

A. M. D. G.

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THE

# WOODSTOCK LETTERS

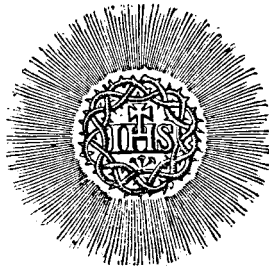
A RECORD

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

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VOL. XXXII.

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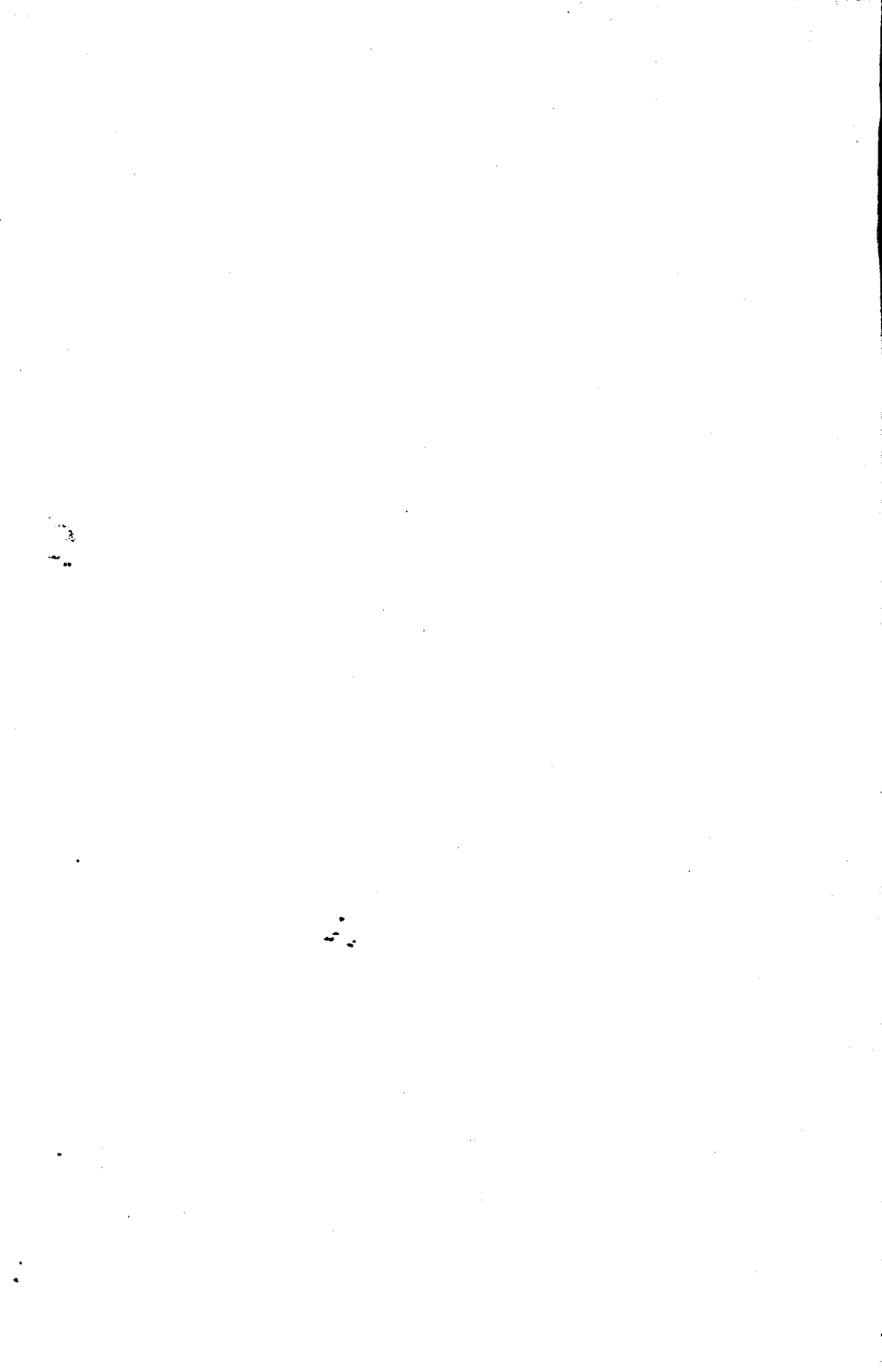


WOODSTOCK COLLEGE

1903.

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BROTHER MOBBERLEY'S DIARY.

[Joseph P. Mobberly was born, January 12, 1779, probably in Montgomery County, Maryland. In his account of the "Wizard's Clip," he mentions that when he was ten or twelve years of age, he lived within thirty miles of the place where those strange manifestations happened,—Middleway, or 'Cliptown,' Jefferson County, W. V. His name appears on the register of students, at Georgetown College, in 1798. He remained at the College long enough to complete a fair course of studies, according to the requirements of those days, for he speaks of being received into the Sodality of the Blessed Virgin Mary, in 1802, by Bishop Dubourg, who was then President of the institution; besides, his writings show that he was a fair master of English, and had a knowledge of Latin and French. He seems to have been intended for the Priesthood; but he entered the Society as a Coadjutor Brother.

Father Joseph Keller, writing to the Reverend J. M. Finotti, compiler of the "Wizard's Clip," the best account of which is borrowed from the Brother's manuscript, says: "Bro. Mobberley was much employed as a teacher in Georgetown College; he was a good writer, and was the author of several esteemed books. He took his last vows, as Coadjutor Temporal, January 2, 1821. He died in Georgetown, in the College, September 30, 1827. He had been at St. Inigo's, St. Mary's Co., Md., in charge of the farm. At Georgetown College, he taught English, Latin and Greek, and was employed as a book-keeper."

The *Diary* opens with his return to the College, from Baltimore, in 1805. He had been commissioned as agent for Carey's new edition of the Douay Bible, printed in that year and he has some interesting anecdotes of interviews and discussions with Protestants of the town, whose subscriptions he solicited.—"After remaining about six months at the

College in different occupations, I was in June of 1806, sent to St. Inigo's farm. I went down with the Rev. Father Francis Neale . . . . The only white person we found there was good Fr. Sylvester Boarman, an ex-Jesuit, a worthy man, and a very agreeable companion. He received us very kindly and gave us a cordial welcome."

He was not yet a Jesuit, as the novitiate of the restored Society in America was not opened until later in that same year, October 10, 1806. He had probably made arrangements with Father Molyneux to be received, as soon as circumstances would permit, and he was admitted into the Society, just one year later, October 10, 1807.—The *Diary* tells his after life in his own words. His duties alternated between management of the farms, principally at St. Inigo's, and teaching the preparatory classes, mainly at Georgetown College. Interspersed with observations on the weather and current events, there are dissertations on farming, soil, timber, methods of cultivation, natural history, extraordinary phenomena, sheep, weevil, etc.—together with class exercises, exhibition pieces, controversial topics, moral reflections, verses. "A little Sermon to my Class." "An Exhortation to Discipline," a Latin letter to Father General Fortis, several diatribes against Lafayette, on the occasion of his visit to America, in 1824. He was evidently not swept away by the furore in favor of the Marquis; for he scores him savagely because he was a Free Mason, and had voted for the death of King Louis XVI., and came to exploit the United States for money.

The *Diary* is in the Archives of Georgetown College; it consists of seven volumes,—old-fashioned copy books, made by folding foolscap paper, and stitching the leaves together.—Some of the extracts from it will be interesting as records of the olden time.]

#### ST. INIGO'S HOUSE ROBBED.

Our War with Great Britain, "for Free Trade and Sailors' Rights," commenced in 1812. I was sent to New York, in 1813. The Catholic School of that City consisted of 490 boys and girls. I taught 150 boys, having no assistant. I taught six hours a day, hearing three lessons all round in the morning, and three in the afternoon,—also writing and figures. I was recalled at the end of twelve months by Father Grassi, and sent to the White Marsh, where I remained as Manager about three months; but finding that there was little or no good to be done there, I petitioned to be withdrawn. During my stay at the Marsh, General Ross marched to the Capital, burnt it down, and returned to his shipping in about five or six days. Soon after this he made his

attack on Baltimore, where he was killed, and his men retreated with some loss.

About this time, my petition to leave the Marsh being granted, I was again sent to St. Inigo's Farm. The British had been there, and had taken away some cattle and sheep. Prior to their landing, Fr. Francis Neale had sent 42 head of cattle, 62 head of sheep, and a very promising young stallion to the White Marsh for safe keeping. When I arrived at St. Inigo's, Commodore Berry (who was commonly called Barry) was then anchored off St. George's Island, with his *Dragon*, 74, two frigates and a number of tenders. He was accustomed to sail to the Tangier Islands every fortnight, and return to St. George's for the purpose of procuring wood, water and ship timbers. The Island was strictly guarded both day and night, as long as the ships were riding at anchor, and barges were rowed around it occasionally.

In October, 1814, Cap. Moses Tarlton had left Georgetown, D. C. in a small schooner with some articles for our house, among which was my trunk containing nearly all my clothes. On the 18th of October, seeing no enemy in sight, he sailed out of Smith's Creek, into which he had gone to hide himself, in order to ascend the St. Mary's. The British sloop of war, *Saracen*, Captain Alexander Dixie, had that morning sailed from the mouth of the Patuxent for the Tangier Islands, and spying the schooner, gave chase. The schooner lost sight of the *Saracen* by turning into the mouth of St. Mary's, and secreted herself in Dary Cove near St. Inigo's Church. Towards the close of the evening, I espied a barge turning Fort Point, and steering direct for the house. They had just then been at the house of one of our tenants and took several articles. The wife pleaded poverty, her daughter wept, and the officer being softened into pity, ordered his men to restore everything, promising that they might do what they pleased at the *Big House*. She begged him not to make such promises, observing that there was a church in the house, and that the inhabitants were good people, etc.

"Then, Madam, you are too poor, and they are too good; so, at this rate, we are to get nothing; but, Madam, we must live." He then ordered his men to row him to the *Big House*.

I entreated Father Rantzau to go with me and meet them at the landing. He refused, and continued saying his Office, observing that "he feared nothing from the British." I then went by myself with the view of con-

ciliating them as far as I could. Not knowing but what they might rob my person, I first secured my watch and all the money of the house under a decayed sill of the store-house. In about ten minutes from the time that I first saw them, they were grounded on the flats. I hailed them from the garden bank, and informed them that they could not run their barge ashore at that place, and directed them to row around to the landing. They seemed to pay no attention to what I said, and that circumstance, I thought, was a bad omen. Several jumped into the water; some waited to carry the officers ashore; while others ran through the water with drawn swords to the garden bank. The first that approached, and who seemed to be the most eager for plunder, they called 'Johnny.' I saluted him in a friendly manner; he returned the salute by imitating the snarling of a dog, and without uttering a single word. I then thought that the only shadow of hope left was to address the first officer. He was quickly landed on the bank from the shoulders of a robust seaman. Here I called up all my powers of address, and used all the politeness which I deemed proper on the occasion. He paid no attention to me, nor did he return my salute. Then viewing me with a stern countenance, he said:

"Sir, I have come with the avowed purpose to burn down this house."

I answered: "I am very sorry for that, Sir."

"Yes, Sir: the war has taken a turn. Your men have lately treated our men ill on the Canada line. They have commenced burning there and elsewhere; besides, I am informed, that the Priests here have been active in exciting the militia to fire on our men along shore."

I rejoined: "Sir, the War having taken a turn is a circumstance for which we are not and cannot be accountable; and as for the rest, I give you my word and honor, Sir, that you have been misinformed. We are religious men, and have nothing to do with the war. We have never raised a finger pro or con, and therefore cannot be responsible either for what is past, or for what may take place in future."

"Then," said he, "we will not burn the house; but, let us go."

At this, several men ran to the house before us. I saw they were intent on plunder, and therefore begged the Officer to protect the Rev. Gentleman's room, and not to allow of any disrespectful behavior towards him. He promised that he would take care of those points and



asked me to introduce him. I did so. Whilst he was speaking with Reverend Father Rantzau, I heard a great noise in the chapel, which was then the northeastern room on the first floor. I ran to the spot, and behold! the ciborium containing the Blessed Sacrament, the chalice, vestments, sacred linens and pictures were taken away. I ran back to the Officer and begged him to interfere. I observed to him, that what we held most sacred, the Blessed Sacrament of the altar, etc., had been taken away—entreated him to restore—promised he would—we ran to the barge, and as we were going,

“There Sir,” said I, “they are now handing the chalice to a bargeman, do have it restored.”—

Said he would, and because they knew that he saw it, they gave it up. I then entreated him to restore the ciborium.

“Why,” said he, “what sort of a thing is it?”

I described it, for he had not seen it. The men declared they had it not, and I declared that they had taken it away. Seeing that I could not prevail, I ran to the house and exclaimed:

“O, Father Rantzau! they have taken the Blessed Sacrament: do, for God’s sake, come and beg for it.”

He did so, but in vain. The Officer told his men, that everything should be thrown on shore again, if they did not restore the ciborium. They still protested they had it not, and I protested they had taken it. Meanwhile, the Officer had some of the vestments and two beds restored. I still insisted on the ciborium’s being restored, but to no purpose. The sailors united in saying they had seen no such thing, and told the Officer that my intention was to detain them longer, in order that our militia might come up and fire on them.

Night coming on, the Officer pretended to be alarmed, and ordered a sailor to take him to the barge. A subaltern officer, having no one to take him off, remained behind, stripping himself to wade. I observed to him:

“Do, Sir, consider what a crime it is to rob a church.”

“Don’t talk to me,” said he, “about robbing Churches. I count this as nothing. I’ve seen many a church robbed in Spain.”

The 1st Lieutenant being then in the barge, I again entreated him to restore. He turned a deaf ear, and, all being ready, ordered his men to row off. They took about ten minutes to complete their sacrilegious task. Good Father Rantzau told me, after they were gone,

that he was almost out of himself with fright, and that he never expected such an attack.

During this affair, a big negro,—one of their refugees, —about six feet high, passed my elbow on his way to the barge, with my boots in one hand, and my trunk of clothes, which had been landed about an hour, in the other. While the Lieutenant and myself were engaged in the chapel and at the barge, the above-mentioned subaltern took that opportunity to rob Father Rantzau of his watch, two silver candlesticks that screwed together in form of a box, the silver spoons and his best clothing. I made an estimate of our losses, though it was impossible to make a correct one, and found that the amount could not be less than \$1800, supposing the articles to be new. At that time everything was bought at a great price. The cloth, making, etc. of the coat which I then wore, —common good cloth,—cost \$50 in the city of New York. They took as follows, viz :

The sacred vessels, etc., which I have already mentioned, besides two silver pixes lined with gold, containing the Blessed Sacrament, and which were in the ciborium : those things which Father Rantzau lost ; four beds, and furniture, window and bed curtains, my trunk, an alarm clock, a chest of medicines, which had just been landed, eleven pair of new shoes, a quantity of codfish, dishes, plates, knives, forks, spoons, water piggins, and many other articles of inferior note.

The next day I observed to Father Rantzau, that what the Officer had said might be true, that the war had taken an unfavorable turn, and that if this was the case, I thought it would be prudent to move away the most valuable articles to some place of safety. He rejected the proposal, and said, that nothing that was under his control should be touched. I made up my mind on the subject, and thought myself bound to secure all that I could, and to prepare for the worst. I took two wagon loads of articles that were under my care, and deposited them in a ruinous hut in a forest about five miles distant, placing there a family of faithful servants to guard them. I moved thither the cattle, hogs and salted provisions. I soon repaired the hut, and finished another, which had been begun some years before. All things were now secure, and everything seemed to go on pretty well again.

A few days after this attack, Commodore Berry anchored off St. George's Island, went ashore on St. George's Hundred, and took away corn, cattle, etc., from the inhabitants. He then sent ashore for Joseph

Coad and James Tee, with orders for them to be carried to him on his 74, that he might pay them the ordinary just price of the property so taken. On their way to the 74, they complained of the late treatment they had met with in being deprived of the property. The Officer remarked that they had no reason to complain.

"For," said he, "we are the most honorable enemy you ever had to deal with—we have taken nothing from you yet that we have not paid for."

"Yes," answered Tee, "very honorable indeed! You robbed the Priests over the way a few days ago; that's very honorable, very honorable indeed!"

The Officer hearing this heavy charge, asked Coad, if there was any foundation for such a report. Coad answered in the affirmative, and related the history of the robbery, so far as he was acquainted with it.

When on board of the *Dragon*, 74, the Commodore addressed Tee, and asked him what he thought of the late visit he had paid him. Tee replied: "that he knew not what to think of it; that he supposed while he had his hand in the lion's mouth, he must take it out as easily as he could." The Commodore then asked Tee, if he thought that he had his hand in the lion's mouth? Tee answered,

"No, Sir, I do not; but I consider my whole carcass to be in the *Dragon's* belly."

Upon hearing this, the Commodore wheeled about upon his heel, and went down into his cabin.

Mr. Coad informed the Commodore of our late misfortune. The Commodore expressed his high displeasure, dispatched a letter to the Tangier Islands, ordering Captain Alexander Dixie to sail immediately to St. George's Island, and to restore every article. On the 30th of November, I went to the Quarters at the dawn of day. I saw a something like a small sail stretching over towards the house. I soon discovered it to be a white flag; my heart leaped for joy; I ran for the house,—nay, I rather flew. When I arrived, they were in the act of throwing the beds up on the garden bank. The same officer that robbed us met me and requested me to walk with him into the garden. He then began to express his extreme regret that he ever saw the house. The rising tear made him pause for a moment. Then, in broken accents he exclaimed,

"O, why did I ever come to this house! In doing so, I was truly unfortunate. I call God to witness that I am innocent of this crime. You know, Sir, how much I

endeavored at your request to command my men; but, they would not obey. O, how I extremely regret having come to this house! I, Sir, am to be broken for this affair. In a few days I expect to be sent to England."<sup>(1)</sup>

With respect to his innocence, I knew from various facts, that he was speaking in the true sincerity of a hypocritical heart; but, believing as I did that it was possible he might suffer severely for his misconduct, I sincerely pitied him, and was tempted to weep because I saw him weep.

We then walked into the house, where many articles had already been deposited from the barge. He presented the ciborium, at the sight of which I cannot describe my feelings—the office of a Priest was to be performed, but the Priest was not at home. I unhesitatingly received the sacred treasure, turned my back upon the Officer, fell upon my knees and adored the Author of Life, who, I supposed, was present there. After placing it in the Tabernacle, which had been restored on the day of the attack, I returned to the Officer, who observed that though an enemy from necessity, and not bound to generous acts, he was still desirous to prove to me the generosity of a British Officer. He then laid on the table \$113, to pay damages, and told me that his name was William Hancock; his residence, Lower Clopton, England; that if I should ever want anything from England, to write to him, and that he should always be glad to serve me. I thanked him, and so we parted.

#### SOME CIRCUMSTANCES OF THE WAR.

\* In 1813, while I was at New York, the British landed at Point Lookout about 3000 men. They marched five miles up the country in detached bodies, and in their return, drove the cattle, sheep and hogs before them to Point Lookout. A few weeks prior to this they had captured several of our smaller vessels on the Chesapeake Bay, some of which they had converted into war schooners and *tenders*. By some accident, they lost one of those vessels, and as it drifted down the Bay, it grounded on the Flats near Point Lookout. It remained there a few days, when a British Captain sent a barge ashore to

<sup>(1)</sup>He was afterwards deprived of the command of 1st Lieutenant and put on board of a vessel of an inferior grade. I was informed,—I think by Mr. Coad,—that if Commodore Berry had been the principal Commander in the Bay he would have hanged the officer without ceremony. But Com. Berry had a Superior in the Chesapeake, and that circumstance saved the robber's neck,

burn it. It seems the neighbors were on the watch, and were resolved that they should not burn it with impunity. Mr. L. Wily Smith, and about ten or twelve others, hastened to the spot with squirrel guns, and sheltering themselves behind an old fence, fired on them; four were seen to fall; one halloed out that he was dead.

"Dang it, Pat," said another, "if you are, you need not make such a fuss about it, so as to let every one know it."

They were stung so severely on this occasion, that they rowed off, without effecting their purpose.

When Admiral Warren landed his 3000 men, some of the officers went to see Mr. Smith, and one of them charged him with having been the chief of those that had fired on their men.

Mr. Smith:—"For God's sake, Sir, who could have told you that?"

Officer:—"One of the refugees that we have with us."

Mr. Smith:—"A negro, Sir? a negro!"

Officer:—"Yes, Sir."

Mr. Smith:—"Well, for God's sake, Sir, never tell that again, for no Gentleman in these parts ever ventures to tell the reports of negroes." The Officer blushed and turned off the conversation.

It was reported on their landing, that they intended to find out all the Irishmen they could, to claim them as British subjects and take them into the service. It is said, they fixed on a Mr. Clarke as an Irishman. He protested that he was not. An Officer stepped up, and insisted that he was.

"Well, Sir," said Clarke, "if I thought that I had a drop of Irish blood in me, I would bleed myself to death in order to draw it out." This reply raised a great laugh, and they let him off.

In February, of 1815, we received the welcome news of peace. The British, however, on the morning of the same day, went ashore at the mouth of Smith's Creek and took four or five Blacks from George Loker, whom they ever after refused to restore. They also continued to take some wood and timbers from St. George's Island. I engaged four respectable men to walk over the Island with me, in order to estimate the damages done by the enemy. They were L. Wily Smith, Wm. Herbert, Wm. Evans and George Tarlton. They supposed the damages could not be less than \$2000. I sent an estimate of them to Father Francis Neale, then at the College at Georgetown, that he might have it presented to the

British Government. This I did with the distant hope, that we should be indemnified, for I had always understood that the British Government uniformly disavowed all acts hostile to Churches and Church property. They had set the Island on fire twice: 1st, to burn down all the houses, in order to deprive our militia of shelter: 2nd, to find two deserters, who had hidden themselves in the high grass of the marshes. In this, however, they failed; for, one of them had already crossed the St. George's River, and the other lying closely concealed in the grass, suffered one of his fingers to be badly burnt, fearing to move even a finger lest he might be discovered. He lay there until they gave over the search, and at night crossed the St. George's in a canoe. Thus, the whole Island being burnt twice, all the houses, fences, down-wood, and dead standing trees were reduced to ashes. The young promising timber trees were also either killed or much injured. The enemy chose out all the best ship timbers that were on the Island, and carried them away. The estimate of damages which I sent to Father Neale was carried or sent by the British Minister to the Parliament of England: we have, however, heard nothing of it yet, though eight years have since elapsed, and perhaps eight hundred more may pass away before justice will be done; thus showing that every nation as such, is just and honorable as the time and circumstances may suit its interest.

SUPPLEMENT—ESTIMATE OF DAMAGES ON  
ST. GEORGE'S ISLAND.

February 8, 1827. Reverend Father Dzierozynski, Superior, wishing to obtain of the British Government indemnification for the depredations committed on St. George's Island during our last war, requested me to furnish a statement of the damages done—it follows. (There is the affidavit, signed by the four witnesses mentioned above; the damage is estimated at \$2000).

February 24, 1827. Yesterday, the Reverend Mr. Kiley and Mr. Ironside were here for the purpose of making arrangements for addressing the British Minister in regard of the damages done on St. George's Island. It was deemed proper from an interview I had with them, to send to St. Inigo's farm for a letter which I left there, when I came away. I therefore wrote the following letter to the Reverend Joseph Carberry, at the request of Reverend Father Superior:—

*Rev. Sir,*

During our late war, a letter was sent with a flag of truce to St. Inigo's house by Capt. Alexander Dixie with instructions to the commanding Lieutenant to restore the property which had been taken by British banditti prior to that time; and to apologize for said act, with an express declaration that it had been unauthorized by him. When I left the farm, I left the said letter in the room in which I lodged, together with the papers of the farm, *in perpetuam rei memoriam*. I think it is directed thus: "To the Gentlemen residents on St. Inigo's Farm." That letter is now called for as a useful document. Our Fathers, it seems, wish to make trial of British honor, and to see if the Government of Great Britain is disposed to support by a just and generous act those principles of honor, rectitude and justice, which she has always held forth in theory. Be kind enough to attend to this with promptitude, as precision in point of time may do much in favor of our cause. Think of me in your Holy Sacrifices.

*J. P. Mobberley.*

*G. T. College—Feb. 24, 1827.*

A little before the British burnt the Capitol, the inhabitants of St. Mary's sent to President Madison, complaining of their exposed situation, and soliciting his aid and protection. It is said that he returned for answer: "It cannot be expected, that I can defend every man's turnip patch in St. Mary's County." Finding they could not depend on Government for assistance, some of them removed their Blacks to Washington County, to prevent their rising or eloping to the enemy. On their way to Washington County, they were reviled and abused by many, especially those in and around Washington City, and treated as cowards for not having defended their County. When the inhabitants of St. Mary's understood that the enemy was in Washington City, they observed that "the enemy was not in the turnip patch, but in the corn field!"

A NEW RESIDENCE PROJECTED IN ST. MARY'S COUNTY.

'Truth and Trust' was an extensive tract of land left to the Society by one Mr. Jenkins. It was eight miles from Leonardtown, one and a half from Indian Bridge Mill, and three from Clinton Factory. It was three and a half miles from shipping wharves on the Patuxent and

the head of St. Mary's River. Brother Mobberley was sent to examine this tract, and he made a detailed report of the condition of the dwelling house, the capabilities of the land for farming, grazing, etc. There were drawbacks, but the report was in general favorable. Oysters could be bought at the Patuxent for six cents a bushel. He concludes, by saying: "*Truth and Trust* being out of the neighborhood of Pilots and sailors, and not very near to tippling shops, is removed from the contagion of vice, which at St. Inigo's and other places, corrupts the morals of youth, and poisons the minds of the Blacks."

Some time in last March or April (1827), good Brother O'Hare was sent to establish the farm called *Truth and Trust*, in St. Mary's County. The College furnished household furniture, some farming utensils, etc. The White Marsh, St. Thomas' Manor, Newtown and St. Inigo's were to furnish cattle, provisions, hands, etc. The Superior (Fr. Dzierozynski) went down to see all things done in form. On his arrival, tho' nearly all things had been furnished, and prepared, he was dissuaded from the undertaking, and the intended establishment entirely failed.

He chronicles his experience in collecting debts due to the College. "I started from the College on the 9th of August, and returned from St. Mary's County, August 20, 1827. Went as far as Leonardtown. Spent in going and returning \$1.10 In all my route in the lower Counties, of \$3,444.97, I collected only \$126,12½. Last August, 1826, I took the same route, and did not collect one cent."

He has a long description of St. Inigo's, and gives a draught of the home farm, in which he lays down the ditches, roads, Residence, out-buildings, wind-mill, quarters, etc., as far as the Church, which was then in a field N. E. of the house, and much nearer to it than the present Church.

Amongst his papers is a long dissertation of 104 pages, entitled "Slavery or Chan," in which he upholds the institution with arguments drawn from reason and authority; he is profuse in Scripture texts, and incidentally hammers the Methodists and Quakers, who were the active abolitionists of that time. And yet, as manager of the farm, he is outspoken against the results of the system. He gives his conclusions, concerning the practical workings of slavery and the losses entailed by slave labor, the result of twelve years experience as



manager at St. Inigo's—and the narration of his trip to the Eastern Shore for the redemption of negro captives, shows the troubles to which the possession of slaves sometimes reduced the master.

#### WHAT THE FARM EXPENDED FOR THE BLACKS.

I formerly made a calculation of what the farm expended on the support of the Blacks. The amount of that year was more than \$1800. I repeated the calculation a few years after, and found that it exceeded \$2000. I allowed a common, fair price for every article, viz: Bread, meat, clothing, house rent, garden, firewood, etc., descending to the smallest particulars. Having duly considered all things, I then thought, as I do now, that the farm would do much better without them than with them.

Exclude the Blacks and the corn system; take in five or six apprentice boys to the farming business: hire two or three strong men that understand farming: manage well, and be assured that as good or better wheat crops will be made on the farm, than can be made under the present system. The above plan would do well, but the following would do much better.

Apportion out the land in farms: build good durable houses: engage respectable tenants, and the annual income will be much greater than it can be under the present system. Having no Blacks, the expenses would be very few: making little or no corn, the land would soon become rich:—or, according to the last plan, having nothing more to do than to receive the rents from the tenements, all trouble, care and vexations would vanish.

As slaves are very discontented in their present state of servitude, and are becoming more corrupt and worthless every year, I do not think that planters can ever succeed well under the prevailing system. Some years ago, the Blacks were more easily kept in due subordination, and were more patient under the rod of correction, because then discipline flourished, but now it is going to decay. The present white generation seems to lose sight of the old observation: "the better a Negro is treated, the worse he becomes."

When I first went to the farm, the people had never been allowed more than a pound and a half of meat for each laborer per week. After some years, as I found we had an abundance, I raised it to two pound per week. One peck of meal a little heaped was always allowed each laborer per week, and a half peck for children. Old people, who were past labor, were allowed as much

per week as a laborer. One peck per week was always found to be a plenty, and some of them did not use it all. What they did not use was preserved for the raising of poultry. Each family was allowed to have a good garden, its extent being in proportion to the family. They raised cabbages, cotton, etc., but their chief crop was in sweet potatoes. Of these a family raised from thirty to fifty bushels. They were sold at \$1-\$1.25, and sometimes at \$1.50 per bushel. Each family generally raised 100, 150, or 200 chickens, which they sold at 25 cts. each, seldom at a lower price. They were in the habit of selling some cabbages and a great many eggs. They also, in defiance of authority, gathered oysters on Sundays and Holidays, which they sold to ships, etc. The father of each family generally made from \$80 to \$100 per annum. This was clear gain to him, as he depended entirely on the manager for working clothes and provisions. Each laborer received from the farm for Summer, two shirts and one pair of trowsers; for Winter, one pair of double-soled shoes, one pair of stockings, one pair of pantaloons, and a roundabout coat, all made on the farm from the crops of wool and flax. The women received two shifts and one habit for Summer; and, for Winter, one pair of double-soled shoes, one pair of stockings, one petticoat, and one short gown. Hats and Sunday apparel, they provided with their own funds. When sick, they were served with medicine from the house, by the Manager, and furnished with sugar, tea, etc., if necessary. In extraordinary cases a Physician was called in, and all possible attention paid them in their illness.

#### NEGROES RELEASED FROM PRISON.

Some months after peace was declared, Father Grassi ordered me to repair to the College of Georgetown. I was employed in teaching the rudiments of the English tongue, in which capacity I remained eighteen months. Fr. Grassi having sailed for Europe, I was again sent to St. Inigo's, to superintend the farm. After a lapse of some months, Brother Heard arrived from the College with a letter from Fr. Anthony Kohlmann (Superior), requesting me to start immediately for Bohemia farm, via Georgetown College. Br. Heard was to act in my place, until my return. Rev. Father John Henry, who was stationed at Bohemia, found the Blacks so ungovernable and so corrupt in their morals, that he deemed it better to send them to some distant State, probably

supposing that a change of climate, place, etc., would produce a change in their morals. He, therefore, sold five of them to a neighbor, who, it seems, was in the habit of purchasing Blacks for planters in New Orleans. A little before this, a severe law had been enacted by the Legislature of Maryland against Kidnappers, who, it seems, had become pretty common on the Eastern Shore. These Blacks were sent off in the mail-stage down the Chesapeake Bay, to some place where they were to be put on board a vessel for Louisiana. The stage was arrested in the town called Centreville, by a Methodist, who was both a Preacher and a Magistrate, and the Blacks were immediately lodged in Centreville gaol. Father Henry was also to have been arrested as a Kidnapper, according to the interpretation of the late law. Though Father Henry had obtained permission from his Superior for what he had done, and was supposed to be out of the reach of the late law; yet his friends advised him to retire, in order to avoid the disagreeable necessity of attending court: he did so, and I met with him at the College on my way to Bohemia. Being informed of the history of this unhappy affair, I was ordered on to Baltimore by my Superior, in order to receive instructions from Fr. Enoch Fenwick then in Baltimore, how to proceed. Meanwhile, the Fathers knowing that the Methodistic fever for protecting Blacks under the influence of the late law was very high, and not being willing to give even a shadow of scandal to those pious souls, deemed it prudent to retain the Blacks, and to restore the money to the purchaser. While in Baltimore, I received from Fr. E. Fenwick the sum of \$1800, which added to the Bohemia farm money, that I had received at the College, amounted nearly to \$2000.

On my arrival at Bohemia, I was soon visited by the brother of the purchaser. He asked me anxiously, "How is this matter determined? Do you intend to retain the negroes? If so, how is my brother to be paid? Have you the money with you?" This last question was so bold, and so much out of order, that I felt alarmed. I began to consider the probable danger of my situation. I was in a strange settlement, acquainted with no one, and knew not what might happen. I gave him evasive answers to his last two questions, observing that his brother need be under no apprehension; that when the negroes should be delivered to me, I would direct his brother to whom he might apply for his money. He urged, and repeated his last question. I continued to

evade, and repeated my answer. After he left me, I felt uneasy ; I made what preparations I could, to meet a nocturnal attack. In a few days I went to Centreville, but having left a very useful paper in Baltimore through mistake, and being obliged to wait, I continued on to St. Joseph's farm, where I was kindly received by the Rev. Jas. Moynihan. I returned next day, and took a night with Lawyer Carmichael. I then proceeded with Mr. Carmichael to Centreville, in order to release the prisoners. According to the time they had been in their *legal* prison, fees would have amounted to about \$40: but the pious Methodist gaoler thought proper to charge me \$114. I complained. He alleged that the negroes had had the dysentery, that he had had much trouble with them, and that it was a dangerous complaint, etc. I was resolved in my own mind not to pay it. I consulted Mr. Carmichael: he cried out, Shame! and that it was a gross imposition: but, on considering the matter further, he advised me to pay it; for, said he, court detention might cost you much more. I took his advice, freed the Blacks from prison, and conducted them to Bohemia.

While at Centreville, I was surrounded by Methodists. Their malice against Father Henry was very apparent. I declined giving any satisfactory answers to their enquiries, knowing full well that they were by no means disposed to give credit to anything that could be said in favor of Fr. Henry. The Magistrate that arrested the stage, was not only a Preacher, but also a store-keeper. He pretended to be a man of very extensive reading. He asked me, if St. Augustine was not a Calvinist. I answered, No. He insisted that he was. "Sir," said I, "that is impossible, because St. Augustine lived several centuries before Calvin was born."—He continued to urge that he was, and repeated his assertion several times.—I repeated my answer, and endeavored to show him that it was impossible, but without effect. I then turned my back upon him, and walked out of his store; blaming myself for having so long indulged in conversing with a Methodistic Ninnyhammer.

My next care was to settle with the purchaser: besides the stipulated sum which he had given for the Blacks, he demanded payment for his trouble and expenses in sending the negroes to Centreville; and lastly he thought he ought to receive a little for disappointment. I had heard of his pretensions before, and had taken Mr. Carmichael's opinion on the subject. I informed him

that I was not authorized to do anything more than to release the people from prison, and to return the money that he had paid for the people.

After this I sent some corn and wheat to Baltimore, to obtain money for the payment of debts. I think that I paid \$300, in discharging the debts of the farm, and left about \$150 of debt to be discharged. I assured our creditors they should be paid by a person who in a few days would succeed me. I then wrote to my Superior, informing him that the work was finished for which I had been sent, and entreating him to recall me from a settlement tainted with various heresies and stained with every crime. I had been deprived of Mass about seven weeks, and being surrounded by Quakers and Methodists I knew not what danger I might be in, according to the ancient proverb: "Evil communication corrupts good manners." I was doing what I could for the farm, when after a few days, I was released by a letter from Father Anthony Kohlmann. I returned to St. Inigo's, via Georgetown College, leaving with Superiors correct statements of all my transactions at Bohemia.

#### THE SWEET POTATO.

Doctor Tabbs of St. Mary's formerly observed to me, that sweet potatoes are so pernicious to health that he was strongly opposed to them, and was determined that not one should be raised on his farm. I find that the same opinion is put forth in Major Long's "Expedition to the Rocky Mountains," and I have taken notice that agues and fevers commenced on St. Inigo's farm, when the people began to eat their sweet potatoes. During the Novitiate, the white family amounted to 17 in number. At other times, it frequently amounted to five or six. Yet, but two cases of ague and fever ever appeared there in the white family, in the course of twelve years, and they arose from imprudent exposure. The sweet potato seldom or never appeared on our table; but the Irish potato was in common use the whole year, with the exception of two or three months. However, I do not think that Blacks will be easily brought over to the above opinion. They love money, and they love the sweet potato. If they sicken, Master must cure them; for their uniform doctrine is: "Master's property—Master's loss." In judging, their criterion is not reason, but sense. They do not act from principle.

## FISH AT ST. INIGO'S

The water affords an abundance of good fish, viz: perch, aille-wives, shad, rock and sheep's head. I have also caught some of the following: Spanish mackerel, cat, herring, fool fish, flounder, skate, Dollar fish, and eel. The crocus—all the bones in this little creature may be eaten without inconvenience—which is transversely striped, is a very delicious fish, and sometimes very abundant. It was formerly very common, but during our late war, it almost entirely disappeared, and continued to be very scarce so late as the year 1820. The toad-fish is pretty common. This is the fisherman's enemy; for, as soon as this fish appears, the other fish leave the place. It is armed all over with prickles like the hedgehog. It is thrown on the shore from the seine, and hogs and cows prey upon it. When out of the water, it croaks like a frog, and, if irritated, swells to a great size. If a stone be thrown upon it, it bursts, and the noise resembles the report of a pistol.

In the proper seasons, the drum-fish and trout are very abundant. I think the drumming season commences when the locust tree blooms in the month of May. The trouting season begins in July, and ends sometime in September. It is not uncommon there, for a man to go out on the trouting grounds at sunset and carry home from sixty to a hundred fine trouts at late bed time. There is the greatest abundance of fine crabs and oysters. The Bay turtle and what is there called the man-a-nose, are not so numerous. The porpoise, or sea-hog, now and then ascends the St. Mary's River in schools. He imitates the foaming billows in his undulating movements. Now below, now riding on the surface of the deep, he frequently blows as the hog does when frightened, sometimes throws up water as from a spout, to the height of ten or fifteen feet. He pursues the schools of smaller fish, and will, at times, enter the narrowest coves, to overtake them. His mouth is very long and resembles that of a hog. The shark is also seen in those waters.

## ARCHBISHOP NEALE.

Rt. Rev. Leonard Neale, Bishop of Gortyna—afterwards, immediate Successor to Archbishop Carroll in the See of Baltimore—was a sincere friend and an upright man. In his transactions with the foolish world, he was too candid to be agreeable. He never courted the applause of men, and never had much esteem

for those who did. In his manners, he was plain and simple, not elegant. He was polite without ceremony. He was a great enemy to insincerity, and was extremely rough towards those, who, he believed, intended to practise fraud. His candor rendered him unpopular. It was a principle with him to weigh matters well before he resolved. When, after mature deliberation, he had arranged his plans, no arguments could induce him to change them; hence, he was very tenacious of his own opinion. He was strictly pious, but not rigid. He always supported his authority with vigor, and preached and enforced regularity of life in very strong terms. He never spared those who were attached to him, when by reproaches he thought he could reform their manners. He was a strict moralist, and during his Presidency he preserved great order and discipline in the College.

The students were never allowed access to the garden. He had planted two small cherry-trees fronting the Southern door of the old College, each of which, after two or three years, produced about eight or ten cherries. He prized his cherries very highly, and was so careful of them, that he counted them every day. At length, three or four of the cherries disappeared. He suspected the students. He took measure of the rogue's foot according to the track left under the tree, and soon repaired to the study-room, where I was then presiding as Prefect. He first addressed me, complaining of the theft committed, and requested me to keep a very strict eye over the students in future. He observed, that it was not the value of the cherries of which he complained, but he complained because they were the first fruits which the trees had produced, and because he was desirous of proving if they were genuine, etc. He then addressed the students, dwelling emphatically on the 7th Commandment, and begged them to remember, that it was not the value of the fruit which had prompted him to address them, but the meanness of the spirit with which the fault had been committed—that it was not to be considered as a trifling College fault—it was more, it was a theft—it was a sin—that he never supposed a gentleman's son would be guilty of such meanness; and, finally, that if the like should occur again, he would take good care to compare the thief's measure with every foot in the house, in order to find the culprit. He then left the room abruptly, carrying with him as sour a countenance as he could assume.

I have related the above to several persons, some of

whom have condemned his conduct; but I always thought that he acted wisely. He performed the part of a good Paterfamilias, to which he was prompted by this very wise and moral lesson: "Principiis obsta; sero medicina paratur." The subsequent conduct of the students was a strong argument in his favor.

As an orator, I always admired him. I never heard a man that pleased me as he did. He wrote nothing, and prepared nothing, for it seems he was always prepared. He always preached on the Gospel of the day, except when a funeral occurred. He was profound in mystic theology. His sermons always differed from those of the preceding year. He generally spoke to the understanding. He was very satirical, and seemed to possess a great knowledge of the human heart. During his discourse, but especially in the sequel, his countenance seemed to be on fire, and he always seemed to be desirous of converting the whole world and of making every one as good as himself. In the chair of truth he was a child of nature. He possessed a great flow of words, and was master of a great fund of choice expressions. I never saw him embarrassed. I never knew him to be puzzled but once, and that was in enumerating the five senses, one of which he could not recall to mind. I once had a fair proof of his not preparing his sermons. He said Mass in Trinity Church, and his brother Francis was to preach; but his brother being engaged in saying his office, forgot to go down to the Church according to promise. I then supposed we should have a very short discourse; it lasted, however, about one hour and a half, and I thought he was as eloquent on that as on any former occasion.

He told me a very singular and miraculous occurrence which took place in one of his congregations in Charles County some years before he was consecrated Bishop. On a certain Sunday, he had a full congregation, and many Communicants. The Communion railings were crowded for several rounds. He took notice, however, that one particular place appeared vacant, and continued to be so every round. The time not permitting him to examine or enquire, why it was vacant in so great a crowd, and for so many rounds, he took no more notice of it, supposing it to be an accidental circumstance. When Divine Service was over, and he had retired to the Confessional, a woman went to him bathed in tears, and complained that at the first round she had presented herself with the other Communicants, to receive Holy



Communion, and that he had passed her every time, without giving her the Blessed Sacrament. He asked her at what particular part of the railing she was kneeling; and as her answer corresponded exactly to the vacant place which he had seen, he concluded it to be an intimation from Providence, and advised the woman to examine her conscience well, and to make a sincere confession.

PAMPHLET WAR—LETTER TO PARSON BRADY.

In the year 1818, or 1819, a dispute took place between Father Leonard Edelen of New Town, and Mr. Jno. Brady, a Protestant Minister then living at the Head of St. Mary's River. Fr. Edelen had received or taken some Protestant bibles from certain members of his congregation, and had threatened to burn them. This reached Mr. Brady's ears, who, blazing with zeal, published Father Edelen in public papers. This caused a Pamphlet War.<sup>(2)</sup> Mr. Brady, in one of his pamphlets, was pleased to assert, that "a certain lay-brother in St. Mary's had declared, that all those who were not Catholics would go to hell." It seemed to be generally believed that I was the person. In order to free myself from the aspersion, and to establish peace so far as I could, I wrote to my Superior and obtained leave of him

<sup>(2)</sup> The "War" leaves nothing to be desired in the vigor with which it was waged. It began with a letter of enquiry, on the part of Mr. Brady, polite enough in language and manner, but insidious in purport. The reply of Father Edelen was prompt and emphatic; it meant that he could manage his own business; and would not tolerate meddlesome interference. The controversy took a wide range, and the participants, after half a dozen letters had passed between them, rapidly increasing in acrimony and personality, broke off the correspondence, and rushed into print. The pamphlet of Mr. Brady is a volume of 76 pages, printed by Davis & Force, Washington City, 1819; that of Father Edelen has 48 pages. With the exception of the preface, they are identical, as far as page 30. Here the correspondence ceases, and each writer inbosoms himself to the general public and the courteous reader. Mr. Brady says: "The answer which I have prepared to your last communication, shall be given publicly, when I publish the whole of the controversy. The indecency of your language, the many prevarications which you constantly employ, . . . . and the tyrannical sentence which you were pleased to adopt in respect of my expected answer to your last, have all induced me to have no further communication with you. The public shall soon judge of the merits of this controversy." Father Edelen says: "Through respect to the Reverend gentleman and his adherents, I will not style him a misrepresenter or a calumniator, but with all possible politeness, adhering to the strictest truth, I will attempt to prove him to be such."

Mr. Brady accuses his opponent of copying largely from his friend, Mr. Baxter, who had had a controversy with the Reverend Mr. Wilmer, of the Theological Seminary near Alexandria, and which was printed under the pseudonyms of "M. B." and "Quero." The letters of Father Edelen were for the most part written by Father Anthony Kohlmann, a heavy weight in controversial theology. Mr. Brady produces affidavits from various parties to prove his assertions concerning the language used by Fr. Edelen and Br. Mobblerly: one of the witnesses rejoices in the euphonious name of "Peter Mugg."

to write a friendly, conciliating letter to Mr. Brady. It follows verbatim :

*Dear Sir,*

I have read your pamphlet detailing the differences existing between you and the Rev. Leonard Edelen. In that piece, you have criminated a certain Lay Brother of St. Mary's County. I was informed that I was the person alluded to. I could not believe it, as I knew that such an expression never fell from my lips—no, not in the course of my whole life. But the public opinion, it seems, has fixed on me, and I must therefore bear the lash of public censure, public odium. Had you named the guilty person, you would have done much better: but, Sir, you have left it to the public to judge, and to judge rashly: this, to say the best of it, is not charity. However, I will not retort by criminating you. I leave the matter to God and your own conscience, and I presume that you were guilty of a mere momentary error when that sentence dropped from your pen. My Dear Sir, we all have our unguarded moments—an irrefragable argument that we are all fallible when taken individually. No doubt you were informed that such an expression was used: but, Sir, you ought never to take up vague rumors to support your cause—Why? because misconceptions, misrepresentations will occur in the circle of life. We are all prone to error—*omnis homo mendax*. All that I have ever said in public amounts to this. There is but one God—*Unus Dominus*,—and consequently, there can be but one Religion. Jesus Christ never made but one. *Una Fides, unum Baptisma*. This being so, every man is bound in conscience and under pain of the eternal loss of his soul to embrace that one Religion which Jesus Christ has established, wherever he finds it, and knows it to be the Religion of Jesus Christ; since, whoever refuses obedience to God is out of the way to salvation. Now, I hold and have ever held, that the Roman Catholic and Apostolic Church is that Church which Christ established, and which he has promised shall never err, never fail, and that he himself will abide with her forever. *Et portæ inferi non prævalent adversus eam . . . . Cum autem venerit ille Spiritus veritatis, docebit vos omnem veritatem . . . . Et ecce ego vobiscum sum omnibus diebus usque ad consummationem sæculi*. I, moreover, hold, that no man, who knowingly and obstinately refuses to his last breath to adhere to the Church of Jesus Christ after discovering

it to be such, can ever obtain salvation. These, Sir, are the doctrines, which I have taught *in public and on the highways* (Mr. Brady advanced in his pamphlet that the Lay Brother had taught in public and on the highways that all who were not Catholics would go to hell.): and being a Christian, as you certainly are, I trust you will give me your hand, and sign your name to the said doctrines. Seeing then that I deny the charge set forth in your pamphlet, I request you, my dear Sir, to do me justice, and correct that error, as opportunity and convenience may serve. With sentiments of esteem, I remain

*Your obt. Hum. Servt.,  
J. P. Mobberly.*

After the above letter, Mr. Brady instead of doing me justice, obtained a certificate from a Methodist, showing that such an expression had been used by me, and inserted it together with my name in his next pamphlet. But the author of the certificate was too low a character to be believed by the respectable class of Protestants, and I therefore let the matter pass in silence.

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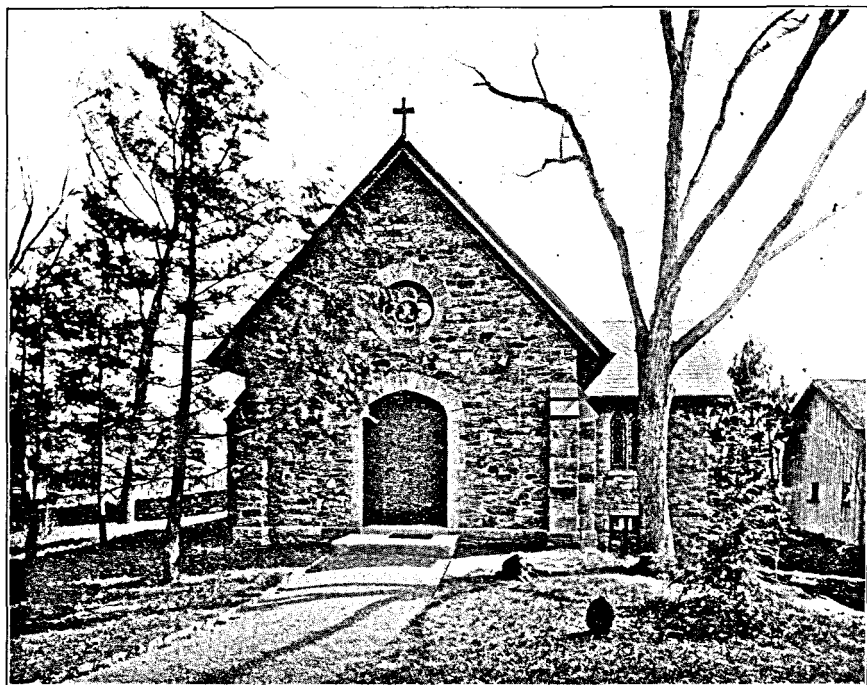
## THE CHAPLAINCY OF THE MARYLAND PENITENTIARY.

*By Father Edward D. Boone, S. J.*

There is no record of the appointment of any Catholic Priest as Chaplain to the Maryland Penitentiary prior to the year 1848. Sick-calls of preceding years were responded to, probably, by the clergy of the Cathedral or of St. Vincent's Church. (the only churches then in the neighborhood of the prison.) From 1848 to 1855 the Rev. Thaddeus Anwander, a Redemptorist clergyman from St. James' Church, ministered to the convicts. Full liberty was given him, and access allowed him to every part of the Institution—with no interference in his ministry on the part of the Warden or others. There was no Chapel proper during these years, nor was Mass ever celebrated. The building in which the convicts were brought together for the purpose of instruction and reception of the Sacraments was a rude frame structure

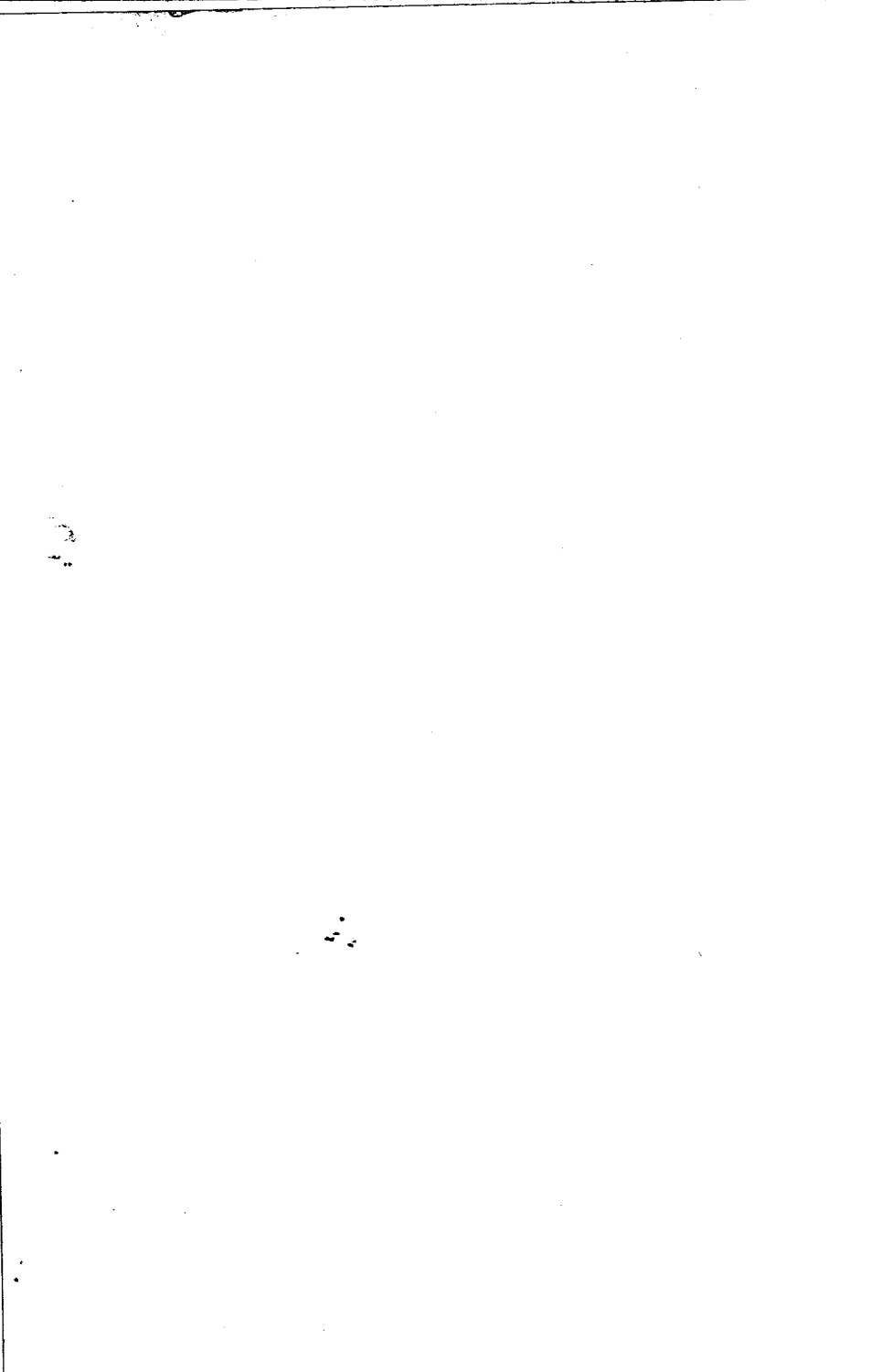
that stood between what are now known as the Eastern and Western Dormitories. Within this building the work of the Priest was carried on for two years. When at last the structure was torn down to make way for the erection on the same spot of a brick addition to the prison (and this, too, has since disappeared), the third story of the building in which is now the stone-shop was set apart for the accommodation of both Catholics and Protestants in their religious exercises. Things went on smoothly, peaceably, a kindly spirit was manifested on all sides much to the gratification of the Most Rev. Archbishop (Eccleston), who expressed his delight at the good work that was being accomplished. It was only after his decease, when Bishop Charbonel, of Toledo, was invited to give Confirmation to those of the convicts who had been prepared for the Sacrament—in place of the Archbishop prevented by death (April 22, 1851) from fulfilling his promise—that a certain Dr. Wyatt, entering the prison, declaimed against the whole proceedings. He made it known that he considered himself the proper Chaplain of the Penitentiary, that such assumptions on the part of the Bishop and Priest were a trespass on his rights, and appealed to the old Maryland Colonial Laws to sustain his position. Much excitement followed; many articles appearing in the public prints, all intended to arouse popular prejudice against Catholics and their religion. A veritable tempest in a teapot, however, it all proved to be, as only one or two months after, on June 19, 1851, William H. Jenkins, a Catholic, was elected Warden of the prison, succeeding Isaac M. Denson, who had until then filled the position.

From 1855, when Father Anwander's ministry ended, to 1863, there would seem to have been no Catholic Priest connected with the Institution. From this latter date until 1871, or about nine years, the Rev. Mr. Curtis, an Episcopal Minister of Mt. Calvary Church (now Bishop Curtis, of the Cathedral), was in the habit of visiting the prison, conversing freely with the inmates, preaching to them, and so encouraging them to bear up under their unhappy lot. The general spirit was good, the Warden (Genl. John W. Horn) evincing a disposition to do all in his power towards the physical and moral betterment of those committed to his charge. It is recorded, much to his credit, that, on more than one occasion, he, though a Protestant and Mason of high degree, sent a carriage for the Priest, that some dying prisoner might receive the Last Sacraments of the Church.



CHAPEL OF OUR LADY OF THE WAY.





It was towards the end of the year 1871 that the Rev. Mr. Curtis withdrew from the Penitentiary. From that time forth it was attended, when the services of a Priest were required, by some one or other of the clergy of St. John's or St. Vincent's Churches. Sick-calls were also quite frequently responded to from St. Ignatius' Church. So things continued until a request was made by Archbishop Gibbons that some one of the Jesuit Fathers should assume charge of the prison work. Father Edward J. Sourin, of St. Ignatius' Church, was thereupon appointed. Father Sourin entered upon his ministry with the celebration of Mass for the convicts (the first Mass ever celebrated in the prison) on the Feast of the Holy Name of Jesus, January 18, 1879.

On the first Sunday of March following there were present at the Holy Sacrifice one hundred and twenty Catholics out of the whole number (872) of convicts. Mass was offered regularly thereafter every Sunday at seven o'clock, A. M., until about the middle of June, when all religious services were suspended until the third week of September, and resumed and continued uninterrupted during the year, the usual recess from June to September excepted. On Christmas day, 1879, Mass was said at the accustomed hour (seven o'clock, A. M.) a low Mass, with a choir of several ladies and gentlemen who tendered their services for the occasion. Dr. Percival presided at the organ. The aggregate of confessions during 1879 was about three hundred; Communion, one hundred and fifty, at most. Confessions were heard as circumstances permitted: 1. In the room mentioned above as set apart for religious exercises of the convicts, during the non-Catholic services; 2. In the cells, in the workshops, in the yards occasionally, and, when required, in the Hospital<sup>(1)</sup>. During the summer recess of 1879, the large room used for religious service was converted into a neat Chapel, an altar, built by Mr. Charles Dunn, erected in the northeast corner, and a contribution of seventy dollars made by the convicts, of their own good will, towards the purchase of vestments.

With the opening of the Chapel, arrangements were made for regular Sunday-preaching to the prisoners. Adjacent to the altar, but entirely separated from it by sanctuary railing, a commodious platform was erected and a lectern placed thereon for the convenience of the preacher. From this platform the Catholic Chaplain, or some one or other of the non-Catholic clergymen of the

<sup>(1)</sup> Notes left by Father Sourin.

city, held forth, alternately, to the assembled inmates on Sunday afternoons.

