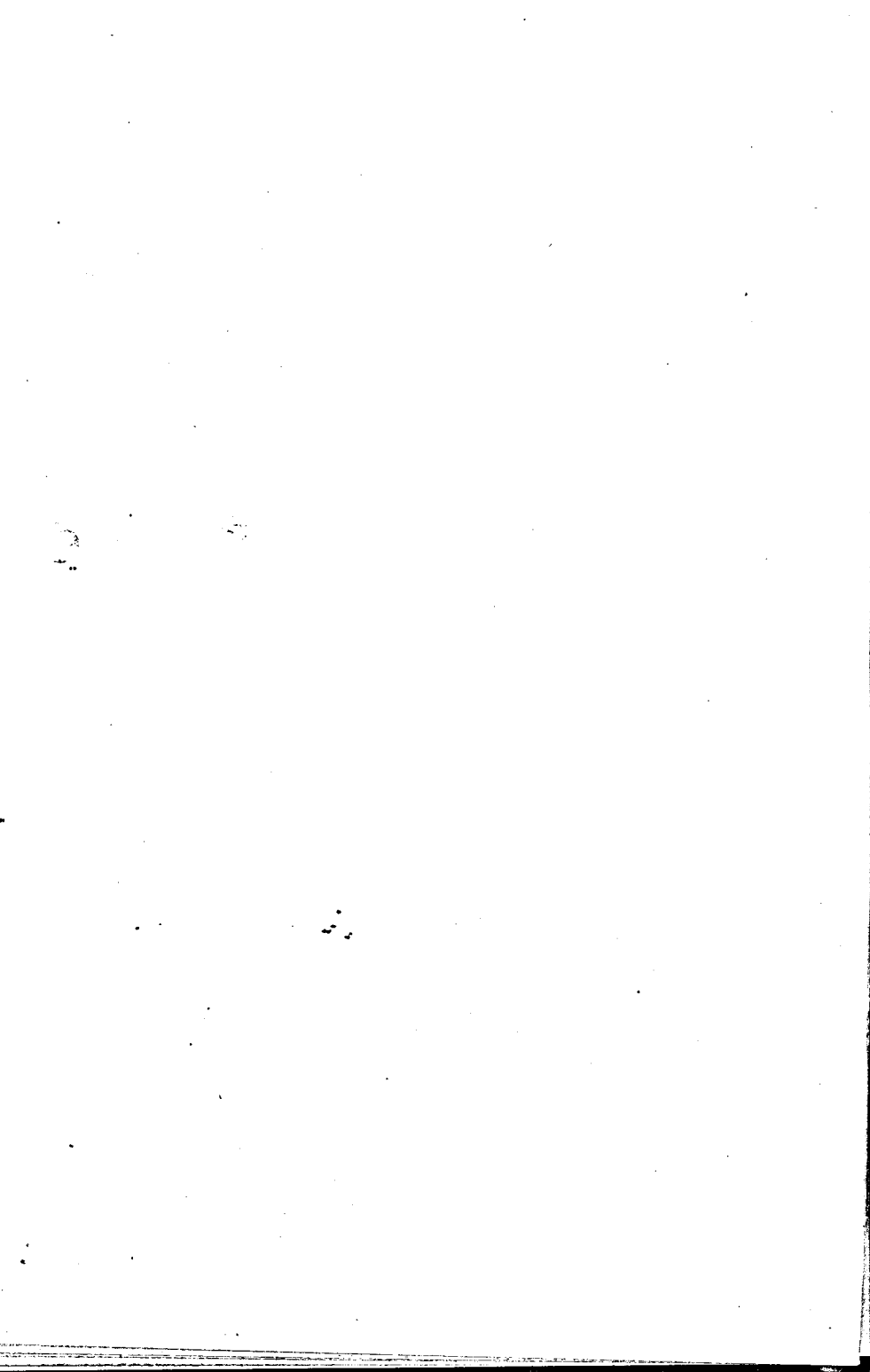
CONSPECTUS SOCIETATIS JESU UNIVERSÆ  
INEUNTE ANNO 1902.

ASSISTENTIE	PROVINCIE	SAC.	SCH.	COAD.	UNIV.	AUG.
ITALIE	Romana .....	202	99	106	407	-3
	Neapolitana .....	133	107	95	335	5
	Sicula .....	98	72	69	239	-6
	Taurinensis .....	197	214	136	547	-5
	Veneta .....	199	89	93	381	4
	<i>Socii Assist. Italiae</i>	<i>829</i>	<i>581</i>	<i>499</i>	<i>1909</i>	<i>-5</i>
GERMANIE	Austriaco-Hungarica	347	145	235	727	-15
	Belgica .....	479	405	222	1106	9
	Galiciana .....	203	110	131	444	-12
	Germaniae .....	589	406	432	1427	17
	Neerlandica .....	243	154	125	522	7
	<i>Soc. Assis. Germaniae</i>	<i>1861</i>	<i>1220</i>	<i>1145</i>	<i>4226</i>	<i>6</i>
GALLIE	Campaniae .....	338	163	128	629	20
	Franciae * .....	519	204	223	946	0
	Lugdunensis .....	425	184	225	834	17
	Tolosana .....	364	210	142	716	3
	<i>Socii Assist. Galliae</i>	<i>1646</i>	<i>761</i>	<i>718</i>	<i>3125</i>	<i>40</i>
HISPANIE	Aragoniae .....	441	256	364	1061	8
	Castellana .....	392	390	349	1131	13
	Lusitana .....	119	107	91	317	1
	Mexicana .....	79	98	58	235	4
	Toletana .....	206	198	179	583	3
	<i>Socii Assist. Hisp.</i>	<i>1237</i>	<i>1049</i>	<i>1041</i>	<i>3327</i>	<i>29</i>
ANGLIE	Angliae .....	336	221	112	669	1
	Hiberniae .....	164	127	60	351	32
	Maryland. Neo-Ebor...	253	235	149	637	-10
	Missouriana .....	201	197	108	506	10
	Missio Canadensis .....	125	71	76	272	0
	Missio Neo-Aurelian...	99	77	46	222	-4
	<i>Socii Assist. Angliae</i>	<i>1178</i>	<i>928</i>	<i>551</i>	<i>2657</i>	<i>29</i>
	Ineunte anno 1902	6751	4539	3954	15244	99
	Ineunte anno 1901	6647	4545	3953	15145	72
	Augmentum	104	-6	1	99	27

\*The catalogue of the province of France has not been published and we have not yet its numbers. Counting it the same as last year the total and augmentum will be as shown above.

# Ministeria Spiritualia Prov. Maryland. Neo-Eboracensis, a die 1<sup>ra</sup> Jul. 1901 ad diem 1<sup>am</sup> Jul. 1902

DOMICILIA	Baptizati	Conversi	Confess. partic.	Confess. gen.	Commun. extra T.	Commun. in T.	Matrim. benedic.	Matrim. revalid.	Extrem. Unction.	Catecheses	Parati ad 1 <sup>am</sup> Com.	Parati ad Confirm.	Exhortationes	Conciones	Exerc. Spir. Sacerd.	Exerc. Spir. Relig.	Exerc. Spir. Stud.	Exerc. Spir. priv.	Mission. (quot heb.)	Novenas	Tridua	Visit. Nosoc.	Visit. Carcer.	Visit. Infirm.	Sodalitates	Sodales	Fidus SS. Cordis	Puert in schol. paroch.	Puert in schol. paroch.	Schol. Domin.					
BALTIMORE.....	97	65	47454	1787	3545	46378	38	2	97	359	128	44	21	171	.....	12	5	.....	2	6	7	120	365	255	4	753	4660	.....	.....	.....	4				
BOSTON COLLEGE.....	20	43	89296	6733	38359	72500	4	3	547	379	149	266	169	301	3	14	2	.....	3	4	4	930	.....	348	12	2054	14237	.....	.....	.....	4				
"    St. Mary's.....	91	4	76450	5013	9413	33777	54	5	582	120	82	.....	172	505	.....	4	.....	.....	2	15	.....	501	163	760	6	2620	2190	270	300	.....	6				
"    Holy Trinity.....	186	15	29980	1000	5000	20100	38	.....	90	560	68	160	200	92	.....	.....	.....	.....	.....	.....	84	.....	370	4	2220	2000	280	300	.....	.....	.....	.....			
FORDHAM.....	8	2	10892	165	5930	4500	3	.....	7	73	27	.....	37	112	.....	5	.....	.....	.....	.....	1	.....	195	5	159	361	.....	.....	.....	.....	.....	.....			
FREDERICK.....	63	21	22461	315	214	7000	14	3	40	180	60	.....	75	120	2	3	.....	.....	.....	2	4	82	62	258	4	356	400	60	32	.....	.....	.....	3		
GEORGETOWN COLLEGE.....	17	10	18649	248	21355	6700	5	.....	21	400	105	129	122	144	1	12	3	4	.....	4	.....	3	413	.....	83	2	75	121	.....	.....	.....	.....			
"    Holy Trinity.....	152	16	17841	155	316	16660	26	4	70	110	78	.....	58	224	.....	1	1	.....	.....	.....	5	1	121	.....	1150	4	740	1370	.....	.....	.....	.....			
JAMAICA MISSION.....	1876	595	36167	623	6850	36275	121	2	353	610	425	536	549	487	.....	2	.....	.....	.....	.....	3	1	365	365	9889	3	780	.....	1110	1580	23	.....	.....		
JERSEY CITY.....	253	55	64271	2866	2500	.....	64	5	549	228	262	258	332	128	.....	7	3	.....	.....	1	14	4	15	.....	1649	7	2107	6000	420	450	12	.....	.....		
LEONARDTOWN.....	270	10	17000	770	610	16912	52	5	56	110	161	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	110	6	690	1195	.....	.....	.....	.....	.....	5		
MANRESA, Keyser Island.....	.....	.....	500	90	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
MISSIONARIES.....	477	.....	159166	79583	25	.....	7	85	1	612	846	1660	2650	846	7	19	2	.....	.....	.....	1	102	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
NEW YORK, St. Francis Xavier's.....	476	119	132291	7620	6296	195723	176	29	2295	675	198	43	436	734	8	20	6	1	.....	5	16	22	2234	393	3752	14	8646	33390	691	584	14	.....	.....	.....	
"    St. Ignatius Loyola's.....	237	47	65000	1605	1950	195150	156	.....	525	210	310	165	860	104	.....	15	2	.....	.....	.....	7	4	6	.....	52	2140	6	2200	14000	350	350	8	.....	.....	.....
"    B.V.M. Lauretana.....	1161	.....	205000	6000	2000	23000	183	.....	140	400	150	.....	150	50	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	650	5	520	900	360	370	7	.....	.....	.....	
PHILADELPHIA, Gesu.....	212	48	108495	2600	1687	98971	77	6	367	130	143	54	330	395	.....	10	4	.....	.....	.....	4	4	1010	140	1557	8	1804	6000	440	460	10	.....	.....	.....	
"    St. Joseph's.....	90	8	54674	.....	1000	25700	29	1	85	204	56	.....	80	170	.....	4	3	.....	.....	.....	1	3	.....	.....	350	2	475	3000	200	250	3	.....	.....	.....	
ST. INIGO'S.....	112	8	7400	50	75	7000	37	.....	35	72	45	.....	.....	128	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	75	2	80	640	.....	.....	.....	.....	.....		
ST. THOMAS'S.....	141	4	5465	71	106	3700	15	1	47	59	74	29	.....	113	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	120	.....	1050	.....	.....	.....	.....	.....		
WASHINGTON.....	328	81	62373	370	658	45000	76	.....	216	181	192	249	68	235	9	.....	2	1	.....	.....	.....	.....	.....	.....	.....	1716	7	1588	8500	180	450	9	.....	.....	
WHITEMARSH.....	74	3	5076	88	46	4577	12	.....	19	95	9	.....	.....	214	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	87	.....	600	15	18	2	.....	.....	.....	
WOODSTOCK.....	46	5	11282	510	151	14400	8	.....	15	90	26	46	77	74	3	13	.....	.....	.....	.....	.....	.....	.....	.....	.....	56	5	172	175	.....	.....	.....	.....	.....	
WORCESTER.....	12	20	16900	606	2580	2500	7	.....	167	57	.....	.....	.....	182	.....	9	.....	.....	.....	.....	.....	.....	.....	.....	.....	25	2	150	270	.....	.....	.....	.....	.....	
<b>SUMMA</b>	<b>6402</b>	<b>1179</b>	<b>1080583</b>	<b>118868</b>	<b>108866</b>	<b>876523</b>	<b>1202</b>	<b>151</b>	<b>6324</b>	<b>6014</b>	<b>3597</b>	<b>3642</b>	<b>6415</b>	<b>5720</b>	<b>33</b>	<b>148</b>	<b>37</b>	<b>71</b>	<b>129</b>	<b>88</b>	<b>71</b>	<b>6177</b>	<b>1540</b>	<b>25597</b>	<b>108</b>	<b>23139</b>	<b>101059</b>	<b>4469</b>	<b>5256</b>	<b>129</b>	<b>.....</b>	<b>.....</b>	<b>.....</b>	<b>.....</b>	



# THE WOODSTOCK LETTERS

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VOL. XXXI. No. 2.

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## ALASKA.—A WINTER TRIP.

*A Letter from Father Julius Jetté.*

REV. AND DEAR FATHER,  
P. C.

The Fall of 1901 has been remarkable for the lateness of the "freeze up" as the miners say, of the Yukon, no less than the spring of the same year had been remarkable for the lateness of its "break up." The side sloughs and channels were closed on the 29th of October, which was already late enough but the main channel remained open, through drifting ice-floes in unbroken succession till November 10. This, together with the work I had at home kept me back from my winter trip for quite a while. However, one is seldom idle in Alaska, and as the new missionaries of Nulato had not yet acquired that "thorough mastery of the Nulato language" which the London "Tablet" of Dec. 21, so gratuitously bestows upon me, I had work enough in initiating them to some of the interesting peculiarities of the Ten'a language. Besides, we were achieving a great work, viz., the correction of our prayers in the same language, which were recognized by all as very deficient; I had just written a short catechism which I had to explain to my fellow-workers on the mission. So that, even after the general "freeze up," I had to delay my start till Nov. 20. I had now been at home since Oct. 6, and I was beginning to long for a little intercourse with my poor Christians. At last on Oct. 20, about 9.30 A. M., my sled being rather heavily loaded with the cus-

tomary outfit, viz., portable chapel, scroll of large pictures, cooking utensils, provisions for two weeks, a little clothing, extra shoes, blankets, one pair of snow-shoes and the indispensable travelling axe, not omitting the dried salmon for dogs and for men, we covered the whole nicely with the two sides of the sled cover, tied it strongly with the lash rope, so that it would keep into shape even when the sled tipped, finally put the dogs in the harness, and after having said the traditional Hail Mary in our beautiful language: *Neutra, Mary, ne-tlo raral-nith tse rolon*, etc., we started half sliding half tumbling down the beach, reached the main Yukon trail and glided down river, at a speedy rate, helped on by the wind blowing on our backs. Happy are we when we run with the wind!

I was running ahead of the dogs; my travelling companion, a native boy of some sixteen years, Alexis Katelyek by name, taking care of the sled. Another big native boy accompanied us just for the sake of taking a walk to the next village, which is about six miles below Nulato. We were to stop there for the night. A stiff breeze blowing down river gave us a glorious time. The cardinal points in the native geography are not as ours, N., E., S., and W. In fact East and West do not mean much in a country in which the sun during winter rises and sets in the South, and during summer rises and sets in the North. So we very commonly make use of the native bearings which refer exclusively to the Yukon (or any other river on which they live). They are *up*, *down*, *across*, and *inland*.

The trail was partly on the smooth ice, which if moved over a little, so that the dogs do not slip, is very fine, but partly also on the rough ice, which is, to use a miner's phrase "quite a different proposition." Rough ice is made of large and small ice floes, that have been stopped against some obstacle, and being pushed by the descending mass which accumulated behind them stood up, as it were on one end, and were frozen in that upright situation. They protrude generally from one to two feet above the ice level, but some raise their proud heads as much as four feet high. There are lower spaces between them, so that when your sled having passed over one dips into the interspace it butts against the next and comes to a dead stop, with great danger of your seeing the rope break asunder and the dogs take a crazy run leaving the sled and you behind. This is not pure imagination, and Father Rossi could bear witness to it Any-



how when such a stop occurs, you rush to the front of the sled, raise it up over the cake of ice, and start the dogs again. Two minutes later you may expect that you will repeat the manœuvre, and in half a day you become quite skilled in the practice. Such travelling, however, is what the *mushers* generally call *nasty*.

It was dinner time when we reached Niknirkakat at the mouth of the *Nikuliratno royoze* (the little Nikularat river). We had travelled only six miles, but the next stop was about twenty-six miles further, a distance which we could not cover in the afternoon of a winter day, when the sun sets about three o'clock. Besides, one of the ties on the sled runner was broken, the rough ice having done its work, and repairing was urgent. We therefore stopped at the cabin of one of my native friends, Tsitedniya, who, pleased at the honor I was doing him, gladly presented me with the piece of *ketsaran - tabila* necessary for the mending of my sled. We cooked our dinner, and ate it; then fixed the sled, fed the dogs on the usual ration of one dried salmon a day to each, given at night, and I took a stroll through the place to see the natives, and take in the sights of the place.

The village consists of six cabins, and a seventh under construction, on the top of a shelving beach, on a sort of flat, sheltered by a steep hill from the cold wind which blows from the upper river. All the native villages that I have seen on the Yukon are similarly located. Hence to one coming down the river they are not to be seen from a distance; it is only when the sheltering point is being passed that they come into sight, whilst the reverse happens when going up. The whole population which I numbered then and there was forty people, most of whom regularly attended High Mass at Nulato during the fine winter months. I made a copy of my census, which one native promised to take to Father Cataldo, as he had directed me to supply him such information from all my stopping points. And thus we talked, and smoked, and I wrote some letters for them, and gave them some of those familiar, informal and unpretending lessons in Christian doctrine which they generally accept more willingly and remember longer than the more solemn sermons or public catechisms. I heard a sick boy's confession, gave him some little medicine for the body along with that for the soul, said the evening prayer for all, and our first day was soon forgotten in a most welcome slumber. The Alaska bed is simple. No such thing as a mattress but a piece of canvass or drilling

spread on the floor, to stop the cold air that constantly oozes through the chinks; over this one or two blankets are placed, in which you roll yourself up, your parkie and coat for a pillow. I am fortunate in having a feather blanket or quilt, which is light, packs into a small space, and is very warm. The sleeping bag is falling into disuse and becoming old-fashioned. One gets used to our primitive bed and rests better in this simple arrangement than in the elaborate contrivances of civilized life. Brother Twohig tells a story of two men who, having travelled together for a whole day, slept at night, the one on a soft feather bed, and the other on the soft side of a plank; the next morning the latter was perfectly well, whilst the former was found dead on his couch. This seems to be conclusive evidence, of the kind known to logicians as *post hoc, ergo propter hoc*.

The next morning saw us ready to start. My extra companion went back, but another, Nesaadetir (a name which I would translate: he uses his jaws, or in French, *il joue de la mâchoire*) begged the favor of accompanying us to the next village. He belongs to Father Perron's district, being a native of Roluketahakat—what a barbarous dialect they speak down there—and was trying to get back to his place, by joining parties going that way. I admitted him willingly, knowing him to be a thorough good fellow. In Alaska the common law is: help and be helped—help your neighbor when you can, and ask for help when you need. Every one abides by it. Another man, the medicine-man or sorcerer of the place, Otsioze, came also with us, with his sled and dogs, for the sake of selling one of these animals to a trader in Kaltag; as he had a light load I gave him a part of mine to carry for me. Of course he asked if I would pay him for the freighting; and, of course, I answered in true Ten'a fashion: *To setini? i. e.* What are you talking about? This is a polite way of saying no. He was perfectly satisfied, took the load and started after us. There is no question, of course, of his being a Christian, as long as he practises as a medicine-man; however, we are on the best terms; he attends Sunday Mass and prayers, and will surely not die without confession, if Almighty God gives him the opportunity. Two years ago Father Ragaru prepared two of these men for a very consoling death.

Few incidents took place on that morning. After about sixteen miles we thought of dinner. There is a small village of two cabins, Nuloyit, just at the proper distance,

but we knew that the place was untenanted. However, on the south bank of the Yukon, just opposite the empty cabins, there is a solitary one where we had made sure that we would find the inmates. We made for it and reached it just at twelve. Whilst our dinner was being thawed and the inevitable tea-kettle being warmed, our host, Makaketlno, presented us with some choice pieces of good dried salmon, which we eat with great relish. A run of sixteen miles in the cold is the best of appetisers. I wrote a letter for Makaketlno, and doctored his wife; we took our dinner and after about one hour's stop started on again for Nodoitekentlit.

The afternoon run was a rugged one. After crossing a belt of ice of the roughest description we had to round a large sand bar, the ground being bare in many places. This made the pulling of the sled very hard on the dogs, but the river ice which was close by was without the least covering of snow, and the dogs kept avoiding it carefully. Finally we left the sand bar and crossed a large snow-covered space with water underlying the snow, a very common feature of the Yukon winter trails. By dint of gymnastics we managed to pass through without having our feet soaked. If in spite of your supple jumps, you get your feet wet, the only remedy is to stop and change footwear, and if you think it too cold, go to the beach and start a fire. It is no joke to have one's feet frozen. Poor Father Robaut had his feet frozen this winter; I do not know his present condition, but he deemed himself fortunate that he had to lose only one big toe as a consequence.

After crossing the over-flood,—for this winter water comes generally as an over-flood through the cracks when the river level rises,—we made again for the north bank of the Yukon, the one on which all villages are situated and followed it for the rest of the day. Pretty soon the sun set in a limpid arctic sky, with the usual display of colors, plus the green. Jules Verne would not have so far to go in search of the *Rayon Vert*; we can see it every night and almost every morning during the whole winter. The night was clear and the moon—the night-sun as our natives call it—succeeded the day-sun on the horizon. It is really a night-sun and this clear cold arctic night, is almost as bright as day. It was easy to see the trail by the white light. There is no night in our warmer climates that can compare for brilliancy and softness of light to a clear, crisp arctic night. But the northern

lights in Alaska are a failure, at least around Nulato. I am told that they make a better show at the Behring Sea coast. I have been now nearly four winters in this place and I have not seen more than two or three that were worth looking at. For the rest of them, it would have been much better not to be, than to be so ugly.

However, the austere beauty of the arctic scenery had then no charms for us; the only feeling that prevailed over all others being that of fatigue. The consciousness of having run about thirty miles during the day, with no possibility to ride even for a minute on the heavy-laden sled made us long for the reaching time. Twice I asked Alexis: *Kle nillot e?*—Is it still far? To which he answered with a drawling and lengthening of the last syllable, which is equivalent to a superlative, *Oo, nillot*—Yes, very far. I was still considering in my mind this last answer when Otsioza, who was following with his sled at a short distance, called for help. It was easy to stop my dogs, for they were tired and could not yet see the village. I went to the man; his sled had bumped too hard against one of the protruding ice-blocks and was so badly injured that it was impossible to go on with it any longer. Hastily we shifted some less necessary articles from my sled to his, and the more necessary ones from his to mine, that he might wait till the next morning before coming back to the spot, we tied all the dogs to my sled and proceeded with doubled velocity and no further incident to Nodoitekentlit, or as the white men call it, Kaltag.

This was to be my first stopping point. On reaching the top of the high steep bank, after a hard pull to climb and haul up the sled, I saw myself surrounded with all the men and boys of the place, who greeted me with a hearty welcome. They love the Father even though they do not always listen to him. I shook hands with all, and as I could easily recognize their brown faces in the silvery moonlight, called everyone by his Indian name, a thing at which they were well pleased, for it showed that I remembered them and took some interest in them. These people are of a kind, genial and very sensitive disposition; the least token of friendship goes to their hearts, as well as the slightest mark of dislike or contempt. In this we have indeed a sure way of winning them, and any one who is capable of loving them is sure to be a favorite with them and to be able to do them some good.

I inquired for the largest house in the place, for I want-

ed to have a convenient one for a large (proportionately large, I should say) audience, upon which one of the young married men, Nilkaatnik, offered me his. As he is one of the best Christians in the place, married in the Church, and his wife educated by the sisters at Holy Cross, I was glad to accept it. We took our things into the cabin, every one giving help, and hoisted the sled on the rack, a sort of structure standing about five feet above the ground on which the sleds are safe from the voracity of the dogs. For these animals will, in less than half an hour, devour the skin thongs used as strings which bind the sled limbs together, and make it quite useless. We then proceeded to cook the supper, which is always the first thing we attend to on arriving; next, we changed our footwear, which is the second normal occupation, for in a country in which so much depends upon the feet, special care must be taken of them; and thirdly, we fed our brutes the usual ration of dog salmon. Then our own victuals being cooked we eat the supper with rather hungry stomachs, we talked a while, said a short prayer, and "turned in."

The house happened to be a cold one. The wind blew through the floor and walls, for it was poorly banked and poorly caulked. So we had to fight the cold by wrapping ourselves, head and all, in all the blankets we could dispose of. However, I was satisfied with it in many respects. It was really the only house large enough to collect all the people for my instructions; it sheltered three families, who, at least, would be in the necessity of attending, and it was the gambling house of the camp, so that the gambling was seriously interfered with by the sole fact of my being among them. Gambling and drinking, two gifts of our civilization, have speedily taken root among these people and, with their want of self control, have turned into ruling passions. I have known a native during the cold winter to gamble his parkie, his coat and his vest, and to go back to his home, twelve miles off, in his shirt and trousers. Drinking is perhaps even more attractive to them. There are few who can keep five dollars in their pocket when they see the bottle of whiskey—it sells at \$5 all over Alaska—and if they do so at first, the entreaties of the white man will finally get the better of their resolution. I have seen three young men, in great need of provisions, early in summer, coming to a steamer to sell cord wood. They were offered whiskey for it. The three of them refused, begging that flour and tea and such stuffs be given to them instead, for they had young chil-

dren to care for; the infernal white man went along in the crowd, till he found his victim and bought the result of hard winter labor for a few bottles that would be gone in one day. There would be much to write on this disheartening subject, as well as on the dealings of the white man with the red one, but this would be too long for a letter which is to be only a detailed narrative of one voyage.

The next day was Friday the 2nd. I did not say Mass, as I generally do not on the first day, for people have to be prepared for it, and need to be reminded of many things they once knew but have surely forgotten. The first day is introductory; I go around through the camp, shake hands, talk, inquire into the condition of things, showing interest in all,—ascertain the dispositions of each one, and take the census, so as to know who is to be reproved, who is to be blamed, who is to be encouraged, who give hopes of conversion, etc. As there are few who are not great talkers I pick up all the information I need, and after this first day I am as perfectly at home as if I had been with them the whole year long. I know who has been drunk, and when, who has been fighting, and with whom, and all the little and great scandals that have happened since my last visit. They are essentially talkers but not orators as the more southern tribes. Their imagination is frozen, as it were, by the cold polar clime, and I have not heard one speaking with real eloquence, or with any kind of oratory. But their own ground is conversation, in which many are as witty, and as bright as genuine Frenchmen. Jokes are common, irony is delicately handled, humor is prevalent. There is nothing that you cannot refuse to a Ten'a, provided you do it with a joke; on the contrary, if you grant what he asks and accompany your favor with a rude word, he will go off with a dart in his heart.

I found my village consisted of six cabins, with a population of forty-three people. Below, at a short mile's distance, is the proper Kaltag, so called by the whites from Kaltor, the native name of a fishing camp situated some miles below. It comprises the military Telegraph Station, with four men belonging to the Signal Corps, the trading post, with residence, store, warehouse, etc., and depending on the trading post a large house for a Hotel, when travellers will come. Kaltag is the point at which an overland trail, called the Portage, leaves the Yukon and leads to Unalaklit and thence to St. Michael, cutting off some 400 miles of what would

be the all-Yukon trail. Below Kaltag, at another short mile's distance, two more native cabins, comprising about ten inmates, are perched on the hillside. My stay was without any result for these poor isolated and benighted people.

That evening I set to work and began my course of instructions. My old acquaintances will acknowledge that my sort of eloquence is quite agreeable to the Ten'a ways as I have described them. Indeed it is so much of a conversation that my hearers will at times interfere, ask for explanations and propose their remarks about what I say. I like them to do so because I am sure then that they understand something and take some interest in the truths of salvation. The instructions were well attended; at night I had almost everybody, both men and women, except a few invalids. At the morning Mass, at eight o'clock I had a good half of the population, the other half had to get something to eat from the snares or the fish traps for the midday meal, or fuel for the day. Living is a concern of every day in Alaska. Those were the only two meetings I could muster in this camp, except an occasional extra one for saying the Rosary during the afternoon; there being no children who could be taught during the day.

On Saturday morning I sent back my native companions to Nulato for some more supplies, whilst I remained at my slow work. On Sunday I paid a visit to the trader, Mr. Brown, who treated me very kindly. I had also a good long talk with the "boys" at the Telegraph Station, and accepted their invitation to supper, during which Mr. Reid chanced to come in and we were introduced to each other. This gentleman, who camped in the neighborhood, awaiting an opportunity to go up to Tanana, is a secretary to the Y. M. C. A., a man of parts, very interesting in conversation, travelling through Alaska as a sort of missionary of deism, and trying to better morally and materially the condition of his fellow-men. Unlike in this respect many other Protestants, he does not think that he is sent directly by the Holy Ghost, he does not even know whether there is a Holy Ghost, and does not trouble himself about it. He does not see why all the Christians could not be brought into one body by broadening their views and becoming more tolerant. He tries to persuade them, not to profane God's name, to keep the Sabbath and to be kind to each other. He is a very interesting and sympathetic man, whom I believe to be sincere and whom I pity for his ig-

norance. He asked permission—which I readily granted—to be present at one of my instructions, and told me thereafter that he would give an interesting description of such an unusual sight to the American public, for he is to return to the States next year and lecture about Alaska. I wonder, however, what he can have to say about the sight; to me it is so familiar that I can hardly see anything to describe in it.

On Sunday, Nov. 25, confessions began. This is rather a peculiar task on such trips. Of course, there is no question of a confessional. A house is chosen, and great honor is done to it by the fact; the inmates are sent out to the neighboring cabins, and your penitents come in. This first night I heard only five, all of whom received communion the next morning; for four it was the first time they were allowed to receive. On Monday the 26th, twenty-five more confessions were heard, but from these three only were admitted to communion, two of them for the first time. On Tuesday the 27th, whilst proceeding with the confessions, I came to the delicate point, the conditional baptism of adults. Our natives have all been baptized, and some indeed validly, by the Russians; others have not been baptized but imagine that they have been; others have been indeed sprinkled, but in such circumstances as to leave room for a serious doubt about the validity of the sacrament. Now all of them have been well warned by the schismatics against rebaptization, and this is so impressed upon their minds that they all have a strong repugnance to our rebaptizing them even conditionally. However, I insist on doing so whenever there is a serious doubt, before giving them Holy Communion. On the 28th I baptized seven adults, who all received the next day, and revalidated one marriage. More confessions were heard, and on Saturday 30, feast of St. Andrew, I had four more communions, among whom was one of the soldiers. On the whole only two of my natives did not make their confession, one managing to get away for a short trip, and the other seeming unable to understand anything about it.

I now felt that they had enough of me in the camp, and as I am careful above all never to give them an overdose of religion, I moved that very day to the second village which I was to visit. This is only five miles below, at the mouth of a large creek, from which it is named Rodokakat.

This village consists of six cabins and thirty-one inhabitants. The same work was to be gone over again,



and it would be of no interest to tell about it anew. The only difference was that there being a good number of children, I could have my regular course of four meetings a day, viz., at 8 o'clock Mass preceded by morning prayer and a short instruction with a five minutes sermon after the Gospel; about 10 A. M., catechism for children and teaching of prayers; about 2 P. M., a second catechism, followed by the recitation of the Rosary when a sufficient number of adults attended; and about 6.30 the evening instruction at which all were present. Of course we call them for each meeting, going around to ring the bell at each house and telling them to come. The people here were very anxious to hear the word of God, and more docile than in any other place I visited. I had a solemn blessing and distribution of Rosaries, gifts sent to me last summer by generous friends from the far eastern states and Canada. Every soul, except the babies, confessed, seventeen adults were conditionally rebaptized, sixteen admitted to first Communion, four marriages revalidated, and ten pious souls received the scapular.

Three of my first communicants, two women and one man, told me the next day that they had had no sleep for the whole night previous to their communion. I enquired why. It was not owing to emotion, or strong impression, but because being in the habit of sleeping with a chew of tobacco in their mouths, they feared to swallow some of it and thus be deprived of communion. So they had laid aside the cud, and with it sacrificed their night's rest. This is not without its peculiar savor of edification and I am sure our loving Master saw it with pleasure.

One evening after the instruction, a resolute little fellow of about fourteen, Nicholas by name, asked for a private interview. He is the eldest son of a widowed mother and works like a little hero for the maintenance of the family. I made much of him, but knew them both, him and his mother, to be strongly attached to the Russians. When we were alone he said to me,

"I want to be baptized."

"Well," said I, "I do not think there is any need of it; you have been baptized by Father Zachar—the Russian priest—not very long ago; and all admit that during his last years the old man baptized validly."

"There is no use," said the boy, "I must be baptized. I did not want it at first, when you came; but it has come upon me since, and I can't help it now. I want

to be sure about it. And you know, if you baptize me, my mother will come too. If you only knew," he continued, gazing on me with his dark bright eyes, "if you only knew how thoroughly they believe in your teaching!"

"But I know that," I interposed.

"No," he rejoined, "you can not realize it. I never saw them before believe as they do now, and that has made me think much about it, and I believe as much as they do, and I want you to baptize me now. Why not?" I remembered the deacon Philip and the enuch, and I said also to myself, Why not? The boy knew full well what he was doing, and as he was sufficiently instructed. I baptized the boy and the mother that very night, and after some private instruction admitted them to Holy Communion before leaving the place. It is not often that Almighty God favors us with such consoling happenings.

It was during my stay in Rodokakat that the abilities of my accidental companion, Nesaadetir, as a story-teller shone with brilliancy. Story-telling among the Ten'a Indian is quite an enviable accomplishment, and those who can do it well are highly valued for it. At night, when all are in bed, the lights put out, heavy curtains fastened on the outside of the windows, everything perfectly dark, some one suggests, *rorloik*—let us have a story. And then some one, who does not feel too sleepy, starts with one of those fantastical tales such as were told to us when we were young children—fairy tales and nursery tales. At the very start, after the first very short sentence, he is interrupted by an *anni*, expressive of laudative approbation. He proceeds slowly, in a sort of half-loud, half-suppressed tone, with long pauses, receiving occasionally an *anni* of approbation. When he comes to the very interesting points the exclamations and expressions of wonder come from all quarters, so as to interrupt the narrative for one or two minutes together. Conjectures are ventured about what is going to happen, explanations are suggested of the wonderful feats related, the liveliest interest being exhibited by all present. Then all hold their peace and the speaker proceeds in the same mysterious way. Towards the end it commonly happens that some fall asleep, especially if the story is long and the speaker slow. But in this case the speaker was so interesting that sleep was out of question. Even the master of the house, an elderly man, and serious in all things, took good care that his

wife and his adopted daughter, a young girl about sixteen, would lose nothing of the narrative. "Do you hear this, my child?" he would say. "Do you sleep? Oh! listen, don't sleep, listen well." Unfortunately for me, the young man, who as I have said belongs to Father Perron's district, spoke the wretched dialect of those parts, and I was hardly able to make out one half of what he said. If the matter is interesting to your readers I may send you later on a few samples of the Ten'a folk-lore.

I spent with these good people two consecutive Sundays, the second being the feast of the Immaculate Conception, Dec. 8. By this time I had gathered sufficient information about the next village to judge that I could hardly do any work in it, so I determined just to pass through the place and then get off from the Yukon to one of its affluents the *Luron* River, called also "*Unoka*," and on the maps "*Innoko*," there to visit the once populous village called formerly "*Tihkakak*." I therefore hired a second travelling companion, *Nelorotemet*, an uncle to my companion boy Alexis, and with both I started again down the Yukon to the next settlement "*Madzatetselihten*," whence I was to take the overland trail, or portage as they say here, to *Tihkakak*.

We set out on the morning of Monday, Dec. 9, before sunrise, availing ourselves of the long arctic twilight. We had reduced our load to a minimum, foreseeing the difficulties of the trail. We had only two pairs of snowshoes between the three of us, but we took a second axe. The trail was fine, though there was very little snow, and I expected to find a similar state of things on the Portage. In this I was indeed greatly mistaken. At about eleven, on coming out of a long slough called by the natives "*Nu-do to kot*," i. e. between the islands, we met the mail outfit from Holy Cross, and the mail-carrier informed me that Father Perron had just left there for *Roluketshakat*. He would then be only at two or three days' distance from *Tihkakak*, and who knows, thought I, but I shall have a chance to go and meet him. This was a castle in the air, as I saw further on, but there are no others in Alaska. Right after we met another team and sled, with three natives from *Tihkakak*; two of them were to return the next day, and begged us to wait one day for them at *Madzatetselihten*, for the sake of travelling together. I willingly acquiesced, for the advantages of travelling in small caravans on a portage are decidedly great. Besides, they emphatically asserted that the *Tih-*

kakat people were anxious to see a priest, not having been visited since Father Ragaru's last trip in 1899. All this made me the more anxious to see them. That day we made no stop for lunch, as there was no convenient place, besides we did not feel very hungry, and we were not so very far from the night stop. The afternoon run was on the ice covered with a treacherous layer of loose snow that made us fall to the ground when we least thought about it. I wonder at times that falling so often, we hardly ever suffer from it. In about twenty or thirty times that I fell down that day it happened only once that I slightly sprained my hand, so slightly indeed that it never prevented me a minute from doing all my ordinary work. We reached Madzatetselihten at about 3 P.M. and took our delayed dinner right away, after which we got some dry fish which I had left there last summer through the kindness of Father Lucchesi, acting captain of the St. Joseph. From these we fed the dogs and took the needed amount for the Tihkakat expedition. At five we took our supper. Our natives' stomachs can crowd two meals on top of each other, and mine is as good as a native's.

The next day, Dec. 10, we waited for our future fellow-travellers. I visited the natives scattered in isolated cabins along over two, perhaps three miles of the beach. A few words about God and heavenly things, some encouragement and exhortation, was all I could do in the place. At night the two travellers were back, and I made a better survey of their qualities. One was a man, *Tlitsona*, surely accustomed to the trails and woods, and who would prove most valuable in an emergency; the other a boy, exceedingly bashful as all the Tihkakat boys, but very good-natured.

On the 11th, Tuesday, we started early, with a cloudy sky which made it so dark that I could not see the trail. So Nelorotemel took the lead, but being short-legged he ran at a disadvantage, till I saw enough to take his place. We crossed the Yukon to the south bank and entered a small affluent called the "*Rotolno*." Meanwhile it commenced to snow heavily upon us, and I began to think that we would have a hard time of it. After some eight or ten miles on the Rotolno we climbed up the beach, not without considerable exertion, especially in pulling up the heavy sleds, and entered the woods. My long legs were better suited for steering the sled, so I took that job; my two companions and the other boy put on their snow-shoes and went ahead, Tlitsona followed

behind me steering his own sled. But after awhile, as I had much trouble with my ungainly vehicle, Alexis put off his snow-shoes and came to walk behind me so as to give me a lift in the difficult passes. The snow was quite deep, and this was a disappointment. However, we ploughed on now climbing a small sloping hill, now plunging into a narrow valley, winding around in gorges and small ravines, skipping over broken trees, at times through thick growing willows, at times through marshes in which you could feel under the snow the niggers' heads that must have been fully two feet high in summer time. We crossed a brook whose reddish water had overflowed the ice, but though thirsty we all were loath to drink of it. At about twelve we had a three minutes stop for breath and entered into consultation about lunch or dinner. We were all hungry, but Nelorotemel, who is a spirited and humorous fellow, taking a tragic attitude addressed me thus, "And what are you thinking about? Do you think days are long enough at this time of the year for us to spare one whole hour of daylight for cooking a meal? In two hours it will be getting dark, and we shall have to camp, and then shall we eat our two meals one after another. But now let us go on for two hours more. Come on, show that the white man is as good as the native on the trail. Besides, you are like an Indian yourself; I don't count you as a white man any more, and there is no Indian who would think about taking his meal now."—This argumentation, the most eloquent I have yet heard from a Ten'a speaker, carried the point, and we went on. We were all very thirsty. Thirst is one of the hard things on the trail. No snow will allay it, ice itself is insufficient, water alone would be of service, but there is none to be had. Of course, one could stop, start a fire, and melt some ice or snow, at the expense of a good half hour of precious time, but this won't do. So I have recourse to a more speedy, though perhaps somewhat vulgar expedient—a chew of tobacco, which is indeed a great relief. That day, however, it had but little success, and all the aromatic plants and spruce boughs which I tried after only made me worse. Nelorotemel relieved me at the sled handling, and I slacked speed, walking behind the caravan, till finally the night beginning to set upon us we stopped about half past two, in a fair spruce grove. The three axes, for Tlitsona had also his own, were soon at work. A dozen of small spruce trees were soon cut down, and using the snow-shoes for shovels we cleared a square or rather an oblong space of

about eight feet by ten ; six or seven small trees were piled, wall fashion, to form a shelter for the sleeper's head, the others were lopped, and the ground strewn with the branches, whilst the sticks were planted obliquely against the pile, so as to project above the resting place. On these the sled cover, a large piece of white drilling was spread for a fly, the whole assuming the appearance of a half-tent. On the other side of the prepared ground the fire was started and a good amount of dry wood collected before dark. We began to feel warm and comfortable ; we devoured about half a dry fish each, giving the dogs their share and I started melting the snow in the frying-pan, from which we took a delicious draught. This being done I cooked some bacon while my companions made tea, and on this and some pilot bread we made our first meal. After it we smoked the customary pipe, and I started to mix flour for slap-jacks, the Alaska national dish, which was to make our second meal or supper. We enjoyed it as much as the former ; my companions made a strong infusion or rather decoction of tea, and our fellow-travellers boiled a frozen fish. We took meals in common, and shared each other's provisions in a most brotherly way. This created a good feeling between us, and I am sure that we shall always remain good friends hereafter. After supper a long and interesting conversation ensued, for life without talking is not life to a Ten'a, and we had kept a forced silence the whole day long. We enjoyed a good rest. It was almost six o'clock the next morning when we got up, the snow which had fortunately stopped for the whole night, beginning to fall again. The breakfast, consisting of dry fish, mush and slap-jacks was soon cooked and eaten, and we started a little before eight. This was on Thursday, the 12th ; the snow soon changed into a heavy mist, as we were climbing the mountains, to cross the ridge that separates the Yukon from the Luron. I was sorry for it, because I lost the view of some rather fair mountain scenery. About ten we passed Medzihkan a lofty peak on our left, and at twelve we had reached the highest point of our trail, the summit of a rounded hill, whose name I forget. No lunch, of course ; I was beginning to get used to it, and made no protest. Things went about as the night before. On going to bed I was rather surprised to see Tlitsona emptying the kettle and turning it upside down in the fire over the embers. Not being so very proficient as some say in the Ten'a language I enquired to what purpose that kettle was lying *on its belly*. My phrase excited a hearty laugh, and, when it was

over, I was told that Tlitsona being short of matches meant to keep the embers burning till the next morning. The expedient proved a good one as I verified on the morrow.

On Friday the 13th, we woke up under a coverlet of snow. The nasty thing had fallen fast during our sleep, melted on our blankets, by the heat of the camp-fire and we found almost everything wet. That morning I was strongly tempted to go back. We were at equal distance from the Yukon and the Luron, the trail was very bad all along, and the snow which was falling every day threatened to make it much worse for our return. I was afraid my companions would lose courage or give out before the end, and nothing is worse than a trip with disheartened companions. So I set the matter plainly before them, and asked how they felt about it. Both were of opinion that if we had a little courage we ought to go on. Just think, they said, how ashamed we would feel of ourselves, if we were to come back and say that we have been deterred by the difficulties of the voyage. Besides Tlitsona pleaded warmly that, being so near, we should go, were it only to satisfy the desires of the Tihkakat folk. Being thus sure of my companions' willingness I felt more confident myself and determined to go on at any cost. We dried our foot-wear thoroughly, and started. The sun, which we had not seen for two days rose gloriously at about ten o'clock; the air grew somewhat colder, and even the dogs seemed cheered up and took a lighter pace. The scenery changed, we entered a large plain surrounded by small hills, crossed lake after lake, and marsh after marsh. We camped early, and took three good hours to dry our things, including the dog harness, which had become as stiff as birch bark from having been wet the preceding night and frozen during the day. I was so much in earnest to dry my boots that I left them too close to the fire that night, and found them half roasted and all shrunk in the morning.

The night was cold, and I was almost glad when at about two o'clock Nelorotemel began to talk of getting up, and starting. We did so, and whilst we were taking our early breakfast, he told me reassuringly that we would have a lunch that day. At 3.40 A. M. we started. It was so dark that I could just see the boys walking ahead of me by keeping close to their heels. No moonlight cheered the scene, and we walked silently in the silent solitude. The experienced Tlitsona took the lead, for it

was only by feeling with the feet that one could find the trail, and, as he put it, his feet had eyes to see where they should go. Nelorotemel steered the sled, and I walked cautiously in the track of the two trail-beaters. However as soon as there was light enough I insisted on taking the sled-handles because my feet were getting sore from the snow-shoes, and I knew how precious they were to me under the circumstances. Nothing very remarkable happened on that morning. We reached the first view of the Luron at about eleven, at Lukekorkakat, where two abandoned houses are still standing. This had been some eight or ten years ago, the home of my two companions Nelorotemel and Alexis. There the latter's father had died and was buried. We stopped a few minutes, entered the house, now falling to pieces, but in which the cooking stove and several utensils were still in good order. One hour later we reached the summer village or fishing camp, a row of nicely set summer houses and smoke-houses, of birch-bark, and caches where the dried fish of last season was stored. There we had lunch, our companion Tlitsona producing from his cache a supply of *koruza* or dried white fish, considered quite a delicacy in the dry fish line. Meanwhile a snow-storm such as I had seen nowhere except in Canada, set upon us and continued raging the whole afternoon. This seemed to me a long one indeed. The only interruption was for a draught of cold water from the marshes. At about half-past three it got quite dark, but we were on ground well known to my companions, so there was no fear of going astray. The young companion of Tlitsona, no doubt with a view of encouraging me told me joyfully: only two lakes more, and we shall reach our destination. But I counted seven lakes, at least to me they were so, before we did really near the goal. Then he showed me the lights in the distance. I failed to catch even a glimmer of them through the snow-flakes that were falling fast. But there is an end of everything, even of a trip to Tihkakat, and at 4.30 P.M. we did arrive. Tlitsona took us into his house, and treated us with the most generous Ten'a hospitality. My dogs who were impatient for their food devoured a pair of boots that had been left imprudently within reach, upon which we hastened to feed them, for fear of some other such misbehavior on their part. After supper the whole village gathered in the house to see the new Father. But I was too tired to attempt an instruction that night.

The next day was Sunday the 15th—Gaudete Sunday.



We had a well-attended Mass with instruction before and sermon at the gospel. During the day I baptized four children and at night had catechism and prayers. I found the people extremely ignorant, and would have wished to spend a long time with them to instruct them. But this was utterly impossible. The dry fish was very scarce, so much so that I even got ready to start on the next day, thinking I could obtain no dog-feed. They begged me to stay one day more, but I put as a condition that I should be furnished with fish. I was ready to pay for it in calico, or tea, or tobacco, having brought some little amount of each of these articles especially for the purpose. Finally we agreed that I should let them have my dogs the next day and they would go to the summer village and bring back the fish that I needed. Almost all the men had gone to St. Michael for supplies, and so no dogs were left in the place. During those two days I visited the people, taught them a little, privately and particularly, and tried to make out a census; but I had a hard time at it. The village, which is properly called *Korodzanalledatten*, is located some twelve miles below the spot on which stood formerly the flourishing Tihkakat. It consists of eight cabins and thirty nine souls. The cabins are well built, and most of them clean. In every one there is a number of Russian pictures, paintings on wood, some of them very fine. The most common is the Madonna of St. Luke, which the Redemptorist Fathers have made popular in all countries; it is a regular fac-simile of the quaint, old and disproportioned picture, the slipper of the Infant Jesus falling off, etc. There are pictures of our Lord holding the chalice, etc. I found also two large pictures of Russian or rather Greek bishops, probably St. Nicholas and St. John Chrysostom, as well as I could make out, which were ugly enough to vie with the quaint productions which adorn the Missals and Breviaries printed by the "Société de Saint-Augustin (Desclée, de Brouver et Cie). The people, who seemed really anxious to be instructed begged me to go back to them towards spring and spend a month amongst them, give them proper instruction and make them Christians. I promised to do my best in order to comply with their wishes, and so I shall, but I doubt whether I shall have means to feed my dogs even to go. If I can reach and send back the dogs, I can stay till the river breaks and then go down in a boat to the Yukon.

I did not visit the old Tihkakat. At present the site is occupied by a party of some ten or twenty miners who

have made no strike and are peacefully eating their "grubstake" and awaiting the spring to come back and try their luck on some other spot.

On Tuesday the 17th we started back. On my departure every head of a family brought me a piece of Koruza the dried white fish as a present. My host Tlitsona gave me several dried salmon, a princely gift under the circumstances. Such evidences of good will have left me with a strong desire of going back to those poor people.

The return was pretty much as the first trip had been. I shall not describe it, for fear of being too long and becoming tedious. We camped four nights, and at eleven A. M. of the fifth day reached the Yukon. This was on Saturday, Dec. 21st. My companions were anxious to make Rodokakat that night. It was a hard "proposition." However, as we knew that we could depend on the moonlight we started in that direction, and at six P. M. I reached my beloved village, where we were received with demonstrations of joy which almost made us forget our fatigue. On Sunday 22d we took a day of rest. Mass and catechism were my only works on that day. On Monday 23d we made a very early start, ran the whole day, save one hour's stop for lunch in Nuloyit, and reached Nulato about half-past six P. M., having made that day forty good miles, and being well prepared to celebrate the Christmas festivities by a few days of rest.

Now, Reverend and dear Father, what will you say of this lengthy and long-winded letter? My only excuse for writing it is your calling for it. "Do write a long account of one of your voyages," you wrote. Here it is. It is minute in details, I fear, but these can only give a correct idea of missionary life in Alaska. I can guarantee it to be accurate, and true to life. For the negligences in style and numerous repetitions I can account by saying that I wrote it in a hurry, because the next mail is probably the last that will reach us outside by the winter trail; the subsequent ones will most likely be delayed for at least a month. If you are satisfied with such plain narratives you can obtain some more by calling on any of us. Recommending myself and my beloved Ten'as to your prayers and Holy Sacrifices, I remain

Sincerely Yours in Christ,  
JULIUS JETTÉ, S.J.

## A MISSION AMONG TRAMPS.

*A Letter from the Novitiate.*

FREDERICK, MARYLAND,  
June, 1902.

REV. AND DEAR FATHER,  
P. C.

If you should happen to be on one of the pikes about old Frederick Town, on some inclement autumn afternoon, you would probably meet some tired looking wayfarers, whose faces wear the pinch of hunger, and the purple touch of cold. Some of these poor roadmen are the veriest ragamuffins. Others, though well dressed, have not the quality of cloth or styles that would satisfy a Sunday promenader on the Champs Elysées, or Connecticut Avenue. Like the crows seeking the shelter of a southern rookery, these tramps are on the road to Montevue, a famous rendezvous in these parts, for these knights of the road.

Montevue is primarily the institution for the poor and insane and sick of Frederick County. It is about two miles distant from Frederick, and consists principally of two large buildings. In the front structure, the white inmates are kept. The negroes are huddled together in a squatty, two-story building in the rear of the property.

As an almshouse, Montevue has the usual piteous scenes native to such places. There are about three hundred inmates. Of these only six are Catholic. The religious needs of these people, minus the Catholics, are cared for by three County ministers, with a salary of one hundred dollars each. The care consists of a Sunday afternoon visit from one of the preachers; and he, after his hearers, sane and insane, are ranged in one of the corridors, harangues the assembly, and then rides home in the almshouse wagon. The present administration has a touch of the old Puritanic strictness in the observance of the Sabbath; and, two weeks ago, punished a gentle octogenarian woman with a supper of bread and water for declining to drag herself over to the meeting.

But besides this main building of Montevue, with its queer sights and sounds, and weekly gospel wagon, there is another department of more unique aspect, and of

greater interest to our zeal. It is the "Hall,"—the attic in the negro building. This room is about 20 feet wide, and 100 long, and 15 from floor to ridge pole. It is reserved for the tramps, and oftentimes in the winter, after a hard storm, it shelters a hundred of these homeless wanderers. Last winter the number reached one hundred and seven.

This ragged, weary assembly, whose Ethics seem to be

"Give me the pay  
Of an idle day,"

is composed of a variety of characters, young and old, and of very strange biographies. The youngest visitor during the past three years was a stalwart youth of eighteen, on his way to his home in Idaho. He had been at the battle of Manila, and had taken the longer homeward course. The oldest of these guests was a pious old Irishman, whose eighty-two years of life had left him without a penny to support himself. Though this good old man's faith was so strong that he would face the coldest weather and a long road rather than miss Mass on Sunday, and though his past life is replete with acts of devotion, such as his journey over the Atlantic to the shrine at Knock, bringing home the rain water that fell from its roof, yet, in that common misfortune of these homeless fellows, he is a wreck because of an overwhelming fondness for the "poteen."

Then, in the matter of past histories, the Hall contains an interesting group. There is one whose only claim for greatness is the fact that Daniel O'Connell once took him from his mother's arms and said a strong-hearted word to him. There is another who graduated from a *petit seminaire*, and drifted from the vocation that he once cherished. Another, though he says that he is not a Catholic, has a picture of the Crucifixion tattooed on his arm, and claims that this badge was a protection among the wild men of the Sandwich Islands. This other fellow, with the flushed nose and bedraggled clothes and unkempt beard was with the Germans when they marched through the Place de la Concorde in 1871.

But even a partial list of these characters would be fatiguing. In general they are pensioners of the Civil War, or lazy toppers who earn a few dollars in market gardening during the summer, and warm their throats thereby on some chilly day in the autumn. While a third element is the real article, the professional tramp, who frequents freight cars that plod between the great

cities, and who, at other times is to be seen lolling under the green trees or nested in a comfortable haystack.

The majority, in fact almost all, of these poor fellows are Catholics. To be sure, most of them are not of the most practical kind, but though it be many a day or many an Easter since they made their duty, yet they have a strong memory of the good old days when they knelt at the altar, and they are prompt to practise that counsel in the Epistle of St. James, when anyone is sick among them.

The spiritual needs of these tramps have always afforded an object for the zeal of those of our Fathers who could find time to visit that queer hibernation. When the Tertian Fathers were at Frederick, these Montevue guests were afforded many opportunities of attending to their religious duties, and Mass was often celebrated in a small chapel in the main building. When, by the removal of the tertianship, the number of the Fathers was diminished, and only the one remaining tertian could attend the place, Father Rector allowed him two of the older-looking novices to assist him. Their work was to help the Father on confession afternoons by

“Coaxin’ on aisy ones,  
Liftin’ on lazy ones;”

and on other days they might practise our rule, which bids us endeavor by means of pious conversation, to draw men to a better life, and especially to confession. Accordingly, a plan of work was formulated. It was arranged to have Mass with confession and communion there every month, while, on every Saturday afternoon, the two novices were to visit the place for catechism and little exhortations. Though the hospital trial had ceased to be a part of our novice formation, the old zeal for the corporal works of mercy was by no means extinct. In a short while, the novices enlarged their little band, and also spent part of their Villa day reading for the little audience that could be found in the hospital or among the negroes. Moreover, at the beginning of the past scholastic year, the juniors joined in the little work. At present, therefore, the program of the work in that little field contains the monthly Mass, and the bi-weekly instructions from the novices, and on Sunday afternoons the recitation of the beads, a little homily or instruction and some hymns by the juniors.

Of course, the work, par excellence, is done by the Father, when he goes to hear confessions and to say

Mass; and there are few stranger sights in the missionary life than that which is seen on one of those confession days among the tramps. The audience, it is true, is not as large as is seen in a cathedral at the close of a long mission; but the matter of numbers is counter-balanced by the fact that most of the thirty penitents—for such, not including the ten or fifteen others, is the average number of confessing tramps—are men who have not been in the confessional for years.

Formerly the confessions were heard in the chapel, but as many of the men changed their minds as they walked across the yard, the confessional was placed nearer the dormitory.

In this dormitory, on Saturday afternoons, being free from the work of stone-breaking, the tramps are taking their rest and reveries. Some of them, who have broken their meed of stone, and intend to stay for some weeks, recline on coarse, straw-filled mattresses, that are stretched along the wall; while others, the new arrivals and transient guests, lie at full length on the hard floor. In a part of the transept of the Hall, sitting on a bed, is "Andy." He is a genial, trustworthy fellow, badly disabled by rheumatism, and is the keeper of the big apartment. Opposite his alcove, in the other end of the transept, is a little unplastered attic; and here the Father establishes his confessional, and awaits the penitents whom his novice allies send him.

Behind the door, the long story that sometimes takes a half hour in the arranging and telling of it, is, of course, a secret; but the fact that many of the penitents are old delinquents in their duties is no secret, as they confess that fault to the exhorting scholastic. Sometimes this statement is made in a little spirit of bravado, and again it is given as an excuse for begging away from the exhorter.

Usually the penitent, whose faith is of old Ireland's teaching, is schooled in deep respect for the Sacraments, and he tries to plead for a few weeks to prepare himself. But his obstinacy is quick to relent as a general rule, and he consents to go in at least for the priest's blessing, and comes out with the absolution of the Sacrament.

With the French confreres, on the other hand, it is very different. They are born diplomatists in the art of evasion, and can quote you canon law and diocesan regulations to show that they are loyal members of the Church. Then the German folk, though slow in acquiescing, and demanding a course of reasoning, are re-

markably devout afterwards, and come to Holy Communion the next morning with every expression of devotion.

To win most of them to the hard task of confession, whether they be natives or foreigners, the best power, in the natural order, is a happy word of kindness. Three years ago, for instance, it was a mere word of pleasantness from one of the novices, that won over a stubborn twenty-year delinquent. He was sitting at a dormer-window stitching an old sunburnt coat. Father Bridges, who had reasoned with him, and exhorted him on former occasions, again appealed to him, and though with no apparent success, had left the tramp a few salutary thoughts. Father Bridges, as he proceeded to the confessional, seeing the scholastic talking with a good tramp, said "Bonus vir," and nodding down the Hall added, "Juxta fenestram a viginti anni man." The assistant gradually approached the veteran, and after salutations, he said,

"Don't forget Mass in the morning."

"I'll go to Mass," was the reply, "but I aint goin' to confession. I've been twenty years away."

"Oh, you'll go after the others," the scholastic insisted.

"No, I aint goin'," the other replied, "I got to sew this coat."

"You just go up to confession," said the exhorter, "and I'll sew your coat." And he made as if to take it from the man's hands. "I'll have it done well, when you return." Something sent a smile across the face of the fellow. He held the coat out of reach of the novice's hand, stood up, and shoved his arms into the sleeves, went straight to the confessional door, and was the next to enter. During the rest of the evening, he was the most modest, thoughtful-looking man in the Hall.

Then, sometimes a happy remark or reflection is sufficient to win the obstinate listener. Once an old fellow refused to go to confession, and the scholastic as a final word said, as the man made mention of a regiment of his Irish countrymen who had gone off to the war in South Africa, "That is, indeed, a queer state of affairs. Men will bear the perils of battle and die for a Queen and flag that care little for them, while we will not put on our coats and kneel down for the blessing of Christ who lived and died for us." With these words he walked away, and took a backward glance, and saw the man putting on his coat and going towards the confessional.

Though most of these men from old Ireland can be

won over by a line from some familiar ballad, or by mention of some nook or spot of the old land, there have been a few who refused to be so easily moved. One of these had the mark of strong character and smart knowledge about him; so the scholastic had to search to find some nail that he might hit upon the head. This came when he appealed to a passage from William O'Brien's novel, "When we were Boys," which says, "Show me an Irishman whose eye has forgotten to moisten at the memory of his First Communion, or at a bar from the 'Wearing of the Green,' and I will show you a clod as different from his Irish mother earth as a Houndstitch Jew is from the Machabees." A bright light came over the face of the stranger, and he remarked,

"Yes, but I don't think much of the book, do you?"

The scholastics replied that the young collegians of the story once interested him.

"Yes," said the litterateur, "but it is not much of a book. I was in jail with O'Brien when he wrote it."

The conversation that followed kept the O'Brien critic in good mood till the confessional door opened, and then he sidled to the priest to tell his faults of the past seven years. When he reappeared, he had as happy a look as man ever wore; and passing the scholastic, he said "I didn't want to go to confession, but I'm glad you made me. God bless you."

Another man refused to go, and one of his remarks was, "Sure, he can't forgive me, I've been away so long." The scholastic gradually urged him to walk up to the end of the Hall. When they reached there, the door opened, and Father Collins appeared with the stole in his hands, as he thought all had been heard. "Father," said the scholastic, "this man thinks that you are going to give him a hard penance." Father Collins kindly took the man by the arm, and another half hour was spent there that day.

But instances of this kind could be told without end. In fact a little story could be told of every one of the thirty or more worthies that go to confession. Sometimes, too, there is a peculiar interest in the general features of the assembly on one of those days. For instance, Father Collins, during his year of mission work among the tramps, made a visit on Pentecost; and though it was late in the year, and the Potomac fisheries and mountain berry patches had called away some of the tramps, yet the Hall gave housing to a large number, and Father Collins, as he drove home in the dusk, re-



marked that Pentecost had brought the best harvest of the year.

Again, there was a unique feature about St. Patrick's Day there this year, or rather on the eve of that feast. Father Gaffney went out to do the work of the Soggarth Aroon. His two novice allies were with him. Forty-five confessions were heard. Father Gaffney also said the Mass on the following morning, and preached. His sermon in its exordium and peroration had all the kindness and gentleness of his heart; but midway in his discourse he made them listen to a strong rebuke for the vice of drink, which had caused them so many misfortunes. His concluding words, as has been said, had the soul of consoling cheer, and the poor fellows went away with no small resolutions. In the afternoon of that day, the scholastics, about eight in number, went there, and with a discourse on the mission of St. Patrick, and some recitations and quartettes of Irish pieces, put joy in the hearts of the sons of Erin. The corridor, in which the little entertainment was held, had everybody that could come from every apartment in Montevue.

A similar treat was given to the Montevue people during the Christmas Holidays. The scholastics gave an illustrated lecture on the Life of Our Lord. A double quartette sang, as a preliminary, some Christmas carols. One of the results of this singing appeared shortly afterwards. A colored woman, who was unknown to the little mission band, sent word that she wanted to become a Catholic. She was very sick, and Father Keelan visited her. She said that she had heard the Brothers sing, and she wanted to belong to their Church. Father Keelan carefully instructed her, and he gave her the Sacraments before she died. Father Keelan's work at Montevue this year would require a special chapter. His untiring zeal won a happy death for many neglected people, both white and colored. Some of the death-bed scenes were miracles of grace. We would not dare to narrate even a few of them, as the story of our little Mission is already too lengthy. If we were allowed another word, it would go to tell of some of these unique characters that have been employed from time to time for work about the novitiate. Sometime the putting in of the coal, or a job at painting, enabled us to help a few of the worthy wanderers to reach their homes or friends. Then our villa needed a custodian, and for that office we have faithful, good "Mike." He is, besides being a

good workman, a compeer, in sententious sayings and philosophy, of the great "Mr. Dooley."

Then, in our scarcity of lay brothers, we found a few men of good habits to work about the house. Of this number, the most interesting was "Jim." As he had lived three years with the Trappists in Kentucky, it was no small wonder that he gave his free time to spiritual reading. His knowledge of religious books was as wide and varied as his past wanderings, about London and Naples and Lisbon, and in all of our eastern cities except Boston. His spirit of tramping came on him again, and he has gone on a pilgrimage to Auriesville, and on the way to tell Father Van Rensselaer (of blessed memory among the tramps), that he still has the temperance pledge which he made seven years ago.

To these and countless other characters, our little mission has been of spiritual and material help. In the matter of material compensation for ourselves, we have received nothing but an invitation to tea. That was tendered us after the Christmas entertainment, and graciously declined. Of the three hundred dollars appropriated by the County for religious work at Montevue, no penny of it came to us; but, inasmuch as we were allowed freedom in visiting any apartment of the institution, and were not compelled to imitate the weekly harangue of the salaried preachers, we did not repine for any of the sacred stipend. There was, however, one pecuniary reward given to us. It came from a young Irishman, whose wandering life about the British Isles, and with the English fleet in Japan waters, had not made him unmindful of the great merit attaching to the widow's mite. Like many of the tramps, he came to town for Mass on Sundays, and heard Father ReCTOR announce, on Palm Sunday, that a collection for the novitiate would be taken on Easter. In the afternoon, at the little exercises held by the scholastics at Montevue, this poor fellow, at the close of the devotions, said, "Brother, the Father said there would be a collection next Sunday. I may go away this week, so here's all I can give." And before the scholastic could decline the good fellow's needed money, five nickel pieces were in his hand, and the novitiate benefactor was gone. They were the few pennies that he had received for some work at painting. In praise of the good will that give that mite, we will be allowed to repeat the lines of our SARBIVUS,—

“Parvo coronat munere se Deus  
 Plerumque, si quæ paupere dat manu  
 Dives voluntas; dona magnis  
 Parva animo placuere magno.”

Then finally, in the matter of spiritual help, the number of souls, as has been noted, was not over large, but every one of the little flock merits the support of our Lord's injunction, “Seek first the lost sheep of the house of Israel.”

An estimate of the work during the past three years would give the number of confessions and Communion as about four hundred and fifty. Seven were received into the Church. The scholastics baptized two who were dying. One died shortly afterwards, and the other recovered, and, unfortunately, would not be allowed instruction. At Cardinal Gibbons' last visit to St. John's two years ago, we had seven candidates from Montevue. Two of the group were so infirm that the Cardinal was obliged to leave the predella and go to the altar rail to confirm them. About twenty received Extreme Unction. One tramp made his First Communion there. Four women, two girls and five boys were removed to Catholic institutions.

But, besides the small assistance that our little mission gave to others, it has, moreover, been a blessing to ourselves; for it afforded our scholastics a field for the practice of the deeds that have ever signalized our Fathers. In catechizing the children, and instructing the poor and neglected there, they have tried to emulate the good deeds that they read of in the noviceship. They could better appreciate the heroic deeds of Peter Claver, as they sat with Joseph Hans Jackson, and their other negro proteges, among the odors and sights of the Colored Hospital. Now that our Mission among the tramps and poor of Montevue is to close with our removal to the new home on the Hudson, we might begin to feel anxious for the future winters of these people. But the new administration at Montevue removes our fears. The new rules prescribe that there shall be no shelter for more than one night to tramps; and Montevue, which, since Bayview in Baltimore closed its Hall a few years ago, was the only tramp home in these parts, has ceased to be, at least for the years of the present administration, a place for hibernation.

## A RAID INTO THE NIZAM'S DOMINIONS.

ST. ALOYSIUS COLLEGE, MANGALORE,

June 1, 1902.

REV. AND DEAR FATHER,  
P. C.

The great interest you take in India and the work the Society is doing in this great Empire makes me think that a little account of a trip I made last Fall into the Nizam's Dominions would be interesting to you and your readers of the LETTERS. It was Tuesday September 16, when I boarded a Shepherd steamer in the roads of Mangalore, and shortly before noon the vessel was on her way up the coast to Bombay. The steamers of this company are owned and mismanaged by Mohamedans since Mr. Shepherd, the organizer and chief partner, sold his share and retired to England about three years ago. Two steamers ply between Mangalore and Bombay every week, a distance of 400 miles, calling at seven or eight way-ports for cargo and passengers. The voyage along this beautiful coast is very interesting for one who has an eye for the beauties of nature and is versed in the storied past. As the steamers hug the shore, the landscape presents a succession of pretty views set off by the fringe of coroneted feathery cocoa-palms along the beach and backed up by the Western Ghauts inland. The first object of interest, about thirty miles from Mangalore, is the new light house at Malpe 140 feet high and flashing a 35,000 candle power light thirty or forty miles. St. Mary's Isles, so named by Vasco da Gama, are off the coast of Coondapoor, a place sanctified by the labors of Father Spinola, S. J. Bhatkal comes next, the most southerly port of the Bombay Presidency and memorable for the fact that eighteen Englishmen managers of a factory there in 1670, were slaughtered because a bull-dog belonging to them seized and killed a Hindu sacred cow. Honawar is another port with a history. At present it is the landing-place for visitors to the Gersoppa Falls, thirty-six miles inland, reputed to be one of the most beautiful waterfalls in India, with points of excellence unequalled in the whole world. The Sarawati river in a course of sixty miles drains a basin of 800 square miles

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and pours itself in four divisions down a chasm of 830 feet. The Anjediva Island is passed farther on. It is a Portuguese possession and rises to a height of 200 feet with cocoa-palms even to its summit. In 1662 Sir Abraham Shipman landed there his command of 500 soldiers who had been sent out from England to take possession of Bombay island and harbor, which had been ceded to Charles II. as part of the dowry of Queen Katharine by her brother John IV. of Portugal. A dispute having arisen as to the terms of the cession, this first Bombay Army withdrew to Anjediva, which was then desolate, and there its commander and 381 men found premature graves in the short space of two years. This high mortality was attributed to the want of supplies and proper shelter, but the intemperance of the men, which is playing such havoc among the British soldiers in India to this day, may have had much to do with it. I heard an old resident of India lately asserting, and I believe with a good deal of truth, that "climate never killed any man." When the island was afterwards occupied by the Portuguese it was regarded as one of their most pleasant stations in India. It is supposed by some to have been Camoens' Isle of Love (see *Lusiad*, II. 325, 351-361, Mickle's translation). About 1682, when it was occupied by the Portuguese, the Society opened a seminary and College there for the training of our scholastics and probably of secular priests. Anjediva is quite close to the beautiful port of Karwar, which is one of the finest between Bombay and Colombo, but now practically useless for reasons to be stated later on. The old mission of Sunkery, founded by the Discalced Carmelites in 1609, was three miles to the east of the modern town. For a detailed account of it I must refer the interested reader to the June issue of the *Mangalore Magazine*.

Mormugao, 225 miles south of Bombay and on the left bank of the estuary of the Zuari river, is the first port of call in Portuguese territory. It was here that St. Francis Xavier landed when he arrived in India in 1542, and it continued to be the customary landing place although there is a waterway direct to Goa by the Mondovi. The cause of this is the sandbar at the mouths of the Zuari and the Mondovi rivers, which becomes so high during the southwest monsoons from June to October as to render navigation impracticable. Mormugao is an elevated plateau connected with the mainland by a strip of sand a quarter of a mile broad and about ten feet above sea level. When there was question of aban-

doing Goa in the 17th century on account of its unhealthiness, Mormugao was chosen as the site of the new capital, and in 1684-5 the foundations were laid. Work was stopped a year later and resumed a year after. In 1703 the Viceroy changed his residence to it, but for some reason the King of Portugal stopped all work in 1712, and Pangin or New Goa has been the capital since. The West India Portuguese Railway from Mormugao to Castle Rock (fifty-four miles), where it joins the Southern Mahratta RR. was built ten or twelve years ago to give an outlet to the sea for the cotton and other products of the Deccan. It is a guaranteed railway, which means that the Portuguese Government has to foot the bill every year that there is a deficit in the income. With only one passenger train up and down every day and very little traffic of any other kind, this railway has proved a great burden to the Portuguese Government. The Southern Mahratta Company is said to be pursuing the policy of starving it out, so that the Portuguese may at length be compelled to sell it. Negotiations have been going on for some years with the Portuguese Government to take over the line and a strip of territory on either side and then work it in British interests. The terminus of a railway over the Ghauts was originally intended to be at Karwar, and the line was to have been run through British territory. How it came to pass that Mormugao and Portuguese territory were favored instead is a mystery. It is alleged that it was a political deal by which the British Government traded off Indian interests for certain rights in Delagoa Bay or thereabouts. It is said moreover, that the treaty contains a clause by which the British Government binds itself not to allow any other trans-Ghaut railway to be built. This is perhaps the reason that the lines projected and surveyed connecting South Canara with Mysore have never been constructed.

Thirty seven miles from Mormugao is Margao, in Salsette, a town of 11,000 inhabitants and the most important in the Goanese territory. If there is a day to spare one can stop off here and visit several interesting places. Salsette is not to be confounded with the island of the same name near Bombay. This Salsette was one of the divisions of Goanese territory confided in old times to the care of the Society and where we had twenty-three fine churches. That of Margao is a magnificent structure worthy of being a Cathedral. It bears the date of 1684, that is, a year after the martyrdom of BB. Rudolph and companions at Cuncolim. Cuncotine itself is a

drive of about four miles over a good road to the south of Margao. On the way you pass close to a very fine old church built in the usual Portuguese style, and in the paddy fields and among the cocoa-palm plantations a little farther on is another very fine structure with a beautiful flooring of square white marble flags in almost perfect preservation. The confessionals are set into the walls in such a way that there is room for two confessors in each alcove, so that one acts as a companion to the other as the Rule prescribes. The church of Cuncotine was built by the pagans as a penalty for the slaughter of July 15, 1583. Close to it is the scene of the martyrdom, with a handsome little chapel built on the foundation of the pagoda the Fathers were proceeding to destroy. Crosses mark the places where each one was done to death, and at a short distance in another direction is a second chapel built over the well into which the bodies of the martyrs were thrown. There is an opening at the foot of the altar in this chapel through which water is drawn by the people who seek it as a remedy for every ill spiritual or temporal. All those holy memorials are kept in very good order, thanks to the devotion of the present Patriarch to all the places consecrated by the labors and sufferings of our forefathers.

In the afternoon there is time to drive over four or five miles to Rachol to see our famous old College of St. Ignatius, now the Seminary of the Archdiocese of Goa. It was built by King Sebastian and is surrounded on three sides by fortifications furnished with moats and drawbridges, the fourth side being defended by the waters of the Mondovi, which is very broad at this point. It was here that Father Thomas Stephens, the Apostle of Salsette and the first Englishman known for certain to have come to India, was Rector for many years. He was the only English Jesuit who came to India in the Old Society, and his letters to his father, a London merchant, are credited with having fired his countrymen with the desire of sharing with the Portuguese "the wealth of Ormus and of Ind." He died in 1619, at the age of seventy, after forty years of labor in Salsette. Many of his works in Konkany are still extant, and I had the honor of showing a manuscript copy of his famous *Purana* to Lord Ampthill, Governor of the Madras Presidency, on the occasion of his visit to the College last October. The town of Rachol is a few minutes drive from the Seminary, and in the church there may be seen the place where the Mar-

tyrs of Cuncolim were buried for a time. The town itself suffered many vicissitudes owing to the raids of the Mahrattas, which drove the people to settle in Margao as a safer place.

The rest of the way up to Castle Rock is most picturesque, as the railway winds round the ghaut, climbing to the summit through a thick jungle filled with tigers, monkeys and other vermin. At sixteen miles from the station the train halts under the Dudh Sagar ("sea of milk") waterfall, which is said to be one of the prettiest in India. The cutting of the railway through this part of the ghaut must have cost a mint of money, for there are as many as nineteen tunnels bored through the solid rock.

At Londa Junction I had the pleasure of meeting the Rev. Father Gonçalves, the Superior of the Goa Mission of the Province of Portugal, who had the goodness to come down from Belgaum to travel with me as far as Dharwar, where we have a station in charge of Father Otho Ehrle of the Bombay Mission of the German Province. I was glad to learn from Father Gonçalves that the Portuguese Bishop of Mylapore (near Madras), an old pupil of Ours in Rome, had offered us the charge of his Seminary, and that three Fathers would go there shortly. That will give us a footing in Madras, the capital of the Presidency, for Mylapore stands in about the same relation to Madras as Georgetown does to Washington. Is it not a strange coincidence that the capital of our Presidency is called "the City of magnificent distances" just as the capital of your Republic? We had an establishment in Mylapore in the Old Society and there is an old church of ours there still. It will be remembered that St. Francis Xavier worked the wonderful miracle of the *fanams* there during the six months he spent at the tomb of the Apostle St. Thomas.

At Dharwar Father Ehrle awaited us at the station and we had a pleasant chat of ten minutes while the train halted. He was one of the seven Fathers who arrived in Mangalore on December 31, 1878, and founded this isolated little Mission. As we had a great many things to talk about he kindly invited us to come and spend a week with him. When I said something about Dhawar being a plague centre, he shrugged his shoulders and said, "Don't mind that. There are only twelve deaths a day; there used to be thirty."

The next town is Hubli, twelve miles distant. Dharwar and Hubli have the look of well-to-do towns, there



are so many large new buildings roofed with Mangalore tiles. The Deccan is a very fertile district and raises great crops of cotton every year. Hubli was a great weaving centre even as far back as the middle of the 17th century, when the agents of the Karwar Factory employed as many as 50,000 weavers there. Having to wait two hours for my train to Bellary and Guntakal I paid a visit to the two native priests in charge of the neat little church of Hubli, which belongs to the Diocese of Poona, of which Bishop Biederlinden, S.J. is the Ordinary. I was very hospitably received and entertained at the little presbytery, and while doing justice to the good things laid before me listened to a graphic account of the last hours and death of Father Perrig, S. J., who died of the plague a few days before in the room opening off the one where I was sitting. He was the first and so far the only Father who has fallen a victim to the fell disease. When I returned to the railway station I met the man whom Father Maurice Sullivan came so near converting when he arrived in Mangalore towards the end of 1897. The case is mentioned in the *LETTERS* containing the account of Father Sullivan's death. He was very sorry to learn that the Father had been carried off by typhoid and was sleeping his last sleep in the cemetery of Belgaum, at which place he died on January 3, 1899.

Continuing my journey I was surprised when I opened my eyes at four o'clock the following morning to the glare of the electric light and beheld the sentries pacing to and fro outside the barbed wire entanglement enclosing the Boer camp of five hundred prisoners of war at Bellary Cantonment station. Guntakal junction was reached a few hours later, and there a change was made to the Madras Railway, which terminates at Raichur, and the rest of the journey to Wadi was done over the Great India Peninsula, the G. I. P. of ordinary parlance. Wadi was reached a little after noon, and another change was made to the Nizam's Guaranteed State Railway. I felt at once that I was in another country. Contrary to expectations, the railway management was tolerably good and the courtesy of the officials a decided advance on what I experienced on the other lines. The ticket collector seemed to be surprised to find that I was paying my way, for nearly all the Catholic clergy have passes over this line entitling them to travel first class and bring two servants. When I was returning I was franked first class from Hyderabad to Wadi, and my pass was neither checked nor collected. A good deal of the

country is left in its jungle state, affording fine cover for tigers and panthers to be bagged by the slikar (hunting) parties favored by the Nizam and the Nawabs. Lord Curzon bagged five tigers during his recent visit, and Lady Curzon from Chicago one. My travelling companions numbered several rich Mahomedans. A young German, who informed me that he was a tourist by profession, interested me very much. When we began to compare notes I found that his paths had been mostly in the very far East. In answer to my inquiries about the way China is governed, he gave me the information that the Chinese mandarins and officials are every bit as corrupt as the Nizam's ministers and officers, with this difference, however, that in China when you have good government you have good government, and vice versa, whereas in the Nizam's Dominions you have a British Resident who will interfere when things go too far in the wrong direction. Not long ago, to quote a modern instance, when the Nizam was beguiled by an American adventurer to give thirty-seven lakhs of rupees (about \$1,600,000) for a diamond, the British Resident "advised" His Highness to consider the state of his exchequer. The Nizam seemed to obey, but the diamond became his all the same.

When you reach a place called Lingampalli five miles from Hyderabad, you witness scenery on both sides of the line that fills you with wonder. The ground is thickly encumbered by huge granite boulders piled one on top of the other in a most fantastic manner, so that they can be set rocking seemingly by very little effort. You have probably seen pictures lately of the Maltoppo Hills in South Africa where Mr. Cecil Rhodes has been laid to rest, which resemble very closely the scenery around Hyderabad. In the midst of these rocky surroundings stands the Nizam's capital with its mosques and minarets looking down on a population of half a million of the strangest people to be witnessed in this strange country. A little way up the line there is a private station reserved for the sole use of the Nizam and his numerous attendants. After a delay of a few minutes the train backs out of the station and goes round a large reservoir three miles in circumference to Secunderabad, six miles to the north of Hyderabad. The journey from Mormugao occupied thirty-six hours, the distance covered being 572 miles, and the fare about \$6 second class.