On the retirement, after some four or five years, of Father Sourin from work in connection with the Penitentiary (old age and physical infirmity rendering it necessary), Father James T. Gardiner was appointed Chaplain. During his tenure of office Catechism classes were inaugurated and taught by representatives of the St. Vincent de Paul's Society and several charitably disposed ladies of St. Ignatius' Church—the male convicts, by the former; the female, by the latter named. The forenoon, between the hours of ten and twelve o'clock, was devoted to this special work.

Father Gardiner was succeeded, after two years, by Father McGoldrick, and he, in turn, by Fathers Archambault, Richard, McHugh, and Busam—no one of these holding the position over a year.<sup>(2)</sup>

On the last day of July, 1890 (Feast of St. Ignatius, and Eve of St. Peter's Chains), Father E. D. Boone entered upon the office of Chaplain. The Baltimore City Jail and Maryland House of Correction came also under his charge—as they had been under the care of his immediate predecessors. Some changes took place in the order of things during his time of office. The Catechism classes so called, were abolished, and the services of lay teachers dispensed with. Irregular attendance on the part of those who in after years had been engaged, and utter incompetency on the part of some of them for the instruction of others, made it necessary that such a course should be adopted. Some, too, had incurred the displeasure of the Warden and other officials of the prison by conveying messages to and from the outside world. The entire duty of catechetical instruction devolved, then, upon the Chaplain himself and a band of the Sisters of St. Joseph (Mission Helpers), who were introduced to take in charge the teaching of the female convicts.

The following schedule will give some idea of the Order of religious exercises followed thereafter in the three Institutions mentioned above:—

Mass in the Penitentiary (for the male convicts) on the first, second, third and fifth Sundays of the month—the hour varying with the months of the year. As a general

<sup>(2)</sup> This Paragraph is subject to correction. In the catalogues of the Province Father Sourin appears for the last time as *vis. car.* in 1889; in 1886 no one was appointed, but probably Father McGoldrick then attended the prison; in the catalogue for 1887 Father Gardiner has this charge; in 1888, Father McHugh; in 1889, Father Busam; in 1889, Father Archambault.—*Ed. W. L.*



rule no sermon exceeding five minutes is preached at the Mass, that no encroachment may be made upon the prisoners' appointed breakfast hour. The Gospel and Epistle are read, and the usual prayers after Mass recited. Every Sunday of the month (except the fourth), the convicts (male) are gathered in the Chapel, at three o'clock P. M., to hear a sermon from one or other of the clergymen of the city. There is no obligation on the part of the convicts to attend this service or any other religious exercise of the Institution, but as a general rule all do attend (Catholics and Protestants), to escape the ennui of confinement in their cells. The first Sunday of the month is allotted to the Catholic Chaplain.

Catechetical instruction is given, as before mentioned, every Sunday (except the fourth), at half past ten A. M., immediately following upon the Protestant Sunday School. The female convicts are gathered together in their own Chapel, at nine o'clock A. M., under the charge of the St. Joseph's Sisterhood, for the same purpose.

Mass is said for the women in the Penitentiary on Christmas day, after the Mass for the men, if Mass be celebrated at the Penitentiary at all on that day. The number of women prisoners has never been of such proportion as to warrant a duplication of the Mass on those days when it is offered for the men.

Confessions are heard at the Penitentiary every Saturday of the month (except the fourth), at ten o'clock A. M., and in the afternoon at three o'clock, if necessary. The names of those who may wish to go to Confession are taken on the Sunday previous to the Saturday on which they are called, during the time appointed for catechetical instruction. Those engaged in foundry-work are called, first of all, as they cannot well meet the confessor in the afternoon.

The opportunity for Confession and Communion is given the women at all times, especially at Christmas, Easter, and on the fifteenth of August (Feast of the Assumption of the Blessed Virgin Mary).

On the second Sunday of every month, catechetical instruction, or sermon, at the House of Correction. On the fourth Sunday, Mass, sermon, confessions, etc. Private work (visiting the sick in Hospital, or in their cells), is attended to immediately after Mass, or in the afternoon.

On the third Sunday of every month a sermon is preached by the Catholic Chaplain at the City Jail, at

three o'clock P. M. Confessions are heard and Holy Communion given at Christmas and Easter regularly, and at all other times when called.

During the year 1902 just ended, the average number attending Mass in the Penitentiary, on the Sundays mentioned, was one hundred and fifteen; the average number at Holy Communion, twenty; the average number attending catechetical instruction, one hundred and twenty-five; the number of Confessions heard, eleven hundred and eighty-seven—fifty-seven of which were general; the number of adult baptisms, sixteen; First Holy Communions, thirty-seven; one marriage rectified, and the Last Sacraments administered to eleven dying convicts.

The completion and occupancy of the New Penitentiary in the Fall of 1899 marked an epoch in the history of the State. The first prison building erected had been resolved upon by the General Assembly of Maryland, and Commissioners appointed to superintend its erection in 1804. Three acres of ground (at a cost of Five Hundred Pounds—\$2500 per acre) were purchased by the Commissioners, and a building sixty feet square and three stories high, exclusive of basement, connected by a passage with a wing twenty feet wide and one hundred and sixty feet long, was erected on what is now East Madison Street. Nine cells, eight by sixteen feet each, were constructed along the corridor on the three floors. Separate provision was made for female convicts, and a place for holding religious worship prepared.

This, the first State Penitentiary, was finally completed November 18, 1811. On that day sixty-one convicts were transferred from the roads to the Penitentiary, and on January 24, 1812, the first person was received there pursuant to sentence.

From time to time, as the number of inmates increased, additions and improvements were made until it became apparent that the old buildings were wholly inadequate, unsafe and impossible to keep in such sanitary condition as the health and proper treatment of the convicts demanded.

As early as 1850 recommendations were made for appropriations for the erection of new buildings. But not until 1890 did the Legislature make the first appropriation towards this end. Immediately thereupon the necessary adjoining property was acquired, the ground broken and the new buildings, modern and up-to-date in every particular, begun and carried to completion. On

the 10th of December, 1899, the whole convict establishment was moved into them, to the great relief of the officials and prison inmates.

The Administration building is the central figure in the general design. This massive structure is eighty-four feet square and four stories high. On the Eager Street side stands the Warden's residence, reaching the level of the third floor of the Administration building.

The frontage of the new building measures eight hundred and sixteen feet three inches on Forrest Street, four hundred and forty-six feet seven inches on Eager Street, and two hundred and twelve feet on Concord Street. The general depths of the wings from front to rear is fifty-six feet. The style of architecture is Romanesque, the material used in construction, Port Deposit granite.

The sub-basement in the Administration building is fitted up for bathing purposes with the Gegenstrom system of shower-baths, affording facilities for bathing one hundred and twenty men at one time. In the same basement proper are located the receiving cells, the room for photographing and measuring prisoners according to the Bertillon system, and a series of cells where the convicts may see those who visit them.

On the first floor of the Administration building are the offices of the Warden and rooms for general business purposes; on the second floor, the Director's room and rooms for the guards.

The third floor is given up to the prisoners' Library (a choice selection of over three thousand volumes), and to the Sunday-School room.

On the fourth and last floor is the Chapel, having, with the gallery for visitors, a seating capacity of twelve hundred. It is worthy of note that the Board of Prison Directors supplied themselves the means for the erection of the altar and sanctuary railing (the altar a very pretty structure of carved quartered-oak, somewhat resembling, but more ornamental than that in our own Domestic Chapel), without any solicitation on the part of the Chaplain. Towards the decoration of the altar the prisoners (Catholic and Protestant) contributed, out of their own hard-earned, overwork savings,<sup>(3)</sup> one hundred and twelve dollars, in the purchase of statuary, candelabra and flowers—and this, too, altogether unsolicited.

<sup>(3)</sup> The convicts earned for themselves during the past year \$20,768.20. This money is held subject to their order, and is used by them, under the Warden's supervision.

The altar was blessed and dedicated, sub invocatione *Boni Pastoris*, on the third Sunday of Advent, 1899, and Mass celebrated there on the same day.

ALTARE  
BONI PASTORIS.

Benedicat Deus hoc altare sancto Suo  
nomini dedicatum: et præstet  
ut ab omnibus BONUM hunc  
PASTOREM invocantibus auxilium  
Ejus misericordiæ sentiatur.

Dom. III. Adv.,  
M. DCCC. XCIX.

On the Christmas day following the neat little altar in the women's Chapel (surmounted by its statue of the Sacred Heart of Jesus), was also blessed and dedicated to the Sacred Heart of our Lord.

*Loyola College,  
Jan. 1, 1903.*

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RETREATS FOR MEN  
AT OUR LADY OF XHOVÉMONT.

REPORT PRESENTED BY FATHER P. G. CRIQUELION, S. J.  
TO THE CONGRESS OF CATHOLIC SOCIAL WORKS, LIÈGE.

*Xhovémont, the most recent of the five houses of retreat belonging to the Province of Belgium, was opened in May 1901 and was described in the November number of "The Letters" of that year, vol. xxx. page 300. The result of the first year's work in this house is given in the report of which we print an abridged translation. This work for men is so especially the work of the Society that an account of its progress cannot fail to interest our readers, while the success obtained may be an incentive to the opening of similar houses of retreat in our American Provinces and Missions.—Editor W. L.*

Promoters of enterprises are at times blamed for praising their projects beyond measure; for claiming that they are a world-wide panacea, capable of curing all evil, and of procuring every benefit. Perchance I should incur this reproach, if retreats for men were an unheard of novelty. But long before the erection of the house of Our Lady of Xhovémont on the heights of St. Walburg, those, who called the plan of inviting employers and workmen to go through the Exercises of St. Ignatius, a rash and utopian fancy, had to yield, not to the authority of the Holy See alone, but to the entire Episcopate, and to the strongest of opponents, that of stern fact. St. Vincent de Paul, the unrivalled model, and official protector of social works, in his last hours, called to mind with supreme consolation that 20,000 persons had made retreats at the mother house of the Lazarists. The work of retreats was, too, the instrument God used to preserve the faith of the Bretons during the French Revolution, and to-day it is, under Providence, to this same work of retreats, that Brittany and La Vendée owe their unswerving faithfulness to Christ.

No one is ignorant of the magnificent encouragement given to retreats made in solitude by the Sovereign

Pontiff and by the Bishops of our holy Church. Let me relate an incident, not well known, which gives a proof of the esteem in which they are held by the Sovereign Pontiff. A few years ago the Holy Father gave an audience to a noble family; among the members was a youth of seventeen, whose features told of a disorderly life. The Sovereign Pontiff, touched at the sight of this victim of his passions, drew the young man toward him and gently counselled a retreat in solitude as the only way of regaining health and virtue. Some days later the Vicar of Christ renewed the counsel in six elegant distichs, emphasizing the efficacy of the remedy in heart-searching words.

Our Bishops, also, have given prominence to the idea of the important work of retreats. His Eminence the Cardinal of Mechlin has said,—

“A retreat is the surest means of strengthening souls in the practice of well doing.”

Mgr. Doutreloux calls the retreat “An institution responding to the most ardent of desires: the *desiderio desideravi* of the Pastor of souls.”

Mgr. Rutten of Liège, “A solitude whence men come truly reformed.”

The Bishop of Bruges, “A work which is first among social works.”

The Bishop of Rodez goes further still; he pronounces them a “fundamental work, alone of its kind;” while the Archbishop of Cambrai calls them, “The cure for the evils of the day.”

In spite of such testimonies, there were some who thought, that an attempt to establish the work here at Liège would meet with certain failure. Thus, on the feast of St. Joseph, 1900, when the work on the vast edifice, destined for the exercitants of Liège was begun, the objections of the timid, the sceptical, and the weak of heart were outspoken. It seemed indeed at one time that they would prove right; for one day work on the building had to cease for lack of funds; generous benefactors, however, prompted by love for souls providentially came to our aid and the house was finished.

My task in the following report will be to show that the predictions of the venerated predecessor of His Lordship of Liège have been fulfilled. From the opening in May 1901 until to-day, 1800 exercitants—all men—have come to our Lady of Xhovémont. This number was made up from fifty-one retreats. Three of these were followed by the élite of the better classes; four by teachers and

professors; one by an assembly of commercial travellers, —employers, and employees, —another by conscripts prior to their departure for the barracks; the remaining forty-two were made up of workmen from the industrial and agricultural classes, who were assuredly not the least welcome guests to our house. This total of fifty-one retreats, composed of 1800 exercitants, is an eloquent reply to the objection put forward in the beginning, "They wont get the men of Liège to come." We have had them, not only in numbers far surpassing our expectations, but from districts deemed most unfavorable.

Xhovémont has memories so attracting for former exercitants that they cannot forget them. These recollections comfort them in temptation, and amidst the trials of their laborious life. Several, with all the enthusiasm of regenerated hearts, and in the language of captives just freed from their chains, have told their comrades of their newly found happiness. "I shall come again," are the words of each one as he departs from this holy solitude.

"The house speaks an irresistible "come here again," as a former exercitant would have it. A Liégeois was asked,—

"Are you satisfied with your retreat?"

"No," replied the man, with emphasis, "I am not, because the stay was too short."

What tears flow at our leave-taking, always a time of touching scenes; or during the closing exercises when the exercitants united before the Blessed Sacrament for the last time confide their resolutions to the Sacred Heart, and promise to work in their families and in the workshop and factory for the reign of Christ! One day I found an exercitant, a young man, in tears.

"I weep," he said, "because I am thinking that this evening I must go away."

"I would not give my retreat for a thousand francs," exclaimed a former exercitant, one of a group who surrounded the pastor of their native village; "Nor we," chorussed his companions; and their conversation was continued in the same strain.

"I am always thinking of you," said one who was recently converted, "I shall never forget the consoling hours I passed at Xhovémont; each evening when I return from work I turn toward that blessed house of

retreat where I found pardon for my sins, and, it is with joy I say it, it was there I saw torn off of a sudden the veil that so long had covered my eyes. O, Father! what a blessing to find myself completely changed, I who by my discourses had tried to bring about the ruin of others."

It is worthy of remark, that this old-time unbeliever has now no fear of declaring himself reformed; for, during the elections, his former companions, now his adversaries, having noisily left the electoral meeting when he rose to speak, as a disownment of one whom they regarded as a deserter, our exercitant was not in the least discouraged but began with enthusiasm his antisocial harangue.

The pastor of an industrial parish writes: "When I came to visit the exercitants I was dumbfounded, seeing them so happy. Some fell on my neck and thanked me, at the same time declaring they were ready to become apostles of the parish. Their resolution has been kept, they now give good example, thus preaching better than myself, and making recruits for the coming retreat. Here is what a day-laborer had to say at the closing of the Exercises:—

"I have had some happy days in my life; the day of my first Communion, the day of my marriage, but that of my Communion of the retreat seems happiest of all."

There is no doubt that the work of a retreat entails some trouble, especially the beginning, for all are not of the sentiment of the good laborer who greeted us with "Here's the day I have been looking for the years past without ever being able to find it." Many, when on their way here, scarcely knew what a retreat meant, and were almost sorry they had promised to come, and others came anxious and sometimes distrustful in their expectations.

The change from the noise of the world to the calm of solitude causes at the outset some surprise. Besides, the order of time is likely to astonish men who had no other rule for the most part in the employment of their time than their own caprice, or the requirements of their work. Meditation, reading, examen of conscience, beads, visits to the Blessed Sacrament, conferences, succeed one another with scarcely an interruption; and yet the order of time is faithfully followed. Silence is recommended, and these men, accustomed to speak whenever they please, are silent outside the time for recreation. Punctuality is counselled, and at the first stroke of the



bell each one is on his way to chapel, refectory, garden, or recreation hall.

"If I had known what was awaiting me here," said an exercitant, "perhaps I would not have had the courage to come. How I would have wronged myself! henceforth I am determined to give myself this satisfaction every year, and I shall try to obtain it for others."

It happens usually that an exercitant is somewhat out of place the first morning, but he gets seriously into the business of the retreat before nightfall. He does not perceive the second day slipping by, while the third day he would wish to put back the hands of the clock. Our Liègeois translate this as follows, in their old-fashioned Walloon: "Li primi jou, on est pô esbarré, li deuzaine, on s'y plait, li treuzaine on n'vorreut pu n'aller."

But one must come down from this Thabor, or "paradise," as an excellent foreman of works would name it. There are touching scenes at the hour of leaving-taking; what warm grasping of hands, what expressions of gratitude! The return home after three days' absence is likewise a time of affecting incidents. At St. Gilles an honest father of a family had forgotten for twenty years the road to church. A comrade succeeded in bringing him to Xhovémont. When our friend returned home, his neighbors assembled to greet him, as if he had come from Lourdes or Jerusalem. Our exercitant then and there told them all that he intended to change his life. Of his own accord and not without tears he asked pardon for the bad example he had given in abandoning his religious duties. The weeping was contagious; wife and children, his neighbors, men, and women, moved by the touching words, had their eyes filled with tears. But this was not all; a good woman who was present, after wiping her eyes with the corner of her apron, ran off to find the priest of her parish to ask him if her husband could have the opportunity of visiting Xhovémont where such wonders were effected.

Before the success of the work had been proved by such facts as those just recounted, it might have been said with some appearance of truth, that "The retreat would convert no one, for the reason that no unbeliever would try the experiment, and good people would content themselves with the sermons heard in their parish churches, for they would have no need of this extraordinary cure." The history of the past year solves all such objections, and let us say it right here, these good people who object, have need themselves of the

solitude of the retreat to keep up their fervor. Our Divine Lord knew this, for it was in the solitude and in the retirement of the Cenacle that He gave the apostolic formation to his disciples. Are not they good Christians, these priests, these religious, these men of the world — bankers, lawyers, magistrates, senators and commercial leaders, who come each year to the Solitudes of Xhovémont to procure for themselves light, strength and fervor in well doing? “Only good Christians make retreats!” Are you sure of this? We think the contrary. How often has the Good Shepherd seen the lost sheep come back since we opened this house of solitude! In fact, we have had experience of two kinds of conversions. One, which is striking because preceded by manifest neglect of religious duties; the other secret, the result of a serious confession and of a fervent holy Communion. Both kinds have taken place in this blessed house of God. Two of the conversions already mentioned are proofs of this; I shall relate others.

One Saturday evening an old man from Limburg, who for thirty years had not put his foot inside a church, came here. The first day he professed himself an atheist; the day following he was touched by God's grace; that evening he confessed with tears, and next morning the Father of the prodigal reposed in the bosom of this aged sinner.

“There is some one going to be astonished,” cried one of these repentant prodigals, “and that is my pastor, who never saw me within the walls of his church.” Another time, a pastor came to announce the coming of ‘a big fish.’ But like the others, this big fish was soon caught in the meshes of the Saviour's net. Then came a letter from the pastor, who joyfully wrote: “The big fish came to see me the evening he came back; his face was radiant with happiness, and as a pledge of his sincere conversion brought his certificate of membership in a free-thinkers' lodge and all the insignia he used to wear as an enemy of God.”

“There are no conversions at Xhovémont!” Our exercitants are not of this opinion; listen to the statements of one of them: “If a man who has lost the faith goes to Xhovémont, it is impossible, unless he be a fool, that his faith should not come back.” A pastor writes: “There are some of my parishioners whom I fail to recognize since the retreat.”

“X———was no longer at Mass,” writes another, “now, he assists at the Holy Sacrifice, even on week-

days." There is a coal-miner who is so attached to his monthly Communion that he never fails to be at the altar-rail; even when his work keeps him away on Sunday he comes the following morning. In one place the bad newspaper has been given up, in another a Christian, formerly tepid, now gives an example of weekly Communion to an indifferent parish. Another is the case of a man who sends us his bad books, asking pardon "for having wallowed so long in such mire."

The exercitants on their departure often leave upon the table the testimony in writing of the transformation effected by the spiritual Exercises. I shall cite some of these verbally: "Beloved Father, my heart is overwhelmed with joy, thanks from myself, from my family, from my parish."

"I thank you with all my heart for your edifying hospitality." "How I thank you for your gracious hospitality and above all for my sincere conversion." "It was here that my return to God was brought about. I go away filled with God's graces and virtues." (sic)

Another writes: "I, the undersigned, called myself a good Christian at the time when I left the depot on my way to make a retreat with the Fathers at Xhovémont; but at the end of two days I had heard so many truths that I was able to realize my horrible mistake in thinking that I had been saving my soul. I thank these benefactors who enabled me to make this retreat, I thank them from the depths of my soul. Praised be Jesus Christ!

Besides these testimonies, let us recall the marriages regulated, the reception of holy Communion long delayed at length effected—why, only last September a man, eighty-nine years old, made his first Communion in our chapel—the confirmations of those who sadly needed the sacrament, the sacrileges repaired, and many more mysteries of Divine Mercy, all worked without display, and often accompanied by silent tears, consoling proof of loyal repentance.

But one of the principal aims of our work is the apostolate of the working-man through his fellow-workers. To make Jesus Christ reign in souls, in the family, in the workshop; to form a company of Knights who will fight against socialism,—this is the ambition which animates both directors and exercitants. In forming this Knighthood we have to use discretion in our choice of exercitants. The workman who will profit most from the retreat, will always be that man who has gained the esteem of his employers, and the love of his comrades,

by his technical knowledge and by the dignity of his character and life. What he will say will be well said, that which he does will be well done. Each workshop, each factory has its orator; to gain him is to gain his audience. To prove this, we cannot do better than to have recourse again to the incidents inscribed in the journal of the house.

"One day at the close of a retreat, the venerable pastor of a large parish came to see some of his parishioners.

"Is N.—— here?"

"Look at him," I whispered pointing to a man with happiness beaming from his eyes.

"But he is a propagator of the bad cause," broke in the pastor.

"All the better, with God's help you will make an apostle of him."

And so it came about. On the return of the exercitants to their parish this very man, at the head of a group of others, went to the house of the assistant pastor, thanked him for the benefit derived from the retreat, and asked that a league of perseverance might be formed, the primary rule being that of monthly Communion. Since then, I have been told frequently, that the said N.—— is the most devout of that group of exercitants.

At the close of a retreat followed by fifty men from one of the rural parishes, a league of perseverance was formed, and called the exercitants' Club. (*Cercle des Retraitants*.) All promised to approach the holy Table in a body, at certain periods; and to form an escort for the Blessed Sacrament at the two parochial processions. This society, at the present moment, is respected, even by those who do not believe. Thanks to the generosity of the pastor, and to some benefactors, a club-house has been erected, where Sunday afternoons are passed and where the members unite monthly in order to form plans in the interest of religion and to receive the applications of those anxious to make a retreat. Thus this association has become the centre of an apostolate for the parish.

One of the principal resolutions of the exercises, along with that of the purpose of coming again, is the proposal to bring others to partake of the happiness to be tasted in holy solitude. This resolution is put in practice without a shadow of human respect. A pastor of a parish, on the banks of the Ourthe, writes as follows: "On their return the exercitants had to listen to many joking questions. One of them was promptly answered

by, 'I am going back as soon as I can, you come along too!' Their efforts have not been without success. On the evening of his return one exercitant had two ready to start for Xhovémont, and a third on the point of surrendering."

I have said that the former exercitants are the ablest helpers in the social works of the parish; here is a proof of my statement. A director writes to me: "Our club has never been so prosperous as this year. Your work is a necessary auxiliary for ours." One of our former exercitants has become an apostle; he has brought us a companion who was formerly a confirmed socialist.

Listen once more to some few lines from the pastor of an industrial parish who calls himself a convert to the idea of retreats: "How happy I am at the result of your excellent retreat for workingmen! How grateful I feel! My parishioners have come back delighted with their stay at Xhovémont,—and what is better, evidently reformed. I believed such a result impossible; I now see my error, and I promise you that in future you will find in me a devoted helper, who will spare no effort to send you a goodly number of workingmen, and this as often as possible. A pastor can do nothing more helpful for the men of his parish than to procure them such a benefit. Those who came back from the retreat are not merely Christians, they are apostles. I shall certainly exert myself to keep up by means of monthly recollections the sentiments that you have made spring forth so marvellously, and from such souls."

At Seraing a group of fifty-one volunteers has been formed, who propose to carry the good example of monthly Communion into the neighboring parishes by receiving in a body, holy Communion in these churches. The superior of the Almoners of Labor writes as follows of these men: "When leaving Xhovémont in company with the exercitants, I must confess I was not without misgivings as to the fate of their generous resolutions. I had doubts of their fidelity. It was necessary that I should see them on the day of their monthly recollection, or better still, on the first Sunday of the month at general Communion. Few were missing of these fifty-one exercitants, and these were able to account for their absence. I named three churches in which they should alternately receive holy Communion, for the other three parishes of Seraing appeared to my mind to be too far away, yet in spite of the distance and of the early hour of Mass, they wished last Sunday to receive holy

Communion in one of these, that of Chatquen, and thus carried the good example to that new parish. How loving the good God must show himself in these heart to heart meetings, so rare for working people! It is certain he reserves many favors for them which are the secret of their perseverance. Jesus will never forget those who bring about these communings; this, Reverend Father will be your reward."

Such are the events, great and small of the past year. They reply to a threefold question:—

(1) Is a retreat an efficacious means of preserving grace and of obtaining conversions?

(2) Is it a weapon for the apostle and a work of high social merit?

(3) What is the practical manner of making this work a lasting institution and of assuring its prosperity?

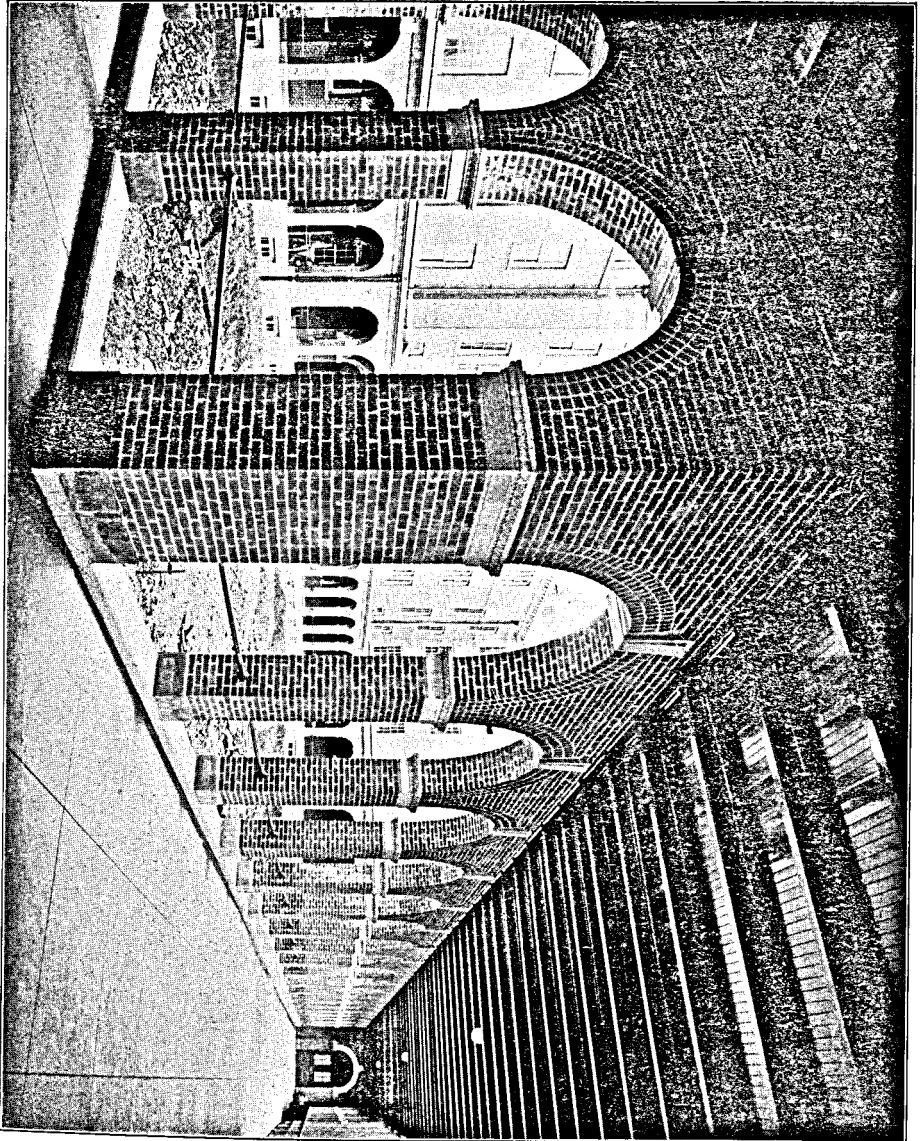
But to gain an exact and complete idea of our work there is only one means,—to assist at a retreat. You say you have not time. Tell me, are you more occupied than O'Connell was? That great man made his retreat every year. One day when he had retired to a house of retreat, an eminent personage found out where the great agitator was, surprised him in his solitude and reproached him for want of vigilance in the cause of Ireland.

"O'Connell" he said, "if you are not at the house to-day it will cost you twenty years of combat!"

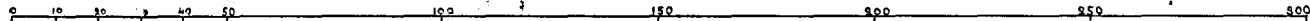
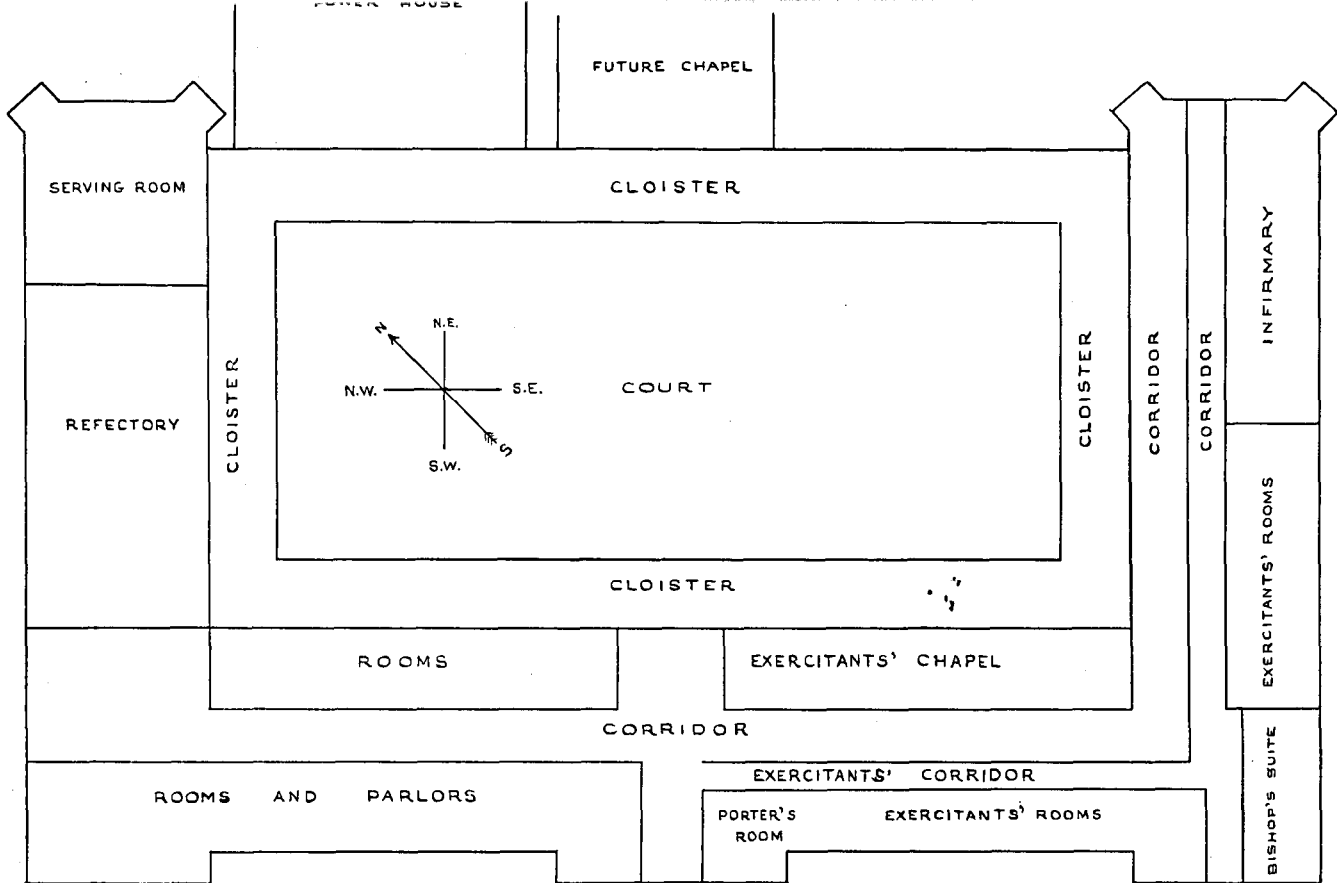
"Be assured, my Lord, Ireland will not lose by my absence. I remain in solitude to become more powerful for my native land." How many of us are willing to say "I shall go into solitude for three days to become more helpful to my family, to my country?" You lament your weakness, you complain of your occupations, of the world, of its sinister judgments, of its ruinous demands. Temptation finds you weak, and trials come when you have no energy to meet them. Come then to the school of Jesus Christ, come to the school of the "Divine Captain," as Bossuet calls him, and there arm yourself for victory. Impiety would exile God from social life, you force yourself to make him enter there. Begin, gentlemen, by giving God the first place in your own hearts.

In conclusion let me submit some proposals. Considering that the work of retreats is a truly providential work let the congress adopt the following resolutions:—

(1) That men of the leading classes—Christian employers, as well as industrial workers and agriculturists—come each year and pass three days in the exercises of a retreat.



BRICK WALL AND WALKWAY



SCALE IN FEET



(2) That there be an understanding between the clergy and these men to further with zeal the work of retreats, to work vigorously for their prosperity, and for the perseverance of former exercitants.

(3) That the exercitants of these different classes hold a meeting periodically to help and to renew the good dispositions acquired during their retreats.

(4) That retreats be made a means of organizing and restoring solidly Christian social works, such as Catholic clubs, sodalities and mutual aid societies.

(5) That care be taken to induce those who direct economic works, trade societies, etc., to make retreats, that thus their undertakings may be deeply animated with the spirit of religion, justice, and Christian charity.

(6) The last resolution is addressed to our dear benefactors, and to all zealous Catholics of this great diocese. I presume to propose to them that they place the work of retreats at the head of their list of yearly charities.

May the Lord, without whom we are helpless, vouchsafe to bless these resolutions, and aid us to realize them!

These resolutions were submitted to the Congress of Catholic Social works and carried by acclamation.

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## THE PLACE OF MARTYRDOM OF FATHERS GOMEZ DE AMARAL AND GEORGE FERNANDEZ.

Our Menologies mention in the latter days of September these two Fathers, who were put to death by the natives of the isle of Java in the East Indies. Father Patrignani says that they were martyred "nell Porto di Zea" (Menologio 30 Sett. p. 200), Father Guilhermy gives "la place de Zain" as the place of their death (Ménéloge, Assistance de Portugal, t. ii. p. 287); finally Tanner, from whom the others appear to have taken this detail, writes, "in Java insula in portu Zaensi" (Soc. Jesu usque ad sanguinis . . profusionem militans. p. 232).

Though I have looked diligently through all the maps at my disposal I have been unable to find the location of the place indicated above.

A Portuguese map of 1568 gives the name Azain (or Azam?), a place which might be supposed to be the Zaën of Tanner. But Azain is situated in the isle of Soembaua (about 118° 48' east of Greenwich and 8° 28'

north latitude), too far from Java, to appear even to the navigators of the sixteenth century to make part of Java Major (the island at present of this name). As to Java Minor, the old geographers put it nearly every where, so that its location gives us no help.

The following document, for which we are indebted to the researches of Father J. B. Van Meurs, though it does not entirely settle the question gives a valuable suggestion for its solution. It contains the first news of the slaughter of the Fathers and is found in a letter of the Provincial, Father Ruy Vicente, written from Cochin under the date January 14, 1581 and is addressed to the Very Rev. Father General. It reads thus:—"I have sad news from the Fathers who were going to the Moluccas. They were on a galiot en route to a missionary station where they hoped to be able to give some help to our missionaries; but in a port of the isle of Java (en un puerto della Java) they were betrayed and fell into an ambuscade laid for them by the natives who had assembled in a great number of canoes. It was impossible to escape, and thus these savages massacred the Portuguese who were surprised and along with them Fathers Fernandez and Gomez d'Amaral. Father Bernardin who was absent at the time escaped. He had gone to visit the Portuguese who were with their ships at Panaruca, another port of the Island. He returned to Malacca and pursued in a junk his voyage to the Moluccas."

It follows from this letter that the place of martyrdom was not far from Panaruca (at present called Panaroekan) a town situated on the northeast coast of Java 113° east of Greenwich and 70° 42' north latitude. It is then in this country that we must look for Zaem. But is this the true name? I doubt much. Neither the Annual Letters of 1581, nor Alegambe ("Mortes Illustres" p. 78) make mention of it. Tanner in 1675 is the first, as far as I know, to record it.

I venture to offer a conjecture which is perhaps bold, but which seems to me to explain quite well the origin of the "port de Zaem." A copyist reading in a Latin relation the words "in portu Javensi," and not knowing of the Island of Java, has written erroneously "in portu Zaensi." Without the aid of new documents it will be impossible to determine more exactly the place of the martyrdom. If, however, any of your readers is fortunate enough to find another solution of this problem which is more plausible, and especially should he succeed in pointing out the exact place of the martyrdom, he will have our best thanks.

L. VAN MIERT, S. J.

## A SO-CALLED PRAYER OF ST. IGNATIUS.

On an ornamental card that represents itself as having been lithographed at Tours by Clarey and Gibert there is printed the following prayer which will be familiar to many. "Dearest Lord, teach me to be generous, teach me to serve Thee as Thou deservest, to give and not to count the cost, to fight and not to heed the wounds, to toil and not to seek for rest, to labour and not to seek reward save that of feeling that I do Thy will."

On the back of the card the following latin prayer is written in what I have heard called the Oxford handwriting, made fashionable in certain clerical circles in England by the memory of Newman's minute, careful, austere calligraphy.

### ORATIO STI. IGNATII.

O Jesu, Verbum Dei Incarnatum, doce me generosum esse Tibique pro dignitate servire. Fac me per gratiam tuam liberalem esse in tribuendo, ut expensas non computem; fortem in pugnando, ut vulnera non timeam; strenuum in laborando, ut requiem non desiderem; constantem in abregando memetipsum, ut nullam aliam quæram mercedem præter illam ut sciam me facere voluntatem tuam, Deus. Amen.

The English prayer is evidently a condensed translation of this Latin original. Where is the Latin version given, and why is it assigned to St. Ignatius? The English repeats the word *seek*, and *toil* and *labour* also savour of tautology. That part might be amended thus: "to toil and not to wish for rest, to deny myself and not to seek reward, etc."

But if this be an authentic prayer of considerable antiquity, ought it not to be translated more faithfully? "O Jesus, Incarnate Word of God, teach me to be generous and to serve Thee as Thou art worthy of being served. Make me by Thy grace to be liberal in giving, so as not to count the cost; strong in fighting, so as not to fear the wounds; earnest in labouring, so as not to desire rest; constant in self-denial, so as not to seek for any other reward except that of knowing that I am doing Thy will, O God. Amen."

MATTHEW RUSSELL, S. J.

## THE SCHOLASTICATE OF POSILIPO, NAPLES.

*A Letter from Father Patrick F. Tighe, S. J.*

SAN LUIGI, POSILIPO,  
NAPOLI, May 1, 1903.

REV. AND DEAR FATHER,  
P. C.

Posilipo—there is a charm in the very name. *Παυσίλοπον*—a truce to sorrow, "Begone dull care." It is described by the Italian poet Sanvazarro as "*un pezzo di celo in terra caduto*," 'a portion of Paradise fallen to earth.' Painted by artists, sung of by poets of many lands and every age, loved by the light hearted children of gay Parthenope, the sunny slopes look down upon as fair a scene as when in days of old they formed the delight of the proud masters of the Pagan world.

In the time of the Emperors, Posilipo the lovely was covered with the villas and palaces of the Roman aristocracy and hither flocked in the hot summer months these jaded epicureans, whose only thoughts, as they breathed the balmy air and viewed this fair image of the Creator's Beauty, were of luxurious living and of shameless crime.

At the point of the promontory where the white waves forever beat upon the rock-bound coast, there rose, as though suspended between sea and sky, a villa of Lucullus. Plutarch and the elder Pliny speak of its magnificence and describe the marble arches, wonderfully wrought bridges, and subterranean passages by which it was connected with the neighboring rocks and islets. Close by stood a still vaster summer residence of Pollio to whom Virgil's famous Fourth Eclogue is dedicated. This villa was subsequently inherited by Augustus and later on became the property of Silvius Italicus who possessed there according to Martial "*cineres laresque Maronis*." Here also Icilius, Mela and many others of lesser note lavished their wealth in adorning these sumptuous villas with costly works of art and in the construction of those huge *piscinos* wherein were preserved the lampreys, fattened upon human flesh to present a daintier dish to the depraved appetites of a godless people.

It was amid these romantic scenes also that the purest and grandest of the Latin poets, the sweet singer of woods and streams, composed the Georgics.

“ Illo Virgilium me tempore dulcis alebat  
Parthenope, studiis florentem ignobilis otī.”

Doubtless, too, the glorious view of the Bay as it appears from this spot suggested to him the description of the Libyan harbor which he gives in the First book of the *Æneid*. His tomb is situated in the neighborhood and bears the well known couplet composed by himself ere breathing his final sigh,—

“ Mantua me genuit ; Calabri rapuere, tenet nunc  
Parthenope. Cecini pascua, rura, duces.”

The name of the gentle poet lives and is in honor, while of the proud patricians who once ruled the destinies of the world nought remains but a memory, and of their greatness a few broken arches and crumbling walls washed by the waves of the tireless sea.

Such are some of the old-time memories which cling round the spot where stands at present the Theologate of the Neapolitan Province.

The situation of the house is indeed superb. Midway between Naples and the Cape of Posilipo, and half way up the vine-clad hill, it commands a delightful view of the City from the terraces and shady garden ‘where the sweet magnolia grows’ and the roses are in bloom the whole year round.

Owing to the untiring energy and zeal of Rev. Fr. Provincial, to whom the Province owes a deep debt of gratitude for the good work accomplished, the Scholasticate was opened in 1898 on the Feast of the Presentation of Our Blessed Lady.

It may not be uninteresting to note that San Luigi, or as it was formerly styled “*Sainte Brigitte*,” was originally a Dominican monastery, having been built and endowed in the 16th century by a certain Alessandro d’Alessandro. The same generous benefactor also built the church which gave the monastery its name. This church still stands and affords to the Scholastics a splendid opportunity of exercising their missionary zeal.<sup>(1)</sup>

<sup>(1)</sup> Posilipo has benefited very much from a spiritual point of view by the arrival of Ours. Not only in our own Church, but also in several in the neighborhood the Theologians are engaged in the unpretentious but most useful work of teaching catechism and giving catechetical instructions to large numbers of children, many of them being of a larger growth. Our Fathers have also given several missions in the neighborhood while an ever increasing number of confessions has to be recorded. All this, however, presenting no point of special interest we give no details of the modest work done.

The house and church remained in the hands of the sons of St. Dominic until the end of the 18th century, when, owing to the revolutionary upheaval which devastated the continent of Europe, the Dominicans of Posilipo shared the fate of the other religious orders and were either dispersed or driven into exile. Their convent became the property of the then existing government, by whom it was sold to a Neapolitan nobleman, who in turn transferred it to a French Baron "le compte d'Agout." It remained in his possession for many years and during that time was the scene of many a sanguinary duel. Being the property of a Frenchman the house was looked upon as a sort of neutral territory and thus became a most suitable rendezvous for such as wished to have the pleasure of running a rapier into the body of their whilom bosom friends.

After the French nobleman's death the former monastery became a *pension* or private Hotel, until at last our people stepped into possession of the house of many masters.

As may easily be conceived, a great deal of transformation was necessary to render it a suitable residence for Ours. An additional storey was added at great expense, and a splendid Library built. Corridors had to be opened out, rooms thrown down or altered, walls painted and repaired, etc. All was successfully accomplished, however, and the Scholasticate is now as comfortable internally as it is externally beautiful.

Let us see it as it now stands. After an ascent of ten minutes by the steep and winding avenue leading from the main road, a large and handsome villa suddenly appears before us. The vivid whiteness of its walls is pleasantly toned by the darker green of the "*Persiane*" a protection from the sun in summer time and from the winter's wind. It is the Scholasticate. Entering the open door and ascending a broad flight of snow-white marble steps we reach the entrance proper. Before us is a small garden planted with orange trees from which the ripe red fruit now hangs, and bright with white camelias. Round this garden run four corridors, and these form the first storey of the house. On this floor, besides the domestic chapel and the long course class room, there are the workshops and linen room, together with six bedrooms facing the sea. Turning to the right and ascending another marble staircase we find ourselves on the second landing. As below, four lofty corridors with twenty-four bedrooms opening off them and all looking

out upon the sea or garden. This landing also contains the short course class room, community recreation room, and refectory—a splendid room looking out upon the Bay. The third storey—the one added four years ago, is the best of the three. Broad, bright and lofty corridors, and large cheery rooms are the order of the day. In addition to twenty-four bedrooms it contains the house library, the largest and best room in the house, being 34 feet long by 21 broad and 18 feet high. This Library already contains some twenty thousand volumes, thanks in great measure to the late lamented Cardinal Mazzella to whom the house and Province are much indebted for his munificence.

Though we are already on the topmost landing, I would ask my reader, if not tired of these details, to mount even still higher—even onto the roof itself. Is it not splendid?—the asphalt terraces stretching right and left, to and fro, affording a delightful promenade in the early morning when a whiff of the ozone comes mingled with the mountain breeze, or on a moonlight night when one seems to look upon a scene from fairyland. What a magnificent panorama spreads before us! Some five hundred feet below and so close that one might cast a stone into it from where we stand, lies the lovely Bay its clear waters assuming a thousand different hues as the sunbeams play upon them, and reflecting in their placid depths the white sails of the fisher craft which are lazily 'seeking their haven under the hill.' To the left we get a glorious view of 'dolce Napoli' in calm repose beside the blue waters. Skirting the sea the celebrated Riviera di Chiaia sweeps in a circle from Mergellina to the island castle "dell' Ovo"—an historic fortress built in the 12th century upon the site of another still more ancient.

The palatial residences which border the lovely drive seem to float upon the very waters. Behind and up to the summit of the hill guarded by the time-worn Castle of St. Elmo, rise tier over tier the houses of the city bright and beautiful, and from out their midst many a church spire or lofty dome to remind us that we are in a Catholic land, while here and there a clump of green trees forms a pleasing contrast to the prevailing red, white or grey of the buildings. Away in the dim distance, forming a fitting background to the fair scene, we descry the bare bleak peaks of the Apennines. As we follow the trend of the sea shore, art combines with nature to enhance the beauty of the scene. By the sea

appear among others, the pretty towns of Portici and Resina, beneath which Herculaneum lies buried, Torre del Greco and Torre Annunziata; over the wooded slopes, and on the mountain side handsome and charmingly situated villas are scattered, while above all towers the sentinel of this enchanted land, Vesuvius, whose smoke-wreathed crest and purple summit add new beauty to the exquisite scene which lies at its feet. In front of us and on the far side of the Bay the romantic peninsula of Sorrento runs tapering to the sea, a succession of mountain peaks and smiling valleys, hamlets on the high hills, seaside resorts by the water's edge. To the right lies the historic island of Capri 'a gem set in the silver sea'—recalling memories of Tiberius, who had a network of palaces built on its rocky heights, and who passed years there spending his leisure hours in feeding his 'sacred' snakes and devising crimes of unutterable cruelty. Lastly we cannot but admire the ever verdant slopes of Posilipo, where magnificent villas lie half hidden among the pine or eucalyptus trees, or stand out in bold relief above the trailing vines. Having spoken so much of our practical surroundings, a few words as to the prose of our daily routine may not be out of place.

We rise at 5 o'clock in the morning winter and summer, vacation and work days, and retire at 10 o'clock P. M. thus giving the traditional seven hours to 'nature's sweet restorer, balmy sleep.'

Class hours are arranged as follows:—

8.15 A. M., Morning Dogma.

9.15-9.45, Ecclesiastical History. (1st year.)

“ “ Hebrew. (2nd year.)

10.30-11, Mon. Wed. and Frid., Canon Law. (3rd and 4th years.)

11-11.45, Mon. Tues. Wed. Frid., Holy Scripture. (3rd and 4th years.)

10.45-11.55, Mon. Wed. Frid. Saturday, Moral Theol. (1st and 2nd years.)

Evening Dogma varies from 3 P. M. in winter to 6 P. M. in summer.

Circles, Mond. (1) Wed. (1) Saturday (2), Total 4.

Casus, on Tuesday evenings.

There are two Menstruals held during the Scholastic year.

*Authors and Order of Course:—*

1902-3 *Morning*—De Deo Uno et Trino—Piccirelli.

*Evening*—De Sacramentis—Pœnitentia, Matr.,

Extr. Unct., Ord.—De Augustinis.



- 1903-4 *Morning*—De Virtutibus Infusis—Mazzella.  
*Evening*—De Religione et De Ecclesia—Mazzella.
- 1904-5 *Morning*—De Deo Creatore—Mazzella.  
*Evening*—De Sacr. in Genere, Bapt., Conf., Euch.—De Augustinis.
- 1905-6 *Morning*—De Verbo Incarnato—Wirceburgenses.  
*Evening*—De Gratia—Mazzella.

*Professors* :—

*Morning Dogma*—Fr. Piccirelli—whose deep and most erudite book we are following this year, and with whom we are soaring mid metaphysical heights from which we look dizzily down on all mere mundane affairs.

*Evening Dogma*—Fr. Starace.

*Moral*—Fr. Tummolo.

*H. Script.*—Frs. Minasi and Jovino.

*Canon Law.*—Fr. Savarese.

*Ecclesiast. History*—Fr. Minasi.

*Hebrew*—Fr. Jovino.

The short course is ably looked after by Fr. Tramontano.

*Ourselves.*—The theologians number 31 in all—sixteen of the Sicilian Province, twelve of the Neapolitan, one from the Roman, while two Irishmen complete the happy family. Of the Neapolitan Province three who are attached to the New Mexican Mission, and have already spent several years in the Western Hemisphere, insist upon being styled American Citizens. Nor do they allow the fair fame of the great Republic to suffer at their hands. They assure us, for instance, that if we only possessed a little of the American enterprise in this country, the Bay—which is ten miles across—would long ago have been bridged over. Neither can they understand how it is that the Neapolitans have not already devised some process by which one could daily enjoy an eruption of Vesuvius by the mere pressing of an electric button. According to the same reliable authorities, the smallest American cruiser which enters our waters could blow all Naples into the sea by a mere puff from one of its cannons, etc. Truth to tell they are a splendid trio and we shall miss them sadly when they go.

*Our Vacations.*—A word as to our villa days and I conclude. We have the customary *Vigna* on Thursdays, but other vacation days are rare, probably indeed fewer

than in any other Theologate in the Society. When they do come, however, we have every opportunity for thoroughly enjoying them.

One may enter the City and visit its many interesting monuments and Churches, or find a never-ending source of instruction and amusement in studying the strange customs and *bizarre* character of the liveliest, merriest, noisiest, most happy-go-lucky people in Europe. If the country is preferred there are spots to be visited where every rood of ground is associated with a bye-gone time and people. Pozzuoli, Puteoli of the Acts of the Apostles, where St. Paul landed on his way to the Capital of the Pagan world to die for the Lord he loved so well; Baia whence the Roman Fleet so often sailed in search of spoil and conquest; Miseno with its harbor erected by Augustus to defend the lower Tyrrhenean sea. Further afield the ploughshare turns the soil whereon stood the ancient and historic city of Cuma. A ruined amphitheatre alone remains to mark the spot where a powerful people lived and ruled what time Rome was still a wilderness. Close by lies Avernus, "that lake whose gloomy shore skylark never warbled o'er," lone and solitary amid the surrounding hills, a fitting spot for the abode of the celebrated Sibyl of Cuma, whose mystic cave with its hundred entrances may still be visited. Ruined temples, palaces and amphitheatres abound in the neighborhood, truly typifying in their desolation and ruin, the false religion and lost people of whom they are the sad records.

I have endeavored in a chatty way to give some idea of the Scholastic's life here, trusting it may interest some readers of the LETTERS. If asked to sum up all in a few words as to my opinion of the Scholasticate I should say—Position beautiful, climate mild and healthy, community a splendid one, full of fun and genuine charity; food—'macaronic'; studies, well, we are at them from morn to night and are probably able to get more work out of the human machine here than in any other part of the world.

May we not conclude with a fervent prayer that for many and many a year to come, the Scholasticate of Posilipo may send forth earnest laborers to the vineyard of the Lord,—saints and scholars, true Jesuits whose only aim on earth shall be to perform well the one work worth living for—to win souls to Jesus Christ?

PATRICK F. TIGHE, S. J.

## AUTOBIOGRAPHY OF FATHER BURCHARD VILLIGER.

*The following autobiography is printed just as written by Father Villiger. He begins with an account of his escape from Freiburg, but in two appendices he gives an account of his early life in Switzerland and of his life in America except of the time he spent in Philadelphia and at Woodstock. An account of his life and labors in these places along with some additional matter will appear in a future number.—*  
*Editor W. L.*

### ACCOUNT OF MY ESCAPE FROM FREIBURG, SWITZER- LAND, IN 1847, WHEN THE JESUITS WERE EXPULSED BY THE CENTRAL GOVERNMENT.

On this day, January 21st., 1896, I unexpectedly received an order from the Very Rev. Father William Pardow, Provincial, to write down an account of my escape from Freiburg, which took place in the year 1847, in the month of November. I find it a little difficult to carry out this order, because I am advanced in years (for I am now in my seventy-eighth year) and because my memory is poor; and besides, it is already forty-eight years since the memorable event took place. However, I shall with a cheerful disposition go to work and comply with the order given, if it were for no other reason but for this all important cause of making known some facts of happy memory and of unhappy events, by which others may obtain some practical knowledge about human affairs in this world, and not forget that there is a divine Providence which disposes all things for the best, to those who love and confide in it. There is another observation I would like to make right from the beginning. Our Saviour in the gospel according to St. Mathew, chapter 24th, verse 20th, said: "Pray that your flight be not in the winter, or on the Sabbath; for there shall be then great tribulation." Now it so happened that our flight occurred on a Sabbath and on a Sunday in winter; and I can tell you, that there was great tribulation making a deep impression on the mind.

It was, I believe, on the 9th of November, 1847, towards

three o'clock in the afternoon, when the tocsin (the big bell in the tower of St. Nicholas, Freiburg, Switzerland) began to sound its solemn peal, startling everybody with emotion and apprehension; because, for about ten days, no bell in the city was to be rung, either for Mass or anything else, until the near approach of the enemy's troops to the city should be noticed. But our hearts were not seized with any fright; such was the confidence we had in the assistance of heaven. With merriment we divided ourselves into different bands,—we were about eighty Jesuits, Fathers, Scholastics and Brothers,—each band consisted of four or five Scholastics, with the addition of one or two Fathers. We went out of the College and took different directions to reach the Catholic army stationed in several prominent places around the city where fortresses had been erected, or where dangerous passes had to be guarded. Our duty consisted in assisting sick soldiers and in taking care of the wounded and being employed by the ambulances of the army. For this purpose several of the army surgeons had been brought to the College to give us the necessary chirurgical instructions. As we passed through the streets, the city gates and populous roads near the city, we were saluted by a multitude of sorrowful people and by our students, about 700 of them, stretching forth their arms and hands, as if to bid us the last farewell. Father B. Villiger's direction with Father Francis Rothenflue and about five other Scholastic Theologians, was towards the South, Matran and Bulle; but we had scarcely gone two miles, when we reached a portion of the army of Freiburg, near a large forest. It was a place which five days later on the 13th of November, a Saturday, was first taken by the enemy. At night we returned to the College; and day after day we reported at our station of the troops. One afternoon towards evening, we heard the drums of the approaching enemies. Many a soldier slipped from his ranks to the next priest, for there were many priests in the company of the army, to make his confession and be reconciled to God. Soon after, as the battle was expected to begin, a priest addressed the soldiers, disposed them for sincere sorrow of sins and finally all of us with the soldiers went on our knees and absolution was given, to be ready for the battle.

Father Wiget whom I happened to meet coming from another direction, said that on going out of the city gate, he saw, for the first time, Mr. Maillardaz, the General in Chief,—a venerable old man, with hairs bleached by

years, of a tall robust stature, but apparently gloomy and sad beyond measure. For, the circumstances showed to evidence that we could not possibly resist the overwhelming forces of the enemy.

It may not be out of place to remark, that we had taken a vow to observe a special fast day, and do some other good works if all of us should escape safely in the war, and be without hurt in our flight. We obtained the favor, and fulfilled the vow afterwards.

The city of Freiburg contains about 12,000 inhabitants; the whole canton about 110,000 people. The city is placed on several small hills and descends on their slopes down to the deep bed of the river Sarine; some of the shores are precipitous; and the shore on the south side is almost perpendicular with a height of about one hundred feet. It was just on this south side that the enemy succeeded in approaching the town, so as to have a full sway in bombarding the city and reducing it to ashes in a short time, with the loss of the lives of the inhabitants, if they should refuse to surrender.

Why would the Swiss Government drive away the Jesuits? They had no reason for doing so; on the contrary, many reasons for retaining them. What then was the cause of their expulsion? In the first place, the Jesuits were influential teachers of youth, excellent educators, solid preachers and eminent in piety as well as in learning. A radical anticatholic Government, influenced by freemasonry, hated all that kind of things, and the object was to remodel all the cantonal governments, by ways and means right or wrong, just or unjust, no matter how. This, they thought, could not be effected, as long as the Jesuits with their friends, loving order and submission to lawful authority, were tolerated; hence their objection and hatred. Besides, the establishments or buildings of the Jesuits, in Freiburg as well as in Schwitz, Lucerne, Estavayet, Sion and Brieg, were all on conspicuous elevations—the first objects your eye perceived when approaching those cities—hence you would think that the Jesuits possessed and occupied all that was important. Hence opposition, hate and jealousy. Where wealth or money is suspected to be, there is also a great attraction for low and avaricious minds. Now, it was a notorious fact, that all the Churches of the Jesuits were generally very rich, and gorgeously decorated on feast days; and people seeing it century after century said: "How rich these Jesuits are!" Though in reality they lived in plain rooms, with plain furniture, in plain

lodgings and had a plain table, such as becomes decent poor people. Hence great hopes of wealth for mighty robbers, and for that class of people called Communists.