My object in coming to Secunderabad was to preach a

week's retreat, to end on Michaelmas Day, to prepare the people to gain the Papal Jubilee Indulgence and to celebrate the Golden Jubilee of the priesthood of the Very Rev. Valentine Bigi, Vicar General of the Diocese of Hyderabad. There is a very fine Gothic church in Secunderabad, begun in 1840 and finished ten years later. It is 120 feet in length and 50 in breadth, the walls being 40 feet high. It was built by Bishop Daniel Murphy when he was Coadjutor of the Vicar Apostle of Madras in the old days of the famous "Irish Mission." The money was contributed by the Irish soldiers of the cantonment, and the church stands to-day a noble monument of their faith and generosity. At that time the British Government in India was not so liberal as it is now in dealing with the Church. The long service system prevailed then in the army, and as many of the soldiers were married men, schools had to be provided for their children. In Secunderabad the reading of the Protestant Bible was obligatory on the Catholic children, but the little "idolaters" resisted manfully, in spite of the scourgings to which they were subjected, until they gained the day and were left to practise their religion *more majorum*.

At the time of the Goanese Schism there was a schismatic priest in Secunderabad who held possession of a church destined for the use of the native Catholics. In this he was supported by the military authorities, who actually went so far as to wrest it by force from Bishop Murphy. When the Bishop saw how things stood he bethought himself of a "resource of civilization" he had often seen employed in his native country. A company of soldiers strolled down by the church one Sabbath afternoon, and in the twinkling of an eye formed into a crowbar brigade and levelled the church to the ground. These Tipperary tactics roused the wrath of the authorities, who drove Bishop Murphy and his clergy out of the city. He appealed to all the authorities in India to be reinstated, but in vain. It was only when he brought his case under the notice of the Government in London that he was restored some years later. While Dr. Murphy ruled in Secunderabad he was held in high esteem by the Nizam, who used to send an elephant with a magnificent howdah to bring him to the state functions. In 1863, failing health caused him to resign, and he was appointed Archbishop of Hobart Town, Tasmania, where he is now in the fifty-seventh year of

his episcopacy. The Vicariate was then committed to the care of the priests of the San Calocero Seminary of Milan for Foreign Missions. About thirteen priests minister to the spiritual wants of as many thousand Catholics scattered over a territory that is bigger than Italy. Hyderabad is the premier Native State of India and has a population of 11,537,040. As the Government is Mahomedan, care is taken that the missionaries of different denominations are hampered as much as possible in their propagandism. No Europeans can acquire land, except under certain important restrictions, and the gathering up of "famine children" to be reared as Christians is carefully provided against. To convert adult Mahomedans or Hindus is a very difficult business, so the advance of the Church is very slow.

Secunderabad is the largest military station in India, there being twelve thousand troops all told kept there in the cantonment for the British Government at the Nizam's expense. The military lines extend over an immense area, the buildings being in many instances palatial structures. A large fort is provided as a place of refuge for the Europeans in case of an insurrection of the fanatical Mahomedans, who go about here like walking arsenals. The Nizam finds it naturally very hard to support his protectors, so little of the public revenue finds its way into the public treasury. He fell into arrears to such an extent that the British government had to come to his rescue in 1853 when it took over the Berar (18,000 sq. miles), the most fertile portion of his dominions where the best cotton in India is raised, and managed it for him. The surplus revenue goes to the Nizam after paying all expenses of the administration. It tells well for British management that the Nizam has thus acquired the sum of thirty-six million rupees since the transfer. It is rumored that during Lord Curzon's recent visit negotiations were entered into to take over the Berar for good on consideration of a million dollars a year being given to the Nizam.

The finances of the Diocese are materially helped by a monthly grant from the Nizam's Government and from the Madras University for the schools, and by the handsome salaries paid to the military chaplains. As the military lines extend over twelve miles, there are three churches for the Catholic soldiers. That at Trimulgherry is dedicated to St. Patrick and was built by the British Government. There is another at Bolarum for the

Catholics of the native regiments. I gave a three days' retreat at Trimulgherry after the week at Secunderabad, but it was poorly attended, for, just that week, the soldiers were ordered out for military exercises in the country about and so could not attend to spiritual exercises. A dreadful accident happened a little before my arrival which must have given the soldiers many a serious thought. A number of men were employed breaking up old shells, when an explosion took place and scattered the men over an area of a mile. When it came to bury them their *disjecta membra* were past identification, so that the priest and parson had to hold service over remains that belonged to Catholics and Protestants.

Adjoining the fort of Trinulgherry is the military prison, known as "Windsor Castle" from some resemblance it bears externally to the palace on the Thames. I visited it at the request of the military chaplain of Bellary to see one of his spiritual children confined there. He was a Boer prisoner named Frazer who had been a mine superintendent in Johannesburg when Boer and Briton began to strive for the mastery. Frazer had just been sentenced to two years' hard labor for attempting to escape while out on parole at Bellary. This was the fourth break he made for liberty since the war began, having broken prison three times in South Africa, where he lay once for three days under sentence of death. He had got the reputation of being a man who would dare anything, and when he made this last attempt all India watched the gallant run he gave the authorities for 160 miles across the Deccan while he made for the shelter of Portuguese territory at Goa, two hundred miles away. The whole country was on the alert and a company of cavalry was carried by rail in pursuit. The capture was effected by a patrol of mounted police when he was eighteen miles beyond Dharwar and within fifty miles of the Portuguese frontier. Afterwards at Bellary I met the man who arrested him, and proud he was of the feat. While I sat with Frazer in his prison cell for half an hour, I learned that he hailed from Galveston, Texas, and that his people came years ago from the River Platte and settled on Frazer Lake above Galveston. He mined for a time in Butte City, Montana, and then went to the Transvaal. An unauthorized version of his life adds that he fought against the Americans in Cuba. When I asked him how he defended himself as to his parole at Bellary, he maintained that he was not on parole and

had gone out with the prisoners who were allowed to take a walk abroad on Sunday afternoons. It was thought by some that he had got a lift for a hundred miles on the railway, but he assured me that he had walked the whole distance, not however as the crow flies, but by zigzagging across the railway to evade pursuit. He could stir out only at night, and as it was raining heavily most of the time, it was hard work to keep in the right direction with the sole aid of a compass and a common railway map. It was on Sunday night that he started and he found himself on Tuesday night a hundred yards from the sentries guarding his brother Boers. During his wanderings he strayed into the territory of the Raja of Sandur, where he assured me the scenery was so beautiful that it was worth going to prison for getting but to see it. For the rest he declared he was as well off in prison as in the Boer camp, for the work he had to do in prison relieved the monotony of the life. I was the first to give him the news of President McKinley's assassination, whereupon he said "I predicted on the day he was inaugurated that he would not reign six months." The use of the word "reign" I thought smacked of the "effete monarchies" and did not sound well in the mouth of an American citizen as applied to the "ruler of eighty million sovereigns." The question that followed shook my faith in the genuineness of his Americanism,— "Does Bryan succeed him?"

My work over in Secunderabad I went over to the Bishop's residence at Hyderabad where I was engaged for a lecture on "Life at the Golden Gate," which came off before a fine audience in the college hall. The next day, Friday, October 4, his Lordship took me to the ancient city of Golconda, about six miles N. W. of Hyderabad. The great diamond city is now sitting solitary on its rocky eminence, surrounded by a boulder-covered area said to have been the recipient of the refuse cast there when Almighty God had completed the work of building the mountains. The city is almost deserted. It was used for a time within late years as a penitentiary and as a depository for the Nizam's treasure. Europeans cannot enter it without a pass from the British Resident. The old fortifications are still standing, and your attention will be drawn to the great iron spikes projecting from the wooden gates to keep the Elephants from battering them in. About 600 yards outside the walls are the wonderful tombs of the Mahomedan monarchs of the Kutub Dy-

nasty that ruled here till Aurungzebe annexed the kingdom to his empire. According to Mahomedan principles nothing is to be repaired, so those stupendous structures were built to stand for all time. One remains half-finished, for the monarch who designed it for himself fell at the battle of Tellicotia in 1465, before he had finished it. The present Nizam, however, is having them repaired and the gardens put into some kind of order, for he occasionally goes out for an airing in that place. While I was investigating the cupola of one of these sepulchral mosques, a hornet stung me in the eye and left an unpleasant memento of my visit which did not improve my appearance when I rose to preach in the Cathedral that evening. When returning we drove through the city of Hyderabad, the only safe way for Europeans to visit it, and stopped to visit the principle mosque, a large stone edifice built after the model of the Kaaba of Mecca. Whilst I was making a bee-line for the chief entrance, I was surprised to find myself the object of pursuit by a lot of howling and gesticulating Mahomedans. It was all about a little detail I had neglected of removing my boots. As I would not pay that much reverence to the Prophet, I had to quit the premises. If you defile a Hindu temple by entering in that way you may be held to pay for the expenses incurred in its purification.

The Cathedral of Hyderabad is a rather imposing edifice, with two stately towers and a number of bells, on an eminence at Chudderghaut, a suburb of the capital. Talk of Irish soldiers building Cathedrals with their rupees, the facade of this Cathedral is built out of the Nizam's teeth. I rise to explain. The present Prince is thirty-six years of age and has been on the throne since 1869. He was solemnly installed in 1884 by Lord Ripon, and has been at the head of affairs ever since. A ruler in Hyderabad has evidently very hard chewing—in a metaphorical sense, of course—and consequently he needs new sets of teeth very often. A Catholic dentist named O'Connor has the privilege of supplying him with ivories, and the business has proved so lucrative that he has been able to build the facade of the Cathedral in addition to his many other charities. The church is not very well attended, for gradually the whole place about has been taken up by Hindus and Mahomedans, and so the congregation is dwindling down to a handful.

Saturday morning at 6 o'clock I bade good-bye to Hyderabad, and as the train steamed out of the station Dr. Nigano the Bishop, who was accompanying me back to Mangalore, pointed out a beautiful palace and grounds that belong to the Nizam, but have been abandoned by him because a snake was found in one of the rooms a short time ago. When we came near Wadi Junction a more interesting place was brought under my notice, a little church where Father Paradisi, a Father of the Old Society, gathered and formed a little congregation that has been a credit to him ever since. His name is still in benediction in all the country round. It was 9 o'clock in the evening when we arrived at Bellary, where we were to spend Sunday. One of the chief events of the day was a visit to the Boer camp, for which we got passes with some difficulty. Ever since Frazer's escape privileges have been curtailed, paroles and passes being made very rare. I was admitted after evening roll call and was soon conducted by a party of German officers to their quarters, when the only Irishman in the camp was subsequently introduced. He was a young man from Armagh with a green necktie and opinions of the same hue. He related to me how he was a member of the Irish Brigade, and what a great day it was when the time allowed by Oom Paul's ultimatum for John Bull to come to terms had expired, and they crossed the frontier and began to cheer for all they were worth. They were at Spionkop some months afterwards, where they had a very hot time of it. I was amused to hear from the Boers their estimate of the men who fought side by side with them on that day. It was expressed in two words—"Wild fellows." During their brief residence in India they seem not to have a very flattering opinion of its people. Even to the backward Boer the methods of agriculture and the agricultural implements employed seemed behind the time. The Indian's excessive loyalty and desire to avoid anything that might bring him under the unfavorable notice of Government was another defect in Boer eyes. What strikes the visitor most upon seeing the prisoners lined up is the great disparity in age apparent among them. Boys in short trousers stand shoulder to shoulder with old men with the burden of three score and ten and more upon their backs. One poor old fellow was in very sad plight at the time of my visit. He had just received his first letter from home and it contained a list of twenty-two of his kith and kin who had



crossed the Great Divide since he parted from them. The Boers were very interested to hear that I had seen Frazer *in vinculis*, and when I was leaving many of them volunteered to cross the frontier into Goa with me. I counselled them to remain where they were and to give Mr. Atkins as little trouble as possible. It seems that a favorite amusement with some of them was to throw epithets punctuated with stones at the sentries. One of them was killed by a sentry since that in Trichinopol for throwing a stone at him. Notwithstanding this the Boers hold Mr. Atkins in high respect for his behavior in the field. The Imperial Yeomanry are the men they have no use for as soldiers, although they are supplied with rifles and ammunition most bountifully by them. I am sending two photographs, one representing Brother Boer engaged in leap-frog, and the other part of the camp with the famous Rock of Bellary in the background and the Boers kicking football in the foreground. This Rock was fortified in old times by some adventurers for Haider Ali who caused them to be put to death when the work was finished because they failed to notice that a neighboring peak or crest commands the highest point out near the fort at the foot of the Rock. The military Catholic Church comes into this photograph, along with the Convent of the Good Shepherd nuns, who have a famous boarding school in Bellary. The nuns are nearly all Irish.

A day remained to be spent somewhere before going down to Mormugao to catch the steamer, so Father Kleinschneider, the military chaplain and Provincial of the Mill Hill Congregation, proposed a trip to Vijayanagar, the capital of the old Hindu empire. It is one of a trinity of Indian ruined cities—Goa the Catholic, Bijapas the Mahomedan, and Vijayanagar the Hindu. We left Bellary at 9.30 P. M. and arrived at Hospett at 1 A. M., where we found two country carts drawn by bullocks awaiting us, and after jolting over a road for seven miles arrived at Kamlapur at 4 o'clock. There we roused up the custodian of the Travellers' Bungalow, where we took what rest we could till day break. These bungalows are a great institution throughout India for the accommodation of travellers. According to the way they are furnished and the number of rooms they contain, they are ranked as first, second, or third class. A rupee a day is generally charged for occupancy, and any entertainment furnished is according to a certain tariff. The bungalow

of Kamlapur was originally a Hindu temple, the very shrine of the *god* is now the bathroom. Having secured a guide we started out on a ten mile tramp through the ruins. Three days are required to do the place thoroughly, so we had to leave many of the places, especially the temple-crowned eminences, unvisited. Vijayanagar was founded in 1338 and the empire was overthrown on January 25, 1565, when Rama Rajah, then in his seventeenth year, went out to do battle at Tellicotta, on the banks of the Tungabadra, with three powerful Mahomedan kings of the Deccan. The motive of this war was to crush the growing power of the Hindu empire, and the confederates seized the occasion of the issue of some new currency of Vijayanagar, the obverse of which contained the effigy of a pig, to open hostilities. Rama Rajah commanded, it is said, 70,000 horse, 90,000 foot, 2000 elephants and a thousand pieces of cannon, but was defeated with a loss of 100,000 men, and he himself was taken prisoner, as his elephant ran away with him into the confederates' camp. His head was preserved at Bijapur for two hundred years as a trophy, and a sculptured representation of it was to be seen serving as the opening of one of the sewers of the citadel of Bijapur but a short time ago. The real head was afterwards brought to Ahmednagar, where it was exhibited, covered with oil and red pigments, to pious Mahomedans on the anniversary of the battle, by the descendants of the executioner, in whose hands it remained as an heirloom.

Three days after the rout of Tellicota the victorious Musselmans were thronging the streets of Vijayanagar, the "City of Victory," plundering and destroying with the most relentless fury. For five months they slaughter the people without mercy, broke down the temples and palaces, and even succeeded in breaking the limbs of the huge statue of Narasimha. They lit huge fires in the gorgeous temple of Vittalawami and smashed its beautiful sculptures. The wonder is that so much has escaped their fury and the vandalism of three centuries and a half, for these magnificent temples have been ruthlessly damaged by seekers after hidden cloister treasure. Of late years Government has done something to protect these monuments. On the day of our visit we took tiffin in the Vittalawami temple, and I could not prevail on our cook to go outside its precincts to light his fire and boil his pots. One of the buildings, still in a good state of preservation, was a swimming bath, the water

being supplied by a little aqueduct from the Tungabhadra, which pours itself down a rocky channel between the city and the fortified heights of Anegundi to lose itself in the holy Kistna. Vijayanagar in the day of its pride measured twenty-seven miles in circuit and all its inhabitants wore ornaments of gold. It has long disappeared as a city, and a number of small hamlets with an industrious and contented population has taken its place. The old water channels are now employed to irrigate the low lands that have been connected into fields of rice and sugar-cane. *Seges nunc est ubi Troja fuit.* Anyone who is interested in the history of this ancient capital should consult Sewell's "Forgotten Empire," published lately by aid of the Madras Government and obtainable from Swam Sonnenschein, & Co., London.

Twelve hours by train brought us to Mormugao, where the Shepherd steamer was tooting its horn, impatiently calling the passengers aboard, and after a day and two nights we landed in Mangalore on the morning of October 10.

This, Rev. Father, is a little account of my trip to Secunderabad and back, which may interest those to whom India is a great unknown land. Indeed even to those who live and move and have their being in it it must ever remain a mystery.

Servus in Xto.

J. MOORE, S. J.



## THE UNION OF OUR MISSIONS IN AUSTRALIA.

*A Letter from V. Rev. John Ryan, Superior of the  
Australian Mission.*

UPPER GARDINER ST., DUBLIN,  
May 3, 1902.

REV. AND DEAR FATHER,  
P. C.

On my arrival in Dublin from Australia to assist at the Provincial Congregation, which took place in Easter Week, I found your letter of the 17th March awaiting me. You desire me to send you some account of the Union of our Australian Missions which has recently taken place, together with other particulars. I regret that my time is so limited and occupied that I am unable to do more than send you a few scattered notes.

As most of the readers of *The Woodstock Letters* are aware, the Society had three Missions in Australia,—the South Australian Mission, the Daly River Mission in the Northern Territory, and the Melbourne Sydney Mission. The two former belonged to the Austrian Province, but were two distinct missions. The Melbourne-Sydney mission belonged to the Irish Province.

The foundation of the South Australian Mission came about in a rather curious way. It dates back beyond the middle of the last century where the colony of South Australia, which was established in 1836, was still in its infancy. The colony made steady progress from the start and attracted considerable attention by the quantity and superior quality of the grain which it exported to Europe. It also received an additional advertisement by the discovery of Copper mines at Kapunda and Burra Burra. Encouraged by the Government large numbers of miners, mechanics, and farmers, came from Europe and settled in the Colony. A Catholic farmer of Silesia, Mr. Francis Weikert, hearing of the progress and prosperity of South Australia, determined to establish a Catholic settlement there. Possessed of considerable means he collected a band of one hundred and thirty emigrants, and arranged to pay their passages to Adelaide

provided they undertook to refund the money as soon as their circumstances would allow. Having made all preliminary arrangements he tried to get a priest to accompany the emigrants. He made several applications to different Bishops, but in vain. At last he applied to the Austrian Provincial, and two young Fathers—Father Aloysius Kranewitter, and Father Maximilian Klinkowstroem—were appointed to accompany the emigrants.

On the feast of Our Lady's Assumption 1848 the party set sail from Hamburg on board *The Alfred*, and, after a long voyage of one hundred and fourteen days, arrived at Adelaide on the Feast of the Immaculate Conception. That same evening the Fathers paid a visit to the Most Rev. Dr. Murphy, first Bishop of Adelaide, and received from him a cordial welcome.

The party heard that a colony of Germans had already settled near a town called Clare about eighty miles north of Adelaide. Francis Weikert purchased some land there; Fr. Kranewitter accompanied him, and, at the Bishop's request, looked after the spiritual wants of the district. After a short stay in the colony Fr. Klinkowstroem's health broke down, and he had to return to Europe. He was afterwards well known in Vienna as a very effective preacher. In the April of the following year (1849) two lay brothers from Innsbruck—Brother Schreiner and Brother George Sadler—joined Fr. Kranewitter. All three lived under the same roof with Weikert and his family in rather primitive fashion. The Weikerts became very poor and helpless. The emigrants failed to keep their promises; Mr. Weikert's health began to fail, and his children were of tender age. The consequence was they were for a period of two years totally dependent on the labors of the good Brothers, who had to prepare the soil, sow the seed, feed the cattle and sell the produce in the neighborhood and elsewhere. The copper mines of Burra Burra were twenty-five miles distant, and Brother Schreiner had to carry there on his shoulders, the butter, eggs and other articles he had for sale.

In the beginning of 1851 Fr. Kranewitter rented some land four miles south of Clare on which he intended to erect a residence. On the Feast of the Annunciation of that year, Brother Schreiner, or as he was popularly called, Brother John, took possession of the land, and conveyed there, in a wheelbarrow the goods and chattels of the new community. In a short time he erected a rude shelter against heat and rain, and this was the humble com-

mencement of the well known college and church of Sevenhills. As years rolled on a steady supply of Fathers and Brothers came from Austria, and several residences were erected throughout the northern part of the colony. The Bishop had no priests to send to these primitive and thinly populated districts, and at his request our Fathers threw themselves heart and soul into the Apostolic work. They were the pioneers of Religion throughout the North of the colony, and even still their memory and their names are held in veneration by the settlers. Only a few months ago I happened to meet in Adelaide an old Irishman who had lived for years in the North. I asked him whether he remembered Father Pallhuber. "Father Pallhuber!" said he in a voice of deep emotion. "Look here your Reverence," he continued, "every morning and night of my life I pray for the repose of my poor mother's soul, and I never fail to couple Father Pallhuber's name with hers." I have also heard the present Archbishop of Adelaide, the Most Rev. Dr. O'Reily, speak in the most eulogistic terms of the Apostolic zeal and labors of the Austrian Fathers in the North. He knew them well; for when the vast region which they had evangelized was converted into a diocese in 1887 under the name of Port Augusta, he was appointed its first Bishop.

At the urgent and repeated requests of our Fathers, the present Bishop of Port Augusta, the Right Rev. Dr. Maher, has gradually taken over the various missionary districts from us as soon as they were sufficiently developed to support a sufficient number of secular priests. At present we have but two houses in South Australia,—Sevenhills and Norwood.

Sevenhills is situated in a very healthy district. The property consists of about two acres of land, including thirty acres of vineyard. It has a very handsome church dedicated to St. Aloysius, which is attended by the peasants of the surrounding district. For several years Sevenhills was used as a boarding college and had at one time over forty resident pupils. But as it is over eighty miles away from Adelaide, and about fifteen from the nearest railway station, and as other schools were available in Adelaide, the number of pupils gradually decreased, and in 1885, by order of Fr. General, the place was closed as a college and converted into a residence. Several Fathers and Brothers reside there. The Brothers work the vineyard, and the Fathers attend the churches in Clare and the surrounding country.

Norwood, a handsome suburb of Adelaide, was given to the Society in 1869 by the Right Rev. Dr. Shiel O.S. F., Bishop of Adelaide; and Fr. Hintoroeker, well known as a natural scientist, was appointed its first Superior. The handsome Church of St. Ignatius owes its existence chiefly to his zeal and energy. It was solemnly opened and blessed on the 17th of August 1870.

The Daly River Mission for the conversion of the Blacks, as I have already said, also belonged to the Austrian Province, but was quite distinct from the Mission of South Australia. It was established by Fr. Anthony Strele in 1882. The account of this Mission would require a paper altogether to itself. It will be sufficient here to say that after great labors and hardships on the part of our Fathers and Brothers for the space of seventeen years, the floods destroyed their station utterly, and the Mission had to be abandoned, or rather handed over to the Vicar Apostolic in 1899.

We now come to the Australian Mission of the Irish Province. In 1865 the Right Rev. Dr. Goold O. S. A., of Melbourne, wrote to our Very Rev. Father General (Beckx) inviting our Fathers to settle in Melbourne and to take charge of St. Patrick's College in that city. He also promised to hand them over the parochial district of Richmond, an important suburb, including Hawthorn and Kew, and a large country district. Fr. General accepted the Bishop's invitation, and by his direction two Fathers of the Irish Province, Father Joseph Lentaigue, and Father William Kelly, were sent out to begin the important work. They landed in Melbourne on the 21st of September 1865, and took charge of the college. The college had been in existence for some years under the charge of secular priests. It had not proved a success; it was heavily embarrassed with debt, and it had but fifty pupils on the roll. Within a year the number increased to a hundred.

In the September of the following year (1866) Father Joseph Dalton, Father Edward Nolan, and Father David McKiniry (who died a few years ago in New Orleans) arrived in Melbourne. Father Dalton, who had been appointed Superior of the Mission, concluded all business matters with Dr. Goold, and took charge of the parochial districts already mentioned. Fr. Dalton secured a magnificent site on Richmond hill and commenced the Church of St. Ignatius, which is now one of the finest churches in the Commonwealth. We have also a very

handsome church and presbytery at Hawthorn which was separated from Richmond in 1881. The church was built by Fr. Edward Nolan, a man of singular taste, and the presbytery by Fr. Oliver Daly, the first local Superior at Hawthorn. The other districts of Kew, Caneluwell and Nunmawading were given over to the Archbishop some years ago.

As the accommodation in St. Patrick's College was insufficient for the increasing number of pupils, Fr. Dalton purchased a large paddock of seventy acres in the suburb of Kew about four miles from the General Post Office, Melbourne. It is on this splendid site that St. Francis Xavier's College now stands. About £70,000 has been expended on the purchase of the land and the erection of the college buildings. When the land was purchased in 1871 it was in quite a rural district surrounded on all sides by gigantic gum trees. Fr. William Kelly, who preached at the opening of the college in 1878, took as his text—*Quid existis in desertum videre?* But such has been the rapid growth of the place that it may now be regarded as part of the great city of Melbourne, and the value of the property increased to such an extent that in the time of the land boom some years ago portions of the land were sold at £4000 an acre. At present then we have in Melbourne St. Patrick's College in the heart of the city for day boys, St. Francis Xavier's Boarding College in the beautiful suburb of Kew, St. Ignatius' parochial church and residence in the suburb of Richmond, and the church and residence of the Immaculate Conception in the adjoining suburb of Hawthorn.

In 1878 the Most Rev. Roger Bede Vaughan O. S. B. Archbishop of Sydney, invited our Fathers to open a college in Sydney. Fr. Joseph Dalton was commissioned by Very Rev. Fr. General to accept the invitation and to make the necessary agreement with the Archbishop. A day school was opened without delay in the city, and soon after, Fr. Dalton, with his usual good fortune, purchased the site of Riverview College, of which it has been said that perhaps in the whole Society there is no site to surpass it in beauty and picturesqueness. The property consists of 120 acres, and is a kind of peninsula between two bays. It is situated on the Lane Cove River, an arm of the famous Sydney Harbor, and is about three miles from the city as a bird would fly. The land rises precipitously from the water on three sides; and the wild fantastic appearance of the beetling rocks



together with the foliage of which there is an abundant supply presents a picture of wierd beauty which competent judges have pronounced to be charming. Looking towards the city from the college grounds the parts of the winding river and harbor that are visible look like a collection of lakes which have reminded many of Killarney when seen at its best.

Archbishop Vaughan gave to the Society the extensive parochial district of North Sydney which was then very thinly populated, but which has since become one of the most promising and beautiful suburbs in all Australia. I have often heard the venerable Fr. Joseph Dalton (who, thank God! is still with us in his 85th year) tell of his first experiences in North Sydney. He had no money, and had with his companion to live in a very small shanty made chiefly of Kerosine tins, and which he consequently named "Kerosine Lodge." Having secured the house and put into it the necessary articles of furniture which he purchased on credit, he advertised for a domestic who should prepare the meals and keep the place in order. An elderly woman presented herself in answer to the advertisement, but when she saw the house she indignantly put an end to further negotiations by telling Father Dalton she had been accustomed to live with decent people. The dining room was a "lean-to," and when Archbishop Vaughan (who was over six feet in height) turned up one day for lunch, Father Dalton had to place him on his left as his head would be against the Kerosine-tin-ceiling on the right. These difficulties, however, came to an end, and we have now a suitable residence and several churches in this important district. We have also in the North Sydney district a Novitiate House, called "Loyola." It is beautifully situated, and most of our Australian Novices have been trained there under Fr. Sturzo. But as the number of vocations is small it has been considered advisable to send them in future to Ireland, and Loyola has been closed for the present as a Novitiate, and serves as a residence and House of Retreats. We have then in Sydney St. Ignatius' College Riverview, St. Aloysius' College in the city, Loyola, and the parochial residence and district of North Sydney.

As to the Union of the two Missions the question was raised over and over again for several years. Every one saw it was sure to come about sometime, but no one could say when. The present Archbishop of Adelaide, the most Rev. Dr. O'Reilly a very sincere friend of the

Society, was anxious to have it take place in his time, and expressed himself as willing to give our Fathers any concessions in his power in order to make the Union an accomplished fact. After many consultations the matter was referred to Fr. General, and I was commissioned by His Paternity to deal with the Archbishop and to unite the Austrian Mission of South Australia to the Irish Province. The Archbishop gave us permission to open another residence together with a church and day school within the boundaries of the Norwood parish but very near the city and the University, also permission to open a boarding school in a suitable locality in the suburbs whenever we may consider it opportune. A deed of agreement embodying these concessions was duly signed by the Archbishop on the 14th of April 1901, and it was announced in our houses that the Austrian Mission of South Australia was a part of the Irish Province.

All the Fathers and Brothers of the Austrian Mission were left quite free to return to their Province. But only three, as far as I remember, did so.

Such, dear Father, is the hurried and jumbled account which I have to give in reply to your kind invitation. You may, of course, make what use you please of it, and if it finds its way to your waste paper basket I shall not inquire why you have not returned the MS.

Ræ Væ Servus in Xto.

JOHN RYAN, S. J.

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## THE JESUIT'S OATH.

*An old Letter from Father Charles H. Stonestreet.*

*The recent attack in England upon the Society has brought to light again the alleged "Jesuit's Oath." The following letter, which has been copied for us from "The Metropolitan," a monthly Magazine published at Baltimore in 1855, is as timely to-day as an answer to the recent charge as when written nearly fifty years ago.—Editor W. L.*

From "*The Metropolitan.*"

The following letter, from the Very Rev. Provincial of the Society of Jesus, on a subject, much mooted at the present time, will be of interest to your readers. We copy from the "National Intelligencer" of Washington.

*Georgetown College,  
Georgetown, D. C.  
February 15, 1855.*

*Gentlemen :—*

A composition bearing title of "The Jesuit's Oath" has been circulating in the papers of the country, it is said, extensively. On reading it myself, the imposition seemed so glaring, so like Sterne's curse, made to hand for the Pope, that it seemed to me no one could peruse it seriously. Friends, however, assure me that the oath is read by many with long faces. Despite, then, an extreme repugnance to appear in the public journals, I request a small place in your columns for the positive and unqualified denial of the use or even existence, now or ever before (and this I aver thoughtfully and with full knowledge), of any such oath among the Jesuits. If summoned to court they make take oaths as other citizens, but as Jesuits they take no oath at all.

I am humiliated as a Marylander, at being called upon, on the borders of my native state, to make the above disclaimer, and thus repel the charge of more than la-

tent treason! The Western shore of Maryland, the home of my childhood, has ever been a classic place, cherished in my heart with patriotic pride. There are the remains of my grandfather, a revolutionary soldier, and there, in an adjoining county, is the landing place of "the Pilgrims of St. Mary's," whose brightest scenes and best memories are imperishably connected with the Jesuits' name.

Such antecedents, though not ashamed of, I certainly should not have adverted to, had not an attempt been made, by a fabricated oath and its *et ceteras*, to cast an unjust and deadly odium upon a religious order of which I am at present Superior in Maryland. I cannot help seeing in this, an effort to render me and my brethren in religion, aliens at home and strangers by our own fire-sides. We are cruelly misrepresented by the framers of the above named oath. Were we more like the caricature made of us, I feel convinced that they would like us better than they do. Assimilation would beget affection. Still, while with a very little heartache I forego their affection, a due respect for the opinions of men of good will, moves me to make brief declarations of our tenets as Jesuits. For this purpose I will use the highest official authority and employ the language of our recently elected Superior General. I quote from an encyclical letter of his received a few days since:—

"The Society of Jesus being a Religious order, has no other doctrine, no other rules of conduct than those of the Catholic Church, as was publicly declared by my predecessor in 1847. In fact and in right, the Jesuits are and declare themselves entirely unconnected with any political party, be it what it may. Always and everywhere they say to all, by their teaching and by their conduct, 'Render unto Caesar the things that are Caesar's, and unto God the things that are God's.' (Mark, xii. 17.) Such are the principles which the Society of Jesus has always held, and from which it will never depart."

This is the definition of the Superior General, and his declaration alone is of authority for the whole Society.

I may yet refer to a still higher authority, the constitutions of our Society. These incapacitate a member from holding any office of dignity or trust in it, who intermeddles in any political affairs or business of state. (See Institute, Vol. 2, p. 380.) Here we see the constitutions of the Jesuits excluding them from the political arena and legislative hall.

Our churches and the liberty to do good must suffice for us; and whatever our enemies may say, faithful history and grateful hearts do and will yet witness in our favor.

Respectfully,

CHARLES HENRY STONESTREET, S. J.,  
Provincial of Maryland.

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### BRIEF HISTORY OF THE "PIOUS FUND" OF CALIFORNIA.

*Right of the R. C. Church of California to its portion thereof.*

As "*The Pious Fund of California*" is now (September, 1902) before the international court of the Hague for arbitration, the following *Brief History of the Fund* is timely. It appears, too, appropriately in the pages of THE LETTERS as this Pious Fund owes its origin to our Spanish Fathers who were the pioneer missionaries of California. Indeed so really was the Fund due to the labors of our Fathers, that it has seemed to some of Ours that efforts should be made to claim it for the Society. It will be seen, however, from this *Brief History* that the money for this Pious Fund was never given to the Society *qua tali*, but for the support of the Missions and the propagation of the Faith, and any income from it should be distributed to all those who since the Suppression of the Society have succeeded to it in this charge. It was for this reason that Very Rev. Father Beckx ordered Father Varsi, who was Superior of the California Mission at the time, to abstain from any effort to acquire it, as such a procedure would not only be imprudent but even unjust.

This "*Brief History*" is written by Mr. John T. Doyle, a graduate of Georgetown of the class of '38, who has had charge of the case for the Bishops for many years and is still Attorney and Counsel for the Prelates interested.—Editor W. L.

From the time of the discovery of California in 1534 by the expedition fitted out by Cortez, the colonization of that country and the conversion of its inhabitants to

the Catholic faith was a cherished object with the Spanish Monarchs. Many expeditions for the purpose were set on foot, at the expense of the Crown, during the century and a half succeeding the discovery, but though attended with enormous expense, none of them were productive of the slightest good result. Down to the year 1697 the Spanish Monarchs had failed to acquire any permanent foot-hold in the vast territory which they claimed under the name of California.<sup>(1)</sup>

The success of the Jesuit Fathers in their missions on the north-western frontier of Mexico, and elsewhere, induced the Spanish Government as early as 1643<sup>(2)</sup> (on the occasion of fitting out an expedition for California under Admiral Pedro Portal de Casanate), to invite that religious order to take charge of the spiritual ministrations of it and the country for which it was destined, and they accepted the charge, but that expedition, like all its predecessors, failed.<sup>(3)</sup>

The last expedition undertaken by the Crown was equipped in pursuance of a royal *cédula* of December 29, 1679. It was confided to the command of Admiral Isidro Otondo, and the spiritual administration of the country was again entrusted to the Jesuits, the celebrated Father Kino being appointed *Cosmógrafo Mayor* of the expedition. Various circumstances conspired to delay its departure, and it only sailed on the 18th of March, 1683. Many precautions had been taken to ensure its success, but after three years of ineffectual effort and an expenditure of over 225,000 dollars, it was also abandoned as a failure, and at a *junta general*, assembled in the City of Mexico under the auspices of the Viceroy, wherein the whole subject was carefully reviewed, it was determined that "the reduction of California by the means theretofore relied on was a simple impossibility,"<sup>(4)</sup> and that the only mode of accomplishing it was to invite the Jesuits to undertake its whole charge, at the expense of the Crown. This proposition was made; but it would seem that the conduct of the royal officers, civil and military, must have contributed to the previous failures,<sup>(5)</sup> and probably for that reason, it was declined by

<sup>(1)</sup> Venegas, "*Noticia de la California y de su Conquista*," etc., vol. 1, pp. 142-240; Madrid, 1757.

<sup>(2)</sup> See Letter of October 13, 1643, from Garcia Sarmiento y Sotomayor, the Viceroy, to Fr. Luis de Bonifaz. Venegas, vol. 1, p. 213.

<sup>(3)</sup> *Id. ib.*, 216.

<sup>(4)</sup> *Id. ib.*, 213, 218, 219; 236, 237. Greenhow, *Oregon and California*, 98-99. Forbes, *California*, p. 13.

<sup>(5)</sup> See, for instance, Father Kino's diary *die* May 1, 1684, in "*Documentos para la Historia de Mexico*," 4th series, vol. 1, p. 460.

the Society, although the services of its members as missionaries were always freely placed at the disposal of the Government.

Individual members<sup>(6)</sup> of the Society, however, animated by a zeal for the spread of the Christian faith in California, proposed to undertake the whole charge of the conversion of the country and its reduction to christianity and civilization, and this without expense to the Crown, on condition that they might themselves select the civil and military officers to be employed. This plan was finally agreed to, and on the 5th of February, 1697, the necessary authority was conferred on Fathers Juan Maria Salvatierra and Francisco Eusebio Kino, to undertake the reduction of California, on the express conditions, however: 1. That possession of the country was to be taken in the name of the Spanish Crown, and 2. That the royal treasury was not to be called on for any of the expenses of the enterprise, without the express order of the King.

In anticipation of this result, Fathers Kino and Salvatierra had already solicited and received from various individuals and religious bodies, voluntary donations called *limosnas*, or alms, contributed in aid of the enterprise. The funds thus collected were placed in their hands, in trust, to be applied to the propagation of the Catholic faith in California by preaching, the administration of the sacraments of the church, erection of church edifices, the founding of religious schools and the like, in a word, by the institution of Catholic missions there under the system so successfully pursued by the Jesuits in Paraguay, Northern Mexico, Canada, India, and elsewhere.

The earliest contributions thus obtained will be found detailed in Venegas' "*Noticia de la California*," vol. 2, p. 12. Besides sums given to defray immediate expenses, it was determined to establish a fund or capital, the income from which should form a permanent endowment for the Missionary Church. Towards this latter object, the first recorded contributions seem to have been by the congregation of N. S. de los Dolores, which contributed \$10,000, and Don Juan Caballero y Ozio, who gave \$20,000 more. These donations formed the nucleus of the fund destined for the propagation of the Catholic faith in California. It was increased from time to time by others, and in a comparatively few years attained mag-

<sup>(6)</sup> Venegas, vol. 11, pp. 9, 14, etc.

nitude and importance.<sup>(7)</sup> It was invested and administered by the Jesuits in pursuance of the trust on which it was confided to them, and its income was the source from which was defrayed the annual expense attending the Missions in California. In time, it acquired by common acceptance the name of "The pious fund of the Californias."

Among the most important contributions to the fund was one by the Marquis de Villa Puente and his wife who, in 1735, in addition to large previous donations conveyed to the Society of Jesus, by deed of gift *inter vivos*, estates and property of great value and productiveness.<sup>(8)</sup>

With Fathers Kino and Salvatierra were associated in the projected conquest, Fathers Juan Ugarte and Francisco Maria Piccolo; the former of these united to the zeal of the missionary a singular talent and aptitude for the management of business affairs, and he was accordingly at first constituted procurator, or man of business of the Missions, to reside at Mexico. The latter was of a noble Italian family, distinguished as a scholar, and a writer of elegant and perspicuous style.<sup>(9)</sup>

Father Kino was unable to accompany his associates to the scene of their labors, and the Mission was commenced by Fathers Salvatierra and Piccolo, who three years later were joined by Father Ugarte. It would be out of place here to follow these heroic men in their apostolic labors. Father Salvatierra embarked at the mouth of the Yaqui river in a crazy little schooner, and after a short voyage of nine days reached California. Landing in an unknown country, remote from all supplies and communications, this intrepid missionary accompanied by a corporal and five men, with three Indian servants,<sup>(10)</sup> deliberately aimed at no less an object than

<sup>(7)</sup> See the "*Papel Cénimo*," and Father Palou's arithmetical comparison of it, with the "*Informe del Director general de Temporalidades y Fondo piadoso*," etc. "*Documentos para la Historia de Mexico*," 4th series, vol. vi. pp. 174, 175, 176, 590 and 597. *Id. ib.*, 564 and 565; Mexico, 1857. Nachrichten von der Amerikanischen halbinsel Californien, pp. 198, 200, 207, 214; Mannheim, 1772. *Noticia de la provincia de California en tres cartas, etc., Carta II. p. 30 et seq. Valencia, 1795.*

<sup>(8)</sup> Duflot de Mofras, "*Exploration du Territoire de l'Orégon*," etc., vol. 1, p. 267; Paris, 1844. (Text and note.)

<sup>(9)</sup> See his account of the early Missions furnished to the Audiencia Real of Guadalaxara, February 10, 1702, published in the "*Lettres édifiantes, etc., des Jésuites*."

<sup>(10)</sup> Venegas gives the muster roll of the "*Armada*." The names and additions of these pioneers were Don Luis de Torres Tortolero, commander-in-chief; Esteban Rodriguez Lorenzo (a Portuguese), afterwards for many years



the spiritual conquest of the whole peninsula, and the country to the north of it, up the coast as far as Cape Mendocino.<sup>(11)</sup> He was followed in a few weeks by Father Piccolo. The chronicle of the obstacles they surmounted, the privations, sufferings, and perils to which they and their subsequent companions were exposed, and in which some of them cheerfully perished, and of the success they finally achieved, is as full of romance, interest, and instruction as any in the annals of the New World. Besides the chief object of bringing the native population into the fold of the church, which was kept steadily in view, these remarkable men never lost sight of the interests of learning and science; they observed and chronicled all that was of interest in any branch of human knowledge, or capable of being useful to colony or mother country. It is a hundred years since the Jesuits were expelled from Lower California, yet to this day, most that we know of its geography, climate, physical peculiarities and natural history is derived from the relations of these early Missionaries. By kindness and instruction they gradually overcame the hostility of the native tribes, and during the seventy succeeding years gradually extended their Missions from Cape San Lucas up the peninsula, to the northward, so that at the period of their expulsion, they had established those of:—

San José del Cabo, Santiago de los Coras, N. S. de Loreto, San José Commundu, La Purisima de Cadegomo, N. S. de Guadalupe, Todos Santos, Francis Xavier, Santa Rosa de Muleje, San Ignacio, Santa Gertrudes, San Francisco de Borja, Santa Maria de los Angeles.<sup>(12)</sup>

All these, with that of San Fernando de Villacata, founded by the Franciscans in May, 1769, on their march to San Diego, were all the Missions of Lower California.

At this time the interior of Upper California was unexplored, and its eastern and northern boundaries uncertain. The outline of the coast had been mapped with more or less accuracy, by naval exploring expeditions

captain of the presidio; Bartholome de Robles Figueroa, a Creole of Guadalupe; Juan Caravana, a Maltese sailor; Nicholas Marquez, a Sicilian sailor, and a Peruvian Mulatto named Juan. Vol. 2, p. 17.

<sup>(11)</sup> Venegas, vol. 2, pp. 75, 76.

<sup>(12)</sup> An interesting *Informe* on the condition of these missions will be found in the "*Documentos par la Historia de Mexico*," 4th series, vol. vi. pp. 137 and seq. For the mode of life of the missionaries, the hardships they underwent, and the perils to which they were exposed see Venegas, "*Noticia de la California*," etc., *pussim*, and a portion of the private diary of Father Kino, in vol. 1 of the same series of the "*Documentos*," etc., pp. 403 and seq.

fitted out by the Crown, and by the commanders or pilots of the Philippine galleons, which, on their return voyages to Acapulco, took a wide sweep to the north, and sighted the leading headlands from as far as the "Cabo Blanco de San Sabastian," down to Cape San Lucas. The whole coast, as far north as Spain claimed, was called by the name of California.<sup>(13)</sup> The "pious fund" continued to be managed by the Jesuits, and its income applied in conformity to the will of its founders, and the Missions of California remained under their charge down to 1768, in which year they were expelled from Mexico in pursuance of the order of the Crown, or pragmatic sanction of February 26, 1767. Their missions in California were directed by the Viceroy to be placed in the charge of the Franciscan Order. Subsequently a royal *cédula* of April 8, 1770, was issued, directing that one-half of these Missions should be confided to the Dominican Friars; in pursuance of which, and a "*concordato*" of April 7, 1772, between the authorities of the two Orders, sanctioned by the Viceroy,<sup>(14)</sup> the Missions of Lower California, and the whole spiritual charge of that peninsula, were confided to the Dominicans, and those of Upper California to the Franciscans. The income and product of the "pious fund" was thereafter appropriated to the missions of both Orders.

The Church, when first established in Upper California, was purely missionary in its character. Its foundation dates from the year 1759; in July of which year, Father Junipero Serra, a Franciscan friar, and his companions, reached the port of San Diego, overland, from the frontier Mission of Lower California, and there founded the first Christian mission, and first settlement of civilized men, within the territory now comprised in the State of California. Their object was to convert to christianity and civilize the wretched native inhabitants, sunk in the lowest depths of ignorance and barbarism. In pursuit of this they exposed themselves to all the perils and privations of a journey of forty-five days across an unexplored wilderness, and a residence remote from all the conveniences and necessaries of civilized life, in the midst of a hostile and barbarous population, who required the charity of the christian missionary, with the crown of christian martyrdom.<sup>(15)</sup>

<sup>(13)</sup> Greenhow, *Oregon, etc.*, pp. 9, 105, etc.

<sup>(14)</sup> *Documentos par la Historia,* etc., *sup.* vol. vi, p. 187.

<sup>(15)</sup> See the martyrdom of Father Luis Jayme, at San Diego, Nov., 1775, "*Vida del Padre Junipero Serra,*" chap. xl., p. 176 et seq.

Father Junipero and his followers established missions among these barbarous people, from San Diego as far north as Sonoma, at each of which the neighboring tribes of Indians were assembled and instructed in the truths of the christian religion and the rudiments of the arts of civilized life. The missions of Upper California, and the dates of their foundation, were as follows:<sup>(16)</sup>

San Diego, 1769, San Luis Rey, 1798, San Juan Capistrano, 1776, San Gabriel, 1771, San Antonio, 1771, Sant Ynes, 1802, San Miguel, 1797, San Buenaventura, 1782, San Rafael, 1871, La Soledad, 1791, Santa Bárbara, 1786, La Purísima, 1787, El Carmelo, 1770, San Luis Obispo, 1772, San Juan Bautista, 1797, Santa Clara, 1777, San José, 1797, San Francisco de Assis, 1776, San Fernando, 1771, Santa Cruz, 1791.

The Missions were designed, when the people should be sufficiently instructed, to be converted into parish churches, and maintained as such, as had already been done in other parts of the Viceroyalty of New Spain; but in the mean time, and while their missionary character continued, they were under the ecclesiastical government of a President of the Missions. Father Serra was the first who occupied this office, and the Missions were governed and directed by him and his successors as such, down to the year 1836, when the authority of this officer was superseded by the appointment of a bishop, and the erection of the Californias into an episcopate or diocese.

Francisco Garcia Diego, the last President of the Missions of Upper California, was also the first bishop of the new diocese.

The text of the decree or pragmatic sanction expelling the Jesuits from the Spanish dominions, is very brief. The only provision on the subject of property contained in it, is in the words "*y que se ocupen todas las temporalidades de la compañía en mis dominios.*"<sup>(17)</sup> Under this provision, the Crown took all the estates of the Order into its possession, including those of the "pious fund;" but these latter constituting a trust estate, were of course taken *cum onere*, and charged with the trust. This was fully recognized by the Crown, and the properties of the "pious fund," so held in trust, were thereafter managed in its name by officers appointed for the purpose, called a "*junta directiva.*" The income and product continued

<sup>(16)</sup> For details of the early missionary efforts in Upper California, see "*Relacion histórica de la Vida, etc., del V. P. F. Junipero Serra;*" Mexico, 1787.

<sup>(17)</sup> Lafuente, "*Historia General de España,*" vol. xx. pp. 175 and 176; Madrid, 1858.

to be devoted, through the instrumentality of the Ecclesiastical authorities, to the religious uses for which they were dedicated by the donors.

On the declaration of Mexican independence, Mexico succeeded to the crown of Spain as trustee of the "pious fund," and it continued to be managed, and its income applied as before, down to September 19, 1836, when the condition of the Church and of the missionary establishments in California seemed to render desirable the erection of the country into a diocese or bishopric, and the selection of a bishop for its government. The Catholic religion being the established religion of Mexico, and it being a known rule of the Holy See not to consent to the erection of new bishoprics in countries acknowledging the Catholic faith, without an endowment from some source adequate to the decent support of the bishopric, the law of the Mexican Congress of Sep. 19, 1836, was passed,<sup>(18)</sup> which attached an endowment of 6000 dollars per year to the mitre to be founded, and conceded to the incumbent when selected, and his successors, the administration and disposal of the "pious fund." As it formed the support of the Church in his diocese, and the missionaries and their flocks were all his spiritual subjects, and his only ones, this under the Canon law was a natural result, and its expression merely serves to mark clearly the recognized destination of the fund.

In pursuance of the invitation held out in this enactment, the two Californias, Upper and Lower, were erected by his Holiness, Pope Gregory XVI., into an episcopal diocese, and Francisco Garcia Diego, who had until that time been president of the Missions of Upper California, was made bishop of the newly constituted see; as such he became entitled to the administration, management and investment of the "pious fund" as trustee, as well as to the application of its income and proceeds to the purposes of its foundation, and for the benefit of his flock.

On February 8th, 1842, so much of the law of Sep. 19, 1836, as confided the management, investment, etc., of the fund to the bishop, was abrogated by a decree of Santa Anna, then President of the Republic, and the trust was again devolved on the State;<sup>(19)</sup> but that decree did not purport in any way to impugn, impair or alter

<sup>(18)</sup> De Mofras, "*Exploration*," etc., vol. 1, p. 270. Arrellaga, "*Leyes de Mexico*," 1836, p. 107.

<sup>(19)</sup> Arrellaga, "*Coleccion de Decretos y Ordenes, etc., que dictó el Gobierno Provisional en virtud de las bases de Tacubaya*," vol. 1, p. 334 Mexico, 1830.

the rights of the *cestuis que trust*; on the contrary it merely devolved on certain government officers the investment and management of the property belonging to the fund, for the purpose of carrying out the trust established by its donors and founders.

On October 24, 1842, another decree was made by the same provisional president,<sup>(20)</sup> reciting the inconvenience and unnecessary expense attending the management of the various properties belonging to the "pious fund," through the medium of public officers, and thereupon directing that the property belonging to it should be sold for the sum represented by its income (capitalized on the basis of six per cent. per annum) that the proceeds of the sale as well as the cash investments of the fund should be paid into the public treasury, and recognized an obligation on the part of the government to pay six per cent. per annum on the capital thereof thenceforth.

In none of these acts, as will be perceived from their language, was there any attempt to destroy or confiscate the property or impair the trust or the rights of the ultimate beneficiaries. On the contrary the object was distinctly expressed to be more completely and economically to carry out the benevolent intentions of the founders and donors.

The property of the "pious fund" at the time of that decree of October 24, 1842, consisted of real estate urban and rural; demands on the public treasury for loans theretofore made to the State; moneys invested on mortgage and other security and the like. The greater part of the property was sold in pursuance of the last mentioned decree for a sum of about two millions of dollars, the names of the purchasers are stated by Mr. Dufлот de Mofras in his "*Elporation du territoire de l'Orègon et des Californies*," etc., to have been the house of Baraio and Messrs Rubio Brothers.<sup>(21)</sup> In the sale of the properties of the "pious fund," the demands existing in its favor on the public treasury for loans to the government were not included: the items of the capital of those loans due at that time, exceeded a million of dollars. Some of these had preceded the severance of Mexico from the dominions of Spain, but being debts of the viceroyalty of New Spain, were assumed and recognized as debts of the Mexican Republic, as well by the law of June 28, 1824,

<sup>(20)</sup> Arrellaga, "*Coleccion*," etc. *supra*, vol. 11, p. 150.

<sup>(21)</sup> Dufлот de Mofras, vol. 1, p. 268.

as by art. vii. of the treaty of December 28, 1836, between Mexico and Spain.<sup>(22)</sup>

The interest on this capital must therefore be added to that on the proceeds of the sale, in ascertaining the arrears of interest due by Mexico to the "pious fund."

Whether money debts due by individuals and private corporations to the "pious fund," (investments on mortgage and the like), were included in the sale, or in the sum of two millions of dollars above given as its proceeds, we do not certainly know, but have reason to believe that they were not, but were collected by the Mexican Government. The interest on these sums should also be added in ascertaining the arrears of interest now due the fund.

The Bishop of California remonstrated earnestly against the decree of October 24, 1842, as a violation of his rights and of the terms of the above law of 1836; those terms were a fundamental condition on which the Holy See had consented to the erection of the bishopric; and therefore had the sacredness of a contract; and on the 3d of April, 1845, the General Congress passed the Act of that date, restoring to him and his successors, for the purposes of the trust, the properties of the fund yet remaining unsold.<sup>(23)</sup>

The transfer of Upper California to the United States by the treaty of Queretaro worked a change in the civil allegiance of the Church of Upper California to the United States; Mexico thereafter ceased to pay to it its portion of the interest on the Pious Fund, and these arrears were made the subject of a claim by the prelates then representing and governing the Church before the Mixed Commission constituted by the convention of 1868. The Mexican Republic was defended not only by the Hon. Caleb Cushing, whose position at our bar was so eminent, but also by one of its own most distinguished and able lawyers; perhaps the only member of the profession who in all its history acted as judge advocate of a court martial which sent an Emperor to execution. His previous position in the department of State in Mexico had made Don Manuel Aspiros familiar with all the documentary history of the Pious fund, and independent of the legal presumption of the truth of all adjudications of a competent tribunal there is the strongest presump-

<sup>(22)</sup> "*Derecho Internacional Mexicano—Coleccion de Tratados con las naciones extranjeras, Leyes, etc., forman el Derecho Internacional Mexicano,*" p. 516; Mexico, 1854.

<sup>(23)</sup> "*Coleccion de Leyes y Decretos publicados desde 1° de Enero 1844—Edicion del 'Constitutional,' No. 20,*" p. 101; Mexico, 1851.

tion of fact that no possible defense for his client escaped his learning, zeal and vigilance. I say nothing of the character of the distinguished umpire, who decided the case on a disagreement between the Mexican and American Commissioners. So far was Sir Edward Thornton from favoring us, that he admits, in his opinion, that his sympathy was with Mexico, and that he was moved by a consideration of "the troubles and difficulties to which Mexico and her government had been subject to for several years past" to refuse interest on arrears, for the principal of which he gave judgment, a tempering of justice with mercy which a legal tribunal would not have granted.

He ascertained the annual interest due to the Church of Upper California under the act of October, 1842, to be \$43,080.99, and gave judgment for arrears of twenty-one years, amounting to nine hundred and four thousand, seven hundred Mexican gold dollars and seventy-nine cents. This included all sums due down to May 30, A. D., 1869, and has been fully paid. We are now claiming the sums accrued since the last named date, and the case appears strictly analogous to one wherein an annuitant, having filed a bill to enforce payment of his annuity, and obtained a decree establishing his right to it, and its exact amount, with orders to defendants to pay over a specific sum for arrears, down to a particular date, on further default being made, files a supplemental bill to enforce payment of the instalments accrued since the original decree. I can discover no difference between the two cases.

Having brought the history of the Pious Fund down to the present day, I feel that I ought not to omit from this memorandum, notice of a fact in Mexican history, which shows that so far from making here any extraordinary demand, we are asking nothing but what Mexico has solemnly recognized as a duty properly demandable from her by a foreign Government in a case precisely similar. Briefly told, it is this. The Philippine Islands having been conquered by an expedition from Mexico, were attached to that Viceroyalty. The Jesuits had missions in those islands like those of California, and one half the bequest of Señora Argualles, above mentioned, went to their support, the other half to those of California. After the establishment and recognition of Mexican independence, Spain demanded this Philippine Island fund from Mexico, for the missions within its dominions.

The justice of the claim was undeniable and the properties in which that fund was invested were turned over to the representative of the mission, one Padre Moran. Some portions of the real estate had, however, been sold by the Mexican Government during the troublous times of the revolution, and the proceeds used by it. For this an indemnity was demanded by Spain and accorded by Mexico, the amount fixed on being \$115,000 for principal and \$30,000 for interest thereon, which was agreed to and paid.

The convention is dated November 7, 1844, and its text is to be found in the "Collecion de tratados con las Naciones estrangeres, leyes decretos, y ordenes que forman el derecho Internacional Mexicano," published in Mexico, in 1854, at page 516.

This convention expresses the judgment of Mexico as to what justice and international law required from her in her dealings with the subjects of the King of Spain; we ask only the same measure of justice for citizens of the United States in a case absolutely parallel.

JOHN T. DOYLE,

*Attorney and Counsel  
for the Prelates.*

Such is the Brief History of the Pious Fund up to last May when an agreement was signed at Washington between Secretary Hay and the Mexican Ambassador to submit to arbitration the question of the further payment of the interest. The United States, on behalf of the Catholic Bishops, claims this further instalment of the interest, and that the original claim was just. Both of these claims the Mexican Government denies. The question is now before the International Convention at the Hague, the opening meeting having taken place on September 1. The Archbishop of San Francisco left California towards the end of July to be present at the sessions of the court whose decision is to be announced within thirty days after the last meeting.

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SIMILARITY BETWEEN THE LANGUAGES  
OF THE TEN'A OF ALASKA AND OF  
THE NAVAJOS OF ARIZONA.

*A second Letter from Father Julius Jetté.*<sup>(1)</sup>

ST. PETER'S, NULATO,  
March 16, 1902.

DEAR REV. FATHER,  
P. X.

I sent to your address, through the last mail a long, hurriedly written letter. My reason for haste was that one day's delay might result in one or two month's delay before it reached you, as the mail was liable to be stopped in one of the Upper Yukon stations. And I do not think that old material would be highly relished by your readers. Now this letter has a chance to go through by winter service, and may probably reach you almost as soon as the others. If so, it may prove of use, to complete the explanatory note on my pretended discovery. I send the remainder of the comparative Table I was copying when the mail carrier interrupted my work. Besides, I may be allowed to add the following particulars, about the date of the discovery. In a volume printed in 1900 at the Government Printing Office, Washington, and entitled *Compilation of Narratives of Explorations in Alaska*, occurs a Report of Lieut. Henry T. Allen, Second Cavalry, U. S. A., on, *A Military Reconnoissance of the Copper River Valley in 1885*. The author, having investigated the language spoken by the natives of the Copper River, whom he calls *Atnatanas*, or according to the Russian denomination *Midnooskies*, says: "The following limited vocabulary may serve to give a faint idea of the nature of the language. The annexed numerals of the White Mountain Apaches, as obtained from Lieut. T. B. Dugan, U. S. A., who was ten months in the San Carlos Reservation, show an astonishing similarity to the same of the Atnatanas, which I trust may lead to a more thorough investigation of the matter. On further comparison of our respective limited vocabularies, a few nouns almost identical in sound and meaning were found to exist." And in a foot note he adds: "Since writing this I have learned from Mr. O. T. Mason, Director of the Ethnological Department of the Smithsonian, that the relationship of the Tinneh family with the Southern Indians was discovered by Mr. Turner many years since." (pp. 474 and 475 of the *compilation*.) Would that the hasty

<sup>(1)</sup> See June Number, p. 79, for the first Letter.

praisers of my alleged discovery had consulted a competent ethnologist before passing their verdict on a matter with which they are evidently unfamiliar! Unfortunately our Catholic periodicals, in their well-meant admiration of Catholic workers, and their praiseworthy zeal to make missionary work known and appreciated, too often show a great want of critical spirit, and lavish inconsiderate praise which is a discredit both to themselves and to the people spoken of. I hope Your Reverence will be able to publish this note together with my foregoing letter. Recommending myself to your prayers, etc.,

Yours in Xt.,

JULIUS JETTÉ, S. J.

COMPARATIVE TABLE—continued.

TEN'A	NAVAJO
se-tłura, my hair	si-ts'i, my hair
es'on, I eat	ash-ā, I eat
se-tłena, my bone	si-ts'in, my bone
ko, bow, arrow	ka, arrow
etł-bats, I boil	yish-bezh, I boil
etł-tał, I roast	as-t'ēs, I roast
nes'oih, I go, ne'es'o	nash-a, I walk
nes-baih, I swim, n'es-ba	nash-be, I swim
tlo es-la, I give f. i. a rope	yo ish-lé, I lose, f. i. a rope
tlo ne-la, thou givest	yo an-lé, thou lovest
tlo a-la, he gives	yo i-lé, he loses
tlo ras-lo, I gave	yo i-lá, I lost
tlo rein-lo, thou gavest	yo in-lá, thou lostest
tlo rei-lo, he gave	yo ayi-lá, he lost
tlo taras-lał, I shall give	yo adesh-leł, I shall lose
tlo terei-lał, thou wilt give	yo adi-leł, thou wilt lose
tlo to-lał, he shall give	yo ido-leł, he will lose

In the compared verbs it will be readily noticed that they are similarly structured, each of them being made of a final syllable, or root syllable, *la* or *le* before which comes the pronoun, and ahead of this one a prefix, *tlo* or *yo* in the instances, giving to the root meaning all its determination. The unprefixated *esla*, in Ten'a means in a very general way: I move or dispose of, *tlo* conveys the motion of gift. The verb *I lose an-tesla*, is built in the same way and I might as well have compared it with the Navajo *yo-ishlé*, were it not that the prefix *an* calls for the introduction of what I call a fitting *t* in the pronoun part, thus taking off the similarity between the Ten'a and Navajo verb pronouns. To preserve this, and thus afford a fuller material for comparison I have chosen *tlo esla* in which the verb pronouns have their simplest form.

## SAINT STANISLAUS DECLARED PATRON OF ALL OUR NOVITIATES.

*A Letter from Father Joseph O'Callaghan to the  
Novices at Frederick.*

*We are indebted for this letter to Father O'Rourke, who had it copied for THE LETTERS from the original which is preserved at Frederick. It will be read with interest by all who knew or have heard of Father O'Callaghan and will serve to recall to Ours the fact that all our novitiates have been solemnly put under the special patronage of St. Stanislaus. It will be remembered that Father O'Callaghan was Master of Novices at this time and had been sent as Procurator to the Congregation held at Rome in November, 1868. He was killed at sea as was narrated in the letter of Father Keller published in our June number, page 22, so this letter may be regarded as his last word to his Novices.—Editor W. L.*

ROME, 24th November, 1868.

MY DEAR BROTHERS IN CHRIST,  
P. C.

I should think myself wanting in the paternal regard you have a right to expect from me, if I omitted to remind you that in my remote absence from you I do not forget you, and especially if I neglected to communicate at once what will, I am sure, give you all a deep and abundant consolation. The Procurators of the different Provinces were invited yesterday with Very Rev. Fr. General and his Assistants and Secretaries to the Novitiate for the commemoration of the Centenary of St. Stanislaus. Our Beloved Father had prepared an act of homage to your Blessed Patron, most grateful and glorious to him, and to us all, but chiefly to the Novices, full of promised benedictions. It was a solemn declaration and establishment of the patronage of St. Stanislaus over the Novitiate at Rome, and all the Novitiates of the Society. The following was the order of the Ceremony: After the recreation we went to the beautiful church, which still wore the festival dress in which it had been adorned for the day and the octave of your dear Saint; torches were distributed to the Fathers, the *Veni Creator* was

chanted in unison, followed by the usual oration. Very Rev. Fr. General then ascended a temporary pulpit, and after a brief address solemnly proclaimed St. Stanislaus Kostka Patron of all the Novices, and all the houses of Novitiate of the Society, while the Fathers standing with their lighted torches bore witness to the act, and with devout and joyful hearts accepted the designation as a guarantee of new and special blessings for the hopes of the Society. The *Te Deum* was then recited, a fervent prayer offered to Saint Stanislaus that he would show his acceptance of the honor we desired to pay him by manifesting his protection, and as a conclusion Very Rev. Fr. General gave Benediction of the Blessed Sacrament. It was a touching ceremony, a gathering of the Society in the persons of deputies from all the Provinces, about the tomb of the youngest of her sainted children, which we may surely regard as an augury of increase. I hope to obtain from our Very Rev. Father an official communication of this act,<sup>(1)</sup> and the words of his address to bring to you, and we will inaugurate our Saint as our *recognized* patron, with, I trust, an increase of devotion, and a new effusion of his spirit upon us. Still let me exhort you even now to rejoice in this commemoration, to embrace with redoubled affection your life of imitation and resemblance, and to exalt by your loving veneration, but more by your exact study and practice of his virtues, the angelic leader who is given you. May I not promise you on the part of St. Stanislaus, that in return for this accidental glory given him by the Mother he chose and loved on earth with heroic affection, he will obtain for every province of the Society some signal and special graces? And since we all ask this bounty for the Novices, will you not experience it, by seeing your number increased, and feeling the love and spirit of your vocation growing within you? At least you will have a new and powerful motive of confidence in praying to your Patron, since you can now represent to him that he is your patron not by tacit consent only, but by the express appointment and order, so to speak, of the Society, whose obedient son he chose to be.

The feast of St. Stanislaus was celebrated with the usual solemnity and devotion at S. Andrea. The number of priests coming to celebrate Mass at his altar was so great on the day itself, that I renounced my claim for

<sup>(1)</sup> As Father O'Callaghan was killed at sea he was unable to bring this address to his novices, nor has one been found at Frederick. It was printed in the "Letters and Notices" for March, 1869, and is reproduced at the end of this article.

that day, but on the following I offered the Holy Sacrifice at that altar for you. In my other Masses at St. Peter's, St. Aloysius', B. Berchmans' and St. Ignatius' altars, I have always specially remembered you. You do not, I am confident, forget me and my necessities in your pious prayers.

I judge that I shall be able to leave Rome and begin my homeward voyage in the week of the Immaculate Conception, after spending that feast here. This week the Fathers of the congregation are promised an audience with the Holy Father. Perhaps I may have the favor of a special private one, and so be able to ask for you a direct blessing. I have seen His Holiness but once since my arrival. He was passing in his carriage, and though his enemies love to report him in bad health, he looked better than when I before saw him. Very Rev. Fr. General told us the other day that he often expresses his love for the Society, as do the greater part of the prelates and distinguished persons of Rome.

Fr. Cicaterri will have told you, I presume, of the great festival of three days just concluded in our church here, in honor of B. Spinola and his companions. It was truly a feast of triumphant devotion. Fr. General had the kind thought of reserving it for our coming.

It is time to end my letter. God be with you, all and each one, to relieve each spiritual necessity and bestow every needful grace. Whatever you desire in the name of our Lord, and for your advancement in perfection, I embrace in my daily oblation of the Divine Victim. Pray also for Your affectionate Father in Christ,

To the Novices.

JOSEPH O'CALLAGHAN, S. J.

#### FATHER GENERAL'S ADDRESS.

"We are all well aware, and remember with gratitude, Rev. Fathers and dearest Brethren in Christ, that a striking favor was conferred on us by the divine Goodness, when Stanislaus Kostka, at the command of the Virgin Mother of God, entered the Society, and in this house crowned a most saintly life with a most happy end. The Tercentenary of the death of the blessed youth having come around, wishful to show to our loving Patron some proof of our grateful memory, out of the many ideas which presented themselves to us, we at last resolved that this very year we would take advantage of the Congregation of Procurators to solemnly proclaim Stanislaus Kostka the Patron of our Roman and of all our Novitiates.

"I will allude in a few words to the reason of our resolution. All know that our Novices hold Stanislaus for their

Patron. For at the very time St. Francis Borgia, in obedience to the wishes of the Second General Congregation, was meditating the founding of a House for Novices, in which they might be all brought together from the various residences in which they were scattered, and just when a pious lady had by divine guidance given as a suitable site the very spot where we are now standing, the B. Peter Canisius sent Stanislaus to Rome. So it fell out that Stanislaus was the first, or one of the first, who lived in this house. Here he far surpassed his comrades, though they too were of distinguished sanctity ; and, outrunning them all by a race that was quickly over, was the first to wing his flight hence to Heaven—the first to be buried in this Church. And it would seem as though Stanislaus had chosen this to be a lasting resting-place for his relics, which no changes of times or circumstances should alter. For though, about the close of the last century, to shield it from the outrages of the impious, the body of the sainted youth was taken away and carried to Vienna, and even to Zagabria, it would not remain absent ; but as soon as possible, some six years after, came back to its old home. And thus, when the Society was restored by favor of Pius VII., and recalled to this house, he whom it had left at its suppression, as the guardian of his home, was found here on its return, to welcome it back, and to him it intrusted the ever-increasing numbers of its Novices. We need no more to prove that Stanislaus has been given by God in a special way as the Patron of this and our other Novitiates. Still, though it is certain that Stanislaus is fervently honored by all the Novices of the Society of Jesus, as a most finished model of virtue, and as a patron ever ready in our need, and that he on his part repays this homage with endless favors, still the solemn declaration we are now about to make will cause a fresh increase of devotion in our Novices towards the Saint ; and will, at the same time, be a new proof of gratitude, which will bind our most liberal Patron more and more to favor our Novitiates. The news of this declaration, when carried by the Fathers, who have been sent by the whole Society to Rome, to their various provinces, will not only call forth the heartfelt approval of all our Novices, but will be a new incitement to imitate the virtues of St. Stanislaus. Let then St. Stanislaus be solemnly declared, as he is hereby declared, by a new title—the Protector, the Patron, the Leader of all our Novices. Let them receive this as a special gift from their mother, the Society of Jesus, and by it may their hearts be set on fire with love of their vocation and desire of virtue. And do thou, O Tenderest Brother ! be pleased to accept this tribute of reverence from the Society, and as in life you held it as your mother dearer to you than your very sight, so now amidst the storms by which she is tossed, from Heaven protect and ever defend it. Amen.”

## THROUGH LOURDES, MANRESA AND CEYLON TO COCHIN.

*Notes of Travel from Letters of Father John Ross, S. J.*

*For the first of these letters we are indebted to the "Letters and Notices" for July; for the second letter to Father Dasnoy, Professor of Scripture at the Pontifical Seminary for all India at Kandy, under the direction of our Belgian Fathers. Father Ross belongs to the Province of England and has been sent to Cochin in answer to a request made to Very Rev. Father General by the Bishop of Cochin for an English Father to transform his high school into a college. Father Ross stopped some days in Ceylon and on reaching Cochin sent a letter to the Superior of Kandy from which we print several extracts. Cochin is one of the dioceses of India which is subject to the Patriarch of Goa. The Bishop is a Portuguese and with the aid of three of our Portuguese Fathers conducts the high school.—Ed. W. L.*

*Colegio de les Missioneros,  
Manresa, Cataluña, Spain.*

DEAR REV. FATHER PROVINCIAL,<sup>(1)</sup>

P. X.

LOURDES.

To begin from the beginning. I went straight to Paris, and instead of staying the night there went on to Lourdes. It was only a few miles out of my way when at Bordeaux, and I preferred spending a night there, rather than in Paris or Bordeaux, especially since I had been told in Portugal, that our French Fathers wished to avoid receiving any visitors, as they were anxious not to draw attention to their whereabouts. I got to Lourdes about 5.30 a. m. of the 30th, had a bath at the Hotel de la Chapelle, and went to the Grotto. A Belgian pilgrimage was taking place at the time of my arrival, and the cripples who came to put themselves in the hands of our Blessed Lady—often after human remedies had proved of no avail—joined in a solemn service at 2 p. m. and a proces-

<sup>(1)</sup> This letter is addressed to the Father Provincial of England.

sion, during which each patient received a blessing from the monstrance which was carried round by the priest.

Miracles, I am told, are so common here that the people receive the news of a fresh one without surprise. The good landlord of the Hotel de la Chapelle assured me that, during the time of the great pilgrimages, there were sometimes four and five a day. He had had many cripples wheeled in bath-chairs to and from his hostelry, and one fine day they walked in unaided.

A Belgian pilgrimage was taking place at the time of my arrival, and of course, like the Jews of old—and most moderns, too, for the matter of that—I was anxious to witness how God comes to the aid of his suffering children when human help had failed them. Though I cannot say that I saw what is called, in the strictest sense, a miracle, yet I came within as near seeing one as is possible. I had not seen the girl who was cured, before the event occurred. An old friend and myself were coming along the main street of Lourdes about four o'clock, a downpour having prevented our going to the Grotto where all the pilgrims congregate, and where each invalid lining the horse-shoe space in front of the Rosary Church receives in turn a blessing from the Sacramental Presence of our Lord in the monstrance, when we were met by a crowd of men and women, evidently under the influence of some great and startling event. I remembered remarking to my friend—though I felt somewhat ashamed of it afterwards—“This is a bit like the Salvation Army.” The crowd kept increasing, and when I saw some priests mingling with the throng, I asked what had happened. The answer was that a miracle had been wrought! My friend and myself followed the crowd which was heading for a Hospice under the charge of some nuns. On arrival at the gates, I found that the men were denied admission, but one of the Belgian priests took us under his charge, and we went in. The Reverend Mother assured me that a young woman of some thirty years of age had been cured, and if I would wait till the dining-hall was cleared I might interview the late patient. The latter then told me she had been ill for ten years and eight months, and her right foot had during that period never touched the ground. She had not been able to use crutches for more than eight months, and during ten years had spent her time either in bed or in a chair. The femur, she said, had pushed its way against the ribs, and thus made her right foot some ten centimetres shorter than the other. This young person had been to Lourdes several times previous-



ly, but had never felt so unwell as she did in the train during the last journey. I afterwards learned that the doctors accompanying the pilgrimage never expected she would reach Lourdes alive. After the second bath she took, her injured leg had lengthened two centimetres, and during the third God and our Blessed Lady had wrought her cure. Independent evidences gathered from the Curé of her village, and from many of her acquaintances, corroborated all that she said. The Curé had frequently taken her Holy Communion during a number of years, and, in fine, five doctors had given her up. I myself saw the young woman walk about as if she had never been crippled, and I was so absorbed in her narrative that I held her crutches in my hand while she was speaking to me. I only perceived this when the Mother Superior came to me, and laughingly said, "Je vois mon Révérend Père que les instincts nationaux sont forts chez-vous. Vous avez envie sans doute d'emporter ces béquilles, mais elles appartiennent à la Ste. Vierge. Allons donc s'il vous plaît," and so she took the crutches from me. The following day a commission of six doctors, permanently retained at Lourdes for reporting on each alleged cure, gave it as their unanimous opinion that the young woman had been made whole, and that all symptoms of the heart complaint from which she previously suffered had entirely disappeared, leaving no manifest traces behind it. *Manus Domini non est abbreviata*. A further conversation which I had with the person cured gave full confirmation to what I had previously heard. After a drive to the old Benedictine Abbey of Bertheram, famous for its *Via Crucis*, where the fourteen Stations constitute so many chapels built into the mountain-side, I said good-bye to Lourdes—truly a spot of hallowed memories if there be one on earth.

#### BARCELONA.

From Lourdes to Barcelona is an easy journey. Leaving Lourdes at 6.30 p. m., I said Mass next morning at our College at Barcelona. We have two Colleges in Barcelona one at Sariá, a few miles outside the city, and the other at Laureá, in the very heart of the new city. I have seen both, and they are well equipped and up to date. Sariá has nothing to learn from Stonyhurst by the way of being up to date in material appointment, whilst the Laureá, being for day-boys and *demi-pensionnaires*, is certainly abreast of any of our Belgian schools of a like nature that I have seen. To say this much is to give it great

praise. Nearly all boys of the better families round about here are gathered into our colleges and turn out for the most part a fine set of God-fearing men. At the University of Barcelona they are quite a force to be reckoned with, and do much good in an indirect way. I came to Spain with the notion that our Fathers have not much to do, but I found, on the contrary, that our church is a bee-hive of spiritual industry. I have said Mass at all hours in our church, from 5.30 till 8 o'clock, and I don't think there ever were less than some hundreds present—and frequently quite a large gathering. There is a Sodality of Young Men attached to the church which numbers over a thousand members. The rank and file comprise our old boys. University professors, military and professional men of all ranks swell the numbers and make the Sodality to be dreaded by non-Catholic politicians. During the month of May, sections were told off to go to Holy Communion daily, and the numbers that came would surprise you. May, of course, is the Sodalists' month, and well did they show how they realized it. Talking casually to the Brother Sacristan of the number of Communions, he told me that twenty-five thousand five hundred hosts had been consecrated during the month of March, that May would yield a still greater number, and that June, the month of the Sacred Heart, would be greater still. I began to understand why the impious press raved against the Society in Barcelona—why the anti-Catholic mob in this city directed its efforts against the Jesuits. We are training up a generation of men, imbued with Catholic principles and Catholic instincts, and as one of the anti-Catholic leaders of opinion here said, "unless we prevent any further progress on Jesuit lines, in twenty years it will be too late." The children of this world are wise in their generation. Barcelona is the first city of Spain in commerce, in wealth, in material progress. The new town compares not unfavorably—judging from the outward appearances—with Paris. Its shaded and broad avenues stretching from the mountains down to the sea beach; its miles of palm-trees and elms stretching in every direction, and the princely buildings lining it on every side, the whole lighted up by a southern sky, place it in the fore-front of the towns of Europe. A Stuttgart professor of many years' sojourn in Germany whom I was showing over the College here, told me there was nothing like Barcelona in Germany. And I am bound to add, neither is there in England. It dates its prosperity from the Exhibition

held here in 1882. A town architect with princely salary was entrusted with its beautifying, and is doing for Barcelona what Napoleon III. did for Paris, and Paris has been his model.

The Society is not rich here in Jesuit memories. The church of the old Society is built on the same plan as St. Walburge's, Preston, only larger, and the ravages of time have been so slight that you might think it had been built but yesterday. It retains all its Jesuit attractiveness,—altars erected in memory of our Saints, and a business-like air down to the minutest detail. The old College has disappeared. First of all it served the purpose of a barrack, and then as time went on it was knocked down to make room for rows of fashionable shops. The present parish priest is a friend of Ours, and one of our Fathers is preaching the month of May from the identical pulpit whence so many of his brothers in times gone by did a like work. And this reminds me of a fact which I have not hitherto mentioned, that our Fathers here are in great demand as preachers. Certainly the Society has well earned the hatred of non-Catholics, and long may it continue to do so.

#### MANRESA.

After I had been a few days here, Father Rector suggested in his kindness that I might like to visit Manresa. Fancy any Jesuit not wishing to visit the cradle of the Society! Accordingly a nice little programme was made out for me. First of all I was to go to Montserrat, and then on to Manresa. The good Benedictine monks of Montserrat are fast friends of Ours, and make any son of St. Ignatius welcome within their walls. I left Barcelona by the 6.30 A. M. train for Monistrol—then took the Bogey line up the mountain, till we crested Montserrat. I had thought of saying Mass at ten o'clock. As luck would have it a Solemn Conventual Mass was being said, and I had to wait till 11.30. However, I succeeded in saying Mass at the altar where St. Ignatius spent his night-vigil, and with the shadow of our Blessed Lady, to whom he offered up his arms, falling over me. The statue is the identical one which spoke to St. Ignatius when in pilgrim's garb he vowed himself to God and our Lady's service. The Church was sacked by the forces of the first Napoleon and some years later was burned. The present Basilica occupies the same spot, though it is somewhat smaller in size. There is an arch outside the

present church which commemorates St. Ignatius' visit to the shrine, and the inscription is:—

B. IGNATIUS A. LLOYOLA HIC MULTA PRECE FLETUQUE,  
DEO SE VIRGINIQUE DEVOVIT. HIC TAMQUAM ARMIS  
SPIRITUALIBUS SACCO SE MUNIENS PERNOCTABAT.  
HINC AD SOCIETATEM JESU FUNDANDAM PRODIIT.  
ANNO MDXXII.

A stained-glass window, showing St. Ignatius offering his sword to our Blessed Lady, is to be seen in the chancel, and a fine painting by Brother Coronas, S. J., recently dead, lines the walls of the sanctuary. I do not remember whether I told the Brother Sacristan I was a Jesuit; I fancy I did, but could not say for certain. I was not asked to see over the monastery, nor share the good monks' hospitality, which I am assured would certainly have been offered me had they known I was a Jesuit. The weather was bitterly cold; the Sierra was covered with snow, and the mountains around presented a fairy scene under the cloudless sky. I left Montserrat at four, and went into the "country of St. Ignatius," as the folks around call it. Manresa! not the offshoot outside London, no unworthy descendant of the original, but the spot hallowed by the penances and visions of St. Ignatius himself, where God wrought such wondrous marvels in the soul of the cavalier-saint. What Mount Alvernia is to St. Francis of Assisi, Manresa is to St. Ignatius. Its every street is hallowed. Never a country road but some cross is raised in honor of our Founder; no church or wayside chapel but speaks of his presence.

On leaving the railway station, and just before crossing the old Roman bridge which spans the River Cardonero, and which St. Ignatius must often have trodden, is a simple wayside cross. After he had passed his sixty-second year the Saint remarked that the vision of heavenly things vouchsafed him by Almighty God as he prayed at the foot of that cross surpassed all understanding. Within a stone's throw is the chapel named La Guia, from the fact that our Lady is said to have pointed to the cave in Manresa, and ordered our holy Founder to retire thither. The whole country-side is studded with crosses where he prayed and where he himself admitted that God gave him a wonderful insight into spiritual things. There is the Cruz de la Calla, where the Blessed Trinity is said to have appeared to him; and also the Cruz de Cusbiyola, a landmark from afar, beneath which St. Ignatius

used to halt on his way to the chapel of Our Lady of Health. This cross has suffered much from rain and wind because of its exposed position. It was a place of meeting where the folk from the country-side gathered to hear the sermons that were preached beside it. It was close to this cross that St. Ignatius, when about to depart for the Holy land, made his first prophecy. Besides which we have the Cruz del Tort, near the Ancient Convent of St. Clare, and bearing around its base the legend :

HIC HA—BUIIT S. IG—NATIUS—TRINITA.

and somewhat nearer the base :

TIS VISI—ONEM. 1522.

Before, however, leaving the subject of crosses, let me mention the Obelisk of St. Ignatius, standing near the Hospital of St. Lucia, where the Saint found hospitality and began his ministry to others by explaining Christian Doctrine to the young. The hospital is now partly in ruins. The stream called after our Saint runs by its crumbling walls, and by the bridge a sort of pyramid has been raised on stone, crowned by an iron cross. This was the first monument erected in honor of St. Ignatius. He had been dead but thirty years, and the process of his beatification had not been instituted ; still his name was held in veneration by the good people of Manresa. A lengthy inscription runs :—

“To Ignatius Lloyola, son of D. Beltran Yáñez de Oñaz y Lloyola, and of Da Marina Sáez de Liconay Balda, Founder of the Priestly Family of the Society of Jesus, who being thirty years old, fought valiantly in defence of his Fatherland at the fortress of Pampelona, where he was seriously wounded, but by special watchfulness of Almighty God cured—inflamed with the desire of visiting the Holy Land—undertook this journey after taking a Vow of Chastity ; and so having left behind him in the Church of the Mother of God, Mary of Montserrat, his soldier’s arms—clothed with only a sack and a girdle around his loins ; in this place first by fasting, tears, and prayers, merited the gift of grieving over his past sins, and began to take vengeance on them as a new soldier of Christ. To keep alive the memory of this noble deed for God’s glory, and for the wondrous merit of his Order, John Baptist Cardona, a native of Valencia and Bishop Elect of Tortosa, as a sign of his tender devotion to the saintly Patriarch and devotedness to his

children, has raised this commemorative cross to a most notable worthy who has placed the whole Christian world under an obligation to him. Sixtus V. Pope and Philip II. His Catholic Majesty King of Spain."

There is no date to the inscription, but it must have stood there in 1588 or 1589, for Bishop Cardona was translated from the see of Vich to that of Tortosa, and only lived a few months in his new sphere of labor.

The spot to which every Jesuit hastens in Manresa is the Cave. Well may they call it the *Santa Cueva*, for thither went St. Ignatius to write the Spiritual Exercises at the dictation, as is piously believed, of the Queen of Heaven. The ledge on which St. Ignatius rested his MS. is still intact; the two crosses he cut in the sandstone are still to be seen, just as is the cross of St. Anthony of Padua, on the staircase leading to the choir in Lisbon Cathedral. An altar is in the cave, and I had the privilege of saying Mass three times there. In order to procure greater space, our Fathers have quite recently chiselled away about a foot from the floor, and heaps of stone from the cave are to be had for asking.

The cave selected by the Blessed Virgin herself as the place where St. Ignatius was to retire and hold such intimate intercourse with Heaven, must have been an earthly Paradise for our saintly Founder. Persons observed him there as he was rapt in prayer, striking his breast with a stone, like St. Jerome of old, or disciplining his body many a time in ecstasy, till death seemed to be imminent and he had to be conveyed to the hospital for treatment. People were alive in 1590 who remembered being sent by their parents to take bread to our Saint. It was here in 1522 that St. Ignatius wrote the Spiritual Exercises.

I was anxious to learn from the Fathers what direct evidence there was to show that St. Ignatius wrote the Spiritual Exercises at the inspiration of Heaven.<sup>(2)</sup> I was told the Judges of the Rota in the process of his beatification laid it down that, as St. Ignatius wrote them when all but illiterate, they felt constrained to admit that his knowledge was not naturally acquired, but supernaturally infused. I was also told that Father Lainez, his successor as General of the Society, Father John Polanco, his Secretary, and Father Peter Ribadeneira, always took it for granted when speaking to St. Ignatius that such was the case; that St. Ignatius himself told Sr. D. Armigant when

<sup>(2)</sup> See synopsis of Father Watrigant's article on this subject, vol. xxiv. p. 52.—*Ed. W. L.*

he was enjoying his hospitality, that our Blessed Lady had dictated certain passages to him.

No wonder then that the University of Paris was prepared to grant him his degree of D. D. before he had even finished his Philosophy.

To speak of Manresa in connection with our Saint and not mention the Capilla del Rapto would be strange indeed, for here it was that took place that wonderful ecstasy which lasted from April 5 to April 12, the eve of Palm Sunday, 1522. The room has been turned into a *chappelle ardente*. A recumbent figure of St. Ignatius on the spot where the ecstasy took place, the very bricks of the floor being identical with those on which he lay, though covered in by glass and railed around to prevent people damaging the spot. A picture over the altar symbolizes the events which are supposed to have taken place; an angel handing St. Ignatius a standard on which the Holy Name of Jesus is emblazoned, the heavens opened out before the *estatico* and the glory of the Society in the years to come. Father Angellini has written three inscriptions which are here found. The centre one is "Birthplace (*origines*) of the Society of Jesus." On the Gospel side, "This is the place where St. Ignatius rapt in ecstasy during eight days saw heavenly things. This chapel was built at the beginning of the seventeenth century, and restored in 1823." On the Epistle side, "D.O.M. This chapel was built by the clients of the Patriarch St. Ignatius in memory of his eight days' ecstasy, spent in contemplation of heavenly things."

A priceless relic of this church is the thumb of the right hand which wrote the Exercises.

The *cingulum* of St. Ignatius, given to a family which had befriended him, made from the reeds that grew in the River Cardonero, and probably by the Saint's own hand, is still in the keeping of the descendants of the family. This, too, as indeed everything else connected with St. Ignatius in Manresa, I made it my business to see.

SANTA CRUZ, COCHIN,  
July 17, 1902.

DEAR REV. FATHER RECTOR.

GALLE.

You will remember that Father Cooreman of Galle had written inviting me to go and spend a few days with him as the guest of Mgr. Van Reeth. Previously, how-

ever, I wrote to the Asiatic Steam Navigation Co, requesting a telegram to be sent me, stating the time of the ship's sailing. If it could be a week late, I thought it might be two, and I did not want to return to Colombo and then have a few idle days to fill in. What a lonely journey between Colombo and Galle. The Railway runs the whole way skirting the sea-shore, and the thundering of the waves on the suddenly shelving shore rolls up a mass of waters that retreat only to return in still greater volume and majesty. The monsoon being on, the sea was lashed to fury, and the deafening thunder as it broke to surf upon leagues of stony beach created a fierce and overwhelming uproar. *Mirabiles elationes maris.*

It goes without saying that the genial Father Cooreman received me most kindly and here I renewed a friendship begun over twenty years back at Stonyhurst. It speaks well for the zeal and activity of our Fathers there, that since taking charge of the diocese of Galle, a noble church has been raised, which stands out as a land-mark from its lofty eminence, and is seen for many a mile out at sea. A convent which would stand comparison with many a similar Institution in Belgium has been built, and a devoted band of nuns from Belgium have charge of the girls. Though things spiritual do not as a rule keep pace with material progress, still, evidence of an advance is not wanting, and if the number of conversions from heathenism are not so numerous as one could desire, still the deepening of the spiritual life amongst the Catholics themselves is ever going on within the circle, and gives bright hopes for the future. In these days when more than formerly people preach by deed rather than word, and when the question is not so much what you believe, but how your belief influences your life, a compact band of natives instinct with Catholic life, though not very numerous, will have more effect upon their poor benighted countrymen, than a legion of half-baked so-called Catholics, with little to distinguish them from their pagan fellows, besides the name they bear. From the glimpses I got of their practical Catholicism I concluded that this was the case with the Catholics of Galle.

I found the convent girls—all natives—engaged in that thoroughly Belgian accomplishment, lace making. They must regard the convent as an earthly paradise, with its lofty, well aired rooms, scrupulously clean, all tending so powerfully to their moral and physical well-being. It



ought to be only a question of time when every place is filled up. I found here as elsewhere that Catholic training has little effect, at least immediately, on making heathens Catholic. The heathen like the Protestant in England, is ready enough to take advantage of the moral training which convent education secures his children, but beyond making them tolerant and broad-minded it frequently, indeed most frequently, has no other effect. I remember a teaching Sister in England who had spent over forty years in teaching in the elementary schools telling me that she only knew of two conversions directly and immediately traceable to her teaching. Let us hope that the harvest in this land of darkness will be more abundant.

I was still in Galle when news of the King's illness came upon us like a flash of lightening from a clear sky. Father Cooreman had to forego his decorations; not so the gentle Hindoo. He let off his gunpowder, beat his tom-toms, had his torch light processions and amused himself like the overgrown child he is as if nothing were amiss. I think he was quite right.

All too soon came the hour of my departure. On Thursday, June 27, I got notice from Colombo that the "Ranneé" would probably sail on Friday. Just fancy! probably sail. To Colombo, however, I went. The ship was in the harbor but would probably not sail till Sunday evening—perhaps it would be Monday before it left. It was all due to the monsoon; it was dangerous to place or discharge cargo with such a sea running. They had been seventeen days out from Calcutta, a thing unprecedented. So they worked at their cargo till midnight on Saturday, and started again at mid-night on Sunday with the result that we raised the anchor 11 A. M. on Monday. I had no idea of the force of the monsoon, till I began this last lap of my journey. The Ranneé was a ship 10,000 tons burden, that had been engaged in shipping stores and horses to S. Africa during the late war, but it was tossed about as if it were a fishing-smack in the troubled sea. We arrived off Cochin on Wednesday night, and the sea was very choppy—a ground swell with wind from the shore breaking over us. The skipper a genial kind soul, came to me next morning and said that I couldn't possibly go ashore that day—sea too rough—none of his ship's boats would live ten minutes in that sea. He would do his best to land me to-morrow, but it was just possible that they might have to take me on to

Bombay. So I spent Thursday idly, looking wistfully over the ships side, at the cocoa-grove of Cochin, and trying to locate the chief buildings through the glass. Everything seemed to be in league against me. However, all's well that ends well. The captain signalled ashore that a passenger wished to land, and asked them to send a surf boat. On the Friday then a boat manned with eight natives pulled out to the ship, and I found myself, after so many months of waiting on the shore where St. Francis Xavier began his labors.

I had experienced too much of Portuguese kindness when in Lisbon, to be surprised at the warm welcome I received here. Great things are expected here from the presence of an Englishman in the school. Let us hope that I may not prove a disappointment!

#### COCHIN.

Cochin once possessed a College of the Society, and a fine Cathedral—a solitary column standing in the village is the silent witness of its former Catholicism. The ruins of the old College are complete, still the foundations keep above ground, and Mango trees now flourish where a community of the Old Society lived and labored. The Dutch passed over the land like a destroying angel, and razed to the ground every evidence of Catholicism even as they did in Ceylon. No! I am mistaken. A Church, St. Francis, built by the Portuguese in honor of the poor man of Assisi, and in which St. Francis Xavier probably preached, is still standing. The Dutch Calvinists stabled their horses there—even as their Calvinistic brethren of S. Africa stabled their horses in the Chapel of the Sisters of Nazareth of Newcastle during the late war, and after breaking everything they could lay hands on tore up the boards for firewood, and besmirched the walls with obscenity. Cochin has rebuilt its Cathedral, a really noble pile which it is hoped will be consecrated next May. The Catholics are numerous and devout, and outnumber any sect, be it Hindu or Mussulman, in the district. The school numbers some four hundred boys mostly Pagan, and starts with an infant school and takes the boy up to matriculation. We hope to improve upon this and qualify for the dignity of a college ere long. I am being sent by Superiors to Trinchinopoly to study the system there, also to Mangalore, with a view of introducing such modifications of our plan as may be thought

advisable. I am off to Trichy after St. Ignatius! The school here does not belong to the Society but is being farmed by Ours for the Bishop who speaks of shortly building a new college, when he is clear of anxiety with regard to his new Cathedral. The Bishop is most sympathetic and kind, and the native clergy take their cue from him. He invited me for ten days to Alleppey where I was his guest, and where Father Gil Vaz, S. J. is acting as Rector. Travelling has to be done by water, by inland seas, lakes, and backwaters; the accommodation would satisfy the most apostolic mind on the look out for mortification. The railway has just come to within a few miles of us, so perhaps competition may do something to lessen the overcrowding and raise the standard of decency on the boats. There is no grand scenery here like you have at Kandy—none of that vast expanse of vale and mountain which unfold themselves to view. Still, one feels the freedom of nature—for the lakes are on a grand scale, and the sea is ever murmuring its plaint in our ears. We have all the rich tints of color, on the wreaths of mist which enfold the cocoa and the mango groves which you have; the same shady paths with their stones moss-grown and dark, the trees loaded with foliage, the twisted gnarled trunks, springing from rocks, the huge serpentine creepers swinging overhead, and over it all, the sun seen through a haze just now, as in England, a picture of living beauty, light and shade, which fires the imagination of your stolid Northerner, and prints upon his mind a memory that time will find it hard to efface. But enough.

Give my kind regards to the community and

Oremus pro invicem.

Yours very sincerely,

J. ROSS, S. J.

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## ST. JOHN'S COLLEGE, TOLEDO, OHIO

Like most of the institutions of our Society, our college at Toledo owes its existence and successful beginning to the efforts of those who have gone before us. For thirty years our Fathers have been engaged in parish work here in the city, and keeping in mind the wishes of our holy Founder regarding the furtherance of higher education, they prepared the way for our present institution. Toledo claims a population of 131,000, of whom about one-third may be Catholic. The latter realize the necessity of a college education for their sons, and in past years were obliged to send them to colleges outside the city. Canisius College at Buffalo received its annual contingent from Toledo, while other students from this city attended Detroit College, Notre Dame (Indiana), or institutions in Canada.

Finally the time came for this city to have a college of its own. The Rt. Rev. Ignatius F. Hortsmann, Bishop of Cleveland, who has always shown a warm interest in the work of our Fathers, desired the erection of St. John's, and the Catholics of Toledo gladly responded to the invitations of the Rt. Rev. Bishop and of the Fathers. The number of students on the opening day, Sept. 5, 1898, was 36, which number was increased by 18 during the following year. The third year's catalogue shows an average attendance of 70, while at the beginning of the scholastic year in 1901 we had 115 students.

The original building in which the college was opened had been a private dwelling, known as the Carrington Residence, which after some changes, was made to serve admirably well the new purpose for which it was destined. We had a sufficient number of class rooms, ample enough to accommodate all our students. In fact, receiving only such students as had finished the parochial schools, it was only at the beginning of September, 1901, when our classes comprised the four Academies, with two divisions in the lowest grade, that we began to feel somewhat hampered by want of room. The building is well situated; being almost in the centre of Toledo, it is

accessible from all parts of the city. Nearly all the street car lines pass within three blocks of the college, and though it is within a short distance of the business district, we are comparatively free from its din and bustle; and Superior Street which the college faces is still considered one of the finest residence streets in this part of the city. The lots adjoining ours were vacant, and were purchased the second year to facilitate a possible extension. Thus the choice of property had been a happy one. The fact, too, that it is situated at some distance from the parish church was also considered advantageous; for it prevented the college from being regarded as a mere parochial institution.

At the visit of the Very Rev. Father Provincial, Father Charles Schaeffer, the plans for a new building were discussed. A number of points had to be taken into consideration. Experience in other cities had taught us a lesson regarding the erection of an expensive building in an uncertain locality. In the course of years, when the commercial centre there had shifted, the situation proved entirely undesirable, and the college found itself placed in anything but agreeable surroundings. The same might after twenty or twenty-five years happen in Toledo, although our present situation is all that we could wish it. For this reason the architects, Messrs. Bacon and Huber, who have designed many school buildings, hospitals, etc. were ordered to plan an addition containing six class rooms, two reading rooms, a hall, chapel, gymnasium, toilet room, and engine room, and while admitting of further extension, the new wing was to be such as might possibly be converted into a tenement house should the surroundings prove unsatisfactory. The exterior of gray brick was to be modelled upon the tasteful design of the old residence. In July, 1901, the ground was broken for the foundations, and it took nine months to complete the building.

The new wing has a front of seventy feet with a rectangularly adjoining part of ninety-five feet. The building sets back some fifty feet from the walk, and the green lawn which stretches before it, with its few shrubs and flower beds, gives it an inviting aspect. The entrance, simple and solid, with two columns, is in harmony with the whole structure, and in the arch above the doorway may be read "St. John's College," surrounding in a semicircle the armorial bearings of Loyola. On the left side of the building as seen from the picture, is another entrance, the one chiefly made use of by the

boys as it opens upon the play grounds. The latter are not as ample as one might desire, but as St. John's is not a boarding college, an extensive campus is not an absolute necessity. The chief game of the students during the intervals of recreation is hand-ball, and for this purpose a large wall 20 x 30 feet has been erected, with courts on both sides, so that four games may be played at the same time.

Entering the college from the left side by the basement door, the first object to strike our eye would be the long row of bicycle racks which line one side of the spacious corridor, and directly below the main entrance, the cupboards of polished oak in which the students keep their lunch baskets. To the right and left are two rooms which at present are used as library and museum. The former, which serves at the same time as a reading room for the students, cannot as yet boast of a great number of volumes; but the 800-900 that are already there, have been judiciously selected, and represent fairly well the classic work of History with English and German literature. The museum, too, is in a rather primitive state, but we hope that time and the general interest shown by all will supply the deficiency. Opposite the reading room are the gymnasium and toilet room. The latter with its polished marble slabs and nickel-plated fixtures is a model of its kind. Six wash basins of the same material occupy one side of the room, and every thing has been done to insure cleanliness. Indeed, as our architect declared, there is not a school building in the city that has a toilet room so well arranged. The gymnasium, while equipped with the usual exercising apparatuses, horizontal and parallel bars, trapeze, punching-bags, etc., is provided also with three shower baths, a convenience duly appreciated by the boys. Lastly the basement contains also the engine room and furnace. Two large boilers here supply the hot water for both the new and the old building and eventually for the second addition.

Ascending the staircase in the centre of the new wing, we arrive at the first floor, where to our right are two class rooms, and to our left a third with the assembly hall. The latter, which has a seating capacity of 260, is used for class entertainments, receptions, etc., the stage being provided only with heavy draperies. On more important occasions, when the public at large is invited, the exercises are held in one of the theatres of the city.

On the second floor, directly above the assembly hall, is the chapel. This is by far the most handsomely fur-

nished room of the college. The walls which could not at present be frescoed, are delicately tinted, and the windows of stained glass, though simple in design—each bearing over a medallion a line of the *Anima Christi*—aid not a little by their blended light in impressing upon the visitor the sacredness of his surroundings. Two large chandeliers, each furnished with twelve electric lights, illuminate the whole, while in the sanctuary itself four more such lights are placed on either side of the high altar. The latter of polished oak (the material used for all the furniture throughout the building) is soon to be graced by three statues, that of the Sacred Heart occupying the central position, with St. John Berchmans and St. Aloysius on either side. The side altars are dedicated to the Blessed Virgin and St. Joseph, and have statues of these respective patrons. All the statues were ordered from Meyer & Co., Munich. The sacristy surrounds in a semicircle the rear of the sanctuary. The pews are in harmony with the altars, and every thing combines to make the college chapel justly admired and loved by all the students. Besides the chapel there are on the second floor three more class rooms, and the office of the Rev. President. The class rooms have windows on two sides, are well lighted and ventilated, and what is of great importance especially in the lower grades, there are black-boards of natural slate on all sides. The rooms are planned to accommodate 25-30 pupils, but would suffice for more in case the classes became exceptionally large. In the highest storey directly under the roof smaller rooms have been arranged, each with a large skylight; they will serve as private rooms and some possibly as the beginning of a future meteorological observatory. The building is lighted by gas and electricity, and on the evenings of reception, the effect of the electric lights was striking.

Our boys are justly proud of their new college, and neighboring residents regard it as an ornament to their surroundings. One objection is sometimes heard, the new wing should be a storey higher. But those who know best the circumstances of the college, and the tendency to avoid "sky-scrapers" in the erection of buildings of this kind, will agree with the prudence and taste shown by the directors, all the more so as the facility of extension has been fully provided for.

## DEDICATION CEREMONIES AT ST. JOHN'S COLLEGE.

Wednesday, May 14, 1902 was chosen as dedication day, it being the feast of Blessed Peter Canisius, which had been postponed to that day. The last detail essential in the equipment of the college was supplied when Tuesday afternoon, May 13, a handsome flag was hoisted from the roof of the new wing. It was the gift of Mr. Geo. E. Pomeroy, whose residence adjoins the college property, although not a Catholic, he has always shown a sincere interest in the progress of the institution. He took occasion when making the donation, to express his congratulations on the success thus far achieved and hoped that the new educational institution would graduate young men, thoroughly trained in all branches of learning, whose services would be of the greatest advantage to their country. The students who had assembled in front of the building, thanked the kind donor; the college choir then rendered a few national songs and thus concluded the patriotic demonstration.

On Wednesday morning, May 14, the new college was dedicated with appropriate solemnity. The Rt. Rev. Bishop Ignatius F. Hortsman officiated in presence of many of the clergy of Toledo and of the neighboring cities. The ministers and priests, preceded by the choir singing "Lauda Sion Salvatorem," and by the other students, walked in procession to the main entrance of the college, where the outer walls of the building were blessed. Then entering the house, the Rt. Rev. Bishop went with his ministers to one of the rooms and there blessed all the crucifixes to be used in the respective class rooms. Next, while the psalm "Miserere" was chanted by the clergy, his Lordship passed through the corridors, reciting the prayers of benediction in each of the rooms of the new building, and concluding with the chapel where he was greeted by the choir with the solemn hymn "Ecce Sacerdos." Immediately after, solemn high Mass was sung, at the end of which, before giving the episcopal benediction, the Rt. Rev. Bishop addressed the people assembled as follows:—

"*Ad maiorem Dei Gloriam*, for the greater glory of God, to-day, the feast of Blessed Peter Canisius, the modern apostle of Germany, we solemnly bless and dedicate to the Most High this college under the protection of St. John Berchmans, praying that the great educational work of the Society of Jesus, which for three centuries has done so much for the



spiritual and temporal welfare, enlightenment, and culture of the nations, may here in this city of Toledo fulfil the same glorious mission for the greater glory of God and the sanctification and salvation of the minds and hearts of its citizens. *Ad maiorem Dei Gloriam!* For the greater glory of God! This is the motto given by St. Ignatius to his Society of Jesus. It is the touchstone, the foundation of all its history. It explains as well its wonderful influence as the trials, storms, and persecutions it has undergone. Wonderful is God in all His work, but most wonderful in His saints. *Mirabilis Deus in sanctis suis.* In every crisis of the church's history our Lord has come to the assistance of His spouse and raised up men who through His grace and strength have effectually remedied the evils. What was the work of St. Ignatius? The sixteenth century beheld the great revolt of reason against the infallible authority of the church. The so-called Reformation threatened the overthrow of the faith in almost all Europe. In no other age except that of the great Fathers do we find such a host of eminently saintly souls who appeared for the defence of the truth and the destruction of error. The saints of the sixteenth century were God's answer to the Reformation, and of all those saints St. Ignatius was the greatest. It was he who counteracted the work of Luther and his disciples. How did he do it? By establishing colleges everywhere for the higher education of youth. In Italy he founded the great Roman college at Rome, and famous colleges in the other principal cities. What he did in Italy, Blessed Peter Canisius did throughout Germany; Fathers Auger and Possevin in France; Rodriguez and Bobadilla in Spain and Portugal; and so for the other countries of Europe. The Jesuits have always been faithful to their principal mission. They are teachers first and above every thing else. A hundred years ago when there were but a few thousand Catholics in our infant republic, they founded Georgetown College at Washington, and to-day in almost every large city of our Union, they have their colleges devoted to the highest classical education of youth.

"It was time that Toledo should be blessed in the same way. You now have this college of St. John Berchmans. What better patron could the college have? Berchman's the saintly scholastic of the Society, who with Stanislaus Kostka and Aloysius Gonzaga, is deservedly the model of the student and of the young. How noble his life! How inspiring his example! *Mea maxima pœnitentia est vita communis.* My greatest penance is my every day life. Fidelity and earnestness in all he did as novice and scholastic raised him to the altar for our veneration and invocation. His favorite saying 'My greatest penance is my every day life' should be the key-note of every student who shall enter the portals of this College. Knowledge cannot be purchased with gold. It needs hard work, steady work, persevering

work, and then it brings its reward and crowns its disciples. Knowledge and virtue make us like unto God. May all the students of this college ever strive diligently for both. They must go together to form the perfect man and good citizen. Our beloved country needs men, true men, good men, men of character, and there can be none such unless mind, will, and heart are all educated. It will be the work of this college to form such men for society, for the state and for the Church. We hope that the citizens of Toledo will appreciate the work which has been established in their midst. By its fruits it will be known. We are sure that it will be generously supported. May God bless the college! May the work which has been done by the Jesuit Fathers for the enlightenment and higher education of young men in classical studies and letters be for Toledo a great centre of learning for ages to come for the greater glory of God and welfare of humanity! Amen."

After the services the reverend clergy of the city were invited to a banquet in the college hall, and about fifty accepted the invitation. On three successive evenings, Wednesday, Thursday, and Friday, a reception was tendered the friends of the college. Entertainments, literary and musical, were held each evening, and the assembly hall of the college on each occasion was well filled. The programs of the respective evenings were both interesting and instructive. That of Wednesday was arranged and carried out by the students of First Academic, the leading idea being "The Golden Age." Ovid's description of the same in Latin, with English, German, French, Polish and Greek translations, together with essays comparing the Latin poet's version with the Biblical description of the creation, making special reference to Virgil's Fourth Eclogue on a similar subject, and to Alexander Pope's "The Messiah," made up the sum total of the evening's program. At the close, the Rt. Rev. Bishop arose and delivered a short address to the assembly. After complimenting the speakers and especially the singers on their excellent performance, his Lordship expressed his pleasure at the variety of languages introduced into the evening's program. He took occasion here to emphasize the necessity of children being taught besides the language of the country also the mother-tongue of their parents.

On Thursday evening the class of Second Academic contested for the honors of the day. When the program was finished Rev. John H. Muehlenbeck, rector of St. Ann's Church, addressed the audience. In brief but

earnest words he set forth the advantages of a classical education, and praised the systematic and effectual training imparted by our Fathers. He proved his own personal confidence in the same by announcing his intention of founding a scholarship as a prize for the boys of his parochial school, an announcement which called forth the hearty applause of the entire audience.

On Friday evening the program was enacted by the boys of the two lower Academics. Before the final song our Rev. President, Father Hiermann, gave a short address. He began by explaining the coat of arms of the college, as represented in stained glass over the main entrance. "It is the coat of arms of Loyola," said Rev. Father Rector, "a coat of arms which, though forbidden in Germany and Switzerland, and but lately driven out of Catholic France, bodes no ill to the land where American liberty grants it a home. The American flag hoisted above the college need not blush at the Jesuit ensign over which it waves. The Jesuits, while training young men to the true ideal of Christian manhood, combining education with religion, the knowledge of letters with the knowledge of God, are rearing no enemies of the country. On the contrary, by instructing these young minds in the principle of obedience to lawful authority, they are forming citizens whose righteousness will be the support and mainstay of our nation's prosperity."

The Hon. Samuel Jones, Mayor of Toledo, was asked to say a few words. Having thanked the speakers of the evening for the pleasure the program had afforded him, he briefly recounted the aim and advantages of education. To bring harmony, he said, among men should be its object; to teach them to work for their own welfare and for that of their fellowmen; and then only would this aim be attained, when a perfect harmony existed between all men of all classes, colors, and nationalities, each laboring to make life more agreeable to the fellow mortals among whom his lot is cast.

The final address of the evening was delivered by the Rev. John T. O'Connell, Rector of St. Francis de Sales' Church. Taking up the words of the honorable mayor, Father J. T. O'Connell showed how this production of harmony has ever been the work of the Catholic Church. How the golden rule has ever been taught by her ministers in the words of the two great commandments: "Thou shalt love the Lord, thy God, with thy whole heart, with thy whole soul, and with all thy strength;

and thou shalt love thy neighbor as thyself." It is in the observance of this law, he said, that the Church educates her children. Education is not merely mental development. It is not the mind only that must be trained. The soul must be elevated. Moral education is an absolute necessity. Then in the name of the Church, as the Hon. Mayor had spoken in the name of the state, Father O'Connell encouraged the Jesuit Fathers to continue laboring to fulfil their apostolic mission as true educators, teaching the real foundation of man's equality, his dependence upon God.

The music on all three occasions was rendered by the college choir, and so well did the youthful singers acquit themselves of their task, that they merited especial praise from the concluding speaker of each evening. They sang with an intelligence of their subject, and though this characteristic was noticeable in all their productions, it marked especially their singing at high Mass on Wednesday. They had been drilled to a perfect understanding of the task they had to perform, not merely to gratify the audience before them by an artistic rendition of the various parts of the Mass, but to elevate the hearts of their hearers to true devotion, and inspire them with a lofty idea of the grandeur of divine service. And every one who was present Wednesday morning can testify to the success they achieved.

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## PRACTICAL LESSONS IN CHRISTIAN ETHICS.

VISITS TO THE POOR BY THE PHILOSOPHERS OF  
ST. MARY'S COLLEGE, MONTREAL.

*A Letter from Father Luis Lalande.*

ST. MARY'S COLLEGE, MONTREAL,  
September, 1902.

REVEREND AND DEAR FATHER,  
P. X.

I am going to tell you in a few words the work of charity done by my students in philosophy during the past year. It is one of the best souvenirs they have left after them, and I believe one of the best they have carried away with them.

You must not think, I said one day in class, when we had finished the recitation and a few minutes of free time were left, you must not imagine that you have done all in learning from the Moral Philosophy of good Father Jouin to know your duties and responsibilities, the obligations of the rich and the rights of the poor, how far justice goes and where charity begins; besides this you must make use of what you have learned and reduce to practice what you have found to be excellent in theory.

With this introduction and exhortation I organized my students for our holiday visits to the poor. I divided them—they were twenty-five—into groups of four or five to accompany me by turn in my visits of charity. They at once took interest in the work and it soon became a real pleasure for them. Indeed so great became their interest that several came to ask me to advance their time so as to include them in the group for the next visit, though it was not their turn. Each visit showed me new plans which they discovered of consoling the sick, giving them with discretion their little alms, and especially for amusing and cheering up the suffering patients and the old men and women. I know several poor families who still speak and will speak for a long time of "those good little Jesuit boys." There is, a short distance from the college, some thirty tenement houses, which are on an inner court and which we call "Noah's Ark," be-

cause these houses shelter a remarkable variety of types of every kind and species, such as the lame and blind, old worn out beggars, shoe-blacks, cripples without legs or arms, the sick and hungry, etc, and for all these it was a real joy to have our students visit them. When they were told of the day for our visit the shoe-blacks would neglect their customers and run to the feast in the inner court yard; the cripples would collect on the door sills; the old women would put on their old head gear, which they had doubtless received as presents long ago; and the violinists would tune up their instruments.

Once we had finished distributing the contents of our baskets and heard all the complaints and given words of sympathy to the afflicted and wiped away the last tears, the musical feast commenced. If you think that among all these artists no rivalry or jealousy found its way, it shows that you do not yet know to what extent vanity can be carried and how easily it show itself especially in music. As to the success of their concert, the students claimed that this music had a real charm of its own, while the old women, all rejuvenated, declared that never in all their lives had they enjoyed anything so much. For the spectators it was really touching to be present where there was so much gayety and music and to witness this ray of sunshine in the life of these poor people.

However, I would not have you think that our good work limited itself to music. Sometimes my young philosophers would unite their little savings and send them in a letter to some poor family. They would then agree among themselves upon some delicate and consoling words to send with their gift. At other times we would go to the halls of the Hospice-Gaminin. The students would tell edifying stories and adventures or sing songs or recite comic scenes. One evening I got them to bring out some acts of one of Molière's comedies, the recollection of which still causes the old men to laugh. "Ah, surely," said one of them after the seance, "talk to me about that! My little boys! That is worth more than a dinner."

As, however, it was necessary to remember that even while practising charity it was good to teach our students lessons of self-denial and to overcome all human respect, one day I called five in whom I had remarked a little pride and I said after class,—

"To-day we are going to carry dinner to the poor. As you are all day scholars each of you will bring with you some of the provisions. You, pointing to one, will

bring a basket of meat; you," designating another, "a ham, fruit and cake, and you," selecting a third, the son of a well known Senator, a good boy but who much disliked to carry bundles in the street, "you will bring two large loaves of bread."

"Very well," Father, he replied, "Only if you will allow me, I will get these loaves here from the Brother Baker; I will thus not have the trouble of bringing them with me."

"No, No," I replied, "bring them from your home. It will give your mother a real pleasure to give them."

So the young philosopher came at the time assigned somewhat confused but carrying the two loaves wrapped up in a newspaper. Our first visit was to an old Irish couple right near the college in Dowd Street. On entering my young senator said with an eagerness which did not come from his charity,—

"Father, I am going to give my two loaves to these people. Shall I not?" "No," I replied, "keep them for the poor in St. Andrew's street."

He took up his loaves and made with them two or three other visits passing through the most fashionable part of the city, before reaching the place. The next day he told me that he would rather send a whole wagon full of bread to the poor than to carry these loaves as he did.

"Which proves," I said, "that to pay personally is better than to pay with money."

"You may rest assured that I believe it," he replied.

If nothing else came from these visits, our young students have learned that life is not always what it is supposed to be by those from fifteen to twenty years of age. They have seen the sad reality and have come to know—they students in easy circumstances—that there are young men of their own age being brought up in want and misery without their own fault, they have met suffering face to face and have felt its effects on themselves in exciting them to sympathy and Christian charity. I have seen one of our students who had given to a poor old woman all that he had brought descend the worm-eaten stairs which led from the garret she occupied, all in tears. This poor woman passed twelve hours a day there ruining her eye sight in the dim light which came to her through a small hole in the wall, sewing some miserable rags for a Jew who paid her a few cents for her work.

"What would you have me do?" she said to the student, while wiping the tears from her eyes, "I would die of hunger along with my child did I not do this work," and the young student in presence of this suffering in this miserable, dark and cold garret, could not restrain his tears and hastened to descend the stairs that he might not add to the suffering of this poor woman. She had been a Protestant, but because, as she told us, she had found in the Catholic religion and only there the true virtue of charity, she has become a Catholic.

Of all the visits those which the students have most liked, and those in which they probably did the most good, were those made to the old people of the little Sisters of the Poor. It is here especially that I went with the boarders of my class. We went first to serve the dinner and then passed a part of the holiday with these old men and women. We took with us bonbons, tobacco, cigars, pictures and medals, and especially a collection of stories and songs. On one occasion, it was a great holiday, Shrove Tuesday, my students obtained the help of two Fathers, the "maitre de chapel" and the organist, and gave to the old people of the Little Sisters, after a first class dinner, a grand concert. They had a violin, two clarionets, a contre-bass, a cornet, and a piano which was carried especially for the occasion, to the large hall in the third storey. This orchestra, with twenty-six voices from among the students, produced enough harmony and noise to re-awaken all the enthusiasm of these old people and make them applaud to the echo.

One of the most enjoyable scenes during this feast at the Little Sisters of the Poor was when the students, who served the dinner, brought on the dessert. You should have seen how these poor old people, all bedecked and arrayed for the feast, showed the joy that filled them. This joy was contagious and communicated itself even to the Little Sisters themselves who were proud that we took such an interest in their poor. Along with the bonbons and fruit my philosophers distributed kind words mingled with amusing jokes and joyous peals of laughter. The dinner once over, the students conducted the old people to the hall in the next storey, where the concert was given. To see all this attention given through charity to these poor old people by these young philosophers was a scene not soon forgotten and one that filled us all with true consolation.

Yours faithfully in Christ,  
LOUIS LALANDE, S. J.



## MISSIONS IN ST. MARY'S COUNTY, MD.

*A Letter from Father Henry C. Semple.*

MY DEAR FATHER,  
P. X.

In your kind note of Sept. 5, you urge me to write a long letter of details about the missions given at the Sacred Heart and St. Joseph's near Leonardtown by Father Pittar and myself, reinforced by Father Cryan at St. Joseph's.

The time of the missions was the end of July and beginning of August. Sister Phyllis observed: "a nigger what won't sweat days like dis, dat nigger got something de matter." Few had anything the matter diagnosed by this symptom as they were scented by the missionaries crowding around the confessionals. For the way of the cross at 2 P. M. one of the missionaries was organist and choir. But one day he came down to officiate. As he entered the negro quarter towards the door of the church, the heat and odor were overpowering, his athletic muscles untrained for such an atmosphere. But one immense mammy, who knew a thing or two and had the real mammy's heart, suddenly took in the situation, forced her way to the front through the steaming crowd and following the grateful Father from station to station saved him from collapse and fainting with her vigorous turkey-tail fan.

But not only the odor but also the color in the old Catholic settlement indicated there was nothing the matter. The Morganza bard evidently had such in his eye when he sang: "and some was black, and some was blacker, and some was de color ob a chaw o' tobaccer."

This time had been selected by the pastors as the one acceptable and only possible time for a mission. And the event surpassing expectation confirmed their sagacity and insight into local causes and effects.

Watermelons and roasting-ears were ripe, soft crabs and young oysters were tenderest; elections were far and church festivals and camp-meeting were near; under the law and the police, boats, prohibiting to disturb them for

the market, the oyster-beds were enjoying a much-needed rest; and tobacco and corn were out of the grass and white and black, fisherman and farmer, horse and mule, were allowed a brief truce from labor and solicitude.

The power of the press had not been ignored by the zealous pastor in preparing the way of the missionaries. Through the enterprising Leonardtown "Beacon" Father Pittar had been heralded as the nephew of his saintly aunt and Father Semple born in the "cradle of the confederacy" was "one of the folks" and his aunt was the friend of Mrs. Renihan's uncle; and the Renihans soon said to the strangers hailing from the northern lakes and the southern gulf, and said emphatically not by words but by act and manner "my house, your house: my horse, your horse." The Renihans are the present lord proprietor and lady proprietress of Bushwood, and Bushwood is an ideal colonial manor, the home of the Plowdens for more than two hundred years. Its bricks are from England. Its huge hinges and spikes bear the marks of the plantation blacksmith. The flooring is not tongued and grooved, yet more nicely fitted together by countless invisible pegs. A great upper room was manifestly constructed for a chapel with its primitive altar of massive masonry. A royal staircase, rich with mahogany and occupying the least possible space in the vestibule, is a beautiful net-work of mortises. A spacious hall-way gives full sweep to the summer breeze. And the Belvedere feasts the eye on flowers, lawns, and giant shade trees; and luxuriant acres of corn, tobacco, meadow and woodland stretching along the bright beach of the briny Potomac. If Vanderbilt travelling in quest of the most salubrious spot on earth had tasted of the hospitality of Bushwood, would he have invested his millions in the land of the sky at Biltmore?

There was acute emulation between the two parishes as to which would make the better showing to the missionaries. St. Joseph's Church was brick, the Sacred Heart frame. The Sacred Heart had only two rooms for the pastor and two missionaries. St. Joseph's had only two rooms for the pastor and three missionaries. St. Joseph's had more whites, the Sacred Heart more blacks. The St. Joseph's people went home for dinner. The Sacred Heart people camped around the church from early morn to dewey eve. The conveyances hitched around the church were more numerous at the Sacred Heart, sometimes a hundred at once. At St. Joseph's

many, even those of the colored people, were more elegant. (They call them "convenience." "Couldn't come to Mass. Had no convenience.") The Sacred Heart counted 1600 confessions and St. Joseph's only 1300. But St. Joseph's went behind the returns and protested that the mission was before the first Friday at the Sacred Heart and immediately after the first Friday at St. Joseph's, and that a certain white leader of the Sacred Heart had allured across the borders many constituents of St. Joseph's; but that even if more little fish were caught at the Sacred Heart, certainly more big fish were caught at St. Joseph's; and anyhow, that the great hail storm after the mission hit the tobacco of the Sacred Heart and spared St. Joseph's.

But this generous rivalry was most strenuous in the line of hospitality. However, the lines were dissimilar. At St. Joseph's the missionaries decided to take their meals at home. Each day a different family came "to feed the priests." And what abundance and variety and what exquisite cooking and above all what delight in all the hosts in their easy, hearty, Maryland, Catholic hospitality! On the last day, the colored people were allowed a turn to feed the priests. Remember, we were only four priests and for us four and no more, they brought twenty gallons of ice-cream and four wagon-loads of watermelons and similar proportion of oysters, crabs, fish, chickens, geese, lambs, pigs, etc., etc. For two hours after our dinner, peal after peal of merry mirth ascended to our windows from the lawn under the trees around the church where the select hundred were feasted from the remnants of four!

But the readers of the *LETTERS* must not imagine that these missions are all fun and no work. At 6 A. M. there were Mass and sermon; at 8 A. M. Mass and sermon; at 2 P. M. Way of the Cross; at 4 P. M. instruction, beads, sermon and benediction. Confessions, communions, conferring of scapulars, catechetical instructions, baptisms of adults, revalidations of marriages and sociable conversations had to be at all hours, whenever the people could come.

"Father, will you please give us communion now?" said a frail white girl of fourteen years. "My sister, who is only twelve has walked with me seven miles fasting." And again a young white woman with her baby in her arms, had walked twelve miles fasting.

Such cases were of common occurrence among the

colored people, several of whom, however, fainted from exhaustion. Even for the ordinary first Fridays down there, stragglers come trudging in for confession and communion up to two o'clock in the afternoon. Go to St. Mary's if you wish to see live faith. As uncle Steve said, to turn these people from their faith, you must turn their whole head all around first.

The good old fashion of "loud prayers," as they call family prayers; Catholic traditions and honest family pride, the natural outgrowth of stable homes in such a neighborhood; thorough drilling in the catechism by devoted ladies; frequentation of the sacraments and intimate contact with good and learned priests and with refined masters and mistresses so many of whom bear the names of the English martyrs. All these influences silently working through generations have not only planted the faith deep in simple hearts, but have produced in the sons and daughters of the naked savage adorners of snakes and eaters of babies, the second nature of the craw-thumpers with their soft accent and kindly look and ingenuous simplicity and charitable considerateness and quick perception of the countless minutious amenities of life. And honesty and charity are found among those colored Catholics and even among the young men and young women, and in such a degree as to make us blush for many of the young men and women of our own race. No one ever heard of a St. Mary's colored man being lynched. One such black brute was lynched at Leonardtown, many years ago, but he was a "foreigner" from Virginia. Such, dear Father, is my reply to your request for details of our missions. Such are the pleasant impressions that await the future missionary in St. Mary's.

Infimus in Xto Servus,

H. C. SEMPLE, S. J.

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## BOOKS OF INTEREST TO OURS.

*Compendium Theologiae Moralis* A JOANNE PETRO GURY, S. J., conscriptum et ab Antonio Ballerini ejusdem societatis, adnotationibus auctum. Deinde vero ad breviorum formam exaratum atque ad usum seminariorum hujus regionis accommodatum ab Aloysio Sabetti S. J. *Editio decima sexta recognita* A TIMOTHEO BARRET, S. J. Neo Eboraci et Cincinnati: Fr. Pustet and Co. 1902 pp. 904.

Our readers will be interested to know that this is the first revision of Sabetti's Moral Theology since the death of the author, and as during the last year of his life Father Sabetti could not give that attention to it he would have liked, it is fully five years since the work has been brought up-to-date. During this time a number of important decrees have been promulgated by the Congregations and it is by taking notice of these decrees that the present revision has been made. Typographical errors have been corrected wherever found and some notes have been added. Though the present edition has more pages it is not so bulky owing to the use of thinner paper. The work is now thoroughly up-to-date. The "Ecclesiastical Review" for October says of it: "P. Barrett well accomplishes his task, of continuing this important work by reference to more recent decrees and literary sources, and by adding here and there expository notes which reflect the conservative spirit of his careful and gifted master in moral theology. In general, we can only repeat the favorable criticism made in these pages on an early edition of this excellent Compendium. The typographical errors of former editions, especially in the Index where they are most difficult to avoid, have been removed."

*First Lessons in the Science of the Saints* by R. J. MEYER, S. J., St. Louis, B. Herder, 1902, 12mo, pp. 320, price \$1.25.

These "First Lessons in the Science of the Saints" by the Father Assistant of the English Assistancy, treat of subjects "which have often furnished appropriate matter for spiritual conferences and instructions during annual retreats made by priests, religious, seminarians, sodalists and others who desired to lay a solid foundation of Christian virtue. They have therefore a special connection with the Exercises of the Retreat; but the principles embodied in them, bear upon all the actions of our lives." In an Introduction a general idea of what the Science of the Saints teaches is given which is summed up in one sentence which gives the plan of the whole work. This sentence is: "How *man*,

such as he is, must rise above the *world* in which he lives towards *God* for whom he was created."

Part First treats of *Man such as he is* and this is the only part treated in the present volume. We gather from the author's preface that subsequent volumes are to follow, dealing with the *world* and *God*. The nature of this First Part will be seen from the titles of the chapter. Thus it begins with a chapter on Self Knowledge, the foundation of all true knowledge, then follow chapters on Human Nature, The Passions, Temptations, The Predominant Passion, Mortification, Pride and Humility, Conscience and the Examination of Conscience, the Particular Examen, The Formation of Character, Restlessness, Energy, and finally The New Life, which consists principally in charity perfecting the divine likeness in the soul. The subjects are treated solidly and with references to Catholic theologians and standard authors. These references are given at the foot of the page and will enable those who wish to make a profounder study of the Science of the Saints to turn to the sources. This book will thus be a valuable aid to those who are called on to give spiritual conferences during retreats as well as forming excellent and solid spiritual reading. The applications and examples given serve to make the treatise practical and the order and style in which the truths are inculcated make it pleasant and interesting reading.

The best appreciation of this book that has come under our notice, though all have been favorable, is that given by the "Rosary" directed by the Dominican Fathers. It says: "It treats of subjects which are the matter of many books and yet by reason of the clear treatment, the chaste simple language, the happy illustrations, the reader will not put it aside until he has made every chapter his own. Certain chapters are especially well done, notably those on Character. These are the first lessons—so the author styles them—in the great science of the saints. We earnestly hope that others will soon follow, since these lessons are timely for all, moreover they are put in a way that is easy to understand though it may be difficult to practice them as consistently as we should."

*The Living Church of the Living God.* By REV. CHARLES COPPENS, S. J., New York, Benziger Brothers, Price 10 cts.

In this booklet of thirty-two pages Father Coppens has given us an excellent little treatise far more valuable than appears from its small size and price. It deserves to be made widely known. It is not controversial, but its purpose, as the author tells us is "to make the Church of God better known and loved." It begins by showing how God works through appropriate causes, and then goes on to explain that like God the soul of man is to live forever, that Christ became man to give us a still higher life, that he established a

visible church and that with this living church he is forever. Then the author treats of the eucharistic presence in the church, her zeal for souls, her miraculous power and heroic virtue, her mercy for sinners, the church with the dying and dead and her children in glory, and finally the church the guardian of Holy Scripture and the infallible teacher of the world. The treatment of the whole subject is new and striking; it is written too in a pleasing style and illustrated with extracts from the poets. This book cannot fail to do much good wherever it is made known especially among those seekers after the truth outside the church of whom there are so many in our country. It would be difficult to find a better booklet to give them some idea of the importance and beauty of the Living Church.

1. *Au Mississippi*. La Première Exploration (1673) Le Père Jacques Marquette. Par ALFRED HAMY. Paris: Honoré Champion, 1903. Quarto, pp. 329.

2. *Father Marquette*. By REUBEN G. THWAITES. New York: D. Appleton, 1602, 12mo, pp. 244.

1. Father Hamy has given us a valuable history of Father Marquette and his discovery with all the documents and references so that it forms a real scientific work as well as a reliable history. His chief object is to call to the mind of his countrymen that the Mississippi was discovered by Marquette and that it is due to their indifference that advantage was not taken of it at the time. Whilst in America monuments and public buildings are erected in honor of Father Marquette and no one doubts of his claim to the discovery of the Mississippi, in France, his own country, little seems to be known of the discovery, even books have been written claiming the honor for others because Marquette was a Jesuit. Father Hamy has by the publication of all the documents, some of which appear in his pages for the first time, established the claim of Marquette and produced a work of such value that no historian in the future can do without it. It should find a place in all our libraries.

2. Mr. Thwaites, well known as the editor of the "Jesuit Relations," has given us an entirely different work, for this does not pretend to be a scientific life of Father Marquette, but a popular life forming one of Appleton's Life Histories. It is drawn in great part from the "Relations" and is well written. What is more important is the fact that, though Mr. Thwaites is not a Catholic, he writes of Father Marquette as enthusiastically as any Catholic could. There is no word showing any prejudice, as so often happens in books written by non-Catholics. The author has imbibed the spirit of "The Relations" and has written so impartially that his work forms excellent reading for our refectories. Some will regret that in an American work Mr. Thwaites does not mention

the use Longfellow has made of the description given by Father Marquette of his reception by the Illinois chieftain. This chieftain is none other than Hiawatha and the Black Robe is Father Marquette while the description in the last chapter of Hiawatha is taken almost word for word from Father Marquette, as was shown in THE LETTERS vol. xxv. p. 302 and p. 494.

*A Short Grammar of Classical Greek*, with Tables for Repetition. By DR. A. KAEGI. Authorized English edition for High Schools, Academies and Colleges. By JAMES KLEIST, S. J., vi. and 240 pages. St. Louis, Mo., Herder, 1902. Octavo \$1.25.

This new Greek Grammar, a translation, or rather an adaptation of one of the best modern Grammars of Germany, possesses some excellent qualities. It is *brief* and *methodical*. Of the 240 pages only 170 form the grammar proper, the rest gives very useful and practical tables for the repetition of verbs and of the chief rules of syntax. In spite of its brevity the grammar is *complete* as a *school* grammar, i. e., it contains all the forms and rules which occur in the authors commonly read in modern schools. Many forms found in older grammars, which never or very rarely are met with in the ordinary school authors, have been rigorously eliminated, and rightly so; for, as the teaching of Greek Grammar is subservient to the reading of the authors, much of what is found in older grammars must be considered as a useless ballast for the student's mind.

Dr. Kaegi's grammars are highly prized by educationists in Europe. His "Large Greek Grammar," soon after its appearance, was translated into French, Russian, Polish and Bohemian. The smaller grammar, which now has been adapted by Mr. James Kleist, S. J., appeared in 1892, and within ten years it has gone through twelve editions, the last of which comprised 8000 copies. This success is all the more remarkable as, at the time of the appearance of this grammar, in the gymnasia of German speaking countries some forty Greek grammars were used. Another advantage consists in the fact that this grammar is accompanied by two exercise books by the same author, and based on the same principles as the grammar. (An English edition of the exercise books is in press.) We do not hesitate to say that we think this grammar better suited for our colleges than any other.

The printing of the book is excellent, and the different kinds of type are well chosen. There are two Indexes, Greek and English; but we miss, at least in the copy at hand, a "Table of Contents," which should not be wanting in any grammar.



Burns and Oates have published for one penny a remarkable sermon of FATHER HERBERT LUCAS, S. J., on "*The Spiritual Exercises and the Christian education of Youth.*" It was preached in our London church on St. Ignatius' Day and points out the connection, which at first sight is not so evident, between the Spiritual Exercises and the Christian Education of Youth. A description of the life and formation of the youthful educator of youth—the Jesuit scholastic—is given and a manly statement put forward of the cause of Catholic education, which is defended against the attacks of those who think the Jesuit training is a mistake for English boys. This sermon was referred to and extracts given in the "*London Tablet*" for September 13, 1902, page 418. It is well worth reading and preserving.

*The New English Menology* is now complete, the second volume comprising the months from July to December having appeared. Among the biographies given eight are those of men who have labored in the old Maryland Mission and Province. These are: Fathers Theodore Schneider, Thomas Copley, George and William Hunter, Charles Van Quickenborne, Francis Dzierozynski, Peter Kenny, and Archbishop Carroll. There is also a sketch of the life of a scholastic, John Smith, who died in 1823 at Rome where he had been sent for his theological studies. Among the French Jesuits are Father Jogues and Brother Goupil.

FATHER CAGNACCI has published a second and enlarged edition of his *Ode*. Our readers will remember his poem published in THE LETTERS on the occasion of the Fourth Centenary of the discovery of America. The Father has received a letter of approval from His Holiness Pope Leo XIII. which he richly deserves, for there is perhaps none of our Fathers at the present day so gifted in the art of writing Latin Poetry.

FATHER SCHLEUTER has edited "*The Holiness of the Church in the Nineteenth Century,*" a translation from the German of Father Scheeben. It consists of thirty-two pages and shows from the lives of the saints and blessed, as well as from those who have not been canonized but have led holy lives during the past century, that Holy Church has still her holy ones and in numbers we are apt to lose sight of. Examples are taken from all religious Orders and Congregations and in our Society a sketch of the Ven. Father Pignatelli. This little book is published by Benziger.

*Mary Our Mother* is the title of a booklet of forty-seven pages written by FATHER PALLADINO of Missoula and for sale by Herder. It is a solid theological essay on the spiritual motherhood of Mary and can not fail to interest all clients of the Blessed Mother who delight to see her prerogatives forcibly sustained. It is well written and sells for fifteen cents.

MR. DONNELLY'S book, *Imitation and Analysis*, published last June by Allyn & Bacon of Boston and Chicago has met with a very favorable reception. It has been adopted by Holy Cross, Fordham, Loyola School, St. Joseph's Philadelphia, Loyola College Baltimore, and is used with satisfactory results in the Juniorate of our province and that of the Buffalo Mission. Several academies of Sisters have also introduced the book, and in many instances copies have been bought for the use of teachers.

Many teachers have written of the book in commendation. All seem to think that it meets and solves a difficulty every one has felt. One writes, "I have already used the imitation schemes with remarkable success. They rob the English hour of half its terrors." "It is the best thing I have seen," says another, "and it is just what we need. We have been deplorably vague and uncertain about any method of teaching English matters at all, and this book fixes a definite method and a practical application of the method. We have all we want of the science of Rhetoric, plenty of analytic principles, this book gives us the art of the thing and the constructive principles." One who has just finished his regency writes, "It is just the sort of a book that I looked for in vain five years ago. The book gives us an abundance of prepared matter with definite suggestion for treatment. It is the best lesson on the Ratio that I have ever received."

ACKNOWLEDGMENTS.—From Père Boucher, Rector of Zi-ka-wei, "Variétés Sinologiques," No. 19, 20, 21; "Tableaux de Titres;" "Le Père Antoine Criminali, Souvenirs Biographiques."

2. "Status Missionis Mangalorensis."

3. "Letters and Notices;" "Mangalore Magazine;" "Zambesi Mission Record;" "Relations d'Orient;" "Chine et Ceylon"; "Primo Congreso Catholico Brasileiro," "Cartas Edificantes de la Asistencia de España," tomo II., No. 2.

4. St. Joseph's College Annual." Indo-European Correspondence." "Holy Cross Purple."

5. From Manila Observatory, Report of the Director of the Phillipine Weather Bureau, 1901-02; Monthly Bulletins.

6. From Belen Observatory, Havana, "Observaciones Meteorologicas hechas en el Observatorio de Belen, Año 1901."

## OBITUARY.

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### FATHER EDWARD V. BOURSAUD.

Father Boursaud, was born in the city of New York September 1, 1840. His father who was a Frenchman, having been born in Bourdeaux, came to New York at the age of thirty and married a lady there, who was a native of that city and of French-Swiss parents. They were married by Archbishop Hughes, who was very intimate with Mr. Boursaud, and went at once to settle in Baltimore, where they resided until early in 1850, when the family moved to Brooklyn. Father Boursaud the first child was born in New York as his mother went there at the time of his birth on a visit. His entire education, prior to his entrance into Mt. St. Mary's College, Emmitsburg, Maryland, was received from his own father, who conducted a large private boarding and day school, first at Baltimore for ten years and afterwards in Brooklyn during eighteen years. Fr. Boursaud after spending sometime as clerk in an importing house in New York, entered Mt. St. Mary's College, Emmitsburg where he graduated in June 1863. It was here that he first met one of our Fathers and it was from a retreat given at the college that he came to know of the Society and to learn of his vocation. He responded at once to the call and entered the novitiate at Frederick on August 14 of the year of his graduation. He had been so well grounded in his classics by his father's training that immediately after his novitiate he was appointed to teach the Juniors, a position he held for two years, the first year teaching grammar and the second year the class of Poetry or Belles Lettres. It was while teaching at Frederick that he with Fr. O'Callaghan, then Rector of the Novitiate, translated from the French Darras' "History of the Church."<sup>(1)</sup> This was published with an introduction by Archbishop Spalding, at whose request the translation was undertaken, and is still a standard work.

During the next four years, from 1867 to 1870 inclusively, Mr. Boursaud taught the class of Poetry at Georgetown College. Here he met with success, not only in giving positive instruction to his pupils, but also in imparting to them an ardent love of learning, and a keen interest in literary and intellectual pursuits. He was also much looked up

<sup>(1)</sup> A General History of the Catholic Church. By M. l'abbé Darras. New York, P. O'Shea, 1866, 4 vols. 8vo.

to by the members of the Philodemic Society, of which he was the president. In September, 1871, he was sent to Woodstock, to begin his philosophical and theological studies, which he continued without interruption for the next seven years. While devoting himself to these duties, he found time for much literary work. He was a constant contributor to *The Messenger*, of which periodical he was for some time virtually editor.

At the close of his theological studies, in 1878, Father Boursaud was sent by his superiors to Boston College, where he taught the classes of poetry and rhetoric successively during the next two years, after which he returned to Frederick to serve as professor of rhetoric to the junior scholastics. Being extremely well suited for this office, he would probably have retained it indefinitely, had it not been for an unexpected summons to Italy.

The Father General of the Society of Jesus has, as is well known five assistants, each representing a number of provinces grouped together, either because their field of labor is in the same or in neighboring countries, or because their members speak the same language. One of the assistant secretaries is devoted to the affairs of the society in English-speaking countries and Father Boursaud was selected as secretary of the English Assistancy, being the first American to fill the post. For his duties he was eminently qualified by his knowledge of various languages, his facility and industry as a writer, and his great suavity of disposition. For three years he continued at Fiesole, near Florence, where Father General was then residing. During the first of these years, in addition to his duties as assistant secretary, he went through the exercises of the third year of probation, and on the day after its close made his solemn profession into the hands of Father Peter Beckx, General of the Society. At the end of three years, Father Boursaud was recalled to America, and on the 31st July, 1884, was made Rector of Boston College.

As an administrator, Father Boursaud met much of the success which had attended him as professor and secretary. During his incumbency as Rector of Boston College, he not only labored hard for the maintenance and improvement of the standard of studies in that institution, but he induced a vigorous life in the societies connected with it, particularly the Young Men's Catholic Association. One of his most important material works was the remodelling of the basement of the Immaculate Conception Church which, from a dark, contracted and unattractive chapel, was made a handsome church. To this end marble altars and pavements, statues, stained glass windows and rich adornments contributed, all obtained from members of the congregation by Father Boursaud's influence.

At the close of his three years term as Rector of Boston

College, Father Boursaud was again called to Italy, where for a like term of years, he fulfilled for a second time the duties of assistant secretary for the English-speaking countries. Father Anderledy was desirous of keeping him for a longer time but the needs of his province and the Father's failing health induced the Father General to consent to his return to America. He returned in the summer of 1893 and for a few months was stationed at Georgetown. On October, 9, 1890, he was appointed Rector of Woodstock College, the Collegium Maximum and scholasticate of the Maryland New York Province. This important post he held until November 29, 1893. From that date Father Boursaud's life became a struggle against increasing ill health; yet he kept vigorously at work, filling minor offices in the churches and colleges of the Society, with the same zeal and earnestness which he had shown in the more important positions. In 1894, he resided at St. Joseph's College, Philadelphia, as an assistant of the central director of the Apostleship of Prayer, and a member of the staff of *The Messenger of the Sacred Heart*. On the removal of the central offices to New York, he accompanied the Fathers in charge, but in 1896 was sent to Boston College, where he remained for the next two years serving successively as teacher of one of the lower classes of the academic department and as Spiritual Father of the community. Here his health became more seriously impaired, and fears were entertained for his life. Accordingly he was sent by his superiors to Spring Hill College, near Mobile, Alabama, where he rapidly improved. Returning he was made Instructor of the Fathers of the third year of probation at Frederick, but was unable to perform the responsible duties of this position for more than a year. After spending a year at St. Francis Xavier's, New York, and another at St. Joseph's College, Philadelphia, as Spiritual Father and some months at Woodstock, Father Boursaud was sent to Frederick in the autumn of 1901, with no charge but that of caring for his health, and as it proved, of preparing himself in silence and prayer for his passage to another world. Several partial and temporary strokes of paralysis, resulting from a fatal disorder of the kidneys, gave timely warning of what was to be expected.

Some weeks before his death, he suffered attacks of difficult breathing, due, in the judgment of his physician, to a reflex action from the apoplectic condition of the brain. On the night of March 18, an attack of this kind of more than usual violence made itself felt at twenty minutes after eleven. Two of the Fathers were hastily called, administered the last sacraments of the church. Dr. L. A. Burck, who had been in constant attendance on Father Boursaud, was summoned, but before his arrival life was extinct.

At his request his body was carried to Woodstock and laid

to rest in the cemetery of the scholasticate he had loved so much.

Father Boursaud's character was amiable, a trait which showed itself especially in his care of the sick. When he was superior he visited them daily and did all in his power for their comfort and used every effort to cheer them up and to encourage them to suffer patiently. He took also a special interest in the younger scholastics. It was his great delight while at Frederick to accompany the Juniors to the villa, where they would gather round him and listen to his conversation for hours with unflagging interest. His travels and his experience of the Society abroad, and particularly his residence with Father General at Fiesole, enabled him to tell them many incidents of an instructive nature. He preferred Frederick and Woodstock to the colleges and he could never understand how any of Ours could find life monotonous in the novitiate or house of studies. One of his most striking characteristics was his simple and earnest piety. This was shown among other ways by his great devotion to the Blessed Sacrament and by his frequent visits to the chapel. His last literary work was a work of piety, the editing of a new edition of "The Raccolta."<sup>(2)</sup>

This was during the last year of his life when he was at Woodstock before going to Frederick. He translated for it many recently indulgenced prayers and brought the book thoroughly up to date and in accord with the latest Italian edition approved by the Sacred Congregation. He too encouraged frequent recourse to the sacrament of penance as the means of purifying the soul and this practice he inculcated with great earnestness in retreats to our scholastics. He practised faithfully what he preached. He confessed often during the week and at times, daily.

Father Boursaud's last years were years of suffering and weakness so that he was not always fully responsible for what he said. This will explain how that at times his words seemed inconsiderate, but those who knew him well were sure that there was no bitterness in his heart while his readiness to repair whatever might have wounded charity was a source of edification to those with whom he lived and who knew him best.—R. I. P.

<sup>(2)</sup> "The New Raccolta." From the third Italian edition, Philadelphia, Cunningham & Co., 1900.

## FATHER NICHOLAS RUSSO.

Nicholas Russo was born on the 24th of April, 1845 at Ascoli, an ancient episcopal see of Italy in the Marches on the Tronto, sixteen miles west of the Adriatic. His father was a prominent physician of the town and his intention seems to have been that his son Nicholas, who was his favorite, should follow the same profession. At an early age Nicholas showed a talent for composition both in prose and verse, and surpassed his companions in his application to Latin and Greek. His father took pride in the intellectual triumphs of his son and often would take him with him when a surgical operation was to be performed, that he might become familiar with what he hoped would become his life study. God, however, had other designs and at the early age of six Father Russo used to say he felt that he was called to the religious life. He and his favorite sister used to make pilgrimages to the shrines of the saints and prepare themselves for the feasts of Our Lady by abstaining from meat for several days. He used to speak of a good old nurse that would help him to keep these practices secret from his father, who became rather austere after the death of his wife which occurred when Nicholas was a mere child.

As he advanced in years the desire to serve the Lord grew stronger, and though the Jesuits had been expelled from Italy he wished to enter the Society. Of this longing he told no one but his confessor and two of his friends, who were of the same mind as himself. On August 8, 1862, when he was but seventeen years of age, he left home without telling any one or bidding good-bye to any of his family except his sister whom he knew he could trust with his secret. The three boys travelled on foot, begging their food and shelter till they reached France. Having crossed the border without any passports they presented themselves at the novitiate of Pau where they were received on probation. Father Russo never again met any of his family; but he had the consolation before taking his vows to receive a letter from his father who was on his deathbed, announcing that it was a great joy to him in dying to know that his son was a Jesuit. Indeed this consent came in good time and seems to have been an answer to prayer; for as the time approached for the young novice to pronounce his vows, the Superior told him he would have to return home unless he could obtain the consent of his family to his becoming a Jesuit. The young novice realizing what this would mean to him went before the Blessed Sacrament and begged our Lord to come to his assistance. While he was thus praying the letter of which we have spoken came. The Master of Novices thought that there was no better place to break the

news to him than where he was in prayer and as he read the letter before our Lord his father's soul passed away.

After taking his vows Father Russo was sent to St. Acheul for his juniorate where he spent two years having Father Grandidier, who died two years ago as Assistant of France, as his professor. Thence he went to Vals for his philosophy and that finished he spent five years as prefect and teacher of grammar in the college of the Society at Saint Affrique. At this time the province of Naples was sending its young men to Maryland and it was thus that Father Russo came to Woodstock in 1875 along with Father Romano. Here he began his theology and after his ordination in 1877 he was sent to Boston to teach Logic and Metaphysics. This position he filled with remarkable success for ten years, except one year, 1872-'73, when he made his tertianship under Father Perron at Frederick. It was during this time that Father Russo published his course of Philosophy, "Summa Philosophica,"<sup>(1)</sup> comprising the prelections which he had given to his classes for a number of years. The "Prælectiones" are not merely questions and answers like some text books, but are written at greater length and with greater fullness.

Father Russo also during his years in Boston gave a course of Lectures on Religion which with some additions were published in book form under the title "The True Religion"<sup>(2)</sup>

When in the summer of 1887 Father Boursaud was called to Fiesole to be "Substitutus Secretarius" Father Russo was appointed Vice-Rector of Boston College. This office he held for one year when he was sent to St. Francis Xavier's as Procurator. He was at this time also appointed to a charge which he filled for the rest of his life that of Moderator of the Cases of Conscience for the Archdiocese. After a year at St. Francis Xavier's Father Russo was sent to Georgetown as Professor of Philosophy. It was there he wrote and published his course of Ethics,<sup>(3)</sup> which he wrote to complete his course of Philosophy. The following year he was sent as Operarius to St. Lawrence's 84th St., New York, where he remained but one year when he was appointed to carry out what must be considered the great work of his life.

This was in 1891 and the work was the establishing a parish for the Italians in New York. Father Russo himself gave an account of this foundation in THE LETTERS, vol. xxv., page 135. The Archbishop thought that if the Italians had a church of their own they might feel interested

(1) *Summa Philosophica juxta Scholasticorum Principia, completens Logicam et Metaphysicam.* Auctore P. Nicolao Russo, S. J. Bostoniæ: Apud Thoma B. Noonan et Socium, 1885.

(2) *The True Religion and its dogmas.* By Rev. Nicholas Russo. Boston: Thomas B. Noonan & Co. 1886.

(3) *De Philosophia Morale Prælectiones.* P. Nicholaus Russo. Neo-Eboracæ Benzinger Fratres, 1890.



in it, patronize and perhaps support it. One or two Italian churches had been started and opened but had proved financial failures. A new failure would be detrimental to religion. An excellent Italian secular priest was asked to take charge of the new mission, but declined. As a last resource the Archbishop resolved to ask the Society to add this work of charity to the many others it has in New York, such as the Islands, with the penitentiary, the poor house, the insane asylums, etc. Father Provincial accepted the charge more willingly as Father General had requested him to see if something could not be done for the Italians in New York, so Father Russo along with Father Romano was sent—*sine sacco et sine pera*—to found the work. It must have been, humanly speaking, no small sacrifice for Father Russo for he had held high positions in Boston and New York and his work had lain almost entirely among the better instructed and wealthy. He however accepted the charge most willingly and entered upon the work with all his soul and energy declaring that he would spend the rest of his days with his poor Italians.

He rented an old bar-room, himself made an altar and two confessionals, cleaned the walls and painted the inside doors, in a word gave the appearance of a chapel to the interior of the place, and put a big sign on the outside, "Missione Italiana della Madonna di Loreto." The chapel was opened August 16, 1891. By constant labor the church was made known and soon became too small, so new property was bought in May, 1892, and after suitable alterations a new church was opened in September of that year. Something had been done and, although many trials had to be encountered the number of confessions and Communion kept increasing. Still Father Russo soon saw that his mission would not have a solid basis till he had a school. He divided the basement of the church into six class rooms and thus was enabled to accommodate some two hundred children. These rooms were dark and poorly ventilated so that it became necessary to procure larger quarters. Two houses adjoining the church were then bought and fitted up as a school for the girls, and opened in October, 1895. This was not all. The rear school building was reconstructed at an expense of \$8000 and opened in 1898 as a school for the boys. It contains four well lighted rooms and a tower with a bell. The pupils have increased yearly, till last year they amounted to 700.

For all these works Father Russo begged the money from his friends. He interested many of them in his school and they contributed generously. One wealthy lawyer, a convert to the Church, held a fair in his own parlors for the Italian congregation and thus collected a handsome sum, others contributed in other ways.

But the school did not suffice for the zeal of Father Russo.

He soon saw that if he wished to keep his children he must look after them when they had left school. This led to his organizing the St. Aloysius Club. This club or sodality, in which he ever took the greatest interest, he started in 1893. He assembled the boys in one of the old class rooms, beneath the church, every Saturday morning from 10 to 12. In order to make them happy he bought all sorts of games for them, and at times, such as Christmas, New Year's Day and Easter, he would make the little ones draw for prizes such as suits of clothes, shoes, one or two dollar bills, a stocking full of pennies, etc.

To those who knew the Father only as a college professor it was a great surprise to see that he knew how to make himself all to all to these boys. He was very skilful in the use of carpenter's tools and in designing ornaments for the church and even in building altars. In all these occupations it was his delight to have several of his sodality boys to help him and he knew how to interest them and keep them busy. He also interested the boys in dramatics and under his supervision they gave six plays, three of which he composed himself. In this way he got control of the youngsters and by his fatherly care and affection raised their number to 120 and kept them together till he formed a body of young men. These young men were his pride. To them he granted greater liberty, for he knew well that on once reaching the age of nineteen or twenty they would no longer wish to be governed as children. Father Russo, therefore, placed the management of this new club, which he called "The Loreto Club," in the young men's own hands and returned to his children. He kept the two clubs completely distinct, assembling the youngsters, as we have seen, once a week, and the young men every night. To give the young men every advantage he furnished two rooms in the front school building and made them into club rooms. From this time everything went on smoothly and Father Russo felt that his work was secure. The Loreto Club flourished and under the zealous care of its pastor gained for itself an honorable name and became the model for other Catholic clubs in the vicinity.

One of the last works of Father Russo was the establishment of the Apostleship of Prayer in League with the Sacred Heart. He had a Sodality of the Sacred Heart from the very beginning, its membership being confined to a few. He determined to extend the devotion to the whole congregation; so in September 1901 he called the school teachers together in one of the class rooms and exhorted them to become promoters. He encouraged them by telling them that all his hopes were founded on them, that he alone could do but little and that the future of the church and its prosperity depended on the League and on their co-operation. The people corresponded to his efforts, and First

Friday devotions became thronged and the communions on that day increased from 200 to 500. The promoters numbered more than forty.

Such is a brief sketch of some of the work done for the Italians by Father Russo. Of these works his successor writes as follows: "Father Russo has left everything well organized and firmly established,—the schools, the different sodalities for young and old, the clubs for boys and young men, and finally, the crown of all, the League of the Sacred Heart. In a short time it gave abundant fruit and it was his great joy and consolation. He left everything in the very best of order and we hope in his prayers to continue the good work, though in many ways it is a hard work."

Father Russo entered on his work for the Italians with the determination to give himself body and soul to this work and if necessary to sacrifice his life for it. There can be little doubt that he shortened his life by his constant labor for these poor people. In his last year he spoke many times of death and in his annual retreat made a special preparation to meet his God, as he was convinced that it would be his last retreat. During Lent he fasted rigorously. He gave a retreat at this time at Sharon and when he returned home would take no rest but worked very hard during Holy Week. It was on Good Friday, when he was preparing the monument for the sorrowful Mother, that his strength failed him. He knelt down offered himself to God and then took to his bed. The next day he was advised by Father Provincial to go to the Hospital. This he did not naturally like but submitted his will and was ready to go at once. It was thought he could wait till Easter, and on Easter Sunday morning he was somewhat better, but in the afternoon he grew worse and was carried to St. Vincent's Hospital just as the people were coming out of the church from Benediction. Here it was found that he had a bad attack of pneumonia complicated with other diseases, so that there was scarcely any hope. He received the last Sacraments on Monday afternoon, renewing at the time his vows with great piety and devotion. Father Provincial spent the night with him as it was feared he might die at any moment. He lived until Tuesday morning at half past ten and gave up his soul while Father White and Father Gennaro were assisting him. His body clad in the priestly vestments was exposed for a whole day in the church he had founded and built, and crowds came to pray for him, and at the funeral the people gave evident marks of their affection and even veneration for their pastor. The funeral Mass was celebrated by Father Provincial and the absolution was given by Archbishop Corrigan who was soon to follow Father Russo to the grave. May God grant us who are called on to continue the work he has founded and begun so well to imitate him in his zeal, patience, death to self and charity.—R. I. P.

## FATHER HENRY IMODA.

Father Henry Imoda was born of pious Catholic parents in Turin, Piedmont, on Dec. 7, 1831, and was baptized the day following. Having entered the Society in March, 1850, he, two years later, on the feast of the Annunciation, pronounced the simple vows of a scholastic, was made subdeacon in 1853, deacon on April 7th, 1860, and next day was promoted to the dignity of the priesthood. Having finished his third probation, and been admitted to the degree of formed spiritual Coadjutor, the Father was employed, during the two succeeding years, in preaching and in the labors of the ministry. In 1866 Superiors sent him to the United States, where the tireless activity of his prolonged apostolate, was thenceforth to be exercised. After a five months' stay at Frederick, Md., he in company with the Visitor, Father Ponte and some few other members of the Society, sailed for California by the Panama route, arriving in San Francisco on March 7, 1867. There, his first appointment was to the position of Minister in St. Ignatius College; his second, a few months later, to a like post in Santa Clara, his term of office in this latter charge attaining the phenomenal duration of nineteen years. On June 7, 1889, he was appointed Rector of St. Ignatius College, San Francisco, and two years later, on July 25, 1891, was named Superior of the California Mission. Relieved of the rectorate on April 27, 1893, the Father was constrained by ill health to resign the office of Superior, being succeeded therein on Nov. 21, 1896, by the present incumbent, Father John P. Frieden. Although shattered in health, and enfeebled by growing infirmities, the high-minded religious still continued to toil on, fulfilling as best he could until a few months before the end, the duties of procurator for the mission, librarian and Spiritual Father of the community.

Father Imoda's unusual capacity for hard work was due both to his robust constitution and to his energetic will,—a will unyielding in difficulties, although pliant and invariably submissive to superior authority. Stern towards himself, the Father, while ever mindful of religious discipline and the Society's customs, none the less treated his subjects with generous and high-minded charity. Especially was his kindly solicitude manifested towards the younger members of our communities, in whose well-being and formation his interest was heartfelt. With regard to classical training and the strict observance of the Ratio, Father Imoda's face was ever set against the short-sighted policy of temporizing. According to his idea, the work of the Society could be accomplished rightly no otherwise than by adhering closely to the consecrated traditions of its past.

Among his natural gifts was a remarkable memory, which

was especially retentive in the matter of names and dates, just such a faculty as his exhaustive knowledge of rubrics would suppose. With him, rubrics were a specialty, and love of church ceremonial a passion. The diocesan ordo he prepared for many years. Few would have ventured to dispute his ruling in the matter of ceremonies; indeed as rubricist among Ours, he was perhaps foremost in authority. That truth the jocose but well meant commentary of an on-looker at the funeral threw into bold relief. By some misunderstanding or oversight, the corpse had been placed with the feet towards the altar. "God help us" piously exclaimed our friend, "Father Imoda is gone for sure, for if a spark of life was left in him, he'd rise out of his casket, to protest against such a violation of the ritual."

Worldly policy Father Imoda's straightforward character ignored, all display was distasteful to him outside the sanctuary, and to popularity he was utterly indifferent. The publicity which so many court, sensitiveness and reserve made him shrink from instinctively; rather such tasks as may be gone through in silence and far from the public gaze, those he sought to hiddenly fulfil for God's glory.

One more trait of his character we must not overlook; viz., his large-hearted generosity towards the distressed and needy. During his rectorate and superiorship, no one in real distress was ever known to have been dismissed by him empty-handed or unrelieved.

Of interior trials he had shared, perhaps even more than the average quota, first as Superior, and before and after his Superiorship as a simple private in the rank and file. But as his life drew to its close, the clouds were mercifully scattered and the shadows lifted; and on May 12, 1902, the saintly religious peacefully breathed his last.

To sum up his life, Father Imoda was a man of solid virtue, and simple, unaffected piety. Upright and straightforward, impartial, kindly, fatherly and just, he nobly achieved a work in the California Mission, the fruits of which time still progressively matures, and on which Heaven by its manifold blessings has repeatedly set the stamp of its approving seal.—R. I. P.

#### FATHER ANTHONY DE HAZA-RADLITZ.

Born in Lewitz, Prussia, October 25, 1844; entered the Society at Münster, October 1, 1859; died in the Benedictine Hospital at St. Joseph, Stearns Co., Minnesota; buried in the Benedictine Abbey at Collegeville in the same state.

Father Anthony Maria De Haza-Radlitz was born Oct. 25, 1844, in Lewitz, a former duchy of the province of Posen, Prussia. His father, a baron, was one of that good old stock

that knew how to stand up as staunch defenders of their Faith against Protestant oppression. He was a convert, having become a Catholic at Paris at the same time as the illustrious Duke of the independent duchy Anhalt Köthen. Soon after, in the year 1825, he returned as chamberlain to the Duke, and though in the town of Köthen there were no Catholics whatever, he helped to found a parish there whose first pastor was Father Beckx, later on General of the Society and his confessor until the duke's demise. That his zeal in his newly adopted religion caused him to become the butt of calumny and persecution, excited by a ribald press, was but natural. God, however, blessed this truly noble and pious father with an offspring, worthy of himself. Three of his sons entered the Society,—one in the province of France, and two in the German province. Of the latter, Paul, the elder of the two, worked for some time in the Missouri province and now lies buried at Florissant. When the Revolution of '48 drove the Society from Austria and Galicia, several Fathers, including the famous preacher, Father Schmude, found refuge in the paternal castle of Father De Haza. Anthony, at that time only four years of age, was thus from his earliest years placed under the tutelage of our Fathers, and later on he could point with pride to the fact that he had never had any other teachers than Ours.

In his tenth or eleventh year he was sent in company with his elder brother to our college of Metz, where he acquired such a facility in French as in after life to be able to give missions as fluently in that language as in English or German. When the "Stella Matutina" was opened at Feldkirch in 1856, he was sent thither and after three years of study, feeling the call of God, he applied for admission into the Society. He was received and sent to the novitiate of Münster, where his lively and cheerful disposition soon gained him the affection of all. In 1863 Maria-Laach was set aside for higher studies, and hither the future missionary repaired to take up the study of philosophy. Three years of study passed smoothly by and, philosophy over, he returned to Feldkirch where, during the following four years, he filled the office of prefect with the greatest success. His spirit of self-sacrifice, his artless manners, his simple charity, won the confidence of all the boys. Here his devotion to the Angel Guardians stood him in good stead. He never neglected to pray them to let him know, when anything was wrong, nor did they forget to repay his confidence, for often he found his prayer heard in a most unexpected manner.