When therefore, in the Diet of Bern in 1847, the bad and liberal or radical Cantons, fourteen of them, urged with injustice that the seven Catholic Cantons should dismiss the Jesuits as teachers, these Catholic Cantons objected; and whereas the Canton of Freiburg was isolated, surrounded by Protestant Cantons on all sides, Freiburg was attacked first, whilst troops kept the other Catholic Cantons in check, so as to be unable to come to the assistance of Freiburg. Freiburg once taken, there would be short work with the others. Thus injustice and impiety triumphed, and forced the Catholics to submit to the dictates of the infidels.

It was on the 13th of November, towards evening that the enemies succeeded in occupying the southern high shore of the Sarine and demanded the surrender of the city; on refusal, the city should be destroyed. The Local Government sat all night in consultation and finally yielded to the enemies' demand towards Sunday morning, for fear of greater evils. About 2 o'clock on Sunday morning, the few Jesuits and Scholastics who were in the College, arose, heard Mass and received holy Communion for the last time; then we were dispersed, two by two, through the city amongst our friends. On Sunday the Catholics were requested to surrender their arms and return home. I saw some in great distress and despair delivering up their guns and other war implements in the great public square of the city; others dashed them to pieces in their grief; others would have preferred to die rather than see the godless victory of the enemies. I saw the Bishop addressing the lamenting people and asking them quietly to submit to the unavoidable misery.

Soon after, about 4 o'clock, P. M., I beheld about 20,000 soldiers with their guns and cannons and musical bands entering the city in triumph; thousands of them were lodged in the Jesuit buildings, where they pierced with their bayonets our cassocks in their fury at not finding the Jesuits; other soldiers were distributed through the houses of the citizens of Freiburg. The soldiers entered the house where Mr. Loretan, a Scholastic, and I myself were located; we thought that we were not safe there; and so we left and went to the Bishop's house to see if we could find some of our Fathers for counsel. We found there two of them I believe, located in a rear hall,

with about twenty students who had to be passed over into France in a day or two. Mattresses were spread all over the floor for the night's lodging, and finding we could stay over night with them, we remained with the intention of trying to escape on the following day. Snow fell during the night; the next day about nine o'clock A. M., we succeeded in getting out of the city by the gate of Bourghillon; the watchmen seeing on our left arm the badge of their color let us pass. After three miles' walk we came to a village and called at the Pastor's residence where we dined. In the afternoon walking through the slush of the snow and mud, we happened to fall into the hands of a company of friendly soldiers; some of them suspecting us to be friends of the Jesuits, accosted us, tearing away from our arms the badge of their color, and pointing to our throats with their bayonets vociferated furiously and said,—

"You are the cause of all this war and trouble; where are the Jesuits? What became of all their wine? We found none in the cellars."

"Please, Sir," said I, "do not disturb us; we were students at the College; but the Jesuits being driven away, we students have to leave also; and we came into the country for a little distraction after so much excitement. As for the wine, it was all distributed among the soldiers before you came. We helped in the distribution. But see here, you must take us before your Captain and there I shall explain the matter."

Upon this, they conducted us into the next town which was filled with soldiers; and on arriving in the open square of the town, I cried out aloud,—

"Where is the Captain? Where is the Captain?"

The soldiers all around looked at us with curiosity and pointed to their Captain, who was in conversation with some of his officers. As I appeared before him, I took off my white broad-brimmed felt hat and bowed respectfully saying:—

"Monsieur le Capitain, I am sorry to trouble you, but some of your soldiers here disturbed us as if we were spies; but I candidly tell you that we are students and attended the college of the Jesuits when they were there; I am from the Canton of Argan, and some of my brothers are in your army against the Jesuits. We are just going out into the country to take some fresh air, and we hope you will let us pass in peace."

The Captain answered gently: "I am sorry that you were troubled; you may pass on in peace."

We bowed, thanked him and marched off, thanking God in our hearts for the present success. I had told my companion, Mr. Loretan, not to speak, as he was from a Catholic Canton; and it would not have been safe for us that our enemies should know it. I was from a bad Canton which was a good ticket of recommendation; and my brothers were to be in the army against the Jesuits; but, as I found out afterwards, they had left the country in order not to fight against the Jesuits.

When we were out of the sight of the soldiers, I said to Mr. Loretan, "How do you feel now?" Surely we had both been frightened. Towards evening we reached a mansion of a distinguished French family which was well disposed towards the Society, and we called on them to see whether they could and would keep us over night. Fortunately, there was already a flying Jesuit there, a scholastic of Theology, Mr. Roduit, they called him; he recognized us at once in our disguise, and so we were admitted with cordiality. We made our plans of flight for the morrow. The next day, as we were on the road, southward, and leaving La Roche (a town from which Father Bapst came) about two miles to our left, and descending the hill towards the river which we had to cross, Mr. Loretan and Mr. Roduit whispered together consulting about affairs, whilst I was following some steps behind them. At last they stopped and turning to me they said:—

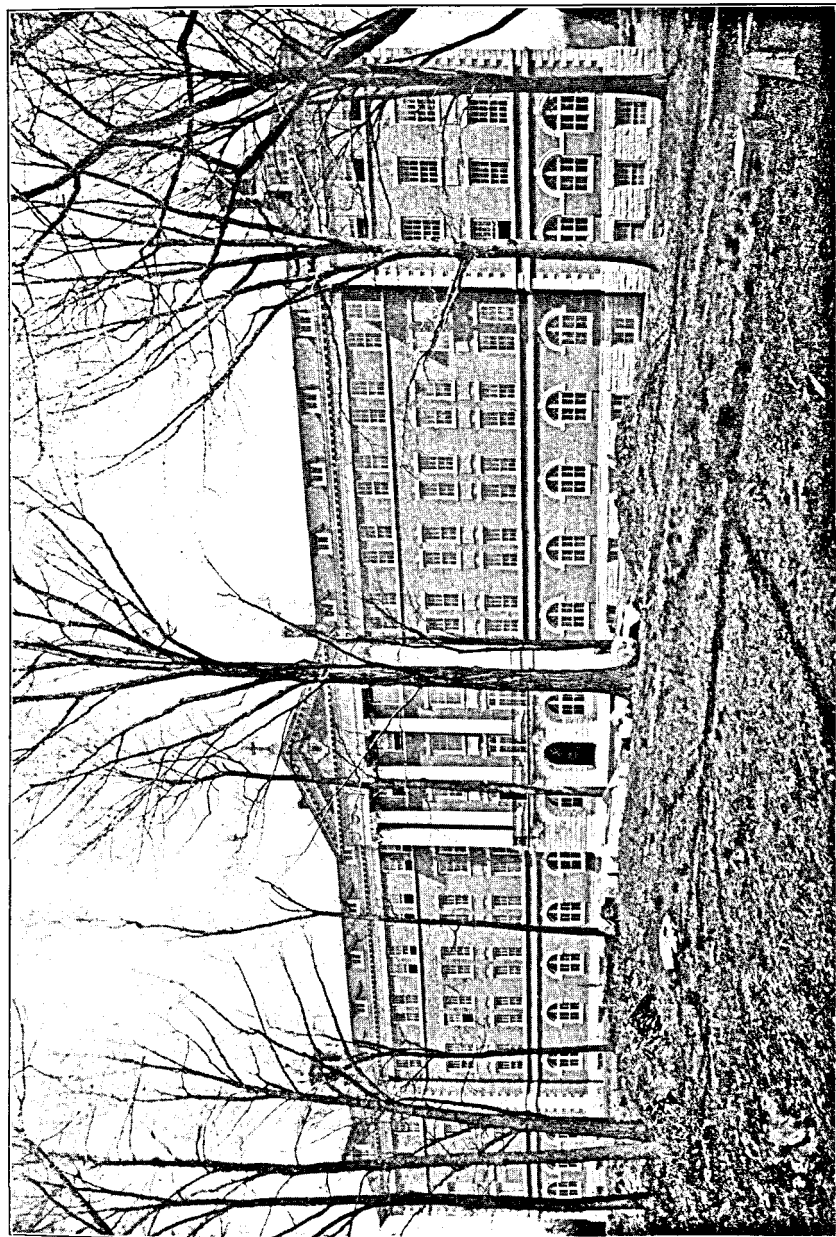
"See here; we cannot travel three together; for, at this time, both Protestants and Catholics will suspect us, and there may be some risk; you had better go by yourself; for, you will be easily taken for a priest in disguise and you will get us into trouble."

"Very well," said I; "go by yourselves and save yourselves the best way you can; I shall try to do the same."

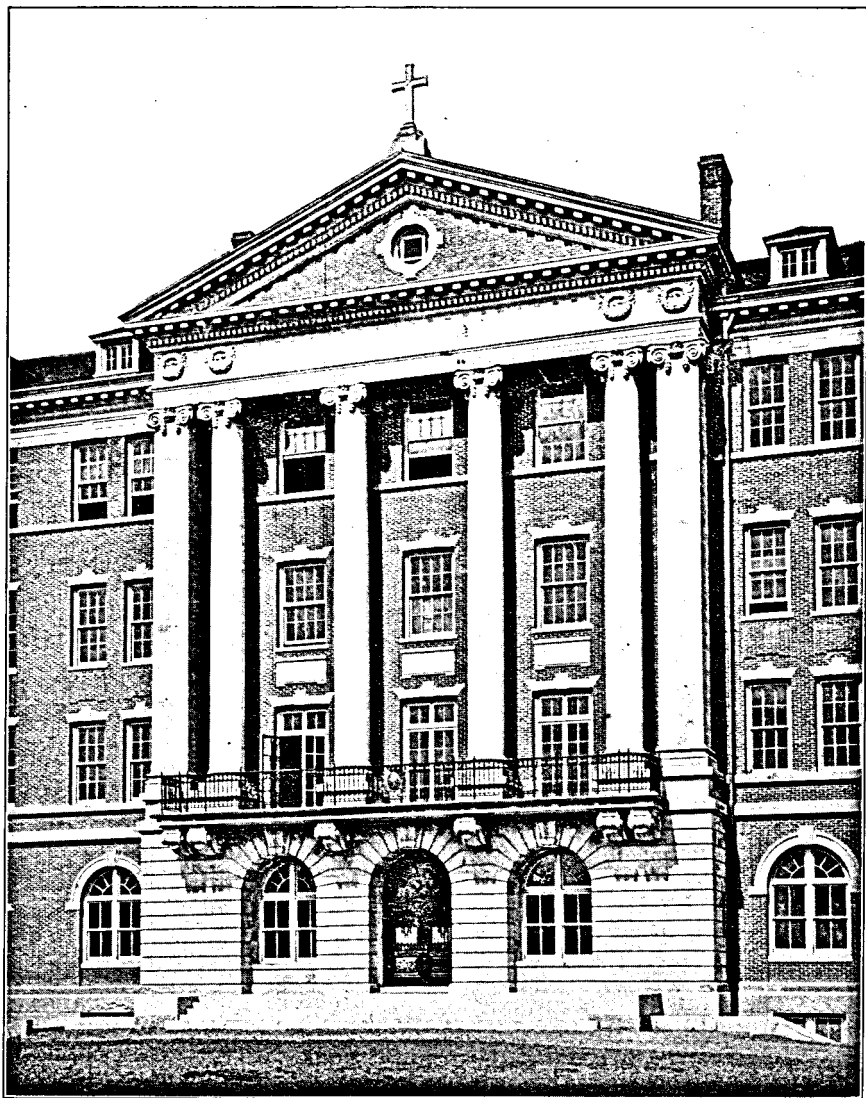
And so we parted. Whether they fared better than I did, is hard to say; at any rate, they escaped; for Mr. Loretan was afterwards ordained priest in the Missouri Province where he died many years ago, after having given many proofs of a saintly life; and Mr. Roduit was eventually sent to the Mission of New Orleans where he did much good and where he still lives in a venerable old age, at Spring Hill College.

Being now alone, I proceeded southwards, avoiding as much as possible the public highroad where many soldiers were passing, and I entered into by-roads and shorter foot-paths, thinking that they were more secure. Thus I passed by our villa for the great vacations, called





ST. ANDREW-ON-HUDSON.



MAIN ENTRANCE AND PORCH.

Marsens, and left the city Bulle about two miles on my left, where there was a swarm of friendly soldiers. Then I gradually ascended higher and went along the foot of Mount Moléson which is about 6000 feet high, and several miles long; I passed the town Vaulruz which was on my right and went straight towards Semsales; in the mean time I was blessed with a heavy snowfall, so that from time to time I had to take off my hat and shake off the snow and disengage it also from my coat and shoulders; for the wind made the soft snow stick, and I had no umbrella for self-defence. I was occasionally a curious sight, that made the passers-by smile at me and I cordially returned the smile. However, I had the good fortune to have plenty of time to attend to my spiritual exercises on the road. Having thus travelled in the snow for about three hours, the storm ceased, leaving about five inches of snow on the ground. I was close to the large town Chatel St. Denis; I could already see a great crowd of people near its gate and many soldiers, and perceived no by-roads by which I might avoid entering the town. I began to be apprehensive and to pray more and walk very slowly, when I saw a young lady about my age coming from the town to go to her home which was near by. I stopped her and asked,—

“Are there many people in the town?”

She said: “The town is full of people and many soldiers are stationed there.” I knew that the whole town and the country around were all good Catholics, and so I asked her whether she knew where the Pastor’s house was.

“Yes,” she said, and smiled.

“I am a stranger here,” said I, “and I would be glad if you would come with me and show me the house; you need not fear. As soon as we are in front of his house, you stop and point it out to me with your finger and then you can go home.”

She looked at me searchingly; then she said: “Very well.”

We went walking together like brother and sister without speaking together. As we came to the crowd and the soldiers at the gate, we walked boldly through them; she was the attraction of all the eyes, and I was of no account; and we passed on till she stood still and said, pointing with her finger,—

“This is the house.” I cordially thanked her with a gentle bow; she walked off, and I went to the door, ringing the bell.

"Could I see the Rev. Pastor just for a moment," said I to the servant maid that opened the door.

"Walk in and take a seat in the parlor." So I did. After a few minutes the Pastor came and I said at once in a whisper;—

"I am a flying Jesuit scholastic from Freiburg, trying to go into Savoy; could I stay here over night?" It was already getting dark; and I was wet and fatigued and hungry. Without answering much, the Pastor at once put me in a room up stairs and said,—“Keep still here till I come again; for there are some officers of the conquering army who have come to see me; I must stay with them till they go, for fear of suspicion.” I thanked him for his kindness and began to pray. About 10 o'clock, all was still about the house; the Pastor came to hear all the news I could give him of Freiburg and the condition of things in general, whilst some evening refreshments were offered and gratefully taken. After this, he said,—

“I am glad you are here; for, a Redemptorist novice came here who is in great distress and weeping; he is a Frenchman and has his passport; and that is the reason why the government officers at Vevey left him free, whilst they put in prison two of the Swiss Redemptorist Fathers whom he accompanied on their flight.”

“Very well; bring him here.”

I embraced him; told him who I was; what Redemptorist Fathers I knew, and that I was just going the way he intended to go to his Novitiate in Savoy; that we would go together, and would be a protection to each another. The good soul was overjoyed; he had a good night's rest; and so we started off with prayer and good courage the next day towards Vevey whence we came. He had a good French passport, and so I thought I would have no trouble in shipping him safely through. The trouble was on my part; I had not even a pass which was requisite in those days to pass from one Canton to another. However, I trusted in Divine Providence, and I felt confident I would get through safely somehow.

When we came to the town Vevey and to the Lake of Geneva, a distance of about a mile and a half, we could see detachments of soldiers gradually coming up from the town; we could also see the road along the Lake to a great distance towards Lausanne, peopled with soldiers and other passengers. How shall we escape here? I thought. Moving on slowly and cautiously we

came near a hotel just at the beginning of the descent, and some of the soldiers were just arriving at it; fortunately a young lady opening a window at the hotel looked out with great curiosity and drew the attention of the soldiers; noticing it I said to the novice,—“See how their attention is drawn that way; this is the time for us to hasten our steps and turn into a side path on our right, which goes through the vineyards for nearly two miles, slowly descending to the main road; by doing so we shall escape the soldiers, and the police at Vevey; and by the time we reach the high road the soldiers will have passed.”

We luckily succeeded in avoiding trouble; but as we were silently praying on the road towards Cully, a wagon full of soldiers swiftly passed us. The novice looked back after them; then he rushed vehemently against my side, crying out with terror,—

“He is going to shoot us!”

“Keep still,” said I, “and walk on quietly; he will not succeed, because I think he is not sober enough, judging from what I had observed;” and the wagon running in haste prevented the soldier from hurting us.

Towards evening, just about sunset, we were near Lausanne where I had the direction of a friend of the Society who would see for our safety over night. I said to the novice, “See what a crowd of people rush through the streets; we cannot walk side by side; but you must have your eyes open and follow me closely, lest we be separated.” He did so. At one time he lost sight of me in the pressing crowd; and he was much alarmed. I stopped for a minute and looked back and did not see him. “Poor fellow, what will become of him!” I thought. At last with a long breath he came up; and soon we found the house where we had to lodge over night. We were tired, and slept very soundly.

The next day, our friend said: “If you have any money, you had better engage two seats in the ‘Diligence’ or stage for Geneva; it will leave here at ten o’clock and arrive in Geneva about seven o’clock at night. It is cold and there is too much snow on the ground for walking.” Two seats were engaged in the Coupé for us; the balance of the seats were taken up by a family; attached to the Coupé was the regular stage containing about fourteen persons. A few minutes before ten, we were ready to enter the Coupé; many curious people stood all around; among them Father Catoir with a scholastic, Karlstaedter, ready for the stage. The scholastic seeing me began

to smile and give notice to Father Catoir; upon this, I looked sternly at them and turned my back for fear of causing suspicion. The crier gave notice for taking seats; the novice and myself made for the Coupé.

"Halt," he said. "This is engaged for a family."

"It is also engaged for us," said I; "see here our tickets." We entered as the number indicated. The novice and myself were each at an extremity, and between us came an enormously large and fat woman, so that we had to lean considerably forward to see each other. The other seats opposite were taken by three members of the same family, with a child. The rear stage was filled with people, and the two Jesuits. The clock struck 10; off we were on the road to Geneva.

I believe it was towards one o'clock P. M., when looking out from the stage to my left, I noticed a scholastic in disguise walking through the snow; he did not look up and seemed to meditate; it was Mr. Bauermeister, known in the Province of Maryland under the name of Barrister; he died in Boston of consumption. R. I. P. About two o'clock, the passengers who had any food with them, refreshed themselves. Before leaving Lausanne I had procured a pound or two of the best chocolate; and the novice and myself found it exquisite. After a while, I turned around and looked at the Jesuits in the stage; they looked very hungry and had nothing to eat; I opened our package and gave them a large thick tablet of chocolate, saying: "Gentlemen, I see you are hungry; take this, if you please and eat." O, they were so glad to get it!

When coming to the last town of the Canton de Vaux before entering the Canton of Geneva, the stage always stops to revise the passport of the passengers. "Your passports, gentlemen," said a voice;—they gave them; I had nothing to give; what shall I do? I thought I might be forgotten or overlooked. I was mistaken; the door of the Coupé, right at my side, opened and,

"Your passport, Sir," sounded.

"My dear Sir," said I, "this is the first time in my life that a passport is asked of me here; I come from Lausanne and am going on important business to Geneva, and only for a day or so to be there." My answer was satisfactory; he let me off. It was perfectly true that my business of escaping was very important, and that I did not intend to stay more than half a day in Geneva. What would he have said and done if he knew that I came not only from Lausanne but from Freiburg,—that

I was an escaping Jesuit and that I intended to go into Savoy? Providence made him be satisfied with my answer.

But this is not all. Another serious event must occur at Geneva. Before entering the city, the passports must be shown, otherwise you cannot enter. Fortunately night, dark night had set in; and when they asked for the passports, they came with a lantern to have some light to see. The door of the Coupé was opened at the side of the novice, the lantern was held up and the big fat lady at my right side threw such a respectable shadow over me that the policeman could not see me; the fact is, he did not see me, nor did he make an attempt to see me, since just then the master of the family handed out his passport saying: "This is the passport for myself and my family here." "Thanks be to God I belong to the family this time," said I to myself, and in fact at the office, finding five persons mentioned in the gentleman's passport, and one passport for the novice, six persons in all were mentioned; more than six cannot be in the Coupé; I was passed for the baby. When the passports were brought back from the office, I was very careful in hiding myself in the shadow and bulk of the lady.

At Geneva we went to the residence of the Catholic priest, whose assistant knew me, as we were together for one year in theology in Freiburg, he as a seminarist and I as a scholastic; and so the novice and myself were kept over night, sound and safe.

The next day, towards nine o'clock, A. M. the assistant priest accompanied us beyond the limits of Geneva, entering into Savoy. There the officers are very strict in examining the passengers, their pockets and all; and as the priest was known to them, and all of us declaring that we carried nothing against the law, they let us pass without scrutiny. The priest came with us through a part of the town and then returned home. We advanced and came to the bureau where the stage stopped and the passports were examined just at that moment; I thought this was a very providential occurrence; and noticing two Jesuits in the front part of the stage, I inquired whether there were any free seats left; and without waiting any further, the novice and myself stepped in and sat down, quietly waiting for the return of the passports of the passengers. At last, the man came with them from the office and distributed them, and passing by me, he looked at me and at the passports a little

disconcerted, and said at once: "It is all right; it is all right." He passed on; and the driver stepped up into his box, and gave a vigorous crack with his whip, and the horses broke into a lively gallop and we were off rejoicing. After having thus run for about half an hour, I requested a passenger near the driver, to ask him whether he would receive my fare, as I had no time to pay before entering. He said he would, and finding out the amount needed as far as Cluse, I handed it in to him; so did the novice pay as far as the place of the Novitiate of his order where he had to go, which was between Geneva and Bonneville.

On arriving at Cluse, we left the stage and ascended the hill to reach the upper valley in which our Novitiate of the Province of Turin at that time existed, that is, in the old Chartreuse of Melan. This was in the latter part of November, 1847; the weather was very cold, and the mountains all around and the whole valley filled with snow. We met there several of the Swiss Fathers who had already arrived; we were also informed that arrangements for the scholastics, that is, the Theologians, had been made to repair to Chambery, to continue their studies. Hence, the next day we left Melan and went on foot as far as La Roche beyond Bonneville in Savoy, where we remained over night. We were about eight or ten scholastics and we found some difficulty for lodging so many in a small town; however, after an hour or so, all were accommodated. As the weather was bad and severe, and the distance to Chambery great, arrangements were made for hiring a kind of omnibus that might contain us all and bring us in one day to our destination. The road took us through Annecy; and in the evening we arrived in Chambery, and were cordially lodged in the College Royal which was in the care of the Jesuits. Here we were about thirty Theologians with four or five Professors from Freiburg; continuing our studies that had been interrupted by the war; I was then in my second year of Theology. No sooner had the radicals and freemasons succeeded in driving away the Jesuits from Switzerland, than they went efficaciously to work for their expulsion from Savoy, Turin, Rome, and Naples, and other places. And when Pius IX. had granted the people a new Constitution in Rome, and was followed in Turin and Savoy in the month of January, 1848, great illuminations and rejoicings were had; the whole front of our College in Chambery was illuminated and the following inscriptions were exhibited in brilliant



lights: "Vive la Constitution, vive le Roi, vive Pie IX!" And the rabble of the revolutionists were singing and dancing in the snow before the College and crying out: "Hurrah for the Constitution! Hurrah for the King! Hurrah for Pius IX! *Down with the Jesuits!*" Among others they sang a song with a refrain: "Tu ne verras pas, la Tours de St. Nicolas." The good Fathers of Savoy were terribly frightened; we who had been expelled, took it coolly, because we had been accustomed to such insults, and had smelled some gunpowder, and looked into the face of diabolical revolutionists, and we were expecting to be expelled again. The fact is, we stayed there only during the months of December and January and until the 10th of February, when we all received orders from the Government to leave the College within twenty-four hours. Then, there was trouble and sadness and lamentation, and the Superiors did not know what to do with us, nor where to send us. Finally all were advised to save themselves as best they could, or return to their homes, till further notice.

The Duke of Savoy seeing our distress, gave us all passports as citizens of various localities of Savoy, that we might be somewhat protected in our flight and be able safely to pass to other countries. I was made a citizen of a village situated in the most inaccessible mountains of Savoy, and with my passport as a citizen of that place I travelled for the future.

After staying for about four days with the Capuchins of Chambery, all of us left in various directions;—many went to their families; I went into France where I arrived at Beley after three days' travel; we had no house there and I intended going to Toulouse to our College; but whilst staying at a good Catholic hotel, the revolution broke out in the same place; and the same night the report was that the whole country of France was in a turmoil. Whither should I go? After praying and seriously reflecting, I made up my mind to go straight back to Switzerland and support myself by begging, until I could do better. I had no baggage, no clothing except what I had on my back, and very little money in my pocket, money that had been given me by the Superiors to live and pay my expenses, as far as it would reach. Off I went directly to Geneva, to inquire there at a certain store where I could direct a letter to my Provincial; it had to reach him under an assumed name. Between the 10th of February and the 8th of May, I wrote to him three times for advice and direction

and I received none. I took the steamer on the Lake of Geneva to go to Vevey and from there up to Chatel St. Denis where I had been some months before. On the steamer I found a Dean, a most excellent clergyman who was also exiled from Switzerland, because he was a friend of the Jesuits. He was in disguise as I was; and we were obliged to carry on conversation very cautiously; we had a great amount of news to communicate to each other. At Chatel St. Denis I remained for nearly two weeks waiting for a letter from the Provincial. One Sunday morning I went to five o'clock Mass and received holy Communion; after thanksgiving I returned to my temporary home; on approaching the house, I saw a policeman waiting at the door, and being sure that he had a secret order for me, I did not go into the house, but passed it and walked about the town for about half an hour, when I thought that the unexpected guest must have left by that time. As soon as I entered the house, the servant maid as pale as death, said to me: "The policeman was just here to take you; but not finding you, he left." After breakfast I left the place and went to the next town for a day or so; and then I came back to the previous place. Finally, I made up my mind to go to Freiburg to see how things looked. Travelling on foot the whole day through various places, I noticed near Vipense that the police were after me; I turned from the main road into a country path through woods and shade trees, whilst the policeman went briskly forward on the main road, and so he missed me. However, the whole day I had serious thoughts, and I asked myself: "Why am I persecuted so much? How is it that I am tossed from one country to another, finding peace and security of life nowhere? Why don't you go home and amuse yourself? Is this sort of life your vocation? Does not all this happen to you because you are a Jesuit? If you were to give up the life of a Jesuit, all these troubles would be at an end." I began to ask myself: "Must I distrust Divine Providence?" I went through my whole life to examine God's Providence in my regard. I was born of good Catholic parents, on the 14th day of May, 1819; born on a Friday in the forenoon, and dedicated to the Mother of God immediately after my Baptism. I was admitted to first Communion when not yet nine years old. I had been confirmed by the Nuncio Apostolico, when I was only eighteen months old. After my first Communion my parents insisted on my making a pilgrimage to Einsidlen, the famous

shrine of the Mother of God where I received a religious vocation on Rosary Sunday, in the same year; I was brought to my classical studies at the age of twelve years, because of the religious vocation; was received into the Society immediately after Rhetoric, although in very delicate health, at the age of nineteen years. Could I doubt of the assistance of heaven? I thought the devil was at work, acting on my imagination, and I resolved I would never return home to see my relations, but follow my vocation at any cost.

I passed by Freiburg, and went, passing through Bern, to Soleure or Solothurn, where I intended to stay till the Provincial would send me word; I wrote to my parents, to send me a passport of my own Canton; I also sent my direction to the Superior for his orders.

On the 8th of May, the feast of the Apparition of St. Michael, at 5 o'clock in the morning, a scholastic named John Meyer, arrived with a passport from my parents, and an order from the Provincial to repair immediately to Antwerp in Belgium, and be ready for my future mission in America. The same day we went together to Bern to have our passports signed as travellers for America. Then we left Soleure, passed through Basel, Alsace, Strassburg, Carlsruhe, Manheim, Frankfort, Bonne, Mainz, Coblenz, Cologne and Malines to Antwerp.

The balance of the month of May I spent at Tronchiennes, whilst the ship "Providence" was preparing for our passage. In the library of our College at Antwerp, a folio is kept in which every Jesuit going to foreign Missions writes a motto of memory as to what struck him most in his career. I wrote the following sentences: "Tua, Pater, Providentia gubernat omnia," and "Dominus regit me, nihil mihi deerit." These truths have been accomplished in my career as a Jesuit.

On the first day of June, 1848, which was Ascension Day, we went on board the ship "Providence," forty-four Jesuits in all; among them was our late Father General Anderledy, then already Deacon; and Rev. Father J. B. Miége who was afterwards made Bishop. We had a long voyage of seven weeks and suffered severely. On our arrival in New York we were divided; a portion was sent to the Province of Missouri, the balance to the Province of Maryland; we arrived at Georgetown College July 19th, 1848. After leaving Antwerp, we were to have reached New York in four weeks; it took seven weeks, with many storms, bad accommodations, scarcity of food, suffering from hunger and thirst, so much so,

that on arriving at the quarantine in New York, we rejoiced at getting boiled potatoes; we looked upon it as a feast of the first class. However, soon all our sufferings were forgotten on account of the truly paternal care and love we experienced on the part of the Superiors, Fathers, Scholastics and Brothers of Georgetown College, and we were determined not to spare ourselves in whatever work or employment we should be engaged, in such a charitable and generous Province.

## APPENDIX.

### EARLY LIFE AND VOCATION.

It may be asked, how it happened that I became a Jesuit at all, since I came from a Canton that was always opposed to religious orders and to the Jesuits in particular.

The majority of the people of Aargau apostatized from the Church in the time of the Reformation; but a few districts in the South remained firm; among these was also the district of Muri, where my parents and relations lived. My father, Ulrich Villiger was his name, had four brothers; two of them got married and secured rich farms in the suburb of Wiggreil, belonging to Beinwil in the same district; one remained unmarried and lived with one of them. The fourth one, John, and my father bought two large farms in the village of Au, about three miles south of Muri, and married two sisters; Elizabeth Frey got married to John, and Catherine Frey to my father; both sisters were from Langendorf and the parish of Muri where there was a very large and rich Benedictine Monastery, of learned and excellent pious Fathers. And thus it came to pass that I was born in Au and baptized there in the parish Church dedicated to the Blessed Virgin. I was born on the 14th day of May 1819, on a Friday in the forenoon and arrangements were made to bring me to the Church for Baptism in the afternoon. In Baptism they gave me the name of Joseph Burchard. A Benedictine Father from the Monastery of Engelberg was the Pastor and he baptized me; and after Baptism I was offered up to the Mother of God at the High Altar where they kept her statue and shrine of devotion.

After I had finished my first year and six months of life, the Nuncio Apostolico came to a town, Cham, on the Lake of Zug, six miles from my home, to give Confirmation; and I was brought there to be confirmed by him; it made such an impression on me that I never forgot that large church with its five altars, nor the house in which we dined before going home.

When I was five years and six months old, I was sent to the parish school, and frequented it till I was ten years old. In the meantime, as I knew the catechism well, the Parish priest admitted me to my first Communion before I was nine years old, having been sent to Confession regularly from my seventh year.

After my first Communion, which took place on Low Sunday, I was told by my mother, that I should make a pilgrimage to Einsiedeln, the famous Shrine of the Mother of God, being miraculously dedicated by our Saviour himself; its anniversary is kept with great solemnity, especially every seventh year, on the 14th of September. Arrangements were made to go there for the Holy Rosary Sunday that same year, in the company of my mother and her sister. It was a pretty hard trial; for it had to be made on foot, twenty-seven miles, a great part of the time being spent in pious exercises, especially in the loud recitation of the Rosary. We arrived in Einsiedeln on the eve of the feast about three o'clock in the afternoon when we heard the solemn peal of numerous and enormous bells announcing the feast. There were nearly 20,000 pilgrims. We went to Confession that evening and received holy Communion the next morning. We spent nearly the whole day in the Church before the various altars and bodies of Saints, particularly before the Sacred and Miraculous Shrine. In the afternoon there was an immense procession from the Church to an altar erected on the Commons, about forty feet high and proportionately wide with a platform before it; all the way from the Church to that altar triumphal arches had been put up here and there; a great many banners of a large size appeared; each of them was carried by three men in a peculiar costume and rich sashes. The immense crowd of people followed the Cross-bearer and the Acolytes; then came the Students in their cassocks and surplices; finally the numerous Benedictine Monks and the Mitred Abbot with his Deacons and Subdeacons, whilst all the bells rang, and the cannons boomed from time to time at a mile's distance. A splendid orchestra and admirable voices spread devotion all around. I was so overpowered by the sight, and so keenly moved to a religious life on my return to the Shrine where I recommended myself to the Mother of God, that I would never have returned home if I had not been obliged to it by my mother, for the time being. But seeing that my mind and heart turned in that direction, and that I spoke of it everywhere and on all occasions, repeating aloud that I should not

rest nor be happy unless I was a religious and at least five thousand miles from home,—I was sent, the following year (that is when I was eleven years old) to a pious priest in Abtwyl, a cousin of mine, to begin higher studies and to try my vocation. In my twelfth year, I was sent as a boarder to the Monastery of Muri to pursue the classical studies under the care of the Benedictines. There, a little prayerbook of St. Aloysius fell into my hands, showing all the fruits and advantages of the six Sundays in his honor. I began to practise them, thinking that they might help me to become a good religious among the Benedictines; for up to that time, I had never heard of the Jesuits. I was a boarder there for three years, when the Government prohibited the monks to teach. I had just finished second Grammar. To continue my studies, I went to an extern school, the Gymnasium in Zug, nine miles from home, and on the Lake of the same name. Secular priests of piety and learning were the Professors and Instructors. At the end of that year it was announced that Jesuits were to come from Freiburg and open a College in Schwitz. So my friends and all good priests and also the Benedictines of Muri persuaded me to go to the Jesuits. I did not like it much; for I was afraid of them, not knowing why; but for fear of displeasing my friends, I went. On approaching Schwitz, Divine Providence made me meet on the road a stout, man-like woman, a regular virago, and a staunch Catholic. I asked her whether the Jesuits had arrived, how they looked, what she thought of them and where I could get a good boarding house in town. She answered the questions to my satisfaction and added that she herself could accommodate three or four students; but she doubted whether she could come up to my tastes. Before going to the Jesuits' small and temporary monastery, I entered the house of that lady; and seeing that the accommodations and terms would suit, I struck the bargain at once; and then went to see the famous Jesuits. I applied to the prefect of the Schools, gave an account of my past career and finally was received for the class of poetry. But I was highly surprised at their manner of dressing, their habit, belt, beads and cap, and still more at their grave and at the same time friendly, cordial and cheerful demeanor. The schools that year opened rather late; I think it was on the 4th of November. We were a good number of scholars. Poetry and Rhetoric were taught together by the same professor, who had, I believe, about thirty scholars. At the boarding house

we were five boys together ; one for Philosophy, two for First Grammar. Eventually all became secular priests except myself. When the evening came of the first school day, and supper was ended, the old masculine lady said : "Gentlemen, it is customary in my house for all to say the beads together." There was no getting over it; neither the second nor the third evening. At the end of the first month, all my difficulties and objections concerning the Jesuits completely disappeared. The fact is, my mind was made up to join them after Rhetoric. Being thus for two years trained by the Jesuits and having joined a literary Club with other students of bright talents, it so happened at the end of my Rhetoric in August 1838, that we all applied to the Provincial Brocard, who just then had come for his visitation, to be received as novices. All were received but one whose standing in class was not high enough ; and this one soon joined the Redemptorists and died two years ago in Philadelphia at their establishment on 5th Street and Girard Avenue.

We entered the Novitiate in Brieg, Canton of Wallis, Switzerland on the 4th of October 1838. To reach the Novitiate they all assembled at my house in Au, Canton Aargau, and from there we passed by Muri, on our way to Wallen, Lenzburg, Aarau, Olten, Soleure, Bern, and Freiburg. In Freiburg we stopped at the biggest hotel, to the astonishment of our Fathers at the College. We went to see them and their Church, and the College, and the tomb of Blessed Canisius and the infirmary room where he died, which had been converted into an elegant chapel ; we saw the Lyceum, the Pensionât, the Cathedral and all places of importance ; we also dined once at the College and saw the Fathers in their recreation. Then, we left for Lausanne, Geneva, and recrossed the Lake to go to St. Maurice, Montigny, Geneva up to Sion where we visited the Fathers at their College. The next day we went as far as Lenk, and whilst there we engaged a certain student, Alet, who had been received, to join our party and go with us to the Novitiate. It was well we did so, for he was a nice, tender, elegant youth, much attached to his family ; and his separation from them was thereby facilitated, though not without many tears ; but we consoled him and cheered him up. After a day's travel we arrived in Brieg, and instead of going at once to the Novitiate, we went straight to one of the hotels to have an entertaining evening and a feast. The next day at 10 o'clock A. M., we rang the bell at the Novitiate ;

our hearts were beating high; but a cordial reception made us soon feel at home. The next day Anthony M. Anderledy arrived. We were all kept in our secular dress during the balance of October, made then an eight days' retreat and received the habit of the Society on the 1st of November, the feast of All Saints, in 1838. At the end of two years, on the 10th of October, 1840, eight of us took our vows in the Chapel of St. Stanislaus, Father George Staudinger having been our Master of Novices. Here follow the names:—F. B. Wiget, F. B. Villiger, F. George Villiger, F. Ottiger, F. Joller, F. Meyer, F. Alet, and F. Anderledy. We remained in the juniorate for two years under the care of our Professor, the talented Father Kleutgen. Then I studied Philosophy in Freiburg; also Physics with the usual accompaniments for two years. The next two years I spent as teacher of Mathematics and first Prefect in the boarding College of Schwitz; after which I had one year of Theology in Freiburg; for in the beginning of the second year the war broke out and we were driven away as explained in the foregoing pages. <sup>(1)</sup>

<sup>(1)</sup> I was baptized "Joseph Burchard;" but since in common life I was called only "Burchard," I dropped the name of Joseph for the sake of brevity in signing papers and in letter writing. I had an elder sister, Mary; she became a Benedictine Sister and died as such in the Convent of Sarnen, Unterwalden. A younger sister got married and died young. A step-sister lives and is now married to the Mayor of Nuhlan. I had three younger brothers who were married, died and left a family after them. I still have a step-brother, a veterinary physician, who has two sons studying for the priesthood; they are already in the second year of Philosophy; the elder intends to join the Society; the other probably the Benedictines. I did not go to see them when I passed near Switzerland on my way from Rome to Paris. My step-sister has a daughter who is a Nun in the Benedictine Convent of St. Andrew's, Washington Territory, U. S. Towards the end of my second year of Noviceship, Mr. John Meyer and myself were sent on a pilgrimage to Einsiedeln, as an experiment, begging in the name of God for our meals and lodging; it lasted four weeks; the other Novices were also sent two by two. We had no umbrella against the frequent and copious rains; we were occasionally drenched to our skins, and the water flowed from our garments as if they had been drawn from a tub of water. We came home, however, better in soul and body; tamer, more religious and seeking only how to please God. The hardship in travelling on foot over high mountains and through rough valleys, the inconveniences of uncertain accommodations, sometimes pleasant and sometimes with humiliations and



insults, and the total reliance on God's providence, are elegant, secure and practical teachers of virtue, especially of detachment from the world, and looking only to heaven as a reliable abode.

Many more things of interest might be written down; but the great lapse of time either effaced them from the memory, or made them less secure. As, for instance, in the midst of winter to carry food to poor sick people, three or four miles off, when you might almost freeze to death on the road.—Father Anderledy and myself shivered pretty well—oohoo!—Or during the Juniorate preach in the Church in time of Lent, after having delivered the sermon first in the refectory. Or, acting as a professor of Poetry or Rhetoric, explaining authors, etc., just as it is done in the classroom—and to do this at dinner-time in the refectory; and then to go to the teachers for a good criticism.

## SECOND APPENDIX.

### LIFE IN AMERICA.

After our arrival at Georgetown College, July 19th, 1848, having witnessed the closing exercises of the students, heard their speeches and wondered at the great heat of summer in this country when compared to the climate of Switzerland, we were sent to the villa for our vacations; the balance of our vacation was spent in learning English. Then we continued our studies; but Mr. Charmillot and myself having become much weakened in our health, we were sent in the beginning of the year 1849, by the Visitor and Provincial Brocard, to Conewago for our recovery; we passed through Frederick where Father Stonestreet was Rector of St. John's College, and Father Samuel Barber Master of Novices. I preached my first English sermon in Conewago, six months after my coming to America.

In the following month of May we returned to Georgetown to continue our theological studies. At the end of my third year of Theology, I was ordained Sub-deacon together with Mr. Bernardin Wiget and Mr. Slattery, by Archbishop Eccleston of Baltimore, at the Visitation Convent of Georgetown, on the 9th of August 1850, being the Vigil of St. Lawrence; the next day, the feast of St. Lawrence, we were ordained Deacons; it was a Saturday; and the 11th of August in that year being a Sunday, we were ordained priests by the same Ordinary and in the same Convent chapel; and we said our first Mass on the feast of the Assumption of the Blessed Virgin Mary. The Provincial Ignatius Brocard, said Mass on that day at half past six o'clock at the Convent

of the Visitation and immediately after his Mass I said mine at the same altar whilst the Provincial kindly assisted me.

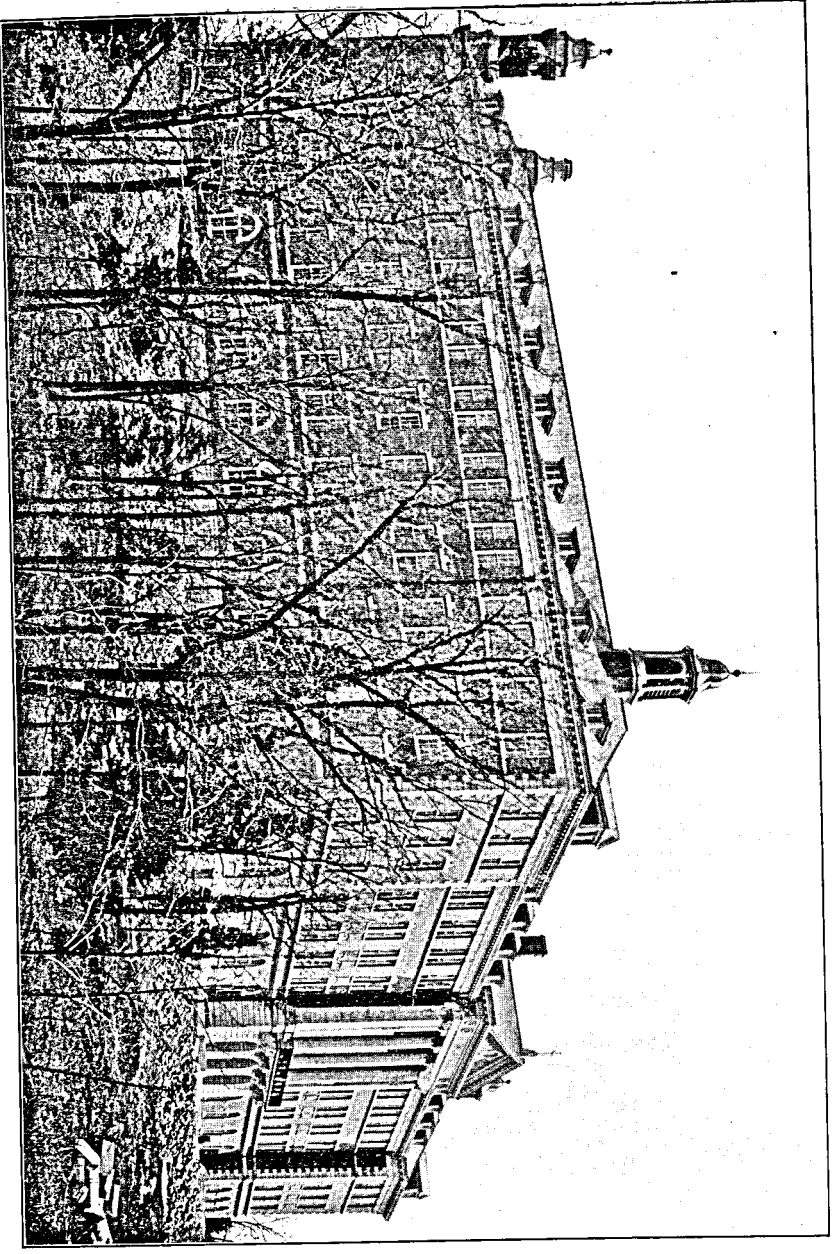
Then came my fourth year of Theology, during which I was occasionally sent to help and preach in Alexandria, and across the river in a newly erected chapel near Mr. Bowling's farm.

In the following year, 1851, I was sent as Prefect of Schools to St. Joseph's, Willing's Alley, Philadelphia to open the College School in the beginning of September which was done with a large number of scholars and very gratifying success.

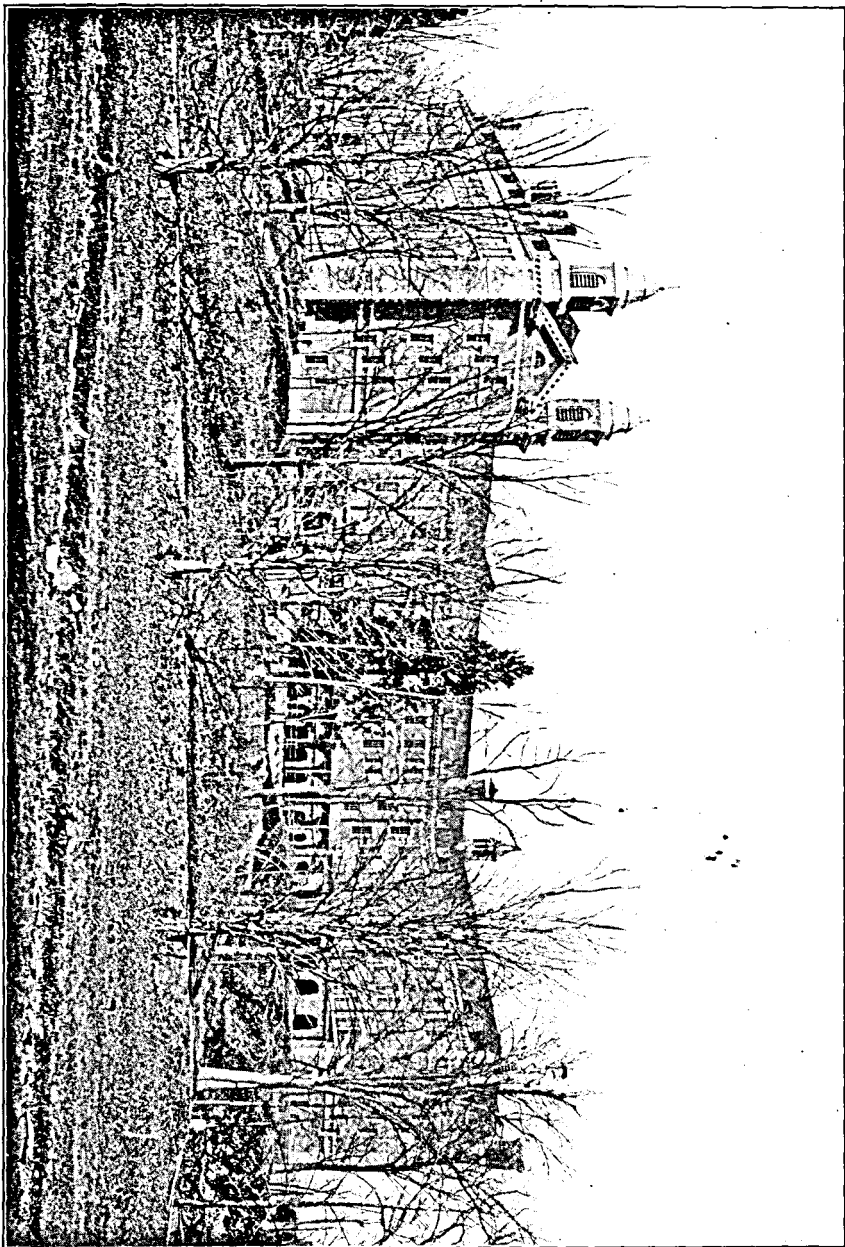
In September 1852 I began my third year of Probation in the Novitiate of Frederick, under the care of the Rev. F. Felix Cicaterri, as Instructor. We were only nine Tertian Fathers; all of them have gone to the other world, except myself and Father Curioz, who is still actively engaged in the Mission of New Orleans.

On the first of May, 1853, I was made Minister of Georgetown College; and thus I lost three months of my third Probation; under the plea that the necessities of the Province and Georgetown College so required it.

On the 15th of August 1854, Very Rev. Father General appointed me Rector and Superior of St. John's College and Mission in Frederick, Maryland, where I remained until the 15th of August, 1857. During that period I was ordered to finish the steeple of the elegant Church of St. John, in the Roman style, and collect the necessary means for the completion of the same. I was highly pleased to see the liberality of the people and the cheerfulness with which they contributed; for it required from six to seven thousand dollars to be collected from about 1200 parishioners of very moderate means. The steeple contains four stories of architecture that follow one another in the regular order of the rules of ornamentation. The lowest story begins with the Doric order; then comes the Ionic order which was followed in the plan of the whole church as regards its interior and exterior ornamentation; the Corinthian order is in the third place; and lastly comes the composite order, bearing up a lantern with a gilded cupola and a majestic gilded cross fifteen feet in height. Three bells were put in the steeple; the two smaller ones from the steeple of the old church and the largest, called "Ave Maria Immaculata" which I had cast in Baltimore in the year 1854, when the Dogma of the Immaculate Conception was proclaimed. I procured also a clock which strikes



ST. ANDREW-ON-HUDSON—VIEW FROM THE RIVER.



ST. ANDREW-ON-HUDSON.—FROM THE POST-ROAD.

the hours and the quarters,—the elegant work from the hands and genius of our good Brother Blasius Walsh at the Novitiate. I remember very well the hours I spent with him in the belfry setting the bells in the proper place for the striking part, and at the same time for giving a full sonorous peal when ringing them.

In the Church itself, I completed the High Altar by adding two large side pedestals for receiving life size statues;—two angels on the top side of the cornice which runs above the columns, and also the rays of glory containing the Holy Name on the top of the arch in the centre of the altar. Finally I succeeded in widening the Sanctuary by running the Communion railing into the transept of the church, thus encompassing two side altars which I had constructed. The Church, for its size and architecture, is one of the finest in the country.

I also established the Sunday School for the white and colored children, and found a great many willing and good teachers among the ladies and gentlemen of the Parish. The chief impetus, however, was given by introducing the May Devotion, with daily and fervent and vigorous short instructions, elegant singing and illuminations which were made every day more attractive; all these things increased the number of devout people daily, so much so, that at the end of the month, the church was too small to contain the crowd. Many Protestants came to see and to hear; but no allusion was made to them, just as if there had been no Protestants in the world at all. By following this course of explaining simply and clearly the Catholic doctrine, they were not offended, did not feel shy, nor ashamed; and in one year we had more than forty converts. Other Devotions were also introduced; but the exercises were kept short and full of energy, for fear of deterring the people by long services. We followed the same manner in our Sunday sermons at late Mass; very few people had come to that Mass before, because of the long sermons that used to be given; ours were short,—from twenty to twenty-five minutes; but clear, fiery, and to the point. In a short time we saw large crowds at late Mass.

About the middle of the month of May in 1857, I was called away to Washington College where Father Hippolytus De Neckere, Rector, had been reduced to a great infirmity, to help him in his administration; and on the 15th of August, 1857, I was appointed Rector in his place, with the order of building a new church and of providing gradually means for building also a new College,

whilst Father De Neckere was sent to Frederick to take my vacant place. The Church, called St. Aloysius Church, was built at a cost of \$65,000, Father Benedict Sestini, S. J., being the architect. The debt which accrued afterwards to that place, did not come from the building of the church, but from other sources, which my successors there will be able to explain.

On the 25th of April, 1858, I was unfortunately appointed Provincial of the Province of Maryland and I had to go to Georgetown; I was very much distressed about the appointment and the people of Washington seemed to be also distressed at my leaving them. However, there was no remedy for it. I had just made arrangements for a great Bazaar in favor of the Church and it was actually in operation, and it required very prudent management. For this reason I appointed Father Stonestreet as vice president of Gonzaga College, until Father General would provide; he was favorably known among them, and I often came over from Georgetown to go with him to the Bazaar and encourage the people in the good work. The fact is, the Bazaar was a great success; so was the opening of our new church in Washington. Archbishop Hughes of New York preached at the late Mass, and Father Ryder at Vespers in the evening; the whole of it was a great success; the church was full of people, persons of the first rank were present and rented pews. Archbishop *Kenrick* of Baltimore, being prevented from attending, had appointed me to bless the church. I did so and sang the solemn High Mass.

In the year 1860 Father John McElroy finished the construction of the Church of the Immaculate Conception and of Boston-College; and seeing that there was room enough in it for accommodating our Scholastic Students and their Professors, with the willing consent of Father McElroy and the approbation of Father General, our Scholasticate or Seminary was opened there, with Father John Bapst as Rector from the 2nd of July 1860. It counted this first year thirteen Fathers, forty-four Scholastics and eight Brothers. Before this event the Visitor, Father Sopranis, tried to establish a common Scholasticate in America; but he did not succeed in getting the Provinces and various Missions to consent to the required conditions. After his going to California, considering the capacity of Boston College for a Scholasticate, and having the approval of the consultants, we concluded to open the Scholasticate in Boston for our

Province and we made the necessary arrangements for it; then and *then only*, I sent word to Missouri and the various Missions, that our Scholasticate would open, and that if they found it convenient to make use of it for their subjects, they were welcome; I begged them only to let me know in time if they would make up their mind in sending some of their subjects. And in this way, the common Scholasticate was established without any opposition. I have written down these items, because they were either overlooked or forgotten; and because in those days I had so stated them to the Very Rev. Father General who has kept my letter on the subject in the Roman Archives.

The next year, that is, on the 19th of April, 1861, after finishing my three years of Provincialship, Father Angelo Paresce was appointed as my successor, whilst at the same time my credentials came from the General, appointing me Superior of the California Missions and Rector of Santa Clara College. I left Baltimore at once for New York, and the train in which I went, was the last train, that could pass; because immediately after its passage, various bridges over rivers were burnt down and destroyed, as the war had already broken out, and the trains arriving in Baltimore from the North, were completely riddled with stones; and there was an immense excitement.

We left New York in a steamer for Aspinwall; there were nearly a thousand passengers for the first and second cabins and steerage and in about two days, coming opposite Hatteras, nearly all were sick with sea-sickness and yellow faces.

We arrived in Aspinwall on the first day of May 1861, and crossed the Isthmus of Panama, a distance of forty-seven miles, and shipped at once to the steamer which anchored at a distance of about two miles from the shore, under a torrent of rain for an hour or so.

Our passage through the Carribean Sea, after having crossed Cuba and San Domingo, was rather boisterous and windy, with clear weather; but very warm, day and night. It takes two days and one night, or two nights and one day to cross that Sea to Colon or Aspinwall.

Among the passengers, there were a great many Government officers, merchants and speculators in gold mines,—of every sort of religion, and of no religion. Some of the principal Protestant gentlemen came and asked me to preach for them on Sundays. I excused myself saying that it might not be acceptable to the rest

of the company. They went around and asked the passengers' opinion; and all were anxious to hear me; so I consented. On one Sunday, I preached on the importance of saving one's soul, even in California; on another Sunday I preached on the necessity and usefulness of practising patience. I had heard that many were not much pleased with the diet on board the ship. The next day, many gentlemen came smiling and said: "It seems your sermon had a good effect even on the kitchen." Then somebody died on board the ship and I preached on the certainty of death. Finally they wished me to give a lecture on the Jesuits; so I did; telling them what the Jesuits were and what they were not, and how they were trained.

We arrived in San Francisco on the 19th of May 1861, on the eve of Pentecost, sound and safe. Something occurred on board the steamer that might be offered as an anecdote. One day as we were at dinner, I noticed a distinguished Jew with his lady seated opposite to me; the fact is that there was a good number of Jews among the passengers. On the table, right before the Jew and his lady, there was a tempting dish of exquisite sliced ham. I said to myself: I wonder whether they are going to touch that ham; for the Jewish law does not allow it. I watched carefully all the while. At last the eye of the Jew rested on the ham; then came the fork; and he helped himself and also his amiable companion; I saw that they enjoyed it. So did I. After dinner, when on deck, I tried to get near that Jew to have a talk with him. Eventually I succeeded, and after saluting him, I said,—

"Was not that excellent ham we had to-day at dinner?"

"Indeed it was capital," said he.

"My dear Sir," said I, "I was very glad to see you enjoying it. I know the Law of Israel forbids it, but, then, you see that law was made for the Old Testament, and it does not bind any longer in the New Law; besides, pork was considered unhealthy in the Eastern countries, not here in this country. Good ham is very good food."

"O I am very glad you tell me that," said the Jew, as if I had taken the weight of a mountain from his soul; and he became delightfully cheerful; and whenever I met him in San Francisco, he shook hands with me most cordially and invited me to dinner. I believe he was the cause why several Jews sent their sons to Santa Clara for their studies. Many Protestants also of the highest rank sent their sons to us.



After staying for two or three days in San Francisco, Father Sopranis took the steamer, with Father Felix Cicaterri, to return to the States. At the wharf we saw him walk on the upper deck, moving his lips fervently in devout prayer; an American gentleman standing near me and seeing the old man in that mood, said,—

“That old gentleman seems to be afraid of the ocean.”

“Evidently, Sir,” said I, “evidently.”

The City of San Francisco is a very romantic city, built upon four or five very high and steep hills, affording a variety of beautiful views. On the highest hills you can hear the booming of the waves of the ocean; it begins in summer about seven in the morning, increases during the day and does not cease till night. The wind is so fresh even in summer that a good winter coat feels comfortable, and at night, blankets are welcome. On my arrival there, we had only a small wooden Church, with a house of planks and ceilings of canvass. The whole of it in the midst of sand hills on Market Street and difficult of access with a carriage on account of the sand.

Now, our Fathers possess a magnificent Church and College in another part of the City, for which they paid, in part by selling the old property, the net sum of about a million of dollars. Fortunately I told our Treasurer to buy the property from street to street which made the lot twice as large, and a few days after the purchase, its value increased twenty-five cents a square foot; and ever so much afterwards till its sale.