In 1870 he returned to Maria-Laach, to study theology. Scarcely had he begun when the Franco-Prussian war broke out and nearly all the scholastics were ordered out to serve in the army hospitals. His advent in the camp at this moment appeared providential, for his brother, a high officer in

the Prussian army, had been wounded before Metz and now lay dying in the hospital. Hastening to his bedside, the pious scholastic performed every service a brotherly heart could suggest and helped him to die in a manner touching to all present. Scarcely had he returned to Germany, when circumstances forced superiors to engage his services again as prefect at Feldkirch. In the meantime those who had served so faithfully in the army hospitals had received both their medals of honor and their passports to foreign lands. The great institution at Maria-Laach had to close its doors, and its inmates had to seek the hospitality of the English Fathers, who offered them Ditton Hall. Hither Father Haza went in 1873 to complete his studies. Nor were superiors forgetful of the long term he had spent at college. Consequently he was accorded the privilege of being ordained after two years of theology. Though he had still two years study and a year tertianship at Portico ahead of him, during those years he was often to be found in the pulpits of Liverpool and environs, so highly did superiors and others esteem his talent for preaching. Two years more were assigned him for the study of the Fathers at Wijnandsrade, Holland. His services, however, as a preacher were in such constant requisition, that little time, comparatively, remained for the pursuance of that end. The year 1879 found him back again in England in charge of a parish. Four years here did much towards supplying him with the experience which he made so much use of afterwards, not only when preaching to the faithful, but also in giving retreats to the clergy. In admonishing the latter, always an affair of the greatest delicacy, his prudent language and pleasing manners gave no cause for complaint.

The experience thus far gained, was but a preparation for the principal and most successful work of his life, the giving missions, retreats, etc., in both Germany and America. Up and down Germany; through Switzerland and Austria; sermons several times a day; retreats, missions, in almost uninterrupted succession; such is the short compendium of thirteen years. In 1894 he came to America, and though totally unknown here, made such an impression, that the clergy soon found out that they had a missionary of no ordinary ability. Consequently in order to fulfil the desire of many who desired him to give a mission in their parish, he had often to leave one mission for his companion to finish while he journeyed posthaste elsewhere to begin another. Even when stopping over on a journey to take a short breathing spell, he would be kindly invited to "say something," and off he would go to the pulpit, recalling many a sinner from the gloom of death to the brightness of a new life. He was stationed at different times, at Cleveland and Prairie du Chien. To have him home, however, was a treat granted

seldom in the year. He would be off, now to St. Paul, a few days later, to Buffalo, to St. Louis, etc.

The Fathers saw that such labors would eventually lead to a loss hard to replace, so he was earnestly advised to spare himself. But that word was not found in his dictionary. "He'd go on a few years longer," he said, "and then all would be over." Unwittingly had he uttered a prophecy. About the middle of May, this year, he left Prairie to preach a mission in St. Cloud. Though he had always looked hale and hearty, he had an inclination towards diabetis. By means, however, of a special diet he had tried to avoid its grasp and had, till now, succeeded. Nothing ailed him on his departure. On his arrival in St. Cloud he was taken to the hospital deadly sick. Still he wanted to get out the next morning and preach the opening sermon, but this the doctor and all declared impossible. The sickness gained rapidly on him. Soon one eye was rendered blind and the other endangered. To add to his discomfitures, he was not allowed to eat anything, nor could he lie down, being always obliged to remain sitting either in a chair or propped up in bed. During the three weeks of his sickness he never closed an eye in sleep. Still his joyful, even jovial spirit did not play him false in these evil hours, but helped him to bear up against the painful sufferings of his sickness, until he finally answered the loving call of his Redeemer on June 7. The Benedictines, in whose hospital he had been so faithfully tended, day and night, and in whose church he was to have given the mission, claimed the honor of burying him among their own. Next day, followed by an immense procession, his remains were borne out ten miles from the city, where they were met by the Bishop, Abbot, monks and students and interred with befitting solemnity among the deceased sons of St. Benedict. Thus, though far from home, he died as a true Jesuit amidst his labors, still sighing for more.

Father Haza's appearance was commanding. He had a bright, sunny face that cheered all with whom he came in contact. His sermons were given in a simple straightforward style. They were not dressed up with any vain ornaments. They were made to be understood and to be understood by the simplest. His comparisons were often strikingly to the point, his arguments forcible. For example, called upon once to rebuke those who refuse to believe in the True Presence, because they can not understand it, he turned upon them, "And I ask you, What is electricity?" "Oh something that runs through the wires." "What is electricity?" "A kind of heat, or light." "What is electricity? I demand." "A little magnetism, a disturbance of the ether, etc." "Is this explaining the nature of electricity? If then you cannot find out what such a common thing is, how can you expect to penetrate the sublimest of mysteries?" The



plain truth was something that he was not afraid to tell when duty demanded, and yet he could do it without offending. "You told them what we weren't able to tell," was what greeted him often on coming down from the pulpit. His obedience was worthy of a Jesuit. He never desired one place more than another, and he went cheerfully wherever he was sent, and though of a very noble and high family he conversed with the lowly as easily as with the others. To see him was to know him, to like him. No wonder then that he has left a place hard to fill.—R. I. P.

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**LIST OF OUR DEAD IN NORTH AMERICA**

*From June to October 1902.*

	Age	Time	Place
Mr. George A. Smith.....	20	June 9	Frederick, Md.
Br. Peter Morge.....	56	June 23	New Orleans, La.
Br. William Dugan.....	76	June 28	Georgetown, D. C.
Fr. Theophilus Charaux.....	72	Aug. 10	Montreal, Canada
Br. Martin O'Neil.....	84	Aug. 26	Woodstock, Md.
Fr. Peter C. Koopmans.....	72	Aug. 31	St. Louis, Mo.
Mr. Hugh A. McPherson .....	25	Aug. 25	Canada
Br. Joel Miville.....	65	Sep. 10	Boston, Mass.
Fr. John F. Chambon.....	71	Oct. 5	Sault-au-Recollet, Can.

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**Requiescant in Pace.**

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## VARIA.

ALASKA.—Some changes have been made in the status. Father Cataldo has been sent to Nome along with Father Devine, who recently came from Montreal, where he had been editor of the "Messenger of the Sacred Heart." Father Rossi replaces Father Cataldo as superior of Nulato. Father Lucchesi is superior at Holy Cross, Father Camille is superior at St. Michael's. In Akularak Father Chiavassa is superior.

Belated travellers to Nome, in distant Alaska, will have reason to bless the memory of Father Jacquet, S. J., the unfortunate missionary who lately became insane as a result of his arduous labors in the frozen North and was obliged to be changed. The "San Francisco Leader" announces that the City Council of Nome has decided to perpetuate a practical and poetical idea which originated with Father Jacquet. In the winter the greater part of the twenty-four hours is darkness, and travellers on the snow-obiterated trails often lose themselves on the flat, desolate tundra when the daylight fades. Not infrequently there is a tragic ending to the journey. Recognizing the importance of a beacon, the devoted missionary conceived the idea of surmounting the high spire of his church with an electric cross, and all last winter it flashed its guiding light for miles around. The city fathers of Nome have decided to assume the care of the beacon for the future.

BRITISH GUIANA.—Father Compton Galton has been appointed by the Holy See the new Vicar-Apostolic of British Guiana with episcopal rank to succeed Bishop Butler who died last year. Father Galton has been Superior of Ours in this Mission for some years.

BUFFALO MISSION. *Prairie-Du-Chien*.—The Scientific American Supplement, under date of July 19, 1902, contains a very interesting article by Mr. Herman J. Muckermann, S. J. *Prairie Du Chien*. The article is entitled "A Remarkable Psychic Contrast From The Life History of Ants." Mr. Muckermann is a pupil of Father Wasmann who ranks as one of the leading biologists of the day.

*Toledo*. — On Monday, June 23d, the college held its annual closing exercises at the Valentine Theatre of this city. Some 1300 persons attended. The subject of the evening's

program was Frederic Ozanam, the founder of the Society of St. Vincent de Paul, after whom, also, the literary society of the college is named.

On Wednesday, Aug. 13, the patronal feast of our college, the students had a little reunion. Solemn high Mass was celebrated, and the sermon was delivered by the Rev. John I. Zahm, President of St. Ignatius College, Cleveland. After the ceremonies the boys, old and new, enjoyed an ice cream social. In the afternoon the priests of the city were entertained at a banquet in the college hall, at which about thirty-five were present. In the course of the evening, when the topic of Catholic education was spoken of, and the difficulties which surround our colleges, a suggestion was offered by one of the priests which met with universal approval. He proposed that the clergy of the city form a kind of union, with the purpose of looking after the interests of education by furthering the good work done at the college, and, as citizens, by insisting on the appointment of fair-minded officials in our public schools. The oldest priest of the city was chosen temporary president with the power to call a meeting whenever he should judge fit. At his request the college hall was put at his disposal for such meetings. Thus a step was taken which may not only be of benefit to the general interests of Catholic education, but also insure a bright future for St. John's College.

CALIFORNIA. *St. Ignatius College, San Francisco.*—We are trying to organize an "Alumni Association" at St. Ignatius College. Two preparatory meetings have already been held; and judging from the present outlook we will meet with success. Two of our Spanish Fathers (Province of Aragon), Fr. Francis H. Agreda and Joseph M. Laus, arrived here on September 24. They will stay a year or two in this Mission to study the English language, preparatory to their going to Manila.

CANADA. *Montreal. St. Mary's College. Golden Jubilee and Death of Father Charaux.*—Our good Father Charaux died on the 10th of August last, at the age of 72. Only three months before, he had celebrated his golden jubilee. Fr. Charaux himself had insisted that this celebration be simply a family affair, so that the only public event was an entertainment given in his honor by the pupils of the class of Syntax. A number of the programme at which the venerable jubilarian was particularly touched was the recitation of a piece of poetry entitled *Souvenirs d'antan*, which had been written forty years before by his brother, Mr. Auguste Charaux, professor of Literature in the Catholic University of Lille, on the occasion of Fr. Charaux's sailing for America. The family feast took place on the first of May. Father Charaux's infirmities had for a few months prevented him

from saying Mass, but on that morning he had the great happiness of being able to do so. Four communities, those of the Scholasticate, the Novitiate and our two Colleges, were present at the dinner, which was served in the boys' refectory. All were anxious to prove their gratitude and affection to good Father Charaux, who may justly be called one of the founders of our Mission, as the greater part of Ours here have either been received by him into the Society or formed by his teaching to the first principles and duties of religious life. A telegram of congratulation with the apostolic blessing was received from His Holiness Pope Leo XIII. Music, poetry and history were laid under contribution to celebrate the works and virtues of the Jubilarian, and his whole life was passed in review from the time where he was

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to that very day itself on which he was privileged to see the ample harvest of the good seed he had sown for God's glory.

Father Charaux continued to edify us up to the very day of his death, especially by his attachment to common life, insisting to the very end on following the community, notwithstanding the acute pain he suffered at every step. He ceased going with the others to the refectory and garden only when forced to take to his bed, five days before he died. His death was sweet and simple as his life had been. His funeral was attended by many members of the clergy, both secular and regular, anxious to show the profound esteem and veneration in which they had held him.

Biographical notes are being collected for a sketch of Fr. Charaux's life, and the compiler would be very grateful for any information, characteristic anecdotes, etc., which might serve to illustrate the life.

*The Loyola Badge.*—Two years ago St. Mary's College adopted the Loyola badge or button, some slight modifications being made in the details. The essential features of the Loyola arms have been preserved: the left part containing the seven bars in light blue on a white field, and the right, the wolves and kettle in gold on a dark blue field. The helmet surmounting the scutcheon is dark blue with gold visor and crest. Under the scutcheon runs a scroll in which are the letters C. S. M., the initials of the College, in gold. The colors employed are the College colors, that is, those of the Blessed Virgin, to whom it is especially dedicated.

*Identification of the place of martyrdom of Fathers De Brébeuf and Lalemant.*—Father Arthur E. Jones, of Loyola College, Montreal, writes to us as follows:—During my expedition to the Huron country this year, I identified the site of the Village of St. Ignace, II. where De Brébeuf and Lalemant were martyred. It is situated in Simcoe Co., Ont.,

in Tay Township, VII. Concession, Lot 4, east half. I came upon it on the feast of the Assumption. I likewise discovered the famous rock *Ekarenniondi* or *Ecaregniondi*, which marks the site of the Petun village of St. Mathias, twelve miles S. W. of which lay the village of *Etharita* or St. Jean, where Father Chas. Garnier was killed by the Iroquois. It stands almost on the very line between Simcoe and Grey counties, on lot 29, XII. Concession of Notawasaga township (Simcoe Co.). This would imply that the site of Garnier's martyrdom and grave is in Hamilton diocese, certainly in Grey Co. and probably in Osprey township. The other Fathers met their death in Simcoe Co. diocese of Toronto; Noël Chatanel somewhere near the mouth of the Nottawaga river, and Antoine Daniel in the township of Flos, Concession I., lot 53. Sturgeon Bay station, a mere hamlet, is the nearest railway station to St. Ignace II., about a mile and a half distant. Collingwood and Staynes are the nearest stations to *Ekarenniondi*. The drive from either would be about eight miles.

*Work among the Chinese of Montreal.*—Father Cotter, who is one of the operarii attached to our church of the Immaculate Conception, is doing good work among the Chinese of whom there are many in this city. Last September one of them, Thomas Henry Bow, was solemnly baptized in our church. He is twenty-five years of age, comes from Hong-Kong where he met a missionary who induced him first to think of becoming a Christian. On his arrival in Canada he went of his own accord to call on our Fathers. Father Cotter instructed him for six months, and prepared him for the sacraments. The day after his baptism he received his first communion and the following week received confirmation. Father Cotter has begun a class of instruction for twenty-five Chinese desirous to become Catholics.

*A New Mission.*—It is announced that the Jesuits will soon assume charge of the mission at Caughnawaga, which is at present in care of Father Forbes, a secular priest. The mission is one of the oldest in America, having been founded in 1667, and since then has been at various times in charge of secular priests, the Jesuits, the Oblates and now the Jesuits will again look after the spiritual welfare of the natives.

The mission was originally established by the Jesuits and was maintained by them until 1783, when secular priests replaced the Jesuit order. In 1885 the Oblate Fathers took charge of the village and continued to do so until '92, when it was handed over to the present incumbent, Father Forbes, the thirty-sixth pastor of the mission.

The population of the mission numbers 2021 Catholics and thirty-eight Protestants.

*Arrival of French Fathers.*—Fathers Loiseau, Desforges and Fougerat of the Province of France have arrived in Canada. Father Desforges is professor of the Juniors at Sault-au-Re-

collet; Fathers Loiseau and Fougerat are teaching mathematics and sciences at St. Mary's, Montreal.

*Tertians.*—Three tertians of the Mission are at Frederick, six have gone to Mold, the tertianship for the Province of France.

CEYLON.—*The Papal Seminary at Kandy* for all India, under the direction of our Belgian Fathers, has now eighty students all that the means at its disposal enable it to support. There is a likelihood however that this number will soon be increased, as a secular priest has proposed to raise a fund of one hundred thousand Rupees in commemoration of the Jubilee of Leo XIII. to be applied to the support of more students for this seminary. This fund is known as "The Papal Jubilee Memorial" and already five thousand Rupees have been subscribed.

CHINA. *The Chinese Calendar.*—A lengthy and very interesting article entitled "The Chinese Calendar" appeared in the May issue of "Popular Astronomy," from the pen of Father William L. Hornsby, well known to the readers of the WOODSTOCK LETTERS. In this article Father Hornsby takes special care to show the role played by our Fathers in fixing the Chinese calendar. He says: the Chinese calendar was not correct until it was finally reformed by the Jesuit Fathers in the 17th century. Owing to the accuracy of the calculations of the Jesuit astronomers the care of the astronomical bureau was taken from the Mahometan astronomers and confided exclusively to the Jesuits. The first of our Fathers to gain favor at the court was Father Schall, a native of Cologne who arrived in Peking in 1623. Father Schall's work was continued and completed by the Belgian astronomer Father Verbiest to whom the Chinese are indebted for the calendar as it now stands. Father Verbiest's reform of the calendar was published in thirty-two volumes, called after the celebrated emperor then living "The Kang-hi Perpetual Calendar."

COLOMBIA.—Our college at Pastos, Colombia, notwithstanding the civil war has 150 students and the Fathers are doing good in the city. While the city was besieged by the insurgents one of our Fathers established what is known as the "Rosario de la Aurora." Many of the most distinguished people of the city along with the poorer classes took part in the procession which was made as early as four o'clock in the morning and gave thus a public proof of their devotion by joining in the singing and the Rosary. It is believed that it was owing to these prayers that the city was protected and the insurgents repulsed. During Lent the retreats in our church were attended by the highest dignitaries of the

state and officers of the army who followed the exercises and approached the sacraments with great fervor.

ECUADOR.—The Government having withdrawn its support our colleges at Quito and Riobamba have been obliged to give up the title of "National" which they have held since the time of Garcia Moreno, and become private colleges. Quito has been compelled also to relinquish the college building which belongs to the Government. This, however, is not enough for the radicals who are now using every effort to have Ours forbidden to teach in the Republic, though there exists a contract between the Government and the Society permitting us to open colleges and even accepting our examinations.

*Guyaquil.* Father Victor Guerrero, known to many of Ours as he studied at Woodstock, writes as follows:—On July 16, thirty blocks of the city were destroyed by fire and our church and residence reduced to ashes. The three Fathers and the Brother who lived there were obliged to seek shelter and even the necessaries of life with their friends. Father Guerrero finds valuable use for the English he learned while at Woodstock as many Americans and Englishmen are now working in Ecuador in constructing railroads. During the two years he has been in Guyaquil he has received more than a hundred Protestants into the Church.

ENGLAND. *Oxford.*—Mr. Edward O'Connor, one of our scholastics of the English Province who has just finished his fourth year at Oxford, secured a First Class in the Final Honors School of Mathematics. This is the highest distinction given in mathematics by the University.

*Higher Certificate Examinations.*—At these examinations of the Oxford and Cambridge Joint Board, of all the Catholic colleges which entered, our Juniors at Manresa lead the way and were followed immediately by Stonyhurst. This examination is one of considerable difficulty, as may be judged from the fact that not more than sixty-four per cent. of the candidates are successful. It exempts those who pass from the first examination at Oxford, called Responsions. It also gives prestige to those who hold it. Nine of our Juniors and seven Stonyhurst students won the Higher Certificate.

*The Jesuit System and the Public Schools.*—The Warden of Radley College, near Oxford, paid Beaumont a visit last summer. The result was a paper read by him at a meeting of Public Schoolmasters, held a few weeks ago at the City of London School. The paper was entitled "The Jesuit System of Education with relation to the English Public Schools," and was on the whole exceedingly complimentary to Jesuit methods. The Provincial, Father Colley, and Fa-

ther Rector were present by invitation, and, in the discussion which followed the reading of the paper, both were plied with questions, evidencing the interest taken in the subject. Some points, on which misconception largely prevailed, were cleared up apparently to the satisfaction of the audience, while many more distinctive features of the Jesuit system met with unqualified approval. . Perhaps the point which excited most interest, as being quite a new idea to the majority of those present, was the institution of the Prefect of Studies as distinct from the Head Master. This was thought to be admirable in theory, but the opinion was freely expressed that the conflicting claims of two such officials in an English Public School would lead to extremely strained relations and probably end in wrecking the system! The discussion throughout was of the friendliest character, and at its close many of the representatives of our best known Public Schools were ready to admit that they had much to learn from the methods pursued at Beaumont.—*Letters and Notices.*

FORDHAM. *St. John's College, Science Department.*—During the summer holidays just passed, Science Hall has undergone a change in its internal arrangement. By transposing a couple of partitions, on the first floor, we have managed to find place to fit up a Physical Laboratory for the use of the Senior students. It covers a space of 22 x 35 feet, and is supplied with convenient working tables, wall shelving, gas, electricity, water, a pneumatic trough, 2 ft. 6 in. deep, and a talc blackboard on which dustless talc crayons will be used. Three windows, wide and high, in the outer wall, afford excellent light, and these are supplemented by large wall lights in the upper portions of the partitions which separate this new Laboratory from the Analytical Chemistry department and its adjoining store room. In order to be more secure in magnetic experiments no iron has been used in the construction of the tables, while the gas piping is all of brass. At this date (Oct. 1) physical experimentation has not yet begun, since our first installment of apparatus has only just arrived; but in the course of a week at most we expect that everything will be in order, and that real work will be commenced.

*Alumni.*—The Right Rev. John M. Farley, D. D., L. L. D., Archbishop elect of New York, is a loyal alumnus of Fordham College. Hon. Chas. N. Bulger who is the Democratic candidate for Lieutenant Governor of New York State is also a Fordhamite.

FRANCE.—It is impossible to publish news of Ours living in France as no authentic proof of the existence of any Jesuit there should appear. Such is the wish of our Fathers, even for THE LETTERS.

We learn from "The London Tablet" of August 30 that



our former college at Rue Madrid, Paris, has excited the attention of the Government and an attempt has been made to close it. Monsieur Ménage, the judicial liquidator of all property formerly in the hands of the Society, went to the colleges where he was informed by the Abbé Courbe, the director, that it had never belonged to the Society. It was as a matter of fact, and had always been, the property of the civil society by which it had been opened in 1874. Latterly Jesuits had been employed as teachers, but more than a year ago they had been replaced by lay teachers or secular priests. The society owning the establishment is presided over by the Comte de Vergès and includes no religious. Why there should have been any thought of closing the place it is difficult to see, inasmuch as it had been opened in full conformity with the regulations laid down by the law. The Abbé Courbe naturally protested against the seals being placed on the establishment. The case was ultimately considered by a Judge in Chambers. His decision was given on Wednesday. According to his ruling the school is certainly the property of the civil society. The seals may not, therefore, be placed upon the building in a way to interfere with the working of the school; but as Jesuits were formerly resident there before the promulgation of the Law on Association, M. Ménage was entitled, as a precautionary or preservative measure, to place the official seals upon any articles of value which he had grounds for thinking belonged to the Society of Jesus. In doing so, however, he was to be careful not to do anything that would inconvenience the free action of the proprietors. So M. Combes does not obtain what he wanted and intended—the closing of the school. He is probably welcome to all the wealth that can accrue to the Republic from the sale of a Jesuit table or chair.

FREDERICK.—On the last Sunday in June the church and parish, including St. John's Literary Institution, were given over to the diocese. The Rev. W. J. Kane is the pastor and his assistant is Rev. E. Craig an old student of Georgetown. They both lived at the novitiate until the first of September when they moved to a residence, which they have hired temporarily, a few doors west of our house. The pastoral residence, which has been begun, is to be finished the first of March. It will adjoin St. John's Literary Institution, in fact the east wall of the Institution will be the west wall of the residence. It will be a three story brick building similar in style to the Institute. This Institute has fallen from its high estate and is now merely a parish school for boys and girls.—Father James Smith, the Tertian Instructor broke down under strain of hard work during the retreat and has been replaced by Father James Conway. Father Smith has gone to St. Ignatius, New York. The Community numbers 123, distributed as follows:—Fathers, exclusive of Tertians, 8 ;

Tertians 19, nine of whom are from this province; Juniors 46; Scholastic Novices 33, twenty of whom are of the first year; Coadjutor novices 7, four of first year; Brothers not novices 10.

*The Novices come from the following colleges:—*

Boston, Mass. . . . .	7
Gonzaga, D. C. . . . .	4
Loyola, Balt. . . . .	3
Holy Cross, Mass. . . . .	4
St. Francis Xavier's, N. Y. . . . .	1
St. John's, Fordham, N. Y. . . . .	1
St. Joseph's Phil. . . . .	9
St. Peter's, Jersey City . . . . .	2
Syracuse Academy . . . . .	1
Philadelphia High School . . . . .	1

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Total, 33

It is thought that the removal to the new novitiate St. Andrew-on-Hudson, will take place in December. There have been many delays owing to the strikes and the non-arrival of the lumber.

GEORGETOWN UNIVERSITY.—The number of students in all departments during the year 1901-1902 was 737: in the college 136; in the schools of Medicine and Dentistry 149; in the school of Law 288; in the Preparatory Department 164. There were 143 professors, instructors and demonstrators connected with the several schools. At the annual Commencements 121 degrees were given: L. L. D. 3; A. M. 8; A. B. 20; M. D. 13; D. D. S. 9; L. L. M. 11; L. L. B. 57. Honorary degrees were conferred upon the Hon. Belamy Storer, U. S. Minister to Austria; the Hon. Louis E. McComas, U. S. Senator from Maryland; the Hon. Charles C. Cole, ex-Judge of the District Supreme Court. The address to the graduatés was given by Hon. Elihu Root, Sec. of War. President Roosevelt accepted an invitation to be present at the Commencement, but owing to the press of business during the last days of Congress, he asked to be excused from attendance, promising to let nothing interfere with his being present at the next Commencement. An effort is being made to have a single Commencement at the College building for the four departments of the University.

*Senior's Retreat.*—At the request of the graduates a retreat was held at the College immediately before Commencement. All the Seniors and many students from the Professional schools attended. Father Raley conducted the exercises. The spontaneous piety of the exercitants was most consoling to the Faculty. Several of the retreatants decided their vocations to the priesthood.

*Sodality of Our Lady Immaculate.*—St. Aloysius is the second Patron of the Sodality. As his feast would fall outside the school year, it was transferred to June 4. This was done in virtue of the Society's privilege (Institute, Comp. Priv. sub vocab. *Festivitas*, nn. 246, 250, 251). A holiday was granted the entire college and the day was celebrated in the morning by solemn High Mass, a Panegyric of St. Aloysius by Father Quill, general Communion of the Sodality and solemn Renewal of the Act of Consecration; in the evening by the solemn reception of new members, a sermon by Father Conway on "Noblesse oblige," and solemn Benediction of the Most Blessed Sacrament. The Sodality Banquet followed in the boys' refectory, at which several good poems were read and well conceived speeches were delivered. On this date there were 70 members on the roll, including postgraduate and professional college and a few preparatory students. Most of the 70 were weekly communicants. Their class average for the year would be about 83 per cent, and they were looked up to as the pick of the school. The new Manual is in print, but not yet bound. The new Medal is finished, and is much admired. During the summer two beautiful cases for the Medals were put in place in the vestibule of the boys' chapel. They are made of quartered oak and are highly polished, inside as well as out. The design was made by Brother Shroen and suits the architecture of the chapel. The lower portion of the front of each case is a beveled plate glass door, behind which the medals will be displayed on a rich blue plush background. The medals are in bronze. The upper portion of the right hand case is a door containing the printed list of officers and members, the door of the left hand case forms a bulletin board covered with blue plush for Sodality notices. Two frames of the same general design as the cases have been made to be set up on the other side of the holy water fountains in the vestibule. These frames will contain respectively the list of the officers and of the members of the Sodality from 1810 to 1900. The lists are now being printed and will be published in book form also. A section of the Sodality for day students is contemplated, and another for graduates such as is working so successfully in Boston College.

*Libraries. The Riggs.*—911 volumes and nearly 3000 magazines and pamphlets were donated by friends during the year. Of special interest to Ours is the gift of E. Francis Riggs, Esq., consisting of books and papers regarding the Gonzaga Family. The collection contains family papers, private pedigrees, patents with seals, autograph letters, printed books and manuscript matter: 92 books and 1100 papers. Amongst the other donations were about 50 large folios of engravings.

*The Hirst Library*,—formerly known as the students' Library, has, thanks to the liberality of an alumnus, been fur-

nished with a new bookstacks of oak and iron. The capacity of the Library is 10,000. The library and the adjoining Reading Room have been decorated by Brother Schroen. On the panelled ceiling, the evolution of "The Book" has been portrayed by a series of exquisite paintings.

*The Medical School.*—Of 74 graduates between the years 1895 and 1900, 20 applied for admission into the Army and Marine Hospital service. Of these 20, only one failed to pass the rigid professional examination. Colonel Smart, the assistant Surgeon General of the U. S. A. declares in public, that of the 153 Medical schools in the United States, not one can boast of a higher record and a larger percentage of successes than the Georgetown Medical school.

*The Hospital.*—During the year, 2747 cases were treated at the hospital; of these 90 per cent were charity cases. A wing capable of accommodating 30 patients will be built during the present year. Funds are now being collected by the professors of the Medical school. The Dean of the Faculty has offered \$5000 with which to furnish a new operating room.

GERMAN PROVINCE. *Retreats.*—The number of exercitants in the house of retreats in Feldkirch has steadily increased year after year. But the year 1901 showed the most remarkable increase. The total number of exercitants of that year was 1856; of these 780 were priests, 336 students, 111 teachers and 629 other laymen. One retreat deserves a special mention, viz, that given in Blyenbeck, during Holy Week of this year, to secular priests who are Professors of Evidences in German gymnasia. 36 Professors took part in the first retreat of this kind. It was conducted by Father Knabenbauer. The retreats given to students of the universities and gymnasia in the various houses are still flourishing. In Blyenbeck at one retreat were present 100 students of German gymnasia. Such numbers will be more appreciated if it is remembered that these students have to travel from Germany to our houses in Holland; not unfrequently they come from a long distance, so that a great part of the two weeks Easter vacation is sacrificed by the students to this salutary exercise; besides, the expenses which these journeys involve are frequently considerable. In connection with this work we must mention the lectures which were given by our Fathers in different cities in Germany. Father Liese lectured for several days in the famous university city of Heidelberg, which is almost exclusively Protestant. The lectures on the existence of God, immortality of the soul, divinity of Christ, infallibility, of the Pope etc, were attended by more than 2000 men, many of them belonging to the upper classes. The last two evenings several hundred men could not gain admittance as the large casino hall was filled to the last standing place. Father Aschen-

brenner lectured with similar success in Karlsruhe, the Protestant capital of Baden.

INDIA. *Bombay. Death of a distinguished Professor.*— Catholic education in India has suffered a severe loss by the death of Fr. Henry Bochum of the German Province. Born near Cologne Rhineland, 1841, he taught philosophy at Stonyhurst 1870-72. In 1872 he went out in a similar capacity to Bombay and soon became a leader of Catholic education in India. He was especially conversant with the Zoroastrian religion, and was, therefore, very widely known and esteemed among the Parsi community. All the Parsi papers of Bombay published appreciative notices on his life; they admired his learning, tact, talent as a Professor, and above all his noble and amiable character which won him so many friends among the natives of Bombay, especially the educated and influential Parsis. They took a particular notice of his knowledge of Parsi history and scriptures and admitted his superiority even over many learned Parsis in this line.

For many years Father Bochum was examiner to the University of Bombay, in Logic and History, and the progress that was quite lately made, in making Aristotelian philosophy an optional branch for the M. A. course was mainly due to his exertions. A few years ago Father Bochum scored a remarkable victory over the opponents of metaphysics. The text books of the University were exclusively of the empiric school, (chiefly of Sully and James). Father Bochum advocated the introduction of "Natural Theology," and of such text books of psychology which treat not only the empirical but also the metaphysical aspects of this science: Father Maher's "Psychology," similar works of Ward and Mivart, the "Outlines of Physiological Psychology" and the "Philosophy of Mind" by Professor Ladd of Yale. Against this purposed proposal four Protestant Colleges raised the cry of "sectarian Psychology" and started an agitation against the movement. But finally the Senate of the University decided in favor of Father Bochum's plan. Several Protestants had sided with the Father and the Anglican Bishop of Bombay publicly congratulated him "on this gratifying victory in so good a cause." Still some Protestant educationists continued their opposition in passionate articles; they even tyled Professor Ladd's works "too biased, too Catholic, and unscientific." However, they were soon silenced. In 1899 Professor Ladd, on a tour around the world, had lectured with great success in Tokio, the capital of Japan. Arrived in Bombay, he was given a brilliant reception by the University in the villa of Mr. Tata, the Macenas among the Parsis. In the University Hall he gave a course of splendid lectures on Psychology. This turned the opinion of the educated completely. It became almost the fashion to show interest in metaphysics. Besides in the course

of his lectures, Professor Ladd had declared himself openly a Presbyterian, and his clear and solid dealing with the most difficult problems had given proofs of his great learning. All this put to shame those who had said that the works of the Yale Professor were "too Catholic and not scientific." Of course it was also a complete vindication of the unbiased and unselfish spirit which had animated Father Bochum in his proceedings. This triumph made the name of the Father known in the educated circles all over India, and in 1900 the University of Allahabad sent him the flattering invitation to be examiner in philosophy to that University. From these facts it will appear what a loss the Father's death is for the interest of sound education in India. (From the *Tablet*, Aug. 16 and 23, and the *Mittheilungen*, No. 16.)

*Examinations.* In the year 1901, in the whole Presidency of Bombay, 3806 students tried the matriculation examination for the University; of these only 1217 passed, that is 32 per cent. The College of St. Francis Xavier formed a striking exception. Of the 43 students that tried the examination 34 passed, i. e. 79 per cent.

*Calcutta.* A new Archbishop.—Father Brice Meulman, Superior of Ours in the Mission of Bengal belonging to the Belgian Province, was consecrated Archbishop of Calcutta on May 24. It was the first time that an Archbishop of the Presidency received episcopal consecration in his metropolitan church.

JAMAICA.—Fathers Collins and Broderick have returned from Jamaica. They have been replaced by Fathers Bridges and Duarte. Brother Vizard has returned and has been replaced by Brother Tolland.

MANGALORE. *The Bishop's Jubilee.*—The Right Rev. Abundius Cavadini, S. J., Bishop of the Diocese of Mangalore, celebrated his Silver Jubilee in the priesthood on Tuesday, September 10, 1901. The celebration was in every respect worthy of Catholic Mangalore with its 16,000 Catholics. In the morning there was Pontifical High Mass, at which nearly all the clergy of the Diocese were present. Immediately after it the whole congregation assembled around and under a large pandal in front of the Cathedral, where the Dewan Bahadur A. Pinto, the recognized leader of the Catholic community, read an address and presented a horse and landau to his Lordship in the name of the Catholics of the Diocese. A more precious offering was a Spiritual Bouquet consisting of 85,377 Masses heard, 48,611 Communions received (of which 12,858 were on the day itself), 20,876 Stations of the Cross, and 179,142 Rosaries. All the parishes, communities, sodalities, and societies of the Diocese took part in making this offering, which took the form of an elegantly bound book containing the name and

offering of each contributor. The priests were entertained at dinner in the large hall of St. Aloysius' College at one o'clock the same day. A Latin play performed by the Seminarists in Jeppu closed the events of the day. Among the many presents received by the Bishop was one of special interest for us, namely, a Latin copy of the Summary and Common Rules printed in 1582. This was probably the first edition of the Summary printed. It was presented by the Superior of the Syrian Carmelites of Kottayan who are studying in our diocesan seminary at Jeppu.

*A Memorial to the late Father Maffei.*—On Saturday, May 31, Father Moore, Rector and Principal of the College, unveiled a portrait in oil 4 ft. by 5 ft. 3 in. of the late Father Maffei, who died just three years before in an out-of-the-way village about thirty or forty miles from Mangalore, where he had gone to open a mission station to convert the pagans. Father Maffei had been for many years professor in the College and had been its Principal for some six years before undertaking the work in which death overtook him. This portrait was painted by an artist in Goa by order of a number of the deceased Father's old pupils. Besides the work done in college Father Maffei labored hard for many years at a dictionary and grammar for Konkani, the vernacular of the District. Another work, which he did not live to see printed, was a history of the District of South Canara. It cost him a wonderful amount of labor and research to compile it. Those who are interested in it will find it in print in the *Mangalore Magazine*, the College quarterly, which is now in its fifth year of existence and contains a great deal of matter pertaining to this interesting portion of Western and Southern India.

*The Consecration of Mangalore to the Sacred Heart.*—On the last Sunday of December 1901, Mangalore was solemnly Consecrated to the Sacred Heart of Jesus. The occasion chosen for it was the completion of the painting of the College Church, which was the scene of this impressive ceremony. The Blessed Sacrament was exposed the whole day, and the different parishes, sodalities, schools, etc., of the town and suburbs sent relays every half hour for the adoration. In the afternoon Father Buzzoni, the new Rector of the Diocesan Seminary, preached a sermon in Konkani, after which the Act of Consecration was read and Solemn Benediction given by the Bishop of the Diocese.

*Mangalore and the Bubonic Plague.*—About the beginning of May it was reported that some cases of plague were discovered in the bazaar of the city, believed to have been imported by rats from Bombay. Our Collector for the time being was Mr. Matthew, J. Murphy, an old Stonyhurst boy, and he took such vigorous measures that it seemed to be stamped out. The monsoon began at the beginning of June

and its copious rains may wash it away. It has been remarked that up to this the places sanctified by the presence of St. Francis Xavier have been immune from the pest. We have no record of the Saint ever having set foot in Mangalore. Goa was free till a short time ago, when the Plague broke out and carried away a great many.

*Father Müller's Work among the Sick and Lepers.*—Father Müller, whom many of our readers know as he belongs to the province of Maryland-New York, sends us his report of The Charitable Institutions of Kankanady, on the outskirts of Mangalore, of which he is the Manager. The following extracts will give an idea of the works of charity in which the Father is engaged. As it is now seven years since the issue of the last report it will be good to state briefly the origin and progress as well as the present state of these Institutions.

*The Homœopathic Poor Dispensary.*—This Dispensary was opened in 1880 with a view to give the poor of Mangalore and its environs advice and medicines gratis. Later on, well-to-do persons had recourse to the Dispensary and a special arrangement was made by which Homœopathic medicines were sold to them at reasonable rates. All the profits are devoted to maintenance of the poor in the Leper Asylum, the Hospital, the Poor House and to provide gratis with medicines over fifty poor out-patients who daily apply for them.

*St. Joseph's Leper Asylum.*—St. Joseph's Leper Asylum came under Father Müller's care in 1890. It was then situated in a rather unsuitable position, a grave-yard to the right and left of it, and a public road in front of it. This was evidently not the proper place for it, and a high and healthy piece of ground of some ten acres, about a mile or so away from the old place, after a good many difficulties was at last secured at rather a high sum. No sooner had this been done than a part of the ground was levelled and the new Leper homes erected thereon. They were completed on March 1, 1892, and that day the lepers made their formal entry into their abode, which is capable of lodging some forty of them.

*The Hospital or our Lady's Home.*—In the year 1895 a long cherished project of building a hospital for the sick poor of South Canara was put into execution. It was built as a Memorial of the late Bishop N. Pagani, S. J. (who died on April 30th of that year) by contributions raised in the town of Mangalore and a donation of Count Mattei. It contains two large wards with twelve beds in each. The chapel is so situated between the wards that when the sliding panels on either side are opened, the bed-ridden can assist at Divine Service. The ward for women is under the care of some ladies of good Mangalore families who have devoted their lives to this work of charity. The men's ward is under the care of Infirmarians, young men of



birth and education who have likewise devoted their lives to this work for the love of God. Two of them, one a B. A. of St. Aloysius' College, and the other a matriculate, are now in Bombay qualifying for a doctor's degree so as to render more efficient help. Both promise well, for the former has been either first or second throughout the course, and the other twelfth or fifteenth in a college, which boasts of four to five hundred students. Their course is of five years and will end in November 1902.

*The Poor House.*—The Poor House now under construction is meant for old men and women who have no one to support them and are not able to gain their own livelihood. It will be nearly of the same size and shape as the Hospital, and be able to lodge 25 old men and as many old women.

From the above short resumé it will be seen that the work of the Manager has been a rather arduous and laborious one, considering especially that he is laboring under the burden of three score of years. But what has cheered him on in his labors is the encouragement he always met with from his Superiors, and the kind words and efficacious help he receives from high and low of all castes and creeds in town and out of town.

To mention one instance, Lord Wenlock, after visiting these institutions wrote through Lady Wenlock :—“Lord Wenlock has seen many leper hospitals, and he tells me that in none has he seen the condition of lepers so much alleviated. Whether this is due to the medicines or the bathing, diet and other treatment, the fact remains that their condition is much improved and infinite praise is due to Father Müller's unselfish devotion.”

*Work against the Plague.*—In the “Indo European Correspondence” for Aug. 27 we read :—

“From the reports sent to us of two meetings which were convened to determine the measures to be taken against the plague with regard to the Catholic community at Mangalore, we find that the Rev. Father A. Müller, S. J. the veteran Missionary, has offered his services, under certain conditions, to take the responsibility of the work, to supply the medical staff and attendance on the sick. He is, himself, in charge of an establishment built for decrepit poor ; and if, close by, a site could be purchased he would give his services and those of his hospital assistant and two infirmarians of his hospital, and medicines gratis. The subscription list was sent round and Rs. 724 was subscribed on the spot. The Collector approved of the idea and two schemes are now before the Government. To ensure the stability of the Plague Hospital a monthly subscription list was suggested by the Collector, who offered to head the list with Rs. 15 a month. This list was opened on the spot again and Rs. 140 were subscribed at once. All praise to the energetic Father and our best wishes for success !”

**MISSIONARY BAND.**—The Missionary Band now consists of ten Fathers. It has been divided into two sections. Father William Gannon, the Superior, lives at Fordham along with Fathers Gleason, P. J. Casey, O. Hill, Stanton, and Scully. Father O'Kane with Fathers Goeding, P. H. Casey, and J. Collins resides at Boston College.

**MISSOURI PROVINCE. St. Louis University.**—The eighth Provincial Congregation of the Missouri Province called for the election of a delegate to the Congregation of Procurators, opened on July 1, 1902, under the presidency of Rev. Father Provincial, at the St. Louis University. Father John N. Poland was elected Secretary, and Father Michael W. O'Neil assistant Secretary of the Congregation. The "Deputati" elected were Fathers Edward A. Higgins and Michael P. Dowling. On Thursday, July 3, the formal balloting for Procurator resulted in the election of Father Michael Dowling and for substitute Procurator in that of Father Frederick P. Hagemann. The last session of the Congregation was held in the afternoon of the same day.

**Scholasticate.**—On the 26th, 27th and 28th of June the Most Rev. Archbishop of St. Louis, John J. Kain, conferred the major Holy Orders on the following theologians, the ceremony taking place in our Church of St. Francis Xavier. Messrs. Jos. P. Conroy, John M. Cunningham, Matthew Germyng, Jos. G. Kennedy, George J. Leahey, Louis E. Newell, Gregory J. O'Kelly, Hermann J. Pickert, William F. Robison, William H. Trentmann, Thomas F. Wallace and William P. Whelan of the Missouri Province, Messrs. John Durgan and John B. Sifferlen of the Rocky Mts. Mission, Mr. Eugene J. Montellard of the New Mexican Mission, Mr. Bernard Bergoënd of the Mexican Province and Mr. Michael Marti of the Province of Aragon. Father James J. Conway returned in the first days of September to resume his former post as Professor of Metaphysics of the 2nd year, thus relieving Father J. Otten and enabling him to enter on his tertianship. The Morning Dogma Professors lectures "de Pœnitentia, Extr. Unctione, Ordine, Matrimonio," the evening Professor "de Virtutibus Infusis." The short course Dogma Professors is teaching "De Deo Uno., In Moral the 2d volume is being seen. In S. Scriptura the Psalms are explained this year.

**College.**—Father Joseph H. Dickhaus has been made Prefect of Studies, succeeding Father John C. Burke who has reentered the teaching corps as Professor of the class of poetry.

**St. Louis.—St. Joseph's Church.**—Father Francis Braun, one of the Jesuit exiles of the '48 revolution, celebrated the golden jubilee of his priesthood on Sept. 2, 1902. As celebrant

of the solemn Mass, he was assisted by Father Thomas Miles as deacon and Father Joseph Zealand as subdeacon. During the day he was the recipient of hearty congratulations, and later substantial testimonials from the various Sodalities and Societies and the school children of the parish in which he has ministered faithfully and energetically for many years.

*Detroit College.*— Father Louis Kellinger was proclaimed Rector of this College on August 26, 1902. Father Simon A. Ryan has replaced Father Robert Henneman as Prefect of studies and discipline.

*Florissant. St. Stanislaus Novitiate.*— Father Arnold J. Garvy has succeeded Mr. Jos. C. Husslein, who has begun his course of theology, as Professor of the 1st year Juniors' class. The tertian Fathers number twenty-two, of whom thirteen belong to the Province of Missouri, two to the Province of Aragon, two to the Mission of New Orleans, two to the New Mexican, two to the Rocky Mts. and one to the Californian Mission. The Juniors are 24, of whom *two* are still Novices; 2nd year, 6; 1st year, 18. One Junior belongs to the New Mexico Mission; the rest to the Missouri Province.

Scholastic Novices, 36; 2nd year, 12; 1st year, 24, of whom 2 belong to the New Mexico Mission.

Brother Novices, 6; 2nd year, 3; 1st year, 3.

*Marquette College.*— Father Henry T. Spalding has succeeded Father Herman Meiners as Prefect of studies and discipline, the latter having been appointed Minister of St. Xavier College, Cincinnati.

*St. Mary's College.*— Father George R. Kister has replaced Father Simon A. Ryan as Prefect of studies. Father Thomas C. McKeogh, lately Minister, has succeeded Father Eugene Magevney as a missionary.

*The Creighton University.*— In the spring of 1901 Father M. P. Dowling, our Rector after asking the prayers of our community for success, called upon our generous benefactor Count John A. Creighton and asked him whether it would not seem to him best to complete the buildings of our College while alive, since whatever provision he might make for this purpose in his will might be frustrated by efforts that would no doubt be made to break the will. He approved of the proposal, and told Father Rector to build what was needed promising to pay the bills. When he was answered that this undertaking was rather risky for us, since, if he should die before the work was finished, we should be left with heavy contracts on our hands for which we could not pay, he sat down and gave to Father Rector checks on various banks amounting to \$75,000. With this money it was safe to begin. There existed the main building of the College and a southern wing for our dwelling rooms. This wing was extended by the addition of some twenty rooms. Another wing was built, which contains a chapel seating com-

fortably four hundred students, and class rooms for about as many more, a physical cabinet and lecture room for sixty. The old main building has a chemical lecture room and new laboratory, a long gymnasium, and, what is appreciated more than anything else, a most capacious and richly furnished reading room for the students (60 x 48ft.) which is said to be more elegant than any other college in the country can boast of. A third building contains a vast library hall (54 x 36ft.) of two stories, and lockers and baths etc., for football teams in the basement. A fourth addition is an auditorium for college exhibitions, plays, lectures, etc., with rising floor and galleries, holding 980 seats. A fifth building contains boiler room, etc., with two boilers of 120 horse power each, by which all our college, residence, church, hall and parochial school across the street, are comfortably heated. Our librarian found 11,000 books to be transferred from various rooms to the new library. He obtained a gift of \$1000.00 from the mother of the kidnapped boy Ed. Cudahy and a promise of \$1250.00 from others, besides valuable portions of Government publications; so that the library is rapidly increasing its treasures. Our College catalogue for last year contained 225 names of students, that of preceding years 200, this year we have already 239 and shall no doubt go beyond 250. Our Medical college too is in good condition, and our graduates from its halls are, as a rule, an honor to its professors.

*Mission of British Honduras.*— Father Eugene Brady and Father Livingston have been recalled to the States. The former has been replaced by Father Michael Leary, and it is probable that another Father will shortly succeed the latter.

## RETREATS.

GIVEN BY FATHERS OF THE MISSOURI PROVINCE

FROM JUNE 15 TO OCTOBER 15, 1902.

<i>To Diocesan Clerg.</i>		<i>To Religious Men and Ordinandi.</i>	
<i>Diocese</i>	<i>Ret's.</i>		
Chicago.....	1	Christian Brothers, De la Salle Inst. Chicago.....	1
Cincinnati.....	2	Christian Brothers, College, Mem- phis, Tenn.....	1
Davenport.....	1	Christian Brothers, College, Saint Louis, Mo.....	1
Denver.....	1	Christian Brothers, Cretin H. Sch., St. Paul, Minn.....	1
Detroit.....	1	<i>To Religious Communities of Women.</i>	
Green Bay.....	1	<i>Benedictine.</i>	
Indianapolis.....	2	Guthrie, Oklahomo, Ty.....	1
Leavenworth.....	1	<i>Charity.</i>	
Lincoln.....	2	Leavenworth, Kan.....	1
Milwaukee.....	1	Mt. St. Joseph, O.....	2
Nesqually.....	1	<i>Charity B. V. M.</i>	
San Francisco.....	1	Chicago, Ill.....	5
Indian Territory.....	1	Council Bluffs, Iowa.....	1
<i>To Religious Men and Ordinandi.</i>		Davenport, Iowa.....	1
Congregation of Saint. Viateur, Bourbonais, Ill.....	1		
Ordinandi, St. Francis Seminary, Milwaukee.....	1		





**NEW ORLEANS MISSION.** *College of the Immaculate Conception.*—The attendance this year has been very satisfactory ; one of the classes, Third Grammar, numbering 105 before the end of the first month, had to be divided into three parts. The Secretary of War has detailed a regular army officer to the Cadet Corps, which at present has an enrolment of 350. The Jesuit Alumni Association is arousing a great deal of enthusiasm among our old pupils. The executive is working hard towards carrying out the object of the association, which is not only to bind together Jesuit students from all colleges by the bonds of Christian friendship, but also to utilize the talents and accomplishments which many of its members possess for the entertainment and instruction of all. The committee on literary matters has already secured the co-operation of many men prominent in the legal, medical, literary and scientific professions. These gentlemen will give popular lectures on matters connected with their respective specialties. The Alumni Symphony Orchestra has been revived, to the great delight of the former members, and of the younger generation musically inclined.

During the recent street car strike in New Orleans a large portion of the State National Troops was called out ; among other commands the Louisiana Field Artillery, of which Father Lawton is chaplain. One of the local papers contains the following :—“ The unique spectacle of regulation military Mass was witnessed by the members of the Louisiana Field Artillery yesterday morning at their armory on St. Charles avenue. The armory was cleared and an altar improvised at the end of the large hall. The altar was made of drumheads, behind which were hung the flag of the nation and of the artillery organization. This is according to military regulations. Father Daniel P. Lawton, S. J., chaplain of the artillery, celebrated Mass, which was attended by nearly the whole command. Lieut. Sullivan and Sergeant Major McNamara served the Mass. Father Lawton addressed a few appropriate words to the boys, dwelling on the necessity of being prepared to face the judgment seat of God. He said it was the experience of history that the man who feared God most feared man least, and that the soldier who has his conscience free from guilt was invariably the bravest. Father Lawton's sermon made a profound impression on the soldiers. During the Mass music was furnished by a choir of Jesuit scholastics.” Cardinal Gibbons, while on his annual visit to his brother in New Orleans, was present at Solemn High Mass in our church. He afterwards held a public reception in the college parlors, and in the evening in company with Bishop Rouxel and some prominent laymen, was entertained at dinner by the community.

*Galveston.* — St. Mary's University. — Father Daniel J. Murphy was installed Rector here on Oct. 7.

*Selma, Ala.*—The Catholics of Demopolis, one of the missions attached to Selma, wishing to build for themselves a new church, Father Julius Oberholzer, their zealous pastor, is busily engaged in drawing up plans.

*Macon, Ga.* St. Stanislaus College.—A great many improvements in the building line have been made both here and at the novitiate villa during the last few years. The most recent is a mortuary chapel, which is being constructed entirely of Georgia white marble.

The new St. Joseph's Church in Macon is finished and will be formally opened at an early date. It is said to be the most ornate church building in the South.

Father Michael Kenny has been appointed to look after the great negro population, Catholic and non-Catholic, in Macon and the adjoining country.

*Shreveport, La.*—Father John F. O'Connor hopes to open the new St. John's College in a very short time.

PERU. *A new church of the Society at Lima.*—On St. Aloysius' day the corner stone of a new church, adjoining our college on the outskirts of the city, as described in our last number, was laid by the Archbishop of Lima. The ceremony was very solemn. The President of the Republic, the Apostolic Delegate, and all the Peruvian Bishops, who were at Lima at this time for a provincial council, were present. At its close the college completed only last March and the finest in Peru, was thrown open for inspection. The new church at the request of the Archbishop is to be dedicated to St. Toribio, Archbishop of Lima in the sixteenth century.

THE PHILIPPINES. On Aug. 10, 1902, Mr. William H. Stanton, of the Missouri Province, was raised to the priesthood by the Administrator of the diocese of Manila, the Rt. Rev. Martia Garcia y Alcocer, Bishop of Cebu, and said his first Mass on the feast of the Assumption B.V.M. Our communities in Manila generously commemorated the event by an elaborate programme of greeting to the new priest in poem, speech and music; but, in recognition of the further fact that Father Stanton enjoyed the distinction of being the first native of the United States to be ordained in the Philippines, it was deemed proper to give to the commemoration a more public character. Accordingly on Sunday, Aug. 17, a solemn Mass was sung in our Church of St. Ignatius by Father Stanton, assisted by the Rev. Jas. A. Dalton, chaplain of the 5th Cav. U. S. A., as deacon, the Rev. Francis B. Doherty, C. S. P., chaplain of the U. S. Navy, as subdeacon, and the Rev. Wm. D. McKinnon, chaplain of the 3d Cavalry, U. S. A., as master of ceremonies, the sermon, appropriate



to the occasion, was delivered by Fr. Dalton before an audience, in which officers and men of the U. S. Army and Navy figured largely.

The following extract from a letter, written by Fr. Stanton to a Theologian at the St. Louis University and dated June 15, 1902, may prove of interest:—

You may judge of the present position of our two Colleges here among the Filipino people from the following simple fact. At the Ateneo, where they have accommodation for about 380 boarders, every single place was *engaged* for the coming year three months ago, before the boys left for vacations; and dozens had to be refused for want of accommodations. Counting day scholars and all, they had there last term over 1100 boys. Here at the Normal we have accommodations for only about 180 or 190 boarders. All places here also were filled more than two weeks before classes opened, and many also had to be refused. Here, in all, we have some 750 pupils. Our Fathers say if we had room and men we would easily get between three and four thousand pupils in our Manila Colleges. It is wonderful what confidence the Filipino has in Jesuit teaching—the tradition goes down through generations. As soon as the boys of a family begin to wear trousers (at 10 years of age or thereabouts) they are shipped off to the "Padres de la Compañia," los Jesuitas, and generally they go right through the course. They are good Catholic families like the Irish—12 or 15 children are common. If some of the boys have cabbage heads, the parent says: "Well, never mind, they must go to the Fathers just the same. They will make good civilized Christians and gentlemen out of them, and that is the most important thing for this world and the next." The above is quoted almost literally from a letter received yesterday by the Rector from a father of a family who now has three sons here. Nine of the boys of the same family have already been educated at our Colleges, and he writes that he has three smaller ones at home whom he will send with God's help as soon as they are old enough.

Up to a month ago all our "American newspapers of Manila were rabidly anti-Catholic, anti-friar, anti-Filipino, anti-Spanish, anti-all morals. The two principal dailies were run and owned by Englishmen (Orangemen, no doubt). But they have been pretty well run down now. The editors of two were brought up and convicted of "sedition," a third one has sold out and it is now in new hands, and it looks as though we were finally to have a couple of decent daily papers. A clean new weekly has lately shown up. From these you will see the tide is beginning to turn.

PROVINCIAL CONGREGATIONS. *Province of Maryland-New York.*—The Congregation was held at St. Francis Xavier's, New York City, from July 1-4. The deputati chosen were

Fathers Healy and Devitt. Father Romano was elected secretary and Father Devitt assistant secretary. Father Edward I. Devitt was elected Procurator and Father Thomas J. Campbell, substitute.

*Missouri Province.*—The Congregation was held at St. Louis University, St. Louis, from July 1-3. The deputation chosen were Fathers Higgins and M. Dowling, Father John W. Poland was elected secretary and Father Michael W. O'Neil assistant secretary. Father Michael Dowling was elected Procurator and Father F. P. Hagemann substitute.

*The Missions.*—Father Frieden Superior of the California Mission, finding it difficult to attend the meeting of the Turin Province, obtained permission to send as his representative Father Richard F. Gleeson. Father De la Motte, Superior of the Rocky Mountain Mission, also attended the meeting of the Turin Province. Father Personé by a special privilege represented the Superior of the New Mexico Mission at the Provincial Congregation at Naples. Father Rockliff, Superior of the Buffalo Mission, attended the meeting of the German Province at Valkenburg.

The complete list of the Procurators is given on next page.

It will be noticed that Father Brandi, who was Professor at Woodstock for a number of years and made there his theological studies, was chosen Procurator of Naples.

#### CORRECTION.

GEORGETOWN COLLEGE.—There seems to be a mistake in the number of day-scholars returned from Georgetown. We have just learned that on the opening day there were over 50, while the number sent us for October 8, was only 30. On October 31 there were on the register 160 boarders, 7 half-boarders, 68 day-scholars; in all 235.

## CONGREGATIO PROCURATORUM

Habita Romae Apud Collegium Germanicum Die 27 Sep. 1902

A. R. P. LUDOVICUS MARTIN, Praep. Gen. Soc. Jesu

NOMEN ET COGNOMEN		ORTUS	INGRESSUS	GRADUS
<i>Assistentes</i>	<i>Assistens</i>			
R. P. Joannes Jos. de la Torre	Hispaniae	19 Mar. 1830	9 Oct. 1852	15 Aug. 1865
R. P. Mauritius Meschler	Germaniae	16 Sep. 1830	8 Nov. 1850	2 Feb. 1867
R. P. Rudolphus J. Meyer	Angliae	8 Nov. 1841	12 Jul. 1858	2 Feb. 1876
R. P. Rogerius Freddi	Italiae	22 Mar. 1846	21 Sep. 1862	2 Feb. 1880
R. P. Eduardus Fine	Galliae	28 Mai. 1847	1 Sep. 1865	15 Aug. 1884
<i>Procuratores</i>	<i>Prov.</i>			
R. P. Eduardus Kelly	Hiberniae	3 Dec. 1824	23 Oct. 1842	2 Feb. 1860
R. P. Francus Sturzo	Siculae	19 Oct. 1830	13 Apr. 1845	2 Feb. 1864
R. P. Adrianus Carrère	Tolosanae	28 Oct. 1833	5 Nov. 1852	2 Feb. 1871
R. P. Hermenegildus Baccolo	Venetae	19 Feb. 1838	11 Dec. 1854	2 Feb. 1872
R. P. Franc. X. Schwaerzler	Austriae	3 Aug. 1840	14 Sep. 1858	2 Feb. 1876
R. P. Joach. Campo Sancto	Lusitanae	10 Mai. 1841	16 Jan. 1859	15 Aug. 1876
R. P. Jacobus Hayes	Angliae	3 Oct. 1839	7 Sept. 1858	4 Mar. 1877
R. P. Alfredus D'Ahérée	Belgicae	25 Apr. 1836	20 Mar. 1861	15 Aug. 1877
R. P. Joannes Ricart	Aragoniae	30 Nov. 1838	28 Sep. 1861	15 Aug. 1877
R. P. Antonius Croizier	Lugdunensis	1 Nov. 1840	12 Mar. 1859	15 Aug. 1878
R. P. Henricus Haan	Germaniae	10 Mai. 1844	8 Oct. 1862	2 Feb. 1880
R. P. Eduardus I. Devitt	Maryl. N. Ebor.	13 Dec. 1841	28 Jul. 1859	15 Aug. 1880
R. P. Matthias Abad	Castellanae	24 Feb. 1844	25 Jul. 1864	15 Aug. 1880
R. P. Michael Audiasso	Taurinensis	27 Feb. 1847	13 Aug. 1865	15 Aug. 1883
R. P. Joannes Granero	Toletanae	27 Oct. 1848	31 Mar. 1867	15 Aug. 1884
R. P. Ludovicus Querini	Romanae	20 Mai. 1846	13 Oct. 1869	2 Feb. 1885
R. P. Michael P. Dowling	Missourianae	14 Jun. 1851	10 Jul. 1869	15 Aug. 1886
R. P. Josephus Heinrich	Campaniae	16 Mai. 1848	24 Feb. 1872	2 Feb. 1889
R. P. Salvator M. Brandi	Neapolitanae	2 Mai. 1852	9 Mar. 1870	15 Aug. 1889
R. P. Rud. van Oppenraaij	Neerlandiae	17 Oct. 1856	26 Sep. 1873	2 Feb. 1892
R. P. Jacobus Daniel	Franciae	5 Apr. 1851	18 Apr. 1875	2 Feb. 1893
R. P. Antonius Stopa	Galiciae	31 Oct. 1859	27 Sep. 1876	2 Feb. 1894

## SUMMER RETRATS.

## MARYLAND NEW YORK PROVINCE.

To DIOCESAN CLERGY.		<i>Sisters of Mercy.</i>	
Albany.....	1	Bangor, Me.....	1
Baltimore.....	1	Beatty, Pa.....	2
Boston.....	2	Bordentown, N. J.....	2
Brooklyn.....	2	Burlington, Vt.....	1
Charlottetown, P. Edwards Island.....	1	Calais, Me.....	1
Fort Wayne.....	1	Cresson, Pa.....	1
Harrisburg.....	1	Deering, Me.....	1
Hartford.....	2	Harrisburg, Pa.....	1
Newark.....	2	Hartford, Conn.....	3
New York.....	2	Bridgeport, Conn.....	1
Portland.....	1	Manchester, Conn.....	2
Scranton.....	2	Meriden, Conn.....	2
Springfield.....	2	Merion, Pa.....	1
SEMINARIANS.			
Seton Hall.....	1	Middletown, Conn.....	1
Mt. St. Mary's, Emmitsburg.....	1	Mt. Washington, Md.....	1
St. Charles, Overbrook.....	2	New York, N. Y.....	1
RELIGIOUS, MEN.			
Fathers of Pious Society of Missions, N. Y.....	1	Philadelphia, Pa.....	1
Christian Brothers, Amawalk Md.....	1	Pittsburg, Pa.....	1
Xaverian Brothers, Danvers, Mass.....	1	Providence, R. I.....	2
Xav. Brothers, Old Point Comfort Va.....	1	Portland, Me.....	1
Brothers of Sacred Heart, Nehichen, N. J.....	1	Rensselaer, N. Y.....	1
RELIGIOUS, WOMEN			
Sisters of Blessed Sacrament.....	1	Rochester, N. Y.....	2
Carmelites, Baltimore.....	1	Tarrytown, N. Y.....	1
<i>Sisters of Charity.</i>			
Greenburg, Pa.....	2	Wilkesbarre, Pa.....	1
Mt. St. Vincent, N. Y.....	5	Worcester, Mass.....	1
Halifax, N. J.....	2	Mission Helpers, Baltimore, Md.....2	
Charity of Nazareth, Leonardtown, Md.....	2	Missionary Sisters of Sacred Heart, West Park, N. Y.....2	
Charity of Nazareth, Newburyport, Mass.....	1	<i>Notre Dame.</i>	
Daughters of Mary, Burlington, Vt.....	1	Boston, Mass.....	1
“ “ Westchester, N. Y.....	1	Chicopee, Mass.....	1
Franciscans, Peekskill, N. Y.....	2	East Boston, Mass.....	1
<i>Good Shepherd.</i>			
Newark, N. J.....	2	Lawrence, Mass.....	1
New York, N. Y.....	1	Lowell, Mass.....	1
Reading, Pa.....	2	Lynn, Mass.....	1
Calverton, Md.....	1	Philadelphia, Pa.....	1
Albany, N. Y.....	1	Providence, R. I.....	1
Phila., Pa.....	1	Roxbury, Mass.....	1
Georgetown, D. C.....	1	Waltham, Mass.....	1
Brooklyn, N. Y.....	3	Washington, D. C.....	1
Scranton, Pa.....	1	Worcester, Mass.....	1
<i>Holy Cross.</i>			
Baltimore, Md.....	1	<i>Presentation.</i>	
Washington, D. C.....	1	Green Ridge, S. I.....	1
Holy Names, Rome, N. Y.....	1	Fishkill, N. Y.....	1
Holy Child Jesus, Sharon Hill, Pa.....	1	Sisters of Peace, Jersey City, N. J.....1	
Immaculate Heart of Mary, Villa Marie, Pa.....	1	Sisters of Providence, Holyoke, Mass.....2	
Sisters of Loretto, Niagara, Ont.....	1	<i>Sacred Heart.</i>	
“ “ Toronto, Ont.....	1	Eden Hall, Pa.....	1
<i>St. Joseph.</i>			
		Elmhurst, R. I.....	1
		Kenwood, N. Y.....	1
		Manhattanville, N. Y.....	1
		Rochester, N. Y.....	1
		Sacred Heart of Mary, Sag Harbor, N. Y.....1	
		Baden, Pa.....	1
		Binghamton, N. Y.....	1
		Chestnut Hill, Pa.....	3
		McSherrytown, Pa.....	1

<i>St. Joseph.</i>		<i>Visitation.</i>	
Rutland, Vt.....	1	Catonsville, Md.....	1
Springfield, Mass.....	1	Frederick, Md.....	1
Troy, N. Y.....	2	Georgetown, D. C.....	1
<i>Ursulines.</i>		Parkersburg, W. Va.....	
Bedford, Park, N. Y.....	1	Richmond, Va.....	1
New Rochelle, N. Y.....	1	Wheeling, W. Va.....	1
		Washington, D. C.....	1
		St. Paul, Minn.....	1

COLLEGES AND SCHOOLS.

Mt. St. Mary's Emmitsburg.....	1
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MISCELLANEOUS.

Ladies Sodality, Manhattanville, N. Y.....	1
School Teacher, St. Regis House, N. Y.....	2
Ladies, West Park, N. Y.....	1

SUMMARY.

Dioceses.....	20
Seminaries.....	4
Religious Men.....	5
Religious Women.....	118
Lay People.....	4

Total, 151

ROCKY MOUNTAIN MISSION, *Gonzaga*.—The number of our students is on the increase and at this writing 108 boarders and 112 day scholars are on the roll. We are more pleased with the quality of the boys than the quantity. The Sodality of the B. V. M. is flourishing and has a good number of members, which speaks well for the conduct of the boys.

Father de la Motte during his trip through Europe obtained some recruits for the Rocky Mountain Mission. Already three of them have arrived, Father Baudot and Brs. Kelly and Perrotin. Father Baudot will be a very useful man here. He speaks English, French, German, Italian, Greek and Russian, has spent several years in Syria and Egypt and has written an interesting book on those countries. He was present when the mummy of Rameses the second (the Paraoh of the first chapter of the Exodus who caused the male children of the Hebrews to be thrown into the Nile) was examined. Father Baudot has an account of this in his book, which is rendered doubly interesting by the fine photographic views that accompany it. He is a member of the province of Champagne.

*Our scholasticate* has five Theologians in short course and 47 Philosophers. Father Cocchi teachers Moral theology and ad interim also dogmatic theology. Father Filippi teaches first year. Father Goller teachers second year. Father Chianale teaches third year. Father Moskopp teaches sciences. Mr. Delon teaches mathematics. About two thirds of the philosophers belong to the California Mission.

*Seattle College*.—Seattle College opened with bright prospects. There is an increase over the number of students of

last year. This year an attendance of 100 is expected. Last year the college was bought prominently before the public and its good work recognized. An idea of the progress and proficiency of the students can be obtained from the perusal of the Seattle College Journal a neat pamphlet published at the close of last year and in which are contained specimens of the boys' work in the different branches. During the past year the boys gave a public elocution contest in a large hall of the city. Two gold medals were awarded. The closing exercises were held in Seattle Theatre and consisted in specimens of work in Latin, Greek and English, the reading of essays, etc. The two above mentioned occurrences drew a great deal of notice to our college. Rhetoric is the highest class now in the college and is taught by Father P. Mahony the brother of Father M. Mahony of the Maryland Province. Father Howard Brown is prefect of studies. Our Fathers have an extensive field of labor in Seattle. Their church has a large congregation and like most congregations in the far West, is very cosmopolitan. Germans and Irish are the most numerous. During the mission given by Fathers O'Connor and Mulconry, 2000 persons received Holy Communion. The work of our Fathers is not limited merely to their own parish, but extends to the whole city. Father Matthew Woods has built a neat little church at Bremerton and attends to the Navy Yard there. He occasionally says Mass on the warships and his visits are of great benefit to the U. S. sailors. The Church of Bremerton (called Church of the Star of the Sea) was dedicated Sunday, Sept. 28. The ceremony was performed by the Rt. Rev. Bishop O'Dea, assisted by Rev. Father Woods, pastor of the Church, Father Kauten of Providence Hospital, Mr. Brogan, and Mr. Sauer, (the two latter professors of Seattle College). Through the kind efforts of the boatswain on the training ship Nipsic, the government tug Pawtucket make a trip to the city to convey the Bishop and his party to Bremerton. On their arrival at Bremerton the party was met by the trustees of the parish and escorted to the church. The dedication high Mass was sung by Father Woods, and the sermon was preached by the Rt. Rev. Bishop. The church at Bremerton is 40 by 60 ft. in dimensions and has a seating capacity of two hundred. It occupies a site commanding a most beautiful view. Seattle is a city of bright prospects. It contains about 100,000 inhabitants and there is every reason to believe that it will increase very rapidly in population.

*The Indian Mission.*—There is no startling news to be given in regard to our Indian Missions. The good work goes on quietly. In some of the missions the Indians are converted and the work of our Fathers is to keep alive in them the faith and to train them to the practice of Christian virtues. Our poor Indians are surrounded by whites and are

constant witnesses of the vices of the pale faces. The fire-water of the white man has a great attraction for the poor Indian and its effects are most deplorable.

In other missions, the Indians are yet pagan, and our Fathers are trying to convert them. Among some tribes the work is very slow, among others considerable progress is made. For example, the Gros Ventre Indians at St. Paul's Mission Montana are well disposed, and the working of God's grace among them has been very evident during the past year or two. Many have already been baptized and others are on the eve of conversion. Men who but a few years ago were bitterly opposed to the Church, are now fervent Catholics.

Our Indian schools, though deprived of Government aid, are continuing their good work. Rev. Dr. H. Ganss who has been on an informal inspection tour of the missions seems to have been highly pleased with what he saw in our school. The great piety of the Coeur d'Alene Indians made a deep impression on him and he alludes to them as a "Veritable Catholic Utopia."

Several changes have been made in the personnel of the different missions. Rev. Father Mackin, who for eight years was superior of St. Paul's, Montana, is now at Missoula, Mont. Father Vasta is now superior at St. Paul's Mission. Father Van Gorp who returned from Alaska a few weeks ago, is in charge of St. Ignatius, Mont. Father Van der Velden is superior of St. Stephen's, Wyoming. Father Sansone his predecessor is now at Lewiston, Idaho. Father Brussen is superior of Colville Mission, Washington.

*Butte, Montana.*—Our Fathers are now laboring in Butte. Not long ago Bishop Brondel offered us a parish in that city. In Butte there is quite a number of Italians and their spiritual wants were poorly attended to. The Rt. Rev. Bishop entrusted them to our care. Father Gaspar Giacalone was sent to Butte a few months ago to begin the good work, Father Trivelli was sent later on. Our parish will not be exclusively for Italians.

OUR SCHOLASTICATES in this country and Canada had on October 1 the following number of students:—

	—THEOLOGIAN—			—PHILOSOPHER—			
	Long Course	Short Course	Total	1st yr.	2d yr.	3d yr.	Total
Woodstock.....	37	13	50 <sup>(1)</sup>	15	21	20	56 <sup>(2)</sup>
St. Louis.....	58	17	75 <sup>(3)</sup>	22	23	13	58 <sup>(4)</sup>
Montreal.....	16	7	23 <sup>(5)</sup>	...	6	12	18
Spokane.....	...	5	5	16	19	12	47
Prairie du Chien.....	...	...	...	10	9	9	28
Total.....	111	42	153	63	78	66	207

- (1) Of these theologians, 34 belong to Maryland N. Y.; 14 to N Orleans; and 2 to Buffalo.
- (2) Of these philosophers, 55 belong to Maryland N. Y.; 1 to N. Orleans.
- (3) Of these theologians, 47 belong to Missouri; 9 to Mexico; 5 to Rocky Mountains; 3 to Aragon; 3 to N. Orleans; 3 to New Mexico; 3 to Buffalo; 2 to California.
- (4) Of these philosophers, 48 belong to Missouri; 7 to N. Orleans; 2 to New Mexico; 1 to California.
- (5) Of these theologians, 2 belong to California; 2 to the Rocky Mountains; 1 to New Mexico.

**SOUTH AFRICA.** *War Chaplains.*—The departure within the last few weeks of Father J. Flynn, and Father R. Seddon, for South Africa brings up to six the number of Jesuit Fathers who have gone out as chaplains to the troops since the war began; the others being Father H. Hepburne, who had to return invalided; Father Edmund Wurtzburg, who has had charge of the Catholic soldiers at Newcastle and Vryheid for more than a year; Father M. Colman, of the Irish Province, who went out about four months ago; and Father J. McInerney, who has been attached to the New South Wales contingent from the time of their departure from Australia.

*Kwango Mission.*—Thanks to the zeal of the good Sisters of Notre Dame, and the labors of our Fathers and Brothers, aided by the generosity of Belgian Catholics, the mission is taking a large extension, and Christian villages are rising up around the many farm chapels, which owe their foundation chiefly to the students of our Colleges in Belgium. A printing-press has begun work, and a small religious paper is published every month by Father Butape. Besides a printing-press we have in Ki-Santu a brewery, a cigar manufactory, a shoe manufactory, a tannery, a carpenter's shop, and a forge. Ki-Santu is becoming a regular manufacturing town, as well as a model farm.

Besides the elementary school we have a higher school of catechism, in which there are twenty-five boys and young men. The Sisters have opened a dressmaker's work-room; while among the boys our Brothers have chosen some ap-



prentices who are learning tailoring. The natives are especially anxious to adopt European dress.—*Letters and Notices.*

SPAIN. *The Religious Orders and the State.*—Father Varona under date of October, 1, writes as follows: There is no news at present as the Court and all the political leaders are yet in vacation. At times some of the liberal journals have articles about a radical change in the Concordat, but nothing precise is known and it is not likely that the Holy See will grant what these liberals propose; viz., the suppression of no less than fifteen of the dioceses, the restriction of the religious orders, etc. It is, however, sure that some action is feared by our superiors, as special prayers have been ordered to be said in all the Spanish houses of the Society. We know that the young king is well disposed towards religion and the religious orders, but we do not know how strong he will show himself in resisting the demands of his liberal ministers.

*The Monumenta Historica.*—Fr. Rodeles, the editor, writes that the "Monumenta" continue to receive the praise of both Catholic and Protestant Reviews especially in Germany. Some writers have afforded valuable assistance by completing or correcting what has already been published and this will be done with still greater fruit as more volumes appear and the work becomes better known. Although this work is rather for consultation than for continued reading, yet in some of our houses selections have been used for reading during the triduum, to the delight and instruction of those who heard them. As some of our Fathers in different countries are thinking of translating into their own languages extracts from the volumes already published, especially what concerns the lives of St. Ignatius and of St. Francis Xavier, we take the liberty of counselling them, in order that their work may be more perfect, to wait till we have published several more volumes which are already in press or are in course of preparation.

*A Remarkable Work of Ours.*—There exists in Madrid a remarkable work founded and carried on by our Fathers under the name of "The Association of the Sacred Heart and of St Ignatius." It is sanctioned by ecclesiastical authority and enriched with indulgences. Its object is the instruction of the poor and unfortunate and the promotion of good morals, especially by breaking up unlawful unions or joining the parties in holy matrimony. For its use three large chapels have been erected in the suburbs of Madrid, with halls adjoining from which the priest can be seen while celebrating Mass or heard when preaching. In these chapels more than seven thousand men and women, in separate groups, assemble every week. A hundred ladies who are known as active members of the Association teach these poor people Christian doctrine. There are also a hundred honor-

ary members, who contribute alms for the support of this good work ; among them are the Royal Family, the Bishop, and the Bank of Spain. During Lent missions are given in each of these three chapels and on the Feast of the Immaculate Conception there is a general communion. At Christmas food is distributed and once a year rewards are given out which consist especially of linen and cotton and garments. For these \$5000 to \$6000 are spent. The amount of the good done is shown by the fact that from October 1, 1900 to October 1, 1902, 6937 poor people received Holy Communion in these chapels, while 253 marriages were revalidated. Acts of heroic sacrifice are often witnessed among the ladies who teach and serve them. This work has always been under the charge of one of our Fathers the last but one being Father Joseph M. Velez well known in your province for he made his studies at Woodstock during the first years it was opened.

*Our College.*—“Nuestra Senora de Recuerdo” three miles from Madrid is flourishing and is noted for the piety of its students. One example will suffice for this. On Maundy Thursday the first students of the college, put on aprons and served dinner to twelve poor men. After dinner, Father Rector and several Fathers at their head, kissed the feet of these poor men and bestowed alms on them. During the months of March, May, and June all on their way to the daily Mass drew cards with acts of virtue to be practised in honor of St. Joseph, the Blessed Virgin and the Sacred Heart.

*House of Retreats.*—Next to our new College is the building which since 1894 has been used for externs who wish to make retreats. Some come at all times of the year, but in the autumn large numbers pass six or seven days here in going through the Exercises. Thus 300 to 400 priests, many of whom have charge of parishes, come every year to make a retreat. Often the Bishop and two auditors of the Congregation of the Rota come, and once the Papal Nuncio made his retreat at this house. Among seculars every year twenty or thirty gentlemen, belonging to the Guard of Honor, make their retreat here and they are noted for their rigorous observance of silence and the exactness with which they carry out every regulation. They also meet every month on an appointed day for their monthly recollection.—*Fr. Rodeles.*

WORCESTER, *Holy Cross College.*—We have an increase in boarders and a deficit in day scholars, in comparison with last year's figures. It should be noted, however, that last year's increase in day scholars (25 more than in previous years) was phenomenal. Moreover, the opening of a collegiate department this year in Clark University has taken some day scholars who might have otherwise come to us. It is gratifying to see that we have replaced our large gradu-

ating class of last year, numbering 43, and are now four ahead of the total of last year on the same day. In boarders we are 13 ahead of the number on Oct. 1 last year. The new schedule is in full operation in all the classes this year with gratifying success.

This morning, October 1, all the students assembled in the college chapel for a solemn requiem Mass for the repose of one of our students of last year who was drowned during the vacation. Work is progressing on the river wall which the city is building along both banks of the Blackstone and a part of the new athletic field, large enough for a foot-ball field, has been finished and may be ready for use during the last part of the foot-ball season. The introduction of electric lights in the two study halls, the gymnasium, outside the college buildings and along the avenue, has been a great improvement. The new community chapel, in the space formerly occupied by the wardrobe, will soon be ready for us.

HOME NEWS, *The Ordinations* took place on 26, 27, June and 28 received minor orders and the following were ordained priests: Joseph P. Carney, Eugene L. McDonnell, Albert G. Brown, Edward S. Brock, John J. Lunny, John H. Mulligan, Maurice Prendergast, Fernand A. Rousseau, Alphonsus Weis, John Keating for the Maryland-New York Province; William Fillinger, Louis H. Stagg, Cyril Ruhlman, William I. Cox for the Mission of New Orleans. His Eminence Cardinal Gibbons conferred both the minor and the major orders.

*The Woodstock Community* numbered on October 15, 150, divided as follows: Faculty 19, Theologians 50; Philosophers 56; Brothers 25. Father White is Minister, Father Elder Mullan teaches the Short Course, Father Forstall has chemistry and First Year Mathematics, and Father William Brosnan Logic. For the first time in twelve years there are distinct professors of the Second and Third Year Metaphysics, Father Dawson having the third year and Father Casten the second year. Father A. Brosnan is explaining in Morning Dogma the treatise "De Virtutibus Infusis;" Father Macksey, in evening Dogma, "De Pœnitentia;" Father Maas, First Part of Introduction to Scripture; Father Barrett teaches the second volume in Moral; Father John Brosnan has Physics, and Father Hedrick Higher Mathematics, Astronomy and Geology; Father Timothy Brosnahan has Ethics; Father Woods, History; Father Frisbee is Spiritual Father and Editor of THE LETTERS.

*At the Regents' Convocation* held at Albany July 1, 1902, Father Timothy Brosnahan took part in a formal discussion on "The Elective System and its Limits." President Schurman of Cornell University read the paper and Father Brosnahan was the first to reply. In the course of his ad-

dress he said: "In my judgment, language and literature, history and philosophy are the leading factors of a liberal education; not however the exclusive factors. I am in accord with the president of Cornell University in thinking that to-day some science and some mathematics should be prescribed. But, as instruments of culture, the efficacy of literature, philosophy and history is paramount; their fruits can not be produced vicariously by mathematics or the natural sciences. These bring the student into contact with the material aspects of nature, unfold to him the interdependence and laws of the world of time and space, and exercise his powers of observation, of synthesis, and inductive reasoning within the lower domain of visible nature. Literature, history and philosophy effect a higher union. They are manifestations of spirit. They reveal higher laws, superior to and independent of the physical laws of the universe—the laws that govern the formation and growth of civilization. By their study and for their acquirement the whole mind of a man is brought into widest and subtlest play. These studies are the highest forms of esthetic art. The young man who, during his college career, neglects them or assigns them a subordinate place is, so far as liberal culture is concerned, a freshman on the day of his graduation, though proclaimed a bachelor of arts by his *alma mater*." The address is published in the "Regents Bulletin" No. 58.