It was time for me to move towards Santa Clara College, which is about forty-seven miles south of San Francisco. There was no railroad at that time. You could go either by a tedious stage along the foot of the mountain to the west of San Francisco Bay; or else by a steamer for forty-one miles, and by stage for six miles. Father Barchi and myself took this latter way; on arriving at the end of the boat's trip, the passengers entered several stages that were in readiness on the wharf. Father Accolti and myself drove up to the College in a buggy through a road with five or six inches of dust; for in California there is no rain from the beginning of April till the middle of November.

We arrived in front of the College, but could not see the College, because it was hidden behind a plank fence ten feet in height. The College was then only one story high, built of adobes, with a rounded tile roof stretched over it. As soon as we entered the fence gate, we were in the front garden about forty feet in width;

and just before us, right and left, two companies of student Cadets with their guns and in fine uniform, saluted me and a magnificent, full orchestra band struck up a thundering welcome. After the usual friendly compliments of the Faculty and the students and after a short address, we marched into the interior of the College which represented a large square with corridors, verandahs and rooms, surrounding a beautiful ornamental garden, where I granted them all a holiday of rejoicing; and after a complimentary bow all around, I retired for the time being to my presidential room which was like all other rooms, on the ground floor, the glass door serving as a door and a window, at the same time. The students retiring to their own quarters said to one another about me: "If the interior of that man corresponds with his exterior, he is all right." So the Fathers told me afterwards.

The College building was an old, decaying Franciscan Monastery of one low story, with a corresponding original and religious poverty in every respect,—grand indeed, if compared to the Indian huts of the vicinity. Besides poverty, the Fathers had a debt of thirty-five thousand dollars, scarcely able to pay its interest, and totally unable to diminish the principal. What gave them credit and renown was their solid piety and goodness of life, their eminent and known learning, their progress even in the modern sciences, mathematics, physics and chemistry, especially in their accurate and reliable assays or analyses of minerals, to determine the exact amount of silver, gold or other element contained in the specimens offered for examination,—an affair of the highest interest for California at that period of time.

Besides the personal distinctions, and qualifications, the site of the College contributed much to its fame; it afforded a mild and salubrious climate, with a soil of extraordinary fertility, celebrated for the exhilarating beauty of its surrounding scenery, at an elevation of eighty feet above San Francisco, and twenty feet above the town of San José which is at a distance of three miles to the south east of Santa Clara. It has an esplanade of high shade trees in five rows between the two towns and horse cars running through them as it were through an avenue to a paradise.

Then perceiving that arrangements were making for the Southern Pacific and the South Pacific Coast railroads soon to pass through the town, at a distance of only three or four city blocks from the College, I said to the

Fathers: "We shall never be able to pay our debts, unless we first run deeper into debt and give the College a decent external appearance." All agreed unanimously. Plans and bargains were made; a great number of mechanics and laborers were employed to begin and finish the work in the least possible time. And so it was done, to the astonishment of the town and the surprise of the travellers of California who served as publishers of the fame of Santa Clara College.

First we raised a front building, 200 feet in length and over forty feet in width, three stories in height with a centre portion of four stories containing an elegant clock, with an eastern and western inscription in gold of "Santa Clara College," legible at a great distance. (See the illustrated Catalogue of Santa Clara College for 1895.) Then the front of the old Church was renovated with a fine portal and two tasteful towers, laying out a large public ornamental square in front of it. Next came an elevation of the western wing 240 feet in length, with a rectangular return towards the Church of 100 feet. Finally we reared a separate building, as a precaution against a conflagration; this building has a front towards the town in the west, 110 feet in length, with two rectangular wings i. e., returning side wings of seventy feet, decorated with verandahs and stairways for each of the three stories. The centre is surmounted with an elegant belfry 110 feet in height.

Soon were added other buildings for the Commercial Departments. We were not disappointed in our calculations. Students of the highest rank of society soon flocked abundantly to the College; and the finances revived in a wonderful manner.

During my abode in California, I gave retreats to the Clergy of the Diocese of Marysville and of San Francisco; and with Father Burchard gave three missions of more than ordinary success. At the Lenten season and in the month of May, previous to my leaving California, I preached every day, the church being filled with people. Finally, after six years of labor, with somewhat broken down health, I was called back to the States, leaving the land of gold and abundance of earthly blessings, on the 19th of November, 1866, arriving in New York on the eve of the Immaculate Conception. After medical treatment for two months in Baltimore, I was sent as parish priest to Conewago for the feast of the Purification in 1867, where I remained till the middle of March 1868 when I was unexpectedly sent to Philadelphia to com.

mence the building of a new Church and College, without any means or money, with the only hope of God's providence, in the midst of opposition on every side,—*a sure sign* that the powers of hell were not pleased with such a project.

During my short stay at Conewago, with the zeal of the good Fathers of the place, we succeeded in establishing and maintaining Catholic Schools for boys and girls at Irishtown, Mount of Rocks, Hanover, McSherrystown and Oxford,—the best and perhaps the only hope of preserving religion and good morals in that country; for, having Catholic Schools, the catechism is well attended every day, catechetical instructions by one of the Fathers every week, and regular monthly confessions.

As regards my movements and doings in Philadelphia, I do not intend to say anything. Whatever is of importance, is *written down in the historia domus of the place*;—the difficulties we met with, how they were overcome, the crowning work of the grace of God which made itself felt almost irresistibly on all occasions. The Lord be praised in all His works! The balance is in the hearts of the people who witnessed with pleasure the practical results of the religious work of the Fathers.

In July, 1892, I was made one of the electors to go to Loyola in Spain for the election of a General of the Society. The Congregation lasted from September 24th, 1892 to the 6th of December, 1892. Then I was sent as a companion to Father Gallwey to the Holy Land for public Literary business. We arrived in Jerusalem on the Eve of Christmas, and remained in Palestine till the 21st of January, 1893. Leaving Jerusalem on that day, we passed Jaffa, Caifa, Beyreut; then Port Said, Ismailia, Cairo, and Alexandria. We left Alexandria on February 10th, 1893, and arrived at Naples on the 14th of February and in Rome on the 15th, late in the evening. Having assisted at the Pope's Golden Jubilee, February 19th, 1893, I left Rome, Feb. 21st, and arrived at Liverpool Feb. 25th, at half-past six P. M. On March 1st, the steamer "Berlin" of the Inman Line, at 3 P. M. carried me across the Atlantic, so as to arrive in Jersey City on the 12th of March, between 11 and 12 A. M. where I said Mass at St. Peter's College. The sketches of my travels to Europe, to Spain, to the Holy Land, Syria and Egypt, I left with Father Provincial in New York; also with Father Emerick; portions of them were published in THE WOODSTOCK LETTERS. The report of what has occurred from Alexandria to Naples, Pompeii,

Rome, the Pope's Golden Jubilee and all the way home is contained in my Day Book ; some notices or articles appear in "The Messenger."

Soon after my return to the Gesu in Philadelphia, the people presented me with ten thousand dollars for the purpose of getting a new organ for the church. But Divine Providence wished that my successor in office should carry out the plan ; because towards the end of June, 1893, I was unexpectedly appointed as Instructor of the Third Probation by Father General, and so I left Philadelphia at once to reside in the Novitiate, Frederick, Md., where I have exercised that office for these three years. The death of many of Ours, and the numerous defections of others from the Society, will, I am told, make it impossible to have a third Probation next year ; and thus I am *expectans destinationem*, if I live.

In 1896-97 I was again Instructor with twelve Tertian Fathers.

[Most of the items relating to my travels and observations are contained in copy books, like the present one, marked thus: *No. 1 ; No. 2 ; No. 3 ; No. 4 ; No. 5 ;* The points given for the meditations during the thirty days' retreat, the conferences, the triduums, etc., are kept separate—especially writings on various subjects, and sketches for Missions, and short explanations on the Gospels on all Sundays ;—see a large thick copy book, bound in black.]

Of the forty-four Jesuits, among whom were Fathers Anderledy and Miége, Father Henry Behrens and myself are the only survivors. And since the 17th of October 1895, when Fr. Behrens died, I am the only one living. Through the merits and the intercession of all these saintly Brothers, companions of Jesus, may God be merciful to my poor soul and eventually bring me to their blessed company ! Father Behrens distinguished himself in a particular manner through his piety, laboriousness, zeal and mortification. *Requiescat in pace.*

## THE GRAND ACT AT ST. LOUIS UNIVERSITY.

St. Louis University was in the glare of publicity for a brief spell on Wednesday, April 29. The Grand Act of Father Vilallonga on that day had for us something like historic significance as a valuable contribution to the growing traditions of our young theologate. Its interest to outsiders was due largely to the announcement in the public prints of President Roosevelt's intention to be present at a portion of it, on his arrival in St. Louis for the dedicatory exercises of the Louisiana-Purchase Exposition. The popular concept of a Grand Act was, of course, ludicrously inadequate, and one of the good results incidentally achieved by this scholastic event was the accurate information, dispensed locally in numerous respectfully conceived newspaper notices, concerning the nature, and aim, and difficulty of a distinctively Catholic function in the field of higher education.

The student chosen for the Act, Father Joachim Vilallonga, was born in Burriana, Province of Castellon, Spain, on August 13, 1868. After graduation from our College of San José in the city of Valencia in 1885, he at once entered the Society and spent the succeeding six years at Veruela, in the Province of Saragossa, where Ours have a novitiate and juniorate. Of these six years the customary two were spent by Father Vilallonga as a novice; three were devoted to the usual classic studies, while the last was applied to philosophy. From Veruela he went to Tortosa for his two remaining years of philosophy. At his Provincial's request, however, Father Vilallonga completed his two year course in one, on the expiration of which, in 1892, he was sent to the Philippines where he taught philosophy, physics, and mathematics for six years in the Ateneo de Manila, besides perfecting and conducting sodalities. It will be observed that he was an inhabitant of the islands when they changed owners in the fortunes of war. He witnessed the battle of Cavite and the siege of Manila. On his return to Tortosa, Spain, after his years of teaching, Father Vilallonga

studied theology and was ordained in July, 1901. He then came to St. Louis for his fourth year, and on its completion he was appointed to give the Grand Act which has just taken place.

The 212 theses, which Father Vilallonga undertook to defend, were published in a pamphlet of thirty-four pages and were dedicated to His Grace, Archbishop Kain, of St. Louis. None of Ours appeared as objectors during the Act. The seven reverend professors, who kindly consented to attack the theses, are distinguished teachers in the seminaries they represented. In the following account an attempt will be made to outline the course of the arguments. While it will suggest the main headings of the discussion, the exigencies of space render it incomplete in conveying an idea of the defender's abundance of equipment and easy confidence. The theses which were attacked were not the most difficult, and, therefore, not such as to call especially for elaborate preparation. This very element of unexpectedness furnished evidence of the defender's comprehensive mastery. His quotations from the Scriptures, the Fathers, and the Councils were numerous on every point and were made from memory. In fact the extraordinary power of memory displayed by Father Vilallonga impressed all his listeners quite as much as his metaphysical precision and readiness.

The house library, where the act was held, is perhaps the most effective bit of our interior architecture. As a library it is nearly perfect; as a hall it has serious limitations. Its great height is out of proportion with its floor space, which has a seating capacity of about five hundred. It has three galleries, the two lower running along the four walls, the third not crossing over the front of the library, where the apse-shaped wall curves in just before meeting the roof. Thus a large portion of the floor area is under the first gallery, and consequently, even when the speaker stands well out in front of the low, apse-like recess facing the audience, the acoustic properties of the hall are not the best. Still it has striking features which, on an occasion like that of the Grand Act, may be said to counterbalance this defect. Its pronounced Gothic character stimulates the imagination and is rich in Catholic and mediæval suggestion. Looking up one admires the open-timber roof with its polished rafters, springing upward and inward from the four walls and crowned with a gable of sky-light that lets the daylight stream downward into the court formed

by the triple gallery. Through the brass railings of the latter the audience below can catch glimpses of innumerable books in the long rows of book-cases, while a glance through any of the pointed-arch windows at one side of the hall will rest on the college church "of gray stone" near by. The atmosphere of our library is, therefore, decidedly academic and religious, and, as was said, most appropriate, in spite of some defects, as a setting for a public defense of Catholic theology. The decorations on the present occasion, here and outside on the façade, were the work of artistic scholastics and would deserve detailed description if it was not feared that this account might thereby outgrow its due proportion.

The Grand Act opened at ten o'clock with a prayer by Father James J. Sullivan, prefect of higher studies. Father Rector welcomed Cardinal Gibbons, Archbishop Kain and numerous visitors in a short Latin speech. On its conclusion Father Vilallonga, after kissing the rings of the prelates, ascended a low, carpeted platform and read his dissertation on Transubstantiation. This took up about twenty minutes and at its close the disputation began.

The Rev. Benedict Schmidt, O. F. M., Professor of theology in the Franciscan Monastery of this city, opened the discussion with an attack on thesis 200, which reads: "The Sacrament of Penance, the minister of which is a priest only, properly ordained and empowered with jurisdiction, is made up of matter and form as essential parts. The matter are the acts of the penitent; viz., contrition, confession and satisfaction; the form, which must be articulated in words by the human voice, is contained in its essence in the formula, *Te Absolvo*." Father Schmidt declared that the acts of the penitent merely created dispositive conditions for the reception of Penance and in no way entered constitutively into its essence. This was especially true of satisfaction which comes after the sacramental form has been pronounced. It was not enough to say of satisfaction that it was integrating in its force, because the same thing would have to be said of contrition and confession, since the Council of Florence makes no distinction between the acts of the penitent and, therefore, either all the acts must be essential parts or none of them. Father Vilallonga satisfied this objection by explaining the imperfect analogy, hinted at in the Council by the use of the word *quasi-materia*, and showing the propriety and even the necessity of interpreting the passage in the Council in the light of Catholic



teaching and practice. The Reverend Objector then took up contrition and denied its material partnership in the constitution of Penance, (1) Because it was something internal and invisible, (2) Because it was not a *signum practicum* of grace. The argument continued along these lines till time was called.

The Rev. M. S. Ryan, C. M., D. D., Ph. D., Professor of dogma at Kenrick Seminary, ventured to dispute the truth of thesis 181, viz: "All the Sacraments of the New Law confer grace *ex opere operato* upon those who place no obstacle in the way; the Sacraments act not physically but morally, and not without respect of the disposition of the recipient." Father Ryan held that the Sacraments were physical agents of grace and all through his argument pushed the difficulty from the use of "*ex*" and "*per*" in the Scriptures and the Fathers. The defender made use of the classic answers to the objections and was about to explain the difference between moral causality and a mere condition *sine qua non* when the half hour was up.

The Reverend Joseph Selinger, D. D., professor of dogma in St. Francis Seminary, Milwaukee, was the third objector. He called the defender's attention to thesis 104 which says: "Grace, by which man is formally made just, is a certain gift which is created, is distinct from the Person of the Holy Spirit, is physically permanent and is really distinct from the soul in which it inheres after the manner of a habit." The objector laid it down that grace is uncreated and identical with the Holy Spirit, (1) Because grace is God's uncreated love for us, (2) Even in its terminative aspect God's love is uncreated, since it is the life of our spirit just as the soul is the life of our body, and between soul and body there is no intermediary agency of conjunction. The defender denied the similarity in the argument of his opponent and, since he is a firm believer in the "modes," denied also the statement of how the soul vivifies the body. In answer to his adversary's line of argument which veered to another kindred thesis, he was explaining the way in which we are justified by grace when time was up.

The last of the objectors in the morning session was the Rev. Edmund J. Wirth, D. D., Ph. D., professor of philosophy in St. Bernard's Seminary, Rochester, N. Y. He selected the sixth thesis which has the following: "Faith and reason prove irrefutably that God is one, eternal, immeasurable, unchangeable both physically and morally, and, in fine, infinite along every line of perfec-

tion." Father Wirth declared that God's immutability could not be demonstrated from reason since He lived and moved—two actions which, even in uncreated life, cannot be dissociated from change of one kind or another. The word "life," he maintained, was not applied equivocally to God and man, and yet in the case of the latter it is indissolubly connected with the idea of constant mutation. The defender acknowledged that life was not predicated equivocally of God and man, but analogically. The formal idea of life, as life, did not imply change, whatever might be said of our ideas of certain determinate forms of life, such as human life and plant life. The objector then took up the inconsistency, from a rational standpoint, of immutability and freedom. Liberty, he said, presupposed the power of changing. The term of God's free act was, or was not, in God. If in God, then there was mutation; if not, then there was no free action. The defender expressed his recognition of the force of this objection in a quotation from Suarez. He answered that the subject of the terminating act was in God, not, however, the term itself. According to human concepts, God's free action terminating in his creature suggests a quasi-relationship, subjected intrinsically in God from eternity, and terminating extrinsically in His creature in time. This terminating and extrinsic quasi-relationship in no way enters formally into the Divine act: it implies change. Not so the same quasi-relationship as subjected in the Creator. To the objector's subsumption that to suppose in God a fundament for real relationship between Him and His creature is the same thing as assenting to a real relationship between them, the defender explained the difference between predicamental and transcendental relations.

It was now half past twelve and time for temporary adjournment. Most of the clerical visitors accepted of the University's hospitality and repaired to the large dining-hall of the community for dinner. The attendance in the morning was mainly of Catholic clergymen. One noteworthy exception was the Rev. W. W. Boyd, a Baptist minister, prominent in St. Louis for his public activity in matters of municipal reform. He occupied a position well up in front both morning and afternoon, and, it was observed, maintained an intelligent expression of lively and sustained interest, and even led the applause whenever the defender scored an unusually good point.

At four o'clock the library was crowded to its fullest capacity by clergymen, alumni and lay friends of the

University. The scholastics very courteously relinquished the vantage ground below to their guests and found places in the galleries. At five minutes past four, the Cardinal and Bishop Hennessy were ushered to their seats in front among the guests of honor. Several rows of seats immediately behind them were reserved for the members of the President's escort, as was also the arm-chair beside the Cardinal, which Archbishop Kain had left vacant early in the morning session on account of his illness.

Father Sullivan then gave the signal for the re-opening of the Act, and, thereupon, the Rev. Henry Ayrinhac, S. S., D. D., J. C. D., professor of dogma in St. Mary's Seminary, Baltimore, declared that he desired to question the truth of thesis 37. The thesis stated that: "The dogma of the consubstantial character of the Three Divine Persons has always been explicitly professed in the history of the Church, and that previously to the Council of Nice the Fathers—St. Justin, Origen and Tertullian in particular—wrote on this subject in a manner that was in entire accord with the dogma." Father Ayrinhac objected to the idea of "Explicit profession," as used in the thesis. He began on historical grounds, but the defender's distinction on the implicit and explicit contents of an express belief led the discussion back to pure theology. The objector claimed that, in view of the unity of nature and distinction of persons in God, some distinction between the nature and the persons was necessary and that this distinction is not found in revelation. The defender answered that the act of faith is exercised on the fact of the unity and trinity rather than its explanation: hence a description of this distinction would be superfluous in revelation. To the objector's further argument, that the Fathers nowhere explicitly teach such a distinction, the defender subjoined the concession that they may not have taught any definite explanation of the distinction, but that they certainly taught some distinction either virtual or otherwise, for it underlies everyone of their attempts to explain the Trinity. Furthermore the religious controversies on the subject in the first centuries were not, as the objector alleged, any indication of an ignorance of this distinction. The Council defined the dogma not its explanation, and even to-day theologians disagree as to the nature of the distinction which in itself they admit as a defined truth.

The sixth objector to enter the lists was the Very Rev,

Daniel J. Kennedy, O. P., S. T. M., professor of dogma in St. Joseph's Scholasticate, Somerset, O. He was garbed in the snow-white habit of his Order. The fifth thesis, to which he took several exceptions, runs: "The existence of God, which on grounds of faith does not admit of doubt, can be ascertained with certitude by the light of reason from the works of creation: this knowledge, however, can be derived only by *a posteriori* methods of moral, physical and metaphysical argument, not by reasoning *a priori* or *a simultaneo*."

Father Kennedy denied (1) That God's existence could be proved from reason, because any reasoning on the subject presupposed what was to be proved, viz., universal and eternal principles of certitude and hence an eternal and immutable God. (2) That, if at all capable of proof, the Anselmic argument alone was valid, because in the present instance the method of concluding to the real order from the ideal was flawless. For the human mind is essentially an agency of discovery in the field of truth. Its idea of God is either that of a mere *ens rationis* or an *ens reale*: not an *ens rationis* because it is infinite; not an *ens reale* in the realm of pure possibility, for the same reason; therefore an *ens reale* actually in existence. This outline will serve to show the trend of Fr. Kennedy's objections which he urged with force and clearness. The defender's solutions of both difficulties were the usual ones. To give these satisfactorily was not so easy as it might seem to the reader of this account. The learned Dominican pushed his plea for St. Anselm's historic argument with versatile insistency which was hard to meet and which brought out the metaphysical subtlety and alertness of the defender.

The last of the objectors was the Rev. E. J. Hanna, D. D., professor of dogma in St. Bernard's Seminary, Rochester, N. Y., who selected thesis 155, "The human intellect of Christ was possessed, from the first moment of His conception, of beatific knowledge which extended to all things past, present and future, though not including all the possibles."

The subsequent argument was as follows. Christ suffered and therefore could not have enjoyed the beatific vision. To the distinction of natures it was urged that such vision was incompatible with ignorance of the last day which St. Mark's Gospel attributes to Christ. This ignorance was explained by the defender as incommunicable knowledge similar to that of a priest acquired in the confessional. As to St. Luke's statement that Christ

advanced in knowledge, it was necessary to distinguish between experimental knowledge and beatific or infused knowledge. St. Paul was quoted to the effect that Christ's character on earth was that of *viator* rather than *comprehensor*, which elicited the reply that it was both and that in the one Christ enjoyed the beatific vision while in the other He suffered. The discussion then turned on the note of the thesis, which, according to the objector, the defender had claimed to be *de fide*. It is not the note commonly attached to the thesis, but the defender undertook to hold it as the probable note, and the battle was waging around this point when the proceedings were interrupted by the arrival of President Roosevelt.

Indeed, the close attention of the audience had begun to relax several minutes before. Father Rector had left the hall at the sound of cheering that began far off and gradually grew louder along the avenue approaching the University. Grand Avenue in front of the University was dense with spectators when the carriages of the President's party and his escort of cavalry drew up at the door. Father Rogers was introduced to His Excellency as he alighted and conducted him through a guard of University cadets to the library. As the party turned the first landing on the stairs leading to the corridor of the second floor, where the library has its entrances, the scholastic choir struck up the national anthem from the landing above, much to the surprise and gratification of the President, who pushed aside his sedulous secret-service men and insisted on bowing three times very deliberately to the singers.

At the first sound of the song the discussion in the library stopped and all stood up in time to greet with a hearty cheer the appearance of our eminent guest. Everyone recognized the close-knit, muscular form that strode up the aisle with military erectness and decision. His Excellency's meeting with the Cardinal had every appearance of genuine and almost boyish delight. He clung to the hand of His Eminence for fully a minute, and the face, that has become familiar in numberless disrespectful prints, was wreathed in unconstrained smiles. This meeting of Church and State might be described as energetically amicable.

Mr. Roosevelt had barely time to seat himself in the arm-chair beside that of the Cardinal and to cast a smiling glance at his picture, hanging high above him amid a glory of color, when Father Rector welcomed him in the following words:—

“Mr. President: In the name of the faculty, the friends and the alumni of the St. Louis University, and in my own name, I bid you welcome to St. Louis University. You have come to St. Louis to inaugurate a great exposition, commemorative of the purchase 100 years ago, of the Louisiana Territory.

“As brethren of that intrepid explorer Marquette, as founders of the first college west of the Mississippi, as a college whose influence has extended throughout the whole extent of the Louisiana Purchase Territory, from Louisiana itself to the furthest Northwest, whose professors have gone out and founded therein churches, stations and schools almost innumerable, and six associate colleges, whose professors established the first Indian missions and followed the Indians in their wanderings even to Idaho and Montana, we think we may well be the first to welcome you on this memorable occasion to the Louisiana Purchase Territory.

“Our welcome is hearty and sincere; it is reechoed in the hearts of thousands and tens of thousands throughout the States of the Louisiana Purchase, who are proud to have been moulded by our teaching, or to have come under the influence of our ministry. They rejoice with us to-day in being able to express what is ever deep and abiding in our hearts, a loyal devotion to our country and its chief executive.

“As representatives of an educational system based essentially on religion, following, though at a distance, the great universities, we have ever put the study of theology, of God and his revelation, as the noblest and best pursuit of human intelligence and endeavor, for by our knowledge of God and his revelation will be regulated our relations to him and our fellow-men.

“The Apostle St. John says: “If any man say I love God and hateth his brother, he is a liar.” So he that pretends to love God and loves not his country is no less a hypocrite and an enemy of the truth—for it goes without saying that next to the love of God is love of country; that is, love of our fellow-men of the same family and city and state and nation; love of the soil and the home and of all those institutions which are essentially bound up in the idea of a nation; love and respect for those who by wise laws, just judgments and prudent but energetic execution, protect our rights and prosper our undertakings.

“These considerations are commonplaces in every Catholic school; they flow from religion properly understood, from sound philosophy, which but echoes the words of St. Paul and bids us obey the powers that be, as having power from Him from Whom all authority descends.

“We maintain that there is no truer patriot than the one who consecrates his loyalty by the double tie of right reason and sound religious teaching; and hence I venture to say that nowhere will be found for the chief executive of our

nation a more sincere welcome than in the hearts of the friends, the alumni and the faculty of this college of the Louisiana Purchase Territory.

"As our representative student, who to-day essays to defend the entire field of theology against all comers, combines in his person a native Spaniard, a long Philippine residence and apostleship, and an ardent love and admiration for the United States and her institutions, which he is now preparing to carry back with him to Manila, may I take the occasion to thank you, Mr. President, and to express our gratitude for the eminent fairness with which you have striven to handle that most difficult of questions, our island possessions, and to express our admiration for the broad-minded generosity with which both in Rome and Manila you have striven to do justice to the large Catholic interests involved.

"As we look back with pleasing recollection to the far-off days when our University was visited by such men as Dickens, Clay, Webster and Van Buren, so this visit of President Roosevelt, accompanied by distinguished friends, shall go down as a red-letter day in the calendar of St. Louis University."

Father Rector was frequently interrupted by applause in which the President heartily joined. At the close of the address of welcome His Excellency rose to reply as follows:—

"Father, Cardinal Gibbons, Gentlemen: It is indeed a pleasure to be received here as the guest of the first and oldest University founded in our country west of the Mississippi river in this Louisiana Purchase. (Applause.) I know your work; I have myself been much in the West and I have come across the traces of your work both among the communities of our own people and among the Indian tribes; and it is indeed a pleasure to be here to-day in this historic University and to greet you, and to listen as I shall to the well nigh unique ceremony in this part of our country. I thank you personally for your kind allusion to me. I would hold myself recreant to the principles upon which this Government is founded did I not strive as Chief Executive to do fair and equal justice to all men without regard to the way in which any man chooses to worship his Maker. (Loud and continued applause.) I thank you for your greeting and appreciate it, and I can assure you, you are not as glad to have me as I am to be here."

The remarks of President Roosevelt were delivered in a vigorous staccato manner which left no doubt as to their sincerity. When the applause stopped, Cardinal Gibbons, who wore the red robes of his princely office rose to congratulate the defender in the following short speech:—

“Doctissime Pater, nomine excellentissimi Præsidis Statuum Foederatorum, nomine hujus coronæ ornatissimorum virorum, et meo ipsius nomine, ex intimo corde tibi gratulor propter defensionem thesium contra tot tantosque adversarios; dignam certe clarissimi alumni Societatis Jesu. Felices, Pater, felices alumni qui ex flumine intelligentiæ tuæ aquas veritatis hauriant.

“Prosperè procede et regna.”

Father Vilallonga, with wonted graceful fluency, made the following acknowledgment of the Primate's congratulations.

“Venia Excellentissimi Præsidentis Statuum Foederatorum, Eminentissime Cardinalis Gibbons:

Eminentia Vestra, propria qua utitur comitate et animi benevolentia, me humillimum Societatis Jesu alumnium dignatur laudibus cumulare, quibus nihil agnosco in me ipso dignum. Si quid est in me, quod certe minimum est, id totum debeo Societati Jesu. Ipsa semper, Mater mea tenerissima, filium indignum in sinu suo per septemdecim continentes annos fovit; et præterquam quod apud omnes nationes semper laude dignum fuerit hominem amore maximo Matrem prosequi, hanc ego hodie statuo Matrem corde, lingua et mente usque ad supremum vitæ spiritum amare, verbo et veritate; ita ut omnes meos labores et vigilias semper impendam ut lemma Sancti Ignatii pro mea tenuitate adimpleatur: Ad majorem Dei gloriam.”

After these speeches, to which the President listened in wrapt attention, Father Sullivan announced in Latin that anyone present now had the liberty of taking issue with the defender on any of his theses. In the pause that followed Cardinal Gibbons looked towards the President, but in mock terror the latter disclaimed any desire to take advantage of the privilege. One of Ours was about to object against a thesis, when those in charge of the President intimated that his other appointments were pressing. The Cardinal then arose to go and thus the Grand Act closed. President Roosevelt delayed several minutes to shake hands with the defender and to congratulate him warmly, and to hold brief chats with those of Ours who were introduced to him.

In the audience, besides those already mentioned, were the Very Reverend Thomas J. Gannon; the Very Reverend Joseph Grimmelman; Rev. Henry Dumbach, Rector of St. Ignatius College, Chicago; Rev. Father Robert, Superior of the Passionist Monastery at Normandy, Mo.; Rev. Father Nugent, President of the Kenrick Seminary; Brother Justin, Superior of the Christian Brothers' College, St. Louis; the Hon. Thomas H. Carter;



Mr. Richard C. Kerens; the Hon. Martin H. Glynn, who was a member of the President's escort, and who shortly after his arrival in the library recognized the Very Rev. Father Gannon, sitting up in front, with the audible exclamation of surprise, "Why, there is my old Professor!"

In conclusion, the following letter to Father Rector from Mr. Daniel C. Nugent, a wealthy and prominent Catholic gentleman of St. Louis, will be valuable as outside testimony concerning the event here recorded.

*Reverend and Dear Father,*

It having been my good fortune, as a member of the Reception Committee of the Louisiana Purchase Exposition, to have the honor and pleasure of escorting his Excellency, President Roosevelt, on his recent visit to our city, when he attended the very interesting exercises at the St. Louis University, it gives me great pleasure to inform you of the following:—

The President turned to me in the carriage as we drove away from the University, and, after saying how much pleased he had been with the reception accorded him, exclaimed with much show of feeling, "I was thrilled and delighted by the whole affair!"

On our way to the University from the Odeon he expressed great pleasure at the prospect of meeting "his friend, Cardinal Gibbons."

I cannot refrain from adding a word of my own before closing this note. I have had the opportunity of witnessing the various receptions tendered the President while here, and I must tell you, without wishing to flatter you but simply in the interests of a true record of the event, that his reception by the St. Louis University stood out by itself as the best ordered and most dignified at the same time cordial, that was accorded him during his entire stay. I remain, my dear sir,

Yours very sincerely,

*Daniel C. Nugent.*

*To the Reverend W. B. Rogers, S. J.*

Much of this interest and dignity was due to the transparent mastery, modest confidence, and the air of gentle distinction which is the natural endowment of the Father who was the central figure in the Grand Act. A forced restraint has been exercised in this account so as not to offend in the delicate matter of praising; but Jesuit readers ought to know that we were all very proud of the Society's representative during every minute of the long four hours' discussion.

## OUR COLLEGES AND SODALITIES AT MANILA.

*A Letter from Father Joachim Añon, S. J.*

*We are indebted for this letter to Father Añon, who has just finished his third year probation at Florissant, Missouri. He belongs to the province of Aragon and has spent several years at Manila. He is to return to Manila and is at present in this country to learn English.*  
—Editor W. L.

ST. STANISLAUS, FLORISSANT, MISSOURI,

June 12, 1903.

REV. AND DEAR FATHER,  
P. C.

We have in Manila two colleges,—the “Ateneo” under the patronage of the Immaculate Conception and the “Escuela Normal” (Normal School) dedicated to St. Francis Xavier.

### THE ATENELO.

The Ateneo is situated in the walled city of Manila. It accommodates boarders, half-boarders, and day scholars and has besides the grammar and classical courses, special classes in Commerce, Mechanics and Agriculture. This college has a good cabinet of Physics and a really magnificent Museum of Natural History. The chief course, however, is the classical and in it the “Ratio Studiorum” is faithfully followed. Latin is the language used both in Rhetoric and Philosophy. In Philosophy, Father Mendive's text book is used and the regular public disputations are conducted in Latin. All comers are allowed to object, and sometimes even the Professors from St. Thomas—under the charge of the Dominicans—take up the argument.

Besides this, the students give several other exhibitions both in poetry and oratory. The most solemn, however, is the public entertainment known as “La Academia” (the academy), which takes place every year in commemoration of some great event. This year the event celebrated was the Jubilee of our Holy Father Leo XIII.

The program was very elegant ; without doubt one of the most beautiful programs ever published by the Ateneo. The development of the subject-matter, too, was in keeping with this program. The motto "*Lumen in cælo*" was divided into three parts, under the heading "*Oriens,*" "*Illuminans,*" "*Regnans ;*" and all blended together in such a way as to merge into one whole. The plan was, as is customary there, drawn up by the professor of Rhetoric but the poems were written by the students themselves. As we learn from several reports, the decoration was well suited to the occasion, and the performance in every way successful. The academy was presided over by His Grace the Delegate Apostolic to the Philippines, and the exhibition hall was taxed to its fullest capacity. Every one was exceedingly pleased, and Mgr. Guidi could not help repeating several times, "*splendid! splendid!*" The daily papers of Manila praised it highly.

A few months later the same College held its commencement exercises. I translate the account issued by "*Libertas*" on the thirteenth of March, under the heading "*Ateneo de Manila.*" It runs as follows:—

"At this well-known College, so wisely conducted by the Fathers of the Society of Jesus, the distribution of premiums took place yesterday evening at five o'clock. The exhibition hall was elaborately decorated with bunting and flowers. The bright colors of the Immaculate Conception stood out artistically combined with those of the Pope and interspersed with inscriptions written in five different languages. The galleries as well as the floor were filled with distinguished visitors. The Most Rev. Delegate and the Right Rev. Bishop Alcocer occupied the posts of honor. The principal object of this day was to make known the work of the whole year, and to award medals and prizes. The Ateneo gave an undeniable proof of its vitality, for the students to receive prizes counted over 200. The elocution and the music were excellent, and the frequent and prolonged applause bore testimony to the fact that the audience appreciated both. The play '*Napoleon en Sta. Elena*' was beyond all praise, and the actors succeeded in holding the attention of the assembled prelates and visitors. The elegant decoration as well as the tasteful selection of the costumes enhanced the brilliancy of the performance. We give our most heartfelt congratulation both to the professors and to the students of the Ateneo."

Attached to the "Ateneo" are the "Casa Mission"

(Mission House) and the Church. The former is the first house our Fathers occupied when they came to the Philippines in the year 1829, Father Joseph Cuevas being the pioneer and the first Superior of the Mission. The church was built by the Filipinos—the Indians, as they are called in the Islands—under the direction of Brother Francis Riera S. J. who drew up the plan. It is a beautiful church made of various precious woods brought expressly for this purpose from our Mission of Mindanao. The marbles, however, came from Italy. It is considered the finest church in Manila, and was dedicated to our holy Father St. Ignatius on the 25th of July in the year 1889. The church was built to raise up again, as it were, the famous church of St. Ignatius erected by Father Sedeno S. J.

It may not be out of place to remark that this Father Sedeno was the one who constructed the walls of Manila,—walls which so won the admiration of Gen. Wheeler that when there was question of destroying them, he begged the government to spare them as a monument of fortification in past ages.

#### THE NORMAL SCHOOL.

The "Normal School" is established in the "Ermita" one of the most delightful suburbs of Manila. It is a spacious building surrounded by a beautiful garden. It was formerly the official Normal School of the Philippines so that all the teachers of the Islands were graduated from it. Whatever is needed for the better training of teachers is found here. Hence it was that its graduates could always vie with those from European Normal Schools. The Central Manila Observatory under the direction of Father Algué is connected with the Normal School. The Normal School has its own commencement. The last one is thus described by the "Libertas:" "The well-known words of the poet, 'omne tulit punctum, qui miscuit utile dulci,' were well verified at the commencement exercises held last Saturday, March 14th, at the Normal School. The large garden extending to the inner court of the College was tastefully decked out, Mgr. Guidi was seated in front with Bishop Alcocer at his side. The Jesuits were mingled with their guests in the distinctive robes of their Religious Orders. The remaining seats were occupied by a select audience.

"The students went through the program most successfully, both in the explanation of the instruments and in the illustrations projected on the screen. They

gave a clear and interesting explanation of the principal phenomena of astronomical geography. At the end of the projections our attention was agreeably attracted to a beautiful picture of our well known and beloved Father Faura S. J. The picture was true to life, and the assembly broke into loud and enthusiastic applause. But the enthusiasm reached its climax when the picture of Archbishop Guidi was thrown on the screen. Everyone kept applauding until the picture was taken away. The spectators availed themselves of the occasion to give an ovation to the representative of the Pope in the Philippines.

#### THE ACADEMIES.

For the practice and perfection of their literary work different academies have been established among the students. These academies give from time to time public exhibitions which are well attended and serve to incite the students to apply themselves with interest to their studies. The academies of St. Francis Borgia and of St. Stanislaus hold their meetings regularly every week. The pupils of the first, the second and third year of Latin, along with those of the first year of the Commercial Course have exercises in reading and elocution in the academy dedicated to St. Stanislaus. In St. Francis Borgia's, scientific subjects and religious themes are treated. The recitation of poems interspersed with music serves to render these meetings more attractive. To this Academy belong the students of St. Thomas University—conducted by the Dominican Fathers—those of the fourth, fifth and sixth year of classics, and those of the second and third years of the commercial course.

#### THE SODALITY OF THE BLESSED VIRGIN.

Both in the Ateneo and in the Normal School, the Sodality of the Blessed Virgin is established for the spiritual welfare of the students. These sodalities are prosperous and are the means of doing much good. A recent letter from the Ateneo tells us of the Sodality as follows:—

“We have just established the “*Laus Perennis*,” or perpetual worship in honor of the Immaculate Conception and St. Aloysius. It is a great pleasure, to watch the appointed sodalists coming in at five o'clock in the evening and kneeling devoutly before the altar of the Blessed Virgin in our church. They make a visit to our Lady.

and another to St. Aloysius. The ceremony is presided over by two prominent sodalists, for whom prie-dieus are placed in a conspicuous place. The turn for the visits and the leader are posted up beforehand at the College. Some title of our Blessed Lady to be honored is marked down with the virtue to be practised and the intention to be prayed for at the visit. You cannot imagine how much this simple practice has enkindled the spirit of devotion and piety among our day-scholars. On October fifth some sixty new sodalists were admitted and as many more on the feast of the Immaculate Conception.

This feast of the Immaculate Conception last year will go down to history as a red letter day in the calendar of our Sodalities in Manila. For on that day four illustrious sodalists were enrolled among its members. They were His Excellency Mgr. John B. Guidi, Apostolic Delegate to the Philippines, Rt. Rev. Martin G. Alcocer, Bishop of Cebu, and administrator of Manila, Hon. James F. Smith, Secretary of Instruction in the Philippines, and Hon. Cayetano S. Arellano, President of the Supreme Court of Manila.

Mgr. Guidi pontificated for the first time at the solemn High Mass in our Church. Shortly before his appointment as Delegate Apostolic he had been consecrated Archbishop of Stauropoli; but he had not yet celebrated his first pontifical Mass. General Smith attended this Mass, and mingled with our sodalists wearing on his breast the medal of the Immaculate Conception and of St. Aloysius. The General is well known in this country for the glory he has brought to the army. By his enrollment as a sodalist he ranks with those famous Generals who, as John de Austria, felt proud to enroll themselves in the glorious army whose Captain is Mary.

As to Mgr. Guidi and Bishop Alcocer, suffice it to say that their own names and the high place they hold in the Church are the best praise of their virtue and learning. As representatives of Leo XIII. they follow the footsteps of the Great Pontiff, who counts among His glories to be a member of the "*Prima primaria*." And in regard to Hon. Cayetano S. Arellano it will be enough to recall that the Government of the United States has so appreciated his merits as to name him President of the Supreme Court of the Philippines. These new and illustrious companions will, no doubt, encourage our sodalists to greater exertion in the works they have under-

taken to promote the glory of God and the honor of the Blessed Virgin.

Among these works the "Hospital section" is deserving of special mention. It has always been in accordance with the spirit of the Sodality to visit and console the patients at the Hospital. This holds especially true in the Philippines; for we read in the history of Father Colin S. J. that our Fathers used to charge the sodalists with this care, and whenever they founded a village they would establish a Sodality of the Blessed Virgin for that purpose. This section is perfectly organized. It has a council to look over the work and foster it, and the sodalists take a deep interest in it. God's grace co-operates with their zeal, bringing from heaven many a blessing both spiritual and temporal. Several patients, who for many years had been careless in regard to their duties, have been brought back to God by the young apostles, and others are indebted to them even for having been called to the faith.

One case is worthy to be mentioned. Last November the Sodality was aggregated to the Apostleship of Prayer, and on that occasion the sodalists visiting St. John's Hospital distributed some badges of the Sacred Heart of Jesus. Among the sick men there was a Moro from Ioló, who asked also for a badge. The visitors gave it to him, praying to the Sacred Heart for the conversion of that benighted Mahometan. The prayer was heard, and the Sacred Heart fulfilled once more the promise made to Blessed Margaret. The Moro asked to be baptized. Those who know the fanaticism of the Moros in adhering to their prophet can imagine the sentiments of mingled joy and wonder that filled the hearts of our young men at the work of God. They went to instruct him every Sunday; but he was so eager to receive Holy Baptism that he entreated his companions in the ward to teach him the Christian Doctrine every day. Accordingly, Baptism was administered to him on the eighth of February.

Catechism is also taught in our Church and in the different parishes of Manila by the sodalists under the direction of our Fathers. Boys, girls and grown up people attend in crowds. Our Fathers encourage them by visiting the various churches and distributing rewards.

Besides, every Sunday evening Father Catalá gives lectures on Religion in a private hall. A great number come there to listen to the Father, and they are allowed to question him or object to the matter. Father Foradada also gives lectures in the Church of Santa Cruz at

8 o'clock in the morning during the high Mass. These lectures are very useful, nay even necessary, in making the mysteries of our Faith better understood. For the Protestants are proselytising; and as the people are rude and disposed to novelties, they follow anyone who tells them idle stories flattering their passions and superstition. For this reason, too, and in order that ignorant people may know how to answer the falsehoods taught them by Protestants, Father Catalá has published a book "*El Católico Filipino*" (the Filipino Catholic). It is written both in Spanish and Tagalo. Father Catalá answers with strong arguments the misinterpretation given by Protestants to the texts they quote from the Bible.

Worse than the Protestants is another class with whom we have to deal and who do much harm. For unfortunately there are a great number of villains in the country and it is they who howl against the Religious Orders, and invent slanders and spread abroad reports conjured up by their fevered imagination. As the Filipinos are simple, these wretched men do a great deal of harm. Another evil is a society which has been established for workmen which leads directly to Socialism. Riots are quite frequent; to-day the printers, to-morrow the cigar-makers, another day the stevedores give up work claiming more wages and less hours of labor.

There is also a new society entitled "*the carabas*" ("carabas" is a native beast of the Islands belonging to the genus "Bubalus"). The end of this society is to abet drunkenness and gluttony. At the opening of the meeting each member has to drink literally a horn of the carabas full of whiskey. The whole furniture of the place of meeting is in keeping with the same idea of the carabas. Hence the "*zacate*" (a kind of grass) is never wanting in their banquets which they hold frequently; in which moreover, they make use of horns and hoofs of the carabas instead of glasses to drink from. Everything they do there is so vile and low, that one would doubt whether they are men or rather a new kind of carabas disguised as men.

Only a few days ago Pascual Poblete and Isabelo de los Reyes with some others founded a new Church, independent of Rome. Poblete acting as Pope appointed Archbishops, Bishops, and I do not know what else among the Filipino clergy. A good many priests, of course, protested against such ridiculous boldness; but some others, though very few, agree with Poblete. Among these few is Father Gregorio Aglipay, appointed Arch-



bishop of Manila. It is said that he is about to put in a claim for the Cathedral. Because, as he says, the Churches belonged formerly to the Spanish Government, and therefore they belong now to the United States.

You will ask, perhaps, who is this Father Gregorio Aglipay? He is a Filipino secular priest, who after due canonical admonition was excommunicated by the Most Rev. Archbishop of Manila. When the war broke out against the Americans, Father Aglipay cast off the clerical habit and fought as a general of Aguinaldo. After the surrender of this leader, Father Aglipay went on fighting for a while, till at last, seeing the star of his glory darken, he joined the "Federal Party." For further information see "The Messenger" Dec. 1902.

After being acquainted with such leaders of the Federal Party as Aglipay, Poblete, Buencamino, etc. I need not remark that the Federal is the most unpopular with the Filipinos, nay the worst party in the Islands. Fawning on the United States officials they are always boasting of their loyalty, and unfortunately many believe them. But the Filipino people, who know them well, call them "*paucistas*," that is to say, men craving to fill their stomachs. They were twice traitors, and as the "Standard and Times" noted, an oath is not more sacred because it is given to our flag. Let a good opportunity offer, and we shall see the unfaithfulness of the Federal Party.

Let me conclude with something more consoling, viz, the situation of our Society in the Philippines. This should arouse in our hearts a feeling of gratitude to God and increase our love and esteem for our vocation. It is indeed by a special blessing of God that the Society is so acceptable to all in these islands. Moreover, it has once again been proved that when we live up to our Institute, God takes us under his especial protection. There is no doubt that the last few years have been fraught with trials and hardships for our Mission, but thanks be to God, the Society is held in such high esteem that the Apostolic Delegate relies chiefly upon us to carry on the work of the church under the new conditions imposed upon it. Hence if our Fathers were three times as many as they are, they would be still overburdened with the work already in hand. As it is they have to refuse many good works which it would be profitable for them to undertake. We cannot refuse everything and it seems quite probable that we shall have to take charge of the central seminary of Manila. Mgr. Guidi

assures our Fathers that such is the express will of His Holiness. This year the "petit seminaire" will be opened. The students will attend for the time being the classes of the Ateneo; but they will be lodged in the new Seminary, which stands close to the College, and is one of the handsomest buildings of the walled city. It was erected by Archbishop Nozaleda.

The giving of Missions is another work to be urged on. The Delegate is thoroughly convinced that this would be enough to keep Protestants in check, and to do away with the Filipino church started by the apostate Aglipay. As a matter of fact, there are at present only two Fathers occupied in this field of labor, and the result is that wherever they have given a mission it was followed by the closing of the Protestant church and the abjuration of Aglipay's schism. During Lent Father Catalá, who is one of the missionaries, went to Obando to give a retreat to 1050 men. For eight days they led in the convent a regular community life observing strict silence, meeting for the exercises at the sound of the bell, and making, besides the instruction and spiritual reading, four hours of meditation, one of which ended with a public discipline for the space of a *Miserere* slowly recited. All of them, of course, went to Confession and Communion; and when Father Catalá bade them farewell they not only burst into tears, but even rushing upon him they kissed his hands, his cassock and even his feet.

Shortly after, Father Foradada, the popular missionary in Manila, gave a mission in Tondo. It was, they say, one of the most fruitful missions yet given. The abjurations were numerous, the general Communion large, and the public procession through the streets a striking manifestation of piety and an unmistakable triumph of the Catholic Religion. All this has convinced the Delegate of the necessity of sending bands of missionaries throughout the country, as the surest means to remedy the evil done by the Protestants and schismatics.

I am here only speaking of Luzon, not of the Mission of Mindanao, that battlefield of heroes admired even by the most bitter enemies of the Society. But this would take me too far, and I must bring this long account to a close.

Yours faithfully in Christ,

JOACHIM AÑON, S. J.

## PIUS X.—AN IDEA OF HIS CHARACTER AND LOVE OF THE SOCIETY.

*For the following Notes we are indebted to Father Chandlery, Substitutus Secretarius for our Assistancy. They give us the popular view of the Holy Father's character and virtues and will serve to afford us some idea of His Holiness till an authoritative life appears. We are thankful to Father Chandlery for the trouble he has taken to collect these interesting details and we deeply appreciate his kindness in sending them to*  
THE LETTERS.—Editor W. L.

CASTEL GANDOLFO, PRESSO ROMA,

August 16, 1903.

REV. AND DEAR FATHER,  
P. C.

The new Pope is a delightful man, so kind, so winning, so humble, and at the same time, so learned, and practical. God has distinctly chosen him to rule the Church in these critical times. He has all along shown himself to be a Priest and Bishop after God's own Heart and his Pontificate is sure to be rich in blessings to the Church. A prominent Cardinal said to one of Ours:—

“No one could see and know Cardinal Sarto without loving him: he is so full of goodness, humility and simplicity.” He added,—“Yet, though so humble, he has a strong character.”

His great characteristic is said to be *zeal*,—zeal for doctrine, zeal for discipline, zeal for Catholic union, by Catholic associations and organizations. He has done wonders at Mantua and Venice, infusing fervor into the Catholics, and strengthening them by association against their enemies the liberals and anti-clericals.

So little did he dream of the great honor that awaited him, that he had in his pocket a return ticket to Venice, and was anxious to get back as soon as possible.

His humility made him shrink from the dignity of the Papacy, and he fainted when he saw the votes of the Cardinals centering on him. Recovering consciousness, he urged all sorts of reasons—health, incapacity, etc.—against accepting the exalted position offered him; but the Cardinals, chiefly Cardinal Ferrari, calmed his scruples and overcame his reluctance.

He is full of the spirit of piety; and, if there be any truth in the prophetic title *Ignis Ardens*, this appellation would refer to his piety and zeal.

During the Conclave, Cardinal Lecot of Bordeaux hearing his brother Cardinals speak highly in praise of Cardinal Sarto, went to make his acquaintance, and find out what sort of a man he was. He addressed him in French. Cardinal Sarto replied,—

“Non satis intelligo linguam Gallicam.”

The French Cardinal, affecting to be horrified at such an admission, exclaimed, “Qui non intelligit linguam Gallicam, non potest esse Pontifex.”

“Deo Gratias!” was Cardinal Sarto’s reply, much to the amusement of those standing by, and much to the discomfiture of the French Prelate.

Beautiful stories are told of his *charity*. He once sold his horse and carriage to relieve some case of distress; and, on another occasion, pawned his episcopal ring for a similar purpose. To a poor person, who was begging at the door, he gave away all the meat that was being prepared for his dinner, content to dine that day on bread and fruit.

He was idolized by the people of Mantua and Venice, because of his charity. Whatever money he got went straight to the poor, and all his influence was used to alleviate the hardships of the poor. At the same time, he taught the poor and the laboring classes, to help themselves; and, by establishing rural banks, cooperative societies, etc., promoted thrift among them, and did much to lessen the sufferings of the North Italian peasantry.

He has never sought to conceal in any way that he is a child of the people, and his great work as parish priest, Bishop and Patriarch, has been that of the apostle of the poor and of the working classes, by whom he was loved, as hardly ever Bishop was loved before.

A laboring man at Venice, who was declaiming violently against priests before a throng of poor people, said in a passionate tone: “I hate all priests.” Suddenly checking himself, he added: “All, except the Patriarch. For him I would go through anything, even through fire.”

Beautiful instances, too, are also related of his *simplicity*.

At Venice his two sisters kept house for him, and he wished them always to dress like plain country people. He refused to make use of the gilded barge belonging to the Patriarch, and went about Venice in a common

black gondola, with a single rower. It is said that this boat will now be put in a museum.

His fare at table was that of the poorer priests, chiefly rice and boiled meat.

He talked to the people in their own native patois, to show that he was one of themselves. Full of consideration for all, he tried to spare his servants all extra trouble, dispensing with their attendance, especially in the hot hours of the day.

*His relations with the Society.*—He is said to be greatly attached to the Society, and, at Venice, had a Jesuit confessor, Fr. Salgari, whom on one occasion, he brought with him to Rome.

The day after his election, he gave audience to Father de Santi and another Father of the Civiltà, received them with great warmth and cordiality, praised the work of the Civiltà, and said he had need of their help and that of the Society in the difficult position in which he was placed.

The next day, Father Zocchi, an old acquaintance of his, went to offer his homage and congratulations. "Come," said the Holy Father, "let us have a stroll together in the garden."

Happening to meet Cardinal Steinhuber with a young priest, an ex-Germanico, he spoke with great affection of the Germanici and of the Fathers in charge of the College. "Take my blessing to all the Germanici" (i. e. students of the German College) "*Riverisco i Padri.*" These latter words mean much, coming from a Pope.

One of Ours, writing from Venice, says: "Cardinal Sarto was most intimate with our Fathers here, and a constant visitor at our house. He did not wish the Fathers to come down to the parlor to meet him, but went up to their rooms like one of ourselves."

When on a visit to Görtz, (Goritz) he stayed in our house.

Maestro Perosi (a Priest), the great light in the musical world, master of the Papal choir, in some way owes his celebrity to the Pope's protection, whose chapel and choir master he was at Venice. Perosi is very friendly to us and has a brother in the Society. He secured one of the best places in St. Peter's at the Coronation for the Germanici students, and ten of them were invited to sing the Litany at the Coronation service.

The London Times correspondent (a Protestant) gives the following appreciation of the Pope's character: "Kindly and charitable almost to a fault, for he is, per-

haps, too easily moved by any tale of distress; intensely religious in sentiment; shrewd in his dealings with the world and not easily deceived; genial in his manners and not without a certain and marked innate dignity; and, above all, possessing a keen sense of humor which inclines him to meet foolish pretensions or vexations with a good-tempered jest. A strong and lovable character, not without those contradictions which strong characters sometimes possess."

The Italian liberals are very sore at his election, for he has the reputation of being absolutely uncompromising on the Roman question; '*intransigente verissimo.*'

Commendo me SS. Sacrificiis.

Yours very sincerely in Xt.

P. I. CHANDLERY, S. J.

Substit. Assist<sup>us</sup> Angliæ.

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### ST. ANDREW-ON-HUDSON—OUR ILLUSTRATIONS.

We publish in this number of THE LETTERS six illustrations of our new novitiate along with a plan of the ground floor. These illustrations are reproduced from photographs taken last spring by Father John A. Brosnan especially for our readers. It was impossible for us to procure them to accompany the description of St. Andrew which appeared in our March number without unduly delaying that description for which many of Ours were waiting. This will explain why they were not given then. We are indebted for the reproduction of these photographs in half-tone, as for many of our illustrations in the past, to the courtesy and generosity of the editor of "The Messenger," to whom in our name and in that of our readers we beg to offer our sincere thanks. The dimensions of the building were given in our March number and can easily be made out from the scale accompanying the ground plan. A comparison, however, with the dimensions of the scholasticate at Woodstock will give a better idea to most of our readers than mere figures. The building is almost of the same length as that of Woodstock, but on account of its height appears smaller. It has none of the squatty appearance of the scholasti-

cate, which is one story lower than was planned by its architect, Father Sestini. The two wings are twenty-five feet longer than those of Woodstock, and, as is the whole building, one story higher. The cloister is a feature possessed by none other of our houses in this country and is far superior to the porches at Woodstock. Its great length and breadth make it large enough for the whole community during bad weather and being lit by electricity, as is the whole house, is serviceable for the evening as well as the noon recreation. The illustration entitled "View from the River" shows the building as seen from the north or beyond the Juniors' wing and gives some idea of its size and massiveness. It is the view seen coming down in the day boat and by far the best view to be had from any part of the River. The "View from the Post Road" is a rear view of the building showing the cloister and, if examined closely, the temporary wooden connection in the cloister where the future chapel is to be built. A "View of the Main Entrance and Porch" is also given, and finally a "View of the Exterior" and another of the "Interior" of the beautiful Chapel of Our Lady of the Way.

These different views will, it is hoped, give our readers who have not visited St. Andrew an idea of this new "Landmark of the Hudson," as it has been appropriately called. They will too perhaps illustrate the impression made on one who examines the building. This impression is one of simplicity, as becomes a religious house and especially a novitiate, and of a remarkable solidity. Though looking so solid and enduring, it does not, however, appear heavy or depressing. This is especially remarkable in the interior. The abundance of light, even in the long corridors, gives a cheerful appearance, which will be increased when the cloister court is levelled and sodded. The arrangement of the different sections for the Tertiaries, Juniors, and Novices shows that much thought was given to the plans, for nothing seems missing, and everything convenient. The chapel alone is wanting and this, it is hoped, will, through the generosity of a benefactor, soon become a reality. St. Andrew is truly a noble structure and destined we hope to witness the formation of many souls to the religious life.

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## CREIGHTON'S DOUBLE ORATORICAL VICTORY.

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

OMAHA, June 28, 1903.

REV. AND DEAR FATHER,

P. C.

I see you persist in your demand for some information regarding the Oratorical Contests in which Creighton boys have participated during the year just past. There is nothing very laborious in putting together the few items of interest in the case; and I should have written you long ago had I believed that such matters were of any importance to yourself or your readers.

Last year some account was given of the organization of the local, state, and interstate Oratorical Associations. The rules and conditions of the contests were also briefly set forth. If, contrary to my opinion, any one of your readers cares to look up these regulations he may find them in the issue of the *LETTERS* for July of last year.

As far as the contests of this year are concerned, here are the few facts which strike us as worth chronicling. Early in the year the local oratorical contest was held among the Creighton boys. It resulted in Mr. Francis Montgomery's winning first place. This made him Creighton's representative orator at the Nebraska State Contest held in Lincoln, Jan. 30, 1903. There Mr. Montgomery met and triumphed over five other similarly chosen contestants from the other Colleges in the Nebraska Oratorical Association; viz. Bellevue College, Grand Island College, Doane College, Cotner University and the Wesleyan University.

As often happens there was an oversight in adding and combining the markings of the six judges. On the false calculation made, Doane College was given first place, Creighton University, second. After returning from the Theatre to the hotel the secretary of the state Association carefully reviewing the markings discovered that Mr. Rowlands of Lincoln, one of the judges on delivery, had not noted in conformity with the requirements of the by laws. He had given Creighton first place, and then marked three others second and equal.



The by laws provide that no individual judge shall mark any two contestants equal. The three marked second and equal should have been ranked second, third and fourth. This would have let down the next in merit according to Rowlands' markings to the fifth place instead of the third where that judge had placed him. In the final results the correction of this mistake placed Creighton first, Cotner second, and Doane third. The parties disadvantageously affected demurred and asked to substitute the votes of the referee judge for those of Mr. Rowlands. In this proposal the Creighton delegation acquiesced. But Creighton came out first once more and the dispute was apparently ended. Mr. Montgomery was unanimously proclaimed winner and was immediately awarded the honors and emoluments of his victory.

In former years Creighton was looked down upon with condescending magnanimity by her superior rivals; but now she had achieved the honor, unique in the history of the Association, of winning two annual contests in succession. The humiliation was not to be borne.

Disappointment and chagrin became ingenious. It was discovered that the votes of the referee judge were used in a case not contemplated or specified in the by laws, it was discovered that Mr. Rowlands had voted unconstitutionally, it was discovered that in order to do justice to all parties there must be a new contest and the old one with all its proceedings and results declared null and void. A clever lawyer was employed to travel up and down the state, to persuade the colleges that this was the only proper way out of the difficulty, and to convert them to this equitable view. Creighton made none of the above discoveries, did not like the methods of persuasion, and was not to be converted.

A meeting of the Association was called, however, and the delegations from the different colleges met at the Lindell Hotel, Lincoln, March the second.

The better part of a day was spent in earnest discussion. But the Doane-Cotner party even with their lawyer had not sufficient legal wisdom. The Creighton delegation had consulted able lawyers, and were shown that the meeting was illegally called and would not be competent to annul what had been previously done or make any rulings binding on the Association or any branch of it. Armed with this advice the Creighton delegates refused to recognize the validity of the call or the competency of the assembly, but to have the plan of campaign revealed which had hitherto been carefully

concealed from them, they allowed the meeting to proceed. Creighton had on every point by far the best of the discussion but the worst of the voting. Point by point was carried against her, till there were cast five votes to one favoring a repetition of the contest.

The Creighton boys at this point made up their minds to pit diplomacy against diplomacy. They determined to achieve a still higher victory and inflict a still severer humiliation for the wrong perpetrated against them. They secured votes enough to bring the contest to Omaha, and finally succeeded in having it held in the Creighton University Hall for the use of which we got sufficient rent to pay our extra expenses and in which we were sure to have a sympathetic audience. They succeeded in getting the Association to put the management of the new contest into the hands of the old officers, two of whom were known to be honest and fair men. They succeeded in getting two prominent Catholic lawyers to act as judges, one on composition and one on delivery. It was next decided to have Mr. Montgomery decline the new contest and firmly refuse to give up either the honors of his just victory or the prize money, which had been paid him. Montgomery is a half brother of the Bishop of Los Angeles. He entered heartily into the plans adopted.

Mr. Thomas F. McGovern, a member of the Rhetoric Class, was chosen as Creighton's representative in the second contest. His oratorical powers were less widely known than his prowess on the Gridiron. The rival orators who had heard enough of him in the latter role as the "terrible Terry" looked upon his appearance in the oratorical contest with some misgiving, yet offered no serious opposition. His speech, "Principles and Patriots" had to be prepared in a few days. Only a short time was allowed him for preparation for delivery. But he displayed such mastery in handling his theme that his speech was a matter of astonishment to his competitors as well as to the whole city of Omaha. The Cotner and Doane orators who were the prime movers in bringing on the second contest were sent down from the second and third places to the fourth and fifth respectively. McGovern became a sort of oratorical idol of Creighton boys and of Omaha people generally. And the Creighton Oratorical Association naturally took no little pride in their double victory in a single year.

If all this is true why did Creighton's Orator get last place at the Interstate Contest held at Cleveland, Ohio,

May 1? The question is not easily answered. One of the judges on composition not knowing any thing about McGovern's College, religion, or nationality, gave him second place. But his name and all about him were known to the judges on delivery. In spite of his manifest superiority all the judges ranked him low. The hostility of the audience was openly and insultingly expressed. These meetings have to be brought gradually to treat with fairness contestants from Catholic Colleges and bearing distinctively Catholic names. We suspect that if McGovern was not quite so good he would have received higher markings. They feared him. But we have begun the work of training the judges and dissipating prejudices. We have met with a gratifying measure of success here in Nebraska and have no intention of desisting till, with the heartily desired cooperation of other Catholic Colleges, we have achieved the same results in the Interstate Contests.

Yours in SSmo Corde,

M. J. STRITCH, S. J.

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**BOSTON COLLEGE AND CHURCH OF THE  
IMMACULATE CONCEPTION.**

BOSTON COLLEGE,

June 29, 1903.

REV. AND DEAR FATHER,

P. C.

In compliance with your request for some Boston College and church notes I send you the following jottings:—

**THE COLLEGE.**

The revised programme of studies prepared some years ago for the Colleges of our Province is in full operation throughout the College. Besides the ordinary Catechism recitations, four distinct sets of lectures on Christian doctrine are given once a week. Special cash prizes (\$20 each) have been founded and are competed for at the end of the year. A written examination is also exacted on the matter of the lectures. In the Senior and Junior section Father Gerard's book is used. I can testify from inspection of the prize papers that the students profit greatly by these lectures. History is also carefully taught in all the classes. In the higher classes connected lectures are given twice a week, in which the students are much interested. The boys are obliged to take notes during the lectures; repetitions are demanded and examination at the end of the term. In the Freshman class the subject was the Reformation period; in Sophomore, the Middle Ages. A splendid collection of engravings was ordered from Germany, bearing on ancient, medieval and modern History, illustrative of manners and customs, the arts of architecture, sculpture, painting, etc. These are hung up in corridors and class-rooms, and are an invaluable aid in fixing many historical lessons upon the student's imagination and memory. Two or three can be easily brought into the class-room at the proper time and placed where the boys can see them while the Professor is thus enabled to give an object-lesson. Mr. Carruth, a distinguished convert, has been lecturing this year on the Constitutional History of the United

States, while Dr. Spalding, another convert, has been giving lectures on English literature. If we call these lectures by the time-honored and correct Jesuit term *prelections*, your readers will understand that we are not falling into a barren kind of so-called University-lectures. The teaching of French is in the competent hands of Mr. de Moreira, who is full of enthusiasm for his work and very devoted to the College. He has established a French Academy, composed of his best students, the members of which each year present a French play. The French play, given in our hall, was very well attended, this year, apparently thoroughly enjoyed and, I hope, understood. Mr. de Moreira in conjunction with some other men of letters has lately founded a French Monthly periodical: *L'Ame Française*, which is published by Marlier & Co. The well-known Shakespearian reader, Mr. Sidney Wollett, has given a series of recitations this year to our students. The Young Men's Catholic Association of Boston also uses our Hall for their eight literary or musical entertainments. There are three Debating Societies in the College: the Senior and Junior, the Sophomore and Freshman, and the Academic. Each Society holds its public debate, at which outside judges select the medal-winner whose name is proclaimed immediately after the debate. I have been present this year at these debates and I must say that the boys acquitted themselves remarkably well, with great credit to themselves and to the College. In this connection I may mention that the College boasts of a Students' Orchestra, which discourses music in the hall at debates and on other occasions. In my opinion an Orchestra or glee-club, though difficult to create and maintain in a day-school, is an excellent feature, which makes for refinement and is apt to keep the boys away from less elevating recreations.

The Sodality, as is usual in our Colleges, is established in two sections. One meets before, the other after class, and there is usually a full attendance. There was a large reception of new members at the end of May. Mass was said in the church by Rev. Father Rector and a sermon preached by him after the reception. Our boys have monthly confession at the College, but no general Communion, as the majority of them live too far away to bring them here. For the same reason we cannot require attendance at the daily College Mass, though many of them attended during May and June. The

only General Communion is at the end of the retreat and at the close of the Scholastic year, on or near the feast of St. Aloysius, when breakfast is served at the College. The League of the Sacred Heart is very flourishing and regular devotions are held on the first Friday. Last first Friday (June) a solemn reception of Promoters took place. We have a large Athletic field within convenient reach which has been laid out at considerable expense and is now in good working condition. The handing over of this field to the boys, which they frequent on holidays and after class, has been productive of much good feeling and greatly fosters a College spirit.

During the winter Father Rector was invited to lecture before the New England Teachers' Association. There was a very large attendance at the Convention of College Professors, High School teachers and Principals from all over New England. Father Rector had chosen for his subject: "The Teaching of History in the Colleges of the Society." He told his audience that the Society had produced whole libraries of historical works and mentioned the names of some celebrated Jesuit historians, and then showed from documentary evidence that both in the old and the new Society the teaching of history has held a prominent place in our curriculum; and finally explained the method applied to this teaching. The audience followed the lecture with the greatest interest and attention, and during the friendly talk and discussion after the lecture they were very eager in asking questions on Jesuit methods. He was surprised and somewhat shocked by the confession of utter ignorance of Jesuit teaching and Jesuit works made by many of these New England educators. Requests were made by many for books treating on Jesuit education. Father Rector has since expressed regret that Father Schwickerath's book had not yet appeared at the time of this lecture; for the want which these men felt is just the one supplied by this book.

P. S. In connection with our Commencement I may mention that the Baccalaureate Sermon was preached on Sunday 21st by Father Delaney, Chancellor of the Diocese of Manchester, a graduate of Boston College; and that the address to the graduates at the Commencement Exercises in Symphony Hall, June 25, was delivered by Mr. Thomas B. Minahan, President of the Catholic Federation, a graduate of Fordham.

## CHURCH NOTES.

Our church of the Immaculate Conception is one of the few, if not the only one, of the churches of the Society in the United States, that is not a regular parish church. Consequently marriages and baptisms, except of converts, are not performed by us, nor funerals except of persons who had received the last sacraments from Ours. Within the limits of the Cathedral parish we are authorized to administer the last sacraments.

There are ten Fathers who regularly hear confessions in St. Valentine's chapel (the lower church) and they are all kept very busy; on crowded days four additional Fathers hear in the (upper) church. Here as elsewhere in large cities, besides the regular penitents and frequent communicants from the neighborhood, saints and sinners from all over the city and outlying parishes and country missions crowd our confessionals. Several of the Fathers hear confessions in French and in German. Hindoo converts, natives of the West Indies, Jamaica, Cuba, etc., are among our penitents. Between the Saturday before Pentecost and Trinity Sunday the labor was great and the harvest rich in our confessionals.

Besides the two sections of the College Sodality already mentioned, there are seven other Sodalities: the Alumni; married men and married women; young men and young women; boys and girls. In these Sodalities, no doubt, the most solid and enduring work is done here by our Fathers. The Alumni Sodality made up exclusively of University or College graduates meets in the College Sodality chapel. They count 200 members and are the pick of Boston Catholics. It is extremely consoling to witness the earnestness and simple piety with which these educated gentlemen, among whom there is a good sprinkling of converts, attend Mass and Communion and sing our beautiful English hymns. Their retreat was given by Father McDonough during the week before Passion Sunday and was very well attended. During the same week a retreat was given in the church for women by Father James Conway. The church of course was crowded every night.

During Passion week the retreat for young men was preached by Father Denis O'Sullivan. It is the great spiritual event of the year, and always spoken of long before and after. Only men are admitted and there was an average attendance this year of over 2700 \* every night.

\* In round numbers.

The immediate blessed fruits of this great retreat were gathered in the Confessionals. On the closing Saturday fourteen Fathers heard confessions in the afternoon and till late at night; 2500 \* confessions of men were heard in our church that week. On Palm Sunday morning the retreat came to a close with Mass at 7.30 exclusively for men and a general Communion. More than 2000 men were present every one of whom went to the Holy Table. It was an inspiring sight. With this memorable retreat is connected the inauguration of a new spiritual work that deserves to be chronicled here. It had been noticed that too many of the men who attend the retreat every year went to Communion at the close of the retreat, but never again during the rest of the year. The preacher therefore managed to slip in every night a few earnest words about the necessity of frequent Communion and in his closing sermon made a stirring appeal, inviting those who were willing to receive Holy Communion on every first Sunday of the month to write their name and address on a card and send it to the preacher. It was explained that on the Friday before the first Sunday they would receive a post card as a reminder. In response to this appeal on the first Sunday in May 450 men went to Holy Communion at the 8 o'clock Mass celebrated exclusively for men; on the first Sunday in June the number exceeded 500, without counting the many that received at the earlier Masses. The first Sunday of June was also the quarterly Communion Day for the Alumni Sodality, who to the number of 200 received Holy Communion at their 9 o'clock Mass in the Sodality chapel. This newly established monthly Communion of men is becoming very popular and is the common talk among men in the city. It will be kept up during the summer months, and there is every reason to believe that the number of communicants will reach 1000 in the fall and far exceed that number by next Christmas. A selection of easy and appropriate English hymns has been printed on cards which are distributed in the pews before the Mass. To hear these great and noble melodies carried by men's voices and rolling through the vast church is a thrilling experience.

During the last three days of Passion week Father James Conway gave the retreat to the College students and Father Charles Lamb to the boys of the Preparatory department.

\* In round numbers.



In the same week also retreats were given to the Children of Mary (former pupils) of the three Academies of Roxbury, Berkeley Street and the Sacred Heart. They were given respectively by Fathers Cowardin, Colgan and McCluskey. Nearly 500 ladies altogether made these retreats. What with the Alumni Sodality and these retreats to Ladies it will be seen that our spiritual influence reaches the best elements of Boston educated Catholics. Retreats were also given to Convent girls by Father Rector at Berkeley Street, Father Gasson at Brighton Academy, and Father Goeding at the Sacred Heart.

The League Centre of the Immaculate Conception counts 548 promoters and over 13000 members. Father D. O'Sullivan has charge of it.

Under the auspices of the two Temperance Societies (one for men and the other for women) established at our church, regular temperance services are held on the second Friday of each month, with a sermon on temperance, prayers in honor of the Sacred Thirst, and Benediction of the Blessed Sacrament.

CONFERENCES.—Father Gasson continued this year the Sunday night conferences in our church. They were begun on the first Sunday in October and closed on the last Sunday in May with no interruption except the last four Sundays in Lent. In fair weather and foul the church was crowded; the presence of many men, particularly young men, was noticed. The lecturer followed Father Wilmers' well-known hand-book. A new feature this year was the question-box.

A Triduum for all the Sodalities established in the church was preached by Father Collins, which ended on the last Sunday in May, when a solemn reception of new members into all the Sodalities was held. A beautiful feature of the service was the procession made up of Sanctuary boys, a delegation from each Sodality, and the Spiritual Directors of all the Sodalities. The Statue of our Lady was carried in triumph through the church. We have a large number of well-trained Sanctuary boys. They have Sanctuary meeting once a week, Sodality meeting and General Communion once a month. The order and precision with which they carry out the ceremonies are very edifying. The regularity with which they attend not only the Sunday services, but also the early week-day Masses, though many of the boys come from great distances, is a matter of frequent com-

ment. This splendid condition brought about by the zeal of Mr. Mulry is well kept up by Mr. Devlin.

The regular Novenas of the year—in honor of St. Ignatius, the Immaculate Conception, of Grace, the Patronage of St. Joseph, the Sacred Heart—were very well attended. An Instruction was given every evening, with appropriate prayers and Benediction of the Blessed Sacrament. A Shrine is erected for each Novena and beautifully decorated, and the announcement made that the 6.30 Mass each morning is offered for those who take part in the Novena.

The feasts of the Saints of the Society are especially observed in our Church. A large picture of the Saint is erected in St. Valentine's chapel and the relic exposed. On the evening of the feast an instruction on the Life of the Saint is given and after Benediction the relic is offered for the veneration of the faithful. The Plenary Indulgence granted for the feasts of our Saints is always previously announced.

A large number of beautiful and costly new vestments has lately been presented to the Church. An appeal was made to the congregation for gifts of old jewelry to be converted into sacred vessels. The outcome of their generous contributions is a large collection of chalices, ciborium, ostensorium, either of solid gold, or of solid silver heavily plated with gold.

Our improved and enlarged organ is now one of the most perfect in the country. By way of inaugurating it a public organ Recital was given, in which the most distinguished organists of the city took part. We had a church full of people at this Sacred Organ Concert and the behavior of the people was most exemplary.

Several of the Fathers have at all times converts under instruction, and as they can rarely be instructed in groups, this work absorbs much of the time of those who are engaged in it. Most of these Catechumens are educated persons.

A word about the excellent works created under the auspices of the Alumni Sodality: the Employment Bureau; the Information Bureau, whose object is to find respectable boarding houses for Catholic students who come hither from all parts of the country and to bring them in touch with Boston Catholics; and last but not least the Catholic Sailors' Club. The sum of \$2500 has been expended this year on improvements about the club-house. \$1200 was contributed by the Ladies Auxil-

iary, who have formed themselves into groups in all sections of the city for the purpose of aiding the Sailors' Club. Quite a number of Protestant ladies are enthusiastic members. The secular priests of the city heartily co-operate with Father O'Sullivan in this good work. They frequently take their church choirs to the club or to the training-ship, the "Wabash," and give concerts and other entertainments to the Sailors.

Yours in Christ,

B. G.

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## BOOKS OF INTEREST TO OURS.

The following review, for which we are indebted to a former editor of "The Letters," is most timely, as the cause of Father Pignatelli has been recently taken up and there is every reason to believe his beatification is not far distant. See VARIA of present number under "Pignatelli."—*Editor W. L.*

*Venerable Joseph Pignatelli.*—In 1894 there was published at Manresa a remarkable work entitled *El V. P. José Pignatelli y La Compañía de Jesús En su Extinción y Restablecimiento, por el P. Jaime Nonell de la misma Compañía.*

The life of the Venerable Pignatelli has been written more than once, Father Monzon <sup>(1)</sup> his life long companion, wrote a life which was published in 1833 by the Roman province; there was a French life founded on this, and again one written by Father Boero, an Italian, who was able to avail himself of the records in the *Process* begun in 1835. The life mentioned above and written by Father Nonell is, on account of the suppression and restoration of the Society so thoroughly treated in his pages, most novel and interesting. The heroic virtues of the Venerable, "the link between the old and the new Society," in the words of the Congregation of Rites, "given by our Lord for the well-being and preservation of the Society, the inheritor of the spirit of St. Ignatius" were known to us: not so the intrigues and injustices and crimes against the Society. Our author has thrown a new and brilliant light on our history by the aid of the diplomatic archives stored away in dusty alcoves at Madrid, Simanca and Seville, or hidden among the literary treasures of once powerful families who worked for or against the Society. Moreover, diaries and letters of the Spanish Fathers, exiled from 1767 to 1816 with a short break during the year 1800, give facts hitherto unpublished.

Father Pignatelli was born in Saragossa 1735, entered the Society 1757, died in Rome 1812. He had been educated in our college of his native city and by special permission of Father General he and his brother were allowed to live as boarders under our roof, though the favor was granted to no one before that time. Father Pignatelli was the guiding star to the Spanish exiles, held them together and kept alive their love for the Society. Between 1790 and 1800 two or three houses were opened in Parma, and finally a novitiate at Calorno not far from the above mentioned city. Our

<sup>(1)</sup> Died in Rome 1824. Born in Aragon.

Father was the master of novices. Amongst the novices were Angelo Mai, Fathers Fortis, John Anthony Grassi and Pianciani. The prelacy of Mai and the Generalship of the Society of Father Fortis were foretold by the master of novices, and he added that Fortis would be a great promoter of common life and of the observance of poverty. This prophecy was fulfilled twenty years afterward. Of Father Grassi we have the following: As soon as the novices had finished their two years they were sent to White Russia to take their vows and finish their studies, and this by special arrangement with Pope Pius VI. Father Grassi set out for Russia in 1802. He tells of his last interview with Father Pignatelli in regard to the way to act in the new country. "It is customary" said his master, "to take a stimulant there before meals to help digestion, as the climate is very hard. Adapt yourself to the custom and take the stimulant (aguardiente) as the others do. Whenever you see a custom in a regular community you may be sure it was not introduced without good reason."<sup>(2)</sup> A Puritan would have advised him to take the pledge. "He told me that I would return to Italy after a long time to labor for the Society which was to be restored in the meanwhile." When Father Grassi finished his studies he was ordered to Astrakahn, then to China, but the wars in Europe prevented his reaching his destination. Finally in 1810 he arrived at Georgetown as the superior of the Mission, and here in 1814 he read to the Community the Bull *Solicitududo* restoring the Society. Father McElroy who was put on the way to the priesthood by Father Grassi, who found in him,—a laybrother,—a man of considerable ability, used to describe the scene in the chapel when the superior undertook to read the Bull. After a few sentences he faltered and burst into tears and all followed him, so great was the joy. Father Grassi was sent to Rome in 1817 in the interest of the Mission and never returned.

The process concerning the life of Father Pignatelli was begun in 1835. During it many miracles were mentioned and amongst others the wonderful recovery of Father Bresciani, as narrated by himself, from an incurable disease. In two other miraculous occurrences Father Felix Sopranis is named as the one applying the relic. When Ours returned to Spain in 1816 ovations were received everywhere. At Manresa the young men were about to unhitch the mules from the carriage, but the Fathers now old and nervous preferred the safer way.

Father Pignatelli was of one of the greatest families in Italy and Spain, and I hope some one may enable us to know more about him by translating this life. He was declared Venerable by Gregory XVI.

J. A. M.

<sup>(2)</sup> Process. Rom. p. 945.

*Christian Apologetics* by the REV. W. DEVIVIER, S. J. Edited, augmented and adapted to English readers by the Rev. Joseph C. Sasia, S. J. Two vols. octavo, pp. viii., [207], 783 San José published by the editor, New York Pustet & Co. Price \$2.50

We call the attention of our readers to this translation of Father Devivier's "Christian Apologetics" on account of its great value to our teachers and students of higher classes in our colleges. The work is well known in Europe where the French edition has passed through sixteen editions, having been written by one of our Belgian Fathers and received everywhere with the highest praise. It was composed especially for the benefit of the students of the higher classes of our Catholic colleges, with a view to furnish them a rational exposition of the tenets of the Faith and to enable them to answer the chief objections advanced against religion. For the benefit of Teachers and Lecturers, each important topic is accompanied by numerous references to books developing at a greater length the subjects treated in the work. There is also an Alphabetical and Analytical Index to the two volumes and an index of the writers, which will enable one to turn at once to any topic discussed. Valuable as is the original work, Father Sasia has much improved it for English readers by adding some 450 pages on subjects of the day, as Evolution, Hypnotism, Faith-Cure, Theosophy, etc. It has been used as a text book in our colleges in California with the best results and it is a book which the young graduate can take with him and use after his college course for reference and consultation. For this purpose it is believed to be far superior to any text-book now in use and it is heartily recommended to our colleges. It is well to remark that there is another edition of Devivier's "Apologetics" recently published by Benziger and edited by Bishop Messmer. This edition is not as complete as Father Sasia's, as it has not the introductory essay of more than two hundred pages by Father Peeters, S. J., on the existence and attributes of God and a Treatise on the Human Soul, both of which are important at this time when the teachings of the Church on these fundamental subjects are attacked. Besides, Bishop Messmer's edition has not the additions of Father Sasia bringing the work up to date and adapting it to English readers. We cannot recommend this work too highly to our colleges and we are glad to note that it can be procured in New York through Pustet, who keeps it on sale.

*A Systematic Study of the Catholic Religion.* By the REV. CHARLES COPPENS, S. J. St. Louis, Herder, 12mo. pp. 370 Price \$1.00; for introduction 60 cents.

Not all, we are confident, will deem it expedient to adopt as a text book the excellent work of "Devivier," reviewed above. They will deem it too large though excellent as a

book of reference. Father Coppens has compiled a book which may please all such. In his preface he states the object of this work as follows: It is the received practice in many Catholic Colleges and academies to teach religion to the more advanced students by a series of lectures rather than by recitations from text-books. This practice has much to recommend it but has one serious inconvenience, that most students find it beyond their power to remember the explanations with such accuracy as the importance of the matter requires. Even notes taken down rarely do justice to the subject. A set of printed *syllabi*, put at the disposal of the hearers for reference and preservation, would be of the highest value, and it just such *syllabi* that this work is destined to supply. Of course it must be supplemented by the use of a larger and more complete work, first in the hands of the professor and even, for reference, in the hands of the student. For this purpose Father Coppens recommends Father Hunter's "Outlines of Dogmatic Theology" to which work he acknowledges his indebtedness. Father Sasia's edition of "Devivier" will also be excellent for this purpose and may certainly be used with advantage along with Father Hunter. We have received this book just as we were going to press and have not had the time we would like to examine it, but Father Coppens' name is a sufficient guarantee that the book is accurate in its statements and written in a clear and pleasing style. The author writes to us: "With this little volume I have finished the series of text-books for our students which it has been the ambition of my life to complete before departure from this world." Though he has finished his text books we trust the Father will be spared many years to continue his other writings of which we have had recently in "The Messenger" such interesting and valuable examples.

*Instinct and Intelligence in the Animal Kingdom.* By ERIC WASMANN, S. J.

There is no need of introducing to our readers Father Wasmann, the eminent entomologist, as his name has frequently been mentioned in the LETTERS. We are glad to see that one of his smaller works has at last been translated into English. The present book is a critical contribution to animal psychology. The author examines the modern theories on this important subject. It is well-known that most modern biologists endeavor to prove that there exists no essential difference between animal instinct and human intelligence. The author proves, not by any a priori argumentation, but from his own incontestable experiments and most interesting observations, especially of ant life, that an essential distinction between instinct and intellect is a postulatam, not only of metaphysics, but also of sound physiology and biology, psychology and zoology. Any one

acquainted with modern philosophy and science knows what disastrous influence that "pseudo-psychology" has exercised. For this reason, a lucid and thorough refutation of this modern error, coming from the pen of a man who by his very opponents is recognized as an authority of the first rank, must be welcomed by all who are engaged in teaching or studying philosophy, physiology, or related subjects. As regards the translation, one meets at times with unidiomatic expressions and other flaws which could have been avoided. But on the whole the translation is satisfactory. We are fully aware of the great difficulties connected with translating books like Father Wasmann's. A famous publisher and literary man, Mr. Kegan Paul, wrote not long ago: "The real fact, though little understood, is that translation is one of the most difficult of literary feats, instead of being, as generally considered, one of the easiest." We are convinced that books of the nature of Father Wasmann's present special difficulties. But we hope that these difficulties do not deter those who have given us the present translation from translating other works of the distinguished Jesuit scientist.

*Das Christentum und die Vertreter der neueren Naturwissenschaft.* Ein Beitrag zur Kulturgeschichte des 19 Jahrhunderts. Von KARL ALOIS KNELLER, S. J. Herder, 1903. 226 pp.

"Christianity and the Representatives of Modern Science" is the title of a new and most important work of another German Jesuit Father. We hear it said so often that the great scientists of our age, with a few exceptions, are exponents and defenders of atheism, and the apostles of infidelity are wont to draw from this "fact" an argument for their position. But suppose the fact is denied? Father Kneller has done this in the present work and from the writings of the great scientists he proves to evidence that the very greatest representatives in every department of science during the past century were, with few exceptions, believers in the fundamental doctrines of Christianity, some orthodox Protestants, and a respectable number were loyal Catholics, not a few pious priests and religious. Suffice it to mention a few names of luminaries in the field of mathematics, astronomy, physics, chemistry, mineralogy, geology, biology, physiology, botany, etc.: Thompson, Sir Humphrey Davy, Robert Mayer, Joule, Hirn, Lord Kelvin, Gauss, Cauchy, Hermite, Weierstrass, Grassmann, Laplace, Piazzi, Vico, Secchi, Bessel, Olbers, Herschel, Leverrier, Faye, Heis, Volta, Ampère, Faraday, Coulomb, Ohm, Siemens, Maxwell, Fresnel, Fraunhofer, Fizeau, Foucault, Biot, Regnault, Jolly, Berzelius, Dumas, Liebig, Chevreul, Schoenbein, Ritter, Maury, de Luc, Cuvier, Barande, d'Omalius, Buckland, Bischof, Pfaff, Quenstædt, Heer, Johannes Mueller, Wagner, Bernard, Pasteur, Ehrenberg, von Bær, Agassiz, even the first exponents of the



theory of evolution, Lamarck and St. Hilaire. These and numerous others were opponents of modern materialism and atheism. Surely these names outweigh the names of Spencer, Tyndall, Huxley, Vogt, and Haeckel, not only in number but far more in scientific importance. For apologetical purposes the new work is of the very highest importance.

*Edgar, or From Atheism to the Full Truth.* By FATHER VON HAMMERSTEIN, S. J. Translated from the German at the Georgetown Visitation Convent. Preface by Father John A. Conway, S. J. St. Louis, Herder, 1903. xv. and 356 pp.

We hail with satisfaction the appearance of this excellent apologetical work. During the last twenty-five years Father von Hammerstein has published not less than twenty-six works, several of two or three volumes, and besides twenty pamphlets, not to mention the many articles in periodicals. Nearly all these works have appeared in several editions, and sixteen have been translated into various languages. The author, the scion of an illustrious family and himself a convert from Lutheranism, has chiefly written apologetical works. The one which is now presented to English readers, has gone through ten editions in German; before the English translation there existed Hungarian, Danish, Bohemian, Swedish and Dutch versions. As the title indicates, the book treats of the conversion of an infidel. Edgar, a young German jurist, was taken dangerously ill on a trip to England, and was conveyed to a hospital of the Sisters of Charity. He is visited by a cultured Catholic priest, who acts as chaplain in the hospital, and they begin to discuss the existence of God, creation, Darwinism, miracles, Divinity of Christ, the Church, etc. Thus the first part is taken up by spirited dialogues. Then the Father has to leave England, and they carry on their discussions by letters. In this way the matter is presented in a pleasant manner, full of life and variety. The book is naturally divided into three parts,—the first is entitled: God or Atheism; the second: Jesus Christ; the third; The Catholic Church and its Doctrines. Thus a concise but complete defence of the Christian religion and the Catholic Church is contained in the book, which forms a most valuable addition to our apologetical literature. Father Conway's preface to the translation is a little masterpiece.

*Verzeichniss der von Mitgliedern der deutschen Ordensprovinz herausgegebenen Buecher und Schriften, 1814-1902.* Von ANTON BILLIGMANN, S. J. For Ours only.

This is a catalogue of the books and pamphlets published by the German Province from 1814-1902. In 112 pages the titles of at least 1400 such publications are given—the numer-

ous articles in magazines are not included. Most of these works were published within the last twenty-five years. Many of the publications are standard works in the fields of science, history, literature, philosophy and theology. The catalogue is an impressive document of the activity of the province. Father John Conway says in the preface to the translation of Father Hammerstein's "Edgar": "There is a vigor in German Catholicity, both political and doctrinal, that should excite our admiration and be for us a splendid example for imitation. . . . Who can read the works that teem from the German Catholic press without feeling that the defence of Catholic truth is in brave and fearless hands! It is in Germany that the fiercest onslaughts are made upon revealed truth by rationalists, materialists, pantheists, Kantians, Hegelians, evolutionists, etc., but it is from Germany, too, that we get our best defence and our ablest expositions of Catholic doctrines." A glance at this catalogue will convince the reader that our Fathers stand in the front rank of the defenders of Christianity and the Church.

*Church Calendars* from San Francisco, New York, Baltimore, Chicago, Boston and Philadelphia are monthly visitors to our Sanctum bearing witness to the zeal of our brethren in the ministry. These modest compilations effect more good than a superficial observer may be inclined to believe. The editors may justly claim that these humble booklets teach the faithful many a useful lesson; especially do they remind the careless of their duty, for they remain in the homes generally in a conspicuous place and furnish a record of church services whereby the attendance at church is surely increased. Experienced pastors know that many are absent from Sunday evening services, or an extra service on a special holiday, simply for need of a reminder. The calendar is, too, a monthly letter from the pastor to the congregation and is a means of reaching even those who are not regular in their attendance at church. It is also a permanent and efficient medium of communication between priest and people.

The short sketches of the Saints' lives and the catechetical instructions skilfully disguised, which appear in some of the calendars, afford spiritual good for many who would not read more pretentious literature. Not least among the benefits arising from the publication of a carefully edited calendar is the fostering of unity between people of the same parish to their advantage and God's greater glory. It is to be hoped that many of our churches will imitate the example set by the parishes in our great cities in publishing Church Calendars.

*A Day in the Temple*, by FATHER MAAS has been translated, with the permission of the author, into Hungarian.

*First Lessons in the Science of the Saints* by FATHER RUDOLF MEYER, Assistant for the English Assistancy, and reviewed in our December number, 1902, has been read in the refectories of Woodstock and St. Louis and has won the admiration of those who heard it on account of the solidity of its doctrine and the vigorous and idiomatic style in which it is written. We fear that the book is not well enough known to Ours, so we beg again to call the attention of our librarians and Fathers engaged in giving retreats and exhortations to its excellence.

To meet the wishes of many friends of the classical curriculum, a new edition of *Popular Errors About Classical Studies*, a Lecture by REV. THOMAS E. MURPHY, S. J., Prefect of Studies in Holy Cross College, Worcester, Mass., has been printed and is now ready for distribution. Single copies, 5 cents, 50 copies, \$2.25, 100 copies, \$4.00. Postage or Expressage extra. Orders may be sent to The Book Store, Holy Cross College, Worcester, Mass.

FATHER DONNELLY'S *Imitation and Analysis* has reached a second edition and wherever used has given great satisfaction. It has been adopted in St. Aloysius College, Mangalore, and in such "non-sectarian" schools as the college of the City of New York and the English High School of Worcester, Mass.

Our readers who know Father Meschler's "Life of Christ in Meditation" will be glad to learn that he is preparing a book of meditations for the different feasts of the year and anniversary days of the Saints and Blessed.

ACKNOWLEDGMENTS.—*From Father José Algué* Manila, "Philippine Weather Bureau" for November, January and March. Report of Philippine Weather Bureau for 1902.

*From Observatorio de Granada*, "Boletín Mensual" Año i. Enero, Febrero, Marzo, Abril, Mayo, Junio, Julio.

*From Observatorio del Colegio de Belen, Havana*, "Observacione Meteorologicas" Año 1902.

*From Father Thomas E. Murphy*, Holy Cross College, "Popular Errors about Classical Studies."

*From Very Rev. Father Marra*, Naples, "Lettere Edificanti della Provincia Napoletana."

*From Father M. P. Dowling*, "Creighton University Reminiscences."

From *Father John J. Ryan*, "History of Loyola College;" "Letters and Notices;" "The Clongownian;" "Zambesi Mission Record;" "Mangalore Magazine;" "Mittheilungen;" "Stonyhurst Magazine;" "Redwood;" "Holy Cross Purple;" "Xavier;" "Georgetown College Journal;" "Fordham Monthly;" "Angelus;" "Spring Hill Review;" "China et Ceylon;" "Relations d'Orient;" "Cartas de la Asistencia de España."

From *Father A. E. Jones*, Montreal, "Annual Archaeological Report of the Minister of Education," Ontario, Canada.

A French translation of FATHER MESCHLER'S "*Die Betrachtungen der Exercitien*" has just been published exclusively for Ours. This is not the "Spiritual Exercises Explained" which was published some years ago at Woodstock, but a much larger work containing more than 160 meditations on the Exercises of St. Ignatius. It may be obtained from M. L'abbé Pierre Godard, 212 rue Lafayette, Paris. The price is, postage included, six francs and ten centimes (about \$1.30.)

*Father Hedrick* has an article in the "Astronomische Nachrichten, Band 163, No. 3896, on "Places of the older variable stars with faint minima." The places were compiled with help of observations made for the first three series of the "Atlas Stellarum Variabilium."

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## QUERIES.

LXII. Can any of our readers give information about the place of martyrdom of Fathers Gomez de Amaral and George Fernandez? See page 41.

LXIII. Where is the Latin version of the prayer *O Jesus, Verbum Dei Incarnatum, etc.*, page 43 given? Why is it assigned to St. Ignatius?

## OBITUARY.

### FATHER EDWARD A. HIGGINS.

The Missouri Province lost one of its most distinguished members by the death of Father Edward A. Higgins on Dec. 4th 1902 at St. Xavier College, Cincinnati. As an exact observer of religious discipline, as a superior entrusted with the most important offices, and as the wielder of a trenchant pen in controversy, Father Higgins' life work deserves more than a passing notice.

Edward A. Higgins was born at Carlow, County Carlow, Ireland on Dec. 23rd, 1839. When he was ten years of age his parents emigrated to the United States, reaching New Orleans in 1849. They had left Ireland owing to the great famine in that country, but encountered a greater peril in New Orleans as the yellow fever was then raging there. As a consequence they soon moved to Louisville, Ky. The Jesuits of Missouri had begun in 1849 the St. Aloysius Free School at Louisville, which in 1850 was styled St. Aloysius College. This school was attended by young Edward, who soon attracted the notice of his teachers by his aptitude and diligence. As a result of the interest thus awakened in him, he was admitted as a boarder at St. Joseph's College, Bardstown, Ky. in 1852. With the advice of our Fathers, Edward's parents removed to Bardstown in 1854, where they spent the remainder of their lives. They were exemplary Catholics, and no doubt their edifying conduct had a strong influence in turning the thoughts of their gifted son towards a religious career. At Bardstown College Edward Higgins was very successful in his classes. In 1853 the first premium for diligence was awarded to him, and a majority vote of his fellow students likewise conferred upon him the first distinction for good conduct. During his two years at college, the records show that Edward received twelve first premiums in various branches.

He was admitted as a novice at St. Stanislaus Novitiate, Florissant, Mo., July 15th 1854, not having as yet completed the fifteenth year of his age. The then Master of Novices, Father Gleizal, noticed the acuteness and grasp of mind of the young novice, in the clear and concise way in which he summed up the community instructions of which he had taken notes. After two years of Novitiate, and one of Juniorate, Mr. Higgins was sent to teach in Cincinnati in

1858. St. Xavier College had notably declined after the closing of the boarding school, and it was owing to the efforts of the young prefect of discipline, Mr. Higgins, that successful results were obtained in the path of reform. He began his philosophy in the autumn of 1859, under Fr. F. X. Wippen at the old scholasticate (known also as the "College Farm"), but as this place was discontinued as a house of studies in 1860, Mr. Higgins was sent East to complete his course, spending two years at Boston, Mass. Returning then to the Missouri Province, he was placed at Cincinnati during part of the trying period of the Civil War. He never gave the boys the slightest indication of sympathy with either North or South, though others were not so prudent in guarding their tongue. His strong character, kindness and especially remarkable self-control displayed on many trying occasions gained for him the respect and entire submission of the students. From Cincinnati he proceeded to St. Louis University where he taught three years more. In 1867 he began his theology at Georgetown, D. C., under Father, afterwards Cardinal, Mazzella and Father Maldonado. Having received the Holy Priesthood, on June 30th, 1869 from Archbishop Spalding, in the chapel of the Sulpitian Seminary at Baltimore, he spent his fourth year of theology at Woodstock, Md. After being professor of rhetoric in St. Louis for one year, Father Higgins was sent to his tertianship at Frederick, Md. He made his solemn profession, Feb. 2nd, 1873. The following year he was pastor of the College Church in St. Louis. His superiors had discerned in Father Higgins what was believed to be an extraordinary talent for governing, and hence on Oct. 1st, 1874 he was proclaimed Rector of Cincinnati, an office which he held till January 1st 1879. On the latter date he was made Provincial of Missouri, though owing to the failing health of the Provincial, Fr. Thomas O'Neil, he had it seems for some time before acted as Vice-Provincial. He remained Provincial till May 4th 1882. As a superior, all his brethren credited Father Higgins with being impartially just, and if at times he seemed to some rather severe in word or manner, it was in enforcing what he conceived to be matter of important duty. Some inferred from his general demeanor that he was haughty, but his prompt and cheerful obedience in all cases, when himself a subordinate, manifested a humility inconsistent with a dominant pride. After leaving the Provincialship, he was destined again to thrice fill the office of governing a college,—in Cincinnati, Chicago and St. Mary's, Kansas. His ability was also brought into requisition at two Congregations of the Society; for he was sent as delegate from Missouri to the General Congregation that elected Father Martin in 1892, and likewise in 1886 as Procurator of Missouri to the Congregation of Procurators. The years not spent by Father Higgins as Superior, were devoted

to the pastorate or to teaching. Neither of these duties, however, so occupied his attention as to prevent him from writing many a telling article for publication. Though not specially fitted by nature, perhaps, for that part of the pastoral office which consists in entering into the humble and intimate details of the parishioners' joys and sorrows, yet on the other hand, Father Higgins displayed great zeal for the beauty of the House of the Lord as several of our churches testify. He was zealous also in fostering church music of a high order. Possessed himself of no mean knowledge of music, he delighted to join in the chanting of the Holy Week offices, and in giving aid and countenance to the parochial choirs. As a preacher, Father Higgins was more distinguished for his matter than for his manner. His sermons and lectures showed strength and solidity, but he did not possess, in a high degree, the external graces of eloquence. His delivery was noticeably slow, dignified and cold, and hence he was not a very attractive speaker.

The development and illustrations of his public pronouncements were however always clear and striking, and often as elegant as they were forceful. In his writings for the press, which were generally controversial, forcible and convincing, he was often aggressive and was occasionally rather acrimonious in style. In the great battle for the freedom of private schools or against unwarranted State interference in Illinois and Wisconsin, Father Higgins' pen did yeoman's service. It was not, however, by teaching and writing alone that Father Higgins advanced the cause of education. He was a prominent and potent figure at the Federation of Catholic Colleges in Chicago and at all the educational gatherings of the Missouri Province. Anything and everything that concerned the welfare of the Catholic Church in general and of the Society in particular, were dear to his heart; and hence the virtue of loyalty to these two institutions summed up the merit of his useful life. He was eager to extend the work the Society was doing for the Church among all classes of people, but his own talents fitted him particularly for spreading the light among the more intellectual. Hence a considerable portion of his time was devoted to the preparation of post-graduate lectures in the colleges and Sunday evening lectures in the churches. He was also for some years moderator of St. Mark's Academy in St. Louis, an admirable institution for gentlemen of the educated class. Thus did Father Higgins lead a life of virtue and zeal till near the completion of the sixty-fourth year of his age. The end was approaching. In August, 1902 he was sent to Milwaukee to give a retreat, but falling sick he was sent to the hospital there. An operation disclosed a tumor in the intestines. After two months of great suffering in the hospital, his often expressed desire of returning to his brethren in Cincinnati was gratified, and he arrived in the latter city, Oct. 13th.

For a few days he seemed to improve but the improvement was only apparent. He gradually grew worse, for the tumor was of cancerous growth, and on Nov. 13th it was deemed expedient to administer Extreme Unction. He received this sacrament with great piety, and with tears flowing down his cheeks he besought his brethren to obtain for him by their prayers, an hourly increase of patience and resignation. Father Higgins' deep religious character came to the surface during his last sickness. He edified all by his humility and resignation to the will of God. He never uttered a complaint, and expressions of gratitude to God for the great favor of dying in the Society were not unfrequently upon his lips. Yet amidst all his keen sufferings his innate dignity of manner never for a moment left him. This was characteristic of the man.

The sufferer lingered on till Dec. 4th, 1902, when at 6.25 p. m. his soul sought the presence of its Maker. He was more or less conscious during the last day of his life. The simple Low Mass said over his remains in St. Xavier's Church was graced by the attendance of Archbishop Elder of Cincinnati, of Bishop Maes of Covington, Ky. and of some forty secular priests. His remains were conveyed to the Novitiate of St. Stanislaus at Florissant, Mo. where all that was mortal of Father Higgins was laid to rest with his predecessors in ruling the Province, and with the early founders of the Missouri Mission, whose work he so well understood and continued.—R. I. P.

#### BROTHER RICHARD DUGAN.

Few of our coadjutor Brothers were better known throughout the Province than "Brother Dick," as he was universally known, to distinguish him from his brother, Henry Dugan, who died three years before him. In fact, he was well known by Ours in all parts of this country, for he was for eighteen years infirmarian at Woodstock at the time the scholasticate was the common house of studies for all Ours in the United States. Born in London of Irish parents, January 17, 1839, he was moved to Dublin the following year and when only two years old emigrated along with his parents to Boston. It was here he was received as a postulant, when only sixteen years old, by Father Stonestreet and sent to Philadelphia for his probation. Here he spent three years, a part of this time as a novice under the care and direction of Father Ward. In 1858 he was sent to Frederick to complete his novitiate and it was here he began what was the chief duty of his life, the care of the sick. After taking his vows, in 1859, he was sent to Georgetown as assistant to Brother John Cunningham, better known as "Brother Johnnie," of whom an account will be found in *THE LETTERS* vol. xvii. p. 386. For ten years these two Brothers attended to the sick at the college



and scholasticate, which was then at Georgetown, and Brother Dick formed a lasting friendship with Brother Johnnie, amounting on his part to almost veneration. When the scholasticate was opened at Woodstock, in 1869, Brother Johnnie was sent there as infirmarian and Brother Dick remained at Georgetown. In 1885, Brother Johnnie on account of his age and ill health, had to be removed from his office and Brother Dick the following year was sent from Georgetown to take his place. His first patient at the scholasticate was his old friend Brother Johnnie, whose nurse and companion he now became for four years. The remainder of his life Brother Dick passed at Woodstock and in the same charge till shortly before his death. There was nothing striking or wonderful in this life except the good Brother's devotedness to the sick and his energy in his work. He never seemed so happy as when he had the care of some old Father or Brother or when he had to battle with some dangerous disease. It was then he would shut himself up with his patient and devote all his time and energy to combat the malady. Many a Father and Brother in the Province owes his life to the constant and unwearied care of this good Brother. Of course he could not nurse all back to health; among his patients there were those, like his friend Brother Johnnie, whose course was run. It was thus that he assisted a good number to die. He kept faithfully an account of all these and he had the satisfaction in his last days of counting sixty-one whom he had helped to die a holy death. Besides his devotedness to the sick, the Brother was remarkable for his energy in his work. There were times when he would have no sick to attend and then he would not rest but worked energetically at his trade of painter; whitewashing, if he could find nothing else to do. To be idle, even when he was invalided, was a great cross to him. Keeping up the traditions of his great friend, Brother Johnnie, everything had to be dispatched with the greatest ardor he could put into it. During his convalescence, after his first stroke of apoplexy, he found a pile of several thousand old bricks lying in the cellar, and unasked, set to work to remove the old mortar and put them in the condition to be used. This is only a little instance of his untiring energy. He seems to have adopted the saying of his dear old Brother Johnnie, which he would enjoin on those who bade him good bye on departing for another house: "Never let the Devil or the Minister catch you idle."

It was thus that Brother Dick passed his eighteen years at Woodstock in the care of the sick, and in energetic labor when not in the infirmary. He passed through much suffering and underwent several severe surgical operations, in one of which, six years before his death, his life was despaired of by the physicians. He recovered, however, and it was only a year before his death that he was rendered helpless by a stroke of apoplexy. He was then wheeled around and

nursed by his successor and spent his days in reciting his rosary. He was glad to die, for death seemed to have no terrors for him. It was thus after sinking gradually, day by day, that he met his end, on August 3, conscious almost to the last.

As one of his former patients writes: "His patient life in spite of unspoken sufferings, and his sweet, tender charity and attention will keep his memory alive and win from those who remain many a remembrance at Mass and in Holy Communion."—R. I. P.

#### LIST OF OUR DEAD IN NORTH AMERICA

*From March to September 1903.*

	Age	Time	Place
Br. Thomas Ekins .....	73	Apr. 10	Woodstock, Md.
Fr. Joseph Caredda.....	84	May 14	Santa Clara, Cal.
Br. Francis Vachon.....	79	Jun. 2	Sault-au-Recollet, Can.
Br. Richard Power.....	68	Jun. 17	St. Andrew-on-Hudson
Fr. Charles K. Jenkins.....	69	Jun. 18	Georgetown, D. C.
Fr. Eugene H. Brady.....	64	Jun. 21	Joliet, Illinois
Br. Matthew K. Issalunas.....	31	Jul. 20	Hospital, Baltimore, Md.
Br. Richard Dugan .....	64	Aug. 3	Woodstock, Md.
Br. Patrick Ranahan.....	78	Aug. 12	St. Andrew-on-Hudson
Mr. Francis Jüttner.....	24	Aug. 6	Prairie-du-Chien, Wis.

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Requiescant in Pace.

## VARIA.

ALASKA. *Nome*.—Father Lafortune, of the Canada Mission, has been sent along with Father Van der Pol to the Alaska Mission. He writes from Nome, as follows: Seen from the sea and from afar Nome is splendid; but when near it is a sad sight. The streets are dirty and narrow; the houses look like barns. It has not even a single dwarfish tree. In the valley that extends between the city and the mountains, there is nothing but waste land with patches of green here and there. The mountains are absolutely bare. One must go sixty miles to see a tree three inches in diameter. The population of Nome is absolutely heterogeneous. Only black people are wanting, but in their stead we have the Esquimaux. Our church is pretty; its cross becomes more and more famous. During the long winter nights, when the poor travellers are exposed to go astray on the trail, it serves them as a light house: for the cross is covered with electric lamps, and thus illuminated it may be seen from twenty-five miles around. It has already saved the life of three or four travellers. The congregation is not large and is composed almost exclusively of men. The church is large enough though it can seat only 180 people. Father Devine is now in Council, overseeing the building of a chapel that was very much needed in that camp where the Protestant preachers began to be harmful. Very soon another chapel will be needed in Candle. The work is growing; let us hope that the number of workmen will grow accordingly. Two priests are already no more than sufficient for Nome.

BALTIMORE. *History of Loyola College*.—An Historical Sketch of Loyola College—an octavo of 247 pages—has been recently issued by the college as a "Memorial of the Golden Jubilee of fifty years of Existence." The first part consists of Memorial and a Retrospect. Here will be found an account of the foundation of the college in 1852, followed by the history of each successive administration, Reminiscences of old students, and a list of all who have studied at the college for each decade. This part concludes with the course given at the College and its financial history. The second part gives an account of the celebration of the Fiftieth Anniversary, with an Appendix containing a list of the Presidents, Faculty, Foundations, Alumni, etc. The whole book is of interest to every student and friend of Loyola,

while the Historical Part is of distinct value to all interested in the history of education, showing, as it does, the rise and progress of one of our colleges in a large city. Of course this supposes that the account has been written with care and after investigation. When we state that the work has been done by Father John J. Ryan, S. J., it will be a sufficient proof to many of Ours of its accuracy and interest. He has spared neither time nor labor to make it what it should be, a true record of the past. The work is well gotten up with half-tone engravings of the college and the different Presidents. It is bound in blue with, very appropriately, the arms of Loyola stamped on the cover, the bars and wolves, we are glad to notice, being in their correct place.—*Floreat et Crescat!*

BOSTON. *The College*.—Father William F. Gannon was appointed Rector on June 30.

*Holy Trinity Church*.—The sodalities of the young men and of the young women of the Church of the Holy Trinity, Boston, sent a printed letter to the Holy Father at the time of his Silver Jubilee, signed by 182 young men and 490 young women, every signer promising to offer up twelve Holy Communion for his Holiness during the year 1903. The address, bound up in an album, was sent by Very Rev. Father General to the Private Secretary of the Holy Father, who presented it to His Holiness. The following is a translation of the letter sent by the order of the Pope to the Father General:—

*Rome, Vatican, April 24, 1903.*

*Very Reverend Father General,*

At a private audience this morning I put into the venerable hands of the Holy Father the splendid Album of the young men and young women of the Church of the Most Holy Trinity of the Jesuits, Boston, which Your Reverence sent to me two days ago. This pious and filial mark of devotion was received by His Holiness not only with joy, but with a particular emotion on account of the sentiments expressed in it and still more on account of the prayers and holy Communion promised by these generous souls for the preservation of his august person. His Holiness has therefore, with fatherly affection and with the full generosity of his heart, given to each of the signers the desired blessing, as also to their respective families, and has deigned to extend this blessing to the well-deserving directors of each sodality, to the Fathers of the house attached to the church and to all who will visit their church. Having thus discharged the honorable duty imposed upon me, I remain with sentiments of veneration, recommending myself to your prayers,

Your Reverence's humble servant,

RINALDO ANGELI.

*Holy Trinity Church, Boston, Mass.—Sacerdotal Silver Jubilee of Father Jutz.*—Early in the summer a prominent member of Holy Trinity parish happened to learn from a private secular source that their beloved pastor would complete in the fall the twenty-fifth year of his ordination. He mentioned the matter to some others and they at once made up their minds that this anniversary should be celebrated by the whole parish in a worthy manner. A President was accordingly chosen and various committees appointed to make preparation for the event. Father Jutz himself was kept in complete ignorance of the project and it was only after all the plans had been matured and the details arranged for a religious and sociable celebration and for a permanent Memorial, that they were obliged to approach him, as it was necessary to obtain his consent, he being Superior and Rector of the Church, for the permanent Memorial.

A beautiful new marble altar was set up in the basement of the church, which also received a new floor and was repainted. The confessionals were re-arranged and the electric light plant was completed.

On Sunday, August 30, the anniversary day, Father Jutz sang Solemn High Mass in the splendidly decorated church. Dr. Stang, of Providence, preached a beautiful sermon which went to the hearts of the crowded congregation. In the evening a reception with concert, vocal and instrumental, was given in the elaborately decorated Hall connected with the church. The President of the Committee made an eloquent address, the school children also made pretty addresses and some personal gifts were presented to Father Jutz. On Monday night a banquet was given in the same Hall by the parish in honor of the Jubilarian, of which 400 persons partook, including some twenty-five priests, secular and regular. A great number of parishioners could not obtain tickets for the banquet, owing to the limited capacity of the Hall. Before the after-dinner speeches began, Mr. Brock, the toast-master, read letters of congratulation from His Grace the Archbishop, from Rev. Fr. Provincial, from Fr. Van Rossum of Cleveland, from Messrs. Tondorf and Krim of Woodstock and a Benedictine of Belmont Abbey, the last three being sons of the parish, from Convent Sisters, and last but not least, from an Indian chief of South Dakota, Fr. Jutz's former field of labor. This letter, written in the Sioux tongue, was translated into German for the benefit of the audience. The proceedings had to be protracted to a late hour, owing to the many speeches that were made and which were greatly enjoyed and heartily applauded by the enthusiastic crowd. Among the notable addresses was one by Mr. Carruth, a distinguished Boston convert, by Rev. Dr. Stang, also by Rev. Dr. Knappe, the latter as well as Father Goeding, who also spoke, having been children of the parish. Fr. Hagen who happened to be in Boston as member of the

Mathematical Congress, told some enjoyable reminiscences of the early days of his friend and countryman. Both are natives of the good old Catholic country of Vorarlberg, the western corner of Tirol, and they were ordained in the same year.

Mr. Wessling, who had been a delegate at the late Convention of Catholic Federation in Atlantic City, took occasion, in his speech, to thank Fr. Jutz for the lively and active interest he took in the cause of Federation.

The banquet was brought to a close with three rousing *Hochs* proposed by Dr. Stang in honor of His Holiness Pius X., of his Grace the Archbishop, and of Father Jutz. On Tuesday afternoon a feast was given to the school children.

The demonstrations in honor of Father Jutz's Silver Jubilee, which were absolutely spontaneous on the part of the parishioners, gave splendid proof of the deep affection with which the German Catholics of Boston love the simple, saintly, zealous priest who during the seven years of his labors here has won the hearts of all those with whom he has come in contact. *Ad multos annos!*

**BRAZIL.**—Our college of Itu reopened last March with 350 boarders, and Anchieta College at Nova Friburgo about the same time with 180. Both colleges are much praised and esteemed, and they would have more pupils if we had more Fathers and teachers.—Father Galanti has already published the third volume of his History of Brazil and has the fourth and fifth ready.—Rio de Janeiro has a residence with four Fathers and one brother. There is a probability of our Fathers opening soon, in that large and important city, a college for day scholars.—Many prominent citizens wish us to open likewise a college in Sao Paulo, but it cannot be as yet realized for lack of teachers. Our Fathers are continually asked for by Bishops and parish-priests to preach missions and retreats, which prove very successful.—The small Catholic American colony continues to frequent our church on every third Sunday and to receive an English instruction. On the visit of the Apostolic Nuncio to this city, during the Easter holidays, one of the prominent American Catholics gave His Grace a banquet, inviting most of the English-speaking Catholics. The Nuncio was much pleased with the honor shown him by the American Catholics. We witnessed a marvellous increase of devotion and piety during Lent and Holy week in this city and surroundings. In Passion week our Fathers gave a short retreat to gentlemen and ladies in this city. The three hours devotion on Good Friday proved a grand success in our church, the Apostolic Nuncio, his Auditor and Capitular assisted and the church was crowded. Brazil, thanks be to God! is not what our American Protestant ministers shamefully represent.—*Father J. N. Gúidi, S. J.*

**BUFFALO MISSION.** *New edition of Father Hillig's "Catalogus."*—Our readers may remember that in the November number of "The Letters," 1901, we announced the publication of "Catalogus ad Usus eorum ex Nostris, qui Scientiis Naturalibus dant operam," by Father Frederick Hillig of Canisius College, Buffalo. This Father, who is now at St. John's College, Toledo, Ohio, writes to us that "The catalogue was everywhere received with great favor. This hearty welcome has confirmed my resolution of continuing the work of getting our naturalists in touch with each other and of encouraging them by showing the whole extent of the good work in this line that is being done by Ours. The new supplement will contain nearly forty new names, thus bringing the entire number of our scientists thus represented up to 130."

*Prairie du Chien. Drowning of a scholastic.*—Mr. Jüttner, a young scholastic who had just come from Germany to study his Philosophy at Prairie, was drowned the day after his arrival. He went out with several scholastics to the usual swimming place, and, as he was a good swimmer ventured into deep water, where, without uttering a cry he sank before help could be given him. One scholastic reached him and endeavored to push him into shallower water, but Mr. Jüttner sank and, though every effort was made by diving to rescue him, the body was not found till the next day.

**CANADA.** *New Superiors.*—On August 9, Father Edward Lecompte, recently Novice-Master, was proclaimed Superior of the Mission, and Father Telesphore Filiatrault, the former Superior, Vice-Rector and Master of Novices at Sault-au-Récollet.