*Brother Daniel Fortescue's Golden Jubilee* was duly celebrated on September 16. The true anniversary occurred on August 25, but as this was during vacation when many of the professors were engaged in giving retreats it was thought better to wait till all had returned. Brother "Dan," as he is known to distinguish him from his brother John Fortescue, has been 22 years at Woodstock in charge of the wardrobe and later of the workmen. May he live many years more, and may God grant him an eternal reward for his many deeds of charity and fidelity was the wish of all who were present at his jubilee.

*The Academies* for both the Theologians and Philosophers have been organized for the year. Mr. Donnelly is president of the theological academy, Mr. L. Kelly secretary; Mr. Delany presides for the philosophers and Mr. F. Kelly is secretary. Both academies were successful last year and the list of essays for the coming year announce subjects of great interest.

*Settlement of the pious fund case.*—This case, referred to in the present number, p. 237, as being brought before the international tribunal at the Hague during September, was settled by a judgment given on October 14. By this judgment Mexico is to pay the United States the sum of \$1,420,682.67 which sum covers the total payment of annuities due from the Mexican Government from February 2, 1869 to

February 2, 1902. Besides, the Mexican Government, beginning next February, has to pay to the United States and every following year on the same date forever, an annual payment of \$43,050.99 of money of the legal currency of Mexico. The decision was unanimous and was based on this principle as declared by the tribunal "That the claim of the United States in behalf of the Archbishop of San Francisco is governed by the principle of *res judicata* in virtue of the arbitration decision pronounced by Sir Edward Thornton, November 11, 1874."

This is the first case to be brought before the international tribunal that grew out of the Peace Conference at the Hague. How our Fathers were connected with it is explained fully in the article in the present number.

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*Our Colleges.*—It will be seen from the table at the end of this number, that our colleges on October 1, in this country and Canada, show a decrease in students of 32 compared with the same time last year. This decrease is especially in our own province and is due, it is believed, to merely temporary circumstances. It is consoling to note that the decrease is especially in the Commercial Departments and Rudiments, it being only seven in the College Departments, while there is an increase of eighty-four in the Grammar Course.

As we go to press we learn that on October 26, Boston had increased its augmentum from 5 to 15; Fordham had in attendance at that date, 210 boarders, 25 half-boarders, and 151 day-scholars, a total of 386, and an increase of 27 since October 1; Holy Cross at the same date had 273 boarders and 76 day-scholars, an increase of nine boarders since October 1.

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#### OFFICE OF THE LETTERS.

The present number is the second to be issued this year; a third number will be issued towards the end of December. Articles for the body of this number should reach us by December 15, and for the *Varia* by Christmas.

## Students in our Colleges in the United States and Canada, Oct. 1, 1902

	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.
<b>Md. N. Y. Prov.</b>																
Georgetown <sup>(1)</sup> .....	191	155	6	30	(11)	93	87					-45	-6	-57	-108	
Washington.....	234			234		8	86				140			14	14	
Fordham.....	359	195	28	136		85	173		35	66		-9	1	37	29	
Worcester.....	340	264		76		212	68	7					9	-10	-1	
New York.....	633			633	20	112	359				142			-20	-20	
Philadelphia.....	247			247	1	72	86	88						-56	-56	
Baltimore.....	140			140		53	87							-24	-24	-177
Boston.....	375			375		139	119	104	13					5	5	
Jersey City.....	70			70		21	36	13						-16	-16	
<b>Missouri Prov.</b>																
St. Louis.....	353			353		85	179		54	35				33	33	
Cincinnati.....	382			382		113	208		40	21				16	16	
St. Mary's.....	266	245		21		65	103		98		-50			-7	-57	
Chicago.....	459			459		123	144	94	72	26				59	59	100
Detroit.....	207			207		88	119							-2	-2	
Omaha <sup>(2)</sup> .....	239			239		79	160							30	30	
Marquette.....	215			215		80	118		17					21	21	
<b>N. Orleans Miss.</b>																
Spring Hill.....	161	161				40	59		54	8		6			6	
New Orleans.....	425			425		64	130		112	119				-41	-41	-17
Galveston.....	48			48			12			36				18	18	
<b>Canada Missions</b>																
Montreal (S. Mary's).....	275	126	12	137		117	59	39		60	6	-13	-18	-25		
St. Boniface.....	140	73		67	1	13	36	14	54	22	9	-2	6	13	9	
Montreal (Loyola).....	166	65	20	81	7	36	43	35	17	28	18	3		21		
<b>California Miss.</b>																
Santa Clara.....	217	152	8	57		80	29	22	60	26	5	8	-13			
San Francisco.....	232			232		58	51	28		95				-17	-17	-17
<b>Buffalo Missions</b>																
Buffalo.....	284	91		193	2	47	80	97		58	-9			-4	-13	
Cleveland.....	223			223		40	147	36						38	38	57
Prairie du Chien.....	77	77				14	45		10	8	13			13	13	
Toledo.....	132			132		16	116							19	19	
<b>N. Mexico Miss.</b>																
Denver.....	164	89	12	63		33	52	53		26	-3	-5	15	7	7	
<b>Rocky Mt. Miss.</b>																
Spokane.....	206	102		104		33	78		59	36	5			1	6	6
TOTAL	7460	1795	86	5579	42	2019	3069	630	695	5001	-45	-14	27	-32	-38	

(1) Medical School, 140; augmentum, 25. Law School, 211; decrementum, 49. Dental School 26. (2) Medical School, 126. (3) Three for Ph. D.; 8 for A. M.

THE  
WOODSTOCK LETTERS

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VOL. XXXI. No. 3.

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ALASKA.— A SUMMER TRIP.

*A Letter from Father Julius Jetté, S. J.*

NULATO, ALASKA,  
Aug. 11th, 1902.

REV. AND DEAR FATHER,  
P. C.

My last communication having met with such a hearty welcome I cannot refrain from giving you some further details about our life in Alaska, especially as you entreat me to do it, and I have no other means of showing my gratefulness for your charity towards me. I shall try then to give you an insight into our summer work in these parts, by copying for you, with some reflections and explanations, the diary of my first visiting tour of this summer. From Nulato, as you may know, we have to attend a very extensive district, as our excursions reach regularly to 105 miles up the Yukon, and to 120 miles down. We have even good reasons to go up as far as 200 miles, but this is not always feasible.

I started on this trip on Saturday, July 12th, about noon. The Peterborough canoe, which I commonly use for these summer excursions, was in such a condition, from having been left inconsiderately on the dry beach, that I could not make use of it and had to borrow one from our Nulato trader, Leo Dimoska a quarteroon-Russian, who is by far the best disposed in the place towards our work, having been well trained by Father Judge and Father Ragaru. On this canoe I fitted my own mast and sail, hoping to avail myself of every puff of wind that Divine Providence would let me enjoy. I

took with me a young boy about fourteen who was willing to come without being paid, and could be of service at least to steer, and also, occasionally, to help. In former years we availed ourselves of steamers to go up the Yukon, and were allowed a good, strong companion. But the straitened circumstances of the Mission did not allow me this time to indulge in such luxuries. So I was glad to take my little volunteer, who indeed showed a great deal of determination; for the trip, at least for the first forty miles, is by no means an easy one. Kobálogh is the young fellow's name. I shall have to mention him occasionally hereafter.

We sailed at first for about three miles, after the Indian fashion, namely, following the shore as close as possible. This method, which has the advantage of safety, enables us to avoid the strong current of the Yukon and thus to proceed with a very light breeze. However, it dropped altogether on us after we had passed the first fishing camp, composed of two women who were getting their winter supply in this lonely spot which we call Tekenaloten. Not being in a hurry we determined to stop for lunch which was soon cooked, for it is always easy on the banks of the Yukon to gather drift wood, and as soon as the tea was made and the the canned meat warmed in the frying pan, everything was ready. Of course being so near to the start we were supplied with some cans of that article which passes as meat in this Yukon valley, but which has lost all flavor, partly, I suppose, from the cooking it has been subjected to, and partly, I think from the drugs which have been mixed with it to ensure its preservation. The most commonly used are boracic acid, salicylic acid, sodium hyposulphite etc. I leave it to physiologists to examine what particular effects these may have on living organisms, but what I can say is that they do not act as seasonings to improve the taste of the article.

After lunch we resorted to a second mode of navigation, which is common along the Yukon wherever the current is strong and the beach is suitable for walking, and this is towing the boat along shore. The shore from Nulato to the next village, Koyeqasten, is rugged and rocky, at places covered with large boulders of sandstone which make it by no means an easy task to walk, still less so to pull a boat. However, I have always been fond of rock climbing, and in these circumstances I had as much of it as I wished, perhaps more. Passing a protruding rock called Yelkughtlála, I had a climb of fif-



teen to twenty feet which any one would have enjoyed had he had leisure to do so. There is a devil in this rock, according to the native tradition, and any one that enters the small cave which lies underneath it is sure to remain locked in there forever. I was not aware of this last fall, when walking around there in company with an Indian boy, and seeing the cave for the first time, for the water was low, I immediately stooped down and crept into it, but my companion caught my feet and pulled me back in fright, telling me of the danger to which I was exposing myself. I subsequently ventured a second time into the small hollow, and called upon the fiend to show up, which he was careful not to do, but my friend was in such an anxiety that I had to give up. This time, however, the cave was under water and we passed the weird place without a thought of its demon.

Devils play quite a prominent part in the native superstitions, and I shall have occasions to quote some more instances of it as I proceed in this narrative. They are called by the natives by the generic names of *tsonteye* and *nekedzaltagha*, both of which we have adopted in our explanations. The native conception of those devils however, attributes to them a sort of body, but an aerial one, as it were some kind of a gas or vapor. As we know, such was also the opinion of several among the early Fathers of the Church, and even, if I mistake not, of Cassian. So we have not considered this an objection to the use of those words to designate the spirits of darkness, though we make it a point to give orthodox notions about them. The fact that this notion of evil spirits or devils is so familiar to the natives, accounts, I think, for the wonderful interest they show in the pictures in which devils are represented. There they see visibly depicted those beings about which they have heard so much, and their curiosity long ago awakened is at last satisfied. Last year Sister Mary Stephen brought back from Canada a good collection of large colored prints, a gift from the Redemptorist Fathers. Among those were the Death of the Just and the Death of the Sinner, this latter with a convenient surrounding of devils. I have noticed everywhere, that the first was hastily looked over, and the second was made quite a subject of contemplation. All the details were scanned one after another, all the devils examined, their attitudes interpreted; in fact they centered almost the whole interest.

After passing this first devil spot we came to a narrow gorge called Tsutlot, where lives an old sorcerer, or

*shaman* as the Russians called them, with his two daughters and their respective husbands. The old man, who commonly goes by the surname of Kapsul, which he has received from the Russians, is not considered as a very powerful sorcerer or *shaman*. You must know that there are two classes of shamans or medicine-men among our people. I may notice, by the way, that I refrain from using the term "medicine-man" because we have also several medicine-women, who are just as powerful shamans as the men. As I was saying we have shamans of two sorts, those that are so by virtue of the *sen* and those that are so by virtue of the *Kaghunih*. The *sen* is a spirit, or perhaps only a supernatural communication of the spirit; the *kaghunih* is a talisman a kind of stone, very rare, which being found and taken up with a complex ceremonial of fasting and sacrifices of certain ritualistic animals, transforms the possessor into a shaman. I have a notion that the first class of shamans are in higher consideration than the second, but I have not yet sufficiently ascertained the point. Be that as it may, my old Kapsul is a shaman of the second class, a man of the *Kaghunih*, and some wicked tongues maliciously assert that he has lost his *Kaghunih* long ago; others go so far as to say that he never had any and that all his shamanhood is a fake. I am witness myself of two instances in which his predictions proved remarkably false.

In the winter of 1901, or rather towards the spring, everybody was expecting a freshet of the Yukon. Kapsul sententiously declared that there would be no high water that year. But he was decidedly mistaken, and the water was so high on the breaking of the ice that all the inhabitants of Nulato had to leave their houses and go to camp on the neighboring hill. The Mission was safe, it being slightly higher than the surrounding points. I had to acknowledge then that Rev. Father Tosi had been right in selecting its location. The other failure of my shaman occurred last winter. I was stopping in Koyegasten, with an old woman who prides herself in being styled my grandmother, and in fact treats me as if I were her grandchild. She was herself formerly a renowned shaman, but has given up her practice and has become a thorough christian. I admitted her to communion after a long trial, and I have never regretted it. So my grandmother and her husband were preparing to start for the hunt, sewing tents, sharpening the axes, etc. I was in the house when Kapsul came in. As he was travelling, he was welcomed as is customary, with a sub-

stantial lunch, and the staple drink of Alaska, hot tea. While eating he enquired whether they were getting ready for the hunt and on their answering in the affirmative, he looked wise, shook his head mysteriously and said in an undertone, "I do not think that you will go hunting this spring." When he was gone they asked me,

"Did you notice how he spoke those words? He spoke as a shaman, and he made a prediction."

"Well," said I, "what will you do?"

"Oh! oh! said the old woman, we are not going to mind that. He does not know what he is talking about." I approved, of course; and they did go, and were quite successful too, getting seven deers and as many beavers, besides the minor catch of martens, etc. The old woman was so pleased, that on her way back she sent me a telegram from the first station she reached to inform me of her success, in spite of the shaman's predictions.

The very location of Kapsul's house is quite a discredit to his foreknowledge. He insisted on building, last fall, just in the gorge, in which runs a streamlet of clear water. These streamlets do not freeze thoroughly in winter, but overflow constantly, so that the ice heaps up at the mouth, forming in the narrow gorges miniature glaciers. The old man was warned by several passers-by that his house would be in the ice before the middle of winter, but he would not give up, and around Christmas, whilst they were all away for a feast in a neighboring village, the unruly water entered the premises, soaked some flour and sugar and powder in the trunk, and froze on the spot to the depth of about two or three feet. Loud was the moaning of the old man when he found out his mishap. The others pitied him, of course, for our natives are very kind and compassionate and friendly to each other, but many could not help shrugging their shoulders and whispering that decidedly his *kaghunih* was gone.

For some reason or other, I am generally on very friendly terms with the shamans. However, Kapsul was an exception. His way of marrying his daughters was too unchristian to be overlooked, and the strong admonitions which I had to give him in consequence had brought about a rather cold feeling between us. Still I did not want to be hard on him this time. All his daughters are now in decent situations and I had no reason to be gruff or impolite, so, according to the Indian etiquette I paid him a visit. At first I was rather coolly

greeted, but this I expected and was by no means surprised or displeased. I sat talking in the smoke-house, till another travelling party, whom we had just passed, came along. They called in, too, and, of course, were offered a lunch, as native politeness requires. Now it would have been very uncivil to leave one visitor without the customary refection whilst others were eating it in the very same place. So, as long as I did not choose to go away, I had to be offered something, and this, I thought, would be the beginning of our reconciliation. I therefore remained sitting, chatting and smoking my pipe. The shaman's wife looked sideways at her husband and asked me whether I would accept a deer tongue. I would, of course; and she brought it in and handed it to me; upon which I unceremoniously took out my pocket knife and, having given a part to my young companion, proceeded to eat the other, cutting it in slices after the most approved Ten'a fashion. This carried the point, and it became evident that so polite a guest had to be well treated. I was therefore invited to have a cup of tea, some crackers and a plate of berries, and our friendship was a settled thing. But friendship entails sundry obligations, and nowhere more than in Alaska does the principle of our Holy Father that "love consists in a mutual communication of gifts" receive so frequent an application. I was therefore asked to take charge of a gun, reloader and ammunition, to be brought to Kapsul's son-in-law, some forty miles up the river; to take along with me a musk-rat blanket, a wall-sack and two tobacco pouches, to be traded for moose-skins at Tanana, if I reached that point. I did not expect this, but I knew well that my refusal would have put a damper on our newly formed amity, and I willingly took charge of all the things entrusted to me. I was thereupon paid the compliment that I was really just as a born Ten'a, and the Father of the people. In their delight they began to give me geographical informations, of which they know that I am fond, and the old man confidently told me, pointing to his grandson, a baby sleeping in his cradle: "I doubt whether Father Rossi baptized him well, because he is crying all the time." I assured him of the validity of the Sacrament, and finally we took leave and parted good friends.

We had another short stop at a camp of two tents, and thence proceeded to Koyeqasten, where I purposed to stop over night. This is a small village some ten or twelve miles above Nulato, the people are good Christians

and almost all have been admitted to communion. Here lives the old lady who calls herself my grandmother, as I have just said. Noidolan, such is her name, is quite a character and quite a power, too. The 'Ten'a people, as you may know, have no chief, no authority of any kind except public opinion. Now talking goes to form public opinion, and good talkers are generally influential persons. When, besides, they have great good sense, as the old woman has, and are kind and generous as she is, they are really powerful. This native dame has no children of her own but she brought up a family of ten, mostly her relatives, to whom she has been as good as the kindest of mothers. Besides she also raised her own husband, whom she took with her when her first husband died, and educated thoroughly after the 'Ten'a fashion and subsequently married. They are a perfectly happy couple, in spite of the difference of ages between them, but, as one may think, in their case the counsels of St. Paul are reversed; the wife rules the husband, and the husband loves the wife, with a most devoted affection.

This 'Ten'a relation of mine gave us a hearty meal. We were in the midst of the salmon run, and this staple article was to be had everywhere. The natives knowing that I had nothing wherewith to buy my food were very generous to me everywhere, and supplied me gratuitously with the best of fish during my whole trip. So much has been said and so much is being believed about the ungratefulness of the natives and especially of our 'Ten'as, that I, who know them pretty well, may be pardoned to notice in the course of this narrative some instances to disprove this unjust statement. A 'Ten'a will not be generous to a white man as long as he considers him to be comparatively rich and well provided with all necessaries and comforts; he cannot see why a man in such circumstances would not share with him the plenty which he enjoys, and therefore he will always try his best to get as much from him as he can. But let him come across a white man whom he may consider to be as poor as himself, he will be more generous, as a rule, than most white men would be under similar circumstances. I shall occasionally point out some more facts that justify this assertion.

The next morning, July 13, we had Mass at 10 o'clock, preceded by a short sermon, and with another short instruction at the Gospel and a little *fervorino* before communion. I find it more profitable to divide my instructions, when possible, because my peoples' attention,

can not be kept long on some particular point. If I were to speak half an hour continuously I would put to sleep a good half of my audience, and that would be almost the only result of my endeavors. After Mass I gave Extreme Unction to a dying boy who was in the last stages of consumption. In fact the little fellow died a few days after my visit, and, as I hope, took the short cut to heaven instead of plodding his wearisome way through life. I had planned to start in the afternoon, but the wind was raging in a fury, and I had to delay. We had a long friendly talk then about the question whether it is advisable for young native women to be married to white men. I found that my audience had very sensible notions on the matter. We dealt with the subject in a sort of conference after Cassian's method, my grandmother, Koltsik and I being the main interlocutors. This way of teaching Christian doctrine is one I am most fond of, as it is sure to come home to the native mind, and leaves no room for that bashfulness which commonly prevents them from putting questions or even answering when they are questioned in a formal catechism class. It also suits their taste better, for they peculiarly dislike to be treated as young children. But it requires at least one intelligent interlocutor. Here I had two, the old lady and her nephew, Koltsik. He is one of my best Christians, and quite a good help too. Through his influence I have obtained results that seemed to me unattainable at first, and he has proved himself capable of self-sacrifice for the good cause when really it could hardly have been expected. When we were through we dispersed over the neighboring hill and feasted on the native berries. The most common of these are the blueberry, the huckleberry and the whortleberry, all of which are the fruits of various species of *Vaccinium*. There are also cranberries in abundance, but we did not find any, and salmon berries, a pinkish raspberry-looking fruit, tasteless in the extreme but greatly relished by natives.

After supper the wind abated considerably and at half past seven I started with my young companion under full sail, in a tolerably fair wind. The current from this place, or rather from about forty miles further up, down to this point is extremely swift and there is no possibility of towing, as on both sides the banks are of soft ground sloping gradually to the river and hedged with falling trees that make it impossible even to walk along the water's edge. The wind was therefore a welcome help

and we sailed as long as it lasted, i. e. till about half past ten. There is no night in this season in this latitude and, though the sky was quite cloudy, it was as good as daylight. But the rain began to pour down in showers and the wind dropped completely, so that we pulled to a small island where there was a native camp, to get into quarters for the night. The natives were asleep, and we pitched our tent, amidst a cloud of mosquitoes and a gentle drizzle, so silently that their rest was undisturbed. Ours was not so quiet, for the mosquitoes were particularly fond of our company and persisted on staying with us despite all our efforts to drive them away. Finally I set to work, and having killed every one of them individually, went quietly to sleep by half past one. The rain kept on during the whole night, and was not quite over when I began to stir, at about nine o'clock on the morning of Monday, July 14. On issuing from the tent, I found an honest 'Ten'a gazing at it and quite perplexed as to who we could be. Our tent being pitched on crutches, he at first assumed that we were white men, *kesak* or in the plural from *kesakeyu*, as they are styled, evidently from the Russian *cossacks*. But seeing the flap nicely brought down to the ground all around by stones or other heavy articles laid upon it on the inside, the thought came to his mind that we might be natives. Moreover, there was a large patch on the tent, which was really a shabby affair, and he had almost made up his mind that we were Indians. He was as pleased to see me as I was to see him, and we had a long talk about his elder daughter who was in danger of being given to a soldier. I did my best to dissuade him ever to give ear to such proposals, but it was not easy, and I even think he was not fully convinced, because he is such an honest and straightforward fellow that he cannot easily believe in the rascality of others, even of white men. However, we finally agreed upon the following terms: 1st, that the said soldier would get a written permission from some officer authorizing him to marry a native woman before his time of service expires; 2nd, that the said paper should be submitted to me for approval before any decisive step would be made. While all this momentous matter was being deliberated upon we had breakfasted, shaken hands with the other people of the camp and were ready to start by half past twelve. We rowed and sailed in turns, as we could, stopping at various camps, till we entered the slough which the natives call *Toteftena*, and which I have practically surnamed the *Devil's*

*Slough*, lying off a larger island which divides it from a shallower one into which empties the Koyukuk River. The Indian legend tells that formerly the whole Yukon passed on the other side of the island, where the Koyukuk empties, and that I would readily believe. But, one day, the devil (others say it was only a powerful shaman) happened to pass that way and took the short cut, plodding his way through the marshy ground. He sank waist deep in the mud, but pursued his course with infernal obstinacy, sweating as a mortal and breathing as loud as a white whale. After he had passed, the slough was opened, and the Yukon rushed its muddy waters through the new channel, which is the main one up to the present day. In this hellish pass we were caught by a rain which threatened to be of long standing, so we determined to camp at half past five.

We had not been there an hour when the rain stopped, the sky cleared up, and having had our supper we felt like going on, which we did. At the next camp we found a white man—a poor fellow in company with two paltry dogs and a miserable boat—who was on his way to Tanana and had a hard time of it. He was well treated by the natives who fed him occasionally, and thus enabled him to spare his scanty supplies. I helped him with some baking powder, and comforted him by telling that after thirty odd miles he would be through the roughest part of the trip and could enjoy a good bank and have some towing if he chose to. I gave him also a hint to proceed after the devil's slough through another small and short one, which would save him time and trouble. He also asked me for some tobacco, but I was in a poor plight myself, being reduced to smoke a very low grade of chewing tobacco, which cut down one half of my good humor and considerably lowered my spirits, so I was unable to assist him. From this camp we reached that of *Tenoyutlnik*, a little shaman who is quite nice to me since the day I had the soldiers coming to arrest him. This happened last winter. This enterprising young gentleman, who, like many of his profession, was not satisfied with his first wife sent her away some years ago to take a second one, and he took it into his head last winter to get also a third. But the third happened to be unwilling and, hearing that he was to come down to Nulato, where she was, to fetch her up, fled to me for protection. I asked the Sisters' help, and we agreed that if the man did come, she would retire to the Sisters' house and stop there as a place of safety, till



he had gone back. Meanwhile she would be instructed and prepared for her first Communion. In fact, about a week later Tenoyutnik showed up and *Malgha*, the young person, ran to the Sisters in such a hurry that she brought with her no clothes nor blankets, and we had to send for them, for it was impossible to prevail upon her to go back to the village for a single minute whilst he was there. Of course, the following day, he came to the Mission and gave me a lecture about my interfering in his business, etc. To which I replied that I only interfered in the young person's affairs because she had requested me to do so; that I was very sorry that he was at all concerned in it, but that I meant only to help and protect her. He then insisted that I should pay him forty dollars for expenses that he had undergone for the deceased parents of the girl. But I declined, saying that it is not the custom among white men to buy women. We were going on in that strain, when a woman, who had accompanied him, left the room. I suspected something and went directly to the Sisters to warn them that these people were about to make some trouble. I was not there two minutes when that same woman came, and began to lecture *Malgha* in public, for we were in the class-room, about her stubbornness, etc. This made *Malgha* more stubborn, and seeing that she gained nothing the woman grabbed her by the arm and began to pull her to the door. There was little chance for the young girl to resist the superior strength of her antagonist—in fact Ten'a women are generally very strong, almost stronger than the men. I made a few efforts to have her released but I saw that I would get into a ridiculous situation by trying any more, for the excited woman would not let her victim go. I then pronounced the magic word, "The soldiers." The Ten'as have been imbued, during the Russian domination, with a reverential and servile fear of the soldiers, and will do anything rather than fall into those dreaded hands. I went to the Telegraph Station and, stating the case to the Sergeant, asked for one man to accompany me to the school and play the part of Medusa's head. My request was granted, but we had not far to go. As soon as we left the Station we found Tenoyutnik together with the dastardly woman and her husband standing near the door to see what would happen. The Sergeant stepped out,

"Are these the people," he said, "who are making trouble, Father?"

"Yes, Sergeant,"

“Well, let them know that if they do not keep quiet I shall mind the business myself.”

“All right, Sergeant, and many thanks”—I had not to interpret; they had understood. Malgha was left in peace, was instructed, admitted to Holy Communion, and Tenoyutnik has been on good terms with me ever since.

On leaving this camp we came out of the devil's slough and crossed under sail to the entrance of another small slough which enjoys the double advantage of being a short cut and having a slack current. The entrance to it being very shallow our boat was aground before we thought of it and we had to jump off and wade over the sand bar to find our way and get over it. Near the entrance of the slough was the Barge No. 3, of the Telegraph Service. The Signal Corps men were unfortunate with their barges last year. No. 3 was grounded in this slough, No. 2 was in the same predicament above Naghaghadotiltan, and another was badly injured by the ice at Meketenigasten. About eleven a little above the barge we camped for night. It was a good place for bears, and we slept with a loaded rifle and a loaded pistol alongside of our couch. But the bears seemed to care less about us than we did about them, and not one disturbed our slumbers.

The following day, Tuesday 15th, was marked by no very remarkable incident; at noon we passed Yesetla a small rocky cliff now known as Bishop's Rock or Bishop's Mountain. The name has been given to it to commemorate the death of Archbishop Seghers which occurred at the foot of that very rock on Nov. 28th 1886. The fact is too well known to be told again, and has been already recorded at length in THE LETTERS. Four graves on the hillside, sheltered, according to the Ten'a custom by small tents, are the only vestige of the former village. At this point the whole of the Yukon waters pass through a very narrow channel, the Bishop's Rock protruding very far into the stream, and on both sides, but especially at the foot of the rock, the current becomes a torrent. The mythology of the Ten'a relates how that famous giant *Yelkugh* being reduced to starvation travelled towards the Yukon, his wife following him. They were, however, exhausted before they reached it. She succumbed first, and her remains are still seen on the south-east of Nulato, where they form the mountain called *Ghoni'uye*, the easternmost of the *Kayagh* Range. He fell to the ground a little further, and he can still be seen in the shape of another mountain called *Nödagh*s.

In his fall, the empty sack, which he carried on his shoulder, was thrown to the other side of the river, and remained there, partly obstructing the stream; this is Yesetha or the Bishop's Mountain. I have a vague notion that *Yelkugh* is somewhat connected to the *Yesl* of the Athabaskan myths, and the similarity of the names *Yesl* and *Yesela* seems to confirm this conjecture. My researches on this point, however, have not yet produced sufficient evidence but, if they happen to bring some interesting result, it may, in course of time find its way to THE LETTERS.

We proceeded slowly, rowing hard in a strong current till eleven o'clock that night, when we camped. Here we almost had an adventure, for whilst we were pitching tent, our boat drifted away in the current, and was floating majestically down quite a little way from the beach when my companion took notice of it. In a minute I had put off my nether garments and started after it. Fortunately, the water was shallow, and I could catch the skiff without trouble. We secured it well, I can assure you, on the following nights. That night we went on the hunt for a while, for my companion saw a young fox in the bush, and the footprints of it were numerous on the beach. But our hunting was without reward, and we thought it wiser to rest.

Wednesday, July 16th, was much like the preceding day. Not a camp in view, strong current, hard rowing, head wind, hence slow progress. We stopped now and then to feast on berries, and were fortunate enough to meet one native and his son, coming back from the hunt. They had a good load of geese and ducks, and we obtained one of the latter in exchange for a handful of tea. At about ten we camped at *Menkatenyighon*, opposite a slough which was to lead us to a native camp. We were tired of travelling in the desert. Rain during the night.

On the next morning July 17th, I was aroused by the unwelcome noise of a dog foraging in my boat. The beast was after my bacon; I jumped out and was not long in chasing it away. It was one of the hungry companions of the poor fellow we had passed three days before. He came up himself soon, shook hands with me and enquired what time it was.

"Half past five," was the answer.

"And, excuse me, sir," he went on, "but is this morning or evening?"

"Morning, indeed." The man was travelling at night

and had lost track of time as well as of days. I once more was able to give him a good hint by telling him to go through the narrow slough opposite, and he went to sleep. So did I, for it was still too early to get up. That morning was the last stretch of hard labor. By twelve we reached the winter village, deserted, of course, at this time, but in which, however, we met one woman, busy in catching some dry fish. We lunched there, and a short while after we were welcomed in *Dzaghaghatal'-oten*, which is the summer camp of *Naghaghadotilten*, and quite a goodly camp, at that. I began the visiting and talking and going around and was kept quite busy with it for the rest of the day. One of my Christians, Silkei, was seriously ill with a severe attack of pneumonia, being almost unconscious, and his family in great alarm: I had to mind the body as well as the soul. There were also a few minor cases of sickness, of those which are more troublesome than dangerous. The next morning I visited the trader, Mr Gurtler, a warm friend of Father Ragaru. All the natives, of course, enquired about Father Ragaru, whose devoted charity they remember and praise constantly. Gurtler was anxious to oblige me in some way, in order, said he, to show his gratefulness for Father Ragaru's kindness. I had to accept from him a dozen of fresh eggs, quite a delicacy in these parts, and when he insisted on giving me something else, anything I might be in need of, I naturally suggested the tobacco, of which he gave an ample supply. But this provoked an unexpected demonstration from my natives. For, when I returned to my tent, all were anxious to know what I was carrying along. I told them that the white man had made me a present of some tobacco, and how I had been smoking only chewing tobacco all the way up. Then the shaman of the place *Norodesla Meto*, came to me and made me a little speech which was about as follows:—

"That is not the way you should do. You do not trust us. Why! you are just as our Father, you travel a long distance, you work hard, rowing up stream, just for our sake, to do us good, to help us as much as you can, and you do not tell us what you need. You suffer from want of tobacco and you do not tell us about it. That is not right." I tried to find some excuse:

"But," said I, "I thought you had no tobacco yourselves."

"That is nothing," said my friend; "indeed we are, in need of many things, but, what one has not, another

has. One may have no flour, but his neighbor has some; one has no tobacco, but the next man has it. I have some of it myself, and I would be glad to share it with you. Now when you are with us, if you are in want of anything, you tell me first about it, and if I have not got it, I know who has, and I will get it for you." I promised to do as he desired, sincerely touched by this unexpected instance of native gratefulness. It must be added however that Norodesla-meto is exceptional in many ways, and one of nature's gentlemen, if there are any.

The same day, having obtained some medicine from Gurther, I put a large fly-blisther on Silkei and proceeded to baptize three babies born since my last visit. I heard twelve confessions, among whom was my blistered patient. The next morning, Saturday the 19th, we had Communion Mass with the usual instructions; I gave also Holy Communion to the sick man, and admitted three to first Communion, to whom I afterwards gave the Scapular of Our Lady of Mount Carmel. When all this was over, I breakfasted, and turned to a different job, that of sign-painting. Two young men, who were anxious to sell the wood they had chopped during winter, asked me to make a sign of large size, to be posted upon it. As I wished to induce them to be instructed and become communicants next winter, I had every reason to comply with their request and thus win their good will and dispose them favorably towards me. Hence I set to work, got three boards, and having obtained a pencil, made a pretty good job of it. Some may think that this is an occupation rather foreign to the apostolic ministry, but let them remember that many a soul has been brought over by such petty industries, which might have been lost if these humble means had been despised. In the same view, I spent some time that morning in repairing an old clock. By such services, we make friends; and a Ten'a will never take advice unless it come from one whom he considers a friend.

I would have spent the Sunday with them, but I thought it better to leave them to their fishing, as there was a new run beginning that very day. The salmon-run is the harvest-time of the Alaska native, and I consider them perfectly justified in fishing on Sundays during that time. My catechist, Silkei's mother, was of the same opinion. During the whole year she gathers the Christians in her house or in her tent, every Sunday, and says the Rosary with them. She also teaches the prayers in my absence, and occasionally explains the pictures,

but in this last task she is not to be considered infallible. But when the salmon began to run she very judiciously interrupted the meetings, to resume them after the busy weeks would be passed. So I thought better to proceed and, in the evening, went up six miles further to Kentotsitsten, where I had a fourth baptism and stopped for the night. Here was camped one of my white friends, Ed. Keogh, with his native wife and child, and two other white men, who have got into the ways of native life so much that Keogh calls this the white Indians' camp. I was well treated here, and had not to use my provisions, but was fed and well cared for by Captain Keogh, as we still call him, though he gave up his temporary captaincy two years ago.

On Sunday the 20th, we had heavy showers that kept us from travelling till almost eleven, when we finally got away. The day was very hot; and heat in Alaska is particularly unbearable. One can stand the heat elsewhere, and work in it, too, without feeling half as much fatigue and weariness as he experiences here. I thought this was the result of a long, steady enduring of the cold, as happens in our winters, but this summer one of the Brothers who has just come to this country and had not yet tasted of its winters, told me that he felt just as we do about the heat. He thinks this effect is traceable to the dampness of the atmosphere. On that day we had not to stop for Indian camps, for we were in the desert again, but we stopped twice for a swim, on account of the intolerable heat. At evening we reached *Nusaghon* where a white man, also one of my friends, greeted me with a supper. He entreated me to stop for the night, but the cool evenings were really our best travelling time and we went on.

Monday, 21 was like the preceding day, with a slight increase in the heat. We stopped again twice to cool ourselves in the Yukon. At night we reached *Tegollatlten*, where there is a Telegraph Station, in which we found two soldiers, one a busy operator, and a lonesome infantry man. The official papers call this place *Meloghozikakat*, no doubt because this has no meaning in its application. *Meloyhozikakat* as it is plain, is the mouth of the river called *Melozhozitno*, and this is a good twelve miles above *Tegollatlten*. We pitched camp between the pseudo and the real *Meloghozikakat*, at *Nughuthar-elenten*. Two steamboats passed during the night, one of which was towing a barge, and we could make out that it was on the way up; the other was the "*Susie*,"

the favorite boat of Very Rev. Father René, and, indeed, he was on board though we were perfectly unaware of it, and he was most likely sound asleep and unable to notice the little tent by the woods on the desert beach, along side of which we stood, in the midst of innumerable mosquitoes, till the steamer had passed. It was one o'clock in the morning of Tuesday July 22nd.

As we were breaking camp that day, two white men came drifting down the Yukon, and enquired for a lost companion. He was alone in a small boat, drifting ahead and asleep when they had seen him last, the evening before. During the night, the two steamboats had passed, and they feared he might have met with some accident. We could supply no information. That morning we passed the Meloghozikakat, where the dark black waters of the Melognozitno mix with the yellowish mud which flows down the Yukon. After dinner we entered a long slough, in which the current was slack, but the mosquitoes thick. It was interesting, as a perfect wild scene, and affording an idea of the banks of the Yukon some hundred years ago, before any wood-choppers had shorn them of their fleece of fir trees. "There stood the forest primeval," as the poet says, and it was indeed a grand sight, which I enjoyed, in spite of the mosquitoes and gnats, as much as I do the immense stillness of the arctic solitudes during winter. Here we saw some game, it would have been strange to find none in such a spot—a grouse hen and her young ones. We had only a rifle, but my companion is a good shot. He seized the rifle, and said, "I aim at the big one; the others are too small. He killed it and almost split it in two with the bullet of my 44 caliber. But the bird in its fall was caught on a high branch of a tree, and the worst of the hunt was to get it down. The tree was small enough to climb but its position, overhanging a steep rock about thirty feet high, made the undertaking unpleasant. "*Adzeké!*" said my companion, when he attempted it,—which is a Ten'a interjection expressive of fear and wonder. So we pelted stones, and sticks at it, without result. At last we raked out of the under brush a long slender stick by means of which we secured our supper.

We emerged at last from the slough, but only to get into a strong current where the towing became hard. However we were out of the desert a second time. We stopped at a first camp of natives; then at a white man's, and finally arrived at night time at *Sarno ruker*, literally *the large Creek*, where there was a pretty good native

camp. My companion, being a young boy from the village below Nulato, was unknown to these people, and one of their first questions was, "Who is this boy?" Of course they did not put the question to him, for, according to Ten'a etiquette, it is quite rude and uncivil to ask anybody, "who are you?" or, "what is your name?" But I knew how to answer.

"Do you know *Toghotenalnik*?" I enquired.

"Of course we do," they replied, "he is from these parts, and related to most of us."

"Well," said I, "this boy is his nephew." You should have heard then the exclamations especially of the old women:

"Toghotenalnik's nephew! why! but he is my grandson! the grandchild of Tad'ik, who was just as my own brother!" "He is my cousin," said another. "He is my nephew," said a third. And the boy was welcomed as a relative by everybody; berries were showered upon him, and we felt at home among a lot of friends; of course I could not give the name of the boy's father or mother, because both are dead, and it is another point of Ten'a politeness never to utter the name of a dead person. They carry the respect for this usage so far that when a Joseph, for instance, dies all the other Josephs of the place change their names, and for this reason we make it a point always to address them by their native names, which indeed are liable to change, but not so often. Some years ago a well known man died in Nulato, whose name was some form of the verb *ra-deitsih*—*the wind blows*. Since that time the word *ra-deitsih* has fallen into disuse in Nulato and its surroundings, and is now replaced by *ra-denilkotl*—*a cold wind blows*.

Here began the wonder at my giving medicine to the sick free of charge. The Protestant ministers require payment for their medicines, and much more so the regular physicians, when they happen to pass. So that at every point, from this camp up, the people were loud in their expressions of admiration for our charity.

"These are truly good men," they said; "see how anxious they are to help us."

"What a pity," said another, "that they have no church around here! How willingly we would listen to their teachings! But Nulato is too far, and they do not stay long enough among us; we cannot be fully instructed."

In fact I could not afford to make a long stay. Our summer trips are necessarily short, our district being so



extensive; so the next day, Wednesday 23rd, I had to proceed. We reached another camp at the lower end of an island, where I had two baptisms, and went thence to the upper end of the same island, where there were some sick people greatly in need of attendance. This was *Nonilar nuloyit*, as I had here two communicants and one ready for first Communion I promised to spend a night with them on my return. In the two next camps I had two more baptisms, which brought the number of my baptisms, so far, up to eight. In one of these camps, being short of food, I asked for a dry fish, and was presented with two. We stopped a little further, in a bend, for our supper, and were favored here with one of those apparitions which are a common feature of the Ten'a life. As we were eating, I fancied I heard some one speaking from the high bank, and addressing us in the native tongue. "Hush!" said I to my boy, "some one speaks." We listened, but nothing more. "What did he say?" I could not understand well; only the last word seemed to be *testsan*. This means: I starve, in the dialect spoken below Nulato.

"Who can that be?" said Kobalor.

"Children, I suppose, who are gathering berries." Then we shouted: "If you are hungry, come down and eat with us: there is food here for you." But no answer. Then my boy grew pale.

"It is a ghost," he said: "*ne-tsorut'in* Let us pack the things and go," he added; "we shall wash the plates another time."

"By no means," said I, "we are going to wash the dishes anyhow, in spite of all the ghosts and fairies in Alaska." And so we did. But his fear did not leave him. He fancied in his turn he heard some one walking to and fro on the grass, and voices in the bush. We started, leaving on the beach a piece of mouldy bread, at which he could not help addressing once more the mysterious being. "Here is a piece of bread," he cried, "come down and eat it when we are gone."

That night we made *Totlakoghona'onten*, a middle sized camp where we arrived late. Our adventure was related by the boy in expressive terms, and nothing could ever bring the folks to believe that we had been deceived by our imagination. Of course my testimony was of no effect as I had been the first deceived, so I chose rather to let it be said that I had heard a mysterious voice than that I was trying to deny evidence itself. There being an empty tent in the place we slept in it,

to spare the trouble of pitching ours, but I must confess that during that night we considerably increased the collection of insects which we were carrying in our shirts.

On Thursday, 24th, we were an object of great interest. Those who were asleep when we came the preceding night, now were anxious to hear all the details about the mysterious voice, besides there were several sick people to be attended to. So I had a busy day. The same remarks as before were passed about my care of the sick.

"You would not find a Protestant minister," one said, "who would row up stream a hundred miles to take care of the sick."

"He let a man die at his door from starvation and misery, and never did a thing for him," added another.

"These are the men who do what they preach," said a third; "it is all very good to say: be kind! be kind! but it is still better to do it." And so the talk went on undoubtedly with much exaggeration, but quite consoling to my heart, inasmuch as I could infer from it that we are not so greatly mistaken as some of Ours would believe, when we give our medicines to obtain the peoples' hearing. We get at the soul through the body, and besides thus practising the evangelical counsels, and performing corporal works of mercy, we find our way to instil evangelical doctrines and pass insensibly to the spiritual works of mercy.

In the evening we sailed with a fair wind to Meketenigasten or Kokrine's place, some four or five miles further. This is a large winter village, but only two families were there at the time, one of Christians, the other of half Christians. The Christian family is that of Andrew Kokrine a son of the late Russian trader after whom the place has been named. Andrew himself was baptized a schismatic, brought up in the Lutheran school, and grew to be an indifferent unbeliever. Three years ago he spent the winter in Nulato, and gently helped by a good Christian wife found his way to the true fold of Christ. He made his abjuration, was conditionally re-baptized and admitted to the Sacraments. Since that time he has been, not absolutely perfect, but much better than before, and is now very well disposed. He has a generous heart and his liberal hospitality to me is a good proof of it. I baptized a child of his on the following day, Friday 25th, and another belonging to the other family, which brought my baptisms up to ten.

As the wind was still good, I availed myself of it to

proceed and reach my last station, *Tiltsa Nughoyit*, a name which the white men have correctly rendered, thanks to Father Ragaru, by *Mouse Point*. This camp is more Protestant than Catholic, being frequently visited by a native assistant preacher or lay-minister from Tanana. However, the comparative fluency which I have acquired in speaking the Ten'a together with the judicious distribution of medicines, and a certain knowledge of the native character which I have acquired, enabled me to do away with all the prejudices and to gain the good will of the people. Here also there were unanimous protests that they would all come to us if we would erect a mission. I found here a poor mother whose son had been drowned three days before, plunged in a bitter sorrow.

"What pains me more," she said, "is to think that he is lost forever. Is it true?" she added, turning to me, "that for drowned people there is no hope of salvation."

"Who told you so? It is not true. Our being saved or lost all depends on our heart. If our heart is clean when we die, we go to heaven, even though we should be drowned." This assertion, which I had to repeat several times and "tanquam auctoritatem habens," surprised the assistants and brought a great relief to the poor mother. We had much talk about Protestants and Catholics, the invariable conclusion being their earnest desire to be instructed and to belong to our church. Were they sincere? I was almost inclined to doubt it, because I thought they were too enthusiastic to be thoroughly convinced. May Almighty God bring them all to him!

The next morning, Saturday 26th, one of the most zealous Protestants presented me with a silver salmon for my breakfast, an evidence of good dispositions which surprised me. He did better still: he brought two of his children for baptism, which with two others, gave me a total of fourteen baptisms on this trip. After the ceremony I was requested to sing, according to the Protestants' fashion. This was rather embarrassing, as my singing faculties are of the worst kind, in fact hardly better than Father Barnum's. I declined, but took a fresh resolution to make further efforts for the acquisition of this most useful accomplishment. In the evening I went back to the Kokrines' with whom I had planned to spend Sunday.

We came in late, and the family had had their evening meal. But they would not hear of my cooking for

myself and declared that they were going to have supper with me in the smoke-house. So they did.

The smoke-house, or, as the Indians call it, the summer-house, is a feature of all the fishing camps in this district. It is a temporary building, well roofed, but barely walled or enclosed with a sort of hedge made either of sticks and branches, or of sticks only, or even of sticks and birch bark. It is the sitting room and kitchen. The natives sleep in the tent, but during the day they live in the summer-house, or out doors. It is a healthy place, and far better than the winter house would be at this season. A fire is constantly kept up, and the smoke from it before escaping through the aperture in the roof exercises its preserving action on several rows of partly dried fish, which receives thereby a finishing touch. It goes without saying that this hanging fish continually drips a soft, penetrating oil, of which my coat and shirt bear plentiful marks. However, the ground is divided neatly into three portions, by two logs stretching from each side of the door to the opposite side: the middle space is the fire place, and over it only are the hanging fish, so that this portion of the ground receives all the drippings. The two side spaces are the sitting rooms, and, if one is careful to keep within their precincts, he can avoid almost every drop of oil. Generally two or three families erect one summer-house in common, and these are the centres of conversation in summer time. When I was still green at the work I used to look for the natives in their tents, and could never find any. But I soon became aware of the existence of those "salons," and I am now familiar with them. There one can enjoy at any time an interesting and spirited conversation, transact business, do minor work, learn a great deal about the language and customs and, at times, do a good bit of catechism and teaching. That night the communicants in the place, three only, made their confessions, and on Sunday, 27th, received Holy Communion. On the same day I proceeded to the camp of Nonilar Nuloyit, where I had again three confessions and three communions on the next morning, Monday 28th.

From here I had to row across to see a man who had accidentally chopped his foot, and when I was leaving one of my young men, who was on the bear hunt when I first passed, came after me on the beach.

"I wish to speak to you," he said.

"All right, speak".

"Can you hear my confession before going. I am starting for a two months' trip, and I do not like to go without confession." I was but too glad to comply with his request. I was presented with a duck, and further down with an extra good dry fish. We camped in Nughutlarenten, on a sand bar. It rained all night.

Wednesday, 30th, saw us again in Naghaghadotiltén, where the Telegraph operator kindly informed me that the "St. Joseph" had just passed Kaltag on her way to Nulato. Expecting to see Rev. Father Van Gorp on board I determined to hurry back, and in spite of heavy showers went down that very day to Bishop's Rock, being most desirous to say Mass on St. Ignatius' day on the very spot on which the generous Archbishop shed his blood for the Alaska Mission. The evening of the 31st, we were in Nulato, where we met Rev. Father Van Gorp and two coadjutor brothers, Bro. Horwedel and Bro. Lefebvre who had just arrived for our Mission. Besides, there were our old acquaintances Bro. Twohig and Bro. Marchisio. So that our Holy Father could, on that evening, see his children uniting in prayers for our Alaska Mission and in thanksgiving for the new help granted to it.

It is time, I think, Rev. and dear Father, to bring this lengthy relation to a close. Rev. and dear Father, do not fear to cut off large parts of it; if it is not altogether suppressed I shall be agreeably surprised. And if anything of it is deemed worthy of print, let your readers remember that I earnestly beg a Hail Mary from each of them for the Ten'a Indians of Alaska.

Rae Vae

Infimus in Xto Servus,

JULIUS JETTÉ, S. J.

## MISSION OF OUR GERMAN FATHERS AMONG THE DAKOTA INDIANS.

A LETTER FROM FATHER FLORENTINE DIGMANN, S. J.

*So little is known of the labors of our German Fathers among the Indians of Dakota, that it is with great pleasure we publish the following letter. There are two missions in charge of these Fathers, one at the Rosebud Agency and the other at the Pine Ridge Agency, and in them five Fathers, three Scholastics and twenty-two Brothers are employed. The great number of Brothers is due to the laborious work necessary in conducting the large boarding schools for the Indian children. Father Florentine Digmann, who writes the following letter, is Superior of the Mission at Rosebud and has with him three Fathers, two Scholastics, and ten Brothers—Ed. W. L.*

ST. IGNATIUS, CHICAGO,

September 19, 1902.

REV. AND DEAR FATHER,

P. C.

You may be surprised to learn that I, an Indian missionary of Dakota, recently spent some days in Milwaukee and have been for the last month in Chicago, where I have enjoyed the hospitality for which our Fathers of the Missouri Province are so well known. It is, however, for no pleasure trip nor for the benefit of my health that I am here. I came in the interest of my poor Indians and to fulfil a charge laid upon me by Archbishop Ry n of Philadelphia, with the consent of my Superior at Buffalo. This charge is to establish in these two cities, Milwaukee and Chicago, "The Society for the Preservation of the Faith among Indian Children." Having spent sixteen years among the Sioux in South Dakota and knowing the needs and prospects of our two large Indian boarding schools in the Rosebud and Pine Ridge Reservations, it is not hard for me to speak as Cicero *pro domo*. I do this the more willingly, as in spite of all that has been written about our Catholic Indian Schools in papers and periodicals, I find that there is great ignorance about our real situation. Both priests and laymen, are so taken up with their own af-

fairs that they have no time to spare for the poor Red-skin. However, wherever I have spoken about the difficulties of our missionary life and the success with which God has blessed our efforts, I have found the good-will of the people ready to correspond. To secure the interest and the prayers also of Ours for our Indian Mission schools, I gladly comply with a suggestion of Father McKeogh to write a brief history of our labors for THE WOODSTOCK LETTERS.

On January 1, 1886, Father John Jutz took possession, in the name of the Society, of the school of St. Francis Mission, in the Rosebud Indian Reservation, South Dakota. It had been erected by the then "Miss Catherine Drexel," now Mother M. Catharine, Foundress of the Congregation of the Blessed Sacrament, devoted to the work among the Indians and the negroes.

For the better understanding of our later troubles with the Protestants, the following must be kept in mind: By the so called "Peace-policy" of President Grant, as early as 1870 the different Indian Reservations had been divided among various religious denominations. To prevent strife and bickering only one was allowed on each Reserve. Spotted Tail, who justly may be called the king of the Sioux of his time and whose will was law for Sioux, had asked the President for Blackrobes to teach his people, because "they were the only true and good ones." In spite of this, the two largest Reservations in South Dakota—Rosebud and Pine Ridge—were handed over to the Protestant Episcopal Methodists, either because the Church had not the men at the time, or whatever the reason may have been. The Indians were told that the "White Robes" were Catholics, too, and the same as the Blackrobes. Several Catholic Missionaries who tried to get into the field, were sent over the boundaries by the police. So it remained until the late Bishop Marty, O. S. B., who had been himself a Missionary among the Sioux, by his energetic action obtained permission from the Government to erect two boarding schools for the Catholic Sioux in Rosebud and Pine Ridge.

Shortly before St. Francis Mission was built, the Indian Agent had sent lumber to the site, where the mission now stands, to erect a Government day school. The Indians of the Owl-Feather-hat village, however, in whose district it was, turned the team around and forced the driver to take the timber back to the Agency, saying: "We have been promised a Blackrobe school, and want no other." So they have told me time and again with a

just pride, adding, that they had to suffer this rebellion, as long as the staunch Episcopal Agent was in power. Whenever they asked any favor of him, he would tell them, "Go to the Blackrobes; you are theirs."

To their great joy they saw our building arise in the summer of 1885. It was originally planned to accommodate one hundred Indian children, boys and girls, and the two communities of Ours and the Sisters of St. Francis, who had the management of the girls and taught in the school. For the Sisters a separate building was at once erected. Every succeeding year saw new buildings spring up, as the attendance grew steadily. In 1894 we had nearly 200, and ever since 1895 over 200 pupils; last year 243 were enrolled, and before the end of July of this year sixty new applications were made, which were almost doubled during August.

For the support of these children the Government had promised the necessary food and clothing. We received it till 1891, when ex-Commissioner Morgan substituted \$108 per capita per annum for 95 pupils; the surplus were to receive rations. In 1895 under the pressure of the A. P. A., and behind them the Protestants, as was proved later, a bill was passed decreeing that the appropriations for the contract schools should be diminished 20 per cent. annually. In June 1900 we had arrived at zero. Still, for one more year we received the so called "Starvation rations," about half enough to live on. But when, towards the end of August 1901, we sent a freight-wagon and four to the Agency to get the flour, etc., for the pupils returning from vacation, the wagon came back empty, only bringing a letter to the effect that orders had just arrived from Washington, that "Indian children in the Mission Schools should not receive anything more, no matter whether or not they were entitled to rations at home: thus the spirit of the law required it."

This whole past year, then, with an enrollment of 243, and a daily average of 220 pupils we had to get on without getting from the Government an ounce of food, a stitch of clothing or a red cent. Still, at the end of June I could address the children before a crowd of visitors who had come to witness our closing exercises, and among whom were Protestants and Freemasons: "If our Lord could ask you now, as He once did His disciples: 'Did you suffer any want this last year?' You would honestly have to answer with them, 'No, Lord, never.'" They did not know, however, that towards the end I had been obliged to borrow, in order to hold out.



The promised assistance from the Bureau of Catholic Indian Missions, failed in part from the month of January, because the above mentioned Society—started for the support of our Indian schools,—did not get the membership anticipated, but counted up to last June only 50,000. Not willing to give up or even have our attendance diminished, I went East on the 1st of August, to collect for our school and establish the Preservation Society. The Protestants who had dug the hole for us, fell into it themselves. Upon application of their Bishop Hare of South Dakota, Attorney General Knox answered, that it surely would be opposed to the spirit of the Acts of Congress to grant the rations and clothing to Indian children in Mission Schools. Even last year they spoke of giving up the mission though their school at Rosebud counts only fifty. They first had boys and girls, and for reasons unknown to me, admitted the last years only girls.

Since 1897 the Rosebud Sioux are also blessed with a Government boarding school. In 1895 the Chiefs were drummed up to a Council at the Agency; a steer was killed for them, a feast given and the plan proposed: "Nearly all the other Reservations have Government boarding schools; so far you have none. You like to have one, you shall have it; your children from fourteen upward will be taught trades and be paid for their work." "How, how!" was their cry of consent. Upon this, from the income of their own tribal funds, the plant was erected at a cost of at least \$120,000, with electric light, steam heating and all the modern conveniences, in the middle of the prairies, over thirty miles distant from the nearest railroad station.

If the plan had been to *drain* our mission school, the calculation was wrong: the water ran the opposite way in to the mission. We ourselves could not have invented a better scheme to fill our school to overflowing. The only thing we had to suffer for a time was, that the Indians came bothering us to *pay* for the work of their children—as had been *promised* them in the Government school. My reply was, "With whites the parents have to pay for teaching their children trades, the apprentices get nothing." Nor did they pay them at the Government school, except a few "officers" who had to help to maintain discipline; nor did they take children only from fourteen and upwards, but started also a kindergarten.

Before the school opened, I happened to meet the first superintendent at the office of the Agent. Being intro-

duced to him he said, "Father, I hope that you will come to the school and preach to the pupils. I understand that there are three denominations represented on this Reservation, and each shall have a Sunday every month, and on the last we will have undenominational service." I at once accepted the offer, because among the 200 children there were seventy or more Catholics. The hour for divine service was set at 9 o'clock, and all pupils had to be present, Catholics, Episcopalians, Congregationalists and Heathens. The next month I asked and obtained permission to have the Catholics alone for Mass at 6 o'clock, having the sermon for all at 9 o'clock. Thus I had every month a number going to confession and holy Communion, and I gave my sermons so as to instruct all about the Church. The Superintendent himself had no religion, but he once told me, "You Catholic priests are the only true Missionaries, the rest amount to nothing."

In spite of his many good qualities for a Superintendent he had some faults, that were used as a pretext to relieve him. Another one was appointed in his place. Before this man ever set foot on the Reserve, a Protestant and Freemason told me, "Father, I know that man and hope, he will not stay long, he is a bigot, and an ex-Methodist preacher." I soon got a taste of this bigotry. The hour for divine service was set at 10.30. To my remonstrance, that I had to fast so long, and this caused me often headache, he only replied, there must be method in everything, you know. Now, the other Clergymen had no objection to that hour; so you must have the same time. The next month I tried again and asked him, to let me have the Catholic children alone for Mass at 6 o'clock, like his predecessor did; he refused. To my urging: "You will admit, that it is good for your Catholic pupils, to practise their religion and go to holy Communion, but they, too, have then to fast like myself," he with a sneering smile answered, "I do not care, if they give up their breakfast."

The school is twenty-three miles from our Mission, and I used to go there Saturday afternoon. When I came in the third month, the Superintendent came to my room and said that some of the employees had come to him, complaining that they felt grieved in conscience, to be obliged to be present at Mass, to supervise the pupils, and so he had come to the conclusion to dispense the children from Mass. I replied, "You have no authority to dispense me from Mass. I am a Catholic and a large

number of your pupils are Catholics, and we are supposed to have the liberty in these United States, to live up to the rules of our Church. Now one of our laws is to assist at Mass on Sundays."

"Well, can you not say Mass for yourself alone?"

"No Sir; Mass is by its nature a public divine service, and it would be a shame, if Catholics were around, and would not attend."

"I may let the Catholic employees go there, but not the children."

"You are here Superintendent, and if *you* so order, I have to submit, but I do so only under protest, because it is unjust."

"I am a man of the Government and am governed by the rules of the Indian schools; but one of them forbids the holding of sectarian service in the Government school building."

"I know the rule you allude to, it says: 'Superintendents should encourage the pupils to attend their respective churches on Sundays and detail employees to conduct them there and back to school. Where this can not be done, there should be held at a convenient hour a strictly undenominational service at the school.'" To be short, in spite of all my arguing I could not prevail upon him to give up his interpretation of the second part of this rule, which in his opinion forbade him to tolerate sectarian service in the school building. The end was, that we agreed to write to the Indian Commissioner Jones and have it decided, and that for this time I could have Mass once more.

After he had left me I went over to the girls' quarters. One of the girls called me out of a window, "Father, I want to go to confession."

"All right, I am coming." After her seven more came. The last said: "Father, I wish to receive holy Communion."

"You had better give it up this time, you would have to fast till noon, and that you cannot well do."

"No, Father, I can and I will," she replied. Likewise five others, who had made their First Communion, expressed their wish to receive and answered like the first, "We can and we will."

The next morning they stayed away from breakfast. I first had intended not to tell the Superintendent anything beforehand. But giving it a second thought, I feared there might be a scene and he might keep them back from going to holy Communion. So I went to him

saying: "A number of girls wish to receive Communion, and I have promised them."

"How could you do so after our talk of last night?"

"Did *you* not tell me last month, with a sneering smile, that you did not care, if they would give up their breakfast, to receive holy Communion? I have advised them not to go because it might be too hard for them, but they insisted upon it and have given up their breakfast."

"I never have said so, and never made such a promise. You misconstrue my words."

"I have repeated your very words, what else could they mean, but, that if they gave up their breakfast, they could receive?"

"I do not mean it so, and it cannot be done."

"If I should publish this whole affair, what would the people in the United States judge of your way of acting?"

"You may publish it in your Church papers, but do not misconstrue my words."

"In case I ever publish it I shall relate only the facts, and you shall get a copy of it."

During the sermon he sat right by my side and listened to the explanation of the gospel,—the parable of the mustard-seed, which grew, in spite of all men did to destroy it, not listening to the advice of old Gamaliel: if it was planted by God, they could not destroy it. We parted as gentlemen do, shaking hands. Both he and I wrote to the Commissioner of Indian Affairs, each from his own standpoint. The Commissioner sustained the explanation of his Superintendent, and so I was put out of the school as Catholic priest, though always welcomed as a gentleman and allowed to address the children. This, however, I refused to do, saying, "either I come as a priest, or not at all."

This Superintendent did not stay long. He was too narrow for any one. Exactly one year after he had put me out (Nov. 13), his wife came to our mission to bid us good bye, as both had resigned and made up their minds to go to school once more and learn the latest methods.

The Congregational Minister continues his visits. His service is considered unsectarian, consisting of an address and perhaps some prayers and hymns. The Episcopal Minister and myself applied for and obtained land near the school, to build a chapel on. The former built at once, and I gave mine out on contract. But as the Superintendent could not accommodate our men in his house,

and it was too cold to stay in a tent on the prairie in November, it was put off, and after I found out from the successor of the above Superintendent, that I could not have the children to prepare them for the worthy reception of the Sacraments, I put it off until we could obtain more favorable conditions. To his repeated inquiries, when I would build, the answer was: "It was not my fault, that I had to stop my visits; now I take my time waiting for fairer conditions."

The Archbishop of St. Paul told me last month, "We would have to give up our Catholic Indian Schools and get our influence into the government school."

As to the first, I most respectfully gave him to understand that I was not willing to give up so quickly and would try the utmost to keep on. Of his own accord he acknowledged, that in the Government schools we never could achieve the same as in our mission schools. When I related to him that I was put out of the Government school as priest, and told him my reasons for not yet building the Church, he replied, "We dont want that Church, you must apply again and get permission, to have Catholic service in the school. If the Superintendent refuses, let me know, and I promise you, that all will be settled."

So far God has helped us, and we trust that he will turn it all to his own greater glory and the welfare of our poor Indians. To this effect I solicit the prayers of all the readers of the WOODSTOCK LETTERS.

Ræ Væ Servus in Xto,

FLORENTINE DIGMANN, S. J.

## A LATIN PLAY AT GONZAGA, SPOKANE.

GONZAGA COLLEGE,  
SPOKANE, WASHINGTON,

Oct. 15, 1902.

REV. AND DEAR FATHER,  
P. X.

Sunday, October 12 saw what for the West was decidedly a novel departure in the dramatic line. It was St. Edward's eve, and in compliance with the request of Father Rector, our beloved Bishop, the Rt. Rev. Edward J. O'Dea, had come to spend his patronal feast with us. To honor the occasion, an entertainment was arranged by the various classes of Gonzaga. Each gave of its best, and each reflected no little credit on itself. But the palm of victory, must unquestionably be awarded to Poetry and Rhetoric. Their contribution was a Latin drama, "Euryalus and Nisus," the story of whose heroic love inimitable Virgil has immortalized in the ninth book of his *Æneid*.

On reading the passage wherein Virgil describes the attempt of Euryalus and Nisus to reach *Æneas*, and their consequent valiant death in that attempt, Mr. Patrick J. Downing, S. J., Professor of Rhetoric and Poetry at Gonzaga, was forcibly impressed with the dramatic power of the whole scene, and conceived the idea of staging it. And so, when told to prepare something for the Bishop, he suggested a Latin play. Superiors took kindly to his idea, and he set about the realization of a plan, which had already assumed definite shape in his mind.

The episode as related by Virgil, lent itself naturally to a division into three Acts. The first opens with Nisus disclosing his purpose to Euryalus. In the second, together they present themselves in the council of Ascanius; lay their plan before him for approval, and receive his commission. In the third, they are in the enemy's camp, fast dealing out death to the drink-besotted soldiery, when they are taken prisoner by Volceus, and put to death.

The leading characters were those of Virgil; Nisus and Euryalus, nobles, serving under Æneas in Italy; Ascanius, son of Æneas, Aletes, an old man; and Volcens an officer in the army of the Rutuli.

In the first Act, the thought and language of the poet were kept intact, no change whatever was deemed necessary. In the second Act, a new scene was introduced with very pleasing effect, and quite in accordance with the character of the heroes. The commission to go in quest of Æneas obtained, Nisus and Euryalus are about to set off at once. The noble youth Euryalus knew well how Nisus loved him, and that in the event of his capture, he would risk all, even life, to rescue him; therefore he besought Nisus not to attempt saving him, but to hasten on his errand alone. Nisus replied, "Our love is one, so too shall our fate be one."

In the third Act the requirements of stage setting necessitated several changes. Nisus and Euryalus are on the outskirts of the enemy's camp. With a warning word to keep vigilant watch, Nisus leaves his friend and enters the camp. After some minutes he returns with reeking sword. A hurried consultation ensues; then Euryalus, not to be outdone in daring, rushes into the midst of the enemy and fiercely wields his sturdy sword. Among the many who fall beneath his blows is the King. Euryalus now seizes the helmet and belt of this prince and hurries back to his friend. Once again Nisus departs, only to return in breathless haste, to warn Euryalus to fly, as a detachment of horse, under Volcens, is near at hand. Then thinking that he is followed by Euryalus, he darts into the darkness of the night. But Euryalus, too intent on examining his rich spoils, neglects an instant the friendly warning, and thereupon is surrounded and captured, with evidence of his deeds in hand.

The 2nd scene of the Act opens with Euryalus in his captor's power. He confesses all, and glories in what he has done. Volcens, tries to cow him with insults, and calls him and his comrade "skulking curs, who are never to be found in the open." Euryalus meets every insult with contempt, and finally asks Volcens "Will insults restore to you your dead." At this, Volcens commands him to be led to Turnus.

Once again Nisus appears on the stage, and from this point to the death of the friends, the thought and language of the Poet are retained. It might be remarked

in passing, that Mr. Downing's chief difficulty consisted in changing the narrative of the Poet into dialogue, and dividing it suitably among the various characters.

A word now as to the success of the performance. Taking into account that only three weeks were spent in getting it up; that Gonzaga College had no precedent to go by, as nothing of the kind had even been ever attempted, indeed it would prove matter of surprise to learn of a precedent anywhere in the Northwest, an unbiased critic would be forced to acknowledge the whole affair from beginning to end, not only a success, but a great success, and one that reflected much credit upon the earnest endeavors of the professors and the ability of the pupils. This was evinced by the all but perfect silence, the close attention, and generous applause of the audience; but especially by the warm expression of gratification, which his Lordship gave utterance to, in his brief but eloquent address at the fall of the curtain on the last scene. Those, too, who devoted themselves to make it a success, and were confident that such it would be, were more than surprised at the encouraging result that rewarded their exertions: whilst even the croakers,—dear creatures! what should we do without them?—who went prepared to witness a failure, were loudest in eulogy. Four of the characters, Nisus, Euryalus, Ascanius, and Volcens, as sustained by Messrs, Richard E. Morris, '04, Edmund J. Twohy, '04, Maunsell, '05, and Robert J. Armstrong, '04, were exceptionally good, and proved the interpreters far above the ordinary run of boys, in talent and elocutionary ability. Their enunciation was at all times clear cut and distinct, though occasionally choppy. Now and then, in spite of themselves, an inconsistency in the pronunciation of a vowel would creep in. Most remarkable was their mastery of the lines. Not once did they require the services of a prompter. The ease and grace with which they carried themselves, the life and feeling they threw into the parts, made it apparent to the most skeptical, that theirs was something more than a mere memory lesson. We might single out two for a particular word of praise. Robert J. Armstrong as Volcens, made a pronounced *hit* as an officer, though this was his first appearance on the stage. The force and determination of his every word and movement stamped him a typical soldier. If the language had been the vernacular, he could not have been more thoroughly at home. In this, perhaps, he surpassed all others. Taken all in all, perhaps the best



sustained character was the Euryalus of Edmund J. Twohy. To a rich, well-trained voice, and perfect freedom of action, he unites a power of expression rarely to be met with on the amateur stage. Indeed, several of his passages fell with thrilling effect upon the listeners. We might instance that of the second Act, in which Euryalus commends his widowed mother to the kindness of Ascanius; and again, that of the last Act, in which he defies his captors to do their worst.

Such was Gonzaga's first Latin Play as seen by the present writer.

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AN EIGHT DAYS' MISSION AMONG  
THE CHIPPEWAS AND WHITES  
AT ODANAH, WISCONSIN.

*A letter from Father Specht.*

HOLY CROSS MISSION,  
WIKWEMIKONG, ONT.,  
December 6, 1902.

REV. AND DEAR FATHER,  
P. X.

About a year ago I sent your Reverence a brief account of a mission given here during the month of August 1901. It was published in last year's March number of the WOODSTOCK LETTERS, whilst a somewhat similar one appeared in the October number (1901) of the "Anishinabe Enamiad," a little Indian Monthly published by the Reverend Franciscan Fathers of Harbor Springs, Michigan, in the Chippewa and Ottawa languages.

Not one of the least fruits of that holy mission seems to be, that it enkindled in the hearts of both pastor and people of more than one Indian settlement an ardent desire of receiving a like blessing. Thus, in the course of last winter, the chief of one of the larger Bands of Indians in the Lake Superior District, an intelligent and energetic halfbreed, wrote to me: "Father! there ought to be similar missions in all our Indian settlements." A yet greater surprise awaited me. Towards the end of

last July, I received from the Rev. Father Odoric Dereuthal O. F. M. pastor of the Chippewa Reserve at Odanan, Wisconsin, a very pressing invitation to come and preach an eight days' mission to his Congregation composed of some 130 Catholic Indian families, with a good sprinkling of whites, French Canadians and Americans, attracted thither by the lumber camps of the neighborhood and the great saw mill operated at Odanah itself. The appeal was a most pathetic one, and we at once accepted it; though it put us to some inconvenience, there being no available missionary to attend to my missions during the two weeks I should have to be absent.

Accordingly, on the 27th of last August I started out for Odanah, travelling by steamboat from Manitowaning to Sault Ste Marie, Michigan, a distance of some 130 miles; thence, after an eight hours' rest, by rail (312 miles), on the Duluth, South Shore and Atlantic Railway (Marquette Route) to Saxon, where, after another stop over eight hours, forced on us by our failing to make connection with the morning train, I boarded the afternoon train of the Chicago and North Western R. R., which, in about an hour and a half, brought me to my destination, on the 29th of August. I arrived there at 6 P. M., just as the Angelus bell was ringing and I came on them rather unawares, as they expected me only the following day.

I found them quite busily engaged in preparing for the mission; the women folk in the church, decorating it tastefully, the men outside, putting up a temporary shed, where strangers could get good meals close by and at reasonable rates, during the time of the mission. I received a most hearty welcome from both the Rev. pastor and his people.

The next day, which was Saturday, I took a little rest, as I knew I had a heavy task before me, and visited Saint Mary's Boarding School kept by the Franciscan Sisters of the Perpetual Adoration, whose Mother-house is at La Crosse, Wisconsin. This school has an attendance of about 245 pupils, boys and girls, of whom 115 are boarders, and is under the able guidance of Sister Catharine assisted by fifteen nuns. The children receive there a good substantial education in all the branches usually taught in our common schools nowadays, the girls being, moreover, well trained in all kinds of work suited to their sex, not excepting fancy work. Attached to the institution is a farm of some 160 acres, most of which is cleared and a good portion under cultivation.

This, together with the labor of the Sisters, forms the main support of the institution, the U. S. Government having there as elsewhere, withdrawn its yearly subsidy towards the education and tuition of Indian children in Catholic schools. These poor devoted Sisters have to work hard to make both ends meet, and they do it nobly. The Sister Superior informed me that they receive a salary for two teachers out of five that are employed in the school. This boarding school was, not many years ago, a Presbyterian institution serving a similar purpose.

Close by, on the other side of the parish church, stands what was once the Presbyterian chapel, a small frame structure, now abandoned for want of worshippers, and in a rather dilapidated condition. What was once the school, likely for day pupils, now serves as a store. There is also at Odanah a small church of Methodists, mostly fallen-away Catholics led astray, the pastor tells me, by mixed marriages. It is likely that, in a few years, it will share the fate of the late Presbyterian chapel. Its minister is one Rev. Thomas, an Indian or half-breed.

Shortly before my arrival at Odanah, these people had a great camp-meeting, which they had announced some time beforehand, with great care, and for which they engaged a number of preachers, Indians and whites, of different denominations. It was fortunate that they had their meetings before our mission began. Thus the field was left free for us.

Odanah has a fine frame church, built only a few years ago and measuring nearly 40 x 100 feet. It can seat all the people of the Reserve, and many more. It is of Gothic style, frescoed, and furnished with good substantial pews. It presents on the whole a pleasing appearance. It is decidedly the handsomest church I have yet seen in any Indian settlement. Attached to the church is an extension serving the purposes of a sacristy and a pastor's residence. This, Rev. Father, is the place where I was to make my first essay in the missionary field, outside my own sphere of action.

The mission opened on Sunday, 31st of August, at High Mass, with an introductory instruction and sermon on the "End of man" in the Chippewa language. From the very start the church was crowded, especially in the evenings, Indians having gathered together from Red-cliff, Courtes-Oreilles and La-du-Flambeau Reservations, as well as from near-by Ashland and Lapointe, to attend the mission. A glance at the audience before me convinced me that every one was in expectation of some-

thing new. It was, in fact, the first regular mission ever given at Odanah that was about to open. On no previous occasion, in my twenty-two years of ministry did I feel so strongly impressed.

At 3 P. M., I gave a second sermon, this time in French, for the benefit of a good number of our French-Canadians living in the village, where the men are working in the large saw-mill operated there by a Mr. Stearns. These good people were delighted to listen to the word of God announced to them in their mother tongue, a blessing which, several told me, they had not enjoyed ever since they left their native Province of Quebec, some years ago.

The third sermon which was in English, was reserved for the evening. It was by all odds the most frequented one, and it was to remain so all through the mission, not merely on Sundays, but on week days as well. Not only were all the pews occupied to their full capacity, but one half of the middle aisle, was filled with chairs, all of which were occupied. The order of Exercises was as follows:—

*On Sundays:* At 10 A. M. High Mass, with sermon in Chippewa.

At 3 P. M., French sermon.

At 7.30 P. M., beads, English sermon and Benediction.

*On week days:* At 9 A. M., High Mass, followed by a sermon in Chippewa.

At 3 P. M., second sermon or instruction in the same tongue.

At 7.30 P. M., beads, sermon in English, and Benediction.

Every night, during the exposition of the Blessed Sacrament, the *Miserere* was chanted by the pastor and choir alternately, whilst the bell was tolled, a ceremony which I found very impressive, and which I had never before seen anywhere, although I have in my youth assisted at several missions given by our Fathers. The idea was suggested to me by the pastor, and I readily took to it. Each morning, after the sermon, the faithful brought their scapulars, beads, crucifixes, etc., to be blessed and indulgenced, and many of them did they bring, each one being eager to have in his possession some pious object blessed by the missionary.

The method followed throughout was that of the Exercises, as set forth in the "Meditationes et Instructiones Compendiosæ" of Father Roothaan, to which I added

two sermons which the nature of the congregation I had to deal with required ; viz., one on Marriage and another one on Unity of Faith. The pastor had also wished me to speak on Purgatory and Holy Mass, but the time at my disposal did not admit of my treating those subjects *ex professo*.

The task before me was not an easy one, there being in the parish among other evils, such as drunkenness, gambling etc., over thirty couples living in sinful unions. Many of those poor Christians live together for a time ; then separate, and take another partner, who may be a Protestant. To stifle the voice of their conscience, a certain number of them give up going to church ; and, as there is in the village a Methodist church, most of the members of which are apostate Catholics, they go to seek consolation from the minister, who receives them with open arms. The devoted pastor told me that at times he feels almost discouraged. No wonder.

We began to hear confessions in the afternoon on the fourth day, after the Instruction on confession. We were but two Fathers to hear them, Rev. Father Chrysostom Veruyt, O. F. M. and myself, the pastor having determined to leave the field free to us. This made the work progress somewhat slowly, especially as the great mass of the penitents flocked to the confessional of the missionary. I scarcely ever quitted the sacred tribunal before 11 P. M.

The mission came to a close on Sunday night, September 7th, with the solemn erection of the Mission Cross inside of the church, followed by the papal blessing, and the Benediction of the Blessed Sacrament, at all of which I officiated. The church was literally packed, more so than on any previous occasion, several Protestants, Chippewas and whites, being seen in the audience. In my farewell sermon, which I gave both in Chippewa and in English, I exhorted my hearers to perseverance in the good resolutions they had taken, reminding them that they had but sown the good seed in the field of their souls, that they had to keep on cultivating it, until it would bring forth the fifty, and even the hundred fold the Gospel speaks of. The occasion was a solemn one, all present seeming to be impressed with its solemnity. Tears of joy were seen in many eyes. As for myself I candidly avow that, never before in my twenty-two years of ministry, have I felt as I did on that occasion.

On returning home, that night, a white woman of good standing in Odanah, and a convert to the Faith,

said to her husband: "Now I am a Catholic." The next morning, strangers returned to their respective homes, and the residents of Odanah to their daily avocations. As for myself, I stayed one day longer, at the request of the pastor, to visit the school, which had opened but a few days before, and to take a little rest, before setting out for my home journey. I arrived here on the 11th of September, just in time for the annual visit of our Superior.

During this mission, some 450 confessions were heard, and 350 holy Communion distributed. Several marriages were set aright, whilst not a few who had neglected the Sacraments for a number of years, were reconciled to God. Of course, a certain number kept back. I expected it would be so; but I feel confident that even to them the mission has done some good, in as much as they have, at least, come to know the wretchedness of their lives, and may, at some future time, have the courage to break the chains that still bind them.

Recommending myself, dear Revd. Father, to your holy Sacrifices and prayers.

I remain,

Ræ Væ infimus in Xto servus,

JOS. SPECHT, S. J.



## AN INTERESTING MYTH.

*A Letter from Father Eugene Magevney.*

MARQUETTE COLLEGE,  
MILWAUKEE, WISCONSIN,  
November 26, 1902.

REVEREND AND DEAR FATHER IN CHRIST,  
P. C.

For different reasons I was interested in verifying a statement which had been made to me that at least a part of the archives of the old Kaskaskia Jesuit mission was to be found in the Capitol Library, at Springfield, Illinois. Good luck, or rather obedience, took me in that direction a few months ago, and I availed myself of the opportunity thus afforded of investigating whether it was true or not. I found the State Librarian thoroughly posted on the subject and most willing to give me any information I might desire. I was told that all the documents bearing upon that early mission had long ago been transferred to Ottawa, Canada—presumably, at the time when the territory was ceded by France to Great Britain. My quest was thus in vain. But in connection with the matter, the librarian presented me with a copy of the *Transactions of the Illinois State Historical Society for the Year 1901*. In it a slight reference is made to the early work of the Jesuits in Kaskaskia and especially to the tradition, for many years in circulation, regarding a college conducted by them at that place as early as 1721. How the story originated and what actual facts there may have been out of which to frame it has not yet been fully determined. Some of the historical arguments, for and against, have been collated by William L. Pillsbury, a member of the Historical Society and, at present, Registrar in the University of Illinois. They appear in his contribution to the work above referred to and entitled,

"The Influence of Government Land Grants for Educational Purposes upon the Educational System of the State." I found them interesting and am satisfied that some of your readers will find them not less so. Accordingly, I forward them herewith. The portion of his article bearing on the subject is as follows:—

"Before proceeding to the consideration of the third and last land grant made to us by the government, that for a college, permit me to call your attention to the improbable, though widespread, story of a college in Illinois early in the third decade of the eighteenth century. In most ancient times, so the myth runs, the Jesuits brought higher education into Illinois. Many allusions to a Jesuit college at Kaskaskia are to be found in historical writings.

"Stoddard says: <sup>(1)</sup> 'In the early part of the last century, when the French in Louisiana were at the apex of their glory, a college of priests was established at Kaskaskia. The practice of most Catholic countries obtained here; the poor were neglected while some of the most wealthy and considerable were permitted to quaff at this literary fountain. The liberal and useful sciences were but little cultivated in this seminary. Scholastic divinity afforded almost the only subjects of investigation. \* \* \* Of what salutary use was such a seminary to the people? \* \* \* No regulations were officially made on the subject of general education.'