*St. Mary's College, Montreal.*—Father Gravouelle, a venerable octogenarian of the Province of France, formerly rector of Vaugirard, came to us last February and is at present Spiritual Father of the College. He is not unknown here, as forty years ago he was Prefect of Studies at St. Mary's, but was obliged to return to France on account of his health. Persecution has brought him back to the scene of his former labors.—Several of our Grammar Classes have given public exhibitions of late. These interest the parents of our students especially the contests between the different classes. Monseigneur Bruchesi, our Archbishop, invited to preside at one of these exhibitions, said: "It is because I understand the importance of these exercises that I like to be present at them; it is on account of their good results that I would wish to have them introduced in all our colleges and seminaries."—The most remarkable of all these exhibitions was a scholastic disputation given by the Philosophers on Cosmology and Psychology. His Excellency Monseigneur Sbaretta, Apostolic Delegate, came from Ottawa especially to preside. The usual order of

our scholasticates was followed, and at the end Mgr. Sbaretto proposed some objections to the young defenders on the composition of bodies, the spirituality of the soul, and on liberty. The ease with which our young Philosophers expressed themselves in correct and even in elegant Latin was remarked. One who was present and reported the Disputation for a leading journal, expressed his admiration and concluded on the superiority afforded by classic and philosophical studies. Mgr. Sbaretto congratulated the students and spoke for nearly half an hour on the excellence and usefulness of Philosophy.—In the examinations for admission to the practice of law held at the McGill University, a former student of St. Mary's obtained the first place, while the third place was also won by one of our students. At the University of Laval among four licentiates two were old pupils of St. Mary's, and last year the highest prize of the Faculty of Law was gained by two of our former pupils *ex æquo*.

*Visits of the Hospitals.*—On several occasions during the year our students paid visits of charity to the asylums and hospitals. A box was put up in the college store with the inscription, "For the Poor." It was from the alms contributed thus by the students that different articles were bought for the sick and suffering and distributed by them during their visits of charity.

*Loyola College Montreal*, has adopted the arms of Loyola for its college button. The Bars are in their proper position, to the right of the wearer, and the wolves on the left. Both are on a red back ground, while the inscription, gold letters on white enamel, reads, "Loyola College, Montreal."

*St. Boniface College, Manitoba*, has, as in past years distinguished itself by the success of its students in the University examinations. One of its students, James Monder, secured the greatest success of the present University year. He secured one of the five scholarships for Latin, Mathematics and Chemistry, was either first or second (as appears from the Class and Honor Lists) among the six winners (the fifth scholarship having been divided between two bracketed competitors), and was the only candidate in the First and Second years who obtained "First Class A," or 80 per cent. and over, for total standing.

The St. Boniface graduate, the only one presented by the college, Joseph W. Arsenault, passed in Class I. B, "magna cum laude," and received a silver medal.

*Caughnawaga.*—This mission has now passed definitely into the hands of our Fathers. The new residence is occupied by two Fathers and two Brothers. A scholastic has passed a part of the vacation there to acquire some knowledge of the difficult Iriquois grammar.

*Monument to Archbishop Bourget.*—The monument recently erected to this holy Bishop calls to mind that he was a great



benefactor of the Society. It was he who obtained from Father Roothaan the return of the Society to Canada and who encouraged and helped our Fathers to found St. Mary's college and later on to erect the Gesu. During his long episcopate on many occasions he showed himself a true friend of the Society. It was therefore with a feeling of gratitude that our Fathers accepted the invitation of Archbishop Bruchesi to contribute to the erection of the monument.

*Golden Jubilee of the Novitiate.*—The Novitiate of the Canada Mission was opened in Montreal in 1843 and ten years later on, August 6, 1853, the first Mass was said in the new novitiate at the Sault nine miles from Montreal. The Golden Jubilee of this foundation was duly celebrated this year and a beautiful souvenir has been issued in the form of an "Histoire du Noviciat de la Compagnie de Jésus au Canada." This is written by Father Chossegras and is illustrated with half-tone engravings of the novitiates at Montreal and the Sault and portraits of all the Masters of Novices and is gotten out with taste and even elegance.

We have been promised an account of the Jubilee celebration for our December number.

ENGLAND. *Successes at Oxford.*—The "Daily Telegraph" has the following appreciation of our success up to the present time: Probably for the first time in University history, one of the greatest classical prizes, ordinarily won by Balliol, New College, or one of the famous collegiate institutions, has been carried off by a member of a private Hall. Pope's Hall, at Oxford, at which Mr. Cyril C. Martindale, who has been awarded the Hertford Scholarship, is a student, was opened in 1897 by the Rev. Father Clarke, who died suddenly three years later whilst conducting a retreat at York. The Rev. John O'Fallon Pope, of Christ Church, undertook the duties as temporary master in 1900, and held the position for a year and a half. In January, 1902, Mr. Pope obtained a full license in his own name. There are twelve students in residence, the building not affording accommodation for more. Pope's Hall is situated in St. Giles, the broadest thoroughfare in Oxford, and stands between St. John's College and Ruskin Hall. Considering the small number of students in the Hall, the recent successes are remarkable. In 1901 two men entered for classical moderations, and P. Condell gained a first class and J. Keane a second. In June of the same year E. G. O. Vignaux took a first class in the final mathematical school. The following year C. C. Lattey and J. C. Scoles each gained a first class in classical moderations, and C. D. Plater a second class. In the summer term of 1902 E. D. O'Connor obtained a first class in the final mathematical school, and R. J. J. Monteith a first class in mathematical moderations. Last term C. C. Martindale and W. E. Butler

each gained a first in classical moderations, being the only students from the Hall undergoing the examination. Mr. Martindale is the son of the Hon. A. G. T. Martindale, C.S.I., of Mount Abu, Rajputana, India, received his early training at Harrow, and is now completing his second year at Oxford.

*Father Maher's Psychology.*—The sale of Father Maher's book has exceeded all expectation. The Fourth Edition, consisting of 3000 copies, was exhausted last Autumn. The Fifth Edition—the 11th to 13th thousand—which contains a reply to Mr. Mallock in a supplementary chapter, has now been on sale for several months, and is, we believe, similarly growing small by degrees and beautifully less. As books on philosophy do not often get into a fifth edition, and still more rarely into five figures, the Stonyhurst Text-book has done remarkably well.—*Stonyhurst Magazine.*

*Oxford Local Examinations for Schools.*—In the recent Oxford Local Examinations for schools, the three Jesuit colleges of Liverpool, Mount St. Mary's and Wimbledon carried off thirty-eight per cent of all the Honors for Catholic schools. In the Honor List for the Senior Candidates, these three carried off all the First Class Honors, as also the First Class Honors for the Junior and Preliminary Candidates except two. Of the 17 Catholic Candidates who showed sufficient merit to be excused from Examinations in stated subjects, ten came from Mount St. Mary's and Wimbledon.—*Tablet for August 29th.*

*Edinburgh. Open-air Services.*—For the past few year the Rev. Father Power, S. J., one of the Jesuit Fathers attached to the mission of the Sacred Heart, Lauriston, has conducted open-air services on the Sunday evenings during the summer months. At first he preached in the Grassmarket, but latterly he was to be seen standing amidst a large crowd in Lothian Road. The spot where he usually takes up his stand is marked by a large wooden cross. Father Power states that his object is not to convert but to get into touch with non-Catholics, to explain the reasons why Catholics believe those doctrines which separate them from other denominations. The subjects which he intends to treat of deal among others with those of "The Bible and its Critics," "Papal Infallibility," "The Real Presence," and "The Shorter Catechism." He also states that he appears as a teacher, and therefore will not enter into controversy. Should any however, have any difficulty regarding the treatment of a subject, Father Power invites them to meet him personally. Last night a crowd of a thousand people listened for more than an hour to a discourse on the subject—"I go straight to Christ. No go-betweens for me." That, he said, was the idea entertained by the bulk of non-Catholics. The straight way to God was the way laid down by God for them to walk in. That way was Christ. Christ was the

Mediator, and Mediator was the Latin for a go-between. There was, therefore, a go-between helping them to God. It was somewhat the same with Christ and His Mother. She was not a mediator, but an intercessor, the head and Queen of a countless host engaged in intercessory prayer for them. Could he (the preacher) dispense with their intercessory power for him; or they with his prayers for them? His brethren had better not try. To try it would be to fail in brotherly and sisterly charity, and that was the surest way to go straight from God. There were go-betweens and go-betweens. To non-Catholics, Mary was a dead wall cutting them off from God. To Catholics she was an ever open arch leading directly to her Son. The Queen of Intercessors was coming back to Scotland. When she was ousted from this country, her Son went with her. There was no Christianity without the Incarnation, and no Incarnation without the one human agent engaged in it, and that was the Blessed Virgin Mary.

*The Demise of the Church of Scotland.*—Father Power intimated that on Sunday evening the first subject he would deal with would be, "The Last Illness and Death of the Church of Scotland—A Retrospect of the Work Done at the General Assembly, 1903." The recent discussion in the General Assembly on the Confession of Faith will form the chief theme.—*Letters and Notices.*

FRANCE. *The cause of Père Ginhac.*—At the request of Padre Beccari, Postulator of the Causes of the Society, the Archbishop of Albi has appointed a tribunal to collect testimony concerning the virtues of this Father. Several witnesses have already been heard. At Rome, at Madagascar, and in Madura, where a number of those who have lived under the servant of God reside, the same process has also been opened. The third edition of the "Vie de Père Paul Ginhac" is asked for and will soon appear. Prayers and engravings of the Father will also soon be ready for those who may wish them. Any of Ours knowing of traits of virtue, of this servant of God, or of remarkable favors of which mention has not already been made, will confer a favor by sending an account of them to R. P. Calvet, Maison St. Ignace, 'S Heeren-Elderen, près Tongres, Belgium.

GERMANY. *Burning of the Novitiate.*—On May 22, part of the novitiate at Blyenbeck, Holland, belonging to the German Province, was destroyed by fire. Two of our Coadjutor Brothers were injured, one fatally. Though the old castle, the property of Count Hoensbroech, was not injured by the fire, it has been decided not to re-build the structure which was added by our Fathers. The novices have been moved to the juniorate at Exaten. ✓

IRELAND.—The results of the Summer Examinations at the Royal University, as in past years, have been a distinct triumph for the Catholic Colleges. Our University College of Dublin heads the list. It won far more First Class Honors than the three Queen's Colleges together. Sixteen First Class Honors fall to the share of students of University College, as against four to Queen's College, Belfast; two to Queen's College, Galway, and only one to Queen's College, Cork. Besides, it alone of all the colleges obtained the Gold Medal for Latin Verse.

There is ample encouragement for Catholics in the contrasts we have noted—enough to cheer them on in the struggle for equal educational opportunities with those with whom they must compete. If, trammelled by so many disadvantages, our Colleges can so far hold their own, what might not be expected were their energies given freer play. The results of these examinations have an obvious bearing on the whole question of University education in Ireland, and their relationship to the Catholic demand is one that, in all equity, should not be disregarded by those in whose hands lies the decision as to whether or not justice is to be done to the Catholics of Ireland.—*Dublin Nation*.

*Father Purbrick*, as many of Ours will be glad to know, is in much better health. He writes from Bournemouth, August 16: "My health has improved wonderfully of late. Next week I start for Clongowes Wood College, Ireland, where I am to be Præfectus Spiritualis NN. this coming year."

JAMAICA. *The Hurricane*.—Father Mulry, under the date of August 20th, writes as follows: Of course you have heard of the hurricane which struck us here early on the morning of the 11th. There has been immense destruction of property and the wonder is, considering the force of the storm, that more lives have not been lost. The list of deaths for the whole island is something like two or three dozen. Father Harlan's beautiful new church at Port Antonio is a total wreck; in fact there are very few houses left standing in Port Antonio and three or four other seaport towns on the north and east of Jamaica. Four other churches of Ours and five schools are wholly or partially destroyed,—King's Weston, Friendship, May River, Whitehall, and Devon Penn. Although Protestants have also suffered, it will be harder for us with our straitened resources to build up our missions again. Personally I have not suffered very much in the missions under my care, enough, however, to make a little outlay necessary to repair damages from falling trees and the like. If you could only see the miles on miles of banana plantations which have been laid waste, and the havoc which has been made with the orange trees, you would see why

Jamaica looks forward to extremely hard times for months to come. In some districts there is sure to be famine at least for a short while.

Fathers Magrath and Prendergast took ship for the United States the very day of the hurricane. The "Admiral Schley" had to wait outside the harbor till the fury of the wind had abated and it was only towards evening that the Fathers were able to board her. Fathers Harpes and Roach are already in harness and getting used to Kingston.

MISSOURI PROVINCE, *St. Louis University. Scholasticate.*  
—On the 25th, 26th and 27th days of June, 1903, the major sacred Orders were conferred by the Rt. Rev. John J. Glennon, Coadjutor of the Archbishop of St. Louis, on the following members of the Missouri Province: Messrs. Aloysius A. Breen, Patrick Burke, Edmund J. Coony, Philip C. Dunne, Albert F. X. Esterman, David M. Johnson, James A. McCarty, James L. McGear, James P. Monaghan, Francis J. O'Boyle, Joseph C. Reno and John J. Riley; on Mr. Raymond Garcia of the Mexican Province, Mr. William J. Weis of the Buffalo Mission, and Messrs. Joseph Bruckert and William F. Weibel of the Rocky Mountain Mission.

In view of his failing health, Father Thomas F. Brown has been relieved of teaching, and his place as lecturer on Ethics and the Natural Law has been taken by Father James J. Conway, who has in turn been replaced by Father Bernard J. Otten as lecturer on Metaphysics of the 2d year. No change has been made in the staff of professors or lecturers.

*Medical Department.*—Thanks to the generosity of friends, which was supplemented by the good will and zealous cooperation of Young H. Bond M. D., President of the governing Board of the College, the University authorities last April purchased and acquired the property and all appurtenances of the Marion-Sims Beaumont College of Medicine, to be henceforth known as the Medical Department of the St. Louis University. This acquisition, happily made on the eve of the crowning year of her diamond jubilee, secures for the University recognition as an University in reality and not merely in name, and enables her to exert an influence for good in a field thus far left exposed almost entirely to the ravages of irreligion and infidelity.

Though the Marion-Sims is but twelve years of age, it has in its short existence, under the wise and forceful direction of Dr. Bond, its founder, come to the front rank of medical schools, and is now second to none in the West. So well is it known for its effective good work that the University of Idaho paid it the compliment of selecting it to educate her medical students. The Marion-Sims would seem to have been planned from its inception with a view to becoming a part of St. Louis University. Its position, occupying the

summit of one Grand avenue hilltop (Compton Heights), just opposite the main buildings of the University on the brow of the other Grand avenue hill; and its style of architecture similar to that of the three other University buildings, make their consolidation seem the result of deliberation. Two years ago the Beaumont Medical College was merged into the Marion-Sims, and this looks now but as another step according to the fitness of things towards its final union with the University. For Dr. William Beaumont, after whom this college was called, was one of the distinguished members of the first St. Louis University medical faculty. By the union of these two schools extraordinary advantages for hospital and clinical instruction were secured for the students.

*Under-graduate Department.*—The only change of note in the College has been in the office of Assistant Prefect of Studies and Discipline, which is now filled by Father George Leahey in place of Father Lawrence Kenny, made teacher of special Latin.

*Creighton University, Omaha.*—Father Michael J. O'Connor has replaced Father John Kuhlman as Prefect of Studies and Discipline, the latter having been appointed Professor of the Natural Sciences at Marquette College, Milwaukee. Father O'Connor has been succeeded as a missionary by Father James J. Livingstone. Father Martin Luersman has succeeded Father Thomas A. Nolan as Minister of the College.

*Creighton University* has issued "Reminiscences of the First Twenty-five Years." It has been compiled by Father M. P. Dowling, the actual Rector, and forms an elegant volume of 270 pages. It contains the early history of Nebraska, the rise of Omaha and the foundation of the college. A circular was sent out to all who had at any time belonged to the faculty of Creighton and in this way many interesting and valuable reminiscences were secured and preserved for the future historian. The work is illustrated with half-tones of the college buildings, its founders and faculty; but what will interest many most of all, are the tables prepared by Father William F. Rigge. In the cover of the volume is "A Graphic History of the College." Graphic tables showing the number of students, the fluctuation in attendance and plans of the college grounds at different epochs are found in an Appendix,—all of which are so represented as to give ocular proof of Creighton's progress.

*St. Xavier College, Cincinnati.*—Father George A. McGovern has been appointed Assistant Prefect of Studies and Discipline in succession to Father Edward P. Sullivan.

*St. Joseph's Residence, St. Louis.*—On Aug. 27, 1903, the golden jubilee as a religious of Brother Caspar Baumgartner was fittingly celebrated. The good Brother is the eldest of three sons of the same family who entered the Society, he

having led the way; for many years he has faithfully served the Lord in his brethren as cook and buyer, chiefly in this Residence.

NEW YORK. *The College of St. Francis Xavier, The Alumni Sodality Retreat during Passion Week*:—This important work, a forecast of which appeared in our last note to the *Varia*, more than fulfilled our expectations then quite sanguine; the number in attendance showing an increase on last year and growing night by night, while the character of the audience was noticeably even more representative of that class of gentleman from which the Alumni Sodality recruits its ranks. The closing exercises were distinguished by a new and impressive feature, namely the general communion of all the exercitants both sodalists and their guests in the Church on Palm Sunday morning. Considering the remote distances from which many of these gentlemen had to come—gathering in from New Rochelle, Brooklyn, Staten Island and equal distances in other directions—the devotion shown in this act is not easily overestimated. The sodalists were on this occasion seated along the middle aisle of the church their guests occupying the transepts and side aisles. The church was filled to crowding. The ceremonies opened with the recitation of the Office of the Blessed Virgin Mary by the sodalists. Mass followed, at which the palms were distributed and the sodality with its guests received Holy Communion. Mass was followed by the reception of new members into the sodality, many prominent gentlemen being among the number, notably Judge Giegerich and Judge Delahanty. The ceremony of reception was closed by a renewal of the Act of Consecration by all the members present. The effect of this body of men, filling the entire centre of the large church, rising and delivering this impressive protestation of loyalty was something not to be forgotten. At the close there was solemn Benediction of the Blessed Sacrament.

After the religious exercises the sodalists breakfasted in the college where the usual felicitous remarks and speeches were exchanged amid the general feeling of satisfaction that the sacred enterprise had been crowned with all the success that its most hopeful promotors had dared to anticipate.

*A Monument Proposed to Père Le Moyne at Syracuse.* It was on August 16, 1653—just 250 years ago—that Père Simon Le Moyne on his missionary journey to the Onondaga Indians, discovered “in a large basin half dry . . . a fountain of salt water from which we made a little salt, as natural as from the sea.” It was thus he describes the discovery in his journal as published in the forty-first volume of “*The Jesuit Relations*.” Later on there were repeated references to the salt springs and of the making of salt in a crude way, but August 16, 1653 is the date of the discovery of salt in Onondaga. It has been proposed to celebrate this

event by erecting a monument to the Missionary at Syracuse, which owes its prosperity, if not its existence as a city, to this discovery.

*Success of our Training.*—The training of the Society has been lately shown to advantage by the success of our graduates. A professor of the Bellevue Medical College, in whose class were several graduates of St. Francis Xavier's, delivered a lecture last year on the training pre-required for the study of medicine. He took occasion to remark, that in his experience graduates of Jesuit colleges were the best prepared for medical studies. They were at a disadvantage sometimes in the beginning, on account of being backward in the natural sciences; but the mental training they had received soon brought them to the forefront of their class. A professor of the College of Physicians and Surgeons—the Medical Department of Columbia University—spoke in a similar strain to a young student who had left us at the end of Freshman year and was at the head of his class in medicine during three years.—Another testimony has come from a most unexpected quarter. A graduate of last year went into the employ of one of the most reliable banking houses in the city. Most of the clerks are college men and the President a Princeton man, and an intimate friend of the president of Princeton. That he may have a better idea of the capabilities of his employees this President of the banking house is accustomed to assign subjects now and then to his employees for essays. The first essay our alumnus had to write was on the place of Alexander Hamilton in finance; a month was allowed for the work. A few days after the essays were handed in, the President called our young man and said: "Mr. N. I congratulate you on your paper. It was the best of its sort I have ever read. You are a credit to this house and to your college. What college were you graduated from?" On being told that the young man had been taught by the Jesuits, and that he had not been the leader of his class, the banker said: "Well, this is another proof of what I have always thought,—those Jesuits are the best teachers the world has to-day." Later he advanced the alumnus and at an executive meeting of the directors, when the young man brought in some papers to be signed, spoke of him and his success to those present and ended his praise by saying: "Those Jesuits know how to train men." All this from the President of one of our largest and most successful banking houses is surely encouraging.

THE PHILIPPINES. *A Seminary at Manila.*—In the Bull brought from the Holy Father by the Apostolic Delegate, Mgr. Giudi, it was proposed to found a seminary for the proper training of the native priests, for it had been acknowledged that a great number of the native clergy were not well instructed in the duties of their sacred functions. The



Seminary will be commenced soon, in fact, at the beginning of next term, which is about the beginning of June. Archbishop Guidi insists that our Fathers should undertake its direction, at least that of the metropolitan diocese of Manila, and if he cannot find some other Religious Congregation, besides the four great Orders of the Dominicans, Franciscans, Augustinians, and Recoletos, our Fathers must also take charge of the Seminaries belonging to the other dioceses. The Seminary in Manila will stand for the time being next door to the Ateneo, our school in the walled city. Later on, when the Americans can be induced to leave the large Seminary already built near the episcopal palace, that will be taken as the Seminary. The Apostolic Delegate already has permission from the Rev. Father General for this, and has asked for extra men to be sent out here. At first the Rector of the Ateneo will act as Superior of the Seminary, for a communication can be made between the two Colleges. The Archbishop insists on our Fathers taking charge of the Seminary because, in the first place, he says that he can feel assured the work will be done well, and because no other Religious Order will be so acceptable to the natives, on account of the popularity which our Fathers possess with the native element of the archipelago, for during the revolution our Fathers were everywhere treated with the greatest respect. In fact we were accused by some of having fostered if not of having caused the revolution, an accusation carried even to the Court of Spain, where there were not wanting some who believed the accusation till the absurdity of the charge was made manifest.

*Father Algué.*—Marvellous is the confidence which all the shipping houses around these coasts have in the predictions of Father Algué concerning the terrible cyclones which are so common in the China Sea. Sir Cyprian Bridge, Commander-in-chief of the Naval Forces China station, was here at the Observatory the other day and he told me that he had the greatest confidence in Father Algué's reports, and that they are always sent to him when he is in the China Sea. The Admiral with several of his officers came to visit the Observatory, and they all showed a most lively interest in the work done here and expressed admiration at the completeness of the Observatory. Certainly it is one of the most complete that exists, for not only is it fitted with all the most modern meteorological instruments, but the magnetical, and especially the seismic department, is provided with all the best instruments. Father Algué himself is one of the best-known men around the China Sea, on account of the immense work he has done and the innumerable ships and lives that have been saved owing to his predictions of cyclones. Every ship in these waters possesses an instrument invented by him, called a barocyclonometer, by means of which the existence, the distance and direction of a

cyclone may be ascertained at sea. To give you but a single example. One of the American transports, a short time ago, veered out of her course some eighty miles, because the captain saw from the instrument that if he kept in the course he was following he would run through the vortex of a cyclone. As was shown afterwards, the vortex of the cyclone passed along the track he had taken, so that if he had not altered his course, he would have gone direct into it.—*Father Brown in "Letters and Notices."*

*Exhibit at the St. Louis World's Fair.*—Father Algué is to have an exhibit at the St. Louis Fair of his observatory and a model of the islands ninety-two feet in length. Mr. Solá, a scholastic who has been Father Algué's assistant in the Manila Observatory, is now at St. Louis to begin his theology. During his vacation he has been supervising the work at the Philippine building. The Government is erecting the building and has allowed Father Algué \$20,000 to defray his expenses.

*Entomological Notes.*—Father Stanton, of the Missouri Province, but at present Assistant in the Manila Observatory, has in the Bulletin of the "Philippine Weather Bureau" for January, February, and March 1903, "Observations on Insects Affecting the Crops in the Philippines." Here the insect enemies of the tomato, banana, and of different native crops, are examined, their habits explained, and remedies against their ravages given.

**THE PROVINCE.**—Father Joseph M. Jerge was appointed Socius to Father Provincial on Sept. 3d. Father Fagan the former Socius, is Prefect of Schools and Studies at the Loyola School, New York, and Father Michael F. Byrne has taken Father Jerge's place as Superior of St. Joseph's Residence, Philadelphia.

**ROME.** *Leo's Appreciation of the Society.*—Father Archibald Campbell, in his account of the reception of the Scottish Pilgrims by His Holiness on April 28th, has the following:

The Holy Father bears the greatest possible affection towards S.J. You may have already heard that at his reception of Mr. Wilmot from S. Africa, who went to present a cross made of virgin gold, he asked, "Is there any gold in this?" "Yes," replied Mr. Wilmot, "Holy Father, there is." "How much? is it all gold?" "It is indeed pure gold." Then the Pope observed, "If you are so rich as to make me a present of a cross which is all gold, why do you not help the poor Jesuit Fathers in South Africa?" The result was that Mr. Wilmot sent a cheque the same day to Father Sykes! The Holy Father also assured the late Mother General of the Sisters of the Sacred Heart that the Society was an Order which had never lost its primitive fervor. Our own Rev.

Father General told me that the Pope sent for him when the troubles began in France, and as soon as he appeared the Pope exclaimed, "Come, dear Father General, sit near me and let us console one another; you have your troubles, and so have I." Father General says that his own greatest consolation in all his trials is the Pope's fatherly affection for the Society.—*Letters and Notices.*

HOME NEWS.—*The Spring Disputations* took place on April 27 and 28. *Ex Tractatu De Virtutibus Infusis*, Mr. Creeden, defender; Messrs H. Lyons and Mulry, objectors. *De Sacramento Matrimonii*, Mr. Barrett, defender; Messrs Ryan and Fortier, objectors. *Ex Scriptura Sacra*, "The Interpretation of the Apocalypse," lecturer, Mr. W. Salentin. *Ex Ethica*, Mr. Nevils, defender; Messrs O'Connor and Miley, objectors. *Ex Theologia Naturali*, Mr. Conway, defender; Messrs McCormick and Coffey, objectors. *Ex Cosmologia*, Mr. Didusch, defender; Messrs Flood and Kelly, objectors. *Ex Ontologia*, Mr. Rouke, defender; Messrs Chetwood and King, objectors. *Astronomy*, "The Shape and Size of the earth;" lecturer, Mr. Rafferty. *Chemistry*, Aluminothermy and its Applications; lecturer, Mr. Storck.

*The Ordinations* took place on June 26, 27, 28th and the first Masses on June 29th. Sixteen received minor orders and the following were ordained priests: William J. O'Gorman, Laurence J. Kelly, Joseph N. Dinand, Thomas A. Becker, Joseph J. McLoughlin, Francis P. Donnelly, William F. O'Hare, John D. Butler, Alphonsus J. Donlon for the Maryland-New York Province; Oscar M. Poché, John H. Stritch, Leo Dowling, Alfred Latiolais, Charles D. Barland, William Salentin, Paul Æ. Elfer, Richard White for the Mission of New Orleans; Hubert L. Gründer, Robert Schwickerath for the Buffalo Mission of the German Province. His Eminence Cardinal Gibbons conferred both the major and minor orders.

Thomas E. Stritch was ordained at Spring Hill College, Alabama, on June 12 by Bishop Allen of Mobile; Michael Cronin was ordained at Milltown Park Dublin, Ireland, on August 2d by Archbishop Walsh of Dublin. Both of these Fathers belong to the Mission of New Orleans and made their theology up to the last year along with those ordained at Woodstock in June.

*The Theologians' Academy 1902-1903.*—The essays read before the Academy during the past year were well prepared, learned and highly interesting.

The meetings began in October and extended over the five months following. We give a list of the essayists and the subjects treated:—

The Canticle of Canticles . . . . .	Rev. John J. Lunny
Private Revelations . . . . .	Rev. John Corbett
The Eucharist in the Early Church . .	Rev. G. L. Coyle
The Millenium . . . . .	F. A. Tondorf
David and the Book of Psalms . . . . .	A. E. Fields
Christian Schools of the First Centuries..	R. Schwickerath
The Origin of Homeric Religion . . . . .	W. M. Drum

The last meeting was held March 26, and officers for the year 1903-1904 were elected. Mr. Walter M. Drum was chosen President and Mr. Charles W. Lyons Secretary.

*The Philosophers' Academy 1902-1903*—The following essays were read before the Academy during the scholastic year. Many more were prepared, or promised, but circumstances prevented them from being given :—

Descartes' "Cogito, ergo sum" . . . . .	W. T. Tallon
Foundations of Evolution . . . . .	J. I. Conway
Some Wonders of Insect Life (Illus'd.) . . .	J. S. Didusch
The Immortality of the Soul . . . . .	J. E. McQuade

The last meeting was held on June 23 and the officers for the year 1903-1904 were elected. Mr. George W. Wall was chosen President ; Mr. Edward C. Phillips, First Assistant ; Mr. William T. Tallon, Second Assistant ; Mr. Paul V. Rouke, Secretary.

*We received the following too late for insertion in their proper place :—*

#### BALTIMORE.

*Father Ardia's Golden Jubilee of Religious Profession.*—On September 8, Father Ardia completed fifty years as a Professed Member of the Society. He was born on October 2, 1816 and will soon be in his eighty-eighth year. He came to this country at the time of the Revolution of 1848 and after teaching Logic and Metaphysics at Georgetown for several years made his tertianship at Frederick under Father Cicaterri in 1852. He made his Profession on September 8, 1853. Since that time he has taught Logic and Metaphysics, at Georgetown, Loyola and at the Scholasticate when at Boston, spent twenty-two years as operarius in St. Joseph's Church Philadelphia, twelve of which he was superior. The last seven years he has spent as Spiritual Father at Loyola College, Baltimore. At the Father's request there was no celebration of his jubilee. He is in good health and it is the hope of all who know him that he may live to surpass the years of Leo XIII., whom he knew as a student at the Roman College.

## ST. ANDREW-ON-HUDSON.

Since the novitiate was opened for exercitants last March, forty in all have come to make retreats. Of these one was a Bishop, (Bishop Colton), seven secular priests, and thirty-two were laymen. There are at present (September 21) twenty-two scholastic novices of the first year, and twenty-one of the second year,—forty-three in all. The Coadjutor Brother novices number fourteen, ten of the first and four of the second year. There are forty-seven Juniors and thirteen Tertians.

## THE CAUSE OF VENERABLE FATHER PIGNATELLI.

This Cause, which was suspended by Pius IX. in 1862, was reopened by special permission of Leo XIII. in 1899. In 1900 the remains of the Venerable Father were verified and on June 16th, 1903, a commission of Cardinals appointed by the Holy Father met to give their votes on this Cause and that of our two Hungarian Martyrs, Venerable Fathers Melchior Grodeczius and Stephen Pongratz, put to death for the Faith at Cassovia, Hungary, September 7, 1619. The prayers of the whole Society were asked by Father General for a favorable decision. The very evening of the meeting the *suffragia* of the Cardinals were taken to the Holy Father, but his fatal illness and subsequent death prevented further action on his part. On August 29th Father General in a letter from the Roman novitiate announced to the whole Society that the *suffragia* of the Cardinals had been favorable and that they had been approved by His Holiness Pius X. In acting so promptly the Sovereign Pontiff has given a proof of his favorable disposition to the Society and merits, as Father General points out, the prayers and gratitude of the whole Society.

## OUR COLLEGES.

On the following page will be found a table with the number of our students in the different colleges of this country and Canada for the past scholastic year. These numbers were taken from the college catalogues and give the total number registered during the whole school year. As compared with the numbers of five years ago, there has been an increase of 750 students. This increase has been in the Academic and Preparatory courses; the College course is about the same.

For the *present school year* we have received up to the time of going to press, September 22d, but few returns and these in general show an increase. Holy Cross, Worcester, has surpassed all previous records and the college is full to overflowing. On September 21, 293 boarders and 55 day scholars were on the register. This is an increase of 45 boarders over last year and a decrease of 20 day scholars. Total increase 25. Full accounts from all our colleges will appear in our next number.

Students in our Colleges in the United States and Canada  
1902-1903.

	Students	College Course	Grammar or Academic	Commercial or English	Preparatory	Graduates A. B.
<b>Md. N. Y. Prov.</b>						
Georgetown .....	226	102	124	.....	.....	33
Washington .....	211	26	62	.....	123	.....
Fordham .....	442	70	207	119	46	18
Worcester .....	385	200	185	.....	.....	39
New York .....	631	110	358	.....	163	22
Philadelphia .....	255	34	221	.....	.....	10
Baltimore .....	144	54	90	.....	.....	7
Boston .....	397	144	231	22	.....	22
Jersey City.....	73	22	51	.....	.....	.....
<b>Missouri Prov.</b>						
St. Louis .....	389	94	185	110	.....	14
Cincinnati.....	388	104	211	53	20	16
St. Mary's.....	313	71	110	132	.....	15
Chicago .....	500	132	249	90	29	10
Detroit.....	216	87	129	.....	.....	12
Omaha .....	259	80	179	.....	.....	15
Milwaukee.....	236	89	117	30	.....	8
<b>N. Orleans Mtss.</b>						
Spring Hill.....	184	42	66	62	14	9
New Orleans .....	470	64	128	130	148	10
Galveston.....	76	.....	60	.....	16	.....
<b>Canada Mission</b>						
Montreal (St. Mary's)	290	80	165	.....	45	17
St. Boniface .....	178	20	61	58	39	1
Montreal (Loyola) ...	184	45	79	36	24	7
<b>California Miss.</b>						
Santa Clara.....	283	101	64	60	58	7
San Francisco.....	261	68	92	.....	101	3
<b>Buffalo Mission</b>						
Buffalo .....	279	48	211	.....	20	10
Cleveland .....	212	37	140	.....	35	.....
Prairie du Chien .....	83	14	46	10	13	.....
Toledo.....	134	16	118	.....	.....	.....
<b>N. Mexico Miss.</b>						
Denver .....	188	33	110	.....	45	.....
<b>Rocky Mt. Miss.</b>						
Spokane .....	291	33	91	99	68	.....
Total	8178	2020	4140	1011	1007	285

## OFFICE OF THE LETTERS.

Our next number will be issued towards the end of December; articles for it should reach us before December 1, and notes for the *Varia* by December 15.

It is our intention in future to issue, as far as possible, the numbers in April, September, and December.

THE  
WOODSTOCK LETTERS

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VOL. XXXIII. No. 2.

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THE NOVICE ON PILGRIMAGE.

THE MONTH OF PILGRIMAGE AT THE  
CANADIAN NOVITIATE.

SAULT-AU-RECOLLET, CANADA,  
August 17, 1903.

REV. AND DEAR FATHER,  
P. C.

It is in reply to your request for an account of our month of Pilgrimage that I send you this letter. The very fact that you have not this trial or "Experiment," as we call it, has been an incitement for me to undertake the task, as I trust for this reason it will have additional novelty and interest for your readers.

It is not without some anxiety that Father Master sends his novices back again into the world for a whole month, after he has so carefully guarded them for nearly a year. But personal experience, and the traditions of the Society have taught him that such a pilgrimage, where it can be conveniently made, is very beneficial. Here in Canada, circumstances render it practicable, and the novices are sent out, reassured by the certainty that their Father Master's prayers, as well as those of the whole community, will follow them through their different and sometimes difficult wanderings, and that the many new patrons whom they have learned to invoke since their entrance into the Society, will not fail to watch over them. To give all the details of a single pilgrimage

would be to impose on your readers uninteresting local descriptions, so it has seemed better to speak of the trial in general, without following up any individual route, as is done in the separate report which each one writes of his trip.

One of the first things the new novice meets with in the way of reading, after he has taken the cassock, say in the month of August, is the accounts of pilgrimages written by those who have just gone through the trial in the month of June. He is still new, having lately left his home and family, and is just at the stage when he feels this separation most keenly. He hastily turns over the ten or twelve "rapports" that lie upon his table, and selects, if he has lived in the Province, that whose route has lain through his own parish. He reads it, and in his home-sickness, asks himself, "Shall I make this pilgrimage? Shall I go by our place?" It is his first acquaintance with the trial of the pilgrimage.

But this new novice, once fully initiated and taken up with his occupations, has very little time to think of this particular trial, and still less to think of his parish. His days are full. In October he has his "Long Retreat;" after that he has charge of the bells with its accessory duties; later on his attentions are concentrated on the sacristy; and in mid-winter he finds himself at the "Hotel Dieu," serving, consoling, instructing the sick; and almost before he has remarked it, Easter goes by, and the first of May is at hand. The question of pilgrimage is revived, and when he is told that the pilgrims leave about the middle of this month, he knows that he is seriously face to face with the question. Then if there is an even number of candidates for the pilgrimage, and all are in good health, there is no anxiety; but if for some reason or other the number of prospective pilgrims is odd, then there is general uneasiness. There must be bands of twos; the novice calculates, and some one will have to sacrifice his trip.

Finally, on a certain morning, the usual notice of conference is accompanied by a remark that "notes will not be taken," and all know, without questioning, that this conference will be on the "Regulæ Peregrinorum." And so it is in fact. Father Master explains the rules of the pilgrimage and their observance, and adds such other advice as experience has taught him to be useful for the novice beginning such a novel and delicate experiment. The coming pilgrim thinks once more of his destination and of his companion, but the month of the Spiritual



Exercises, and the year of training have given him new ideas on the subject, and he will now gladly renounce passing by his home; he is indifferent as to his companion, although there are some characters with whom his will match but poorly for a long month. At last the exact day of departure is named. A full holiday precedes it, and the novices enjoy very much their last day at the country house, before a month's separation "Notre Dame de Liesse"—the Patroness of the Villa—is bade farewell, and asked to protect her travellers. This last evening there are "free bands;" there is running to and fro, preparing of bags, hats, shoes, umbrellas, etc. The walks and trees of the garden have never seemed more charming than this evening, and the novice, in spite of the novelty of the trial he is going to begin, is loath to leave those old familiar surroundings, which a year of happy associations have made so dear to him. The last bell finds everybody with many things still unsaid, despite the fact that all have been speaking as quickly as possible for the last fifteen minutes, each one for himself, you would say. The litanies are said for the last time in community, in the still, dim chapel, for which the pilgrim will yearn so many times during the coming month.

Lo! 'tis the very morning of the pilgrimage! However, things are as usual, except, that when the novices enter the refectory for breakfast, they notice (after prayer, of course) an extra dessert placed for the pilgrims. They are still more surprised when Father Master enters at the same time (by chance, perhaps) and gives what is much appreciated on account of its rarity, "*Deo gratias!*" at breakfast. The older novices, who have already made the pilgrimage, recommend prayers to be said for them at particular shrines or grottos, which the pilgrims are sure to pass. Talk is lively, and not a few guesses are made, for everything is now fixed and decided, — except the most important thing. The novice is dressed and equipped for the voyage, but he knows neither where he is going, nor with whom. Hence you may understand that some big conjectures are made. Breakfast done, all are assembled in the recreation hall, to bid adieu to the second year novices, who are to stay at home—"ancients" we call them—and to each other, the funny part being, that in the crowd he bids a solemn farewell to the unknown one who is to be his companion for thirty days to come. After this the bell summons all to the chapel, where Father Master, before the altar of the Blessed Virgin, blesses his pilgrims and recites the prayers of the

"Itinerary." He then names the companions, two by two, and the pairs approach successively to the altar, where each receives a large crucifix, the senior receiving in addition a small book containing the litany, a letter of obedience, and last of all a fat-looking purse, which looks as if it contained the money necessary for the journey; it contains in reality (as we shall see later on) the indication of the route to be followed from parish to parish. The ceremony over, all descend to the main entrance, accompanied by Father Master and his Socius, who here bid farewell to their novices. The pilgrims pass out, and kneel, all together, before the statue of our Lady, in front of the entrance; the senior intones the "Ave Maris Stella," his companions continue it, and the "ancients" from the gallery, sing in turn the second verse, and so on; at the "Iter para tutum," the pilgrims rise and wend their way slowly towards the gate, two by two, singing as they go. When the last verses die away, as the distance separates them, both the pilgrims and those they leave behind are really moved, and realize how fully all are brothers in religion. Overcome by their emotions, the pilgrims march in silence to the gate, and once on the main road the senior opens the purse and draws ticket No. 1; he calls out his first station, — St. Rose, say. The seniors of the other bands follow suit; there is a final adieu; a "bon voyage;" and each band takes its particular direction.

Those who remain, spend a few moments on the gallery, Father Master explaining the route laid out for each band, and the little surprises in store for them. All gaze upon the receding pilgrims, so we will have a look at a pair also as seen by them. In the first place, Father Master seems to be no judge of size, as he usually puts a very tall and a very small one together; perhaps the idea is to make an ordinary pair on the average. But the pilgrim! He is provided with an ordinary cassock, an extraordinarily strong pair of shoes, warranted to last thirty days, and a black straw hat of rather undefined style, since different parts of it have been altered and added to at different times. On his shoulders is slung a waterproof bag, large enough to contain a change of underclothing, a few books and some necessary toilet articles. He wears his beads and the large crucifix of the pilgrimage. In his right hand is firmly clasped an umbrella, usually green enough to meet the requirements of the case; for to travel from parish to parish with a nice, new, black umbrella, would be to expose himself

to all sorts of suspicions as to how he came in possession of such an article. Even now-a-days the novice thus equipped, is a somewhat droll sight for those who have never seen him before, and is easily recognized on the routes ordinarily taken by the pilgrims. Yet what is it to-day compared with what it was in the older days of the Mission, when the novice went forth clad in a long water-proof cape, holding in his hand, instead of the most modest of umbrellas, a pilgrim's staff six or seven feet long! This great cape reflecting the sun, could be seen at great distances, and gave plenty of time to the little boys to collect together, to see this wonderful light-emitting pedestrian who approached. The parish priests complained that the outfit was very injurious to the eyesight, and so, to save their vision, the costume has been moderated until it has assumed the form described above.

It is the first stage of the journey, and the two novices trip gaily along, in no way fatigued, finding plenty of matter to speak about. It is a fine day; the roads are good. They admire the scenery; they follow the winding river through the pleasant little villages, and by the magnificent country residences of the wealthier men of Montreal. The paths are shaded with splendid trees; indeed there is sidewalk nearly all the way. They meet with nothing worse than fat, lazy, village dogs, whose only fault is their tardiness in getting out of the way. They recite the "Itinerary," at the outset, then their beads; lastly, they make their examen; in the afternoon they will recite the Litany and make half an hour of meditation. "How good of the Society to provide this pilgrimage," they think to themselves, "is it not fine, eh?" No fatigue; no great heat; no hunger; no losing their way. In such spirits, almost without perceiving it, they arrive at their first station, and the good curé offers them dinner and all kinds of hospitality, even before they have time to ask it. After the first greetings come questions and explanations: "Where do you go from here? What is your final destination? How long will it take you? Will you go all the way on foot? What if you get sick?" etc., etc. Then the novice goes into details (it is probably the tenth time the thing has been explained in this presbytery) of how the thing is managed. The senior of the two pilgrims has a purse containing their destination from parish to parish; on leaving the Novitiate, he draws from this purse, being careful not to disturb the other numbers, ticket No. 1, which entitles him and his companion to a first class passage on foot, with stop-over in

case of necessity, from the Novitiate to his first station, St. Rose, let us suppose. On arriving within sight of the steeple of St. Rose's Church, he is allowed to draw ticket No. 2, which gives the same right from St. Rose to the next parish; and so on from parish to parish, from day to day. But the novice is not allowed to draw more than one ticket at a time, so that he never knows his way further ahead than the next parish. "But," he is asked, "why do you not open all the tickets at once, and know immediately where you are going?"

"Simply, because we are not allowed," is the answer, the senior being careful to never deliver this precious purse of tickets into curious hands. So the whole explanation ends in the fact, that the novice does not know where he is going, and the curé does not know why the novice does not know, and he will ask the same questions next year.

The novices inform the parish priest that if he has work for them they may remain three days with him, not any longer without a special permission. They offer to teach catechism, serve the sick, do any writing for him, to sweep the church, sacristy or priest's house, etc. If there is no catechism to be taught, he sometimes employs them in sweeping, taking off the double windows and putting on the shutters, dusting the library, or such like work. When there is no more work, unless it happens to be a Sunday, or they are in need of rest, they must continue their journey.

To follow the pilgrims from day to day would be to repeat the same things over and over, for the days resemble each other in a great measure. However, there are good and bad days. We have seen the pilgrim on the road the first day, in great consolation. Let us overtake him twelve or fifteen days later. The landscape, though usually splendid, confines itself to-day to a monotonous road of red, shifting sand, which, when it reflects a blazing June sun into the pilgrim's face, kills outright any compliment he might be inclined to pay it. By this time the novices have talked over nearly all spiritual matters, have discussed all sorts of characters encountered on the way, have given all possible mutual confidences as to each other's past life, and to-day, in this burning sand, it is really difficult to find anything to say. Add to this the fact, that he arrives at the parochial residence, after a sixteen miles' walk, to find that it is one hour after dinner. The curé is sitting in his arm chair, smoking; as soon as he sees the two poor pilgrims, with four or five

small boys in the rear, he advances towards the lattice gate at the end of the veranda, calling out in the most authoritative tone,—

“Go around into the back yard, you rascals!” He is a strong looking man, and wears a beard, so the younger of the pilgrims, who had not seen the small boys, releases the knob of the door, retires and begins to look about for the entrance to the back yard; luckily the elder had seen the little boys; at any rate he would never have thought of applying the word “rascal” to himself; he advances, and both receive one of the kindest and most attentive receptions of the whole pilgrimage.

Another instance. The novices leave at an early hour, for the roads are bad, and the way is long. After three or four hours’ trudge in the mud they arrive at their destination to find that the curé has sung High Mass at ten, taken breakfast after, and is now enjoying a little rest; consequently, that everything is cold in the kitchen, and there will be no dinner. After five or six minutes the curé appears in person, and the following dialogue takes place:—

“I’m so very sorry that everything is cold! Could you not really make up your minds to take milk this once instead of tea?” Both hasten to reply,—

“Oh! I assure you, Father, milk is far better than tea for us; walking as we are it is far more nourishing!”

“But you know I’m sorry,” he began again.

“Oh! don’t mention it, Father, we should have asked for milk anyhow.”

“I’m sorry,” he broke in at last, “but my cow died the day before yesterday, and we hav’nt a drop of milk!” Of course they could not, before half at hour, at least, say that good hot tea was better than milk, but when they were given a hot dinner twenty minutes later, they really thought so.

But no sight moves the human heart like the poor novice in a rain storm. For example, the same two mentioned above, started one morning on a fourteen miles stage, and had proceeded scarcely one mile when the rain began to fall, steadily, persistently. At first it is nothing, but after half an hour the mud becomes annoying; and after eight or ten miles the sight is really pitiable. The pilgrims pass along, the one behind the other, trying to choose the spot where the mud is less deep. The umbrella, in these great storms, serves to prevent the equal distribution of the rain over the whole body, but makes up for it by depositing copious streams

in different places. The shoes are already covered, and the cassock, heavy with wet and clay, flaps uncomfortably against the legs; and if the pilgrim tries to avoid this by tucking it up over the cincture, the effect is ludicrous. Imagine them arriving at the priest's house, as they really did, in this state. They ring the bell, and Providence protects them, for the curé himself answers, instead of his housekeeper; for muddy shoes, streaming cassocks and umbrellas, assort very poorly with splendidly furnished and carpeted rooms. They ask for hospitality, not without some anxiety, be it said, but after one look at them, even before he has time to reply to their demand, the good curé bursts out laughing and continues to laugh. The novices are reassured. At last, with self-control come his apologies, and the avowal of his real pity for their state; his housekeeper, too, who appears at this moment, is much moved at the sight of their shoes and cassocks, but betrays her emotion somewhat differently. The drenched novices are led to the dining room, and the curé regrets that there is no fire to warm them. But luckily fire is not the only expedient at his command, and the pilgrims are soon made comfortable in spite of wet cassocks. In the evening they are invited to attend Benediction at the Convent chapel, a stone's throw from the house. They accept, and arrive at the last moment, to find all the places taken, and two "prie-dieus" prepared for them in front of the altar, the chapel crowded with the élite of the town. Here the pilgrims take their place, the senior on the right, in a much damaged cassock with a delicate border of mud at the bottom, the place of boots being supplied by an old pair of overshoes borrowed from the vicaire: the junior on the left, in a short large-collared soutane belonging to the curé, his feet encased in a dainty pair of many-colored carpet slippers. Although occupying places of the highest honor, the novices were never more free from vanity in their life than at this moment.

Here the children were being prepared for First Communion, so the pilgrims are sure to find work for three days. They are always glad to find this work to do, and really do much good. The children are pleased to hear a new voice, and make much progress in those few days, for the priest is sure to have impressed them with the power and ability of the "petits frères," as the pilgrims are styled. They devote two hours in the forenoon, and two in the afternoon, during their stay, to prepare the children to confess properly, and worthily receive the

august Guest for the first time. The pilgrims are told to ask for testimonials from the curé, especially in those places where they have stopped the longest. We subjoin two:—

“The bearers, Brs. R. ——— and F., ——— spent one week here, exercising their zeal in the midst of a catechism class of fifty. They have greatly edified the children and their parents, and have assisted me immensely in teaching the catechism. Signed, A. C.”

Another runs as follows:—

“My dear Father: Your two religious, whom I have been happy to entertain, have greatly edified me, and, at the same time, have rendered me great service. I thank you for having directed them to my parish, and humbly ask you to do likewise every year. Signed, C. T.”

In case there are not enough children to occupy the two, the second is employed in straightening up the parish books, and if he be not well versed in French, this means a great struggle with impossible names, in deciphering births, marriages, and deaths. It is usually in a stay like this that the pilgrim writes his letter to Father Master, which the senior must do ten days after the departure from the Novitiate, the junior ten days later still. In this letter he gives a full account of his journey, his adventures, what successes he has had in doing good. These accounts are eagerly expected and eagerly read by the whole community.

Sometimes, though but seldom, the pilgrim strikes a whole settlement of Protestants; it is hot; they are thirsty and need water; there is nowhere else to go; so after a short prayer the novices walk boldly up to a Protestant farmer's house, in full regimentals too, cassock, beads, large crucifix. The household is always astonished, of course, at seeing such an apparition, but hospitality is never at fault, and on the three or four occasions that the pilgrims asked for something, they were kindly and liberally treated. Only once, in one of those districts, on meeting a long line of loads of hay, they were greeted by some of the younger drivers with cries of “caw! caw! caw!” and complaints as to the abundance of crows this year. But the silence of the older men soon brought the youngsters to a stop, and the novices were glad that they had suffered a little derision, once at least.

One of the most difficult things for the pilgrims, is to avoid accepting rides from those who pass them on the road, and to prevent the priests from conveying them from parish to parish in their carriages. For instance, they are overtaken by a farmer on a hot day; he has plenty of room in his carriage, and cordially invites them to "jump in." What is his surprise when, instead of jumping in, they modestly refuse to accept the invitation at all; he can not fathom the matter, and drives away rolling it over in his mind. Then again, they have taught catechism and worked for two or three days in a certain parish; the curé thinks it black ingratitude to allow them to leave on foot, and uses every endeavor to have them allow him to drive them to the next station. But it is useless; if the pilgrim accepted those offers that are made him, the trial would be no longer a pilgrimage, but a mere picnic. So he explains that it is the rule to walk, unless sickness, or inability to reach home at the appointed time, renders it necessary to accept some other mode of conveyance.

Another incident is the matter of preaching. The pilgrim arrives at a parish Saturday evening, and just before retiring, after he has received all possible kindnesses from the curé, he is told that he will give the instruction at High Mass to-morrow,—not a sermon, of course, that would be against the rules, but something simple, you know, for the children, from which the grown up folk may also draw some profit. The novice can not refuse under the circumstances, and retires, thinking the instruction of to-morrow will be something very, very simple indeed. Nevertheless, he goes through the thing fairly well next day, and the people seem to profit by it, for they really esteem the pilgrims very much, as the following incidents show: Shortly after entering the priest's house, the novices heard a ring at the door bell. The priest answered it, remained some time in the office, and when he came back informed them, that it was a woman who had brought her sick child to be blessed by the Fathers whom she had seen passing on foot. He explained to her that they had not yet faculties for this, but told her that he would recommend her little boy to their prayers.

At another place, immediately after arriving, they were asked to adjust a domestic quarrel in a certain household, but the curé, seeing that they were still but novices, and that even experienced hands like himself did not always succeed in such cases, dissuaded them from under-



taking it. He considered that such great confidence in the little pilgrims, must be inspired by the large beads which they wore. Let the cause be what it may, many things are recommended to their prayers; and the people are sorry that they can go no further than teach catechism, give little instructions, and read the month of Mary, or of the Sacred Heart, and are much annoyed that they are not allowed to hear confessions.

The pilgrims are now approaching the place which is marked on the ticket as the end of their pilgrimage, that is, the point at which their return begins. It is usually one of the many colleges, and they always receive a warm welcome, especially if one has made his course there. That this reception is sometimes extraordinary, the following incident will testify. On coming within sight of the town, the novices are not a little surprised to hear the bells of the church, of two convents, schools and college, ring forth at once, a regular jubilee of welcome. On approaching still nearer they perceive the town in full holiday attire; magnificent arches erected on their way, streamers flying from every pinnacle and house top, and, — crowning feature! — what is evidently the mayor and aldermen, accompanied by the clergy and the most distinguished citizens, preceded by the militia and brass band, followed by the whole population, advance to welcome them. The senior of the two pilgrims exhorts his companion to be humble, or at least to seem so; then says a fervent prayer that he may preserve his own humility, and considers what great confidence Father Master must have had in the solidity of their virtue, seeing that he sent word here of their coming, knowing what a reception they would get. The procession approaches, and the pilgrim prepares the neat little speech by which he will reply to the address that is to be tendered them. But, can it be possible! the procession advances, meets them, and passes by, without even noticing them! The pilgrim's prayer is heard; he has humility beyond all expectations! Then turning about to gaze after the crowd, he perceives the Apostolic Delegate and his retinue welcomed by the citizens.

The college pupils are always delighted to see those strange looking pilgrims, and it sets them thinking of their own vocation, of the kind of life led by those religious, etc. The novices have a Communion here, and permission to remain three days, which time they use to pay their respects to the Bishop, if there be one, and to visit the hospitals, convents and churches; also

to call on the relatives of any one of Ours who may have come from this place.

The last days of the thirty are at hand ; the novice has seen the best of the pilgrimage, and he longs to see his Father Master, his fellow novices, the quiet, pious little chapel, the familiar nooks and statues of the garden. So those last days are very long, and he is impatient to be home. If he is not too far away, he makes the return right to the Novitiate on foot. But if the distance be too great, he begs enough to pay his passage by boat or train to the Sault ; for he must arrive at the time marked, and indeed he is not dissatisfied to arrive. As he comes near the Sault, he sees the old places, familiar to him on holiday promenades. He remarks how much greener and richer is the foliage, the grass, the lawns, than the morning he left. Everything speaks to him of enjoying once again that peace, quiet, and recollection peculiar to the Novitiate. At last he spies the house through the trees, and his heart beats faster from his gladness. We took a look at him as he left the gate one month ago, and decided that, although a little odd-looking, yet, all things considered, he was quite gentlemanly. Another look now, as he enters ! He is swarthy and sunburnt, bearing many gallant scars on his faded cassock, scars which clumsy needlework has rendered lasting mementos of his late skirmishes, and retreats through the fields. His beads and crucifix are rusty from exposure. His black straw hat will need a renovating for next year, and his shoes show unmistakable signs of approaching dissolution. But he easily forgets all this on meeting his Father Master, and a change of clothes, a shave, and a bath, make a notable change in his appearance.

Before supper the benediction of the returned pilgrims takes place before the altar of the Sacred Heart, and then they are ready to associate with the others. What a meeting, the first recreation after the pilgrimage ! Each recounts his trip, his adventures, what fruit he has derived from it, what he has tried to do for God's glory.

And this fruit ? He has naturally acquired a greater dependence on God's providence, since he has begun and ended the month unprovided, humanly speaking. He has become accustomed to the inconveniences as to food and lodging, which such a daily change entails, and which will afterwards serve him in the works his vocation supposes. He has battled with his pride, in having to ask alms daily. He has advanced in abnegation, trying to adapt his character to that of his companion.

He has been brought in touch with the needs of the people, particularly the children, and thus his zeal for souls has received no small stimulus. He has seen the devotion of the secular priests for their flocks. All return with undoubted admiration and love for the Society of Jesus and the mode of life observed therein. They recognize the special providence of God which guards it, seeing how rigorously its rules are observed to this day. They feel more gratified than ever that they are to be Companions of Jesus; and having seen the world for one month, after a year of religion, they wonder how they passed safely through it before entering the Society; consequently, they are doubly thankful to their Blessed Mother, whose hand has guided and led them to the standard of her Divine Son. They recognize the wisdom and advantages of this pilgrimage. They have made it joyfully, as a Jesuit does everything, "*Ad majorem Dei gloriam,*" and are happy after it.

Lastly comes the writing of the accounts! and the novice opens the note-book in which he has jotted down the most important events, and finds, alas! that jokes which seemed very fine when new, have suffered considerably by exposure to the weather, and have become quite dry. But because he must write something, he reluctantly pens them.



**JAMAICA—NOTES ON THE HURRICANE  
AND MISSION WORK.**

*A Letter from Father Mulry.*

AVOCAT, SPRING HILL P. O.,  
September 13, 1903.

REV. AND DEAR FATHER,

P. C.

It is now about five in the evening, and a typical Sunday evening is coming to a close for this country missionary in the wilds of Jamaica. Wilds, however, is almost too strong a word for as beautiful a country as the Lord ever made. Hills are piled on hills; gorges sink into immense depths, and on all sides of the bridle path on which we traverse this district there is an insensible wealth of the grandest tropical vegetation. Both here and at May River, eight miles away, from which I rode on Friday, there is the continual sound of running water, and if one had time for such a thing as poetry he might often recall Wordsworth's "Boy of Winander," and like the lad, allow the voices of stream and wood to enter his soul. As I write, the Shautamee to my right and the Buff Bay River to my left are each singing their own song, which, a little further, at their meeting, will merge into one louder and fuller strain.

Father Harlin's recall to the States came with the advent of last month's hurricane; and the same hurricane has shifted me from Kingston and Spanish Town to take up his missions. The buildings here at Avocat have not suffered much from the storm, although uprooted coconut trees all about the place, and a cocoa grove and byssy grove completely devastated at the rear of the chapel, are witnesses that the storm-king did his best. Many of the poor people had their huts blown away, and a large substantial building against the opposite hill had its roof destroyed. The mission at May River has a sadder story to tell. Its school house was driven by the hurricane right over the brow of the precipice and fell shattered into the river bed below. Father Harlin was in the midst of

the storm, and the next day, assisted by the children and some of their elders, gathered what he could of the dispersed lumber. A good section of the zinc roofing has also been torn from the church, and half of the remaining sheets are useless. In fact, the roof will have to be altogether renewed, and one portion of the stone wall at the side has become so unsafe as to make rebuilding a necessity. There is a rat-haunted shanty against the wall of the church which can beat the Prophet's cell for poverty and which, strange to say, held out when its betters succumbed.

If you wish to get some idea of these missionary retreats, imagine an extra large dry goods box and a canvas cot across the end, with a tin biscuit-can suspended by wire from the top, that rodents and ants may not filch the eatables therein,—this done, sit down and write verses if you can. The priest's room at Avocat is just a little better, but only a little. Rats are compulsory lodgers here also. Father Collins, in his Jamaica days, used to say, that he couldn't sleep at a country mission unless there were rats in the room.

But to return to May River. The grounds are strewn with uprooted and broken trees. Right at the door of the priest's dwelling already mentioned, was a cinnamon tree. The hurricane seems to have come down upon it like a knife, and one half the tree has fallen to the right and the other half to the left. On Wednesday I hope, with cutlass and axe, and the assistance again of the school children, to clear away a good portion of the debris.

Mt. Joseph is another mission some miles from May River, where the school and the teacher's house have had more than a battering. I am going there to see the extent of the damage before the week is over. Port Antonio also, as you know, is in ruins. Father Harlin's fine new church was levelled to the ground, as well as the house which was used as the priest's residence. Father Emerick has a similar story for his district, and so has Father Bridges.

But I set out, I believe, to give you an idea of what a pastor at Avocat has to do. James Johnson, a tall supple negro, walked in on me last evening with the message that "Him gwine fe marry Muday morning." He asserted stoutly that he was a Catholic, but knowledge of the black Jamaican and slowness made me push my inquiries into minute details, with the result, that I ascertained that he had only been under instructions for the Faith.

“Suppose, James.” said I, “that you moved away from Avocat and went to live the other side of Burnham Wood; — you know there’s no Catholic church there — what would you do, stay at home and say your prayers on Sunday, or go to the Protestant church?” The answer came without hesitation,—

“Ef me no able fe do better, me suppose me have fe go to de Protestant.”

And I received my friend into the Church within an hour from the time he had delivered himself of this answer! Professors of Moral and Dogmatic theology would be aghast at the liberties with the sacred sciences taken by their brethren. But what was I to do? James had to be married, and at short notice, and I did my best in the short time allowed me to put him through a course of instruction which he wont forget for a while,—perhaps until he wants to get married again.

Mrs. Allen was my next interviewer. Taking her head-load and butting it on the church steps, with one arm akimbo and with the other beating the air in graceful Ethiopian gestures, she proceeds “to mek me know” how two “of de members had treated her disgraceful,” —that Mr. and Mrs. Murray had “Raise from her, tear up her house-tings dem and mash her down fe true.” All this was Jamaican for a squabble. I mollified the dusky lady somewhat by promising a good scolding on the morrow. The point was that she herself was not a Catholic, and took this method of revenge by telling the “Fadder” of their conduct. I found, however, that even she herself had been christened a Catholic, but had been brought up amongst Protestants, and so had gone astray, —one example out of many; one example more also of the difficulty of making the Faith permanent where illegitimacy is the prevailing evil.

I had just finished scolding Mrs. Allen, and telling her St. Peter would surely keep the gate of Heaven closed against her as one who had deserted the Church of Christ on earth, when Jane, the cook, appeared with a gift for the Father. “Two eggs, Fadder, from James Smith.” These poor people are really generous and good-hearted, and if they had plenty the priest would certainly have his share of it. Another brought me a fine pine-apple this morning, not easy to get just now, when fruits and vegetables have been so completely destroyed by the hurricane.

I have only time enough left to just hint at my Sunday work. Confessions up to Mass, which is at ten o’clock.

There were thirty-three confessions this morning; another thirty or forty will put in an appearance to-morrow morning. The Mass is a High Mass, taught these people some years ago by Father Beauclerk, the present Superior of the Demerara Mission. I think it one of good old Father Spillman's adaptations from some classical composer, and it suits its purpose. At any rate it is not too bad and pleases the dusky singers. A sermon is preached during the Mass. Long introductory prayers are said before the Mass, and after the Mass thanksgiving prayers are recited for holy Communion. Then comes an hour's interruption, during which the people take their lunch which they have brought with them, and the priest, after a cup of coffee, proceeds to christianise the never-failing crop of ebony-hued "pickneys." If one out of ten is legitimate you may consider yourself fortunate. When the congregation returns to the church, there are Apostleship services, another sermon, and Benediction of the Blessed Sacrament. By the time you have settled all the ills and listened to the complaints of the people who will interview you, the clock may point, as it did for me to-day, to ten minutes to four. Then you may have your dinner of yams and salt fish, that is, if Jane has it ready in time.

I must stop here, as I have to get ready for to-morrow's work by taking a good sleep. After Mass and confession there is a sick call to the hospital in Buff Bay, eight miles away, down the coast, and before reaching it, there are three other sick calls, and James Johnson, before mentioned, to be married. This is my first talk for a week, even on paper, to a white man, and this is my excuse for writing so much. With the kindest remembrances to all in the Province who may know me,

I remain,

In the Sacred Hearts of Jesus and Mary,

PATRICK F. X. MULRY, S. J.

## THE FIRST CONFIRMATION AT EASTERN PENITENTIARY.

*A Letter from Father Michael A. Noel, S. J.*

PHILADELPHIA, August, 1903.

REV. AND DEAR FATHER,  
P. C.

Although it is more than a year since Confirmation was administered for the first time in Eastern Penitentiary, the fact is worthy of being recorded in the pages of *THE LETTERS*, and will interest your readers, as showing the work of our Fathers among the prisoners of a large city like Philadelphia. In this city some years ago a priest was not permitted to enter a public institution, much less to administer the sacraments to a dying inmate. Now, with the exception of Girard College, whose founder, though a Catholic, left in his will the injunction that "no minister should ever be permitted to enter the institution," there is no difficulty for a priest to enter a hospital or prison whenever his services may be needed.

Protestant chaplains are appointed by the State for the various public institutions. No Catholic up to this date has ever been appointed as an official chaplain of any of the public institutions. Although I am chaplain of the Eastern Penitentiary, I am not recognized as such by the State and therefore can claim no salary; for the Catholic inmates the inspectors of the prison leave the assignment of the chaplain to the Archbishop.

There is no general Catholic service and no conveniences for any; we have no chapel. Religious instruction in the prison is entirely by personal visitation of the prisoners in their cells; hence you may infer that the work of the chaplain is without end; no general instruction can be given. The system is rather inconvenient, and for the short time I have been engaged in the work I find it no little task. But I hope, now that we are permitted more privileges in this institution, the time will not be far off when a chapel will be erected where the prisoners may be assembled to hear Mass and to be told something about the truths of their religion.



Before describing the ceremonies of Confirmation, it may be interesting to have a description of the Eastern Penitentiary and its inmates.

The Eastern Penitentiary is situated in the city of Philadelphia, on the north side of Fairmount Ave., near the Schuylkill River and Fairmount Park. It occupies ten acres of ground, enclosed by a wall thirty feet high. The front gate, and only entrance, opens on Fairmount Ave. The Administration building on the front is of gray granite, purely Gothic in architecture. The front entrance is through a fine Gothic arch thirty feet high, sixteen feet wide, to an inside gate; there are sixty feet between the two gates. Only one of these gates is open at the same time; when a vehicle passes in from the street the outer gate is closed before the inside gate is opened. Two gate keepers are always present at the front, and one at the inner gate.

The main building from which the cells radiate, is in the centre of the ten-acre plot of ground. This centre building is forty feet in diameter, and each corridor opens into it. There are ten corridors; six of them of one storey, the other four have two stories. Seven blocks were originally intended to complete the cell structures. But in after years when the place became too small for the accommodation of the prisoners, two more blocks containing a hundred cells were built. These corridors being out of line with the original radiating plan, are under supervision from the centre building by two large mirrors set in a position that reflects these corridors to the centre officer. There is always an officer on duty in the centre; hence the entire structure, containing seven hundred and thirty-one rooms, is under observation from that point. The number of inmates constantly changes, some arriving others leaving; but taking the average census for the past year as a criterion, it will be near the exact number to say that there are always about 1125 in the Penitentiary. Of these, some 280 men and 2 women are Catholics.

The attention of the reader is called to the several tables of statistics furnished by the inspectors to the Governor, the Senate, and House of Representatives, and the Board of State Charities of the Commonwealth of Pennsylvania. These statistics, when examined and compared, furnish matter for reflecting minds, particularly under the headings, "Educational," and "Occupation." The abuses that are allowed to begin and continue to exist against the moral obligations represented by those

headings, are the chief factors in the infractions of the law of God and of the State. The statistics under the heading "Educational," show that only eighteen of the one hundred Catholic prisoners, received in the year 1901, were educated in Catholic schools., while seventy went to the public schools, and twelve to no school,— in all eighty-two, which is also eighty-two per cent of the number received. There were one hundred and twenty-two Catholics admitted during the year 1901, of whom only thirty-four had been at Catholic schools and seventy-eight at the public schools and ten to no school,— in all eighty-eight, or about seventy-two per cent of the number received.

Under the heading "Occupation," of the one hundred received during the year 1901, thirty-six had no trade, and of the one hundred and twenty-two admitted during the year 1902, seventy-two had no trade.

Let us look at the prisoner himself. Who is he? Why is he here? To many minds he may, perhaps, represent a composite picture of all the crimes and brutalities of which humanity is capable. Were those of the outside world to try to picture to themselves a community of prisoners, they would call up visions of ignorant, hard-faces, with repulsive expression, and evil appearance generally, and they would shudder at the thought of having to be in the company of such cut-throats and despoilers of humanity. Such a picture would be as unlike a prison community as it would be possible for it to be. A prison's population is drawn from every circle of society, represents every grade of education, and every form of belief. Men of honor or moral principles are not lacking in such a community, while many a good and noble heart will be found beating beneath the prisoner's suit.

Shortly after my appointment as chaplain of "Cherry Hill" prison, I met His Grace, Archbishop Ryan, and when I informed him that I was the chaplain of the Eastern Penitentiary, he brightened up and became eloquent on the subject. He said he had never performed any function in that institution, and asked me to try to get up a class, and get permission from the authorities for him to give them Confirmation.

When I proposed this work, which I had in contemplation, to some of the Catholic officials of the prison, they told me it would never be permitted, and it would be useless to propose the idea to the Warden and Inspectors. "Nothing asked, nothing granted." I always found

the Warden kind and willing to grant me certain privileges; so, one day, I proposed my question to him, and his answer was, "Certainly, Father, anything for the moral good of the prisoners." I immediately set to work, and the result is well described in the "Catholic Standard and Times":—

CONFIRMATION AT THE EASTERN PENITENTIARY, PA.

For the first time in the history of the Eastern Penitentiary of Pennsylvania the Sacrament of Confirmation was administered on Sunday afternoon last to a number of the inmates of that famous penal institution. It was an event as impressive as it was unusual; the simple beauty of the ceremonial which adapted itself to surroundings so incongruous, and the eloquence of His Grace Archbishop Ryan's address to the prisoners, making a notable impress upon the few score people who were permitted to be present.

To the energy and untiring zeal of Father Michael A. Noel, S. J., and the American Society for visiting Catholic Prisoners, was due the success of the preliminary arrangements for the ceremony. Father Noel, assisted by Father John S. Coyle, S. J., for several weeks past had been preparing for the reception of the sacraments those of the prisoners who were nominal Catholics, but who had never been confirmed. As a result of their efforts fifty-four prisoners were ready for the administration of the Sacrament, which was set for Sunday afternoon, June 7, 1902. Shortly after 3 o'clock, Archbishop Ryan, accompanied by Rev. James P. Turner, Chancellor, and Rev. Cornelius Gillespie, S. J., Rector of the Gesù, presented themselves at the prison gates. They repaired to the Warden's office, where they were met by Rev. Angelo Caruso, O. S. A., Rev. Albert Korves, and Rev. J. J. Kaulakis, spiritual advisers to the Italian, German, and Polish prisoners respectively, and Rev. Charles P. Kavanagh, of St. Francis Xavier's Church.

The facilities at the prison for holding a ceremony of this character are, of course, very meagre, there being no regular chapel; the only apartment at all suitable is the main rotunda, or "centre," as it is called. The main building of the Penitentiary is laid out in the shape of an eight-spoked wheel. The rotunda, an octagonal room, is the hub, and the rows of cells radiating from it form the spokes.

In the "centre," at 3 o'clock were assembled the thirty-

five members of the Gesù choir, who were to render a sacred concert in connection with the ceremony; a dozen or more members of the Society for Visiting Catholic Prisoners, Warden Bussinger of the Penitentiary, with his assistants, and a few of the prison directors.

The Warden's desk, at one side of the room, was utilized as a table to hold the two lighted wax candles, the holy oil, and the other necessary adjuncts. In front of this table was placed an ordinary arm-chair for the Archbishop. Facing this makeshift throne were six more rows of camp chairs for the use of the prisoners who were to be confirmed. These prisoners, at a signal from Warden Bussinger, were led from their cells in squads under the care of an overseer and marched to their places. As they passed the cells of their fellow-prisoners they wore masks, in conformity with the strict regulation of the prison, which provides that the inmates shall know as little as possible of one another, and of what is transpiring within the grim walls of the institution. Upon reaching the "centre," the masks were removed, and the men, all in the light blue uniform of the prison, filed into their places in perfect order. They were mostly comparatively young men, although there were a few well advanced in years.

When they were seated, the Gesù choir sang Vogler's "Veni Sancte Spiritus." At the same moment His Grace the Archbishop, preceded by the attendant priests and two acolytes, passed from the Warden's office between the rows of seated prisoners to their places beside the table. At the conclusion of the chorus the Archbishop, seating himself, with the mitre upon his head and crozier in hand, addressed himself to the prisoners.

At the conclusion of the Archbishop's remarks, which affected many to tears, the prisoners approached two by two, and kneeling at his feet, were confirmed as soldiers of Christ; Mr. A. A. Boyle and Mr. D. A. Callahan of the Society for Visiting Catholic Prisoners, standing as sponsors.

Each prisoner had been previously provided by Father Noel with a card bearing the number by which he is known in prison, and in which his identity is effectually buried. The card also bore a Confirmation name in Latin, which only the Archbishop and the attending priests were to see. The card was taken from the kneeling applicant by Father Turner, who read the name in a low voice to the Archbishop.

When the fifty-four had been confirmed and had

returned to their seats, and the remainder of the ceremony had been completed, the Archbishop again spoke. It was the kindly speech of the father to his children, of the good shepherd to his flock.

"They were strengthened now, he said, to battle for the right; to be good men, good Catholics. They, in the solitude of their cells, had opportunities for communion with God, such as are enjoyed by few men in the outside world. They must consider that it was through God's goodness that they were permitted to have this time to repent of their sins. Many men had been struck down in their sins without a moment's notice.

"There are many men in the world to-day, His Grace declared, who are infinitely farther removed from God than they were. On the last great day, at the final judgment, many who were looked upon with contempt by the world would be received into life everlasting, while many whom the world deems righteous would be turned away. Some of the greatest saints in heaven had been great sinners. There was the coward Peter, who thrice denied his Master, but who, after the Holy Ghost descended upon him at Pentecost (which marked the institution of this very Sacrament of Confirmation), walked the streets of Jerusalem declaring who Jesus Christ was. There was Mary Magdalen, the sinner of the town; she who had been the vilest of sinners. Yet, great sinner as she had been, when Jesus was crucified on Calvary and his disciples only looked on from a distance, she was at the very foot of the cross with him. So was she now with him in heaven. What a consolation for us to know," said the Archbishop, "that we may still become as good as we might have been if we had not sinned."

In conclusion, the Archbishop impressed upon the men the necessity of saying their prayers regularly, and of striving in every way to be better. He counselled them to be obedient to those in authority over them, and to comply with all the rules of the institution, because those men had their authority from God, and were answerable to God. He called upon them to realize, that the prison officials had hearts in their breasts, and were always ready to sympathize with the prisoners in their sufferings and in their hardships.

When the Archbishop and those attending him had retired, the prisoners were returned to their cells, donning their masks in their passage down the corridors as before. The Gesù choir then concluded the sacred concert, while the prisoners listened from their cells.

## THE WORK OF OUR MISSIONARIES.

*A Letter From Father Stanton.*

CAMBRIDGEPORT, Oct. 27, 1903.

REV. AND DEAR FATHER,  
P. C.

In response to your request for still further reports of our mission labors, I submit to you for the Winter number of the LETTERS, not the usual matter of fact statistical enumeration of places and parishes visited, or confessions heard and of marriages revalidated, but rather the more interesting narrative of some of the episodes and incidents that characterized our last season's campaign against the world, the flesh, and the devil. Don't tie me down to dates, for I have forgotten them, but let me like a garrulous veteran ramble through my story of battles fought and good deeds wrought to the glory of God, and for the bettering of men's lives within and without the domain of the Church.

### A LEAGUE TRIDUUM.

The first incident that I noted down in my diary of last year's work was the coming forward of an entire congregation to the altar rail to receive the badge and ticket of membership in the local branch of the Apostleship of Prayer in League with the Sacred Heart. There had been a triduum of Masses and sermons on the aim and rewards of the League, and Sunday night had been set apart for what we called "The King's Reception." The church was filled to the doors, and I had just finished the dedicating of all the families and houses of the parish to the protection of the Sacred Heart, when the people, moved by the thought of Christ's love for the least of them, took out their League badges, which they had procured during the triduum, and came at my call in crowded ranks up to the Communion rail. There they knelt as I passed along lifting the badge, stamped with the Saviour's image, to each one's lips, and bidding each be an apostle of the devotion to His Heart. It was a unique sight for me to see bench after bench being emptied of its occupants,

and a living stream of men, women, and children come surging up to the sanctuary with faith in their eyes and newly awakened love and gratitude in their hearts for the Lord of the altar, who had that evening been so clearly shown to them as the best of all human friends, while He was ever truly their God. It is wonderful what emotions the badge of the Sacred Heart will evoke when conferred on multitudes at the close of a triduum: the enthusiasm of soldiers receiving victorious colors on some field of honor is a parallel to the spirit in which the faithful accept the cross, the diploma or badges of the League.

Here are the subjects treated of during a League triduum. Wednesday evening: THE KING'S APPEAL, "Son, give me thy heart." In this discourse the apparition to Blessed Margaret Mary is discussed, and also our Lord's statement, that he yearned for the love of human hearts and could be consoled by it for the indifference, coldness, and want of belief in the world. It makes interesting matter for the people when one explains how Christ, in the enjoyment of the beatific vision, can yet find any comfort in the display of a mere human creature's love for Him; and it elevates the audience to be taught how to cast their hearts at the feet of Christ as one throws flowers at the feet of a conqueror returning home in triumph to his own again. Man is mostly what his heart is, and he mostly lives where he mostly loves. No particular sort of head is required to get to heaven, but a very particular sort of heart; such, for instance, as is developed in those who are devoted to the Sacred Heart. The people easily comprehend this idea, and learn the need of saturating their hearts with the spirit of the Tabernacle. He alone is great who loves wisely and well, who loves Christ, and often kneels to tell him so. This is the first lesson of the triduum.

Thursday evening's sermon is on THE KING'S OWN; that is, on the Promoters and Associates of the League. This subject gives the preacher a chance to set forth the duties of the promoters and their dignity, and also to explain the practice, the efficacy, and apostolic merit of the *Morning Offering*. To make this faithfully every day, is the essential practice of members of the League; but how few of them understand its supernatural effect upon their day's work, sufferings, recreations, meals, and the like. It delights the congregation to be told that they can save souls and extend the mission, and multiply the fruits of the Catholic Church by their morning offering.

I was thanked upon this occasion by a business man of many cares, for showing him how to spread the kingdom of Christ by carrying on his extensive store work from supernatural motives and in the spirit of the Apostleship of Prayer. Supernatural motives are less and less appealed to now a days in all the walks and careers of life in the world. The rich work for more riches, and the poor for the most part only begrudgingly, or because they have to work or starve. Few work primarily to extend the Kingdom of Christ. The majority do not even understand how this can be done at their daily toil; much less do they take an interest in doing it. Modern socialism has clamored so much for present and material rewards in this life, and for a so-called heaven for the senses on earth, that even Catholics, and especially Catholic workmen, have forgotten that there is something else to live for except bodily comforts and big bank accounts; and that God is worth being served for himself alone, even though he withhold all favors till his own time comes for recompensing mortals. This is what we try to drive home on the second night of the triduum.

On Friday evening we preach on *THE KING'S PROMOTERS*. Of course these encourage and console our listeners. Now surely they want the benefits of the League. Quickly we take their names or send the Promoters throughout the church or the parish to get the names of the new recruits to the League ranks.

Saturday is devoted to confession only; and on Sunday evening we have *THE KING'S RECEPTION*. During this the ceremony of giving badges, crosses, and diplomas takes place, and so the triduum ends. But the fruits are permanent; for like a seal the Heart of Christ is placed anew on the parish; hundreds take up the practice of the Communion of Reparation, and all learn to sanctify and supernaturalize the day by the *Morning Offering*. That is, all have come to realize that in the pursuit of their daily tasks they can not only make a living, but also, in the alembic of the Morning Offering, transmute these same tasks into works that have an apostolic merit, and are ranked with those of the Hierarchy itself in the sphere of soul saving.

#### AMONG THE SOLDIERS.

But enough about the League triduum, which, by the way, has often since been given in various parishes. Let us to the scene of another episode in last year's labors;



to the new forts, the mortar pits, and barracks at Winthrop, a town adjacent to East Boston, and lying along a part of Boston harbor. We had finished a two weeks' mission at St. Mary's, Star of the Sea, at East Boston, and were working at a chapel attached to this parish, but situated in Winthrop, when we heard of the garrison of some 250 that were quartered near by us in the shore defences. We felt sure many of these soldiers must be Catholics, and we determined to get them to make the mission in the Winthrop chapel. Accordingly Father Scully and myself set out one day for the headquarters of the Commanding officer. We were courteously shown into his presence, and after a few words of introduction, we asked him if we could go through and examine the fortifications, disappearing guns, mortars, and the like. "You can inspect the forts," he said, "if you have a permit from Secretary Root, Secretary of War." Needless to say, we did not come armed with this, so we quickly abandoned all thought of visiting the batteries, but asked leave to go to the men in the barracks, and invite them to the mission. "Certainly, you can," replied the Lieutenant Colonel, "and I am glad to let any priest or minister do what he can to improve the boys. They are not the worst fellows in the world either. But I want to say right here, that I think it very strange that, although I have been here nearly two years, the pastor where you are has never yet called upon me." This remark at first surprised us; but I ventured an explanation of the pastor's failure to pay his respects at the fort, and almost dazed the little group around us by stating that the pastor did not believe he would be acceptable at the Colonel's house. "Why," cried the latter, a big, heavy, typical artillery officer.

"Because," I honestly answered, "he has heard that you have become a freemason." The Colonel bit his lip, smiled lightly, but did not deny the rumor, though he had just told me that he had been educated in a Catholic school in the West, and could number several priests living who had been his classmates in his youth. He ought to have been a practical Catholic, but there was a suspicion current that he was not. We chatted pleasantly enough and departed, after having first extended to him an invitation to attend the mission. Next day we went to the barracks, where we met the soldiers. "Are you a Catholic, and did you hear about the mission? Come over to-night, won't you?" So we greeted every soldier we encountered, or who had what we may call the

appearance of being a Catholic. Most of the boys in blue, in fact all of them, were respectful in their answers to us. Some looked sheepish and embarrassed, while others bluntly said, "I am not a Catholic," but so and so is, pointing out comrades in the ranks.

We had to catch our men like birds on the wing, for they had just been released from drill and grand mount, and were scattering to go to their quarters for a smoke and lounge, or over to the city for a few hours off duty. In fact we invaded their dormitories and hailed them everywhere throughout the government buildings and the grounds, and begged each man to induce another soldier to come with him to the church.

That night the garrison was well represented at the mission; but the artillery men were not yet fully convinced that they were welcome at the chapel. They had been denounced some time before this by some of the citizens of the town, and by some of the pastors for the bad conduct of one or two companies in the battalion, and they were half afraid of being attacked by us in the sermons. To dispel all apprehension on this score, we went down again to the post, and gave a fresh invitation to the rank and file there. "Come along," we said, "and bring your uniform. Dignify it by wearing it up to the altar to holy Communion. If some have disgraced it in times past, by drunkenness and acts of wantonness; if the sight of it has suggested to some a menace to virtue, reverse such suspicions, and repair such disgrace by letting that glorious uniform appear in every pew of the church during the mission, by familiarizing the people and the pastor with the sight of uniforms moving towards the confessional." Our efforts were well rewarded, as most of the Catholic soldiers came to holy Communion, and among them one or two who had not till then made their First Communion. In the main we found them pretty good fellows.

I'll never forget the impression a squad of them made upon me one morning about ten minutes to five, as I stood on the fort road near our church. It was still dark, as up the street came the sound of marching feet. In their steady tread one could recognize the tramp of the regulars—no mere civilians could step like that. What music it is—the rhythmic footfalls of the regulars on the hard ground! Soon the squad took definite shape as it emerged from the darkness into the rays of the electric light that now glittered on the crossed cannon and regimental numbers on the soldiers' caps or from the polished brass

buttons, and from other parts of their accoutrements. Straight ahead they came in silence, not a word escaping from them, and a corporal at their head. I drew aside to let them pass, and coming to a salute, I gave them the approved military wave of the hand, and cried out: "Well done, boys, that's the best march you ever made together." They smiled grimly but appreciatingly and filed into the church for Communion. Most of them were veterans of the Cuban or Philippine campaigns.

We were well satisfied with our sally into the garrison, and though we did not see the Colonel at the mission, we sent him one or two letters that may in time bear fruit for his soul. One thing more we found out; namely, that a United States army officer of his rank expected to be called on after getting to his post, and be welcomed, or at least greeted, by the priest of the district as well as by all the other leading men of the place. This expectation we made known to the pastor for whom we were laboring, but the reasonableness of it was not immediately evident to him. However, he was pleased with our fort work and said he would do his best to keep the soldiers in touch with the church, the Mass, and their other religious duties; and that he had always done his best for them.

#### AMONG THE SAILORS.

Perhaps I have said enough about our mission work among Uncle Sam's soldiers; yet, before entering on a new topic, let me add a word in reference to a tridutum we gave the military prisoners in the Charlestown Navy Yard, located in one of the wards of Boston. It was while at work in St. Mary's parish, Charlestown, that the pastor told us of the soldiers and sailors who were held in prison in the Navy Yard, for offences more or less grievous, against the discipline of the service. Down we went to the Commandant of the Yard, and finally found ourselves talking to Major Meade of the U. S. Marines. I made an unfortunate allusion to the marines, when telling the Major that I heard this part of the navy was in decay, or dying out.

"No, Sir," he cried, almost fiercely, "the marines are the best men in the service, and the United States could not get along without them."

"Certainly," I quickly replied, "the marines are a fine body of men, and their day has not passed away."

This remark somewhat mollified the half irate Major,

though my retreat from my original position was too precipitate to be called masterly.

"Well, gentlemen," he next said, "what can I do for you?" Thereupon we disclosed the object of our visit, and asked leave to visit the guard house daily, for Mass, instructions, sermons, and confessions. Major Meade was more than disposed to grant the permit to see the naval prisoners; in fact, he welcomed our project by word and deed.

"Take this," he said, "to the provost sergeant," handing us a written order on the guard to admit us at any time to the men between sunrise and sundown. We found next day an audience of about thirty-six out of the forty held in durance. and we gave them the Exercises of the first week, with a meditation on the Prodigal Son. The sailors, man-of-war's-men, and soldiers who had, ashore or afloat, seen much of life, good and bad, who had visited nearly every part of the globe, and had experienced many a severe blow, now listened like children to those great truths of salvation that beat strong sinners to the ground only to raise them up again, as was Saul on the way to Damascus, and which make them all over again in the sight of the Lord. Out of the thirty-six, some had no religion at all, but were just "sea dogs," or adventurers who loved the free and careless life of the rover; others were attached to some one of the Protestant sects, and, as far as I can now remember, some fourteen or sixteen were Catholics. All these received holy Communion, and were enrolled in the scapular; while the non-Catholics shook hands with us and thanked us for our visit. "I was in prison, and you visited me." These words of our Lord were all the consolation we looked for; but it was also gratifying to be thanked by the men and officers for our labors. God bless our Government which so encourages the priest to mingle with the soldiers of the land. What a contrast its fairness on this point with the hostility to religion and the spiritual welfare of soldiers, that is so much in evidence in so many governments in Europe to-day.

One more incident connected with the Navy and I will pass from the domain of the Government in the ordinary work of lay life in the world. There was a young officer or flag lieutenant on the protected cruiser "New York," or on one of the training ships, lying dangerously sick at the training station and naval supply depot, off Newport, Rhode Island. Typhoid fever had brought the patient to death's door; and as he was within the parish where

our mission was going on, the pastor was notified of the lieutenant's condition, and was invited to come to him.

"Come along with me, Father," called out the pastor, one morning as I was passing the church to the rectory.

"Aye, aye, Sir," said I, in the language of the sea, as I knew we were headed towards the naval hospital and the shore where lay an assembled fleet. I heard the officer's confession and was edified at his devotion and true Catholic appreciation of the sacraments. Responding to the ice-bath treatment he steadily improved in bodily health, while his heart cheered by holy Communion took new courage against the approach of death. He fought it off gallantly, but still he seemed unhappy over some one thing, and could not quite throw off his depression. I soon discovered the cause of his uneasiness,—it was his father. This sturdy individual had come over a thousand miles to be at the bed-side of his stricken son; but the son on finding out that his father had not gone to his religious duties for years, refused to be comforted by him. The old gentleman quickly confided his distress to me, saying,—

"The boy has been a little sharp with me; I guess it is his sickness that makes him argue so with me. I can't seem to please him as much as I thought I would."

"Mr.—," replied I, "you have it in your power to cure your boy, or to delay his return to health forever."

"How is that?" said the father.

"Ease his mind and his fever will decrease; ease his mind by taking from it the worry he endures over your long staying away from Communion." So I spoke to the sire of a worthy son and true Catholic.

"Well, now," broke in the older man, "I was saying to a couple of old friends of mine lately, we are getting old and drawing near that bourn from which no traveller returneth, and we must prepare; and Father, some day I'll do as you say."

"Do so now," I insisted, "and your soul will get God's grace and your son his health by your going to confession. It is the time of a mission, come along now, old man, and I'll put you through while you stand there thinking about it."

"I'll see," was his answer. I waited half a day and again renewed the attack. This time I called the father cruel for keeping his sick boy on the rack of expectation for the long desired confession. We walked along the city's main street; I urging the ways and means of a return to the altar, and my friend fencing me off, and

seeking to delay the happy step. We walked a mile, another, and then a third; both were growing weary, but while one was weakening, the other was taking on fresh vigor and pouring in a final fire. At last the old man put out his hands, and cried out,—

“All right. I’ll be on my knees before you at 8.30 to-morrow morning. — And I must say, *I admire your persistency.*” A happy confession was made next day and the news of it quickly travelled to the quarters of the sick lieutenant. He brightened up in an hour, thanked God for his father’s act, and when I called upon the officer, he was on the road to complete recovery. His father’s reluctance to make use of the Sacraments was more apparent than real, as in fact the good man was only a bit frightened over the prospect of *starting in*, as they say, to get ready for confession; he having been so long away from the tribunal. Although living in other respects a comparatively blameless life in the midst of business and at home, where he was a good father to his children, and devoted to his wife.

#### WILMINGTON, DELAWARE.

But enough of the army and navy; come now to Wilmington, Delaware, and consider some of our experiences there. Not the least unpleasant of them was our meeting with a man staggering home in a drunken condition the next morning after the grand evening close of the men’s mission. We were talking with the pastor when the fellow came lurching along, evidently trying to get by us without being brought to a halt. But we seized him, or rather we made him stand and explain how he got into such a deplorable state. “Yes,” he said, “I made the mission, and I intended to do all right afterwards; but I could not go to work this morning, being a carpenter and doing a job on the outside of a building, and the rain coming down too hard, I went into a saloon to get out of the wet. There I drank fifteen glasses of beer; but, Father, they were not ‘schooners,’ but just ordinary glasses.” I berated him then in tones of mingled grief and anger, and so shamed him that ten hours afterwards he came sober to take a pledge for five years. *Spiritus quidem promptus est, caro autem infirma.*

When will poor mortals come to realize this and learn to avoid the proximate occasion of a fall? Wilmington is quite an extensive ship-building centre, and its railroad shops and iron works employ a large number of men

and half-grown boys. These latter appealed much to our sympathy; for, torn early from their school life, they are too quickly put to labor among men, too many of whom are rough in their ways, or blasphemous or obscene in their conversation. Boys, however well guarded or trained during their school days, soon become vitiated by this demoralizing environment, and bring to their former teachers and to their parents only feelings of chagrin, disappointment and even of despair.

"Father," said the Sister in charge of the parish school, "what can you do to continue and perpetuate our influence over our pupils after they leave us and the school? No one can overestimate the dangers they encounter in the shops and shipyards to their faith and morals."

"Why not have a Junior Holy Name Society for all working boys under nineteen," was my answer to this worthy Superior.

"Yes, by all means, and if the pastor agrees, I'll do all the hard work preliminary to the establishment of such a society," said she in response. The pastor was longing for such a help for the working boys; so we issued an invitation to all the sons of toil under nineteen to assemble for certain business on a certain day in the basement of the church. About 135 put in an appearance; boys on the "hoof," as they say, — mostly able bodied, pushing, wrestling, but withal, reverent working boys. Boys from foundries and rolling mills; boys that had been helping the riveters on the Government torpedo boats, boys from factories and stores, but just plain, unadorned and, generally speaking, yet unspoiled boys. They heard the address, and with enthusiasm gave their names to the Society. "Stand up, boys," said I, "give your rallying cry—*Praise be to the name of Jesus*; and whenever you hear the holy name profaned or abused, look around for a Junior Holy Name boy and say to him, *Praise be to the name of Jesus*, and he will answer you: *Forever and ever, Amen*. Now all together, sound your battle cry against all cursing, blaspheming, and impure talk." It was a great shout of faith and love for Christ that went up from a hundred and thirty-five throats; but the echo of that shout is our consolation, the echo heard in shops and yards, where it silences even to-day the tongues of those too prone to speak of God and holy things without reverence. I had almost forgotten to state that these Junior Holy Name boys have a custom

on the monthly Communion Sunday that is worth adopting everywhere. After the Post Communion of their Mass, they arise in a body and lifting their right hand to heaven, they utter the following promise *coram populo*, and to the admiration and edification of the rest of the attendant congregation: "Thy kingdom come, live Jesus in our hearts forever! We promise for the coming month to abstain from all abuse of the holy Name, and to do all in our power to prevent blasphemy or impure conversation. Praise be to the Name of Jesus forever and ever, Amen. God wills it, God wills it!" The youthful voices ringing out in the church smite the hearts of older sinners, and affect them visibly, while resolutions to imitate the loyalty of the boys go up to the listening heavens from many an awakened conscience, unstirred till then, and undismayed by the world's irreverence.

Speaking of Holy Name Societies, I cannot refrain from admitting that many of the pastors we meet seem to depend more upon a Holy Name Society for getting the men of their parishes to holy Communion than upon either the League or any other association that can be proposed to them. Four times a year the Holy Name organization calls its members to the altar rails, while our own League of the Sacred Heart invites all to the same divine table once a month. Few undertake to so work the League among men as to make monthly communicants out of any considerable number of them. It is too much trouble, I fear, for some pastors; or else they despair of ever drawing men in a body so often to the Sacraments. Naturally, then, the quarterly Communion for men seems satisfactory to most pastors; this they consider is about all one can expect of men in the world of business, labor or pleasure. I often have been tempted to ask Father Wynne, the head director of the League work in our Province, to devise some plan or add a new degree to the Apostleship of Prayer whereby the men who recoil at the frequency of monthly Communion may be led to at least four times a year receiving in a body the great Sacrament of strength and immortality. But going to Communion once a month is so generally urged by our mission band upon the faithful, that my suggestion to use the League machinery and energies to bring large numbers of men every three months to the Eucharistic banquet, as the Holy Name Society of the Dominicans does, has met with but slight acceptance so far. However, the idea is worth a little consideration, on the ground that half a loaf is better than none at all, and many men



four times a year at Communion is a better result than a few every month. No doubt the League can bring its hundreds of men every month to Christ if properly applied by zealous directors, but so far it has not been conspicuously used for this grand end, except here and there throughout the various parishes of the land we have visited. Of course, the First Friday Communion day of the League throngs the sanctuary rail in countless churches with multitudes of devout Catholics; but it seems it does not so generally as the Holy Name Society call out to Communion battalions of three, four, five, or six hundred ordinary humdrum men at fixed times in the year. I have heard, however, that in one of our churches the League once counted 1800 men in its ranks; in another church of ours 700 men were guided through the Sacred Heart spirit to frequent Communion, while the rector of a certain Cathedral told me he got 500 men every month to the altar by the League methods. I do hope the Apostleship of Prayer will be made to appeal more to pastors as the salvation of the younger men through monthly Communion. Men nowadays are inclined to think such frequent Communion excessive. "Why, it would make a nun of me," said one honest old fellow to me, on my advising him to be more devout.

#### CAMBRIDGE, MASS.

I have but a few more reflections to make on last season's campaign; but before writing them down I want to send you a report of the *big* month's mission which we brought to a close last week in the university city of Cambridge, lying just across the river from Boston on the banks of the classic Charles. In St. Mary's Church, the stronghold of "teetotalism," and one of the most powerful agents in keeping the liquor traffic and the saloon out of Cambridge, we heard during one month 9300 confessions. Our list of converts through the instruction class, showed the number thirty, while 203 were prepared for Confirmation and presented to the Bishop for that Sacrament.

(To be continued.)

OUR SCHOLASTICATE—AN ACCOUNT OF ITS  
GROWTH AND HISTORY TO THE OPENING  
OF WOODSTOCK, 1805-1869.

WITH SKETCHES OF THOSE CONNECTED WITH IT.

*By Father John J. Ryan, S. J.*

PART I.

FROM THE RESTORATION OF THE SOCIETY IN  
MARYLAND TO THE REMOVAL OF THE THEOLOGIANS  
TO THE "SEMINARY" IN WASHINGTON.

1805-1820.

[The establishment of the first scholasticate in this country is so intimately connected with the Restoration of the Society here, that a few words on this Restoration will not be out of place.

As early as 1803, Bishops Carroll and Neale begged Very Rev. Father Gruber, then General of the Society in Russia, to re-admit into the Society the ex-Jesuits of Maryland.<sup>(1)</sup> Father Gruber answered from St. Petersburg, empowering Bishop Carroll to receive back the old members into the Society, and to appoint a Superior.<sup>(2)</sup> In consequence of this letter from Father Gruber, all who had preferred their petition for the Restoration of the Society were notified to hold a conference at St. Thomas' Manor in the month of May, 1805. Accordingly on May 9 of this year, Bishops Carroll and Neale met five of the Fathers at St. Thomas' Manor and read to them the letter of Father Gruber. The next day all expressed their wish to unite with the Society, and announced that Rev. Robert Molyneux authorized them to declare it to be also his desire. In fact, however, only Fathers Robert Molyneux, Sewall, and Charles Neale then renewed their engagements and gave a "commencement to the good work so earnestly recommended."<sup>(3)</sup> This was the beginning of the re-establishment of the Society in America. We are now approaching the cen-

<sup>(1)</sup> W. LETTERS, x. p. 90, note. <sup>(2)</sup> *Ib.* xv. p. 115. <sup>(3)</sup> Shea: *Life and Times of Archbishop Carroll*, pp. 522-3. W. LETTERS, p. 195.

tenary of this event, and it is hoped that it will be appropriately celebrated by the Province in May, 1905.

Fathers Molyneux, Sewall, and Neale—whom Father Sylvester Boarman soon joined—thus formed the nucleus of the new Society.<sup>(4)</sup> On the 21st of June, Bishop Carroll, using the authority which he had received from Very Rev. Father Gruber, appointed Father Molyneux Superior of the Society of Jesus in the United States. The formal document in Latin announcing this appointment is given in *THE LETTERS*, vol. x. p. 90, and part of the Bishop's letter in English to Father Molyneux, dated June 21, along with Father Molyneux's reply, in vol. xv. pp. 214-215. These Fathers, according to the directions of Father Gruber, were after a retreat of eight days, as none of them were professed, to renew their vows.<sup>(5)</sup> This retreat they made, and on the Sunday within the octave of the Assumption, as we know from a letter of Father Molyneux to Bishop Carroll, "performed the requisite to become members of our ancient mother, the Society of Jesus."<sup>(6)</sup> In October 1805 an account of what had been done was sent to Very Rev. Father Brzozowski, who had succeeded Father Gruber, who died April 7, 1805. Father Ryan begins his account with these two letters; Father Brzozowski's is, it is believed, published for the first time.—ED. W. L.]

I know not how I can begin my story better than by quoting the two following letters, one from Baltimore and the other from St. Petersburg, the second of which may be considered a sequel to the first. It will be remarked how much respect the Bishop shows for the authority of the Superiors of the Society; also what reverence V. Rev. Father General shows towards the Bishop.

LETTER OF BISHOP CARROLL  
TO REV. ROBERT MOLYNEUX.

Baltimore, June 21, 1805.

*Rev. and dear Sir,*

You know the purport of the letter which I received from the Very Rev. Father Gabriel Gruber, Gen'l of the Society in Russia; Messrs. Bolton and Brooke have likewise informed you of the proceedings had thereupon at St. Thomas'. To give life and vigor to the measures recommended by the General, it seemed necessary to begin with the exercise of power with which I was intrusted by his Paternity; that is, the appointment of a Superior, to be one of the former body

<sup>(4)</sup> There is some reason for thinking that Fathers John Bolton and Ignatius B. Brooke, who were at Newtown in 1807, renewed their vows in the re-established Society, but the fact is as yet not clearly established. See *W. LETTERS*, xvi., p. 169, and *Shea's Life of Archbishop Carroll*, p. 523.

<sup>(5)</sup> *W LETTERS*, xv. 117. <sup>(6)</sup> *Shea*, op. cit.

of the Society, and a candidate for readmission ; his authority will last till the General's will be farther declared.

I am therefore now to make known to you that you are appointed to that office : and as no special form of appointment was made use of by the General in delegating to me his power for nominating a Superior, I am to presume that nothing more than this notification is requisite to invest you for the present with all the rights and privileges, power and authority, wherewith the Provincials of the Society were formerly invested : which rights, power and authority are to appertain to you till the General shall otherwise ordain. Of this appointment notice will be sent hence to George Town and St. Thomas. You will cause this letter to be read to those who desire to belong to the Society in St. Mary's County.

That God may bless this attempt to restore the Society in the United States, and all your labors to effect it, is the earnest prayer of, Reverend Sir,

Your most obedient servant,

✠ JOHN, BISHOP OF BALTIMORE.

P. S. Though I cannot and ought not to interfere, more than the General's letter authorizes, in the interior administration of the Society, when once a Superior is constituted ; yet Bishops and the Jesuits will, I trust, ever be convinced that the interests of religion require from the former a confidence in the wisdom of the provisions made by the Constitutions of St. Ignatius for conducting the faithful in the true spirit of Christianity, and for regulating and governing the members of the Society as to their domestic discipline, without the Bishop's interference ; farther than by stating to the Superior, and requiring him to provide for and correct any notorious departure from that discipline. But the Bishop must always retain over Jesuits and other Regulars employed in the public ministry, as to their continuance and manner of performing it, the same authority as over secular priests. On the other side, I doubt not but that those of the Society will always be convinced that their happiness and duty require them to live in concert with their Bishops ; to show respect for and due obedience to them in the due exercise of their pastoral office, and furnish an example of submission to all other clergymen, regular and secular. By such conduct the Society will enjoy peace at home, confidence and esteem abroad, and be enabled to promote more and more the service of God.

Then on the same sheet is the following :—

Ego infrascriptus, ex facultate mihi concessa ab Adm. Reverendo Patre Gabriele Gruber, Præposito Generali Societatis Jesu, nomino et constituo Rev. D. Robertum Molyneux ejusdem renascentis Societatis Superiorem per Fœderatæ Americæ regiones : ita ut prædictus P. Rob. Molyneux, post

renovata pristina vota Religionis in Societate Jesu juxta modum ab Adm. Rev. P. Generali præscriptum, habeat et exercere valeat omnem illam auctoritatem quæ sit necessaria, tam respectu novitiorum quam pro regenda memorata Societate. In quorum fidem has litteras consueto sigillo munivi.

Baltimori, hac 27 Junii, 1805.

The manuscript from which the above was transcribed, contains erasures and changes; it was probably the first draft, to be afterwards copied.

LETTER OF VERY REV. FATHER BRZOWSKI

TO FATHER ROBERT MOLYNEUX.

*Reverende in Christo P. Superior,*

*P. C.*

Accepi litteras Ræ. Væ. 25 Octobris 1805 datas, una cum literis Illustrissimi et Reverendissimi Dni. Episcopi. Quanto me solatio affecerint nova exordia Societatis in Fœderata America, nullis tibi, Pater Reverende, verbis explicare possum. Approbo totum id quod sub auspiciis et auctoritate Illustrissimi Dni. Episcopi factum comperio. Revm. Vestram, cui maximas gratias ago quod onus impositum subierit, in officio Superioris omnium NN. in illis partibus confirmo: patentes ei litteras mitto, omnemque quam pro foro interno possum, concedo facultatem juxta compendium privilegiorum. Insuper cum non sciam ibi reperiri ullum antiquum Societatis Professum, do potestatem ut Reva. Vestra professionem quatuor votorum emittat primo quoque tempore in manibus Illustrissimi Dni. Episcopi, vel si ipsi incommodum fuerit, in manibus Illustrissimi Coadjutoris et Episcopi Gortynensis. Quod ad magistrum novitiorum attinet, non sum invitus quominus designatus P. Franciscus Neale hoc munus obeat, si alius non suppetat; sed legere Institutum, et de consuetudinibus Societatis et tyrocinii informari a Reva. Vestra debet. Instituti aliquot exemplaria mittet vobis R. P. Strickland De professoribus et missionariis quos mittere ad vos possum, scripsi ad Illustrissimum Dum. Episcopum, qui litteras communicare non dedignabitur. Missas et officia divina recitare Revæ. Vestræ possunt sicut in Societate olim. In tyrocinio curentur potissimum solidæ virtutes; secundo anno utique tyrones possunt admoveri ad studia, ita tamen ut subsint quoad spiritum suo magistro, et identidem ab eo instruantur in vero Societatis spiritu. Aliquantum studii etiam in primo anno facere possent post menstrua Sti. Patris peracta exercitia. Sumus tanquam in exordiis Societatis:

fervore tunc compensabatur quidquid diuturnitati experientorum deesse poterat. Faciamus nunc idem. Supplebit Dominus reliqua per gratiam suam, ubi bonam nostram voluntatem et conatus viderit. Ego in perspecta mihi Ræ. Vestræ cœlesti prudentia confido fore, ut opus hoc Dei felicem sortiatur exitum ad gloriam ejus qui nos creavit et redemit. Interim duo moneo : primum est ut Ra. Vestra pro casu suæ hinc demigrationis (quam rogo ut Deus quam longissime differat), successorem suum nominet scheda aliqua conscripta et in manibus tertii relicta obsignata ; secundum, ut qui antiquorum promovendi erunt ad gradum, mensem unum Exercitiorum faciant prius, nisi stante olim Societate 3um. annum jam fecerint.

SSs. Ræ. Væ. cæterorumque PP. SSis. et FF. orationibus me impense commendo.

Ræ. Væ. Servus in Xto. addictissimus,

THADDÆUS BRZOZOWSKI,

*Præp. Gen. Soc. Jesu.*

*Petropoli, 22 Febr. 1806.*

*Rev. Patri Roberto Molyneux.*

At this time Bishop Leonard Neale, Coadjutor to Bishop Carroll, was President of Georgetown College. Shortly after the appointment of Father Molyneux as Superior of the Jesuits, Bishop Neale resigned his presidency and Father Molyneux was appointed Rector of the college on October 1, 1806. About this time five Fathers arrived from Russia, so that the scholasticate could be begun, and it was indeed, as is shown from the catalogue published in THE WOODSTOCK LETTERS for 1887, page 169, from which we quote :—

*Catalogus Sociorum Missionis Americæ Fœderatæ  
Societatis Jesu, ineunte anno 1807.*

*Collegium Georgiopolitanum.*

- R. P. Robertus Molyneux, Superior Missionis, Rector.  
P. Franciscus Neale, Mag. Nov., Præf. Eccles. SS. Trin.,  
Novitius.  
P. Antonius Kohlmann, Soc. mag. nov., Prof. philos.,  
Novitius.  
P. Petrus Epinette, Prof. theol. et ling. lat., Novitius.

Then four *auditores theologiæ*, each of them *nov. schol.*, the first two being Benedictus J. Fenwick and Enoch Fenwick.

There are four *auditores philosophiæ*, each of them *nov.*

*schol.* One of the two novice lay brothers is John McElroy.

The next year we find the same superiors and professors, and the same scholastics studying, with five new philosophers,—all the scholastics being novices. This, then, is the germ of our Woodstock scholasticate, and indeed of all our scholasticates in North America.

If ever an omen of good was found in local surroundings, certainly the fact that the restored Society in this country had for its cradle so beautiful and favored a spot, would seem to have been an augury of the growth it has attained already and the work it has done, as well as of the greater future which is yet in store for it, as we hope. When Archbishop Carroll, about the time of the adoption of the U. S. Constitution, selected the heights of Georgetown for an academy and future college, it was already a choice spot. It is true, the adjacent valley was not yet selected as the Capital, but the view presented of land and water was an inspiring one, with Virginia on one side and Maryland on the other, the town of Georgetown and, a few miles down the river, the little town of Alexandria, Washington's mart, whither he resorted from neighboring Mount Vernon to obtain his mail and purchase the commodities of life. In the meantime the rural valley to the east has lost its rural character of a century ago, and now bears on its spacious bosom the fair Capital of our great latter day Republic,—which on a bright day, especially when the long rows of trees amid its edifices are in bloom, as seen from the tower of the College, seems an ideal vision of beauty.

Of this new community so beautifully located, the Rector and the Master of Novices deserve special mention.

#### FATHER ROBERT MOLYNEUX.

Father Molyneux was an Englishman, born in Lancashire in 1738, entered the Society in 1757 and was sent to the Maryland Mission in 1771. He was the second president of Georgetown College, 1793-96, and held the same position again 1806-08, after he was made the first Superior of the Society in the United States. He expired calmly at the College, Febr. 9, 1809, at the age of 71, and as Bishop Carroll well said, "after being prepared by a life of candor, virtue, and innocence, and by all those helps which are mercifully ordained for the comfort and advantage of departing Christians." The Bishop, when pursuing his studies in the Society many years before, had been his pupil at Bruges; and he spoke of

him as his oldest friend, after his relation and companion to St. Omer's in childhood, Mr. Charles Carroll of Carrollton. Father Anthony Kohlmann, when writing from Georgetown in Feb., 1807, speaks of Father Molyneux as "our worthy Father Provincial," who, he says, resides at the Novitiate, a house not far from the College, and has won the confidence and affection of all by his kindness of heart and good humor.

#### FATHER FRANCIS NEALE.

Father Francis Neale, the first Master of Novices here after the Restoration, was born in Charles Co., Maryland, about the middle of the 18th century, and came of a remarkable family. His mother was left a widow with six sons and one daughter. Seeing that they could not obtain a thorough Catholic education at home, and being possessed of ample means, she sent them to be educated in France and Belgium. Thus, like the mother of the Macchabees, she sacrificed the joys which would have come from their company, for their higher spiritual good. When little Leonard, ten years of age, the future Archbishop, was brought to the ship which was to bear him across the ocean, his love for his mother made him so unwilling to leave her, that she was obliged to use force to tear him from her bosom. And the conscientious care of this pious mother for her children was amply rewarded. Her only daughter became a Poor Clare in Europe, and gave up the comforts of an affluent home to live and die a bride of Christ. One son married advantageously; the other five became members of the Society, and four returned to their mother to console her last years. Father Charles Neale was Superior of the Maryland Mission, and first introduced the Carmelite Nuns of St. Theresa in this country; just as his brother Leonard, the Archbishop, first introduced the Order of the Visitation. An incident seemingly miraculous regarding his mother, was related by him to Mother Agnes, a Superior of the Visitation Convent in Georgetown, and often repeated by her. (Annals of Georgetown Convent.) One Sunday, he said, when his mother was ill and unable to go to Mass with her family, she sat at a window with her face towards St. Thomas', where the church was, and strove to hear Mass in spirit, and to unite in prayer with the congregation. How far the power of God annihilated the distance of three miles to the church is not known; but when her



household returned, she repeated the sermon to them and assured them that she had heard every word of it.

Father Francis Neale was President of Georgetown College, 1810-12, after having been a number of years its Vice-President. Subsequently he underwent many years of zealous labor for the good of souls, dying at St. Thomas' Manor, Md., in 1837, at the age of eighty-two. I was once speaking, in her old age, to a holy nun who had known him and retained the impression that he was a man of apostolic zeal and undoubted sanctity. She was not a person to believe lightly any wonderful tale without foundation; and yet she said that her uncle, who had been a student at Georgetown and served Father Francis' Mass, repeatedly told his mother that he had seen him raised from the ground at the Elevation. When I intimated that it was merely a boyish freak of imagination, she, with a serious face, repeated what he had said, and added that when his mother expressed doubt about the wonder, he simply asserted again what he had seen, though, he said, others had not seemed to see it.

Three men whom we have mentioned as members of the Georgetown community in the years 1806-1808, afterwards became prominent, and are of historic interest, —Fathers Anthony Kohlmann and the brothers Benedict and Enoch Fenwick.

#### FATHERS KOHLMANN AND B. FENWICK.

Father A. Kohlmann was born in Alsace in 1771, entered the Society in Russia in 1805, and was sent to the United States in the second year of his novitiate. The Fenwick family belonged to St. Mary's County, Md., where Benedict was born in 1782. Rev. Mr. Flaget, a Sulpician, who became the first Bishop of Bardstown in 1810, was sent to the College at Georgetown in 1796, and remained there three years as teacher and chief disciplinarian. Archbishop Spalding in his life of him, in connection with his years at Georgetown, says: "Among his pupils there was one to whom he was most tenderly attached, on account of the talents and application, combined with openness and solid piety, which he remarked in him; this was Benedict J. Fenwick, afterwards Bishop of Boston." The brothers Benedict and Enoch Fenwick were ordained priests in Georgetown in June, 1808, by Bishop Leonard Neale; and Father Kohlmann being sent to New York the same year as pastor of St. Peter's Church and Vicar-General, Father Benedict Fenwick

was given him as assistant. Both labored in the great city a number of years for the good of religion, with very great zeal and ample success; the Catholics were strengthened in their faith, and many conversions were wrought. During those years took place their well known visit to Thomas Paine, the noted enemy of Christianity, on his death-bed, when he, finding that they could not prolong his life as he desired, became infuriated when they exhorted him to prepare for the judgment after death.<sup>(7)</sup> Father Kohlmann was also summoned once to reveal in court the secrets of confession regarding some stolen property restored by him, on the part of a penitent, and was threatened with imprisonment for refusing. But his firm resistance, his clear explanations, and the eloquent appeal of his lawyer, a Protestant, induced the judge to decide that he must be exempted from answering. The case created a sensation throughout the Union, and the Legislature of New York passed an Act by which all such attempts against the confessional were prevented in the future. On arriving in New York Father Kohlmann estimated his congregation as numbering 14,000 souls, chiefly Irish. In June, 1809, he laid the corner-stone of the old Cathedral of New York. By his energy he also established a college, with the aid of Father Fenwick and four scholastics, where, as Father Merrick says in the "Messenger" of Dec., 1897, "Many sons of the first Protestant as well as Catholic families of the State received their education." It was styled *The New York Literary Institution*, and was on the site of the new St. Patrick's Cathedral, Fifth Ave. and Fiftieth Street. In a letter from New York, Sept. 1810, to Father Strickland in London, Father Kohlmann says: "It is but two years since we arrived in this city, without having a cent in our pocket, not even our passage money, which the trustees paid for Father Fenwick and me, and to my brothers now residing in the College I forwarded it from this place; and to see things so far advanced as to see not only the Catholic religion highly respected by the first characters of the city, but even a Catholic college established, the house well furnished both in town and in the College, without any other debt than that of the property, of which we have paid 1500 dollars; all this is a thing which I cannot ascribe but to the infinite liberality of the Lord. The College is in the centre of the Island of New York, the most delightful and most healthy spot of the whole island, at a distance of four miles from the city, and of

(7) See W. LETTERS, xviii. 272.

half a mile from the East and the North Rivers; situated, besides, between two roads which are very much frequented, opposite to the botanic gardens, which belong to the State. It has adjacent to it a beautiful lawn, garden, orchard, etc." This description of the location of the college is interesting because of the very different topography now of the neighborhood of 5th Ave. and 50th Street.

The first Bishop of New York, Dr. R. L. Concannen, a Dominican, was consecrated in Rome in 1808, but died in Naples before he was able to come to his diocese. His successor, Dr. John Connelly, also a Dominican, was consecrated in Rome late in 1814 and arrived in New York the next year. Father Kohlmann during seven years had organized the diocese, which included the whole State of New York and part of New Jersey; about the time of the advent of Bishop Connelly he was recalled to Maryland, where he was made Master of Novices, and in 1817 Superior of the Mission. Father Fenwick and companions were also recalled; their work in New York ceased, and Ours had no habitation in that State until 1846, when the Fathers of the Province of France began at Fordham the establishment of a mission, which afterwards attained large dimensions and success, and now forms an important and cherished part of our Province since 1879. Now why did the Maryland Fathers abandon New York? Shea in his Life of Abp. Carroll intimates that both Bishops Concannen and Connelly were indisposed towards the Society, and that the latter disapproved generally of the management of the diocese by Father Kohlmann as administrator. Father Devitt, an authority on the history of the Province, says in his notice of Father Ward in the WOODSTOCK LETTERS of 1896, that our work in New York was discontinued for want of men.