"Governor Reynolds, who came to Illinois in 1800, grew up in Kaskaskia, and began practicing law in Cahokia in 1814, writes: <sup>(2)</sup> 'In the year 1721 the Jesuits erected a monastery and college in Kaskaskia, and in a few years it was chartered by the government. \* \* \* The Jesuit college at Kaskaskia continued to flourish until the war with England in 1754, was declared.'

"H. Brown writes as follows: <sup>(3)</sup> 'While the French retained possession of Illinois, Kaskaskia was their principal town. Charlevoix visited it in 1721. It contained at that time a college of Jesuits and about one hundred families.' \* \* \* 'The Jesuits once had a college at Kaskaskia, and it is said, though on doubtful authority,

<sup>(1)</sup> Amos Stoddard—Sketches, Historical and Descriptive, of Louisiana. (Phila. 1812.) Page 308.

<sup>(2)</sup> John Reynolds.—The Pioneer History of Illinois. (Belleville, 1848.) Pages 33-36.

<sup>(3)</sup> Henry Brown.—The History of Illinois from its First Discovery and Settlement to the Present Time. (N. Y., 1854.) pp. 12, 447.



that the celebrated Fenelon, Archbishop of Cambray, \* \* \* while a monk of the order of St. Sulpice, taught therein. Whether he did so or not is immaterial. The Jesuit missionaries in this country were learned men. They were educated, however, in Europe and we have no evidence that the college at Kaskaskia produced any such. It has long been in ruins.'

"Davidson and Stuvé, evidently following Reynolds, say: (4) 'All the settlements between the rivers Mississippi and Kaskaskia became greatly extended and increased in number, and in 1721 the Jesuits established a monastery and college at Kaskaskia.'

"Maj. A. S. De Peyster, writing from Mackinac, under date of June 27, 1779, to Gen. Haldimand, at Montreal, has the following: 5 'By creditable people just arrived from the Illinois, I have the following accounts so late as 24th of April.' (Gen. Clark had captured Kaskaskia in the July before.) \* \* \* 'The Kaskaskias no ways fortified. The Fort being a sorry pinched (picketed) enclosure round the Jesuits' college, with two plank houses at opposite angles, mounting two four-pounders, each on the ground floor and a few swivels mounted in a pidgeon house.'

"Rev. Father L. W. Ferland, writing me from Kaskaskia under date of April 29, 1890, says: 'In reply to your favor of the 22d inst. I wish to say that tradition shows the place where once stood a Jesuit college.' \* \* \* 'The building must have been spacious for the times; if I can judge from where stood the foundations, it was about 50 feet long.' The novelists have copied the historians.

"It would seem that such statements as these should conclusively prove that there was for some thirty years of the first half of the 18th century an institution of a high grade in the old French settlement of Kaskaskia. Why a college at a missionary outpost, among a few hundred simple peasants and traders surrounded by scattering tribes of Indians, was, however, a question not easy to solve; and not having the opportunity to investigate it with care myself, I have sought information from others well known to be familiar with the historical material which alone could give a satisfactory answer.

"Mr. Douglas Brymner, archivist, Ottawa, Canada, wrote me May 23, 1890: 'I have looked over the papers con-

(4) Davidson and Stuvé.—A complete History of Illinois (Springfield, 1884, p. 121.

(5) Michigan Pioneer Collections, vol. 9, p. 338.

nected with Kaskaskia, but none of these contain any reference to the existence of a college, but this is no evidence that none existed. The earliest manuscript I have does not go back further than 1759, being the register of the parish of *Notre Dame de l'Immaculate Conception, Cascaskias*. I can find nothing among printed works that would throw any light on the subject.'

"From several letters from Oscar W. Collet, Librarian of the Missouri Historical Society, I make these extracts: 'There never was, in French times, a monastery, conventual establishment, college, or any institution in the nature of a college, boarding school or like educational house outside New Orleans.' \* \* \* 'That there may have been some attempt at a miserable day school is possible. This is conjecture, however; for although somewhat familiar with the history of the valley, I have no knowledge of any such school.'

'When I said Stoddard started the Kaskaskia college romance, I meant simply, not that he invented it, but was the first, as far as I knew, to put it into print. He was in this region 1803-4 and after.'

'The building to which De Peyster gives the name of Jesuit College, is most certainly the Jesuit residence in Kaskaskia.'

'Of one thing you may be certain; had there been a college, mention of the fact would assuredly be found in some contemporaneous authority, or at least reference to it. But positively there is none. If you will read Bossu, the part that relates to his sojourn in Illinois; Father Vivier's two letters from the Illinois, and Carayon's *Bannissement*, the conviction will come to you that the college was an impossibility.'

'In the *Bannissement des Jésuits*, written late in 1764, or during 1765, Carayon, who was one of the Jesuit Fathers, sets out methodically, one by one, the different works in which the Society was engaged, during the century up to its expulsion in 1763; and to suppose that he would have omitted, as he was putting forth a justification of the Jesuits in Louisiana, even a reference to a college or school anywhere, had one existed, is to set him down as a blockhead.'

"Two letters from John Gilmary Shea, the eminent historian of Catholicism in America, are as follows: 'The Jesuits had their mission at Kaskaskia; priests from the Seminary of Quebec had a mission at Cahokia or Tamoroa; there was occasionally a Recollect or reformed Franciscan at Fort Chartres acting as a chaplain. There

are many letters from all these, and in none is there the slightest allusion to any educational establishment. There is no trace of any charter for such an institution.'

'My own impression is that such a story was made up from a misunderstanding. There is in many minds such an absurd jumble in regard to the secular and regular clergy of the Catholic church that we meet all manner of side-splitting comicalities. One writer on the Mississippi Valley speaks of Hennepin as a Jesuit monk of the Franciscan order! To make one man monk, prior and regular clerk would be like classifying a man as cavalryman, marine and Indian scout. I think some such addle-pated fellow met an allusion to priests of the Seminary in the Illinois country and with the fixed idea that there were none but Jesuits there, supposed these to be Jesuits belonging to a seminary in Illinois; whereas they were secular priests sent from the Theological Seminary in Quebec, who were not on very good terms with the Jesuits.'

'I can not see any other way in which the story originated; but it is very certain the Jesuits never had a college in Illinois in French days.

'Your reference to a Jesuit college is certainly early (De Peyster's letter cited above); but at that time, 1779, there could have been no Jesuit institution there at all, as their property at Kaskaskia, though on British soil, was seized under authority of the Louisiana council Sept. 22, 1763, and the Jesuits carried off. The property was then sold and the French authorities pretended to give title.

'The mission at the present Kaskaskia began about 1700, after the removal of the tribe. Catalogues exist of the French Jesuits in Canada, etc., and in none is there any allusion made to any college except at Quebec. In the list of missionaries during all the period 1700-1763, in which the address and employment of each member are given, no one is ever recorded as president or professor except at Quebec. Charlevoix's Journal shows that there was no college in 1721. The letters in *Lettres Edifiantes*, coming down to 1750, are silent as to any college; and none is mentioned at the time the Jesuit property was seized in 1763.'

"I submit," continues Pillsbury, "that upon this testimony we must conclude that the story of a college at Kaskaskia though told in our histories and repeated in fiction, has no foundation in fact."

As an example of its repetition in fiction, to which our

author alludes, we may cite the words of a recent writer in the *Chataquan* who repeats the yarn evidently upon the authority of one of the writers mentioned above. They appear in an illustrated article on old Kaskaskia, its memories and ruins. He says:—"In the early years of the eighteenth century, the black robes from Quebec founded a Jesuit college here, which was liberally endowed, and tradition has it that Fenelon, who afterwards became Archbishop of Cambrai, found refuge here for a while from the world."

In like manner, Mrs. Catherwood, in her novel entitled *Old Kaskaskia*, which purposes to be a description of early life and customs in the little frontier French village, weaves it deftly into the thread of her narrative. At the time of which she speaks, it was, of course, in ruins. Of these she writes:—"Beyond the last house and alongside the Okaw river stood the ruined building with gaping entrances. The party stumbled among irregular hummocks which in earlier days had been garden beds and had supplied vegetables to the brethren. The last commandant of Kaskaskia, who occupied the Jesuit house as a fortress, had complained to his superiors of a leaky and broken roof. There was now no roof to complain of, and the upper floors had given way in places, leaving the stone shell open to the sky. It had once been an imposing structure, costing the Jesuits forty thousand piasters. The uneven stone floor was also broken, showing gaps into vaults beneath; fearful spots to be avoided, which the custom of darkness soon revealed to all eyes. Partitions yet standing held stained and ghastly smears of rotted plaster."

Later on, when the Mississippi overflows and the day of doom has come for the unfortunate town and with it the *denouement* of the story, the ruins of the would-be Jesuit College are utilized as a place of momentary refuge for some of her heroes and heroines; until, yielding to the inevitable, they in turn, crumble before the onward march of the flood. "'But stop,' said Colonel Menard; and he pointed out to the rowers an obstruction which none of them had seen in the night. From the Jesuit College across the true bed of the Okaw a dam had formed, probably having for its base part of the bridge masonry. Whole trees were swept into the barricade. 'We can not now cross diagonally and come back through the dead water at our leisure, for there is that dam to be passed. Pull for the old college.' The boat was therefore turned . . . The current was at

right angles with its advance, though the houses on the north somewhat broke that force. The roofless building ridiculously shortened in its height, had more the look of a fortress than when it was used as one. The walls had been washed out above both great entrances, making spacious jagged arches through which larger craft than theirs could pass. Colonel Menard was quick to see this; he steered and directed his men accordingly. The Jesuit College was too well built to crumble on the heads of chance passers, though the wind and the flood had battered it. To row through it would shorten their course.

"The boat cut through braiding and twisting water, and shot into the college. Part of the building's upper floor remained; everything else was gone. The walls threw a shadow upon them, and the green flicker, dancing up and down as they disturbed the enclosure, played curiously on their faces."

More might be cited from other sources, but what has been given will suffice to show that the Jesuit in fiction is sometimes quite as entertaining as the Jesuit in fact. It will furnish, besides, to those interested, a convenient recipe for making something out of nothing—a very desirable but extremely rare accomplishment.

Your Reverence's Servant in Christ,

EUGENE MAGEVNEY, S. J.

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## THE SCHOLASTICATE AT PRESSBURG.

THE HOUSE OF PHILOSOPHY  
FOR THE AUSTRIAN PROVINCE.

*A Letter from an Irish Scholastic.*

PRESSBURG, AUSTRIA,  
January, 1903.

REV. AND DEAR FATHER,

P. X.

The Old Society had two houses at Pressburg,—a residence and the present college or House of Philosophy. In the stormy times of the earliest part of the seventeenth century, when the Turks and Protestants had acquired the upperhand in the greater part of Hungary, the Jesuits were compelled to withdraw from Pressburg. The Protestants took advantage of their absence by building a Lutheran church beside the college. It was completed in the year 1636. They did not, however, retain the use of the edifice for a lengthy period as Leopold I. laid claim to it, asserting that it had been built contrary to law on imperial property. The Emperor presented it to Cardinal Kolonitsch, who in turn handed it over along with the college to the Jesuits. At the Suppression the church was given over to the secular clergy and the College was let out in separate lots. Just as the nineteenth century opened our Fathers accepted an invitation from the Dean of the Cathedral and the parish priest of one of the other churches to conduct two fortnightly missions in the city. Two Fathers carried on the mission in the Cathedral, and three bestowed their efforts on parishioners of the Holy Trinity Church. Again in 1854 the pulpit of the Cathedral was occupied by a Jesuit, Father Klinkowström, S. J., one of the leading preachers of the period, who gave a course of sermons there during Lent. As a result of his labors there arose a general desire in Pressburg to have the Jesuits back

again in the city. With the Primate's approval and by the energetic assistance of one of the urban parish priests, an arrangement was concluded by which the management of the one-time Lutheran church was again placed under Jesuit direction. The college was also recovered, mainly by means of the pecuniary aid tendered by the generous Archduke Maximilian. Considerable difficulty, however, was experienced in prevailing upon the different families to give up their residences, and in re-converting the house into college form. There were no less than fifteen kitchens which had to be changed into rooms. At length, in April 1855, the last tenant, a coffee house proprietor, was persuaded to remove his goods and chattels. The philosophers were transferred there from Linz in Upper Austria, and the Father Provincial took up his residence in the new college for two years; the Villa was bought during the second year, viz. 1856.

Pressburg—Poszony is the Hungarian name—is the ancient coronation city of the monarchs of Hungary. It lies just outside the borders of Lower Austria. The spurs of the Little Carpathians, which abound in vineyards, lie on the west side of the city. On the east the famous Hungarian plains stretch out as far as the eye can reach. The city itself which is divided into five districts, harbors, exclusive of the military who number about 8000, 63,796 souls. Of these, according to a fairly recent census,

49000 are Catholics,  
 9000 are Lutherans,  
 5500 are Jews,  
 260 are Calvinists,  
 and 36 are Greeks.

The nationalities of the inhabitants, leaving out the Israelite section already mentioned, are mainly three,—Hungarian, German or Austrian, and Slovakish. The nobility are chiefly Hungarians, not without many exceptions, however; a prominent one being the Grand Duke a brother of the Queen of Spain—who is military commander of the large garrison. The official language is Hungarian, which means that the municipal meetings, academical lectures, instructions of school teachers are all held in the Hungarian tongue. Train conductors, railway porters, policemen will never address you except in Hungarian, although they are all acquainted with German. The names of the streets have been all turned into the Hungarian tongue; the German equivalent being occasionally given second place. These are a few items

which show with what activity the Hungarising <sup>(1)</sup> process is being carried on. German is dying out although a large number of the inhabitants speak it still.

The Slovaks constitute the poorer classes. They occupy nearly all the menial—domestic as well as out of doors—positions in the community. They are each and every one workers. In the summer this is very noticeable when the entire family, men and women, boys and girls, may be seen toiling at the vineyards. They are, too, a sturdily-built race. The women, who very often do more manual work than the men, are extremely muscular in appearance. They are mostly middle sized and of dark complexion. The form of the face is generally rotund and the expression that of meek submission. Persecution and oppression seem to have left them spiritless. The teaching of their language receives but two hours' attention per week in most of the Hungarian schools. In some dioceses preaching in their tongue is prohibited. Some time ago the head official in a village made a raid on all the books written in their tongue, and caused them to be burnt. The Slovaks are a simple and holy folk, and while their oppressors, the sons of the King Saint, St. Stephen, have in some part forsaken the faith at least in practice, they have held on staunchly to their creed. Often during the spring, summer and autumn may these honest toilers be seen in orderly groups of fifty, sixty or more, wending their way to some shrine of Our Lady to beg her blessing on their work. As they go along the Rosary is repeated aloud or a hymn is sung in their own tongue. They will assuredly have high places in heaven.

But to return to the city. Towering above the buildings of the city stands the Old Coronation Cathedral. It dates from the 13th century and has three naves. The style is pure Gothic. Between the years 1563 and 1830, nineteen Kings and Queens were crowned within its walls. The old Parliament House is also worth inspecting where sittings were held till the year 1448. Amongst the hills which run along one side of the city, there is one which abuts on the river where its decline becomes steeper. On its summit stands a large square castle with towers at the angles. It is about 300 feet above the river level. It dates from the eleventh century, but it owes much to a reconstruction effected by Maria Theresa in the year 1760. Its interior was reduced to ashes in the

<sup>(1)</sup> Magyaring is the proper word. Cf. Dec. American Messenger on Hungary.



year 1811. Nothing remains now but the four huge walls and towers. It is said that its reparation is prohibited on account of the unpatriotic conduct of the Protestant Pressburgers during the war with the Prussians in the year 1866. The city boasts of the following educational establishments: Royal Academy for law; two State Schools (Gymnasia)—one being Catholic; a commercial school where modern languages and physics form the main part of the program. Amongst the religious, the Franciscans, the Capuchins, the Ursulines who conduct a girls' school, and the Sisters of Charity who have charge of a large hospital, are a few of those laboring in this vineyard. The Sisters of Notre Dame are also engaged in teaching. Although the city has a fine bridge constructed for foot passengers, and carriages, and is laid with rails, the inhabitants dwell almost exclusively on the left bank of the river, which is fairly broad at this part and extremely rapid. In spite, however, of the swiftness of the current, its water froze to the depth of fourteen inches this year.

Our college occupies a rather central position in the city. It is, however, almost entirely removed from active traffic on account of its surroundings. A large and lofty Ursuline Convent forms a formidable flank on one side and cuts off communication with an electric tramway line. It is faced by an ancient palace of the Hungarian Primate, which has recently been purchased by the municipality. A Franciscan church stands in the rear, while the remaining side looks out upon Franciscan Place, which is asphalted and contains a small garden. The principal rooms as well as the corridors are lighted with gas. Lamps are used in the rooms. About half the scholastics have rooms to themselves. Each room is provided with a stove. Each one looks after his own stove; chips, chopped sticks, and coal can always be found at a convenient distance from one's room. The corridors are rather narrow and are floored with wooden planks. There are two ambulacra open to the air. One is on the ground floor and is paved with asphalt; the second is on the roof of a lower part of the house and affords no view into the city. Those who require more fresh air are allowed to take a walk during the after-dinner recreation.

The Domestic Chapel benches have no arrangement for seating. A few priedieu chairs are provided for the delicate members of the community. The domestic exhortations are, as a consequence, held in the Refectory

during the half hour preceding supper. Triduum points are given in the scholastics' aula, where we also attend a fortnightly exhortation given by our Superior. The Academy in which papers on literary, historical, philosophical, and scientific subjects are read, and lectures on teaching, etc., is generally accompanied by a piece of declamation and is also held in the aula. Tones are held on Sundays from 1 o'clock till 2. The text of the semi-extempore tones being given to one of the scholastics by the server during dinner. A piece of pulpit declamation follows the extemporized delivery. On Sundays and holidays we are obliged to be present at the ordinary afternoon sermon which lasts from 4 to 5. Benediction of the Blessed Sacrament follows. The community numbers this year (1903): Fathers 19, Scholastics 41, Brothers 11, total 71.

Amongst the Fathers, let it be remarked, five are studying philosophy, as they entered as secular priests, all of whom make two years' philosophy. The preaching work is divided in the following way. There is a Sunday afternoon preacher in German. There is also a Sunday morning Hungarian preacher. In addition there is a special preacher for feast days. The philosophers including the Fathers are of the following nationalities: Bohemians 6; Hungarians 8; Slovaks 4; Kroates 3; Austrians 19; Germans 3; French 1; Italian 1; Irish 1. All those who are not able to speak German are obliged to learn it after their entrance into the Society. The Latin language is spoken on Mondays, Wednesdays, and Fridays during both recreations. German is spoken on the other days at the afternoon recreation. During the evening recreation on those days each one speaks his mother tongue. Most of the Austrians and Germans learn one of the Slávish languages or Hungarian. Before Christmas each one is obliged to deliver a sermon in the refectory in German. The second term provides great lingual variety during the midday meal. Eight days preparation are given for the second sermon; a fact which makes the mother tongue the vehicle of one's utterances.

The reading in the refectory consists of Scripture, a German book, and a Latin history of some house of the Province. St. Ignatius' life by Father van Nieuwenhoff, S. J., provided the German reading last year. It was occasionally interrupted by selections from the German "Katholischen Missionen." The Latin book is taken up when the second meat is served. At supper about five verses

of the Scripture are followed by the book in German. The Triduum reading begins when the notice of confessors is read out: Father Rodriguez and Letters of the Fathers General are used. In many houses of the Province the reading is divided between German and the language of that particular place. German being read at dinner, and Hungarian, Bohemian or Croatian at supper or vice versa. On Thursdays in summer and spring we dine at the villa. In winter and autumn we remain at home. Talking is allowed either at home or at the villa—during dinner on the villa day. Talk is also allowed at the same meal on first class feast days and occasionally on second class feasts.

I forgot to mention that four scholastics give catechetical instruction in the shopboys' schools. Two of them use the German, one the Hungarian, and the other Slovakish tongue. As regards conscription all clerics in the realm have special exemption by law. If war breaks out the priests of the Society must, however, act as chaplains and the scholastics are placed in the reserve corps. The brothers are obliged to do fourteen days military exercise every second year till they have reached their 32nd year.

The course of studies is arranged as follows:—

First year, Logic and Ontology, 8 hours of class per week with 3 disputations and a Sabbatina. Mathematics 4 hours.

Second Year, Cosmology, 4 hours of class, 1 disputation and a Sabbatina. Physics, 9 hours of class, 2 repetitions. Higher Mathematics, 2 hours.

Third Year, Ethics, 5 hours of class, 2 disputations.

In the First Year Father Thöni is lecturing for the second time on Logic and Ontology. Father Hahn's Cosmology is prescribed as the book for the Second Year, but Father Timp, who has taught Philosophy for twelve years, has written his own course and seldom refers to Father Hahn unless he holds a different opinion. Father Timp is also Professor of Psychology. The chair of Ethics is occupied by Father Seywald, who is also Prefect of Studies. He has taught Philosophy for eighteen years and has been Provincial. Catherin is the text book in Ethics. Father Kirpal is Professor of Physics and Mathematics. Wallenstein and Father Drexel, S. J. are his favorite authors. The Higher Mathematics is taught by Father Herden. There are three public disputations during the year. Each class appears twice. Higher Mathematics and Physics are also discussed on these occasions by a single representative from the respective

classes. The first year has three mathematical specimens during the year in which each one is called upon to give proof of his knowledge.

The Villa occupies a prominent and picturesque position on one of the large hills which surround the city of Pressburg. The house is constructed on the flat-system, everything—kitchen, refectory, recreation room, two dormitories, a few bedrooms and a small chapel—being on the ground floor. There are about six acres attached to the house, which are looked after by two brothers who sleep there. It is but a short half hour's walk from the college. The land is mostly laid out in vineyards, but pears, apples, plums, currants and edible chestnuts may be found in abundance. The frequent and furious thunderstorms which occurred almost every fourth day in July and August are accountable for considerable damage. They do not generally last longer than four or five hours and sometimes but one hour. Their outbreak is extremely sudden. One would imagine that the flood-gates of heaven were opened, as the downpour of rain is exceedingly violent. The wind, at the same time, dances with a vigor and versatility really incredible to one who has not witnessed it himself. The slates on the roofs are often torn off and the trees of the orchards uprooted by its fitful antics. We make the villa house our dwelling place during the second fortnight in July when we have our *Vacatio Major*. Walks, skittles,—Russian and ordinary—two walking excursions in common give out-of-door amusements. The scenery is indeed fine. The vineclad mountains present a very pleasing view. Along the Danube the ruins of many a fortified castle standing proudly on the summit of a lofty crag, villages varying in size, and differing in the design of their houses, at one time built upon a hill, at another buried in a valley supply pictures of nature which are not easily forgotten. In the winter there is very little traffic on the river. In the summer a passenger steamer plies twice a day between Vienna and the Capitol of Hungary (Budapest). Hungary is famous for its plains, and as a consequence, during the summer weather after a shower, for its mud. The Hungarians have a verse,—

“Extra Hungariam non est vita,  
Et si est vita non est ita.”

A facetious scholastic has thus parodied it,—

“Extra Hungariam non est lutum,  
Et si est lutum non est multum.”

But to return to villa time. Only one hour's reading is allowed during the fortnight, spiritual reading being included. The chief indoor pastimes are billiards, chess, draughts and dominoes. A custom here—one which is, I think, unique in the Society and which in my opinion fosters charity and a good spirit—is that of allowing in the Scholasticate immediately after breakfast a half hour's recreation in the room of the scholastic whose patron Saint falls on that day. An embrace exchanged, coupled with hearty congratulations and promises of prayers.

I have not said a word about the general order of the house; so to begin:—We rise in winter at 4.30 and at 4 o'clock in summer. Breakfast, which consists of a bowl of coffee and milk and two rolls of white bread, is at all times at seven. Talking at this meal is only allowed a few times during the *Vacatio Major*. Examen is at 11.45 and dinner at 12 o'clock. Supper is at 7 o'clock, recreation continues till 8.15 when Litanies are said. Points and examen follow and lights are out at 9.15.

On St. Ignatius' day many guests are invited to dinner. The dean of the Cathedral makes his speech in Latin to which Father Rector replies in the same tongue. Then follows the Vice-burgomaster in the language of the land—Hungarian. One of the parish priests then addresses the assembly in German. The Rector replies in each of the two tongues if he is able. Our present Father Rector is not acquainted with the Hungarian language. Having spent four years in Australia, he can of course speak English.

The celebration of the papal jubilee was carried out with great zeal. The form of the compliment paid to His Holiness was in illuminations. In almost all the windows of each house one, two or three candles were lighted. Sometimes their light was cast upon a photograph or picture of the Holy Father. The great majority of the houses were thus lit up. Even in the Jewish and Protestant quarters the Holy Father's feast was not let pass unnoticed. A Rabbi who failed to light a wax burner found the fragments of the panes of his front windows on the floor that night. Our college, however, bore off the palm in the art of illuminating. The façade is three stories high, each of which has nine windows. These twenty-seven windows were fitted with transparent pictures of the life of our present Pope, or dates of his birth, pontificate and the like. An admiring

crowd stood on Batthyányplatz with eyes uplifted in wonder and admiration at the splendid spectacle.

Another event during the year which testifies to the Catholic spirit of the Pressburgers is the Corpus Xti procession. The start is made from the Cathedral. Two detachments of military cadets form the van, then members of the sodalities, representatives of the Capuchin, Franciscan, and Jesuit Orders, the Burgomaster follows attended by a vice-burgomaster and other members of the municipal council. The Blessed Sacrament then follows carried by the Dean of the Cathedral and covered by a gold and white-colored canopy.

On the way at four places altars are erected and Benediction given. While the Blessing is being bestowed the cadets fire a volley. Some two or three thousand soldiers line up at a certain spot headed by their Commander and receive the Benediction of the Lord.

I must not conclude without expressing my sincere and heartfelt gratitude to Father Rector, my professors, and each and every one of the scholastics, who as well in the composition of this epistle as in all other things and at all times, have shown me extreme kindness and charity.

Your brother in Xto,

AN IRISH SCHOLASTIC.



MISSIONARY WORK  
ON BLACKWELL'S ISLAND.

*A Letter from Father Martin J. Scott.*

NEW YORK,  
Oct. 27, 1902.

REV. AND DEAR FATHER,  
P. X.

In compliance with your request, I send you the following account of our missionary work on Blackwell's Island. Blackwell's is one of four Islands in the East river alongside New York which are utilized for prisons, hospitals, almshouses and insane asylums. It is the first and largest of these islands being nearly two miles in length, and about a fifth of a mile in width. On this Island there are five large institutions whose inmates number altogether about 7500. On the lower or downtown end, there is the City Hospital, sometimes called "Charity Hospital," a branch of Bellevue. Adjoining it is the Penitentiary, New York's prison for minor crimes. Midway on the Island stands a collection of buildings, some ten or twelve, which constitute the Almshouse. Next to the Almshouse is the city prison or workhouse, wherein are confined drunkards, vagrants, wife-beaters, and fallen women. The last building or collection of buildings on the Island is the Metropolitan Hospital with its annex the Consumptive Hospital. These institutions contain all that is vile, degraded, helpless and pitiable from the great city across the river. They form of themselves a city of unfortunates. I doubt if so many and such utterly pitiable wrecks can be found together anywhere else in the world. <sup>(1)</sup>

<sup>(1)</sup> Just above Blackwell's Island is Ward's Island, the home of the insane. Randall's Island comes next with the House of Refuge and the Foundling Asylum, and Home for the feeble minded and idiots. A few miles further up the river, or rather on the Sound, is Hart's Island which contains several penal institutions and Potter's field, the burial place of New York's pauper and unidentified dead. Our Fathers have the spiritual charge of all these islands and some of them are stationed permanently on them except Hart's Island, which is visited every Sunday by a Father from St. Ignatius' parish, eighty-fourth street,

On Blackwell's there are stationed two of our Fathers. one at the lower end for the City Hospital and the Penitentiary, and the other at the upper end to look after the Metropolitan Hospital, the Workhouse and the Almshouse. I was appointed to relieve Father Barnum at the upper end for two weeks in the beginning of September 1902. My account will therefore be confined particularly to that section of the Island embracing the Metropolitan Hospital with its one thousand patients, the Workhouse containing fifteen hundred prisoners, and the Almshouse numbering about twenty-five hundred paupers.

The chaplain never leaves the Island except once a week for a half a day to get his altar supplies, etc. In his absence the chaplain at the other end is notified so as to be in readiness for an emergency call. For men are dying here at all hours of the day and night, and the priest is never sure of one hour of quiet. This is the hardest part of the chaplain's duty. If he had ten, twelve or fifteen hours of steady work, with a certainty of a few hours' rest, it would not be so trying; but no amount of work and no foresight can guarantee a single hour's freedom from a summons to a dying patient. I felt pretty much like the men of the fire department, always expecting an alarm. I make this remark before I go into details, since without it you would only have a partial understanding of the priest's work here. Besides the emergency calls, it is the chaplain's duty to say Mass every morning for the people, to make the rounds of the hospitals, namely, the Metropolitan, the Consumptive, and the Almshouse Hospital, to hear the confessions of the sick, the paupers, and the prisoners, to baptize the infants in the Maternity wards, to bring holy Communion to the blind and the incurables, and on Sundays to say two Masses, preach at both and give Benediction twice, once in the morning at the Workhouse, and in the afternoon at the Almshouse.

To make the rounds of the hospitals means to pass along the wards, learn who are Catholics, hear their confessions, and if they be dangerously sick give them the last sacraments. The authorities, it is true, inform the priest when a patient is dying or dangerously ill, but if he depended on this notification many would die without the sacraments. To make the rounds of the hospital in the way I have described takes from three to five hours. The Metropolitan Hospital is about half a mile from the Almshouse Hospital, the Consumptive Hospital being midway between. As some deaths are very



sudden, with all possible care some will die without the priest. In fact I believe in no other place can you see so well exemplified the words, "You know not the day nor the hour." I have gone through a ward, made inquiries and left, being assured that all was well, when within five minutes a runner would come hurrying up to me saying a person was dying in that very ward. However, I was fortunate, as only one died without the priest during my stay on the Island. That was in the Consumptive Hospital where they drop off like flies. An old man got a hemorrhage a little after five o'clock in the morning. I was shaving at the time and when the messenger came for me I dropped everything and was on my way to the ward instantly but when I got there he was dead. You may say that it does not matter much if the priest is not present at death, provided the patient saw the priest in his rounds and went to confession. But even so, the last sacraments are a blessing and consolation; moreover, do his best the priest cannot cover the ground perfectly and some escape his attention for several days.

Every day at 3.30 P. M. the boat lands its cargo of sick and dying, the overflow from Bellevue. These patients may have to be quickly operated upon, or they may be undergoing treatment when the chaplain is on his rounds, and so the first meeting he has with them may be to anoint them and to prepare them for death. Or it may happen that some day the priest is so busy or tired that he cannot complete his rounds, then he depends on being notified if a patient is dangerously sick. All this constitutes the hospital work, and it is the most important of the chaplain's duties.

Every Friday at 1.30 P. M. he hears confessions at the Almshouse and gives Benediction of the Blessed Sacrament. Again on Saturday at 9.30 A. M. he hears confessions at the same place. At 2.00 P. M. he goes to the female department of the Workhouse to hear the women's confessions, and at 6.30 P. M. the men go to confession. From Friday noon until Saturday night it is confessions pretty much all the time. Last year Father Barnum heard 9704 confessions. On Sunday the chaplain says Mass and preaches at the Almshouse at 7.30 A. M. and does the same at the Workhouse at 9.00 A. M. besides giving Benediction. At 5.00 P. M. he gives Benediction at the Almshouse. On Friday morning at 8.00 Mass is celebrated at the Metropolitan Hospital for those whose duties or conditions will not allow of their attending Mass on Sunday.

This represents the regular weekly routine. Every three months the chaplain hears confessions of those who cannot go to the chapel, and brings them communion. These are mostly the incurables, the blind, the paralyzed and the helpless consumptives.

The quarterly Communion, as this is called, fell due while I was chaplain. In the female incurable ward out of 54 inmates 46 were Catholics and all received holy Communion. In administering the quarterly Communion I simply followed the custom as I found it. The priest goes to the ward with the ciborium, the stole, veil and surplice. He is accompanied by the altar boy. On arriving at the ward I found an altar arranged and decorated with flowers and lighted candles. The nurses had the place nicely prepared and all the Catholics were dressed in their neatest and whitest linen. The "Misereatur" and "Indulgentiam," etc., were said, and then accompanied by the altar boy who held the card, and the nurse who assisted the patients, I passed from bed to bed carrying to these poor unfortunates the God of the poor and the Consoler of the afflicted. I then gave Benediction to the ward. All these details are given to show the Catholic spirit which dominates here, and also to furnish a visible tribute to the work and tact of the good men who have so long and faithfully labored here, whose sacrifices and achievements have made the priest and his ministrations so respected, and given their religion so much scope.

The Incurables are a branch of the Almshouse Hospital. It was only in the Almshouse that holy Communion was given with such pomp. In the Metropolitan, except in the female consumptive wards, the patients have private rooms, so it would be impracticable to give holy Communion with the same ceremony as described above.

It takes three or four days to hear the confessions for the quarterly Communion. The priest has to pass from bed to bed and hear his penitents as best he can. For he is frequently interrupted by a summons to a dying patient, and even when not so interrupted there are many difficulties and annoyances. The beds are close together with just sufficient room to pass between them. Hence the confession is practically public for those who care to listen. Sometimes a rather deaf penitent would speak loudly and then I usually gave absolution immediately and passed on. For I found that some such confessions were rather trifling and ridiculous, and as they would have a tendency to belittle the sacrament, I gave

them absolution as a full confession was impossible. The paralyzed who were not confined to bed, and also the blind who were not altogether helpless went to the chapel for confession. One of the inmates who was sacristan, beadle, master of ceremonies and general manager of the chapel, guided the blind and helped the paralyzed to the confessional. Next day at Communion one of the attendants would stand back of the communicants and when it was the turn of a blind person to receive give him a tap on the top of his head. Almost automatically the mouth opened for the reception of the blessed Eucharist.

In the Workhouse the women and men are summoned for confession as follows: a keeper goes along the tiers of cells, raps on the grating, saying at the same time "Who wants to see the priest?" and then brings the women to the chapel and the men to one of the workshops. In like manner for Mass, except that the large bell rings a quarter before nine, then the cells are unlocked and the men file into the chapel followed by the women, who sit in the rear. Every Sunday the chapel was packed. In fact it was impossible to get any more into it. As the prisoners sit very close together on long benches, and as no room is lost anywhere, I think there were over a thousand at Mass each of the three Sundays I officiated.

The silence, devotion and attention were something remarkable. Nor was it due to prison discipline, for the Protestant Minister held service after ours, and the attendants told me that he had to interrupt the services repeatedly to call his people to order. The truth of the matter is that the Catholics though unfortunate, retained their faith, and when brought to their senses by the isolation of prison life they realized their errors and tried to atone for their past. For most of these poor unfortunates are the victims of drink or of those vices so closely associated with and often occasioned by drink. I heard not a few say that it was a blessing for them to be confined where they were, for it gave them an opportunity to return to the practise of their religion. I regret to say that seventy-five per cent of those in the Workhouse are Catholics. The same percentage holds for the Almshouse, and also for the Penitentiary, at the other end of the Island.

Apropos of these figures, I had quite an interesting argument with the Minister. On my arrival I paid my respects to him in a short visit. Next day he returned

the call and thereafter we talked together for an hour or so every day. Gradually our conversation turned on religious matters and he finally admitted, after discussing a number of controverted points, that as regards logic and consistency, the Catholics had the better of it. But he went on to say that when it came to facts the Protestants had the advantage and then he quoted the statistics of the various institutions on the Island according to which the Catholics numbered from seventy-five to eighty per cent, Protestants about fifteen per cent and the rest scattering. Of course I was mortified at these figures which I knew to be true, and he seemed to feel that the tree judged by its fruits gave him good grounds for his religion. However I asked him,

“How many Chinese are there in New York?”

To which he answered, “About twenty-five thousand, or perhaps more.”

Continuing I said, “How many Chinamen have you met here.”

He replied, “None.”

To which I rejoined, “well then from statistics the Chinese have less than one per cent, and if these figures make an argument we had better both turn heathen Chinese.”

He laughed and said it did not occur to him in that light before. Whatever may be the reason why there are so many careless ones here, when the Catholics are away from the environment of intoxication and vice, all that is best in their nature asserts itself. Under the kindness and sympathy of the priest their religion becomes active and forms also their main comfort, as the following facts show. Every day at Mass in the Almshouse chapel there were about a thousand present. At 5.00 p. m. every day they assemble in the chapel to say their beads in public. This has got to be such a custom that some of them think it is a sin to miss the beads. And then while the sermon is going on you can hear their pious aspirations. One morning I asked their prayers, saying, “My dear children let us offer our prayers at Mass for the poor man who died without the priest this morning.” A wave of sympathetic and pitiable sighs went up from all parts of the chapel. Every Sunday at Mass the death list of the week is read out. It has a dreadful significance here, for they are all one large family, and in such a feeble condition that they may be praying for the dead one week and be prayed for the next. As many as thirty-six have died in one week. In the maternity wards it is

interesting to see the mothers so solicitous about the baptism of their children. If the child is not a healthy baby it is baptized by the priest on his first call. But if it is a healthy baby he waits until there are several to be baptized. The women stand as sponsors for one another's babies. Usually the child is baptized at the bed-side in the presence of the mother. The nurses are very accommodating, and have things arranged as well as circumstances permit. Father Barnum had 85 baptisms last year. His work for the year may be summarized as follows, always remembering that the most arduous part of the ministrations are not those which can be recorded. Confessions heard 9704. Persons anointed 940. Baptisms 85. Sermons preached 70. On an average the priest anoints about three a day. In point of fact as many as twenty have been anointed in a single day.

Long and faithfully have our Fathers labored here and on the adjoining Islands. When the fever raged and decimated the inmates they stood zealously to their duty and in several cases became martyrs of charity. No sooner were our Fathers established in New York than they applied for this heroic work among the city's poor and suffering. From the beginning the work has been done faithfully and with great fruit. The names of Fathers Duranquet, Robert Pardow and Vetter at the lower end of Blackwell's, and of Marechal, Regnier and Blumensaat at the upper, not to mention others still living, have shed a lustre about the Society not excelled by the achievements of her sons in the pulpit. If the priest is so respected on the Island and in the great city opposite, may it not be due in large measure to the disinterested and heroic labors of these humble chaplains? The kindness, patience and sacrifice witnessed by patients and officials have been more convincing than the most eloquent eulogy, and in consequence the priest is without doubt the most respected person on the Island. Not only Catholics but Protestants and Jews salute him. Moreover, the officials show him every courtesy possible.

The present chaplain wields a strong influence in all the Institutions, and exerts it to the widespread advantage of religion. When he took his leave of absence for a couple of weeks there was universal and sincere regret. As I passed through the wards I got sympathetic inquiries from patients, nurses, doctors, and attendants about the Rev. Father, as they always call the priest here. After hearing the confession of an old woman in the Alms-

house I said to her, "God bless you my child and pray for me." To which she answered,

"God bless you Father, and bring the other Father back."

As an instance of how Father Barnum uses his influence here we have but to call to mind that on Sept. 28, he baptized the Superintendent of the Workhouse. This man is one of the most important officials on the Island. Moreover, the Protestant Minister thought seriously of giving up his job as a result of Father Barnum's talks with him. And the doctors all think so well of the priest that they give special instructions to the nurses to be sure that no dangerous symptom arises without immediately sending word to the chaplain. All this good-will and respect works incalculable good.

The work on the Island like every other kind of work leaves a great deal to a man's own initiative. It would be possible to perform the official duty of the chaplain and have much leisure and convenience. I have described the work as I found it going on, and as I endeavored to continue it. In every particular I followed the custom of Father Barnum even to wearing the cassock all day long and everywhere on the Island. I found that the inmates like to see the priest pass through the wards with his regimentals on. A patient said to me one morning, "Ah! sure, Father, it does us good to see you come along fully *priested*." If a man did not have plenty of ballast there would be danger of a flight of vanity at all the expressions of gratitude and praise which the poor lonely creatures shower on him for the least service. They meet with so much disdain and coolness from the officials and attendants that their hearts go out to anyone who has a kind word for them.

This then is the field ripe for the harvest, and thank God the laborers are not wanting. Last year Father Giraud at the lower end, heard 4644 confessions, anointed 605, baptized 110 and converted 18. The two chaplains together heard 14,348 confessions, and anointed over fifteen hundred dying patients. Every Sunday about a thousand hear Mass at the Workhouse and over a thousand at the Almshouse. It is safe to say that no Catholic in the Hospital or Almshouse misses Mass on Sunday. In the Workhouse there are a few hundred sinners who refuse to yield to God's invitation or warning. The worst of these were a couple of bad priests who refused to receive even the last sacraments before dying, although the chaplain begged and implored them. They

died like dogs and unfortunately were known to be priests. Two of our college graduates were serving a sentence while I was on duty. One from Canisius College and the other from St. Francis Xavier's. Both were imprisoned for forgery. Strange to say they both made themselves known to me.

An odd sight of a Sunday morning is to see the blind leading the blind. One old fellow with a little vision in one eye holds a blind man by either hand and gropes his way to the chapel. Quite a number get to church after this manner.

Before I close I must describe a scene which made my heart rejoice. It was the First Friday and Mass was said in the Chapel adjoining the Metropolitan Hospital. The Superintendent of this Institution is a Catholic with a family of five children. At this Mass he and his wife and children occupied the first pew and knelt together at the altar rail for holy Communion. Next to them was a poor, ragged and dirty cripple who hobbled to the altar with a crutch, and then in succession were a couple of convicts, a doctor and some nurses. The Church Universal came to my mind. At that holy table all distinction disappeared. It was a sight to inspire one. After Mass I went to the Superintendent's house to take breakfast as is customary. An old man who had been attached to the hospital for years said to me as I was on my way, "Glory be to God, Father, but I never thought I would see the day when the priest would be received into that house." The present Superintendent is the first Catholic who ever held the position. Now, all the Superintendents of the Institutions on the Island are Catholics except one. When our Fathers first went there it was merely on tolerance. And so the work goes on and the Lord's bidding is done. As in His sojourn on earth Our Saviour ministered to the poor and lowly and afflicted, so here in the shadow of one of the wealthiest cities of the world, His priests continue the work He inaugurated many centuries ago.

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## WORK OF OUR MISSIONARIES.

FROM AUGUST 25, 1902 TO DECEMBER 21, 1902.

ST. JOHN'S COLLEGE,  
FORDHAM, N. Y.

The Missionaries this year number ten. Late in August Father William F. Gannon was appointed head of the band, relieving Father Michael A. O'Kane. At the same time four Fathers were detailed for residence in Boston College, the other six continuing to reside as usual at Fordham. Those stationed at Boston College are, Fathers O'Kane, Goeding, P. H. Casey, and J. Collins. Fathers W. F. Gannon, Gleason, Stanton, P. J. Casey, Scully, and O. H. Hill are stationed at Fordham.

Father P. H. Casey opened the year with a retreat to the Baltimore clergy, beginning August 25, and closing August 30. The same Father spent the week between September 3 and September 9 at Mount St. Mary's, Emmitsburg, giving a retreat to the Seminarians. From August 30 to September 4, Father Hill was engaged at St. Regis' House, New York City, explaining the Exercises to some sixty ladies, most of them school teachers from New York and neighboring cities. The confessions heard were 75. The Ladies of the Cenacle, the religious in charge of this work, deserve every encouragement. They contrive to furnish exercitants with this opportunity at the extraordinarily low figure of a dollar a day. Each year they issue invitations to their friends and the number accepting grows yearly. Father Stanton was at Montrose, Pa. from August 30 to September 3. He heard 325 confessions.

The first real mission of the year opened at Marblehead, Mass., August 31 with Fathers Goeding and Gleason in charge. It lasted one week. The confessions numbered 772. A mission at Cohasset, Mass. occupied Fathers Gannon and P. J. Casey from September 7 to September 21. They heard 752 confessions. Fathers O'Kane and Stanton were at Adams, Mass. from September 7 to September 16, hearing 560 confessions. Father Scully spent two weeks in Brownville, N. Y. between September 7 and September 21. He heard 259 confessions and received two converts into the Church. At



the Cathedral in Springfield, Mass. Fathers Goeding, Gleason and Hill gave a two weeks' mission, beginning September 21 and ending October 5. Their labors resulted in 4570 confessions. In addition 19 adults were prepared for first Communion, 50 for Confirmation, and 5 converts were baptized. From September 15 to September 20 Father P. H. Casey conducted a retreat for priests in New York City. Father Stanton gave a triduum in Pennington, Vt. September 17, 18 and 19, hearing 900 confessions. Father O'Kane conducted the exercises of the Brooklyn Priests' Retreat, September 22 to October 2. Fathers Stanton and Scully gave a three weeks' mission in the Church of St. Mary, Star of the Sea, East Boston, between September 28 and October 19. The confessions numbered 3075. The adults made ready for Confirmation were 83, and 20 converts were baptized. Yonkers, N. Y. was next visited by Fathers Gannon, O'Kane, P. H. Casey and Collins. They spent two weeks at the Church of the Immaculate Conception from October 5 to October 19, hearing 4377 confessions, making 62 adults ready for Confirmation, and baptizing 8 converts. From October 12 to October 26 Fathers Goeding and Hill were at St. Catharine's Church, New York City. They heard 1600 confessions, prepared 4 adults for First Communion and 2 for Confirmation. Father Gleason conducted a week's Mission in Belvidere, N. J. between October 12 and October 19. He went from Belvidere to the Gesu in Philadelphia to give the students of St. Joseph's College their annual retreat. Father P. J. Casey gave a retreat to the students of De La Salle College New York City, October 20, 21, 22, and preached three sermons in the Church of the Sacred Heart New York City, October 22, 23, and 24. Previous to this he had given a retreat to the Sisters of St. Joseph at Chestnut Hill, Philadelphia. Father Scully was engaged with the Christian Brothers, at Amawalk, N. Y. from October 21 to Nov. 1, hearing 89 confessions. Between October 26 and November 2, Fathers Stanton and P. H. Casey gave a mission at Coatesville, Pa. hearing 900 confessions and baptizing 2 converts.

The most fruitful mission of the year so far took place at the Gesu in Philadelphia from October 26 to November 9. Fathers Gannon, O'Kane, Gleason and P. J. Casey conducted it and their energies were taxed to the utmost. The Fathers attached to the church and college came nobly to their assistance and wonderfully helped them to satisfy the unusually large number of penitents. As

many as 9207 confessions were heard, 110 adults were prepared for Confirmation and 16 candidates for Baptism were received into the church. Fathers Goeding and Collins were at St. Angela Merici's Church, New York City from November 2 to November 9. They heard 475 confessions. From November 9 to November 16, Fathers Stanton and P. H. Casey were at Westminster, Md. One convert and 522 confessions resulted from this mission. Father Hill gave the Holy Cross boys their annual retreat November 4, 5 and 6. At St. Cecilia's Church, Boston, Fathers O'Kane, Goeding and Collins gave a mission between November 16 and November 23. They heard 2372 confessions. Between November 16 and November 30, missions were given at the Church of St. Martin of Tours, Fordham, N. Y. and at the Church of the Ascension, New York City. Fathers P. J. Casey and Scully conducted the first. The confessions heard were 1600. Number prepared for Confirmation 45, converts, 5. Fathers Gannon, Gleason and Hill conducted the second. The confessions heard were 2282. Number prepared for First Communion, 13; for Confirmation, 37; converts, 7. Father P. H. Casey gave the young ladies at the Visitation Convent, Georgetown, their annual retreat November 22, 23, 24. From November 30 to December 14, Fathers O'Kane, Goeding and Collins were engaged at Bridgeport, Conn., giving a mission in the Church of the Sacred Heart. Father Stanton was in Germantown, Philadelphia, from December 1 to December 7, giving a sodality retreat at the Church of St. Francis of Assisi. He heard 650 confessions. Father P. H. Casey preached three sermons in the Church of the Visitation, Philadelphia, December 5, 6 and 7. On the same dates Father Hill gave a retreat to the pupils of the Ursuline Seminary, New Rochelle, N. Y. The same Father preached a retreat to the promoters of the League, St. Michael's Centre, Jersey City, N. J. December 11, 12 and 13. Fathers Stanton and Scully are at the present writing engaged on a mission at the Church of St. Paul of the Cross, Jersey City, December 7 to December 21.

Summary of work from August 25, 1902 to December 21, 1902.

Confessions .....	35748	Missions.....	21
First Communions.....	36	Retreats to Priests.....	3
Confirmations.....	389	“ “ Religious.....	2
Converts.....	66	“ “ Students.....	6
		Triduums .....	4

## THE GOLDEN JUBILEE OF LOYOLA COLLEGE, BALTIMORE.

The exercises of the Golden Jubilee of Loyola College began on Monday morning, Nov. 24, 1902, with a Solemn Requiem Mass in St. Ignatius' Church for the deceased students of the College. The celebrant of the Mass was Father John F. Quirk, Rector of the College, the deacon was Father Francis X. Brady, and the subdeacon, Mr. John J. Toohey. The pews of the middle aisle were occupied by the alumni and students of the College, those of the right aisle by the relatives and friends of the deceased students, and those of the left aisle by the general congregation.

In the evening of the following day the Alumni Banquet was held in the Hotel Rennert and brought together a goodly and distinguished gathering of the citizens of Baltimore. Dr. Ira Remsen, President of the Johns Hopkins University, in responding to the toast, "The American College," said that he had become interested last summer in the expeditions of the Jesuits along the St. Lawrence and had actually retraced the steps of those wonderful men of whom our country is so proud and to whom she owes so much. He then tendered to Loyola College on the completion of its fiftieth year, the cordial congratulations of the Johns Hopkins University.

Father Rector, speaking on "Loyola—the Home-Harvesting," said that God Himself had brought the sons of Loyola together, since none other than He had given the command: "Every man shall return to his possessions and every man shall go back to his former family: because it is the Jubilee and the fiftieth year." There seemed to be a special import in these words as applied to the sons of Loyola College, inasmuch as their mother's possessions were for the most part spiritual and her family was connected together by the binding force of virtue joined with knowledge . . . . The harvest home of older countries and the Thanksgiving Day of our national life were but the natural utterance of the human heart giving thanks to God for the garnered fruits of the earth and the copious blessings of the year. The Jubilee of Loyola College shared in this general character of thanksgiving, but went beyond, in that the blessings it commemorated were all of moral worth, the fruits of the

spiritual mind and soul. What the sons of Loyola College brought to their harvesting from the past, each of them knew. What they should have brought, that they knew, too. But looking to the future, they were to voice together this prospering pledge and sentiment: "Loyola: the home-harvesting! Strong truths well lived, pure hearts well fired with love of God and men, such be the sheaves of her spiritual reaping."

Father Michael J. Byrnes, an old student of the sixties, read a poem entitled, "Salve, Mater Alma." The Hon. Wm. J. O'Brien, LL.D. and Charles M. Kelly, Ph.D. responded respectively to the toasts, "Conservative Education" and "College Education."

On the day following the Alumni Banquet, a cablegram was received from V. Rev. Father General, conveying his blessing to all who participated in the Jubilee exercises.

In the evening of the same day, the formal Academic Exercises of the Jubilee were held in the College Hall and were attended by a large audience of Catholics as well as non-Catholics. It was an impressive throng which filled the stage, composed as it was of clergymen, both secular and regular, and the leading educators of Baltimore and vicinity. Among the guests seated on the stage were Dr. Ira Remsen, President, and Dr. Edward H. Griffin, Dean, of the Johns Hopkins University, Very Rev. William L. O'Hara, LL.D., President of Mt. St. Mary's College, Rev. James A. Burns, C. S. C., President of Holy Cross College, Washington, D. C., Dr. Philip R. Uhleri, Provost and Librarian of the Peabody Institute and Professor at the Johns Hopkins University, Mr. Francis A. Soper, President of the Baltimore City College, Mr. Samuel H. Ranck of the Enoch Pratt Free Library, Rev. John A. Morgan, S. J., Rev. W. G. R. Mullan, S. J., Rev. David W. Hearn, S. J., Rev. F. Powers, S. J., Rev. M. J. Hollohan, S. J., Rev. P. J. Dooley, S. J., Rev. Francis M. Connell, S. J., Rev. A. J. Elder Mullan, S. J., Rev. J. J. Fleming, S. J., Rev. M. A. Purcell, S. J., Rev. Father Anselm, O. S. B., of Baltimore, and Rev. John Brady, of Mt. St. Mary's College, Emmitsburg.

The following is a list of the degrees conferred and of the persons who received them. Doctor of Laws—Hon. Wm. J. O'Brien, Sr., Judge of the Orphans' Court, and Hon. Charles W. Heuisler, Judge of the Juvenile Court. Doctor of Letters—Mr. Isaac R. Baxley, of Santa Barbara, Cal.—Master of Arts—Rev. Francis P. Doory, of St. Augustine's Church, Elkridge Landing, Md., Dr.

Thomas L. Shearer, Dr. Charles S. Woodruff, Mr. William Keene Naulty, and Mr. Matthew S. Brennan.

Reverend Father Rector delivered the address for the Faculty under the title, "The Notes of Our Teaching" in which he drew a parallel between the Notes of the Church and the characteristics of the Jesuit scheme of education.

Mr. Isaac R. Baxley, A. B., '68 of Santa Barbara, Cal., wrote the "Jubilee Ode for the Alumni Absent," which was read by one of the students. Mr. Joseph S. May, of the Senior class, gave the "Address for the Students," and one of the alumni read Father Byrnes' poem of the night before, as the "Jubilee Ode for the Alumni Present." Very Rev. William L. O'Hara, LL.D. President of Mt. St. Mary's College then made an address, alluding to the warm and affectionate friendship which had always existed between Mt. St. Mary's and Loyola, and congratulating our College upon its well-deserved growth and prosperity, but especially upon its adherence to the principles of its founders by imparting an education which forms not only the man of mind but the man of moral heart and soul.

On Thursday morning there was a Solemn Pontifical Mass of Thanksgiving in St. Ignatius' Church. The celebrant was His Eminence, Cardinal Gibbons; Archbishop, Rev. Jerome Daugherty, S. J., Rector of Georgetown University; deacons of honor, Rev. J. D. Boland, Rector of St. Vincent's Church, Baltimore; Rev. W. S. Caughey, Rector of St. Stephen's Church, Washington, D. C.; deacon, Rev. W. G. R. Mullan, S. J., Rector of Boston College; subdeacon, Rev. D. W. Hearn, S. J., Rector of St. Francis Xavier's College, New York; master of ceremonies, Rev. Thomas J. Foley, A. M., of the Sacred Heart Church, Glyndon, Md.; assistant master of ceremonies, Mr. Henry W. McLoughlin, S. J. More than a hundred clergymen from Baltimore and other cities had assembled for the services, and they with the alumni and students filed out of the College in a long and imposing procession, the ranks extending from the Monument St. entrance of the College to the main vestibule of the Church on Calvert St. On its way to the sanctuary the procession passed under three beautiful arches of foliage and electric lights, which spanned the middle aisle. From within the altar rail a majestic scene greeted the eye of the beholder; high above the heads of the stately body of clergymen who thronged the sanctuary, were suspended five magnificent chandeliers with streamers of electric lights; the high altar was aglow with numerous

candles shining out from amid a vast and splendid array of palms and yellow chrysanthemums. The sanctuary boys who numbered forty-five were robed in white cassocks and scarlet sashes and went through the varied and intricate movements of the elaborate ceremony with graceful dignity and precision. The music, too, was uncommonly excellent. Gounod's *Messe Solennelle de Sainte Cécile* was sung by a choir of seventy voices with the accompaniment of a string orchestra.

After Mass, Rev. John A. Conway, S. J., Vice-President of Georgetown University, preached the Jubilee sermon on "Christian Education," which was universally commended for its power and eloquence.

At the conclusion of the services the clergy, alumni and students returned in procession to the college and dinner was then served to the clergy and alumni in the College gymnasium. In the course of the dinner, Cardinal Gibbons, Rev. Fr. Rector, Rev. Cornelius Gillespie, S. J., and Rev. P. J. Dooley, S. J., made short, informal speeches. His Eminence praised the ceremonies of the morning and was delighted to see the religious, the secular clergy and the laity united in such friendly relations.

In the evening of the same day ('Thanskiving) the alumni and students of the College, under the direction of Mr. William D. Kean, S. J. produced Shakespeare's tragedy, "Macbeth," The *mise en scène* of the play was exceptionally artistic, and was considered to be quite the best, for an amateur production, that had ever been seen in the city. The performance was preceded by a prologue, in which Mr. James L. D. Kearney of the class of '96 gave a concise statement of the educational value of dramatic exhibitions, and the important place they have ever held in the Jesuit curriculum as well as a brief account of the development of the drama in the hands of the Jesuits during the last three centuries.

On Friday evening, Nov. 28, the play was repeated, and with this performance the celebration came to an end. Thus the week of the Golden Jubilee of Loyola College passed away; but with it have not passed away the warm feelings of sympathy and friendship which it kindled in many hearts in Baltimore. Our hopes and expectations had been pitched high; yet nowhere did they meet with disappointment. Every one to whom the call came, responded readily and took a deep interest in working for the success of the celebration; and a success it undoubtedly was, fulfilling in almost every detail the anticipations of those who had planned it.

L. D. S.

**A VISIT TO THE TOMB OF  
ST. FRANCIS XAVIER AT SANCIAN.**

*A Letter from Father Hornsby.*

SEMINARIO DE S. JOSÉ, MACAO, CHINA.

Dec. 20th, 1902.

DEAR REV. FATHER,

P. X.

I think your readers will be glad to get a word about the death-place and the first tomb of St. Francis Xavier, which it was my good fortune to visit last summer. It is a rare piece of good fortune to get to Sancian, if one may judge from the fact, that it had been forty years since any member of the Society had visited the spot so full of holy and inspiring memories for a Jesuit. I remember what an impression the description of the heroic Saint's death on that lonely island made upon me when a child. I was so far, however, from thinking that I should ever have the consolation of visiting the spot, that even when coming to Macao, it never occurred to me that I was to live so near the place. It is only sixty miles from here, and is near the coast, not far out at sea as my imagination had pictured. If it should occur to anyone to ask why I waited ten years before making a visit of so much interest, it will be sufficient answer to state that the first change of Superior of the Mission since I have been here, took place just a few months before my visit.

My companion was Father Schwarz, formerly of the Austrian Province, who studied at Innsbruck with some of our Missouri men. As there is no direct communication with the island, we engaged a little steamer, which was plying along the coast, to put us off here, and stop for us on her way back. We left early in the morning, and might have reached our destination at a good hour in the afternoon, had it not been for an untoward incident, amusingly characteristic of the way things go in China. The steamer was the property of a Chinaman and navigated entirely by Chinamen. The chief navigator—hardly to be dignified with the name of captain—had spent the night ashore and was a little indisposed; he accordingly went to lie down. His mate was engag-

ed with his opium pipe, which he could not leave for duty. As the list of the navigating officers was exhausted with those two, they called up an officer of another department, none other than the cook. We had cleared the harbor, and our improvised helmsman had no serious difficulties of navigation to overcome, until we entered a channel between an island and the mainland. Even there he might have got along very well, as it seemed that he was not altogether new at the post, but unfortunately he took it into his head to go and tie up a sail that was flapping in front of him, and before he was back at the wheel, the little steamer had gone so far out of her course, that in trying to get her back he ran her on a shoal of sand. There she stuck fast until the tide came up to float her off. The most characteristic part of the incident was the good humor with which everybody took it. It was enjoyed as a joke; no one seemed at all put out, and no one was in the least dismayed at the thought of what might have happened, if we had run upon a rock instead of on sand. I was not much surprised upon hearing a few months later that the good little steamer, memorable to us an account of that trip, had made her last voyage. She was struck by another vessel, and went down immediately, with the loss of nearly all the lives aboard.

The incident just related delayed us several hours, and it was dusk when the hills of Sancian began to take shape in the mist of the horizon. When we entered the bay, it was too dark to see anything on land, save two indistinct white patches, which were explained to be the two chapels. We had to pass the night as best we could aboard, but the first streaks of dawn found us up, disturbing the slumbers of the crew in our haste to get ashore. It was on the 4th of July, a memorable Fourth for me, that we reached the island, and said Mass there in the chapel on the beach, near the spot where the Saint must have endured his lingering fever and ended his heroic life. The exact spot where he died is not known, but the site of his tomb has been carefully preserved by monuments and tradition, and it is known that he was buried near where he died. The first thing that I observed was that it is literally true that St. Francis died in sight of China. The beach is just in face of the mainland, and the hills of the rugged coast are clearly seen on the horizon, about ten miles away.

The chapel where we lodged, as in fact all the monuments on the island, are due to the zeal of a former Bish-



op of Canton, Mgr. Guillemin. He was a missionary Bishop of enterprising zeal, and finding the death-place of St. Francis in his vicariate, he conceived the design of making it a centre of devotion and of missionary work and influence. He built two chapels; one on the hill-side, over the spot where the Saint was interred, and the other more conveniently situated on the beach, for the flourishing mission which his zeal looked forward to. Behind the chapel over the tomb, and considerably higher up the steep hill, he erected a handsome bronze statue of the Saint, mounted on a simple but graceful monument of cut granite. The statue was erected in 1877, and is still intact; the monument has suffered a little defacement by a piece of stupid vandalism, which I shall relate presently. The chapels were built in 1869-70, and they are at present in pretty good repair. They were attacked and badly defaced, all but demolished, in 1884, when the war with France over Tonkin excited the people, especially in this part of China, to great hatred against everything French. It is only of recent years that the memorial chapel has been repaired. In addition to these monuments, Mgr. Guillemin had the apostolic and picturesque idea of symbolizing the conquest of this heathen land, projected if not yet realized, by erecting on the highest peak of the island, at an elevation of about two thousand feet, a large stone cross, standing on its pyramidal base, about twenty feet high. It was intended to be seen from a distance at sea, and to be the first glimpse of China caught from the decks of the steamers on their arrival from Europe. However, it did not stand long. It is now lodged on the hill side behind the chapel, and is overgrown with weeds. It has been there so long that the people I asked said that it had always been there. We might have believed them, had we not, in our ascent of the peak, accidentally come upon its former site. The condition of its former base would seem to show that it had not been solidly mounted, and had been thrown down by the fury of some typhoon, rather than by the hands of a mob.

It was probably one intention of the good Bishop in raising so many monuments, to give employment to many hands, and so get the people of the island interested in the mission. He succeeded in making quite a number of converts, and had hopes of converting a large part of the population, which amounts now to something like twenty thousand. But unfortunately the persecution of 1884 came along, and almost all of the neophytes apostatized.

There are left about fifty Christians on the island, of old Christian families. It appears from the old narrations that the island was not inhabited in the Saint's time, save perhaps by a few temporary dwellers in mat-sheds during the trading season. Now, however, it supports a thriving population, scattered around in picturesque and cleanly looking little villages. The vegetation of the island is luxuriant in the valleys and even on the hills, and the low land is fertile and well cultivated. The ravines, at the time of my visit, were enlivened by murmuring rills, which spread out into pretty little brooks down in the valleys. There is one little port, frequented by fishing barks and large sea-going junks, such as those in which the Saint often braved these stormy seas. The people on the island seemed rather friendly; only once did the urchins of the market town at the port venture to call us, when we were at a safe distance, by the opprobrious name, which springs so naturally to their lips at the sight of a man from over the seas—"Foreign Devils."

The vandalism referred to above was the work of an apparently pious pilgrim, who passed here in the early part of the year 1901. He was a person of peculiar devotions, such, for instance, as saying Mass in all the capitals of the world. He came here and asked the governor to put a gun-boat at his disposition to go to Sancian, for he had made a vow to go there, and go he would. Not succeeding in getting a gun-boat here—for it seems he would take no more common way of getting there—he went to Canton, and there it was his good fortune to find a French gun-boat going down in that direction, and the Captain consented to take him there and wait for him a few hours, while he satisfied his devotion. He would not come away without having a substantial souvenir, and finding nothing more appropriate, he took some tools from the vessel and nipped off large pieces of the four corners of the monument on which the statue is mounted. This pious individual goes by the name of Morrison—if it may be permitted to name names; you may expect a visit from him in America, if he has not been there already, for he expressed a desire of saying Mass in Chicago, intimating that he thought the people of that great metropolis were in special need of spiritual succor!

To return to Sancian. It is interesting to note in the records of the Chinese missions what a place of devotion the island has ever been, especially to Ours. The first pilgrim there was Father Melchior Nunes, who, on his

way to Japan in 1555, visited the tomb of St. Francis, together with that estimable person Mendes Pinto. An account of their visit is to be found in a chapter of Pinto's wonderful *Peregrinations*; for he was a devoted friend of the Saint, and some of the most striking passages of his book—a classic of which any literature might be proud—relate to the heroic missionary, Padre Francisco, who was so much loved and esteemed by the adventurous merchants and soldiers who had the good fortune of coming near him. In 1640 a large tombstone was erected on the spot where the saint had been interred, and the same stone is still preserved, lying cemented in the pavement of the chapel. It bears two inscriptions, one in Portuguese and one in Chinese. The first chapel was erected over the spot in 1700, principally with alms given by a wealthy Spanish merchant of Manila. Since the restoration of the Society, the island has never been in a mission of Ours. When some of our Fathers were in Macao, about the years 1860-70, they paid several visits to Sancian. Father Rondina, who died on the staff of the *Civitta* a few years ago, and Father Cahill, who I believe is still living in Australia, conducted a large pilgrimage there in 1864. Since then Mgr. Guillemin erected the chapels and other monuments, and pilgrimages, in which the Catholics of Macao, Canton and Hongkong participated, were made almost every year. The practice was abandoned under the successor of Mgr. Guillemin, but now the new Bishop, Mgr. Merel, seems anxious not only to revive the former annual pilgrimage, but also to make of Sancian a shrine of devotion, attracting pilgrims, European as well as native, from greater distances and in larger numbers. The missionary of that section is very enthusiastic over the prospect, looking forward to the consolation of seeing the shrine, so long neglected, frequented by devout pilgrims, not only from China, but from other neighboring countries, as Japan, Tonkin, and the Philippines. It is a passage of about two days from Manila, over a sea which is not soon forgotten after one experience. So I fear pilgrims from that direction will not be very numerous. It is about as far from Manila in one direction as Guam is in the other. The geography of our imperial possessions is no doubt familiar to all at home.

I hope these notes about Sancian will not be without interest. I feel a sense of duty in writing them, in honor of the great Saint, whose death-place on this distant shore it has been my rare good fortune to visit.

## FATHER PETER CASSIDY.

A SKETCH WITH REMINISCENCES.

Father Peter Cassidy was born at Westport, a seaport town of Ireland, County Mayo, May 13, 1845. When he was four years old his parents emigrated and settled in Brooklyn, New York. He came with them and made his elementary studies at St. James' Parochial School, Brooklyn, then entered St. Francis Xavier's College, New York, where he spent five years and there he graduated in 1865. During his last years at the college he was employed also as a lay teacher while completing his studies. He seems to have had a vocation to the priesthood from his earliest years, for he came to college to prepare himself for that calling, being sent by Bishop Loughlin. After graduation, however, he made a retreat under the direction of Father Daubresse, who was then teaching Philosophy at St. Francis Xavier's, and determined to make application to enter the Society. He used to say of this retreat that when he went to tell Father Daubresse of his decision, the Father congratulated him, but immediately added, "I would have been just as well pleased if you had chosen some other religious Order." This reply astonished Father Cassidy very much. "Imagine," he said, "my situation." However, he was not discouraged and at once made application to Bishop Loughlin, to whom he was under some obligations, for his release. This the Bishop granted with reluctance. He made his novitiate at Sault-au-Recollet, Canada, under Father Perron and Father Saché and then had two years of Juniorate at Quebec. In 1869 he was sent to St. Francis Xavier's, New York, where he taught Poetry and afterwards Rhetoric for three years. It was during these years that he gave proofs that he was not only an excellent teacher, but that he possessed a manly character which so won the admiration of his students as to cause them to look up to him with gratitude and pride. There can be no doubt that his words and example induced many of them to strive earnestly after the high ideal he

put before them. Among these students were Bishop McDonnell of Brooklyn and Bishop McFaul of Trenton and Father Colton of New York. Thirty years afterwards Father Colton thus wrote in "The Xavier" of Father Cassidy at that time:—"Mr Cassidy, now the Rev. Peter Cassidy, S. J., was proud of his boys and we were proud of him. He had, and has yet, a buoyant spirit that young people always like. He was manly and gentlemanly, and insisted on us being both. He was the soul of honor, and wanted us to be, and considered we were the incarnation of truth. Everything was taken for granted as right, because he had confidence in us, and his encouraging 'first-rate' as each morning we handed him our home work was the bright beginning of another sunny day. Teacher and pupils were 'cor unum et anima una,' and happiness and progress were the result. Since we could not get up to his level he descended to ours and became among us our elder brother."

In 1873 Mr. Cassidy was sent to Woodstock for his three years of Philosophy; these finished and after spending a year as Professor of Classics at Fordham, he was sent to Laval, France, for his Theology. He returned in 1880 and was the next year stationed at Boston College as Professor of Rhetoric. It is not necessary to follow Father Cassidy, year by year after this time. Suffice it to say that he taught in Boston, Georgetown, St. Francis Xavier's, Gonzaga, Fordham, and Philadelphia, generally Rhetoric or Poetry, and was, besides, at one time or another Prefect of Studies or of Discipline in these colleges. He was also for three years—from July, 1, 1888 to October, 1891—Rector of St. Peter's College, Jersey City. During the years 1898 and 1899 he was sent to Canada, where he labored as "Missionarius Excurrens," and in 1900 was attached to the Missionary Band of our Province in which position he passed the last two years of his life.

It will be thus seen that Father Cassidy spent the greater part of his life in college work. Of the twenty-seven years of active life he spent in the Society, ten were occupied in teaching, four as Prefect of Studies or Discipline, three as Rector, three as Minister, one as Operarius, and four as Missionary. He taught for eight years the classes of Rhetoric and Poetry and it was in teaching these classes that he won the admiration and deep affection of his pupils. He was not so successful in teaching the lower classes. In 1892 he was, at his own request, assigned to teach the lowest grammar class at

St. Francis Xavier's. His plan was to begin with this class and advance with it up to Rhetoric. His success in teaching the higher classes and his experience promised good results, and it was certainly edifying to see one who had filled the office of Prefect of Studies and Rector teach the lowest college class. He little suspected the humiliation which was in store for him. He had taught the upper classes with brilliant success and had been Prefect of Discipline in our largest colleges, but the little boys of his grammar class ran away with him. He could not keep them in order and had to have another come into his class to preserve order, and at the end of the year had to be removed from that class. Thus his plan of carrying a class from grammar through to Rhetoric came to grief and Father Cassidy had to go back to Rhetoric where he continued that success which he always had with the larger students.

But it was not only as a teacher of the higher classes that Father Cassidy met with success. In his retreats and spiritual direction he was much liked and his efforts deeply appreciated. A number of testimonies of this appreciation have been given to us from which we select the following:—

The first from the Superior of a religious community will show how he was esteemed, in a retreat given but a short time before his death:—"Father Cassidy was a man of such rare and strong personality that many of those who met him casually knew him not. Only those who had the happiness of being admitted to familiar intercourse with him, who heard him talk freely and were at ease with him could value the noble traits and see the grand motives that impelled his smallest actions—his apparently lightest words. With the world at large he was gravely courteous, a man of talent and tact in conversation, one who always encouraged, and, if he had no encouragement to offer, was silent. Singularly modest and full of an humble simplicity, it took one long to appraise his gifts, but then, he was a source of wonder. His clear, strong exposition of Scripture, in his deep musical voice was something never to be forgotten; and expressions and phrases often escaped his lips that caught the soul and lived in it forever after. Not until the last accounting day shall we know, where his voice penetrated, how many depths he sounded or what treasures he brought to the feet of the Saviour! Long after his presence departed from the soul he labored for, *that* ringing voice in *that* earnest, emphatic sentence would haunt and

knock at the heart of the listener. In his last retreat given to us only a few months before his death, he left a legacy of household words to the Community that will not soon be forgotten. In times of dryness we can fancy that deep and tender voice, saying: "Steady energy and pluck in your spiritual exercises! Steady! Steady!" or, "Silence is golden! If words don't come out the feelings that prompted them will *die at the root*," or, in hours of depression: "Nothing happens in this world, nobody does anything in this world, without God's will or permission."

Another writes: "His conception of the dignity and sacredness of preaching was such that no word was spoken by him in the pulpit without careful thought and preparation. His favorite sermon was a commentary on the Scriptures, and here there was an utter annihilation of self. One of his fellow missionaries during the course of the last mission expressed regret that "a man of his intellect, with a voice of such power and rare beauty and a greatness of heart above the ordinary, would not 'let himself out.' This suggestion ventured by a friend to Father Cassidy, that he let himself out, elicited the reply: 'I couldn't trust myself—there is no telling what wild and foolish things I might say. I must be kept in the background—NO; NO; the word of God, the word of God alone put forward and I but the mouthpiece.' With him it was the living word. He felt no monotony in the recurrence of the regular mission sermons, for they were never the same, the word kept growing, the word was ever new. To make his retreats, twice and even three times was counted a privilege.

"All who write of him must feel that, like his life, their tribute seems cut off—too short—so much can be said of him—and I, with this feeling strong upon me, will only add that to all, blessed with his friendship, he was, as one of his friends in the Order styled him a guiding star in life. To some who owe their spiritual growth to his guidance, he is their hope of Heaven."

Father Cassidy gave the annual retreat at Woodstock twice to the scholastics, and each retreat made a remarkable impression on those who followed it. One who made the retreat given in the summer of 1900 has furnished us with the following brief notes: "Besides the favorable impression made by Father Cassidy's energetic personality, careful preparation of the points, ready flow of vigorous English and close adherence to the Book of

the Exercises, especially noteworthy was the admirable use of Holy Scripture, which he quoted with great unction. His explanation of the intrinsic malice of sin in the second point of the second Exercise was very forcible. Among the topics on which he dwelt again and again during these days, most prominent was the importance of cultivating our spiritual character by clear, definite grasp of spiritual principles, by the knowledge of our obligations, of our Society and her methods and by self-knowledge, as a basis for self conquest. 'Some men,' he said, 'are very hazy; they never see clearly, are content with half formed ideas, half grasped difficulties. They can see that there is something to be said on both sides of a question but they never find out how much can be said on either side or where the truth lies. Others again never do anything because they cannot do their very best. They hunt after impossible ideals and then do nothing. They are always ready to say what ought to be done or what they are going to do, but that is the end of it. When a book or an article appears they tell you with a sneer that the work is second-rate. What if it is? The second-rate work is better than nothing and second-rate work may be accomplishing first-rate results in saving souls.' Men of indecisive character he likened to the young boy, trying to write an essay, who chews his pen and wastes his time in deciding how to begin, not because he has nothing to say, but because he wishes to say the best thing first, to have his first sentence ready to send to the printer, and the teacher tells him to begin to write at once, to put down whatever comes into his head and to arrange the matter afterwards.

"In the last conference of the retreat, Father Cassidy analyzed decision of character into three elements: first, deliberation, it was not rashness or impetuosity, it presupposed advice and prayer before action: secondly, speed in reaching a decision after deliberation and thirdly, firmness in sticking to the decision.

"Another point on which he insisted was the greater part that the colloquy should play in our meditations, as we advance in spiritual life. The same truths are presented to us, the same thoughts are repeated again. Hence there is less need of mere intellectual consideration; we should go at once to prayer, saying over and over, for example, 'Lord, I am a sinner,' until we have the thought home to stay with us, and have learned to taste it, as Frenchmen take their wine, not merely gulping it down. Our Lord prayed in the Garden three different times 'saying the same words.'"



The Father's characteristic modesty is well shown by the following incident which we owe to one who witnessed it. On the occasion of the reception given to Bishop McFaul at St. Francis Xavier's Father Cassidy, who was then stationed at Philadelphia, came on in response to a special invitation to be present at the reception to be given to his former pupil by Alma Mater. When the Bishop rose to reply to the addresses, his words of gratitude and kindly allusions to college memories reached their climax in a splendid tribute of admiration for the sterling character and stimulating guidance of Father Cassidy. The note was caught up by the large audience and the thunder of applause which greeted the mention of his name showed the esteem in which he was held by generations of alumni. In the midst of this ovation, as all eyes turned in his direction for a sign of recognition, it was found that the good Father had with characteristic modesty disappeared as if by magic from the stage, and though the applause continued for several minutes, no effort could induce him to reappear that evening.

We conclude these "Reminiscences" by some notes from one who knew him well and was with him in his novitiate and scholasticate:—

"From the first day I knew him in the novitiate at the Sault to the end of his life he seemed to me always the same man: Respected and looked up to by every one, trusted always implicitly by his Superiors, a man of a stern sense of duty from which no power on earth could make him swerve,

*"Si fractus illabatur orbis,  
Impavidum ferient ruinæ."*

A man of perfect regularity, neatness, order, method about his person, his room, his books and papers, his style of writing, and even his penmanship, which latter reflected somewhat a certain stiffness, inflexibility or angularity of character; a lover of spiritual books, and of spirituality, not æsthetically only but as an element of his religious life. He was perfectly honest, blunt even in his honesty, absolutely truthful; the manliest of men, an unselfish gentleman, capable of deep feeling withal, nay of tender affection, which, however, he not easily nor often manifested, for he constantly watched over his feelings and kept them under perfect control. He was turned inward and much given to self-communings. Altogether a lovable character, a sincere and out-spoken friend, when he could conscientiously praise a person or an act or a performance, he did it with such heartiness,

with such an honest ring in his voice, such a bright, open face, such a firm grasp of the hand, that there could be no doubt or suspicion about the sincerity of his words. Above all, he was a thoroughly good religious, the even continuity of whose religious life was never broken by ups or downs, though it was tested, but never found wanting, by many interior trials. He loathed every thing vulgar and trivial, loved and sought what was noble and elevated in his conversations, in his readings, in music. He had a splendid, well-cultivated and most musical voice, had an intense love for music, that is to say, for real elevating music, not for the wretched, vulgar things that often go by the name of music, and which he heartily despised.

"In the Novitiate he held the office of 'Monitor,' and it meant something. At the Sault there were two Superiors, and only two, our Novice Master, that grand old soldier of Christ, Father Saché, and—his Monitor! the two suited each other admirably. Among many other things, we 'Americans' or foreigners had to learn French at the Sault, and Father Cassidy learned it very well, and acquired also a very good pronunciation, showing very little trace of a foreign accent. In the Juniorate again, at Quebec, he was our *bidellus* and also taught us Algebra. He was not one of the very hard students. Never during life was he able to sit at his desk for very long. He had a weak chest and I believe that all through life he stood in some fear of contracting pulmonary disease. Hence during the years of his scholastic studies he walked a great deal by himself, even during study time, in the open air. Straight from the Juniorate like several of his fellows, he was sent out to teach, and teach a high class (Poetry or Rhetoric, the very first year). If 'reading maketh a full man,' as Bacon says, then Father Cassidy was not a full man, for as has just been said, he was not a great reader or student, and as a teacher he made only moderate demands on his pupils, nor was he the man to train distinguished scholars, but he was pre-eminently the man to form *characters*. He loved boys (not small boys), and young men and to mould their characters to manliness and virtue he regarded as his great duty. In this work of character-building he was remarkably successful. He was one of those teachers for whom boys retain a lasting affection and whose influence endures a life time. The same kind of influence he afterward exercised over young men who gave him their confidence in the confessional. During the early

years of teaching he took special lessons in elocution from a celebrated master in the art. This was a great help to him both in the college and afterward in the pulpit. But he was a splendid reader long before he took these lessons. I remember one day while we were sitting together in the recreation room at the Juniorate, he casually picked up a family Shakespeare that happened to be within reach and began quietly reading to me the trial scene in the 'Merchant of Venice,' with great simplicity but with a repressed energy and intensity, that made an overpowering impression upon me. I have never forgotten it, and it seems to me now, that never after have I heard such perfect reading.

"In Philosophy and Theology he did not distinguish himself as much as was expected by those who knew his ability. And this was owing to his way of studying. Though never intellectually idle or neglectful of his duty, he would go to work on his own hook trying to think out theological propositions, instead of reading up, consulting authorities, etc. And when he thought he had understood a thesis, he was satisfied. In the 2nd year examination in Theology he failed, which those who knew his method of studying had foreseen, but which gave him a terrible shock. I cannot speak from personal knowledge of his preaching, but he must have been very successful in the pulpit. He may not have presented to his hearers a wealth of great ideas, as for example, Father John Prendergast did, for, as I have said, he never was much of a reader, but the ideas he did put forth were well digested, assimilated and classified in his mind, and with his splendid voice, good and sober elocution and orderly arrangement and tone of sincere conviction he must have produced lasting impressions. A pastor in one of our large cities, himself a good preacher and a man of letters, in whose church Father Cassidy had given a Mission with three others of our Fathers, all reputed very good preachers, told me that of the four preachers he liked Father Cassidy the best. I will close these rather random notes with a reminiscence that seems to me characteristic of the man. He was such an honest *soul*, and the sense of duty was so ingrained in him that at one time he could not quite understand certain of our rules. Thus one day, when we were together in the scholasticate, abroad, we got into a somewhat warm discussion about the rule of visiting in the morning, at night, and during the spiritual exercises. He would not admit that any one needed watching during those exercises, as if he could be suscep-

ted of not being faithful to them. He could not then understand that frail human nature is so individualized in some men that it needs this kind of help. He evidently lived up to that *interior law of charity* of which our Holy Father speaks in the first rule of the summary and which needs no written constitutions.

"Many years later, after Father Cassidy himself had been Superior, I reminded him of the discussion we had had in the scholasticate about those rules, but he had forgotten all about it and could hardly believe that he had ever held such views. 'If I did,' he burst out, and this was also characteristic of the man, 'if I did ever express such views, I must have been crazy.'"

Of the Father's last days and happy death the Superior of the Missionary Band has kindly furnished us the following details: Father Cassidy was suffering so much from malaria, when he returned, on October the seventh 1901 from a mission in Worcester, Mass., that Dr. Dunn of Fordham at first forbade him to undertake any further mission work; but when he learned that Father Cassidy's next mission work would be in Guelph, he advised him to go immediately to Canada, as the Canadian air would restore him to health. He was certainly in stronger health when he returned from Canada, and he labored in three missions which were given between the third of November and the twenty-second of December.

It was on the fourth day of January, after our Christmas rest, that Father Cassidy, Father Casey, and Father Gannon were sent to conduct a two weeks' mission in our own Church of St. Ignatius, 84th St. in New York City. During the first week all went well; but on Monday, January the sixth, Father Cassidy was suffering from a cold, and thought it prudent to remain in his room during the greater part of the day. He laughed at the idea of sending for a physician, but, on Tuesday morning the cold had not broken, in spite of warm applications and sweatings, and Dr. McGovern was called in, and the illness was declared to be pneumonia. The physician would not permit Father Cassidy to be removed to the hospital or to Fordham; but on Wednesday morning the noted specialist Dr. Janeway came with Dr. McGovern, and two skilled nurses for day and night attendance were secured. Despite all that care and skill could effect, the right lung was filling and growing hard, the respirations became more and more rapid, and, to use the physicians' statement: Father Cassidy had but a "fighting chance." All through his illness, Father Cassidy seemed to have had more than a presentiment, it was

rather a conviction, that he would *not* get well. On Tuesday he asked me to take charge of the intentions of Masses noted in his "Ordo," and to inform his relatives of his sickness. Father Ennis attended to the latter request.

Meanwhile with strong faith in the living presence of God, and I think that this was Father Cassidy's most striking virtue, he was offering every moment and suffering to God; and it was edifying to witness the perfect obedience he was giving to every wish of Superiors. On Wednesday, Father Fagan who was then acting Provincial, Father Pettit, and Father Ronayne visited Father Cassidy. Father Ronayne came as confessor at Father Cassidy's special request.

On Thursday, shortly after the noon-time, the last rites were administered by Father McKinnon, in presence of the entire community, while Father Cassidy held a ritual in his hands, and followed every word. When the plenary indulgence had been given, Father Cassidy thanked us for our attendance, and asked for our prayers.

With the exception of some moments during the night, Father Cassidy never lost consciousness, until within a half hour of death, when we were called to his room to say the prayers for the dying, and to give a last absolution.

Death came peacefully on Sunday night, January the nineteenth, at about a quarter before seven o'clock. There was scarcely a struggle, and many of us said when all was over: "May God grant us all, as peaceful and as happy a death, as in His mercy he gave to good Father Cassidy."

Owing to the fact that numbers of neighboring priests and even two Bishops, had been either fellow-students or pupils of Father Cassidy, Father McKinnon deferred the burial until Wednesday morning, when the services were held at half past nine in St. Ignatius Church. Printed invitations had been sent to all the priests of the Archdiocese; and Father Fagan said the Mass in presence of Bishop McDonnell, of about sixty priests, and of a congregation which filled the Church.

The interment took place at Fordham.

"Requiescat in pace"

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## HINTS ON GIVING MISSIONS.

*Communicated by Father Stanton.*

REV. DEAR FATHER,

P. X.

I am at last on the point of mailing to you those Mission Hints of Father Himmel which have been so much commended, and which he sent to me some six years ago, after placing me in charge of one of the largest missions ever given in Philadelphia. Many of Ours have urged me to put the above mentioned hints into print in the WOODSTOCK LETTERS, and I now cheerfully submit them to your pages.

Father Himmel, the much beloved leader of the band of those days, opens his letter by telling me to bring along to Philadelphia six sets of announcements, and the "Memoranda" which would suggest some pertinent questions to be asked of the pastor of the church. I know not who is the author of these announcements and of the Memoranda, but they are all admirable and most practical, and bespeak the mind of a prudent manager. What could be more complete, for instance, than the questioning of The Memoranda to which we submit the pastor on the Saturday evening before the opening of the mission. Here are some things we insist on in our inquisition:—

*Last mission, when? Number of Confessions?*

*Last Forty hours, when?*

*Faculties—Reserved cases—Local scandals, vices.*

*Confessionals, how many and where?*

*Hours of Sunday Masses—Altars, how many?*

*Masses during the week at what hours?*

*The nine o'clock Mass, week days, who will say it?*

*Funeral Masses during the mission, at what hour?*

*Key of Tabernacle, Chalice, Altar breads, wine, linen,  
where?*

*Sexton? Church open at 4.30 P. M. —Altar boys?*

*Key of Church where kept?*

*Pulpit, suffrages, when and how made?*

*Veni Creator, before sermon.*

*Vespers, Sunday School, children's mission, where, when? How many in parochial schools?*

*Way of the Cross, music, altar boys.*

*Ushers, Reserved seats—how many or how long?*

*Collectors, two for each aisle.*

*Benediction, twice, Sundays, short music.*

*Who gives Benediction, week days?*

*Class for instruction, where? Bishop for Confirmation?*

*Societies, name and condition.*

*No meetings or communion in common during mission.*

*Objects of piety, where on sale?*

*Order at night—Beads, instruction, or more generally, instruction, beads, Veni Creator, Sermon, collection (penny) and Benediction of the Most Blessed Sacrament. This order to be made known to the organist.*

*Hours for meals. Fast days.*

This is the summary of all the points on which we catechise the Pastor of the parish of our mission; and when he has given us an answer to our queries, we know pretty well the ground we are standing on, and what is ahead of us to be done.

But to return to Father Himmel's letter; after directing me to take along a set of the announcements and the Memoranda, he continues as follows: "Let your interview about the mission be private with the Pastor the first Saturday night, before filling out your announcement sheets. In this interview and at all times, let him see you self-reliant and confident of at least ordinary success, such as having as large a number of confessions as at the last mission, and as big crowds, etc.

If it turn out better, it is more to your credit; if it turn out only as well, there will be no disappointment.

In comparisons never mention other places or Pastors by name; but speak of them as some where or some one; otherwise the listener may imagine that some time himself or his place may be held up as an example in something not praiseworthy.

If you think a man may ask how to do a thing or what to say, never appoint him to any work in public; especially if he should offer objections to what interferes with his private plans. Always tell him his work in private.

Have as little parlor work as possible; otherwise the rich crowd about with money, and the locals are angered. We have the reputation of doing purely spiritual work.

Don't let the men speak in public about their cases. Say little about the numbers even of the confessions lest they fall below the totals of the last mission.

Give the men meat three times a day. Say little and listen much about the mission.

You must appear each night, and each night write out the headings of the announcements to be made. This requires serious thought. It is like having a hand on the tiller with the boat in full sail; a touch this way or that keeps her straight. So a word here or a word there keeps things moving. Don't trust to luck; you must go aside and think over ways and means. Was a sermon too long? shorten another's or your own; too severe? soften yours; too tame? make it up at the next effort. Then as to how the confessions are proceeding, don't go by sight, but calculate, and urge as you see the need, etc.

Make everybody be on time, then there will be no appearance of hurry or confusion. This makes a better job than the blind rush of every man for himself.

Always work for the crowd; even in individual confessions, remember it is like pushing the crowd at one point. Here and there you can yank in a straggler that can be reached only by our shepherd's crook: but the leaving the 99 and hunting for the lost sheep outside is not quite applicable in our work, for the 99 are not good quiet sheep, but most restless rams and you must corral them even though a few stragglers may escape.

Listen to the curates, but ordinarily take no advice from them; only from the Pastor, and in private if possible.

Never express fear in public of not being able to finish the confessions.

Keep the bowels open, and the head cool, and know that all our strength and success is by the grace of Christ found through prayer. Read this again several times during the mission.

With these sensible hints about the external management of the mission, I found myself bold enough to expect decided success in the work at hand. What Father Himmel wrote off hand and with no anticipation of seeing the same in print, I am now sending you, because of its worth.

#### SERMONS.

The evening service is based on the Annotation about



giving the Spiritual Exercises to those from whom not much advancement is expected,—a few meditations of the first week, Examen of Conscience, how to pray and a method of better life. Now if we give the Exercises, the specific fruit of each meditation or sermon must be remembered. If you preach on the end of man, leave as the dominant thought in the minds of the audience that the greatest thing on earth is to serve God, not merely that infidelity and immorality are the crying evils of the day. *De Peccato*, hatred of sin in *se*. Hell, the absolute necessity of returning to our first end. “*Bonus homo de bono thesauro profert bona.*” Math. xii.

The sermons on the great truths are like the big guns in our engagement, with boom and reverberation overwhelming by irresistible force. The instructions are the rapid firing guns most useful and effective in stopping or correcting particular sins.

The fruit of the Exercises is of immensely more value than that of topical sermons. Do not make the sermons on the great truths mere pegs on which to hang some particularly brilliant display of your own.

Should it be necessary to give a special sermon, and the importance of the occasion sanction it, let it be on Friday or, if confessions permit, on Saturday night. If Saturday be chosen, the sermon should be short and the people given to understand this, as many find it hard to get away that night. The leader of the band should map out a plan of campaign and take occasion of the subjects in hand to denounce and correct the more prominent and usual sins.

SERMON	TOPIC	OCCASION
Sun. <i>De fine</i>	Neglect of Mass	The great essential in serving God
Mon. Sin	Cursing and swearing	In speaking of the number and frequency of sin
Tues. Hell	Drunkenness	The thirst of hell
Wed. Death	Neglect of Sacraments	In picturing the last Sacraments
Thu. Judgment	Impurity	Revelation of secret sins.
Fri. Mercy	Bad company	Prodigal or Magdalen

In this way may be avoided the practice on two or three successive nights of denouncing the same sin, where, as in the case of impurity, the audience is nauseated.

#### *The closing sermon.*

The better part of the 18th Annotation of the Spiritual Exercises should be the rule in all mission work. It is applicable not only to sermons and instructions but also

to the hearing of confessions. When "the shortness of time does not admit of doing everything for all," justice demands a judicious briefness for each.

The closing exercise is usually the most crowded and the temptation to expatiate is extreme. Some even go out of their way into favorite and lengthy denunciations, forgotten or left over from the past week. Now the great bulk of the people belong to the two classes spoken of in the 18th Annot. See how few things St. Ignatius puts down as essential. If we insist ("adhuc multa habeo vobis dicere sed non potestis portare modo.") on many things—all essential—perseverance seems an impossibility to the recently converted, whilst if we insist on few essentials—Mass, prayer, sacraments—even the weakest will resolve to try. In any case the closing sermon should be limited to forty-five minutes. Beyond an hour is a violation of the 23d rule for Preachers.

*Maxima debetur pueris reverentia* applies well to the missionary. Frequency in public speaking sometimes begets in one a familiarity that robs him of the proper reverence he should have for his audience and flippancy takes the place of that *gravitas quædam religiosa præcipue elucens* spoken of in the rule.

#### SOME HINTS

- (1) The introductory sermon at Mass should not be *De Fine*.
- (2) At High Mass on the middle Sunday a good sermon on the Holy Sacrifice is the most profitable and will be appreciated by the Pastor. If no other good comes from the mission than that many realize in some degree the greatness of the Mass, the necessity of attending it and praying—even when in sin—the mission can be called a success.
- (3) The last Sunday at High Mass, a sermon on the Sacred Heart will be appropriate and encouraging, and *De Regno* will furnish material.
- (4) The last Sunday afternoon a lecture or sermon on marriage will be popular.
- (5) Some day during the First week announce a Mass for the deceased of the Parish with a sermon on Purgatory at 9 o'clock. This will be pious and profitable.
- (6) The morning after the mission a sermon on perseverance will be appreciated.

- (7) A sermon without prayer is a doubtful good. Insist on the Mass and beads and Benediction.
- (8) Where the church joins the house a visit after meals may inspire the local clergy with good thoughts.

## INSTRUCTIONS

The characteristic mark of a missionary is the dangerous and invidious one of popularity as a preacher.

Besides the natural gifts of talent and tact, zeal or enthusiasm are essential. All of these are acquirable like patriotism except talent, hence *orator fit*.

An enthusiast without zeal may acquire popularity by his natural gifts. This is the *œs sonans*. All such inevitably yield to the pitiful ambition of obtaining the applause of the educated.

A zealous man without gifts may also acquire popularity, if he be that rare instrument of God, a Saint—if not, he will be open to much imprudence, often grieve the judicious and neglect that tempered smoothness necessary to render the educated benevolent.

The ideal missionary has zeal, enthusiasm talent and tact.

Taking for granted we all have zeal and sufficient talent—and when we remember the large and well disposed crowds, enthusiasm can hardly be wanting—the only requisite to be considered is tact.

Instruction is described in the rules as *Salutare Ministerium quod a sui origine Nostra Societas tanto affectu complexa est*.

In performing this work, tact is often wanting. Overstep not the Modesty of Nature—as our rule has it, *gestus sit modestus vocemque accommodent ad res*. Instruction is teaching; sermon—properly *Concio*—is a harangue.

In an explanation of prayer or the Sacraments where even the controversial element is eliminated, he defeats his end who uses the energy suitable for a sermon on hell, and in proportion to his violence, he renders the sermon that follows flat and unprofitable as the audience will be tired and restless.

The whole object of the evening service is to bring the people to confession ready and well disposed. If the instructor will keep to his part—didactic explanation of confession—he spares that part which would load down and lengthen his sermon and he can throw his whole energy into Exhortation and moving discourse. Work to-

gether, two men can move what one would find it difficult to stir.

In the 5 and 9 o'cl. instruction one is free to follow his natural inclination, always remembering that clear and well ordered instruction is better than glittering generalities in an exhortatory or denunciatory strain.

Continual and unceasing denunciation without any building up or instruction is a blasting, withering work that leaves the good in torture and the bad in despair.

## A NEW WORK ON JESUIT EDUCATION.

*Jesuit Education, Its History and Principles, Viewed in the Light of Modern Educational Problems.* By ROBERT SCHWICKERATH, S. J., Woodstock College, Maryland (St. Louis, Mo., Herder, March, 1903. 660 pages. \$1.75 net).

The subject-matter of this book is one that interests every teacher of our Society. Being a history of our most precious work, the education and the formation of youth, and of our method of best accomplishing this work, it deserves, too, in the pages of *THE WOODSTOCK LETTERS* more than a short book review. We propose then to give our readers some account of its contents with the hope thereby of inducing them to read the book itself. Want of space alone prevents us from giving an analysis of each chapter but we hope that what we do give will show how useful it is to every Jesuit engaged in teaching, and especially, we may add, useful at the present time. For in recent years, perhaps, more than ever before, has the Society been the subject of public discussion; especially have her educational system and educational labors been frequently commented upon, and mostly in a very unfriendly spirit. For more than fifteen years have the histories of education by Compayré, Painter, and others been used in the normal schools, and poisoned the minds of the teachers with their

unqualified misrepresentations of our system. From time to time these calumnies have been refuted in an occasional article in a Catholic paper or magazine, but not systematically. A new work on the "Ratio Studiorum" which thoroughly and systematically examines and refutes these many charges, and at the same time gives a positive explanation of the principles in question has been sorely needed, and this has been attempted in the present work.

The author set before him the task to vindicate our educational system from the attacks of its calumniators in a twofold manner. First, by clearly showing what our system is according to the primary sources; these are, of course, in the first place the Constitutions and the Ratio Studiorum; but this is not the most important part of the book. During the last ten or fifteen years much new material has been published on our educational system. There is Father Pachtler's well known work in four volumes, Father Rochemonteix' four volumes on the College of La Flèche; a volume on the College of Avignon, by Father Chossat, which latter works show in detail how the Ratio Studiorum was carried out in the old Society. But the latest, and in many regards the most important new source for this book are the "Monumenta Historica Societatis Jesu," published by our Fathers at Madrid, especially that part of the "Monumenta" which appeared in 1901-1902, the "Monumenta Paedagogica." It is chiefly from these sources the author has drawn much material which will be entirely new to many of Ours, and which shows several points of the Ratio in a new light.

In the second place the author vindicates our system by showing what distinguished Protestant scholars have said on the educational system and labors of the Society. This is a characteristic feature of the present work; for it is remarkable what praise has been bestowed upon our system by Protestants. Of course some of the eulogies of olden times are well-known. In the present instance more recent Protestant authors are quoted, some of them still living, as Professor Harnack of Berlin, the leading rationalist Protestant theologian of the day, and Professor Paulsen of Berlin, who is recognized as the first writer on the history of education, and that not only in Germany but also in this country. The latter in particular speaks in high terms of the Society, and in his great "History of Higher Education" (Leipzig 1896-1897), defends our system energetically from most of the charges

brought against it. It may be said that the present book is a complete vindication of the Ratio drawn from non-Catholic testimony. In one chapter, on the "Opposition to the Educational Labors of the Society," the author adopts a striking, and at the same time amusing method of exposing the absurdity of recent attacks, namely, by putting the charges of several of our adversaries in parallel columns. It thus appears that the assertions of one are flatly contradicted by those of another.

As we have said, space does not permit us to analyse all the chapters; we can only call attention to one or other. In the third chapter, where the origin and the character of the Society are described, the author proves that the Society was not directly founded to counteract Protestantism, as is frequently maintained, but that St. Ignatius had formed the plan of his Order before he had heard of the religious revolution which had originated from the apostacy of the Monk of Wittenberg. Special stress is laid on the fact that the Society is the first order to make the education of youth a special ministry and to express this formally in its Constitutions; whereas the educational labors of the Benedictines and Dominicans had been accidental to their institutes. Thus St. Ignatius inaugurated a new era in the history of the religious Orders and of Christian education. In this connection the much discussed question of Religious as Educators is treated. The advantages which may result from the teaching of religious Orders are enumerated, and some very striking utterances of Harnack, Paulsen, and other living Protestant authors are quoted on the religious Orders. It is needless to add that this part of the book may be read with great advantage by Catholics, as not a few, even priests, now-a-days seem to look unfavorably on the educational work of the religious. Moreover, the recent persecution of the teaching congregations in France has made this question a most important topic of the day.

Chapter 4 treats of the "Ratio of 1599." Much new material was available for this point from the "*Monumenta Paedagogica*," published a year ago. From the documents given in this work it appears that the Ratio was the product of a slow and steady development, and that before Father Aquaviva, in 1584, called the commission for drawing up a uniform plan of studies, all the essentials which were then embodied in the Ratio, had been gradually adopted in previous plans of studies, especially in those of Father Nadal and Father Ledesma.

The painstaking efforts of the commissions in drawing up the Ratio and the careful testing and revisions of the new Plan are then described. Very interesting is the passage on the sources of the Ratio. Most of the details were drawn from the the customs of the great University of Paris, the Alma Mater of St. Ignatius and his early companions, and the humanistic schools of the Netherlands, especially Louvain. It appears, then, that in many points the Ratio was not altogether a new system; nor was it the intention of the framers of the Ratio to produce something entirely new. But what they did was not less important; they systematized and organized in a splendid system the educational practices prevalent in the best schools of the period. In this way the recent assertion of Dr. Russell of Columbia University is incontestably refuted, that the Ratio is derived from the Protestant school of Sturm in Strasburg.

The fifth chapter gives an account of the brilliant educational achievements of the Society from 1540 to 1773. The number of colleges and students, and their success were such that we can understand why Protestants almost unanimously admitted the superiority of the Jesuit schools. Many testimonies to this effect are quoted. A passage of special interest is that which describes the Jesuit drama. As hitherto nothing has been written on this subject in English, this part will surprise not a few of Ours. The Jesuit drama in those days exercised an influence on the school and the public life of which we can hardly form an adequate idea. Not less noteworthy is what is said on the host of first class scholars in all departments of learning, of whom the Society could boast in those centuries, even up to the time of the Suppression.

In the sixth chapter special attention is devoted to the growth of the colleges in the United States.

The next chapter describes the educational labors of the Society during the nineteenth century. Amid the greatest obstacles, in spite of the many annoyances and persecutions, the Society can take pride in its success. This is proved from the brilliant success of many colleges, especially in the British Empire, where the system of examinations makes it possible to compare the results of the different schools. Statistics are given from English, Irish, Canadian and East Indian schools. Then follows an account of the writers of the Society who during the last twenty-five years have achieved celebrity. Only

such have been quoted as have been acknowledged by non-Catholics as first class scholars. A respectable list is given of distinguished writers on astronomy, mathematics, natural sciences, literature, Oriental languages, history, etc., etc., and the favorable comments of Protestant scholars on these writers prove that they have achieved more than domestic celebrity. The author concludes this chapter by saying that all this is an evident sign that the Old Society has not taken with it into its grave the educational skill and the scientific spirit, and that those who now-a-days belittle Jesuit education and scholarship, are either ignorant of these facts, or wilfully shut their eyes to them.

The second part of the book is the longer and the more important one. It treats of the "Principles of Jesuit Education." The title adds that the principles are treated in the light of modern educational problems. This plan, no doubt, made the writing of the book more difficult, but its execution renders the work also much more valuable. For the last two decades there has been an unusual agitation in the educational circles in this country, so much so that the very word "pedagogy" has almost come into disrepute. The problems that have chiefly occupied the mind of educators are the elective system, the intellectual scope of secondary and higher education, the relative position and function of high school, college and university, the value of the "old fashioned" classical course, the training of teachers, religious and moral education. It was necessary, therefore, and most timely, to treat our system not in a general way, but with special reference to these momentous and keenly discussed questions. In the present work these educational problems have been clearly stated in the words of the most prominent American scholars. The opinions of famous European scholars, German, English and French, are used to corroborate the correctness of our views, often in a striking manner.

The second part of the book is built up on the following logical plan. Chapter 9, on the adaptability of our system, lays down a fundamental truth that the Ratio must be adapted to the exigencies of the times, without sacrificing the essentials of it. What is essential appears chiefly from the words of Father General in his celebrated address at Exaten, at which the author was present. Progress and adaptation must be united with a spirit of prudent conservatism. How wise the Society was in its conservatism is evident from the educational experiments made in different countries.



The eleventh Chapter treats of electivism. Ours are familiar with this subject through the papers of Father Brosnahan. The present book adds many interesting statements of distinguished educators. Thus against Presidents Eliot's assertion that prescribed courses are a violation of the sanctity of the individual's will-power, the following recent utterance of a prominent educator is quoted: "It is want of common sense, nay more, a sin against the child's soul, a criminal mutilation of the child's nature, to make premature advances to the individual's special aptitudes."

The twelfth chapter contains a plea for the "Classical Studies," dwelling on the different advantages which can be derived from them for the logical, historical, æsthetic, literary and moral training of the young. Space prevents us from entering on details as regards the chapters on "Scholarship and Teaching," and on the "Training of the Jesuit Teacher." They deserve to be carefully pondered over.

In the fifteenth Chapter a little anecdote current in the Society is incidentally exploded. It is often said that Suarez and Vasquez taught theology in the same college and that the pugnacious Vasquez in the evening asked what "the old man" had taught in the morning, and then defended the opposite opinion. Now this is a myth; for careful study of the lives of the two great theologians, proves that they never taught together in the same college. The tradition originated probably from the fact that Vasquez frequently attacks Suarez.

Of great practical importance for our teachers is Chapter sixteen: the "Method of Teaching in Practice." Father General declared that the characteristics of the Ratio are two: the *scope*, the harmonious training of the mind, and the *means* by which this scope is obtained, that is, the various exercises laid down in the Ratio. In this chapter these exercises are treated under four headings: the prelection, memory lessons, written exercises, and contests. The most important rules of the Ratio are explained and illustrated chiefly from the "Ratio Discendi et Docendi" of Father Juvencius, of which the author had published a German version with notes in 1898 (in Herder's "Library of Catholic Pedagogics," vol. 10). The Generals of the Society have frequently recommended to the teachers of the Society the careful study of this work of Father Juvencius. The book has been styled a "pedagogical gem," and not long ago two eminent German educationists, one of them, Professor

Willmann, a pupil of Herbart, spoke in terms of highest praise of this book, which is not known among Ours as it ought to be. All the practical points of it have been embodied in the present work.

Besides, much new material is to be found in this chapter, especially comparisons with other systems of study. Noteworthy is the fact that many of the changes advocated by the last Berlin Conference, in 1901, are very much like the practices of the Ratio. In the "Fortnightly Review," November 1902, the distinguished English scholar Professor Postgate, advocates certain "improved methods," which are exactly the methods of our system. However, it would be entirely wrong to conclude that these scholars have drawn their idea from the Ratio, which they probably never read. But the methods of the Ratio are so sound and appropriate that practical and keen-eyed educators may come to the same conclusions by their own experience.

The last four Chapters are devoted to the moral and religious education, to school management and discipline. The chapter on the "Moral Training" is one of the most attractive of the whole book. There we see clearly the vast difference between the Jesuit system and modern methods. In the confessional, in the Sodalities of the Blessed Virgin, in the devotion to St. Aloysius, the Annual Retreat, etc., the Society possesses means for moral training, the very concept of which is alien to Protestant educators. The supervision exercised in Jesuit Colleges is drastically compared with the pernicious customs of Protestant schools, and many striking instances are quoted which go far to vindicate the Jesuit methods against the attacks made on them. Not less instructive is the Chapter on "Religious Instruction," and what is said about the catechisms written by Jesuits. Particularly interesting is the account of the catechisms and the catechetical instructions of Blessed Peter Canisius, the model catechist of the Society.

The Chapter on "School Management" deals with various points connected with discipline: the authority of the teacher, punishments, discipline in the classroom, impartiality, etc. Here again many valuable observations have been drawn from the treatise of Father Juvenius, and from the writings of other great Jesuit educators. The last chapter on "The Teacher's Motives and Ideals," exhibits the dignity and utility of teaching youth. The Ideal and Model of the Jesuit teacher is depicted in the great Teacher of Mankind, the Friend of

the children, who exhorts every Christian teacher: "Let the little ones come unto me." The author concludes: "Other educators may take as their guide Spencer, or Bain, or Kant, or Herbart, or Pestalozzi: our guide and ideal is Christ."

This very brief sketch of the contents of the book may suffice to indicate that much is contained in it that is new, and much that is old is represented in a new light. It is a mine of information on educational questions; in particular, it furnishes effective weapons for defending our educational system against all sorts of misrepresentations. Many things contained therein will be of practical use for our teachers. It may be advisable to recommend the book to outsiders,—teachers, priests and educated laymen. At times we are startled at discovering that there exists a great deal of ignorance concerning the Society even in the minds of those Catholics in whom we should expect to find better information. To expel this ignorance is a service rendered to the Society; this service can be rendered in an unobtrusive manner by recommending this book to all who are interested in educational matters.

It may be well to add that no effort at style is to be found in the work, as it seemed to the author that it would be out of place. The facts are stated in simple language; and while, perhaps from the nature of its contents, the book does not always read smoothly, still the author's meaning is clear and his historical facts and references will be found to be accurate.

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## ST. ANDREW-ON-HUDSON.

### THE NEW NOVITIATE OF OUR PROVINCE.

In accord with a permission granted by His Paternity, the Very Rev. E. I. Purbrick, on July 19, 1899, purchased a site for the new Novitiate of the Province on the east bank of the Hudson, in the township of Hyde Park, Dutchess County, New York, just three miles above the city of Poughkeepsie. This estate, long known as Edgewood, has historic associations. Once the territory of the Shacameco tribe of Mohicans, and later forming a parcel of the celebrated "Patent of the Nine Partners," it passed by that grant under the control of Caleb Heathcote & Co., on May 27, 1697, the "ninth year of William III., King of England, France and Ireland." From 1823 to 1833, the property belonged to Mr. James Roosevelt of New York, on whose family tree are counted many names of marked distinction, not to mention the Most Rev. James Bayley, first Bishop of Newark and eighth Archbishop of Baltimore, and His Excellency, Theodore Roosevelt, the actual President of the United States. But Edgewood has its closest connection with the family of Stuyvesant. Since the days of the fourth Dutch Governor of New York, the sturdy Peter Stuyvesant, who is still remembered as the pre-colonial prophet of the "strenuous life," the family name of Stuyvesant has been honorably familiar in these parts. Edgewood was the estate of Mr. John R. Stuyvesant and heirs from 1833 to 1899, and in the grand old mansion, with its sumptuous appointments, they made their home for many years. The Society, moreover, apart from the imperishable labors in progress, is here gathering what was once the "far-off interest of tears." Through these wildernesses, in years gone by, wandered our noble Indian missionaries. On an island, a short distance up stream, Father Jogues rested in 1643, on his way down the river to New York after his brutal mutilation and fourteen months' captivity among the Mohawk Iroquois. West Park is another local link with the past. That pretty cottage-like building, the cradle of the New York Mission from 1876 to 1879, and from 1879 to 1886, the joint Novitiate with Frederick for the

newly united Province of Maryland-New York, rises high on the opposite shore in full view of St. Andrew, now the heir in grace of its hallowed traditions and prayerful life. For the lighter minded and the worldly, the works of Cooper, and Irving's sketches, while endowing early characters in the district with something more than the merest "local habitation and a name," have to all time invested every hill and shaded valley and even breezes on the river with all the charm of poetry and the living interest of romance.

Through the ground passes the grand old Post Road between Albany and New York, and legislation is already advancing to make it the most beautiful in a State of Boulevards. Keeping to the general course of the river, an eighth of a mile away, it was built broad and deep, evidently destined for posterity. After long and level stretches, the road often winds suddenly over hill and dale; well-kept groves and hillocks in graceful undulations rise away to the east, while the artistic border shade of carefully planted trees and the wooded slope to the Hudson allow constantly varying snatches of water view. Millionaires from New York have magnificent villas and country residences by the riverside, and even as one drives up from Poughkeepsie, the idea of a perpetual park is not an exaggerated impression.

The Stuyvesant estate extends over more than 182 acres, the choice section between road and river having 60 to its share. For all this ground, a few years ago, \$60,000 was a rejected offer. The real estate value, moreover, of this road-to-river slope alone was, during a protracted period, \$1000 an acre; at that time even less desirable land on the upper side of the highway cost the State quite as much for the great Asylum then building. But caprice drew the wealthy elsewhere, and while their country houses were closed under this eclipse, there came a proportionate fall in river property. When prices were most favorable, in July, 1899, the estate fell to us at \$23,500. Steadily since that time, unmistakable evidences have appeared of a well-defined drift of fashionable life back to suburban villas, and coveted river sites are becoming costly, few being for sale. Conspicuous among these time-signs, the Standard Oil King, Mr. John R. Rockefeller, by the magic of \$10,000,000, has conjured up an enchanted castle on the river some miles below.

After passing the little lodge at the gate by the Post Road, on the approach to the pretty Gothic Chapel, "Our Lady of the Wayside," one might readily fancy

oneself let down in the Kentish Garden of England, near some ancestral chapel on a great domain. The diminutive cottage, or lodge, at the "Way In" has prepared us, and the well-trimmed waving road with its tortuous course keeps curiosity alive and strengthens the impression. Down a little hollow, then over a hill, and the full view of the new structure greets us at a sharp turn. Facing the southwest, towards a long range of river view, most of the building sits on the highest ridge of the estate. This perfects the drainage in all directions, and all day long the best light is secured. In front spreads a grand elliptical flower bed, 150 feet long, with a down-graded driveway, bounded by a succession of rolling terraces. These graceful lawns merge away into the heaving, hummocked surface of the bluffs, which, breaking off abruptly over a sheer precipice, sixty feet high in places, frown upon the passing stream below. The river frontage is almost 2000 feet. Along the full extent of this eminence, a broad walk with suitable barriers will soon be made. A few feet away the majestic flood of the Hudson sweeps on its currents to the ocean; the opposite shore and river bank tower high and form a frame-work to our close-range western horizon; to the south lie several miles of water, the two banks drawing together in perspective, with a view of the Poughkeepsie Bridge in the distance. Just at the estate the river is about one-half a mile wide. A glorious bend from the northwest, not far above, hedges in the vista as of a wide and placid lake; higher up, the wooded slope climbs back into the sparsely covered hills, which fade, peak after peak, before the distant Catskills.

From the Albany Day Boat, the river outline is irregular: here divided by sharp rocks, there retreating into shaded coves. The New York Central and Hudson River R. R., without infringing on our river rights or titles to ground under water, acquired on Jan. 4. 1849 a strip of land for tracks along the eastern shore; the artificial uniformity thus induced at intervals, is, happily, not in such ungracious evidence as to mar the general variety of the scene. Between hill and track, at different points, are two small ponds, cleared by daily tides. This new "landmark on the Hudson," from its picturesque surroundings, is dignified and impressive; the mild simplicity of its general features, however, sufficiently tell the curious river tourist of the kind of work pursued here, and of the unworldly character of its scope and aim.

Our purchase being completed in July 1899, for some months architects and builders were in consultation; the nature and details of the building needed gradually crystallized into clearness; plans were maturing, bids and proposals coming in. Messrs Schickel and Ditmars of New York were chosen architects, and the lowest bidder among the contractors for the building was Mr. James D. Murphy of New York.

On April 1, 1900, Father William H. Walsh, having been assigned to the task of supervising the new structure, set out from Frederick, with Brother Probst, a coadjutor novice, and three workmen. After some purchases in New York, the pioneers started for Poughkeepsie in the afternoon of April 3. In the party were George Washington, the faithful colored carpenter through many generations at Frederick; a colored boy, in whose family cooking was said to have been a tradition. As they approached the estate, they were a sorry spectacle. The hour was as dismal as themselves. Night was coming on, and the elements boded ill. It was drizzling in that languid, lazy fashion, so rare in these parts, so unlike a brisk April shower. In the dim haze at the gate stood the lonely, battered cottage, a spectre of forbidding aspect, that recalled the legendary twilight terrors of this region of Sleepy Hollow. Through the jungle and across the broken road, the old Manse was reached. An entrance being effected, there was no furniture to be found—this was in part expected—some boxes and an old trunk were all that invited the weary ones to rest. A table, beds or cots, the few kitchen indispensables were sought for in vain. A New York lady had kindly sent in advance house furnishings for the little band, but it was now evident that the whole consignment had gone astray. A poor neighbor lent a table; a number of tomato cans, some dating perhaps from antebellum festivities, and others that may have been prosperous flower-pots for years, were speedily pressed into refectory service, and continued to do full domestic duty for a week. For a few nights the workmen found accommodation on the Mansion floor; beds were obtained for Father Walsh and Brother Probst in the frame house. A week later the community was enriched by two cots; this enabled Father Walsh and Brother Probst to take up quarters in the Mansion.

That this old Mansion, in spite of whilom splendor which still shone beneath its dust, could serve no purpose of its new possessors, was soon placed beyond ques-

tion. Practically, its structure was unsuited to our needs, and how its style could be made to harmonize with any new surroundings, was a more serious problem from the æsthetic point of view. It monopolized the most central and commanding site, and even more pretentious buildings on lower ground would be dwarfed by its prominent position. Consequently, though it continued for some weeks to be the residence of the contingent, it was during the day given over to the destroyers. Much valuable black walnut woodwork was preserved, the foundation stone laid by, and 750,000 bricks saved for the new fabric soon to rise on its ruins. Meanwhile the lodge at the gate was made habitable, and after two months in the old Manse, now groaning in the last throes of disintegration, Father Walsh and Brother Probst settled down at the gate in June, 1900. The little lodge accommodated comfortably not more than three. It had but three rooms, a kitchen and dining room, and another little enclosure, which was office, chapel and parlor in hourly succession. On the feast of St. Michael, May 8, 1900, the Most Rev. John M. Farley, D. D., Auxiliary Bishop of New York, visited the estate, and at Father Walsh's request, blessed the grounds in an informal manner from his carriage. With this God speed from our present Archbishop, the first sod was turned up by Father Walsh directly on his departure. The wheels of excavation and erection were at last in motion.

In the well-watered valley of the Hudson, it is not surprising to find a luxuriant undergrowth on a neglected estate. To cross any part of the river slope, or proceed any distance through the grounds, was an undertaking of exceeding difficulty except by the beaten road to the Mansion. Father Walsh's first care was to clear away the brush and brier and restore the choice shrubbery that once flourished here, but a gang of Italian laborers, independent of the House Contractor, were some months in making up the leeway and overtaking nature's start of twenty years. Unsightly trees were weeded out, the growth of others pruned, and a pleasing variety planted and carefully reared. On the farm 500 new fruit trees; and 600 grape vines, were planted. A ramble through the former jungle reveals many a pert little mound, some modest retiring valleys, and an intricate network of prospective paths. Secluded nooks and rocky places promise many a pretty grotto and sylvan shrine. Though the river slope was nowhere without little knolls and corresponding ravines, one predom-



inating ridge, with watershed effect, runs from north to south, passing largely under the house. Towards the ridge, moisture had an unimpeded path; for parts beyond the ridge, a more adequate system of drainage has been advised. All surface water from the wide meadow and furrowed ground surrounding, and from the highland above the Albany Road, now passes through a low tunnel, hollowed through the hill; at its river-end, a clear stream bounds over the bluff in a fall of some forty feet, like a little cascade.

The problem of fresh water supply as was natural came up for consideration at the outset. The resources of the neighboring river seemed to offer a somewhat satisfactory solution. This water, however, when not refined by filtration, according to the elaborate chemical process adopted by the City of Poughkeepsie, was not without typhoid antecedents. But before building efforts had been pushed very far, a much more favorable opportunity came to hand in a perennial spring and stream up the road, a mile nearer to Hyde Park. After expert inspection and close examination for a season, the dryest recorded in a score of years, the abundant flow and wholesome quality of this water bent all minds upon its acquisition. The farm and modest buildings must in any case, it was thought, prove a valuable asset for Novitiate supplies. Estates intervening between this and the river had certain claims to an undiminished quantity of water, but as these rights were not to be disregarded, permission to pass through with the pipes was readily promised. Public officials, from first to last, granted fullest privileges. The farm in question was accordingly purchased; the brook-bed was dug out and cleared, a durable dam and capacious reservoir constructed at some distance from the highway. The force of water available was sufficient for a city. Of a sudden, difficulties almost insuperable sprang up to balk the undertaking. Just at this point, as afterwards transpired, one individual even bought up land through which our main was to run, and which he fancied he should sell to us at a high figure when we were brought face to face with our dilemma at being denied a water-permit through his domain.

When at length by dint of personal and tactful negotiation, by the purchase and exchange of bits of land and by several insignificant concessions, the powers and principalities of the neighborhood had been appeased, a passage for the pipes, for perpetual occupation and unqualified control, was secured down the hill to the road,

and thence by the highway to the desired terminus at our house. The perplexing question of water, by this cheap and lavish supply, was at last laid at rest forever.

Since the inception of the work, the price of skilled labor has so increased, that according to the statement of the contractor, Mr. Murphy, and the opinion of the architects, it would cost twenty-five per cent more than the contract calls for, to undertake the job to-day. As the builders were somewhat in the power of the workmen, no less than seventeen strikes, some of which effectually checked the progress of the building, occurred during the course of its construction. The contractors had counted on help from Poughkeepsie; there, however, building enterprise had absorbed all local skill; only from New York could the ranks be recruited. Besides short hours and high pay, tickets from New York, board in Poughkeepsie, a daily drive from the city to St. Andrew, and a fortnightly trip to their families, were the additional expenses successfully demanded of the contractors by the metropolitan artisans.

Once ground was broken, apart from the delays inseparable from great undertakings, the progress of the building was solid and satisfactory. Straddling the main ridge for the greater way, towards the south wing it spans a wide rift to another mound. To build on bed-rock throughout, a depth of thirty feet had to be scooped out. This was accomplished—in one spot only after vigorous pump work and the carting of quick sands—and the foundations were laid in all points on solid rock. From the stone and gravel excavated three roads, valued at above \$5000, were professionally surveyed and completed.

On Dec. 27, 1900, the corner stone was laid by the Very Rev. Thomas J. Gannon, S. J., then Vice Provincial. Owing to straitened accommodations, the ceremonies, though entire, were of a private nature, and only immediate local superiors could be invited. Those present were Fathers Hearn, Pettit, McKinnon, Russo, Wynne, Campbell, O'Kane, Walsh, Mr. Wm. Schickel, the architect, Mr. Jas. D. Murphy, the builder, and Mr. Henry Koelble, the superintendent.

The lamented Archbishop, the Most Rev. Michael Augustine Corrigan, D. D., at the invitation of Father Walsh, visited the building on Oct. 23, 1901, after conferring Confirmation at St. Mary's Poughkeepsie. As dinner in the city was delayed, it cost the Archbishop great inconvenience and he purposely missed his train to keep his engagement at St. Andrew. His

interest in the work had always been warm and encouraging, and at this splendid evidence of our progress and successful efforts, he was, beyond measure, gratified and consoled. His marked attention extended even to minute details; and in point of domestic convenience, His Grace congratulated Father Walsh on several important advantages over the Seminary at Dunwoodie.

Brother Rogers, who had complete charge of the carpenter work in St. Francis Xavier's and in the new Loyola School, 84th St., New York, came to St. Andrew in August 1902 to assist Father Walsh. The finer phases of finishing and rounding off the building developed under Brother Rogers' watchful care; scarcely a nook or corner but owes something to his intelligent skill, and patient, persevering effort. The machinery of the power house has been under the control of Brother O'Sullivan, who, coming from Fordham, joined the growing company at St. Andrew, in December 1902. Through his direction of boilers, dynamo and filters, and supervision of corresponding apparatus throughout the house, the permanent comfort of the community has been notably promoted.

The first Holy Mass was celebrated in the new building by Father Walsh at midnight, on Christmas, 1902. A shrine had been erected in the corridor on the second floor of the Infirmary, against the wall which separates it from the Novices' Ascetory. Brother Rogers, Brother O'Sullivan and several workmen were present.

The edifice surrounds a hollow quadrangle and consists of a main building and two wings. The fourth side of the enclosure, now completed by the cloister walk, is to be reinforced by the Chapel, which unfortunately as yet remains but what it was, a fondly cherished idea, as neither funds nor benefactors are so far forthcoming. The architectural style of the whole is colonial. The main building is 300 feet long, and extends back 40 feet.<sup>(1)</sup> Each wing is 189 feet long by 40 feet wide. There are four stories, with a solid granite basement 12 feet above ground in front, and on the rear slope of the hill rising to 30 feet, built of the same stone. The kitchen, though

<sup>(1)</sup> To many of our readers it may give a better idea of St. Andrew to recall here the size of the chief rooms at Woodstock. The Woodstock chapel is 60 feet by 32, and 23 feet high, the refectory 72 feet by 42, 15 feet in height. The library is also 72 by 42 but 23 feet high. The Long Course class room is 41½ by 31½. The whole length of Woodstock is 310 feet, and the two wings are each 164 feet in length. There are altogether 176 dwelling rooms. The Professors' rooms are 19 by 14, the scholastics 14½ by 10. The first and second floors are 11 ft. high, the third 12½ ft. high.

below what is called the first floor, is yet entirely above ground and has a cellar beneath. The dormer windowed roof covers a spacious attic, easily convertible into corridors and rooms. Hence at the extremity of the North Wing, staircases connect no less than seven floors. Above the granite basement, the materials are of the best Harvard brick, with Indiana limestone quoins and trimmings; artistic window caps, arches and protruding keystones appear in terra cotta. Ornament was curtailed, everything superfluous discarded, and the interior some think is even unduly severe. As became a strictly religious house, a rigid regard has been paid throughout to poverty of appearance. Architecturally, the possibilities were boundless: in many points convenience might have been more frequently consulted; the conspicuous location invited costlier stone, and there were tempting offers for fire-proof skeleton and frame; even extended towers, without further elaboration, would have better displayed the proportions of the building. The façade, lofty and massive, though simple, gives at once to the building a religious character. A few striking details greatly soften and relieve the unassuming tendencies of the whole. In front the two wings project seven feet beyond the main building line; and the central ornamented pavilion-portico, likewise projecting to the wing limit and equalling the building in height, is a triumph of simplicity, good taste and artistic achievement. Up to the high level of the granite basement, lead steps of the same stone, thirty-six feet wide. The first story proper, fifteen feet high, is formed by three round Roman arches, all of solid Indiana limestone, the central opening serving as the main entrance, the others as majestic windows for rooms on either side. Above this first story and supported by projecting arms of stone, is a balcony upon which doors conduct from the Fathers' Recreation Room; round the balcony runs a wrought iron railing, whereon, just over the main door, hangs a noble bronze shield bearing the seal of the Society. From this balcony, with a base on the stone front of the first story, the tasteful and impressive limestone pilasters of the central projection,  $3\frac{1}{2}$  ft. square, 43 feet high, furnish a sort of frame for the four massive pillars, which support at the roof, above their full stone entablature of architrave, frieze, and cornice, a triangular capping which has a basic breadth of 56 feet. On the broad frieze, adorning the whole projection, two prodigious wreaths stand out in bold relief; between these it is proposed to emblazon the letters A.M.D.G.; this

will heighten both the artistic and religious effect. Over all a golden cross graces the apex of the crowning angle.

Above the main entrance glows a semicircle of stained glass, of devotional design. Let us pause at the threshold, and view the general plan of the house. We are entering the main building. In the basement below are the offices of the brothers, and the usual sanitary arrangements. The first floor is occupied by parlors and rooms for exercitants and for the officials of the house. The faculty and the guest rooms, with the Domestic Library, are on the next floor. The third is for the Tertian Fathers only; the brothers have their abodes on the floor above. The North Wing, except for the Refectory on the first floor, is devoted exclusively to the Juniors. The Novitiate proper, on the other hand, is confined to the opposite wing. The Chapel, a separate structure on the North East side of the quadrangle, has yet to be erected. This division of the house, as will be seen, entirely safeguards the absolute distinction of grades.

Past the large outer door of the main portico is a small vestibule, with window to the Porter's Lodge on the right. Directly following is the main vestibule, 14 ft. square and as many feet high, with tiled mosaic floor, and oaken wainscotting; above in the centre is a large globe with a brilliant electric light within. The Porter's Lodge is to the right, and a series of parlors to the left. Not yet inside the cloister, a corridor 6 feet wide, 14 ft. high, branches to the right from this main vestibule, passes on through the main building, until it turns in a right angle and extends the entire length of the South Wing, a distance of 318 feet in all. This unique arrangement, running parallel to the great cloistered corridor of the Community within, is connected with it and lighted from the interior quadrangle by large doors with panels of frosted glass, as well as by occasional windows, likewise translucent, only placed some four feet from the floor. Along this corridor, besides the Porter's Lodge which is fitted with electric bells and speaking-tubes to the house officials, are the apartments for exercitants: 12 ft. by 16 ft., 14 ft. high, in the main building and 20 by 16 in the wing, and a large and luminous refectory, with small scullery and pantry, and dumb-waiter from a special kitchen below; to this suite has been transferred the beautiful little Villa Chapel from Frederick. The original donor has recently given \$1000 for its present adornment. The large room at the South East cor-

ner, at the angle of the external corridor, 26 feet long, 16 ft. wide, 14 ft. high, with private toilet room and bath attached, is to be fitted up by a friend and reserved for distinguished visitors, such as the Most Rev. Archbishop. On this same extra-cloistral corridor, beyond its turn in the South building, are five rooms of the Infirmary, 20 by 16, and 14 ft. high; this department occupies a portion of the second story as well, but to make its isolation perfect, there is no approach but from this external corridor below; on the second floor, an unbroken wall cuts off all communication with the Novices' quarters and all other cloistered dwelling rooms.

If we pass into the cloister from the main entrance, across the corridor is the large, central, bi-furcated staircase; it climbs four stories, 43½ feet, and is fire-proof throughout. The frames are of solid iron, with marble slab steps, 8 ft. wide; the two sets of stairs meet at a landing, also of marble, 18 by 6 ft. half way up to the second floor, and a single row of steps, 14 ft. wide ascends to the second story. The same pattern connects the 2nd and 3rd, and the 3rd and 4th corridors. The corridors are sufficiently calm and prosaic, and though quite the the extreme of neatness and taste, reveal no trace of ornament. The world-old wainscoting appears no more; about three feet above the floor runs a simple, six inch strip of oak, with the other usual and necessary baseboard and moulding that rises about a foot from the floor. The corridors in the main building are all 300 feet long, except the first which is 28 ft. shorter on account of the outer exercitants' corridor; for the same reason it is but 12 feet in width, whereas the three other corridors are fourteen feet wide; the height of all is 13 ft. Ventilation and air shafts occupy the space between each ceiling and the next floor. The sheen of the hard finished plaster, like smoothly polished marble, arrests the eye at once. Close to the ceiling, five brilliant globes, like frosted acorns a foot in diameter conceal strong incandescent lamps. These five separated by intervals suffice for the entire corridor. The door frames are simple, 10½ ft. x 4 ft., including transom; Tertiaries' doors have the additional adornment of a translucent glass panel. The first corridor floor is of oak; all other floors are Georgia pine. The woodwork throughout the house is in oak except the doors, which, to make them lighter, have pine with an oak veneer, ¼ inch thick. For this purpose, the best modern processes thus produce a compact, artistic and serviceable substance, less likely to warp than the solid

plank. On the first floor, across the corridor from the main entrance, in the wide space under the great divided staircase, double doors open out on the interior cloister. This cloister is a covered walk forming a quadrangle three of whose sides project from the building, while the fourth side connects the extremities of the wings. Its roof is sustained, on its innermost line by 56 arches of brick. The walk is 640 feet long, 14 feet wide, 15 feet high. The whole encloses the lawn, paths, and the hoped-for fountain of the quadrangle. The North side arches, being the avenue to the Community chapel, when it shall be erected, will be enclosed in glass during the winter months. In the foundation, granite appears four feet above the ground; granolithic blocks,  $4\frac{3}{4}$  feet square, pave the walk. The entire space beneath, one third being above the ground line, has been utilized for a cellar, 640 feet long, 14 ft. broad, 10 ft. high.

Towards the South Wing, on the first cloistered corridor, besides several dwelling-rooms, there are an attractive chapel, 48 ft. long and 16 ft. wide, and a model little sacristy, with capacious vestment case in oak. Here the Blessed Sacrament will always be reserved for the convenience of exercitants and for the occasional private visits of the community. In the opposite direction nearer the North Wing, Father Minister and Father Procurator have their rooms. The Refectory is situated on the first floor of the North Wing; its dimensions are 80 ft. long, 40 ft. wide, 14 feet high. Six windows on each side, 8 ft. wide, 10 feet high, with round-arch top, furnish floods of light. The ceiling is divided into 15 panels, from each drops a cluster of four powerful incandescent lamps, with porcelain reflectors. The six pillars are silvered with aluminum paint, a preparation also applied with very neat effect to all the iron of the staircases, and to every steam-pipe in the house.

The tables, extending lengthwise along the wall, with two rows down the centre, are of solid oak in the old academic style, after the College Halls at Oxford. The walls are hung with paintings of Saints of the Society. At the North East end, we find a set of folding doors in each corner; the door to the right, which is intended as an entrance for the Juniors, is an exit for the whole community to the North East side of the cloister, en route to the Domestic Chapel, for visits in common.

Through the door at the left we come to the scullery, 32 ft. by 27 by 15 ft. high. Its floor is in neat tile work; the

wainscoting is composed of terra cotta bricks, glazed milky white, like tiles, on the exposed side. The copper tea and coffee urns are supplied with steam and hot water pipe connections. Two dumb-waiters connect the scullery with the airy kitchen below, which is 48 ft. long, 29 ft. broad, and 11 ft. high. As has been remarked, the kitchen, with store rooms and refrigerator, are entirely above ground, though not on the first floor. It has a coal elevator from its private cellar. Likewise in tile floor and glazed wainscoting, the kitchen is provided with a range, 10 feet broad, a large broiler, separate steam boiler for soup stock, iron tables with steam attachments, and warming ovens as well. Under the cloister is the bakery and brick oven.

The floor of the kitchen level, though 11 ft. from its ceiling, on reaching the main building where the hill is much higher, is only  $1\frac{1}{2}$  feet below ground. Here is the Juniors' Recreation Room, 56 by 40 by 13 ft. high, which, pending the completion of the chapel in the cloister, does duty for a temporary Domestic Chapel. The Novices have a similar Recreation Room on this floor in their wing. Scattered along this same grade, are the cellars, clothes room, and entirely separate sets of closets, urinals and baths (five showers and two tubs each) for Novices' and Juniors' use.

On the second floor, just above the main entrance, lies the Fathers' Recreation Room, 47 ft. long, 21 ft. wide and 14 ft. in height. Well lighted and cheerful, it overlooks the river in sight of the Poughkeepsie Bridge; and the balcony without, when the windows swing open, considerably widens its area. Though they do not augur much for winter comfort, the fireplace and old-fashioned mantel at one end keep in mind the building's colonial prototypes. Facing the river, to the right and to the left of the Fathers' Recreation Room, are the rooms of the faculty, 15 ft. long, 18 ft. wide and 14 ft. high. Following the faculty dwelling-rooms, the Domestic Library completes the front side of the main building up to the North Wing. Extending through two stories, it is therefore 28 ft. high. Its length is 40 ft., and it is 26 ft. in breadth. Like all corner rooms, it has superabundant light. Book racks, 6 ft. high, with lightsome corridors and ample spacing, stand out at right angles to the front and back walls, leaving a clear passage all round each case. Half-way to the ceiling are similar cases on a balcony entered from the third floor, and accessible also by a spiral staircase from below. Thus every book is with-



in reach, and can be comfortably consulted in its own place. The contract provides room for 47,000 volumes. Distinct from the building proper, the expenses are to be met by subscription; individuals in Poughkeepsie and elsewhere are to be invited to present a shelf or series of shelves. The Conference Hall of the Novices, with that of the Tertian Fathers directly overhead, at the Southern end of the main building, nicely balances the Library on the North. Each of these two halls is 40 ft. long, 26 ft. wide and 14 ft. high. Looking into the quadrangle from the second corridor, are eight dwelling-rooms and two others for toilet and bath.

For the Tertian Fathers, thirty-three rooms have been reserved. They are 17 ft. by 14 ft. and 14 ft. high, and extend along the entire third corridor of the main building and South Wing. Their Recreation Room is just above the faculty Recreation Room, and is of the same dimensions.

Except the Refectory below, the North Wing has no occupants but the Juniors. A large, fire-proof staircase of iron and Tennessee marble, six feet in width, at the juncture of wing and main building, and another at the North East extremity of the wing, four feet broad are the highways and by-ways. On the second floor, as the Domestic Library occupies the end space of the main building, the Junior's library is the first room in the adjoining wing. Next comes their "Aula," 13½ ft. high, 64 ft. long and 40 ft. broad, the full width of the wing. North East of the Aula is the debating hall, 48 ft. by 34 ft. On the third floor are four large class rooms, well lighted and ventilated. They are 33 ft. long and 27 ft. wide; the ceiling is 13½ ft. from the floor. Besides windows lighting from the inner quadrangle, each room has four windows to the west, looking out on a river expanse hard to parallel in the land. These class rooms open from a special corridor, 112 by 13, lightesome and attractive, for walking and study in rainy weather. The Dormitories are on the fourth floor, which has an altitude of 14 ft. Two of these great rooms are each 48 ft. by 40 ft. A third over the Library, is 26 by 40 ft. An improvement has suspended the curtain poles from the ceiling, instead of screwing them as formerly to the floor. This greatly facilitates sweeping, as well as the circulation of air.

Passing directly from the Dormitories, we come to the Lavatory, 17 ft. long and 40 wide. There are about sixty basins, etc. Though forty Juniors here, and as many

Novices on their side, draw water simultaneously on the fourth floor, the force of the flow remains undiminished. Besides the Lavatory, there is a large coat room. In the wings all arrangements are on a scale for the convenient accommodation of 60 Juniors and 60 Novices.

Leaving class rooms, etc. out of account, the Novices' quarters are the counterpart of the Juniorate. They are in the south wing. The south corner room of the second corridor of the main building and wing is the Conference Hall. Here has been erected the beautiful marble altar from the Domestic Chapel at Frederick. The open space beneath the altar-table has been enclosed in marble; on its front panel is inscribed in letters of gold, "Laudate Pueri Dominum." On this second floor in the same relative position as the Juniors' Aula, is the Ascetory of the Novices. Through its North East wall there is no opening whatever; beyond is the extra-cloistral Infirmary, which affords no entrance from this floor. The Novices' Dormitories, Lavatories, etc. are on the fourth floor, of dimensions identical with the Juniors'. The Tertian Fathers never use the staircase at the angle of the South wing; as the Novices ascend to the fourth floor but once a day, they touch the Tertians' corridor only at its brief landing by these stairs. Thus the various grades of the community seldom if ever meet. Each section of the community, moreover, has a separate route to the Refectory.

Adjoining the cloister, in a convenient depression, the Power House nestles on the North East side of the hill. Invisible from the quadrangle, its roof sinks below the surrounding surface, when viewed from near the cloister walk. The view of the woodland background is thus unimpaired, and to the rounded arches and graceful columns of the cloister, dimly discernible through the foliage from the Post Road, the fine proportions of the proposed Chapel will lend considerable artistic prominence. From this Power House, hot water to heat the building is supplied by two large boilers; one other furnishes steam to the kitchen and dynamo. Five hundred lights of 16-candle power, is the capacity of the electric plant. Every dwelling-room has two lamps, though they are never needed simultaneously. One lights the wash-stand; the other is a device of Father Walsh's; when not in use, it hangs like a bracket on the wall, but as it has a long supply of insulated wire one can set the lamp anywhere on the writing-table at convenience. In appearance, it is not

unlike a neat little oil lamp, with pretty shade and stout brass stem and base.

A square shaft and small tower, almost a replica of the arrangement at Georgetown, makes an attractive three-sided corner for the North wing and conveys away the smoke of the great boilers. Through six similar shafts, mostly at corners, the house enjoys a system of ventilation of the most approved type. Large conductors from every room have an outlet into some shaft, in which, high in the tower, coils of steam-pipes create constant currents of fresh air. Closets and toilet rooms have their particular air-shaft, unconnected with any other. The atmosphere throughout is thus in perpetual flux and renovation.

#### CHAPEL OF OUR LADY OF THE WAY.

When the small community of two took up residence in the gate lodge at St. Andrew, a broad window-sill in a narrow room served as an altar for some weeks. Workmen and neighbors, desirous of hearing Mass, soon exhausted available space within and thronged the piazza outside the windows. Some sort of additional Chapel soon became a practical necessity. Plans for a frame building were first proposed; then for one of brick. Both styles, however, as out of touch with the estate, were discouraged by the architects. A small stone structure, from materials on the premises, was next proposed. Mr. Murphy, the builder, being pleased with the idea generously undertook to do all the work at his own expense. His first mind was to dedicate it to the memory of a son drowned some years before; but on the completion of the Chapel, he nobly resolved to forego this recompense and at once presented it all without reserve to Father Walsh to be bestowed on some other benefactor, who, for the memorial privileges of the Chapel and the right to a tomb beneath, should subscribe a substantial sum to the Novitiate building fund, and a small annuity in perpetuum to cover the current expenses of the Chapel and keep the masonry and vault in good repair. On these conditions, the Memorial has been taken by the family of Mr. P. J. Kenedy of New York. The style is Gothic of the early Tudor times. Intended essentially as a shrine, it is 32 feet in length and 19 feet wide. The roof at the apex is 18 feet above the ground. Buttresses at the corner are in nice proportion, and the whole is characterized by an air of solidity and age that finely accentuates its elegance of line and form. The natural, unhewn, moss-

grown material, personally selected by Father Walsh from the old fences of the estate, bears no tool marks or other signs of modern art. The hues of the storm-beaten stone are dark and sombre without; so young as the Chapel really is, it has all the warmth and devotional feeling of the genuine Gothic. The sweet-toned old bell which has tolled for years on the estate and summoned generations of workmen from the fields, now hangs on the outer wall of the chapel. The new arched oaken door, with heavy wrought iron designs to counterfeit ancient hinges, reminds one of an old English Pre-Reformation Cathedral restored for present use.

The exquisite coloring within is in sharp contrast to the ravages of time visible without. The altar, of pure Cararra marble, is the offering of the people of Frederick Valley, to Father John B. Gaffney, S. J., on the occasion of his Golden Jubilee as a Jesuit. Their offering amounted to \$1400. The platform is a single step of marble, with centre-piece of Mosaic. From the basic slab, four shapely tapering pillars support the table of the altar, which projects half its depth over two artistically framed marble panels and a central rosette with Pugin's monogram of Maria. As the Chapel is intended for Her shrine, the picture of Our Lady Della Strada, so dear to our holy Founder, stands out in marble relief over the Tabernacle. Up from the shelving on each side, though not so high as the figures in relief, is a marble background exquisitely wrought in diminutive arches, pinnacles and floral forms.

The mural decorations and other artistic features of the interior have been much admired. Entirely the work of Brother Francis C. Shroen, they have been executed in his happiest and most tasteful manner. Surrounding the figure of Our Lady, is a superb effect in plastic work of a soft, melting, azure blue, deftly raised and furrowed by the artist's comb and spatula and incrustated with Rhine stones for Our Lady's twelve stars, so as to combine a perfect radiance from the marble relievo and the retreating perspective of a well-poised background. Over the image of Our Lady hangs a metal canopy, unique in shape and purpose. Its trimmings of glass lace hide beneath them a bright rose window which lets in streams of light; without seeming to come from anywhere, they gladden the whole Chapel and shed a pretty glow over the white surfaces and delicate traceries of stone. Bathed in this equable light, the marble roses seem to breathe all the freshness of spring.

As a dado round the sanctuary, a veil, old rose in color, is painted with the same artistic touch; so gracefully does it hang, and so natural are its folds, that a foot or two away, one actually wonders what it conceals behind. The plastic work in the body of the Chapel is of a lighter tint. Some feet above the floor, the strip crowning the dado which encircles the room, bulges out in raised oak leaves, which with their native ragged edges seem to rustle on their stems. Borders of buttercups with idealized petals, also in relief, run round the windows; in the wall spaces between, stand high lily stalks, conventional in treatment. Another border about the sanctuary arch, and a similar frieze round the walls are hung with shields and armorial devices all bearing the titles of Our Lady's Litany and her favorite texts; the mysteries of Her Rosary are also here commemorated. Even in the electric lamps and the stations, art admirably subserves devotion. Little angels, alighting for a moment in bronze on the wall, with one hand on high point up to Heaven and at the same time light the way with a chased electric lamp held lower in the other.

The Chapel of Our Lady of the Wayside was formally opened, and the first Mass was celebrated there on Christmas Day, 1900, by Father Walsh. Every Sunday since that time, Mass has been said there for the people, and the attendance has been encouraging. Five pews adorn each side of the aisle in the middle, and fifty persons can be comfortably seated in the Chapel; frequently at Benediction on Sunday afternoon more have come than could find entrance. Children from the neighborhood, unable to go to Hyde Park or to Poughkeepsie, were at once gathered together, and a flourishing Sunday school has long since attracted attention here; twenty-three children were early enrolled, and on one occasion the first confessions were heard of a large number who ought to have made their First Holy Communion and been confirmed. The advent of the Novices has strengthened the teaching staff, and a permanent work of zeal has been solidly established.

#### THE REMOVAL FROM FREDERICK.

After several disappointments and delays, the date of the family removal from Frederick was finally fixed for Jan. 15th, 1903. As his Eminence, the Cardinal, to whom the Institution had been offered, had no immediate means of turning it to use, the land and buildings were sold in December last to a Frederick gentleman.

Parts of the property have been in the possession of the Society since 1763, and for seventy years past, Frederick has been the Novitiate, first of the Maryland, and later of the Maryland-New York Province. During four weeks, which were extended by a fortnight after the departure of the Community, fifteen great carloads of household goods were shipped to St. Andrew. Though the house was under the gradual process of dismantling, the regular order was observed in all sections of the Community until two days before the exodus. A Novena of Benedictions, to end on the last day, had been begun for a triple intention: to give thanks to God for the blessings bestowed upon Ours during a stay of one hundred and forty years of successful work in Frederick; to beg the protection of our Divine Lord and the special guardianship of the Holy Angels amid the perils of the coming journey; and lastly to renew the consecration of future labors to the Sacred Heart of Jesus, and to pray for a continuation of the Divine mercies and blessings in the new home at St. Andrew-on-Hudson. The entire Community spent the last two days in "packing up." On the evening of the 14th, all retired early and rose at 4.30 A. M. the following day. The Community Mass was celebrated at 5.00 by Father Rector, and was followed at once by the "Itinerarium." Twenty-eight Masses in all were said on the last morning in Frederick. Breakfast over, all assembled at the Pennsylvania Station before 6.30. It was still dark, and the little electric lights flickered in the dim old town. The hour of departure had been kept secret, yet some faithful friends being on the alert, had gathered at the Station to wish the Community a heart-felt Good-bye. The Railway Company had granted us special rates, and the use of a special train without change of cars, for the full route of 350 miles to Poughkeepsie. Fresh engines and engineers familiar with each district, were obtained at convenient intervals. Each division of Tertiaries, Juniors, and Novices had its own car; at no stage of the journey was there any communication of the different grades. To each member of the community was committed something more than his little personal goods and chattels, and as each traveller was allowed one trunk and one valise by the Company, considerable domestic property was thus transported without charge. The number mustered at the Station was 118 in all. At 6.40, the engine bell tolled, and the train pulled out of the Station. At the stroke, all rose to their feet, and according to the ancient and

still enduring custom of our Fathers when journeying, devoutly recited aloud the invocations of Our Lady's Litany. The moment will be one of the memories of a lifetime. Frederick with its soul-histories, with its joys and sorrows of a century and a half for so many of our Brethren in the Province, the Bethlehem of life's sweetest recollections, the scene of noble resolve and lofty aspiration,—aspiration that so often ripened into heroic achievement when the hour was come,—Frederick was to be the home of the Province no more. With the Litany as preparatory prayer, all straightway began the morning meditation. The crowded hours since rising, the excitement of departure, the prospects now unfolding, made most welcome this hour of thanksgiving and silent communion with God. Just as the hour was drawing to a close, tints were streaking the eastern sky, and the clouds were breaking up for the coming sun. The route lay through Columbia and York, Pa., to Philadelphia; thence by Easton and Trenton, north to the parallel of Poughkeepsie; a sharp turn was then made due east. A hot pin near the engine occasioned a half hour's delay at Easton,—the only shadow of a mishap on the way. Spiritual exercises were performed in full: Examen by all together at noon; the usual meditation of the Tertians and Novices towards evening. When the train was scaling the last row of hills in whose valley is the Hudson, after a journey from sunrise past sunset, and as the bright lights of the Poughkeepsie Bridge were just appearing in the murky distance, from hearts full of joy and gratitude, the *Te Deum* and the *Magnificat* rang out and resounded through the cars. At 5.30 P. M., but one half hour beyond the time promised by the Company, all were safe in Poughkeepsie. Sleighs had been prepared for the weaker ones; all others walked to St. Andrew, three miles away. Father Provincial was at the Novitiate to welcome us. Brother Conroy, our devoted cook, had preceded the Community by two days, so all sat down to dinner at 7.30 P. M. With the whole Community gathered round him in the Chapel after dinner, Father Provincial intoned the *Te Deum*, which was taken up on all sides with holy animation, and the halls of St. Andrew reëchoed for the first time to that heavenly hymn of thanksgiving and praise. Thus the eventful day fraught with such importance for the future, and marked throughout by the singular protection of Divine Providence, passed off without the least drawback to mar the pleasant memories of our first day

on the Hudson. On the morrow and the day following, a general permission, without fusion at any time, was granted to all to inspect the entire house. Obligated to depart on the 16th, Father Provincial returned by appointment on Sunday, the 18th, to bless the house. Passing rapidly with holy water through every room he was fully fifty minutes in regaining his point of departure and rejoining the expectant Community in the Chapel. The same day the regular order of the Frederick Noviceship was inaugurated at St. Andrew. The duties of the Tertian Fathers were taken up Monday, the 19th. The Juniors, whose holidays had been curtailed at Christmas, were now granted a week of work about the house; Father Richards and Brother Sullivan had remained behind in Frederick to complete the shipping of what effects we had been unable to carry with us to Poughkeepsie. Classes were resumed on January 23rd.

At the moment when the Novices were entering their new home, Mr. James D. Murphy, the builder, lay on his death-bed in New York. Always sincerely devoted to the Society, he determined with an energy born of no common zeal and piety, to make the Novitiate a noble edifice worthy of its great work for the glory of God. After unceasing interest and attention, and at no slight pecuniary expense to himself, he left us the most perfect structure he had erected in a long and successful career as a contractor. "Our Lady of the Wayside" is also entirely the result of his munificence. In this Community, of which he has deserved so well, his soul can never be forgotten.

In this connection, it were ungracious not to mention the persevering labors of Father Walsh, under whose personal superintendence and constant care every detail of the construction was carried out. In this exclusive neighborhood our welcome at the outset was not altogether a warm one; since Father's Walsh's residence here, however, all the unpleasantness, has passed away. The charming little Della Strada Chapel is largely his creation; he conceived the plan and procured the means of its accomplishment; about the building and the grounds, where there was so much need to minimize the outlay, the large measure of artistic success achieved will be a monument to his tireless industry and exquisite taste.

But to dear Father Purbrick, far above and beyond all, is the Province indebted for the successful and expeditious fulfilment of the want which we had so sorely



labored under and been conscious of so long. He was not spared to us on this side of the Atlantic to see the crowning glory of his work, but it will be a consolation to him to know, that in selecting this beautiful location for St. Andrew, in anxiously poring over plans, in studying out with care our every convenience and getting the whole work so well under way,—for all this and much more, he has the affectionate gratitude of our whole Province, and his name will be, for ages to come, inseparably linked with the Novitiate. The modesty of the good Father may not approve of what we have said, but we must let our hearts say a little of our debt to his charity and zeal.

#### MISSIONARY WORK.

True to their best traditions, the members of the community have been busy forming Christian Doctrine classes, and the efficiency of all Sunday Schools within a wide radius has been notably increased by reinforcements gained by our Novices. Hyde Park now welcomes four of Ours every Sunday; as many more go to Staatsburg, six miles up the river; six again supervise the Sunday School at St. Mary's, Poughkeepsie, and at the German Church, two Juniors catechize in that language. Back in the country at a distance of four miles, at Campion Hill, a mission has been started in honor of our Blessed Martyr.

Pleasant Valley is a small town directly east of St. Andrew; it has a cotton mill and six Protestant churches. Evidences are not lacking of many who have fallen away from the Church, and proselytism is not the least energetic form of Protestant activity in these remoter parts. Father Walsh has engaged the Town Hall, and Mass is celebrated there regularly every Sunday; more than fifty have been collected for Mass every Sunday since its opening. Many of these had not been to church for years, and others still remain away. The progress of the Sunday School also gives good ground for hopes. Some strenuous Missionary Society, which had evangelized these parts, got word, it appears, of the approaching Jesuit effort, and on the day of the first Mass, a counter-revival was inaugurated by one of the Episcopalian Ministers. Though declaring himself a Catholic priest, he disclaimed any immediate connection with the Catholic Church of Rome. He had been sent to strengthen the weaker brethren, wavering under the Roman on-

slaught, and to watch particularly over those who had once been Romanists themselves.

About a mile from the Novitiate, toward Poughkeepsie, is one of the great State Asylums for the Insane. Of its 5000 residents, including patients, nurses and doctors, no less than a full thousand profess the Catholic faith. To their great consolation and convenience, two Masses are now said every Sunday in divers parts of the great Institution, and the entire spiritual direction of the Catholic contingent has been entrusted to Father Gaffney. The care of these sadly afflicted members of Christ's flock, a work always so proper to the Society, will, it is hoped, bring a plenteous blessing on St. Andrew-on-Hudson.

Exercitants have already began to come. One of the most influential Ritualist Ministers, for two years attached to St. Mary the Virgin's, New York City, has recently made a retreat here and has been received into the Church. An Oxford graduate has come to decide his vocation and others have announced their intention of following his example. Thus we have every reason to believe that exercitants, for whom we have such excellent accommodations, will not delay to come in good numbers.

With the legal title of St. Andrew-on-Hudson, the Novitiate is incorporated under the laws of the State of New York. Besides being a reminder of the first missionary to Maryland in 1634, Father Andrew White, <sup>(2)</sup> the name of the glorious old Roman Novitiate will keep alive the recollection of how our customs and religious life and spirit were brought in the early days from San Andrea, when Father Dzierozynski modelled Frederick on the Custom-Book from Rome.

Now that San Andrea is no more, and our heritage from that holy house has been transferred from Frederick to the banks of the Hudson, may it here be still found true in the case of the sons of Ignatius that "coelum non animum mutant."

<sup>(2)</sup> It is not generally known that when there was question of choosing a name for the new novitiate, St. Andrew was suggested in honor of Father Andrew White, the Apostle of Maryland.—*Editor W. L.*

## BOOKS OF INTEREST TO OURS.

*Historia de la Compañía de Jesús en la Asistencia de España*, por el P. ANTONIO ASTRAIN, de la misma Compañía. Tomo I. San Ignacio de Loyola. 1540-1556.—Madrid, Est. tip. "Sucesores de Ribadeneira," 1902. Un tomo en 4to mayor de xlv-714 paginas, 7 ptas (about \$1.50.)

Our readers will recall that our present Father General some ten years ago assigned Fathers to compile, each for his own Assistancy, a history in the vernacular from which the Great History of the Society in Latin would afterwards be made. These Histories of the different Assistancies, as was explained in an address of his Paternity at that time (see *LETTERS* vol. xxiv. p. 414), are to be "critical histories," i. e. based on documents and treated in a critical manner. Such Histories are to present for the instruction of our communities the Scope and Spirit and Means of our Institute. They are to show the Society in action and how principle has been applied rightly, and wrongly too, to open up a domestic source of correct ideas, information and principles of judgment and practical wisdom. The above work is the first volume of these Histories to be published, and it is by the Spanish editor, Father Astrain. It is entitled "San Ignacio de Loyola, 1540-1556," and comprises two books, the first treating of the life of St. Ignatius and the foundation of the Society, the second of the history of the Society in the Assistancy of Spain from the approval of the Society to the death of St. Ignatius. Father Astrain tells us in his preface that his plan is to give to his work a scientific and strictly historical character rather than to write an artistic narrative,—in a word not merely to relate the truth, but also to prove that what is narrated is true. The work is therefore rich in references to documents, and opens with a valuable bibliographical introduction showing the numerous sources from which he has drawn, not omitting the recent writers, as Fathers Dühr, Brauensberger, etc. After the life of St. Ignatius a chapter is devoted to an analysis of the Book of the Exercises, then follows a chapter on the Constitutions of the Society, and another on the characteristics of the Constitutions and in what they differ from those of other Orders.

As an illustration of the critical spirit in which the History is written we notice that the author, while admitting and proving from those living at the time of St. Ignatius, that the Exercises were written under supernatural inspira-

tion, yet frankly says that there is no documentary proof that our Blessed Lady appeared to the Saint at Manresa, and taught him the Exercises as is related in a number of books and represented in a number of pictures. He shows that such an apparition is not spoken of by St. Ignatius nor by anyone living in the time of the Saint, that in fact, its first appearance is only in 1615, and that it rests upon a private revelation related by Father De Ponte as happening to Mari-  
 anne d'Escobar. Again, while showing that the "Rapto," when the Saint remained in ecstasy for eight days, is one of the best established facts in his life, for the apparition of St. Peter to him at the time of his conversion, which is given as certain by Bartoli, Maffaei and others, we have only the assertion of Ribadeneira.

The second book is not less interesting in the abundance of new facts and interesting notices about the first Spaniards who enrolled themselves in the Society. There is a beautiful chapter on how St. Ignatius formed his subjects and an account of the family life in the Society presided over by the Holy Patriarch, which cannot fail of interesting every Jesuit. Then follows a chapter on the foundation of colleges in and out of Spain, the different works undertaken by our first Fathers and their missions in foreign lands. In a review of the work in the December number of "Razon y Fe" Father Cervos thus concludes: "Spanish literature and the Society of Jesus can with justice be congratulated on having received a new history worthy to be placed among the very best that have been yet produced." It is in the plan of Father General that these different Histories be translated into the vernacular of each Assistancy. We can only hope that the English translation of this volume will be soon made as it certainly interests the whole Society.

*Le Ménologe de l'Assistance d'Espagne*, comprenant les Provinces d'Andalousie, d'Aragon, de Castile, de Sardaigne et de Tolèdo en Europe; et dans les pays d'outre-mer, celles de Chili, du Mexique, du Nouveau-Royaume, du Paraguay, du Perou, des Philippines et de Quito, 3 vol. in 4to, pp. xiv.-684, 645, 727. Prix 30 francs.

Our readers will recall with what earnestness we reminded them on several occasions of this great Menology of the whole Society. We are glad to announce that it is now complete, the three volumes on the Spanish Assistancy having lately appeared as announced above. This Menology of the Spanish Assistancy comprises three volumes, which will not seem too large when we call to mind that this Assistancy was made up of twelve Provinces, five in Europe and seven in missionary countries, having at the time of the expulsion under Charles III. five thousand members, two thousand more than either of the Assistancies of France or Italy. Hence the author has been obliged to add another volume as

he had already done for the Assistancy of Germany with its eight thousand religious.

The editor, Father Terrien, writes to us that he is preparing a supplementary volume, which will contain an historical study of the Menology, an alphabetical list of all the Fathers and Brothers who are noticed in its pages, and especially a Methodical Index to all the facts related in the thirteen volumes which compose this great work. This volume is well advanced, and the author expects that it will be ready in a few months. To give Ours an idea of the value of this work we translate Father Terrien's circular sent out with these last volumes.

Allow me to call your attention again to a work which ought to interest every member of the Society, I mean the "Ménologe de la Compagnie de Jésus" par le Père Esteban de Guilhermy. It is true that we have already the Menologies of Fathers Niremberg, Andrade, and Cassani for Spain; of Fathers Nadasi and Drews for Germany; and of Father Patrignani for Italy, which are justly appreciated. Père Guilhermy thought, however, that something else was desired. Writing long after those we have named, he was able to complete their work and continue the biographies up to our own days and give proof that the third century of the Society was not unworthy to be ranked with those which have preceded it.

His manner too of writing these lives differs in several points from those of the older writers. Fathers Nadasi, Drews, Patrignani, and following their example, the authors of the various Menologies used in our Provinces have followed day by day the order of the year in grouping together under the same date the notices of the religious which that date recalls, whatever may be the Assistancy to which they belong. Père Guilhermy has thought it well to separate the different Assistancies, and hence to compose as many menologies as Assistancies. In this way each of the particular families which form the grand family of St. Ignatius has its own history, where are related, according as they are recalled by some noteworthy name, the different facts which have distinguished it.

This great work Père Guilhermy completed, at least in its outline; unfortunately he did not live to prepare it for the press. He published only the Assistancy of Portugal. Just at the time he was getting ready to review the other Assistancies in preparation for publication, God called him to himself. Superiors have judged that this work should be resumed, and entrusted Father James Terrien with this charge. As mere skeletons of many of the notices were all that was left by Father Guilhermy, these had to be completed and many others added. This work has taken ten years and is now finished by the completion of the Menology of the Spanish Assistancy. The whole series consists of thirteen vol-

umes, the price for the Portuguese, French and Italian Assistancies being 25 francs each, for the four volumes of the German Assistancy forty francs, and for the Spanish Assistancy with its three volumes, 30 francs. But a very few numbers of the complete work are left, so that those houses which may wish to procure copies should apply at once. Orders should be addressed to M. Parades, 29, Rue St. Guillaume, Paris, France.

*The Discoveries of the Norsemen in America*, With special Relation to Their Early Cartographical Representation. By Joseph Fischer, S. J., Professor of Geography, Jesuit College, Feldkrich, Austria. Translated From the German by Basil H. Soulsby, B. A., St. Louis, Mo.: B. Herder, 1903. Price, net. \$2.

This is a translation, excellently well done by one who masters the subject, of Father Fischer's 'Entdeckungen der Normannen in Amerika.' The work summarizes the results of previous researches and adds some new, hitherto unpublished maps and details of great value. The English edition contains all the plates of the original and a greatly enriched bibliography. Its typographical make-up is really splendid. In view of the growing interest which is manifesting itself among our people in the early history of the continent, this valuable book ought to find an extensive sale in America.

Our readers will remember that in the March number 1902 p. 457, we called their attention to Father Fisher's discovery of the first map bearing the name of America. This map has not yet been published, but is announced for the near future.

**THE CATHOLIC MIND.** This is the title of a new fortnightly issued by the "Messenger" office. It appears on the eighth and twenty-second of the month and each number contains articles of permanent value, entire or in part, on some question of the day. The subscription is \$1.00 a year. The following numbers have appeared up to March 22d: "Reform True and False" by Monsignor Von Keppler; "The Combes' Law of Proscription" by F. Brunetière; "The Holy Shroud" by Father Joseph Braun, S. J.; "Jubilee Sermon on Leo XIII." by Father T. J. Campbell, S. J.; "Christianity according to Harnack." The subscriptions already received make it sure that it will meet expenses the very first year. A second edition of the first number, "On Reform True and False," has been issued.

FATHER EUGENE MAGEVNEY has written two new essays for the "Pedagogical Truth Library" published by The Cathedral Library Association, 534-535 Amsterdam Avenue, New York.

In these two newest brochures on Education he carries the results of his studies up to the beginning of the last century—through the Reformation, and through the period in which the accepted lights of pedagogics flourished. In "The Reformation and Education" he proves with facts and figures that the Reformation, instead of encouraging Education, strangled it. The contending currents of human thought and activity are well and shrewdly estimated and the figure of the Reformer suffers some impairment as the boasted savior of Education.

In "Systems and Counter-Systems of Education" the beginnings of modern practice are investigated and the value of Catholic suggestion is traced in the methods of Pestalozzi, Froebel and other formulators of methods. Catholic pedagogic ideas, about which so little is said, and so little is known, are shown to have been first in the field and to have directed and established improvements in methods which have been appropriated by others.

THE CATHOLIC TRUTH SOCIETY OF CHICAGO, under the direction of Father Sherman, continues to issue its useful tracts. The last one to come to us is "Mixed Marriage" by Father Charles Coppens, reprinted from the October "Messenger" by special permission. This Society has distributed 245,000 pamphlets, of which 50,000 were given away freely. It has also begun the issue of "Golden Gleanings," a vest-pocket set of booklets of a devotional character. The first of these to be issued is Father Boutauld's excellent and well-known "How to Converse with God." "Words to the Worldly," and "Conformity to the Will of God" are announced to follow. The price is but five cents for single copies; \$3.00 per hundred.

SABETTI-BARRET. The new edition of this Moral Theology is selling rapidly. Pustet, the publisher, announces that at Christmas five hundred copies had already been sold.

FATHER SPALDING has published a new book called "The Sheriff of the Beech Fork." This is a sequel to "The Cave by the Beech Fork," published more than a year ago. It is said to be even better than the "Cave," and will doubtless be of equal interest to boys, which is saying a great deal. . . . It is published by Benziger and the price is eighty-five cents.

ACKNOWLEDGMENTS.—From Father Galanti, S. Paulo, Brazil: "Compendio de Grammatica Ingleza;" "Compendio de Historia do Brazil," Tomo I. et II.

Letters and Notices. English, French, Austrian, Australian and Spanish Messengers. Mittheilungen.

Relations d'Orient; Chine et Ceylon; Zambesi Mission Record; Angelus.

The Georgetown College Journal; The Xavier; Holy Cross Purple; Redwood; Spring Hill Review; Mangalore Magazine; Stonyhurst Magazine; Mungret Annual; The Xaverian; Catholic Herald of India; St. Ignatius Calendar, San Francisco; Pacific Calendar; Gesu Calendar of Philadelphia; Fordham Monthly.

Province Catalogues of all the Provinces except Rome, Galicia, Portugal.

From Father Jacques Terrien, St. Helier, Jersey, Channel Islands, "Le Ménéloge de l'Assistance d'Espagne" 3 vols. in 4to.

From Father José Algué, Manila, "Bulletin of the Philippine Weather Bureau" for July, September, October; "Report on the Seismic and volcanic Centres of the Philippine Archipelago" by Father Maso, S. J.

## OBITUARY

### FATHER HENRY M. CALMER.

Father Henry M. Calmer died at the St. Louis University on the twenty-fourth of December, 1900. He was in the fifty-fourth year of his age, having been born in the city of St. Louis on the sixth of August 1847. He first attended the parish school of St. Joseph's (German, Jesuit) Church, and from there passed to the St. Louis University. On the eleventh of August, 1863, he was received into the Novitiate at Florissant, Missouri, being then sixteen years of age, and having completed the class of Poetry.

At the end of his juniorate, in 1867, he was sent to St. Louis where he taught one of the Commercial classes for a year. During the two following years he taught the class of Poetry in Cincinnati, and then, during one year, the class of Rhetoric in the same place. In 1871 he went to Woodstock, Maryland, to begin his philosophy. At the close of his philosophy he was sent to Cincinnati for one year to teach Poetry; and then entered on his course of theology at Woodstock, where he was ordained in 1878. In 1879 he was again teaching Rhetoric in Cincinnati, and in 1880 went to Florissant to make his third year, during which he was also occupied as Professor of the Juniors.

In 1881, Father Calmer was sent to St. Louis. He taught the class of Rhetoric three hours a day, lectured in the Post-Graduate Course, and lectured on Sunday nights in the church from October until May. In this kind of work he was occupied during the last nineteen years and four months



of his life. After four years in St. Louis, he went to Cincinnati, where he taught Rhetoric or Philosophy and lectured on Sunday nights for eight years, until the summer of 1893. He then discovered that he was breaking down. The disease which eventually carried him off, diabetes, had begun to make progress. The physician advised a cooler climate, and for the year 1893-94 we find Father Calmer marked in the Catalogue as resident in Chicago and *Censor librorum*.

But in the following year, 1894, and for four years, until 1898, he was teaching Philosophy and lecturing again in Milwaukee. At this time his health began to fail manifestly. However, he wished to have an occupation; and as the lecture work was the kind most in keeping with his tastes and habits he was sent to St. Louis to lecture in the church and to take charge of the Young Men's Sodality. Much out door life helped to combat the disease, which, nevertheless, was always gaining ground, and in the middle of the second year, on Christmas eve 1900, the end came.

During this last year and four months Father Calmer was at times, and for periods, unable to attend to the meetings of the Sodality which were held a block away from the University; but Sunday night always found him in the pulpit. On Sunday, December 9, there was a strange hesitation in his speech, a seeming rebellion of his very responsive memory. It was his last lecture. During the week he took to his room. He received the last sacrament on the 19th and died five days later.

Father Calmer's life is a very good illustration of what can be accomplished in the Society by steady work. Of course, he had the foundation-gift of a marvellous memory, but with that memory he applied himself to work. In his lectures he simply popularized the course of dogmatic theology which he had received in Woodstock, following the text of Cardinal Mazzella and Father De Augustinis which he had used in class. He had in the end, I think, five different courses of about thirty lectures each, all written out in full; and the matter was so divided that each lecture took one hour in the delivery. With all this Father Calmer was occupied as the other Fathers in occasional lectures, teaching, preaching, giving retreats, hearing confessions and especially in the instruction of converts. In this work he was very assiduous, and perhaps very few of our Fathers have given individual instruction to so many. He was likewise occupied with the boys' Sodalities in the college, and established the Alumni Association in Cincinnati. And he was, withal, one of the best classical scholars in the Province.

Father Calmer entered on his life-work at a time when the Province numbered only 325 members. It now has more than 500 members. The outlying residences have been given up and the colleges have not increased in proportion with the membership. Work, consequently, has been divided, and

leisure has been secured, giving to all an opportunity of endeavoring to do more efficient work than was done before. Father Calmer's spirit of industry may well be set before all as a spur to the more perfect service in the more and more limited sphere in which each one will be placed by the new conditions.

As a religious, Father Calmer was docile, quiet, simple in his manner, and always ready to take up any extra work that was assigned to him, and the simplicity of his character made for him many friends outside of the Community.—  
R. I. P.

#### FATHER WILLIAM SPILLMANN.

Those who knew Father Spillmann at any period of his long life will readily agree that the spirit running through and actuating it down to the smallest details is well set forth in the motto "Laborare et orare." At his death on the third of March 1902 in Kingston, Jamaica, he had exceeded by a year and a half the allotted span of three score and ten, and, in all that length of days what a fulness of harvest in deeds which only prayer and zeal and self-sacrifice conjoined could have brought to pass with such unvarying continuity. He fulfilled and thoroughly the words of Scripture: "The understanding of man is gray hairs and a spotless life is old age." (Wisdom, iv. 8, 9.)

Born on the thirteenth of October, 1831, near Glatz, in Silesia, the second of fourteen children, he recognized early the heaven-sent vocation to the priesthood. His family, although not wealthy, seems to have been fairly well-to-do, and able to afford him, probably, however, with some little sacrifice, the means of pursuing his preparatory studies. To the very end he spoke with the greatest affection of his parents and the others who comprised the home circle. Two of his sisters entered the religious life, and one of them, Mother Siegfrieda, Superioress of a convent in Bohemia, still survives. On the thirteenth of June, 1855, Father Spillmann was ordained priest at Breslau by the Prince Bishop of that city, Heinrich Foerster. It may be interesting to note that this prelate was one of the two Bishops on whom Pius IX. conferred the pallium, usually the exclusive mark of Archbishopal jurisdiction. For six years Father Spillmann worked devotedly in the secular ministry. He was chaplain and country pastor during that time, and from hints gathered here and there from his conversation, his unsparing zeal must have marked him out even then amongst the earnest clergy of his diocese. A desire to complete his sacrifice led him to apply for admission into the Austrian-Hungarian Province of the Society. Indeed this application, long in mind, had been delayed by his father's death some time before, and the difficulties consequent upon it, which threw upon him a por-

tion of the responsibility in the support of the family. He was received on the tenth of October, 1861, the Feast of St. Francis Borgia, and after the novitiate and a year spent at Innsbruck in reviewing his studies, was employed for some years in the colleges of the Province as prefect of discipline and director of music. His musical talent was of a high order and from this on was never allowed to lie dormant. At a later period he often referred to his dear boys in Austria and waxed eloquent in praise of their cooperation with the musical programmes prepared for them. The college band at Kalksburg must have been a phenomenal one and the experience which Father Spillmann acquired in its direction enabled him ever afterwards to manifest a familiarity with almost every kind of musical instrument. Himself a real artist on the violin and the cello, his skill remained to the very end. His voice, too, was a splendid one and this gift also, wonderful to relate, was scarcely lessened, even when declining years came to add their burden to his failing strength.

His health appears to have suffered to some extent from his labors in his own Province, and, in all probability, this explains, at least partially, the disposition made of him by Superiors in the latter half of the year 1879. He had volunteered and been accepted for the Australian Mission, but, at the last moment, the orders were countermanded, and when in September of that year he set out from Prague, where he had been stationed, for London, it was in company with Father Florian Franc, who was to be his substitute in Australia, while he himself was destined for the West Indies.

Father Thomas Porter, the Vicar Apostolic and Superior of the Jamaica Mission, gave a hearty welcome to the newcomer, and, despite the latter's necessarily imperfect acquaintance with the English language, put him to work at once, as the registers of Holy Trinity Church, Kingston, testify. Father Spillmann's first baptism bears date October 29th, 1879. If he could only have foreseen how many he was thus to regenerate in the more than twenty-two years of apostolic labor, which were to follow in this tropical island of the West. Only Father Dupont, who was his co-laborer during the first half of that period, will be able on the Judgment Day to gather together from Jamaica a greater number of his children of the font, and Father Dupont's work in the same mission field extended through double the time, namely, forty-five years.

We borrow from "Catholic Opinion," Kingston, April, 1902, the summary of the good Father's labors:—

"Father Spillmann's rich and melodious voice was a great attraction in the services of Holy Trinity Church. For over twenty years he directed the choir and trained them to sing the beautiful but difficult Gregorian music of the Catholic Church. . . . His talents and learning command our res-

pect and admiration and it is with deep regret that we realize the loss the mission sustained in his death; but it is to his virtues and merits as a model priest and Jesuit that we pay an affectionate tribute. He shrank from no work however tedious, taking upon himself the most fatiguing tasks to spare his brother priests. Gentle and guileless he had a kind word for all; in the prison which he visited daily his presence was welcome to the poor social outcasts; his self-elected office was to go to the house of mourning and accompany with the prayers of the Church, the funeral of Catholics of every grade of life. He was ready at all hours of the night and in all weathers to answer the summons calling him to the bedside of the dying Catholic; he was the first to hear and to respond to that knock which nightly rouses the priest from his well-earned rest; the first at church to offer daily the early Mass, and then he would spend hours in the confessional guiding, encouraging and consoling his numerous penitents. Father Spillmann's work was very varied; he kept the record of deaths, was Director of the Catholic Burial Association, Director of the Living Rosary. The flourishing country mission at Above Rocks owes to him its present substantial church building, and some months preceding the death of Rev. Father Porter, the Vicar Apostolic, he acted as Superior of the mission. He was chaplain for years at New Castle, the military station, and it was the wonder of all to see this venerable priest, in spite of advancing age, fulfil satisfactorily a programme which would have tried the strength of younger and more robust frames."

Father Spillmann's death was of a piece with his life. Though ailing for some months with an acute disorder of the stomach, he had held on and insisted on going through with his share of labor. Only a few days before the end did he take to his bed. When it became clear that he was probably never to rise from it again, he asked to be left alone, as far as possible, that he might have more time for prayer. Never a word of complaint escaped him, though his sufferings were extreme. His devotion to our Lady had always been marked and it shone out, especially, in his last moments, when the repetition of the "Ave Maria" or the "Salve Regina" by one of the Fathers who were assisting him, was clearly a cause to him of great consolation. Even when his lips failed to give forth any sound for accompaniment, their movement showed that his heart was still praying. With him now in this supreme moment, it was as ever—"Laborare et orare." And so he passed away. Almost the very last sign of consciousness had been bestowed upon the renewal of vows, the words of which had been repeated for him. At the instant of death his features suddenly changed their expression of intense pain to one of ecstatic joy. It was as if a wave of beautiful sunshine had rolled in upon them,

and Father Spillmann's brethren, who were kneeling by, felt that it was a symbol of the well-earned reward which had come at length to this veteran of Christ. May our end be like unto his.—R. I. P.

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**LIST OF OUR DEAD IN NORTH AMERICA**

*From October 1902 to March 1903.*

	Age	Time	Place
Fr. Burchard Villiger.....	84	4 Nov.	Philadelphia, Pa.
Fr. Edward A. Higgins .....	64	4 Dec.	Cincinnati, Ohio
Fr. George A. Hoeffler .....	45	15 Dec.	Chicago, Ill.
Fr. John L. Setters .....	72	10 Jan.	Chicago, Ill.
Br. Vincent Blatter.....	67	11 Jan.	Grand Coteau, La.
Fr. Joseph Heidenkamp.....	73	14 Jan.	Mobile, Ala.
Fr. Joseph Desribes.....	72	19 Jan.	Fordham, N. Y.
Br. John D. Kenney.....	27	1 Feb.	Georgetown College, D.C.
Br. John Dipple.....	67	5 Feb.	Milwaukee, Wis.
Mr. John Clements .....	25	14 Feb.	Spring Hill, Ala.
Fr. Aloysius Bosch.....	51	15 Feb.	Omaha, Neb.
Mr. Joseph Perry (Novice).....	...	23 Feb.	Helena, Mont.
Fr. Maurice Ronayne.....	75	4 Mar.	Fordham, N. Y.

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**Requiescant in Pace.**

## VARIA.

**BELGIUM.** *Death of Father Gerlache*—This Father, for the repose of whose soul Masses and prayers were ordered throughout the whole Society, was a distinguished Benefactor to the Belgian Province. He died at our college of St. Aloysius, Liège, on September 23d after a long illness. His uncle, Baron Gerlache, was president of the national congress that broke the Dutch yoke and gave to Belgium the constitution of 1831, which still exists. Father Gerlache's father was a deputy in the General Council of the Low Countries, and being a pronounced nationalist, had, for that reason to emigrate to France, where the future Jesuit was born. He studied at the University of Louvain. Having entered the Diplomatic service, he was sent first to London and afterwards to Rome, it was while in this latter city that he resolved to enter the Society of Jesus, and was subsequently received into the novitiate of the Belgian Province at Tronchiennes. In 1871 he was sent to Liège, where he devoted the thirty remaining years of his life to the direction of youth, especially students and young men of the laboring and industrial classes.

**BUFFALO MISSION.**—*The Indian Mission in South Dakota.*—Father Digmann, whose letter descriptive of this mission will be found on page 329 of the present number, writes to us from the Rosebud Agency, on March 6th as follows:—“Since February I have been allowed to take up my visits again. The Episcopalian Deacon was there too, to lay his hands on quite a number of pupils I claimed, saying, that they belonged to his Communion. The Superintendent pleaded indifference and even said: “I only want to execute the orders of the Department; if they tell me to hand over to you the whole school, I'll do so. Get a written order from the parents, to what church they want their children to go, that will settle it.”—The death of our good Father Aloysius Bosch Superior of the Holy Rosary Mission Pine Ridge Agency was a blow to our Indian Missions that will be felt for a long time. Our only consolation is the holy will of God, who does not need us, and who “does not die.”

**CALIFORNIA.** *Santa Clara College.*—Father Bell, Professor of Physics, has succeeded in sending signals by wireless telegraphy from Santa Clara College to St. Ignatius College, San Francisco. This is a distance of forty miles and

equivalent to 400 miles over the sea. For this purpose he has used a coherer of his own invention and received the message by a long distance telephone. An ordinary Bunsen battery of eleven cells was used. Father Bell has invented a new receiver which he claims is more delicate than any yet made.

"Redwood" is the title of a new College Magazine issued by Santa Clara College, the first number appearing with the new year. It is elegantly gotten up and is in every way worthy of the college. Among the illustrations in the first number is a half tone of General James F. Smith, United States Commissioner and Secretary of Education in the Philippines. General Smith is an alumnus of the college of the class of '78. The March number announces that an offer of two hundred acres of land and five hundred thousand dollars have been made to the faculty of St. Clara by the people of Sacramento if they will move the college to that city.

*St. Ignatius College, San Francisco.*—A new Gymnasium has been erected at a cost of \$20,000, the money being furnished through the efforts of the College Athletic Association and the members of the men's Sodality, assisted by the faculty. It represents the first building of those which the Sodality intends to erect, a Sodality hall, etc., on a corner opposite St. Ignatius'. The building is in the classic style, of brick covered with cement. The gymnasium proper is 60 by 105 feet in size, with a running track having twenty-one laps to the mile. The whole building which fronts on Franklin Street, covers a space 102 by 145 feet. The gymnasium is furnished with all kinds of baths, needle and shower, and a swimming tank 15 by 50 feet in size. The view from the visitors' gallery controls both the running track and the gymnasium floor. There are two billiard rooms with four tables, a large reading room and two bowling alleys. The handball courts, just completed at a cost of \$3000 could not be improved upon. The regulation court is 24½ feet wide and 60 feet in length. The single court is 19 feet wide and 60 feet long. The walls are 30 feet in height, lighted by immense skylights 40 by 12 feet. The floors and the wall are of the finest tongued and grooved lumber, and plate-glass windows so arranged that a view can be had of every part of the court, are provided for seeing the game from the outside.

CANADA. *New recruits from France.*—Owing to the persecutions in France, our Mission received these last months seven exiled Fathers. Three of these are stationed at St. Mary's College as professors or preachers, one teaches our Juniors at Sault-au-Récollet, another is *Operarius* at Quebec, the two others have been added to the missionary band of Montreal. One of these last is good old Father Ponche, al-

already known to us from a few years of zealous work in this country about fifteen years ago.

*The Scholasticate.*—Those who knew our Scholasticate on Rachel Street some years ago, would be quite surprised to find what great improvements have been made. There has been a general brushing up and brightening of the interior: hard-wood floors have been laid all over the house, and doors, fan-lights and the wood-work facing the lower hall have been painted white and enameled. The cellar has been dug out and a new and most modern system of baths installed at one end. Fine asphalt floors have been laid, and the work of making this whole portion of the building serviceable is being pushed forward with all speed. The foundations of the old house have been renewed and steel supporters take the place of the wooden ones in the refectory. Father Rector has also had the walls hung with copies of the great masters of religious art. = Our Theology classes are attended by several young scholastics of the Congregation of Viators, who reside near enough to make their coming and going not inconvenient for them.

*The Novitiate.*—Our Master of Novices, Father Lecompte, on account of poor health was sent to Manitoba in the fall. He has improved so much, that he will shortly be able to return and resume his work. In the meantime Father Jacques Dugas, Socius, is acting Novice-Master.

*The Apostolic Delegate.*—Monsignor Sbaretta, Apostolic Delegate to Canada, is, at present, visiting the various Catholic religious institutions of Montreal. On March 10th he was given a brilliant reception by the Fathers and students of St. Mary's College. The Philosophers, here at our scholasticate, are preparing a "Disputatio Menstrua," to which they propose inviting the Delegate as well as the Archbishop, the Canons and principal clergymen of the city and surrounding dioceses. Monsignor Sbaretta has promised to be present, and expressed his satisfaction at this congenial manner of doing honor to the representative of the great Leo.

*Lectures on Apologetics.* Father Louis Lalande inaugurated on the first Sunday of Advent a series of lectures on "Faith and its Practices," to be given every Sunday night in our church of the Gesù. These lectures consist in a familiar exposition of the religious dogmas and duties and a refutation of the worldly objections against them. Great fruit is expected from these lectures especially among the cultivated class of society.

*St. Mary's College. L'Academie Francaise.*—Our debating society, "L'Académie Francaise," is now having its golden age. Our forty "immortels" enjoy much their weekly reunions. Even some of the professors and prefects, having once attended a meeting return every Sunday. During



the month of November the Academy had an opportunity of displaying the ability of its members. Invited by the "Union Catholique" to take their turn in order of the meetings of that Society, the council of the Academy agreed to give a public debate. The question to be solved was: "Shall we preserve our distinct nationality?" Owing to the fact that this subject had already been discussed in a previous meeting, many arguments were omitted which had given occasion to eloquent movements. Nevertheless the discussion, for a great part quite extemporaneous, aroused strong interest and cordial sympathy in the large audience.

The present moderator of the Academy leaves, at least apparently, to the initiative of the officers the direction and work of the Society, and there lies the secret of its flourishing state. So the boys learn to think and act of themselves, which is so important in after life. This is of course a part of education which young men feel inclined to take upon themselves provided the masters rely upon their capacities and consider them as future men: so they acquire initiative. And some of our Academicians evidently get initiative. This young philosopher, for instance, who in his leisure hours has composed not less than three plays, of which one, represented on the eve of St. Catharine, revealed in its author a real "vis comica." Now they are at work preparing a public entertainment on "Montreal in the past, present and future."

*Reflecting Telescope.*—The "Scientific American" under date of Jan. 24, 1903 contains a long and interesting article descriptive of a large reflecting telescope built by Father Garais of the Jesuit College of Montreal. The spherical mirror of this telescope is in point of size the third in North America being excelled only by those of the Yerkes and Lick observatories. The article states that no little admiration is due to the man who has not only designed the whole and constructed the principal parts of so intricate an instrument, but who has moreover with his own hands erected the machinery required for its production. The article is accompanied with five illustrations showing the Jesuits engaged in their work.

*Manitoba. St. Boniface College.*—Considerable improvements have been made this past year. The main building, built in 1882, is 120 feet long and 60 feet wide, with four full stories. A wing has just been added, 75 feet long and 58 feet wide, of the same height and style as the main building, and forming together with it the most spacious educational establishment west of Toronto. The enlargement has been made necessary by the rapid growth in college attendance of late. For the past two years the overcrowding had been painful. Now there is ample, though by no means excessive, accommodation for the 170 students who fill the college halls. The situation of Ours at St. Boniface has been at last firmly established. Until three years ago our situa-

tion was so precarious that we could not count on the continuation of the college. The building was merely lent to us by the diocese and we had no certainty of acquiring it. By the arrangements now made the college has been given to us for the purposes of education and entire liberty granted in its administration. A large farm of 350 acres has also become our property and its revenues will aid materially for the maintenance of the college. St. Boniface is the only Catholic classical college in the whole west of Canada and as these regions are now entering on an era of prosperity unexampled in the annals of the country, our prospects are very bright. We have in our hands the direction of the higher Catholic education, and the success of the College in the University examinations has given it standing of great influence. What will add to this probably is the preparation given to our students in the study of the classics to enable them to compete for the Rhodes Scholarships at Oxford. For this a knowledge of Greek is necessary. Now of late years almost all the English-speaking universities have ceased to make a knowledge of Greek necessary for a degree. In Manitoba University the change was made twelve years ago. St. Boniface never accepted that change; all its students must take Greek. It has also won the Greek scholarship more than half a dozen times in ten years. One effect of the competition for the Rhodes scholarships will be to make Greek once more a popular study and our students will be the best fitted to undergo the examinations.

*In memory of Fathers De Brebeuf and Lallemand* a church has been erected at Penetanguishene, Ontario. It will be remembered that Father Jones, last summer discovered the place of the martyrdom of these Fathers in Simcoe Co., Ontario (See *Letters* October, 1902, p. 294). For this church, which is in the vicinity of their martyrdom, money was collected in Normandy and Canada.

*The Chinese.*—The work begun among the Chinese as recorded in your last number, is at a standstill for the present, so far at least as Ours are concerned. The Celestials are rapidly increasing in Montreal, some of them having their wives and families with them, a thing quite unheard of some few years ago. However, no effort proportionate to this increase is being made to convert them. Our separated brethren offer them inducements in the shape of Sunday-school classes, in which English is taught them by genteel and attractive young ladies, after which the amused pupils are dismissed with hymn books and bibles and promises of laundry-work, if they remain faithful in their attendance. All these efforts do not retain the catechumens, and not unfrequently it was these very ones who came to our house in search of "baptism." In one of our Catholic churches it seems that instruction was given them in their own tongue by a salaried Chinese interpreter. This does not seem nec-

essary here in America, as most of them have soon a fair knowledge of English and are rapidly acquiring more. The priest can thus, especially with the help of pictures and illustrations, which both delight and impress them, make the mysteries and fundamental truths of our faith fairly clear. Besides, he has thus the consolation of knowing that the doctrine is correctly communicated and that his neophytes are not given erroneous notions by an instructor whose teaching he cannot understand or consequently control. Some few of the clergy are very suspicious of the Chinese, possibly too much so. At the same time it is strange that, as a rule, only the *owners* or 'bosses' of laundry-shops seem eager to be baptized. The pecuniary advantages of such a step cannot of course have escaped such shrewd observers as the Chinese are, living as they do among a most Christian people. Hence the suspicion that baptism is for them merely a business investment, from which they have nothing to lose and likely a good deal to gain. One guarantee is their assiduity in attending Catechism class and their readiness to lose a portion even of working-time in order to learn their prayers.

CHINA. *Mission of Nankin.*—Father Frin writes to us from Zi-ka-wei as follows: "Our last campaign has been successful as may be judged from the increase of the Christians and still more of the Catechumens. Never, however, have we been so tried by sickness and death. We have recently lost thirteen of Ours, all priests; most of them struck down in their full strength and usefulness. The chief cause of this has been cholera and other plagues that have been raging for five months at Shang-hai and in the country at large. With more clement weather the ordeal is passing over and our health is improving. Father Loail, our Superior, has come back from France and has brought with him a reinforcement of ten missionaries, most of them young priests. Hence the prospects for our new campaign look excellent. Of course all the Fathers have their work at heart and are full of hope and confidence. The recent war has done away with prejudices and opened the eyes of many, so that the people in several places show a real and earnest desire to become Catechumens. I speak only of our Mission of Nankin, for our Fathers in the Pe-tche-li, as generally in the North, have to deal with special difficulties such as you may have read of in the recent outbreak of the Boxers in their districts.

*Death of Father Zottoli.*—From Zi-ka-wei, Shanghai, comes news of the death of Father Angelus Zottoli, at the age of seventy-six years. Though Père Zottoli was comparatively unknown to the outer world by reason of the modest and extremely retired life he passed, yet it is doubtful whether any other European has ever attained to his immense and exact knowledge of Chinese literature. He was closely engaged

at the time of his death upon a universal dictionary of the Chinese language, practically covering the whole vast field of classical literature and belles lettres. The printing of these ten or twelve volumes will be a colossal undertaking, before which even the special resources of the Jesuit establishment may well shrink, but which it is hoped in the interests or science will ultimately be accomplished. Père Zottoli's cursus of the Chinese classics, translated into Latin, alone entitles him to renown. It has been styled "a landmark in the history of Chinese philology." Mr. Legge, formerly a Protestant missionary in China, and probably the first sinologist of our times, says that in this great work of Father Zottoli "the scholarship of the earlier Jesuit missions has revived." ("Sacred Books of the East," vol. 27.) Like most of his departed colleagues in China, he worked hard up to within a few hours of his death. His Chinese name was Chao Te-li, and he enjoyed a great reputation even amongst the native literati.

*Father Dahlmann*, who for several years studied ancient Chinese in the University of Berlin, has arrived at Zi-ka-wei to continue his researches in China. Within the last years he has published various works, particularly on Buddhism and the ancient philosophy of India, which have been highly praised by the leading Orientalists, as by the Oxford Professor Max Müller.

*Zi-ka-Wei Observatory*.—We are indebted to the Director of this observatory for its "Calendrier Annuaire." Along with an astronomical and civil calendar it contains matter of much interest, as a list of the ports now open, the French consuls the latitude and longitude of the chief towns, population and the Catholic Missions.

*Macao*.—At Macao we are still holding out in the seminary, the old college from which Ours were expelled by Pombal. Macao was free from the plague last year, but the plague hospitals were in use for cholera patients. The latter is the more dreadful malady, more rapid, less amenable to medicine, and causing greater suffering. We were spared in the seminary, but it broke out in the orphan asylum and carried off ten victims in a week. One sister, an Italian was among the number. The patients were sent to the hospital, as soon as attacked, and the second day the medical authorities and the government took fright and went to the extreme of ordering the whole community to leave the convent. It was only a temporary visitation, and was all over in about ten days. In the city the Chinese were naturally the principal sufferers; the temporary hospital which had served for plague patients in previous seasons, was not large enough for the demands upon its capacity, and another of equal dimensions was run up along side of it. I visited it several times, but alas, not much can be done for a poor pagan in the grip

of the cholera. My ministry was confined to baptising a few infants, which I had to do more or less on the sly, for fear of being accused of practising incantations. Their hospital is on Chinese territory and is managed entirely by Chinese.

In spite of such visitations, Macao is on the whole a very healthy place, and the climate is the most agreeable that I can imagine. Moreover it is only of late years that these visitations have begun, and it is to be hoped that their annual recurrence will not be an affair of long standing.

I should like to take this occasion to express my sincere regret for a certain expression of mine in a letter published some time ago in your *Letters*,—a disparaging expression with regard to the noble work of the class room. Not that I think any importance is attached to what I may say, or that any one will remember the remark, or think of it again after it is once heard; but I feel a certain remorse for having used an epithet depreciatory of a work so dear to the Society, and so important as to be the first object of attack for our enemies. Besides, it would ill become one who owes so much to his old masters, remembered so gratefully and affectionately, to speak at all disparagingly of a work to which he is personally so much indebted. I am myself happy to be still a teacher of little boys.

*Paul Siu.*—Next year will be the tercentenary of the baptism of Father Ricci's great convert, Paul Siu, of whom I have often spoken, both in the *Letters* and in the *Messenger*. He is buried near the residence of the Fathers at Zi-ka-wei, and they intend celebrating the event with great pomp. They had the consolation recently of baptising one of his descendants, the chief of the Zi-ka-wei branch of the family, on his death-bed. He died with great consolation, exhorting his children and grandchildren to follow his example in embracing the religion of their illustrious ancestor. The Fathers are going to celebrate the centenary as solemnly as possible, both to honor the memory of such an illustrious Christian and zealous protector of the early missionaries, and to give publicity to the beautiful example of such a devout and saintly Christian in the highest offices of the empire.—*Fr. Hornsby.*

CUBA. *College at Cienfuegos.*—Father Hilario J Retoloza, whose name is inseparably connected with the history of this college, which he has governed as Rector for the past fifteen years, has been sent to Mexico. He has been replaced as Rector by Father Errasti, formerly Minister.—The June examinations were a splendid success. Only three failures in the whole college, two in Geography and one in Mathematics, in spite of the rigor with which the Santa Clara examiners proceed. The Director of the Provincial institute, unfortunately an unbeliever, but at the same time an honest, outspoken gentleman, bestowed the highest pos-

sible praise on the college in a discourse delivered before a select audience on occasion of the distribution of prizes. He said the college was a model, a credit to the new Republic, and strongly recommended it to all.

On September we had half a dozen boys examined by the Professors of the Institute. It was an examination which must be passed before entering the classical course, and comprises Grammar, Geography, Arithmetic, Geography and History of Cuba, History of America, English, elements of Geometry, Botany, Zoology and Hygiene. All passed an excellent examination. In the last week of September three of our boys went up for the degree examination. They were examined on all the different matters studied during the five or six years of the classical course, and had seven Professors of the institute of Santa Clara to stand against. They were all successful, scoring a brilliant victory in Grammar, Geography, Univ. History, Arithmetic, Algebra, Geometry, Trigonometry, Rhetoric, Literature, Philosophy, Civic Instruction, English, Physics, Natural History and Chemistry. Two of them entered the Havana University lately, and the third is now a boarder at Spring Hill College. An ex-Jesuit here, and I may add a deadly enemy of the Society has charge of a school, and does his best to deprive the college of the reputation it has so justly acquired. But he is the unhappy victim of his own malice. The examiners are well aware of his underhand work, his pupils generally fail in the examinations, and this year not one of them got through. Our college is increasing in numbers, last year the boarders numbered 34, and the day scholars about 150. At present we have 45 boarders, half a dozen half boarders and some 160 day scholars. A large increase is expected after Christmas, and there are hopes of a prosperous year, thanks be to God. In two years the college has doubled the number of its students, and this in spite of the activity of our enemies, and the ruined condition of the island. Were it not for pecuniary difficulties the college would in one year count as many boarders as formerly when Spain held the "pearl of the Antilles."—*Mr. J. Buckley.*

ENGLAND. *Oxford.* — The grey old house, formerly Clarke's Hall, now Pope's Hall, with its Jesuit colony, seems to have become as much of an institution at Oxford as the adjoining College of St. John's. It is the fashion at the University to admire nothing, and to show emotion nowhere, except perhaps over games. We benefit by this Stoic attitude. Nobody seems to mind our presence. On the contrary, our twelve scholastics are decidedly *grate personæ* to their tutors; and tutors, as every one knows, are the people at Oxford whom it is most important to conciliate. Our position and character, and the successes with which God has blessed our labors in the Schools, must afford food for reflec-

tion to some minds, and argue that the Church and the Society is not altogether the "anachronism" which so many Oxonians dub her. Living at Oxford, one can hardly feel sanguine about the conversion of England. There is an extreme dislike in the University of any show of authority over religious belief. The explicit statements of the New Testament are no longer received, even by clergymen, as final and of their own nature irrefragable. It is generally considered bad form to talk of religion; any earnest discussion of any subject vital to the higher interests of mankind is depreciated as too painful a topic. In philosophy, lecturer contradicts lecturer and tutor disagrees with tutor. The modified Hegelianism of T. H. Green still maintains its ascendancy; and Hegelian phrases are reeled off by candidates writing in the Final Schools,—happily, I believe, often with very faint appreciation of their real significance. Green's ascendancy however is said to be threatened by Mr. F. H. Bradley of Merton, author of *Appearance and Reality*. Bradley is exceedingly difficult to understand; but, so far as one may speak of him, he tends to get rid of "substance" and "person" entirely; he has a horror of potential being; and considers that the only way to escape all contradictions in thought is to resolve everything into "experience." Mr. Bradley is much less favorable to Christianity than Green was. Still I think he will do good. His obscurities and his startling negations will hurry on the reaction in favor of Aristotle which is already setting in. One easily falls into the mistake of supposing that Aristotle is not known at Oxford. On the contrary, not only his Ethics and Politics, but the Organon, and even the Metaphysics and *De Anima* are read with close attention by the best minds in the University. There is an Aristotelian Society existing for that purpose. Amid the Babel of thought there is a great deal of sound thinking at Oxford. Myself I have listened to many a lecture, that might have been delivered with advantage, every word of it, at St. Beuno's or St. Mary's Hall. Sometimes even one hears statements that make excellent illustrations and explanations of the Spiritual Exercises. No, Oxford thought is not all bad; and even in its very raving there is hope of its return to sanity. Sane or insane, we must deal with it, if the Society is to do much good among the intellectual classes in England.

*St. Beuno's. A Literary Degree for a Scholastic.*—The "Tablet" makes the following comment on the success of Rev. Henry Irwin, who is now in his second year of theology at St. Beuno's, in obtaining the degree of Doctor of Literature at the London University: "Since the University was founded about a dozen men in all have gained this distinction. It is the first which has been accorded in the Branch of Economics, and it bears testimony as well to the spirit of impartiality in

the action of the University as to the ability of Mr. Irwin in his Essay on Interest." As the *Tablet* goes on to state, "his previous course in the London University is amongst the most brilliant of the many Stonyhurst men who have achieved high distinction there. In 1893 he won the first place in Latin Honors in the Intermediate Arts Examination. In 1894 he again took Honors in Classics at the B. A. In 1896 he took his M. A. in Classics. In 1898 he repeated the operation, taking a second medal in Mental and Moral Science and Political Economy. His Essay when published will be a most welcome and valuable Catholic contribution on this difficult subject from the historic, economic, and theological points of view." It is worthy of note that the author's brother, Father Francis Irwin, also a student at St. Beuno's and in his fourth year's Theology, has written an article in the *Pall Mall Magazine* for December on the *Taming of wild birds*, which has been so approved by the editor, as to secure the usual handsome pecuniary acknowledgment.—*Letters and Notices.*

*The Redemptorists appreciate the Society.*—The following letter gives us the exact terms in which the Very Rev. John Bennet, the Provincial of the Redemptorists, expressed to our own Father Provincial in the name of his brother-Religious, their appreciation of the action of the Society in the legal cases recently recorded:—

Dear Father Provincial.—I have received your most gracious letter and can only say that I am greatly touched, as I am sure all our Fathers here will be, at such a recognition of our little act of fraternal sympathy.

We have been intensely interested in the battles or series of battles, that you have lately had to fight, and we feel that you have done us all an immense service. For that, and for all that the Society has done before, we owe more than we can ever pay.

Believe me, dear Father Provincial,  
 ~ Yours most faithfully in Christ,  
 JOHN BENNET, C.SS.R.

St. Mary's, Clapham,  
 Sept. 12, 1902.

*Father Vaughan's Preaching in the streets of London.*—A letter from St. Beuno's tells us that Father Bernard Vaughan having resolved to evangelize the London poor, with the approval of Superiors, obtained permission from his brother, the Cardinal, to carry on his work in the most wretched quarter of the East End of the City. Here some Catholics are found, but the population consists chiefly of Jews and people without religion. He has his head-quarters on the Commercial Road, where he has a very small room in which he cooks his meals and sleeps while on his missions to these poor people.



He says Mass at a Convent in the neighborhood. As is evident the Father has no church, but his ministry, which at present, is limited to preaching and catechising, takes place on the streets or rather in the alleys or court-yards. The following is his plan: As soon as he arrives he rings a small bell, which is the signal for the children's catechism. As he is well known, the little ones hasten to answer the call; you can easily guess the various means he uses to attract them. The catechetical instruction concluded, he preaches, after having first asked his audience what subject would please them most. The preacher's eloquence, it seems, is exceedingly attractive and effective; add to this his originality, and personal qualities, and you will understand how it is that often he holds an audience, numbering over 400 persons, attentive and recollected.

The Duke of Norfolk has given him a small organ, which, with the two violins already in his possession and the cornet he intends to purchase or rather to beg, will enable him to organize a small orchestra to accompany the hymns which are sung after each sermon. The Father preaches at least once a week, vested in his black gown, biretta and stole. They tell me, he has accomplished great good. The Children of Mary of Farm Street, furnish him the alms necessary to carry on this work. The people of the East End are very proud to have a Rev. Father come from the fashionable West End, expressly to evangelize them. The Number of Jan. 31 of the illustrated paper "The Sphere" under this title "A strange Altar in the East End of London. Father Bernard Vaughan preaching in Periwinkle-Court," reproduces a scene from Father Vaughan's street-preaching. He is depicted in the midst of a motley crowd. The right hand stretched towards a Crucifix hanging on the wall. On his left arm he holds a little child seated, and thus addresses our Lord:

"O Thou who didst once so piteously plead, 'Come to Me all ye that labor and are heavy burdened' to Thee I cry. Oh! sinners' only friend, I beseech Thee for the sake of this poor little innocent, so dear to Thy heart, to turn one look of saving pity on us who labor in misery, who are burdened with sin. Spare us, forgive us, save us, dear Lord, bring us to Thy kingdom where 'death shall be no more, nor crying nor sorrow shall be any more.'"—*Relations d'Orient.*

FORDHAM.—*St. John's College registers* 442 students of whom 201 are day scholars. As the present class room accommodations are wholly insufficient for our present needs, a new building is contemplated in which provision is made for at least twelve class rooms and a suitable college hall.—Sodality day, as the Feast of the Purification has always been known at Fordham, was celebrated this year on Sunday, February 8th. Eighty-six students were enrolled, the largest number ever admitted at one time. There are four sodalities

connected with the college: the Senior numbering 36; the Junior, 35; St. John's Hall with 40; and the Day Students' Sodality with 52 members.—The annual Alumni dinner, held at Delmonico's on February 16th, took the form of a reception to our distinguished alumnus Archbishop Farley, and was the best attended and most representative banquet in the history of the Association. More than 150 were present.—The Students' chapel has been decorated by Brother Schroen. His painting which adorns the ceiling has attracted much attention and is the most ambitious work the Brother has undertaken. It represents "The Baptism of Christ," showing John the Baptist with Christ at the River Jordan. This is heightened by a view of the open heavens and the Holy Ghost, represented by a dove, descending, surrounded by a host of angels. The effect is very striking.

The Hon. John C. McDonough, a graduate of Fordham, has been appointed Associate Justice of the Supreme Court in the Philippines.

GEORGETOWN UNIVERSITY. *The Retreat.*—The annual retreat was given by an alumnus of the College, Rev. Thomas E. Sherman, S. J., of the Class of '74. The unction of the preacher and the striking illustrations drawn from personal observation won the admiration of the students and produced in them a marked spirit of devotion.

*The Sodality.*—The number of the sodalists has been limited to fifty. There are postulants waiting to take the places of any who by deficiency in studies or by irregularity in conduct may forfeit the privilege of membership. In this way a high standard of piety and industry can be maintained among the sodalists.—There has been printed recently a catalogue of the directors and officers of the sodality from 1810 to 1900. The list will be framed and placed in the vestibule of the chapel. It has been observed that the list of the eminent alumni and the list of sodality officers are almost identical.—The newly published "Manual of the Sodality of Our Lady Immaculate of Georgetown College" is a 16mo, of 248 pages gilt edged, bound in Russian leather. Besides the history of the sodality, its object, advantages, indulgences, rules and ceremonial, the Manual contains the prayers and devotions necessary for a man of the world. It will thus in the days to come serve as a constant reminder of the piety and devotion of early days.

*The Hospital.*—Ground has been broken for a new wing to run from N St. along 35th. Several adjoining lots have been secured for future extension.

*The Hirst Library.*—On Dec. 18, 1902 Mr. Hirst made a formal presentation of the library. The following quotation from his speech indicates the spirit which animated the do-

nor: "Forty-two years ago I entered this college; thirty-eight years ago I left it, and the verdict of these thirty-eight years proves to me that education from the hands of the Jesuit Fathers is a priceless legacy, a jewel that will shine with increased brilliancy in the years that are to come. The thanks for this gift are not due to me but to Almighty God, who in his goodness and mercy has enabled me to make it." A musical and literary entertainment followed the presentation and the exercise closed with a blessing according to the Ritual.

*The Observatory.*—Father Hagen has just published an interesting volume entitled, "Observations of Variable Stars." These observations were made by Father Hagen and his several assistants at Prairie Du Chien, Wisconsin, and Georgetown University during the years varying from 1884 to 1890. Among these we are gratified to see the names of Father James Dawson and the present Rector of Georgetown. In the preface to the work our astronomer owns that the difficulties encountered in these observations bore ample fruit by showing the necessity of the "Atlas Stellarum Variabilium" since published in part by the same author, and received with enthusiasm by the astronomical world. The present volume contains the observations of fifty-two variable stars, and five stars not strictly variable. The volume marked Part I. leads us to expect before long another volume containing the results deduced from these observations.

Reverend Father Edmund Goetz left Georgetown University on February 5 this year, after having taken his last vows, on February 2, in the college chapel. On his way he visited the Harvard College Observatory, where he was received by Prof. E. C. Pickering with great courtesy and attention. Father Goetz sailed on February 12 to France, where he will buy some meteorological instruments, whence he will go to England, to wait for a steamer to South Africa. A twelve inch refractor is now being constructed for the Bulawayo Observatory, by which Father Goetz will extend our Atlas of Variable Stars to the South Pole.

GERMANY. *Steps taken towards the Beatification of two Jesuit Fathers.*—On October 21, 1902, Bishop Kepler of Rottenburg, by order of the Congregation of Rites, exhorted the faithful to hand in all the writings of Father Philip Jeningen, the saintly missionary of Southern Germany. The first official steps have also been taken in the Cause of Father Herman Glandorf. This great missionary lived for more than forty years among the most savage Indian tribes of Northern Mexico, close to the present borders of the United States. He was in every way an extraordinary man; wonderful things are related to have been wrought through his intercession, both during his life and after his death. After years of indescribable labors and hardships, about 16,000 In-

dians were gradually settled in villages. The Spanish visitor, Father José de Charravia, declared in his official report: "I desire no longer to have seen St. Francis Xavier, after I have conversed with Father Glandorf." The reports of his sanctity had spread over Europe about the time of his death in 1763, but as the Society was shortly after suppressed his name began to be forgotten except among the Indians of Northern Mexico. It was among them that a German nobleman, Baron von Brackel, heard the enthusiastic recitals of the sanctity and miracles of a Jesuit missionary. As a member of a Geographical Society, this nobleman travelled for many years in Mexico, and during a space of fifteen years he collected information about Father Glandorf. In 1890, the Bishop of Zakateka in Mexico, a Franciscan and friend of Baron Brackel, took the first steps towards the introduction of the Cause of the saintly missionary. In his documents the Bishop stated that with him pleaded for the beatification not only the Jesuits in Mexico, but also the Franciscans—the body of the Father had been translated to a Franciscan church and buried in the sanctuary—besides, the Archbishop of Mexico, the Bishops of Puebla and Durango, and the distinguished scholar Fray Angelo Tascarnas. But most active was the good Baron; he interested Windthorst in the Cause—whose birthplace is near that of Father Glandorf—and the Bishop of the Father's native diocese, Osnabruck; for Cardinal Rampolla had declared that the initiative had to be taken in the native diocese. One branch of Father Glandorf's family emigrated to the United States in the early part of last century, and is said to possess valuable letters of the Father.—(*Mittheilungen*, no. 17)

*Recall of the Jesuits.*—Since the German Chancellor has declared his willingness to influence the *Bundesrath* in order to cancel § 2 of the Jesuit laws, an agitation has been set on foot to counteract the recall of the Jesuits. At the head of this movement are the infidel Professor Haeckel, and the Ex-Jesuit and apostate priest Hoensbroech. The Protestant population, although prejudiced against the Jesuits, appears to be indifferent in regard to this agitation; the majority seem to be tired of the *Kulturkampf*. But the leaders of the anti-Jesuit movement may artificially stir up a part of the population to protest against the proposed repeal of the laws, and it is not impossible that this will influence the *Bundesrath*. The German Fathers were never very sanguine in their hopes.

*The number of pupils* in the colleges of the German Province for the year 1901-1902 was 5584, among them 1584 boarders. Thus the German Fathers, though they may not go back to the Fatherland, will not be without college work.

INDIA. *Bombay.*—Father Ernest Hull, of the English Province, lately took charge of "The Bombay Catholic Ex-

aminer," which began the new year much improved in its get-up under his editorship.

*Trichinopoly.*—Father J. D. W. Sewell, Manager of St. Joseph's College, received the Kaiser-i-Hind Gold Metal at the Delhi Durbar, an honor which he shared with Lady Curzon.

*Mangalore.*—The Bubonic Plague disappeared from the town at the end of the monsoon rains in October, after carrying off about a thousand victims, mostly Mahomedans and Hindus. At the local celebration of the Coronation Durbar Father Granelli's "Sedecias" was acted in the College Hall with great success. This tragedy was translated about forty years ago in Santa Clara College by the late Father Richard Whyte, S. J., who is well known to many of your province, as he did parish work at New York for a number of years and died there in 1891.—The part of the college building that collapsed during a cyclone on July 17th, has been rebuilt.—Father Müller did great work during the Plague epidemic by building two hospitals for Catholics and Hindus and giving his own service and that of his Infirmarians to the plague-stricken. Notwithstanding his advanced age and his service of twenty-five years among the lepers and sick of Mangalore, he thanks God "that he enjoys the best of health, and though sometimes at night he is so tired that he can scarcely stand on his feet, so wearied in mind that sleep does not come for hours, next morning he has been able to take his place at the helm." He wishes Ours to remember that he is still a member of your Province and begs your prayers and help for his work and his hospital.—Father William Tatlock, of the English Province, arrived on January 8th, and is on the College staff this year. He is a B. A. of the London University.—*Father John Moore.*

MISSOURI PROVINCE, *St. Louis University. Scholasticate.*  
—In the fall disputations, which occurred on the 28th and 29th of November, 1902, the following program was carried out: "De Sacramento Poenitentiae," Fr. M. Germing defender, Fr. W. Robison and Fr. J. Durgan, objectors; "De Virtutibus Infusus in Genere," Fr. J. Sifferlen, defender, Fr. F. Wallace and Fr. G. Leahey, objectors; "The So-called Maccabæan War-Songs," Scriptural lecture by Fr. J. Cunningham; "The Baptism of Constantine the Great," Historical lecture by Mr. A. Frumveller; "De Moralitate," Mr. F. Smith, defender, Messrs. J. McKerverey and M. Palmer, objectors; "De Origine Idearum," Mr. D. Foulkes, defender, Messrs. R. Ryan and J. Doyle, objectors; "De Constitutione Corporum," Mr. J. Veau, defender, Messrs. I. Hamill and G. Shanley, objectors; "Simple Machines," Physico-Mathematical lecture by Mr. W. Cornell, assisted in experiments by Mr. F. Foss.—The exercises of the winter disputations

took place on the 2d and 3d of March, 1903, as follows: "De Sacramentis Poenitentiae et Extremae Unctionis," Mr. J. Lydon, defender, Messrs. J. Bruckert and J. Riley, objectors; "De Fide Divina," Mr. A. Esterman, defender, Messrs. J. Burke and G. Weibel, objectors; "The Future Life in the Old Testament," Scriptural lecture by Mr. J. McGeary; "Clerical Celibacy," Canon Law lecture by Mr. F. O'Boyle; "Ex Ethica," Mr. W. Hendrix, defender, Messrs. J. Wallace and E. Calhoun, objectors; "Ex Cosmologia," Mr. A. Cook, defender, Messrs. D. Coady and R. Kelley, objectors; "Ex Logica," Mr. J. O'Neill, defender, Messrs. E. Burrows and C. Pernin, objectors; "Hydrogen," Chemical lecture by Mr. A. Rohde, assisted in experiments by Mr. S. McNamara.

*Chicago. Holy Family Church.*—A series of missions, taking up five weeks, has been going on in this church during Lent. The missionaries engaged in the great work are Fathers P. Mulconry, M. O'Connor, M. Boarman, F. McKeogh and E. Brady. A week each had been assigned for the married men, married women, young men, young women and children, and up to this writing the several sections have responded faithfully and generously to the invitations of grace.

*Mission of British Honduras.*—Father R. Henneman and W. Mitchell have replaced Fr. F. Livingstone and Mr. B. Abeling, the latter of whom is now pursuing his course of theology at the St. Louis University. Fr. Henry Swift has been recalled to the New Mexican Mission, and his late post of Minister of our Belize College and Procurator of the Honduras Mission is at present filled by Fr. Mitchell.

*Marquette College, Milwaukee. Alumni Association.*—The local Georgetown University Alumni Association was organized this year and held its first banquet on October 7th, at the Pfister Hotel, Milwaukee. It was in every respect a neat affair, the guests of honor being Father J. Daugherty, Rector of Georgetown University, and Father A. Burrows, Rector of Marquette College—Crescat! Floreat!!

The Marquette Alumni Association, which, for several years past, has been struggling against the serious effects of division in its ranks, has, through the energetic action of its Executive Committee, developed new life and activity. Its last annual banquet showed the result of their individual efforts. The large number in attendance, its representative character, and the enthusiasm and good feeling displayed were highly gratifying. Before the close of the banquet, the Reverend Moderator, Father Henry Otting, had the pleasure of announcing that six of the guests had given their names for an annual scholarship: while at the same time, quite a handsome sum was subscribed for the athletic fund of the college. It has a membership, at present, of 220.

Work on the stained-glass windows, in the church of the Gesu, is progressing steadily. When finished they promise to be amongst the costliest and most artistic in the country. They are of Munich manufacture and will be fifty-two in number representing various scriptural scenes and characters but mostly devoted to the delineation of the principal mysteries in the life of Our Divine Lord. Their estimated cost will be \$30,000.

The new stone portico of our church enhances the appearance of the structure immensely. It was erected at a cost of \$19,000, by a wealthy and devout lady of the parish in memory of her young son whose untimely death followed soon upon his graduation from Marquette College. It is fifty feet across the front, and has an extreme height of forty-five feet. There are three Gothic arches, the central one of which is thirteen feet wide and twenty-one feet high. It is built of Bedford sandstone and is Gothic throughout. Fourteen granite columns of imposing dimensions support the arches. The interior is lined with white oak, with heavy oaken doors on high Gothic hinges. The whole portico stands out fourteen feet from the main wall of the church and completes the exterior of the building.

The following letter is interesting as showing the author's friendship for the Society, a result of his intimate association with Ours during the issue of his great publication, *The Jesuit Relations and Allied Documents* :—

*Madison, Wisconsin,*

November 19, 1902.

My dear Father Spalding :—Yours of the 17th inst. at hand. It is indeed very kind of you to tell me these pleasant things, and I thank you most cordially. My relations with members of your Order, now rather intimate for some eight years past, have proved one of the most agreeable episodes of my life. Your heartily-expressed invitation to visit Marquette College when in Milwaukee, I shall be glad, some time, to accept ; but I am not often in Milwaukee, for my business calls me more frequently to Chicago.

We have recently received at the library a copy of Father Hamy's *Au Mississippi*. I have frequently corresponded with him, and bought it directly from him. I also have a copy in my private library. He has put a great deal of faithful work into the volume, and I hope it may reach many American libraries.

Yours very sincerely,

R. G. THWAITES.

*Replica of the Marquette Statue.*—The beautiful replica of the Marquette statue in Statuary Hall, Washington, D. C.,

which was recently on public exhibition in Milwaukee, has been purchased by a wealthy member of the Gesu parish and presented to Marquette College. The replica is sculptured in white marble, and is an exact reproduction of the statue at Washington. It is from the chisel of Signor Trentanove, sculptor of the original, and is done with all the artistic skill. The sculptor has expressly agreed not to make another replica of the statue, that this may be the only one in existence, which has made him famous in the world of art. The gift is a very appropriate one as Marquette College is the only institution in the world named after the great pioneer Jesuit. The statue proper is four feet high in pure white marble. The base is five feet high and of dark green marble. The work is valued at \$800 and is regarded as a distinct addition to the art treasures of the city.

*Creighton University.*—A number of old students gathered from all parts of the country in Omaha last summer were greatly impressed with the change from the old to the New Creighton and how much had been done with financial aid in increasing her numbers and in fostering an esprit de corps. It was proposed to follow the example of Princeton where each outgoing class organizes and each man pledges himself to contribute a sum yearly, which at the decennial of the class, is presented to the University. This plan was approved and a committee, with the approval of the Trustees and college authorities, have sent out a letter. In it is suggested in the future to have each outgoing class organize before graduation, and arrange for yearly contributions to a fund which in ten years will be presented to the University for a purpose to be designated by the donors. A class of eighteen, each contributing a minimum of say ten dollars a year in ten years would amass a fund of more than \$2000. The result would be a permanent income to the University of about \$2000, which might be used to assist needy young men, to establish scholarships, etc., and in general to increase the sphere of the University's usefulness. The total cost to each man on the above basis would be less than a year's tuition.

*NEW ORLEANS MISSION. College of the Immaculate Conception, New Orleans*—The charity of the associates of the League of the Sacred Heart of the Immaculate Conception Centre has found a new and most opportune outlet. Following the suggestion of Father Biever, the Director, they decided to furnish a room at the Louisiana Leper Home, to be known as the room of the League of the Sacred Heart. Father Biever has been instrumental in having nine rooms furnished for the unfortunate lepers. One of them, very appropriately called after the martyr-priest of Molokai, Father Damien, was given by members of the firm of D. H. Holmes, a large department store, who are members of the League at our church. There are now 15,000 associates on the



roll.—A beautiful statue of St. Joseph has recently been added to the church. It is of the finest Carrara marble and was designed and carved at Munich. The statue was presented by Mrs. Felix Poché, in memory of her husband the late Justice Poché of the Supreme Court of Louisiana.—A series of free lectures is being given in the Alumni Hall; the lecturers are chiefly professional men, graduates of our different colleges, each speaking on his special branch in science or art. They are well attended and are the means of keeping our former pupils in touch with one another.—A movement has been set afoot by the Alumni Association of New Orleans, having in view the organization of a national association of Jesuit Alumni. Two communications have been sent to every Jesuit college in the country, one to the Rectors of the colleges, another to the president of the Alumni Association of each college. Everywhere the idea has met with hearty approval, the Rectors and presidents signifying their intention of enrolling their associations on the list. It is hoped that much good will come from a national association which will comprise every alumnus in the United States. The work will be pushed forward energetically during this year. The plan is to have the various Alumni Associations appoint delegates at their respective annual meetings, said delegates to assemble in New Orleans during the Carnival season of 1904 for the purpose of going into permanent organization.—Our College was recently honored by a visit from Admiral Schley. In response to the addresses of welcome he spoke very entertainingly, giving the students much practical advice. Referring to his early life and his connection with the Society, he said that he attributed any success he might have had in his career to the solid training he had received as a boy at St. John's Institute, Frederick.

*Shreveport, Louisiana. St. John's College.*—The college opened here last October gives great promise for the future. At present we have all the boys we can conveniently handle, considering our limited accommodation. The frame building of twenty-six rooms we are now occupying serves as church, college and residence. Work has been begun on the college building proper; we hope to be able to move into it before June.

*Galveston.*—Our college has at present an attendance of 75, double the number of last year. We shall break ground for the new church after Easter. We hope to have an edifice perhaps even more beautiful than the one destroyed by the storm.

*NEW YORK CITY. St. Francis Xavier's. The College.*—The number of students, in spite of an increase in the price of tuition and considerable freedom in rejecting such as were unpromising, has shown no falling off.—The first event of

note in the Scholastic Year was the Retreat given by Father Pardow and attended by all the students with more than ordinary interest and fervor. It was found that the practice of having spiritual reading in the class rooms instead of at a general meeting of all classes secured much better attention and results, the matter being adapted more easily to the needs of each group.—December 13 was Sodality Day. All the students attended Mass, sermon and Benediction in the upper church and over two hundred sodalists received Holy Communion. Twenty-five members were received into the College Sodality and one hundred into the two sections of the High School Sodality. The enforcing of the provisions of the constitutions of the Sodality regarding consultants has been productive of great good. Three consultants were appointed for each class and these with the officers form a council materially aiding the Director and making the work of the sodality much more interesting to the boys owing to the important share of it which they feel is allotted to themselves. The habit of visiting the Blessed Sacrament, honoring a weekly patron and practising other exercises of piety were easily promoted by this means. In one of the sodalities the instructions were based on the Exercises; their history and results, together with the chief meditations and the topic was found very interesting to the boys.—An event very grateful to the community and provoking much edification and profitable comment among the students was the departure of one of our juniors for the Novitiate at St. Andrew-on-Hudson.

*Among College organizations* and enterprises few have been more successful in attaining their purpose than the "Xavier" Its literary standard has been maintained and contributions from the students readily secured. Articles on "Every man,—the 15th Century Morality Play," "Ralf Royster Doyster," "A Symposium on Ruskin," "From Beowulf to Tennyson," were leaders and may be worth while naming here. Every issue contained some good fiction, a feature indispensable to a popular college magazine.—The Professor of Physics has organized a scientific academy of which the purpose is private study and research, the results to be embodied in lectures before the Academy. Astronomy, the equation of time, the Geology of New York and vicinity will afford the topics.—The performance of Richard III. by the College Dramatic Association on the evening of Jan. 17, 1903 and the repetition of the same on the evening of Feb. 11 were events that reflected great credit on the College and students. Besides very encouraging accounts and critiques in leading papers, notably the "Herald," the remarks of professional actors addressed afterwards to members of the Faculty and of the cast showed that a standard of excellence had been attained which exceeded even our sanguine expectations and ranked the performance easily with the best of former years.

*The Xavier Alumni Sodality* has increased its membership notably among college graduates resident in New York City, and in particular among the professional students of Columbia University. The special work which in accordance with the spirit of the sodality it has adopted as its own is the patronage of Boys' Clubs three of which it has equipped. The value of this work in view of the Protestant propagandism in the same direction can hardly be exaggerated.

*The Church.*—The two weeks' mission began on Feb. 1, being held in both upper and lower Church with Fathers W. Gannon, P. H. Casey, John Collins, and Owen Hill as missionaries. The confessions for the women's week numbered 4760, and during the men's week 3731. On Feb. 17 the Sacrament of Confirmation was administered by the Most Rev. Archbishop Farley to sixty-six adults.—The Novena of Grace assumed a missionary aspect, numbers from other parishes attending, so that many were standing every night. Six confessors were kept busy before services on the last night and two during the service. St. Patrick's Day was celebrated by High Mass at 9 o'clock with sermon, the A. O. H. attending.

*The Parochial School* now employs twenty teachers of whom five are Brothers of the Christian Schools, thirteen are Sisters of Charity and two are lay teachers. The pupils number 1032 of whom 587 are boys and 445 are girls. Sodalties have been organized for all who have made their First Communion. The first reception was held on Dec. 8th. Meetings are held monthly in the Assembly Hall; here also are held twice a week the Catechetical instructions given by the Father in charge. Four hundred are being prepared for First Communion. A night class is held twice a week in the College for working boys and working girls.

PHILADELPHIA. *St. Joseph's College.*—Until the present year this has been a free college. The authorities have been obliged, however, to charge for tuition, and for this reason a serious falling off in the number of the students was expected. The number has kept up to more than 250, so the attendance has suffered slightly.—An Alumni Sodality has been organized under the direction of Father J. F. X. O'Conor and is flourishing. Membership is confined to college graduates and professional men; more than one hundred have been enrolled. A "Monthly Bulletin" is published and a series of Lectures were given under the auspices of the Sodality in the college Auditorium. Father O'Conor, Father Wynne, and Father Campbell were among the lecturers.—A library and reading room has been equipped for the exclusive use of the students. It already numbers upwards of three thousand volumes, no little portion of its prosperity being attributable to the kindly interest taken in it by generous friends.

*The Gesu.*—The Church Calendar is one of the very best that comes to us ; it is full of details about the church and college, and is elegantly gotten up.

*Father Villiger* died on November 5th. His funeral was a great public demonstration and was noticed in the leading journal as a remarkable illustration of the power of a simple and devoted life. A sketch of his life is in preparation for the public as well as for our pages.

PHILIPPINES. *Visit of the Apostolic Delegate.*—Mgr. Guidi arrived at Manila on the 18th of November and on the 29th he paid a visit to our college, the Ateneo, of which Father Clos, known to Ours at Georgetown where he spent a number of months, is Rector. One of the boarders addressed him and made protestation of the loyalty of the college to the Holy See. Mgr. Guidi answered with visible emotion, at seeing such a multitude of young men, who reminded him of the early days he spent in our colleges. He recalled that time with pleasure, and spoke of the esteem he has for the instruction and edification given by his Professors. He finished his speech by exhorting all present to gratitude, love and veneration towards the Professors that God has given them. Mgr. Guidi was invited to take lunch, and he was very affable towards our Fathers and Brothers. He is personally acquainted with our Rev. Father General, and has a great affection for the Society. When visiting the College he appeared to be principally interested in the Museum, and he asked for some specimens to bring to Rome.== On the 1st of December Governor Taft gave a banquet to twenty guests in honor of Mgr. Guidi. From the clergy, besides Mgr. Guidi and his Secretary, there were invited only the Right Rev. Bishop of Manila, our Rev. Fr. Superior of the mission and Father Algué. Father Clos, Rector of the Ateneo, took Father Superior's place.== On the feast of St. Francis Xavier Patron of the Normal School, Mgr. Guidi said Mass at that College, and distributed Holy Communion to the sodalists of the Blessed Virgin. Our pupils welcomed him as those of the Ateneo had done. In the evening Mgr. Guidi had the post of honor at the play given at the Normal ; which play was attended by some 5000 spectators.== On the feast of the Immaculate Conception, Patroness of the Ateneo, the Delegate celebrated his first Pontifical Mass in our Church.

*The Ateneo*, the first of our colleges, has 1100 students ; 250 boarders, 80 half boarders, the rest day scholars. It is full to overflowing.

*The Normal School*, our second college, has 170 boarders and 300 day scholars.

*The Observatory.*—The Director of the Philippine Weather Bureau, the Rev. Fr. José Algué, S. J., has issued the first part of a report containing an account of the climate of

Baguio (Benguet), as gathered from a complete year's observations. The report is thoroughly made and is the first of its kind, and one of its main objects is to draw attention to climatological conditions of certain regions of the archipelago which might be advantageous as health resorts. In the case of each of the meteorological elements here discussed, a comparison of the facts is made with the data already recorded at and published by the Manila Observatory. The meteorological station at Baguio is of quite recent date, having been in operation since August, 1900, and its equipment was made more complete after the establishment of the Philippine Weather Bureau in May, 1901. The present report contains the observations of pressure, temperature, relative humidity, fog, clouds, rainfall, wind, and in most cases curves of the daily and yearly variations are given. The concluding chapter is devoted to a comparison of the climate of this station with those of other tropical stations at similar altitudes.

*Father Algué's work on the "Cyclones in the Philippine Archipelago"* as may be known to our readers, has been translated into French by order of the Ministry of Marine. In 1900 there appeared an English and German work on the subject (Shanghai and Bremen), "based on Father Algué's work," as the preface of these books has it. A few months ago Professor Nippoldt of the Magnetical Observatory of Potsdam (Berlin), pointed out that it was merely an *abridged translation* of Father Algué's work and the Professor censures the translator severely for not having designated his book simply a translation, as it really is.

ROME. *The Causes of Father Anchieta and Colombière.*—Father Beccari, our Postulator, writes as follows of the result of the meeting of the Congregation of Rites held February 10: "The validity of the processes in regard to the miracles of Venerable Anchieta and Venerable Colombière was discussed and these processes approved as valid in respect to their beatification. The next step is the discussion of the miracles themselves; this will take place, we are told for the Venerable Colombière next year.—*Relations d'Orient.*"

*The Twenty-fifth anniversary of the death of Father Angelo Secchi* was made the occasion of a magnificent celebration in his honor in the Grand Hall of the Cancellaria, on Thursday afternoon of last week. The hall was crowded to overflowing, and many had to go away disappointed in their desire to hear and see. Preparations for this festival had been going on for a long time, and the names of many leading men in the astronomical world, presidents of scientific academies, or directors of observatories, meteorological and astronomical, particularly in the United States, were associated with the movement to honor the memory of the illustrious Jesuit.

The Holy Father contributed a few lines of encomium, which he wrote with his own hand beneath the portrait of Father Secchi: "Meritos Viro insigni honores doctrina et religio certatim instaurant; ediscatque progenies succrescens, quid acies possit humani ingenii, duce et auspice Fide.—Leo P. P. XIII." The chief speakers on the occasion were the Cav. A. Persichetti, Guiseppe Lais, of the Oratory of St. Philip, Vice-Director of the Vatican Observatory, Very Rev. Professor F. Morano, and Professor G. Tuccimei. Father Secchi's labors in the fields of astronomy and meteorology were rapidly surveyed, and many episodes in his life were recalled to illustrate his character as well as his work. It was at Stonyhurst and at Georgetown in America, after he had been driven out of Italy by the revolution in 1847, that his great talent made its first strides towards eminence. Many of his old pupils were present in the audience on Thursday, amongst them Cardinal Vincenzo Vannutelli. Signor Marconi, of wireless telegraphy fame, sent a message to the committee, in which he praised the work of Father Secchi and begged to be allowed to have a share in honoring him. Don Lorenzo Perosi conducted the orchestra which played during the intervals of the addresses, and delighted the audience with a composition of his own. While this meeting was going forward at the Cancelleria, a similar commemoration took place at the Collegio Romano, which was taken from the Jesuits by the Government during Father Secchi's lifetime. Signor Nasi, the Minister of Public Instruction, and others prominent in the world of science, politics, or letters, attended to hear the address of Professor Millosevich. He concluded his conference with the following remarkable peroration: "Ladies and Gentlemen,—The scanty help afforded by the Government and the total absence of private subsidies for scientific research have left the observatories of Italy far behind those of other nations, although the contrary is believed by foreigners, who judge only by the splendid results attained by the self-denial and persevering and assiduous labor of scientific men in this country. And of those who have contributed to spread this belief, which redounds to the honor and glory of Italy, Father Secchi is to be ranked among the first."—*The Tablet*,—March 7.

THE SOCIETY IN 1902.—At the end of this number will be found the "Conspectus Societatis Jesu Universæ Ineunte Anno 1903." From this it will be seen that the year 1902 is remarkable for its small *Augmentum* this being but 38, the smallest *Augmentum* in the new Society if we except the years 1848, 1849, and 1870, for then there was a *decrementum*. The number entering was 531, the number of deaths 261, and the number leaving 232. The falling off in the *Augmentum* is thus due chiefly to a decrease in the number entering. This is thirty less than the preceding year, fifty less than the year before last, and a hundred less than in 1899. The

decrease is especially among the scholastics, there being 38 scholastics less than the preceeding year; there is also a decrease of ten in the brothers as compared with the same year. The only Assistancies to show an increase are those of Germany and England.

**SOUTH AFRICA.** *The Rhodes Scholarships.*—The following from the Daily Mail is of interest: "Rhodesia is the first in the field in its appointments to the Oxford scholarships provided for by Mr. Rhodes. Curiously enough, both the fortunate youths come from a Jesuit College—St. George's School, Buluwayo."

Earl Grey, writing to the Rector, Father Barthelemy, says: "I should like heartily to congratulate your boys and you on the proud distinction your school has gained in having secured the distinguished honor of supplying from the ranks of your boys the two first Rhodes scholars that have been elected. I am glad that this honor should belong to the Jesuit Fathers, whose devoted and unceasing labors, from the earliest moment of our occupation to the present, in the interests of both the white settlers and the native population of Rhodesia, have won the ungrudging admiration and gratitude of us all." The scholars are Albert Bisset and Woodford Gilbert.

We most sincerely congratulate Father Barthelemy on the success of his scholars. The matter is not altogether settled, however, for, although Rhodesia has appointed its candidates the Oxford authorities have not yet decided on accepting them.—*Stonyhurst Magazine.*

**SPAIN.** *The Monumenta Historica. A Suggestion.*—We have a suggestion to make to Ours in this country. From what has been printed in the WOODSTOCK LETTERS all our readers know what a heavy burden is borne by the three Spanish Provinces that have undertaken to publish this work. Would it not be a very great act of charity to recommend it to the public libraries of our large cities? Thus the subscription list would be increased to a considerable extent and the sources of our History made accessible to all. Moreover, writers could no longer have any excuse for defaming the Society, for they would have at hand the genuine documents relating to the earliest days of our existence. Surely some of Ours in each of the large cities enjoy sufficient influence to have this great work introduced into the libraries.

*Deaths.*—Father Aloysius Fiter, well known as the Director of the Sodality of our Blessed Lady at Barcelona, died at that city on November 9. His sodality, with its different sections of Science, Literature, the Arts and Languages, and its works of charity numbered over a thousand members. It has been described several times in THE LETTERS, and is

one of the best known and most influential sodalities in the whole Society. The Father's influence is shown by the funeral given to him. The Mayor of Barcelona in the name of the Common Council and the whole city called at the college to express his regrets; his Eminence the Cardinal sent his vicar-general to attend the obsequies; while the Holy Father and Cardinal Rampolla sent telegrams of condolence. A detailed biography of the Father and his work will appear in "Razon y Fé."

*Father Joseph M. Velez*, who made his theology at Woodstock the very first years of its opening and thus may be considered one of its founders, died at Madrid June 26, 1902. He had been Rector and had represented his Province at the Congregation of Procurators twice and was one of the Electors at the XXIV. General Congregation when Father Martin was elected Father General. He spent the last years of his life in editing the "Monumenta Historica" of which he was one of the founders.

*Father Victor Guerrero* who made his theology at Woodstock, 1890 to 1894, died at Guyaquil, Ecuador, on October 13, 1902, a martyr of charity from sickness contracted while attending the plague-stricken.

*Our Colleges.*—Almost all our colleges in Spain have a slight increase in the number of the students. The present ministry has not, it seems, the slightest intention of molesting the religious congregations; on the contrary a reform in secondary education is proposed by which the situation of Ours will be improved. When the Government was lately asked about the negotiations with Rome in regard to the revision of the Concordat, the Minister replied that these negotiations would not be continued as there is at present nothing to be changed either in the secular or the regular clergy.

WORCESTER. *Holy Cross College.*—The college has 356 students on its register,—286 boarders and 70 day scholars. This is an increase of 30 boarders over last year and the largest number that has ever been on the college rolls. A series of Lectures were given during the month of March in Fenwick Hall by Father Murphy on Popular Errors about Classical Studies; by Mr. Pyne, on Shakespeare's Julius Caesar; by Mr. Cusick on Corals and Coral Islands; by Father Conwell on Hamlet,—an analytical study. Father Murphy's lecture is produced in the March number of "The Purple." This number of The Purple also contains an address of Father Hanselman before the Washington Club of Worcester on "The Education of our Future Citizen."

HOME NEWS.—*The Autumn Disputations* took place on Nov. 28 and 29. *Ex Tractatu De Virtutibus Infusis*, Mr. L. Kelly, defender; Messrs Donlon and Dinand, objectors; *Ex Tractatu De Penitentia*, Fr. Lunny, defender; Messrs Salentin and Cronin, objectors, *Ex Scriptura Sacra*, "Unity



of the Literal Sense of Sacred Scripture," lecturer, Mr. L. P. White. *Ex Jure Canonico*, "Independence of the Church in the Exercise of the Right of Ownership," lecturer, Fr. Rousseau. *Ex Ethica*, Mr. C. Murphy, defender; Messrs Delaney and Cassidy, objectors. *Ex Psychologia*, Mr. Kilroy, defender; Messrs McQuade and Nevils, objectors. *Ex Cosmologia*, Mr. Corrigan, defender; Messrs McCarthy, and McGarvey, objectors. *Mechanics*, "Projectiles," lecturer, Mr. Tallon, experimenter, Mr. Flood.

*The Winter Disputations* took place on Feb. 20 and 21. *Ex Tractatu De Virtutibus Infusis*, Mr. Macdonnell, defender; Messrs Drum and Rochfort, objectors. *De Sacramento Pœnitentiæ*, Mr. Donlon, defender; Messrs O'Hare and C. Lyons, objectors. *Ex Scriptura Sacra*, "St. John the Apostle and John the Presbyter of Ephesus," Mr. T. A. Becker. *Ex Jure Canonico*, "The Ownership of Ecclesiastical Property in Missions that are Entrusted to the care of Regulars," lecturer, Mr. Dowling. Ecclesiastical History, "The Inquisition in Spain," lecturer, Mr. Fields. *Ex Psychologia*, Mr. Williams, defender, Messrs O'Connor and Conway, objectors. *Ex Cosmologia*, Mr. Fremgen, defender; Messrs Crane and Storck, objectors. *Ex Logica*, Mr. Drugan, defender, Messrs Lauterbach and Kouba, objectors. *Physics*, "The Liquefaction of Gases," lecturer, Mr. Philips; Experimenters, Messrs Wall and Flood.

*Reception to the Apostolic Delegate*. A reception to the Most Rev. Diomede Falconio was given on February 6 in the College Library and consisted of an English and a Latin address and an English and a Latin poem. In these the Archbishop was addressed as Religious Educator and Delegate. Songs by the glee club and instrumental music by the orchestra were interspersed between the different parts. The entertainment opened appropriately by the whole community singing to the music of Gounod's Marche Pontificale, accompanied by the orchestra, the following lines:—

Vivat, vivat Leo! Papa nostra vivat et pater!

Qui placuit Deo suis in diebus.

Dedit ecce Dominus magnum illi sacerdotium.

Dedit eum principem nobis omnibus.

His Grace at the conclusion of the Reception addressed the community. He assured of us his pleasure in being present at this demonstration of love for the Holy Father. That it was an evidence that in this country religious orders can flourish and do their work without molestation from the Government. He paid a warm tribute to the Society as one of the greatest pillars of the Church, and exhorted our scholastics to aspire to religious eminence and perfection, by emulating the example of those in the Society who have acquired honor and sanctity. If worldly men labor to acquire honor and esteem, should not we do the same for God's greater glory. He concluded by giving us the blessing of the Holy Father,

**CONSPECTUS SOCIETATIS JESU UNIVERSÆ  
INEUNTE ANNO 1903.**

ASSISTENTIÆ	PROVINCIAE	SAC.	SCH.	COAD.	UNIV.	AUG.
ITALIÆ	Romana .....	206	93	107	406	-1
	Neapolitana .....	139	110	86	326	-9
	Sicula .....	99	65	69	233	-6
	Taurinensis .....	201	213	131	545	-2
	Veneta .....	207	89	94	390	9
	<i>Socii Assist. Italiæ</i>	<i>843</i>	<i>570</i>	<i>487</i>	<i>1900</i>	<i>-9</i>
GERMANIÆ	Austriaco-Hungarica	347	147	239	733	6
	Belgica .....	483	432	223	1138	32
	Galiciãna .....	207	104	133	444	0
	Germaniæ .....	594	401	435	1430	3
	Neerlandica .....	247	156	129	532	10
	<i>Soc. Assis. Germaniæ</i>	<i>1878</i>	<i>1240</i>	<i>1159</i>	<i>4227</i>	<i>51</i>
GALLIÆ	Campania .....	334	173	132	639	10
	Francia .....	505	203	210	918	-15
	Lugdunensis .....	425	178	217	820	-14
	Tolosana .....	368	202	139	709	-7
		<i>Socii Assist. Gallia</i>	<i>1632</i>	<i>756</i>	<i>698</i>	<i>3086</i>
HISPANIÆ	Aragonie .....	453	246	366	1065	4
	Castellana .....	398	369	347	1114	-17
	Lusitana .....	123	107	94	324	7
	Mexicana .....	83	100	64	247	12
	Toletana .....	208	194	174	576	-7
	<i>Socii Assist. Hisp.</i>	<i>1265</i>	<i>1016</i>	<i>1045</i>	<i>3326</i>	<i>-1</i>
ANGLIÆ	Angliæ .....	343	214	112	669	0
	Hiberniæ .....	166	128	60	354	3
	Maryland. Neo-Rbor...	257	237	144	638	1
	Missouriana .....	211	199	108	518	12
	Missio Canadensis .....	132	65	77	274	2
	Missio Neo-Aurelian...	102	79	46	227	5
		<i>Socii Assist. Angliæ</i>	<i>1211</i>	<i>922</i>	<i>547</i>	<i>2680</i>
	Ineunte anno 1903	6829	4504	3936	15269	38
	Ineunte anno 1902	6743	4542	3946	15231	86
	Augmentum	86	-38	-10	38	-48