In a letter dated New York, Dec. 23, 1814, written to Father Grassi, his Superior in Georgetown, Father B. Fenwick says: "*Te Deum laudamus, te Dominum confitemur.*" The Society of Jesus is then completely re-established. That long injured, long insulted Society! I embrace, dear Sir, the first free moments after the receipt of your letters to forward you my own congratulations on the great and glorious tidings you have recently received from Europe,—tidings which should exhilarate the heart of every true friend of Christianity and the Gospel; tidings peculiarly grateful to this country and especially to the College of which you are Rector, and

which will hereafter be able to proceed *secundum regulam et institutum*. . . . I wish you a happy Christmas.”

Father Benedict Fenwick, after leaving New York, was made President of Georgetown College. Father Stonestreet, Provincial 1852–58, speaking of the presidency of Father Fenwick, says: “The College never flourished more than when it was under his direction. The pleasing reminiscences of his former abode in college had been kept alive and handed down by the admiring youth, while his sincerity and urbane deportment, in which the polish of the gentleman was perfected by the probity of the Christian, entirely gained the good graces and confidence of their parents. The muses seemed to have retuned their lyres, and students flocked in from all sides to listen to their minstrelsy and receive their lessons. The ever beautiful heights of Georgetown partook of the new animation, and the lately chartered college, though a young mother, was cheered with a numerous offspring.”

In 1818, at the request of Archbishop Maréchal, Father Fenwick was sent to Charleston, S. C., to act as Vicar-General and strive to settle the troubles existing there. There was great disunion among the Catholics in that noted Southern city. Especially there were two factions, French and English, frequenting the same church, yet constantly wrangling. Each wished to have the sermons in its own language and was unwilling to listen to a preacher using the other. Father Fenwick's patience, good humor and adroitness, joined with firmness, as well as his knowledge of French, made him equal to the situation. He arose to preach, and wishing to please both sides, pronounced one sentence in English and the next in French, and so on in rapid succession, until at length the turbulent spirit of his hearers was disarmed, and they were led to see their own folly and laugh at themselves. His labors were successful in preparing the extensive diocese for its first Bishop, Dr. England, who arrived in 1820; and after remaining with him for more than a year, to assist in regulating affairs, he returned to Georgetown.

In the manuscript *Catal. Sociorum et Offic. S. J., in Americæ Septentrionalis Statibus Fœderatis, ab an. 1825 in 1826*, he is mentioned thus:—

P. Benedictus Fenwick renuntiatus *Episcopus Bostoniæ*.

In July, 1825, he received from Rome the Bulls of his appointment as Bishop of Boston; and after a spiritual

retreat of eight days and other due preparation, he was consecrated in Baltimore on the following All Saints' Day. His diocese included all the New England States, with very few priests, great lack of worldly goods among Catholics, and much prejudice towards them among non-Catholics. In spite of all difficulties he set to work with courage to provide for his flock, and during the twenty-one years of his episcopate, the results accomplished were marvellous. He was of a sunny disposition, dignified in character, but simple and genial in manner. His patience and gentleness were plain to all who had intercourse with him; though he believed he was naturally impatient and irascible. In 1829 took place the death of his mother, to whom he had always been devoted.

One of his greatest sorrows was the burning of the Ursuline Convent and Academy which he had established on a beautiful site in Charlestown, within view of Boston. In the dead of night of Aug. 11, 1834, a fanatical mob marched on this home of defenceless ladies and applied the torch to it, so that the inmates were obliged to fly and conceal themselves for their lives. And although a committee, appointed in Faneuil Hall to investigate the affair, declared the accusations against them entirely unfounded, still the courts acquitted the ringleaders, and the legislature refused any compensation. About three months after the destruction of the convent, he wrote in his diary: "Nov. 1st, All Saints. The day of the Bishop's consecration nine years ago. How many heart-felt pangs experienced within that period, and especially during the past year. How many reverses. How many escapes from even death. How many afflictions, calamities of so many kinds! Well, thanks, honor and glory be to God!"

About thirty years ago an old man eighty-five years of age, Mr. Thomas Connelly, died at our College at Worcester, who had been its faithful servant since its opening. He was a true Irishman, brave, warm-hearted, strong in Faith, and warm in devotion to the Church and the Pope. It was said, that at the time of this outrage in Charlestown, he and six hundred of his countrymen, employed in building the Boston and Albany Railroad, were on their way to avenge this insult to their religion, when they were met by their priest, probably the Bishop, and exhorted in God's name to return to their work; and they with a docility worthy of the sons of St. Patrick, suppressed their well-meant wrath and retraced their steps. I quote from an obituary notice of the old man, signed

B. J. D., which appeared in the "Boston Pilot" about thirty years ago: "In him were centred the *old school* constituents of Irish character,—brilliant wit, unbounded hospitality and fierce determination. Who of Holy Cross boys can forget Old Tom's story of meditated vengeance upon the incendiaries of the Charlestown Convent, when six hundred brave-hearted and vigorous Irishmen, laborers on the Western Railroad, manfully grasped their shovels, crowbars, etc. and started for Boston, resolutely determined to avenge the sacrilegious outrage perpetrated upon the cloister by blasphemous fiends? Fortunately for the latter, these brave sons of Erin were met by their 'Soggarth Aroon,' who, holding aloft the symbol of their redemption, bade them desist and return to their work in God's holy name. Their firmness of purpose was equalled only by their obedience; and need we add that, as 'Old Tom' was first among the foremost in leading on the 'noble six hundred,' he retained the same position in obeying the mandate of his priest. Affectionate old man! Even now we can picture him to ourselves, standing hat in hand among the silent graves of the Jesuit dead, telling with tremulous voice of the noble deeds and the secret acts of charity often performed by these heroic sons of Ignatius, until tears and sobs choking his utterance, he would silently pray that those same saintly dead might plead for him at the bar of God's eternal justice."

In 1843 Bishop Fenwick founded Holy Cross College on a height overlooking the City of Worcester, and gave it in charge to the Society; it has grown to be one of the great colleges of the country, and especially has it been the nursery of very many priests and not a few Bishops. One of the first teachers was a promising and favorite young seminarian of the Bishop's, whom he lent the Fathers as an aid. "Spiritus ubi vult, spirat," and the young man received a vocation to the Society, and was admitted; and I remember hearing from an old Brother who was one of the earliest members of the community, that the Bishop was so much displeased that for some time he would not speak to the Rector of the College. This, of course, does not show that he was unfriendly to the Society, but that he was solicitous for his diocese, as he was obliged to be. The young man was afterwards the accomplished and saintly Father Joseph O'Callaghan, Rector and Master of Novices, who was killed at sea while returning from Rome.

Bishop Fenwick died a calm and holy death, Aug. 11, 1846, in the 65th year of his age, and the 21st of his episcopate. How much he did is shown when we learn that when he came to his diocese, he found but two churches and two priests, and left behind him fifty churches and as many priests, a flourishing college, an orphan asylum, numerous Catholic schools, and a new diocese formed from Connecticut and Rhode Island.

The great respect shown him during his last illness and at the funeral obsequies following, proved that he had won the hearts of all the people of whatever denomination; indeed all distinction between Protestant and Catholic seemed to have been effaced on this occasion. Dr. O. A. Brownson, the distinguished reviewer, wrote the following beautiful words about him: "Take him all in all, he was such a man as Heaven seldom vouchsafes us. It will be long before we look on his like again; but he has been ours; he has left his light along our pathway; he has blessed us all by his pure example and his labor of love, and we are thankful." By his own request his tomb is near his beloved Holy Cross College, on a beautiful spot overlooking the city of Worcester, "The Heart of the Commonwealth" of Massachusetts.

#### FATHER ENOCH FENWICK.

His elder brother, Father Enoch Fenwick, after his ordination in 1808, was sent to be companion and assistant to Archbishop Carroll in Baltimore; he was made Rector of the Pro-Cathedral, St. Peter's Church, a small building occupying a site opposite the present Rennett's Hotel on Saratoga Street. In our catalogue for 1819, contained in the WOODSTOCK LETTERS of 1886, he is put down as Vicar-General in Baltimore, during the term of Archbishop Maréchal, the third Archbishop; and in the manuscript catalogue for 1820, he is recorded as Rector of St. Peter's Church, Baltimore. The corner-stone of the venerable Cathedral in this city was laid by Archbishop Carroll in 1805; Father Enoch labored long years for its completion, which was delayed by the war of 1812-1814, and it was largely through his efforts that it was at length made ready for divine service, and dedicated in 1821. On the occasion of the dedication, May 31 of that year, Father R. Baxter, who delivered the sermon, alluded to him in these words of praise: "Nor would the walls of this Cathedral be silent if they had an under-

standing to discover and a tongue to tell you by whose exertions they are what they are." Now at the beginning of the twentieth century there are indeed churches in the country more sumptuous and beautiful than the Cathedral of the oldest See; but it is still an impressive and beautiful structure, in its open and elevated situation and with its venerable traditions; while its completion more than four score years ago must strike us as something akin to the miraculous.

Father Enoch Fenwick was Rector of Georgetown College the years 1820-25; and under the direction of Father Peter Kenny, our distinguished Visitor, he elevated the standard of the studies in the College. In person he was tall and erect, and possessed the polished and elegant manners of a gentleman. He died at Georgetown in November, 1827, at the age of forty-eight.

I hope I shall not be accused of wandering from my subject as announced in the title of this sketch. It seemed proper to dwell at some length on the career of three distinguished men whom we found part and parcel of the scholasticate in its two initial years. They all became later Superiors of the scholasticate, besides the distinction of having been respectively apostles of the cities of New York, Boston and Baltimore. It is curious to remark also that Father Molyneux, the first Superior of the scholasticate, had been previously an apostle of another great city of our Province; for he had been pastor of St. Joseph's and St. Mary's Churches in Philadelphia during the Revolutionary war.

Georgetown continued until 1820 to be the home of studies for philosophy and theology for Ours. There were few scholastics studying, and their time was taken also by the duties of teachers or prefects in the college.

Some idea of the scholasticate at this time may be gathered from a letter of Father Charles Van Quickenborne, written at Georgetown soon after his arrival there, and published a few years ago in the *LETTERS*.<sup>(6)</sup> He is the same who was Superior of the little band that went a few years later to found the Missouri Mission. We give an extract from it:—

(6) Vol. xxx. p. 85.



GEORGETOWN, 16 Januarii, 1818.

*Reverende in Christo Pater,*

*P. C.*

. . . . . Locus ergo ubi dego vocatur Georgetown. Hic Societas collegium habet pro nostris, ubi sunt 14 scholastici in primo anno philosophiæ, et convictum pro studiosa juventute, ubi sunt circiter 100 convictuales. Georgetown est parva civitas, distans tantum semileuca Washington, urbe capitali Statuum Unitorum: locus melior pro sanitate eligi non potuit. Omnes mirandum in modum in sua vocatione lætantes, magno cum fervore et fratrum ædificatione novitiatu exercitia obeunt. Numerus novitiorum simul cum fratribus adiutoribus ascendit usque ad 25: duo tantum sacerdotes sunt. Inter hos carissimos mihi vivere licet: et cum inter ipsos versor, facile mihi videor videre Aloysios, Stanislaos, Bergmannos in domibus Romanis. Sum etenim in medio fratrum, quorum rara modestia mirum in modum ad pietatem allicit, quorum in pietate fervor est tantus, tanta in regulis servandis accuratio, tanta ad invicem præveniens caritas, ut maximum Dei beneficium reputare quisque debeat, si possit in tali consortio vivere. Facile igitur intelligit R. V. quanto gaudio fuerim perfusus, hæc cernens. Nec minori animi lætitia fui affectus, perspiciens paternam Superiorum sollicitudinem ut, disciplina religiosa accurate ex instituto observata, suis qui extra domum in missionibus versantur, de mediis spiritualibus Societati propriis provideatur. Quod profecto non minimum est Societatis nostræ beneficium. . . .

Father Molyneux before his death named Father Charles Neale as Superior of the Mission. Father John Grassi from Italy was his successor during the years 1812-1817; and when he was called back to Europe in 1817, not to return to the United States, his departure was considered a serious loss to the Mission of Maryland, as he seems to have possessed all the qualities of an excellent superior. Rev. J. M. Finotti in a published book of his, says of Father Grassi, whom he knew, that he was endowed with extraordinary qualities of heart and mind, and relates that the encomium was made of him that "Nature had made him and then broke the mould."

NOTE.—Father Finotti also says he heard from Father Grassi's own lips in Rome a fact regarding Father John McElroy, who in his earliest years in the Society was a lay brother. After Father Grassi became Superior at Georgetown, he remarked how well Brother McElroy conversed; and at length he one day told him to stand up on the porch of the old South building and give a sermon extempore on a subject named. The Brother obeyed, and the result was a command to study for the priesthood: he was ordained priest in May, 1817, by Archbishop Neale, whom he had had as a confessor before entering the Society, and through whom he had received his vocation.

## FATHER PETER KENNY.

Father Anthony Kohlmann succeeded Father Grassi as Superior of the Mission. In September, 1819, Father Peter Kenny arrived from Ireland as Visitor; his advent was a great blessing of Providence to our embryo Province. The new English Menology of Ours calls him the foundation stone of the restored Society in Ireland, and one of the most distinguished Irish Jesuits; and it describes him as a man of great zeal, humility, devotedness and self-abnegation. He was also most learned and eloquent, and was prudent, considerate, and broad-minded. In 1814 he had established Clongowes Wood College, which, in 1818, had 220 students within its walls. After his return to Ireland from our midst, he was Superior of the Irish Mission, and when it was made a Vice-Province in 1829, he became its first Vice-Provincial. He possessed the true spirit of the Society and the strongest attachment to it. Writing to Ireland from Georgetown the month after his arrival, he expresses perfect indifference as to staying in the United States or returning to Ireland—whatever his Superiors should wish; though naturally his heart would be in his native land, where all his associations were. Great Superior though he was, he cared not for the prestige of authority. He writes to Father McElroy from Tullabeg in June, 1822: "It would be a great relief to my mind were I now in a quiet mission in the United States. But I dread colleges and the government of any ecclesiastic (*ab omni malo libera nos Domine*)." The Province's kind remembrance of him is found in the portrait which remains in the refectory at Georgetown College—a correct likeness of him, I have been told. He became much interested in the Maryland Mission, championed our interests with Father General, and when he was obliged to leave us for the last time, to return to the Emerald Isle, he had great hopes for the future of the Province. When Bishops Carroll and Neale, in their letter of May 25, 1803, asked Father Gruber, the General in Russia, to readmit into the Society the ex-Jesuits of Maryland, adding that the property of the Society had been preserved and could support thirty religious,—they said also in a spirit of modesty and self-denial, that the Fathers here were not capable of organizing the Society again, and they asked that a Superior would be sent from abroad. How indeed could it be otherwise with the Fathers here? The machinations of the evil powers of this world to suppress the Society had done their work

well through more than thirty years. Then the fierce war of the Revolution lasted for years and cut off communication with Europe. And this country, besides being in its infancy as a nation, was not a Catholic country. The two Bishops had written: "We have been so much employed in ministries foreign to our Institute; we are so inexperienced in government; the want of books, even of the Constitutions and decrees of the Congregations, is so flagrant, that you cannot find one Jesuit among us sufficiently qualified by health and strength, as well as other requisites, to fulfil the duties of Superior. It would seem then most expedient to send here some Father from those around you. He must know your intentions thoroughly, and be prudent enough to undertake nothing precipitately before he has studied the government, laws and spirit of this Republic, and the manners of the people." After the Restoration it is probable that the Fathers themselves also, conscious of their insufficiency, made requests that others should be sent from Europe, well trained in the life and work of the Society. After Father Kenny's arrival complaints were made to him that these requests had not been acceded to; and he seems to have sympathized with these complaints, as he sent them to Rome. In his report regarding Maryland to the General Congregation held in Rome in 1820, he thus sums up the complaints of the Fathers here: "*Petivimus,*" dicebant, "*Jesuitas doctos, et accepimus monachos indoctos; opus erat operariis strenuis et laboriosis—mittuntur senes et infirmi.*"

Father Kenny remained about a year on his first visit. A Father, a Consultor of the Mission, writing to him from Newtown, St. Mary's Co., Maryland, July 27, 1820, addresses him as on the eve of closing his Visitation, and says: "I am sure, and I feel consoled at the thought, that the measures adopted by your paternity to regulate our little Society in this country, have been approved by all of Ours. They will long cherish the recollection of your prudent and energetic endeavors to introduce peace and harmony among them."

In the summer of 1820 he sent a number of our scholastics to Rome, to pursue their higher studies, and probably to make the third year of probation; among them were Thomas Mulledy, William McSherry, James Ryder, and George Fenwick, the younger brother of the Bishop. They had not to go far from Georgetown to embark on a sailing vessel for their voyage across the ocean; curious as it seems to us now, they sailed from

the little city of Alexandria. Mr. George Fenwick was an accomplished musician, with a rich and melodious voice, and during the voyage delighted the passengers by his singing, especially of the "Star-Spangled Banner." I have heard that a prominent American gentleman on board was so impressed by the party of young Jesuits and their charming vocalist, that he made mention of them afterward in a printed book—though I could not learn what was the book. They were absent eight or nine years, and were employed in teaching in Italy, after their studies.

An influential Father here, from the continent of Europe, wrote to a prominent Father in Rome that the American youth there were the *spes et columnæ futuræ*, adding a request to his Reverence, to whom he wrote: "*caveat ne retineant spiritum republicanorum.*" Father Kenny in Ireland heard of this slur on our Republic, and wrote to Father McElroy in June, 1822: "Do not say how I have learned this. Was this not extremely imprudent? If they are to have any opinion on politics, why should it not be in favor of their native government? Those who fled from absolute tyranny in Europe should be the last to complain of the spirit of a government which gives fair and equal advantages to the Catholic Religion." It was true that the youth sent to Rome were our hope and future pillars; Fathers Ryder, McSherry, and T. Mulledy became each Provincial and Rector, and Father George Fenwick a distinguished Professor of Rhetoric and Prefect of Studies. Father Ryder became afterward the silver-tongued orator, recognized as one of the first pulpit orators of the country in his lifetime. A highly educated lady, who had heard Webster, Clay, and Calhoun, said to me once, that she thought Father Ryder superior to them, and would listen to him in preference to any of them. I have heard that, fifty years ago or more, when he preached in New York on some doctrinal subject, for instance, Transubstantiation, the "New York Herald" would surrender its first page for a report of the sermon. In a letter written by Father Stephen Dubuisson about 1841 (See W. LETTERS, 1884) he says: "Father Ryder is at present giving Sunday evening sermons at the new church of St. Matthew in Washington. Crowds flock to hear him, amongst others the President. His winning address and true eloquence are praised by every one."

† Father Kenny writes from Frederick, May 31, 1820, to Father Grassi in Rome: "The house at Washington is

to be made, at least for some years, a house of studies, which will draw our scholastics from the intercourse with the secular scholars, which is prejudicial to them. The theologians will go there and, I hope, Father Superior and Father Rantzau. Thus they may occasionally help Mr. Matthews and secure that house and mission for the Society." St. Patrick's Church, adjoining our College in Washington, had been given to the Society by Archbishop Neale; but it was entrusted temporarily to Rev. Wm. Matthews, a secular priest and friend of Ours, as we had not priests enough of the Society to attend to all our missions. He lived until 1854, when he was eighty-four years of age, remaining pastor until his death; and then the church did not return to the Society. In the meantime, however, St. Aloysius' Church had been built by Ours nearer the Capitol.

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## PIUS X.—RELATIONS WITH THE SOCIETY AND TRAITS OF CHARACTER.

*A Letter from Father Chandlery.*

COLLEGIO GERMANICO, ROME,  
Oct. 28, 1903.

REV. AND DEAR FATHER,

P. C.

I venture to send you a few more particulars I have gathered about his Holiness, from which you can select for publication in THE LETTERS if you think fit, what seems most likely to interest Ours.

### I. POPE PIUS X'S RELATIONS WITH THE SOCIETY.

1) As *Bishop of Mantua*. He was most friendly to our Fathers at Mantua and chose Father Salgari as his confessor. On his promotion to the Patriarchate of Venice, he begged Father Provincial to allow Father Salgari to accompany him; and he remained under his spiritual direction up to the time of his election to the Papacy.

At Mantua it was the Bishop's custom to distribute alms to the poor with his own hands at the door of our residence, Brother Tacchini, who died about four years ago, assisting him on these occasions. In his enthusiastic admiration of the Bishop's goodness and charity, the Brother one day exclaimed at recreation: "That Bishop will certainly be Pope; and what a splendid robe he will

then make for the Church," a playful allusion to the Bishop's name, *Sarto*. This reached his Lordship's ears, and he laughed heartily.

2) As *Cardinal Patriarch of Venice*. He came frequently to our house, and was as much at home with Ours, as if he had been one of the community. He chatted freely with the lay Brothers, and had a smile and a kind word for everyone. One of his first acts, after his elevation to St. Peter's Chair, was to write an *autograph* letter to the Provincial, Father Rossi, thanking him and the Fathers of Venice for all the favours and acts of kindness he had received from them, and recommending himself to their prayers; at the same time sending his *affectionate* Apostolic Benediction. (con speciale affetto.)

## II. AS POPE.

a) Great was the joy of all of Ours at Venice on hearing of Cardinal Sarto's promotion to the Papacy. The words on every one's lips were: "The Society will have in him a true friend."

b) *First Audience granted to Rev. Father General and the Fathers Assistant.*

Soon after our return from Castel Gandolfo in the middle of September, Rev. Father General asked for an audience, which was granted on the evening of Sept. 22d.

His Paternity was accompanied by the five Assistants and Father Secretary. Father General was at once admitted into the Pope's private apartment, and His Holiness made him sit down by his side, dispensing with all ceremony, in marked contrast with the late Pope's rigid gravity and dignity. They conversed together for about an hour, the Assistants and Secretary waiting in the ante-camera. Then the bell rang, and the Assistants and Secretary were introduced, the Pope standing to receive them, and offering his hand to each to kiss. He apologised for keeping them waiting so long, saying: "I have been victimizing Father General all this while."

All were greatly struck by his noble appearance, and charmed by his winning manner, his humility and simplicity. One Fr. Assistant said to me: "He made me feel quite at home at once: one could talk to him as freely as if he were only a simple parish priest." Another remarked; "He looks much younger than he appears in

the later photographs, seems about fifty years of age and is full of life."

c) *Second Audience granted to Very Rev. Father General* on the evening of Oct. 13.

The Pope sent by messenger an *autograph* letter to His Paternity, requesting him to come to the Vatican at six P. M. It was my privilege to accompany His Paternity, and after the private audience, during which I conversed with one of the Pope's chamberlains, Father General asked the Pope to allow him to introduce me; so I was at once admitted into His Holiness' private study, and fell on my knees before Christ's Vicar, who was standing in front of his chair. I kissed his feet, his hand and ring and he then bade me rise, "Su, Su," i. e. "Get up." Father General said that I had come to ask for a special blessing for all the Fathers and Brothers of the English Province. The Pope answered: "*Si, Si,*" i. e. "Yes, Yes. I bless them with all my heart, both the Fathers and Brothers in England and those in the foreign missions, and I wish them every spiritual grace and consolation, as also all the temporal helps they require to do God's work, for besides spiritual succour, we need temporal means as well." I ventured to look up for a moment, and was much struck by the Holy Father's appearance, his handsome features and most winning smile. He grasped my hand as I again kissed his ring, and then, with a fresh blessing, bade Father General and myself good bye. His manner is charming, and most fatherly, without the least affectation of dignity, he has the secret of winning the hearts of all who are privileged to speak to him.

d) *His present to his former confessor, Father Salgari.*

On October 14, good Father Salgari, Spiritual Father at our residence in Venice, celebrated the fiftieth year of his entrance into the Society. On the eve of the glad event a rich chalice and a valuable book on Holy Scripture came from Rome, with an autograph letter from the Pope, sending his congratulations, and saying that he had especially consecrated the chalice himself, that Father Salgari might use it for the first time on the morning of his Jubilee day.

### III. SOME TRAITS OF CHARACTER.

1) *His charity.* The great composer Perosi, who lived with Cardinal Sarto five years at Venice, speaks of the

Pope's remarkable quickness of intelligence, which grasps the most difficult questions at once; also of his goodness of heart, which caused him to be idolized by the people of Mantua and Venice. "He was my ideal of a bishop," he says; "for he was always thinking about his people; and he was so charitable that he was in a chronic state of poverty. Whenever he came to Rome, he used to be obliged to borrow the money for the journey. I remember once he was presented with a magnificent gold watch; he kept it, I think, about a month, then pawned it, and bought a nickel watch for five francs, which he still uses."

Monsignor Pinchetti, Canon of St. Mary Major, who knew Cardinal Sarto when Bishop of Mantua, says: "Of incomparable goodness of heart, of generosity without bounds, Pius X. seems to have no object other than to make happy those who approach him, and to assuage the miseries he observes. He is so charitable as to leave himself without a *sou*. When made Cardinal he had not wherewith to buy the robes belonging to his high dignity. Certain gentlemen of Mantua, knowing how his finances stood, made him a present of what he needed to go to Rome to receive the hat."

Others say, that he seems to have holes in his hands, for nearly everything he receives goes to the poor. The other day a group of French pilgrims offered him a rich donation, a mass of gold coins. He thanked them from his heart and said: "This will gratify the hearts of the poor." Before that, he had given 100,000 francs (i. e. 20,000 dollars) to be distributed among the poor of Rome.

Instances were given in my previous letter of his extraordinary charity, his selling his horse and carriage to relieve the poor, his constantly pawning his episcopal ring for the same purpose, his giving away all the meat that was being prepared for his dinner to a poor person at the door, etc.

While walking in the Vatican gardens with his secretary, Mgr. Bressan, he noticed some poor labourers, who knelt to receive his blessing.

Turning to Mgr. Bressan he said: "Let us give an alms to these poor men. How much money have you?" They found they had seventy francs between them, and this sum the Pope gave to the men to divide among them.

His audiences are not merely for the rich and noble, but he gives public receptions to the poor and the little ones of Rome. Nearly every Sunday the faithful of two or three parishes, i. e. thousands of poor and working



people, are admitted into one of the courts of the Vatican, where the Pope comes to meet them, speaks a few consoling words, and preaches a short homily on the Gospel of the Sunday. He has a clear, rich voice, and not a word of his address is lost on the vast assembly. Hymns are sung and cheers raised, then strengthened and consoled by the Holy Father's blessing, the immense crowd leaves the Vatican exclaiming: "*Eviva Pio Decimo*. What a good Pope! What a good Father! He is a Saint! How clearly he spoke; we heard every word and understood everything. *Eviva il Santo Padre*." The enthusiasm is spreading, and it is said that even Socialists are beginning to speak with admiration of the new Pope.

2) *His humility and simplicity.*

The declared enemy of all luxury, of a quasi monastic frugality, the new Pope's tastes are extremely simple. On several occasions he has betrayed a dislike for the regal honours paid him by the Swiss Guard, and sighed to a friend at having to endure continual genuflections on the part of his entourage. He dispenses with the services of the bearers of the Papal Sedan chair, saying that he prefers to walk. He requests also the Noble Guard not to follow him in his walks in the Vatican garden. One day they lost sight of him, and in great alarm searched everywhere for the missing Pope. After a long and fruitless search he was at length found sitting in his room, having entered the palace by a private door. He invites his secretary to dine with him, disregarding the Papal custom which decrees that when the Pope entertains on rare occasions distinguished guests, he must dine at a table apart, and be separated from their gaze by a light screen.

Some of these instances of his simplicity have appeared in the papers, but it is pleasant to repeat them here :

You may remember my telling you that, when promoted to the Patriarchate of Venice, he refused to use the magnificent gilded gondola belonging to his office, and would only use a simple boat with one rower. This boat is to be placed in the Museum of Venice, with an inscription relating the raising to the Pontifical Throne of the modest prelate.

The *cameriere* of his predecessor of Venice, Cardinal Agostini, offered to sell him an old, faded *Cappa magna* that had belonged to the deceased Prelate. Cardinal Sarto bought it and wore it, for the good reason that he had no money to purchase a new one.

The purple sash he had worn as a Bishop was unsuitable for a Cardinal. He sent it to be dyed crimson. The result was not a success, for the colour soon changed to gray with patches of white. "Never mind," said the Cardinal, "it only shows that I am a step nearer to the Papacy."

He has chosen as his Secretary of State Monsignor Merry del Val, who resembles the Pope in his goodness, charity, simplicity, and complete detachment from the goods of this world. A Belgian Count, who is an intimate friend of the Monsignore, said to me the other day in the Vatican, "God in His Providence over the Church has sent two Saints to the Vatican, the new Pope and the new Secretary of State."

Commendo me SS. Sacrificiis,  
 With sincere regards. Yours in Christ,  
 P. J. CHANDLERY, S. J.,  
 Secret. Substit. Assist<sup>o</sup> Angliæ.

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### RECEPTION AT WOODSTOCK TO CARDINAL GIBBONS ON HIS RETURN FROM THE CONCLAVE.

#### HIS ACCOUNT OF THE ELECTION OF PIUS X.

On his return from the election of Pius X, his Eminence Cardinal Gibbons graciously promised to visit Woodstock. His many occupations prevented him from carrying out this wish until Wednesday November, 4. This day he had passed at St. Charles Seminary for the patronal feast, and he drove over from there in the afternoon reaching Woodstock about four o'clock. His Eminence took supper with the Community, and during recreation which followed he spoke most freely and graciously with the Fathers about Rome, those of Ours he had met, and the Conclave. Indeed his *converzazione* was exceedingly interesting to us, for he who was on the spot could tell us better than anyone else just what occurred. Speaking about the Sovereign Pontiff he told us that the picture in The November "Messenger" is the very best he had seen; the one in our recrea-

tion room, which had been procured from Rome by Father Papi, is a true picture but does not quite give the expression. The Pope is not a tall man, but of medium size. His Eminence then spoke of the conclave. The Cardinals chose their rooms by lot. His number was 5, a low room about twenty feet by twelve and not at all comfortable. The voting took place in the Sistine Chapel, the Cardinals being arranged from right to left in order of their appointment around the walls of the chapel. Cardinal Gibbons was fourth among the Cardinal Priests. Cardinal Rampolla was next to him on his right. The ballots were about the size of an ordinary sheet of note paper. The upper end contained the voting Cardinal's name, the lower his number and motto. The Cardinal chose 34 as his number and "Emitte Spiritum tuum" as his motto. Both ends were folded twice and then sealed. In the middle was placed "Eligo in Summum Pontificem D.—," then a blank for the name. These ballots were then placed on the altar in a vessel about double the size of a large ciborium. Each day three cardinals were elected to be *scrutatores*, and stood at the altar. They showed to the cardinals, as they were about to deposit their votes, a printed form on which were written the words that each one chose him whom he deemed fitted to be Sovereign Pontiff. After all the ballots were deposited in the urn, the *scrutatores* took it and came to the table, which was in the middle of the chapel and on which was another large urn or ciborium, into which the votes were turned, then this urn was covered and shaken. The votes were straightway put into the first urn and taken out and first counted aloud, then the names were read—Rampolla, etc., after the presiding cardinal had shown them to the two others. The other cardinals as well as the three *scrutatores* kept tally on printed lists which were before them. After this three others previously elected, gave out the votes summarily; thus, C. Rampolla 29, C. Gotti, so many, etc. Thus much for the voting.

As Cardinal Rampolla seemed to be receiving more and more votes and it looked as if his chances were getting brighter, Cardinal Gibbons turned and congratulated him. At the next session Cardinal Puczyna rose and took out a paper and read from it. Cardinal Gibbons said he could not understand what he was saying, nor could Cardinal Rampolla who turned to Cardinal Gibbons and said,

"Che dice?"

The Cardinal answered "I cannot follow him, but I caught your name."

Cardinal Puczyna was asked to take a more favorable position for being heard. Though understood better than at first, it was not possible to catch all he said. Upon this Cardinal Cavaganis, who has a clear, loud voice, was asked to read the paper. As he was heard very well the cardinals took in the whole meaning of the paper.—In the name of his Imperial Majesty of Austria a protest was made against the election of Cardinal Rampolla. During this time Cardinal Rampolla seemed much perturbed; Cardinal Gibbons watched him and observed that his face, which is naturally pale, became somewhat darker. Cardinal Rampolla rose and protested against the interference of any secular power in the liberty with their choice of a Ruler for the Church of God. For his own part he was perfectly satisfied to live his life in the privacy of an ordinary Cardinal. After a few minutes Cardinal Oreglia also protested, as did likewise the next morning Cardinal Perraud, and at greater length. At the following session Cardinal Rampolla received thirty votes. This protest may possibly have exercised some moral influence, as it was understood that Germany and possibly also Italy supported Austria. These were the only speeches made in the Conclave.

It was now half-past seven and time for the reception in the library so we adjourned there. After an overture by the orchestra, Mr. Joseph Mulry addressed the Cardinal. Speaking of the honor we felt in having him as our guest, of our attachment to Rome and of the death of Leo he continued:—

It was your sacred privilege to assist in the conclave that elected the successor to this great-souled Pontiff. That was an historic conclave, and your part, your Eminence, was historic. There were united the maturity and wisdom of the old world with the youth and power and tremendous possibilities of the new. For the first time in the world's history an American Cardinal sat among the Princes of God's Church charged with the sublime responsibility of choosing the Vicar of Jesus Christ, and handing over to him the most momentous stewardship which can be entrusted to man. Are we far from right in thinking that this unique distinction was the crowning honor in your long life of honors?

At that gathering you represented the youngest and strongest daughter of the Church. Your voice in that conclave was the echo of 15,000,000 Catholics, from a land where less than a century ago there were not 200,000 of our faith. Your vote was the judgment of over 13,000 priests and almost

100 bishops, where less than a century ago there were but 85 priests and one bishop. You were the representative of more human souls than any other Cardinal that graced the Vatican. You were the spokesman for the Church in America that with giant strides has grown from a few timorous, persecuted souls to a nation almost of fearless, honored Catholics; that of late years, under prudent hands, from a negligible quantity has become a power to be reckoned with, and to-day stands for all that is noblest and truest in our country.

What glorious destiny God in his eternal councils cherishes for us, no man knows! He may be building up in this western world a great people, a Catholic nation, to welcome in the coming years with open arms the brethren banished from European lands. All we know is that the finger of God is here.

Your Eminence, we speak thus from the fulness of our hearts. We are proud of our religion! Proud of our Church in America! proud too of him who represented all its vital interests at the late Conclave. No one else we feel could have unfolded so clearly all the problems social and religious that confront us, for no one is more fully conversant with Catholic opinion and aspirations, trials and successes. Honored and respected by those without the fold, loved and revered by those within, an American in birth and sympathy, a Roman in every thought and desire and heart-beat, who better could lay before our new guide and Pontiff the Church's condition in this western world?

These are the thoughts, your Eminence, that have been uppermost in our minds since the Conclave and we are glad of this opportunity to give them voice. Our constant prayer is that God will guide this infant Church and cause its influence to spread wider and deeper among the people and that He will lead our beloved Cardinal through unnumbered victories and successes, from dignity to dignity, into an honored old age.

Mr. Mulry's speech evidently impressed the Cardinal for he spoke of it with marked feeling at the end of the reception.

There followed a "Welcome" by the Glee Club and a violin solo and then a Poem entitled "Rome and our Guest" by Mr. Earls. The greater part of this poem has been re-produced in the "Georgetown College Journal." It closed by begging His Eminence to assure the Holy Father of our loyalty,—

Like to a mighty river, coursing free,  
With many-mountained tribute to the sea,  
O, thou will give his throne this constant greeting—  
Our million-hearted loyalty.

The Cardinal then spoke.

We give the thought of His Eminence, who was much moved:—

“Though I was grateful for the reception given in Baltimore, my heart was more keenly touched by the words of your representatives to-night than by anything said there.” Then telling us of Ours whom he met in Rome—Father General, whom he praised, Father Meyer and Father Brandi, who was the first to greet him on his arrival and was the only one he admitted before the Conclave—he spoke of the Conclave itself, which lasted from Friday night till Tuesday night. The heat was intense and the inner heat not less than the sun’s. Ignis Ardens was certainly true of the days of the conclave. There were seven sessions. Cardinal Sarto received 5, 10, 21, 24, 27, 35, 50 votes; when he had received 21 votes he became much distressed; he rose up in his seat and said with great fervor: “Obtestor vos EË. PP. ut nominis mei omnino obliviscamini” and other words to like effect. The next day when he received 27 votes he was alarmed and begged the cardinals with great intensity and earnestness not to impose this charge upon him, finishing his appeal with the words “I cannot, I will not accept a burden I cannot bear.” His countenance was suffused with emotion as he sat down. I turned, said His Eminence, to Cardinal Rampolla and asked “What did you understand him to say?” He answered, “He absolutely refuses to accept.” Cardinal Gibbons continued. Solitary and alone I went to my room communing with myself, not knowing what to do, for it looked as if the conclave would be protracted. That afternoon one of the cardinals went to Cardinal Sarto and implored him to accept what was evidently the wish of the majority. At last he yielded and at the following session one of the Cardinals announced that His Eminence Cardinal Sarto would accept if elected. At that scrutiny he received 35 votes and all left happy, like boys out of school; for they felt the end was near.

The next day, he received 50 out of the 62 votes cast. When this ballot was taken the cardinals all approached and formed a circle around Cardinal Sarto who was down in the left hand corner of the room. He was formally told of his election and was asked if he accepted. He bowed his head and said,

“Accipio.”

“Quo nomine vocaberis?” After a brief pause he answered:

“Quoniam sæculo elapso Pontifices, qui nomine Pii gavisii sunt, vere fidei confessores erant parati ad eam defendendam, etiam usque ad sanguinis profusionem, sumo nomen Pii X.” and then he fainted away.

The Cardinal then went on to speak of the Holy Father's great humility, kindness and charity. He referred to Mr. Mulry's speech and praised his sentiments of love of our country and with real animation and great feeling spoke of the difference between the respect shown the clergy and religion here and abroad. He added, it would be impossible to return after having seen what clerics suffer abroad without thanking God for the freedom of our land. Referring again to Mr. Mulry's speech on the increase of the faith, he said it was due to our Fathers, without whom there would have been no Catholicity. To their self-sacrifice Maryland Catholicity owes its growth and strength and on us their brethren it is incumbent to carry on the good work by our self-sacrifice and great personal sanctity.

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## SPOKANE—GONZAGA COLLEGE AND SCHOLASTICATE.

WITH MISSION WORK AMONG THE CHINESE  
AND INDIANS.

*A Letter from a Scholastic.*

SPOKANE, WASHINGTON, Oct. 18, 1903.  
REV. AND DEAR FATHER,  
P. C.

GONZAGA COLLEGE.

This promises to be a year memorable in the annals of Gonzaga. On October 1 we counted 154 boarders and 123 day scholars, against 108 boarders and 112 day scholars of the same date last year. Catholic education is decidedly making headway even among our shifting, money-making, Western population, notwithstanding the keen competition of public institutions and the sad indifference of many Catholics.

The saying that man proposes and God disposes, has been verified in the case of Gonzaga. Occasions, in which the college had intentionally been ignored, served to bring it more before the general public. Thus it had been arranged, that, on his visit to Spokane, President Roosevelt should do no more than bestow a fleeting smile on our students and the Catholic children, gathered in front of the college, while he was to address the public school children, assembled in one of the city parks. Newspapers, printed before the President's arrival, even gave a detailed account of the performance, as it should have taken place, had the unexpected not happened. For on the driver's unwillingness to stop in front of Gonzaga, the President himself rose up, touched the lines, and the carriage was brought to a stand. Father Rector, escorted by the officers of the cadets, presented an address of welcome, the President thanked him and all present for the cordial reception, spoke a few words of appreciation of the Fathers' sincere devotion, and of encouragement to the students. The sign for resuming the march was given, the cadets saluted their Chief, the crowd cheered and applauded, and the President passed on, soon to bestow upon the public school children that kind smile, that had been destined for us,—to the annoyance of school ma'ams and preachers. The children and teachers had our sympathy; the devout Brethren wanted none. Their disappointment found relief in something more manly, when they called patriotic blessing upon the devoted heads of the reception-committee, for that most unpardonable of all mismanagements.

In the subsequent military parade, our cadets made a very creditable showing, comparison with cadets of rival institutions proved rather in favor of our boys.

The gracious notice of the college by the Head of our Republic, attracted the attention of many parents, while the cadets and a high standard in athletics were no small inducement for the boys. I may here remark that athletics have till now been kept within that right limit, where they are a help and not a hindrance to serious study. Travelling, in order to meet outside teams, though a great temptation for students, has been successfully discountenanced, and the faculty may well be congratulated on having taken so firm a stand in that matter.

The steady growth of preceding years and the present remarkable increase have proved beyond doubt the need of more extensive buildings. Consequently an addition fully as large as the present college is being erected.



Five years ago, while the new Gonzaga was under construction, not even the most sanguine could have anticipated such rapid developments, while many feared we should for the next decade have an empty house. To-day we are at a loss to find available space,—study halls, dormitories, classrooms, all are too small.

Besides the addition proper, an up-to-date gymnasium with plunge bath, showerbaths, and the best modern conveniences is well under construction. The college hall has also been re-plastered and is soon to be decorated by Brother Carignano, whose artistic brush has enriched most of our Rocky Mountain churches and chapels with devotional pieces of art. Our church in Missoula has especially been pronounced the "Gem of Churches" between St. Paul, Min. and San Francisco; all due to the unpretentious and untiring work of the good Brother.

The various college Sodalities and Societies have been organized, and contribute not a little to the fine spirit and solid piety, that are noticeable among the students.

#### SCHOLASTICATE.

Our Scholasticate numbers ten Theologians (Short Course only), and thirty-two Philosophers. Father Michael Meyer lectures on Dogma, and Father Sanctus Filippi fills the chair of Moral. Father J. Chianale teaches seventeen Third Year Philosophers and Father H. Goller has fifteen Second Year men. We have no First Year this time. Father J. B. Moskopp has Physics and Chemistry, Mr. Purcell, S. J. Higher Mathematics, Astronomy and Geology. Father Crimont, our Rector, is Prefect of Studies for Ours, and Father H. Goller is Prefect both of Studies and of Discipline for the collegiate department. Schiffini is followed all through Philosophy, while Hurter and Sabetti divide the Theologians' attention. Father J. Cataldo, after having directed the tender consciences of Alaska gold-seekers, has come to guide our community up the steep paths of perfection. His golden jubilee had been duly celebrated last year by his many Cape Nome friends, but our Community could not allow itself to be outdone by men of the world! A new celebration was arranged to commemorate the fifty years spent in religious life, most of them devoted to the Red Man, and the Nez Percé tribe in particular. Even to-day these Indians swear by the Gospel of Kanshin (Broken-Leg, the Father's Indian name). Father F. Dillon is superintending the erection of the new buildings. Father George Kugler replaces Father Van der Pol as

Procurator of the college, and Father Cocchi is Minister. Father Van der Pol has taken Father Cataldo's place at Cape Nome.

#### CHINESE CONVERTS.

It may be of interest to notice here the working of divine grace, that for well-nigh a year, has been going on within the walls of the college. We have a little band of Chinese catechumens and neophytes.

Two Chinamen, under the supervision of our Brothers, do all our cooking. The head cook is one of those upright, manly characters, that are sometimes met with, where least expected. Mr. A. Dinand, S. J., one of our third year Philosophers, gained some influence over him. Finding him well disposed, he invited him to church, explained the general outlines of the Catholic religion, showed the absurdity of paganism and the falsity of Protestantism. His words fell not upon barren ground, for the poor man soon asked to be more fully instructed in the Catholic teaching; he became a faithful church-goer and even induced friends to accompany him. This lasted for some months, no one but Mr. Dinand paying much attention to the fact. At last our pagan asked for baptism. Now came our difficulty! Is the man sincere? What of his faith, if for it he had to become an outcast among his people? Would he keep his faith, if he should lose his place at the college?

He was put on trial, and given to understand what difficulties awaited him, should he become a Catholic. "His countrymen he feared not," he said;—and he had already shown it by laying aside of his own accord Chinese customs, and becoming thoroughly American in dress and manners. The reward of his sincerity and perseverance came at last, when, on Easter Sunday, his soul was regenerated in the baptismal waters. The sacred function took place in our domestic chapel, before a few scholastics; exterior pomp there was none, but Joseph did not miss it. His fondest desire had been fulfilled and he went back to his kitchen happy and contented. As he was well instructed and showed himself intelligent, he was soon after admitted to his first Holy Communion and to Confirmation.

A Protestant, working for the college, thought our neophyte would be an easy victim, and consequently taxed him with devotion to our Blessed Lady.

"Joe," he said, "you honor the Virgin?"

"Yes," was the reply.

"You are foolish," said the Protestant, "the Virgin is no better than any other woman."

"Oh, you no savez," said Joe. "You love your mother?"

"Of course," answered the fun-seeker.

"Well, — me say your mother no good, you get mad; me say your mother good, you like me, because me honor your mother. Me love Jesus, but Jesus not love me, if me no love his mother. The Blessed Virgin his mother, therefore me like her. Savez!"

Our Protestant tried to cover his defeat by telling Joe that the Fathers had stuffed that into his head.

"You no see that?" said Joe, laughing, "me no ask Father for that, me understand that heap well."

Joe now became an apostle among his countrymen. He brought to the college the richest and most influential Chinaman in town, introduced him to several Fathers, and left him deeply impressed with the Fathers' extraordinary learning. Next he brought his companion for instruction, then others, till now he has ten of them. That they are earnest will appear from a few facts. One, who works in a laundry, hired a man for over two weeks to do his work, while he stayed around the college to receive instruction, whenever Joe would have a spare moment. Another works out of town, and has to travel miles after his day's work, to be in time for the night instruction. The change of Status now came and their zealous instructor was called to exercise his zeal in an Indian school. But the good work is progressing under the devoted care of Mr. A. Fletcher, S. J. one of our Theologians.

We have been puzzled to know what brings these poor people to us. It can be no mercenary motive. For they expect no material help from the college, nor from the Catholic population. Catholics in Spokane are not so influential, that their patronage would be worth looking for; that of non-Catholics at any rate would be financially preferable. To this must be added that Catholics at large, and ourselves included, have, if anything, shown themselves cautious, even diffident, in this matter; while the sects have carried on an active propaganda. They have Sunday schools, in which young ladies impart to the Celestials a knowledge of English as well as of religion. The meeting house is attractive, the instruction doubly agreeable;—and yet these men come to us, where no enticements are offered them,—some make real sacrifices to be instructed!

Is it not that the *sanguis martyrum* of so many of their countrymen is pleading at the throne of the Almighty for the souls of their blinded brethren?

## INDIAN MISSIONS

About our Indian Missions there is no startling news to impart. The days when whole tribes came over to the Black Gown are unknown in the Rocky Mountain history. It has always taken hard work and long suffering before a tribe was converted and this is the case to-day more than ever. With the old people, if pagan, nothing can be done. Besides their own catalogue of vices, they have acquired a deplorable proficiency in the white man's shortcomings, so that nothing less than a miracle of grace is able to break the twofold chain of their voluntary bondage. Our whole hope, therefore, rests in the children. If we succeed in keeping the little ones in our schools, we shall have Catholic Indians; do away with our schools and you may as well close the missions.

In the tribes, converted before the arrival of white men, the outlook is somewhat more encouraging. The old generation at least is pious without human respect, loyal to the Black Gown's teaching, fervent as the early Christians must have been. But among the younger generation the white man's demoralizing example has wrought its havoc, to counteract which, all the energy of our Fathers is required.

A departure of some consequence has occurred in our Indian schools. Our scholastics are being gradually withdrawn from that laborious but also meritorious field, not that love for Mission work is dying out among the younger generation, but because more help is needed in the colleges. Father de la Motte, on his visit to Europe, obtained eight French Brothers of the Institute for Christian Instruction. This congregation was founded by the abbé Jean-Marie Robert de la Mennais, a saintly priest, whose cause has been introduced at Rome,—he is a brother of the famous but unfortunate Felicité de la Mennais. The congregation put its subjects at the disposal of pastors to take charge of their parish school. Till now they are in charge of two of our schools, being subject to the Superior of the respective Missions, living in our house with us, but forming a separate community. Ten more have arrived from France, and are now following a special course of English at St. Ignatius Mission, Mont., preparatory to taking up work among the children.

May God's blessing rest on the undertaking for the welfare of the Indians, for the good of our holy religion and for the greater glory of God!

## MEXICO—OUR COLLEGES, RESIDENCES AND MISSIONS.

*A Letter from Joseph M. Estrada, S. J.<sup>(1)</sup>*

ST. LOUIS UNIVERSITY,  
ST. LOUIS, MO., Dec. 6, 1903.

REV. AND DEAR FATHER,  
P. C.

You have kindly invited me to send some items about our Mexican Province and I am quite ready to comply with your wishes in this respect, but I hardly know what would be interesting to you. Besides I have not many particulars, and some letters for which I was waiting have not come yet and I am afraid they will not come at all. So that, dear Father, in answer to your kind request of Oct. 27 I will follow one by one your questions, and I will write something about them from my own stock of knowledge and from the little news I succeeded in getting from home.

The greatest event of this year in our Province was the notable transfer of the Novitiate.

In the stormy days of the last part of the 19th century when the Free-masons had acquired the upper hand in the Government of Mexico, and the Religious Orders were compelled to withdraw from the Republic, our Fathers found shelter in a hidden and distant country place called St. Simon. Three brothers of a very rich family, Messrs Arcadio, Nicolás and Francisco Dávalos, occupants and owners of very extensive lands in the Southern State of Michoacán, offered their house at St. Simon to the Superiors of the Province as a transitory place of refuge for the Novices.

The kind offer was willingly accepted by the Provincial, Rev. Fr. Joseph Alzola, and a few Novices were removed from Tepozotlán to St. Simon. For many years everything went on smoothly, but troubles came after the death of the oldest brothers, when their numerous families began to quarrel about the property and the lands. In consequence the youngest brother, Don Francisco, per-

<sup>(1)</sup> Mr. Estrada is a scholastic of the Mexican Province at present studying theology in our scholasticate at St. Louis.—*Editor W. L.*

haps the greatest friend of the Society among the three, had to leave St. Simon, although he could hardly bear to be far away from his dear old Novitiate. The quarrels concerning the property continued among his brothers' families, and the Superiors of the Province were not sure enough about the future possession of the house. So Don Francisco earnestly entreated Rev. Father Ipiña to transfer the Novitiate to El Llano, another country place which he possessed and in which he was living. He gave us there extensive grounds and promised to help us to build a new house according to our plans. The Superiors accepted and the Novitiate which had been in St. Simon for more than twenty years began in the month of June a new epoch in its existence. The house, of El Llano is not finished yet. The most of it, on account of the earthquakes, is of one storey. The kitchen, refectory, recreation rooms, dormitories, class-halls, chapel, rooms for exercitants, the officials of the house, are on the ground floor. There are about forty acres attached to the house and surrounded with a terra cotta wall. Close by stands also a large Church for the people of the *hacienda*. When the Novices arrived, the new building was scarcely begun, but Mr Dávalos gave us his own house and he, the kind benefactor, went meanwhile with his family to live in three very small rooms in his stable—so great is the love which he has for the Society—but afterward when the Superior had arrived, he obliged Mr. Dávalos to return immediately and occupy at least some part of the house. The Novices then used for some days the rooms in the stable.

Now I will try to give you an insight into our College work.

The Colleges in the Province of Mexico number only three, and each one has boarders, half-boarders and day-scholars. That of San Juan Nepomuceno is the nearest to this country, being situated in the State of Coahuila. It was founded in 1879 by Bishop Vereá of Linares and is one of the oldest and most renowned centres of instruction in the frontier States of the Mexican Republic. Situated on the gentle slope of a hill, the College stands in one of the best parts of the town of Saltillo. The mild climate which it enjoys and the invigorating breezes which always blow around it make it one of the healthiest spots in the State. To this is due the fact that very few boys become sick there; on the contrary, those who have been educated there are remarkable for health and vigor.

Attached to the College there is a meteorological

observatory which is the centre of the thermometric network extending over the State of Coahuila. In this active telegraphic correspondence the central magnetic observatory of Mexico takes part. Its help has also been sought after by national publications of widest circulation and all apply to it that look for the truth about the climatology of this State.

The boarders in this College generally number 120 to 140; the day-scholars about the same; the former this year are 120, and as a rule come from the Northern States of the Republic. The spirit of piety that reigns among them deserves special mention. Many are weekly communicants; and even some of the members of the Sodality of the Blessed Virgin, besides faithfully keeping their rules, rise before the appointed time to make an hour's meditation.

In the month of May a kind of renewal of the spiritual life takes place. Each one takes on himself certain mortifications and it is consoling to see what generosity they show in decorating the altar of the Blessed Virgin, using for this purpose whatever money their parents may have given them for private expenses. On these occasions the different divisions vie with each other in the work of honoring Our Lady with more pomp and better conduct.

The retreat which is given yearly as a preparation for the Paschal Communion produces surprising results, and those who have behaved well until then are usually granted the privilege of making it for eight days. Those to whom this favor is granted consider it the greatest recompense of their College career, and among these are some whom God has called to the Society.

Besides, there is a Catechism centre established in our Church. Here the College sodalists teach the Christian doctrine to the poor children who come every Sunday in large numbers, and in this way they become accustomed from their boyhood to know the needs of the working class.

The old students still keep up their affection for the College, and in general it may be said of them that the seed planted in their hearts has produced and still produces good fruit; the testimony of the Most Rev. Zambrano, first Bishop of the recently founded diocese of Coahuila, may be referred to as a proof of this. In his pastoral visits he was surprised at finding in the remotest regions of his diocese many very good Catholics among the landholders, and asking them where they had been educated,

was almost invariably told that they were all pupils of our College at Saltillo.

This year in July the College celebrated its silver jubilee. The exercises of the celebration began on the 23d with a solemn requiem Mass for the deceased students. On the 24th a solemn Mass of thanksgiving was celebrated. On the following day the alumni banquet was held in the new refectory and a distinguished gathering of friends took dinner. In the evening the formal academic exercises of the jubilee were attended by a large and select audience. Mr. Trinidad Sánchez Santos, an old student of Ours, delivered an address, alluding to Jesuit education and congratulating our College upon its well deserved growth and prosperity. In the evening of the last day, the 26th, the students presented a magnificent play; after which the annual commencement took place, and with this performance the celebration came to an end.

The College of San Francisco de Borja in Mexico City was founded only eight years ago under many and great difficulties. The first year Latin was taught and our Ratio Studiorum followed, but soon we had to give it up on account of the Government laws. According to these laws the regular courses of undergraduate studies must be made in ten years in the following manner: the first four are, we may say, for preparatory classes; the next two for the academic course, and the last four for the collegiate course. No studies whatsoever are legally valid if not made in Government schools or at least in those private ones which accept completely the supervision of the Government, and follow fully and closely its various programs of studies. Besides at the end of each course, in the four collegiate years all the boys have to pass a difficult half-hour examination in each branch, and our boys are very much handicapped in these examinations. There are three examiners and they give one of the following notes: *bad, mediocre, good, very good perfect*. A boy from our College in order to succeed must get three notes above mediocrity, whereas a public school boy will pass if he receives two notes marked *mediocre* and one marked *bad*.

The courses are very difficult, Mathematics, Physics, Chemistry, Astronomy, Geology, Zoology and languages (Spanish, English and French) being the chief branches in every course. Many of the text-books are large, and written either in English or French; for instance, the text-book in Astronomy is Tisserand, a French book of



400 pages. Calvet is the text for Botany. Strati for Chemistry. Milne-Edwards with notes for Zoology, and so forth.

Yet in spite of all these difficulties and the rigor with which the Government boards proceed, the examinations so far have been a splendid success. Many examiners bestow often the highest possible praise on the College and the successful and brilliant examinations of our boys.

I have with me the examination records of the last four years during which I was there. They give a good idea of the success of our boys. There were altogether 2805 notes given, divided in the following manner: *bad* 65; *mediocre* 245; *good* 1046; *very good* 942; *perfect* 507. As you see, only three per cent were *bad*, whilst the greatest number belong to the highest degrees. The examinations therefore intended for our ruin have proved our best help and support, so God has turned all to his own glory.

With such a success no wonder that the College is spreading its fame far and wide. In fact the number of students grows year by year in spite of an increase in the fee for tuition and considerable freedom in rejecting such as were unpromising. The College registered last year 406 students, of whom 147 were boarders, 122 half-boarders and the rest day-scholars. Even greater numbers are expected for the next course which begins in the middle of January. I must state that nearly all the boys belong to the best families of Mexico.

A commercial course was established last year. It offers to those who cannot or will not avail themselves of the Government classical training the means of acquiring a commercial education and a good knowledge of English, nowadays very necessary in Mexico. As the present class-room accommodations were wholly insufficient for the increasing numbers, three new wings of the same height and style as the main building are rising quickly in which provision is made for an infirmary, parlors, dormitories and four suitable study-halls. So our College is now the most spacious educational establishment in the capital of Mexico.

The College of the Sacred Heart (Sagrado Corazón de Jesús) in Puebla, being in its 34th year of existence, is the oldest in our Province; but since the opening of the College of San Francisco de Borja, the number of its boarders has decreased a good deal because the Mexican families keep their children in our College of Mexico City instead of sending them as before to Puebla.

The program of studies and the success in the examinations are almost the same as in Mexico City, though perhaps our Fathers have not at present so many difficulties to meet with on account of the good feeling which exist between our College and the Government School directors. The number of students at the end of last July was 247, 117 being boarders. In the examinations of this last year most of the boys scored a brilliant victory.

About the Sodality, the religious practices and the piety of the students here and in the College of Mexico I could repeat almost the same that I wrote above, concerning the students of Saltillo.

This much, dear Father, for the Colleges. Now a word or two about the work of our Fathers in the Residences and Missions.

Up to this year there were only ten residences in the principal cities where our Fathers always found a very extensive field of labor: but now Rev. Father Ipiña has established two more, one in Chiapas and another in Mérida, the capital of the remote State of Yucatán. Here probably within a short time we shall have a new College.

Besides these twelve residences in the cities, we have four more in the recently opened Mission among the Tarahumaras or the so-called Indians of the State of Chihuahua. To work in this Mission is not an easy task; the language is very hard and the poverty of our Fathers is extreme. Yet the Indians are well disposed and eager to receive instruction. The Tarahumaras alone form a tribe of about 50,000 Indians. In the old Society there was among them one of the most flourishing Missions of our Province. They have always remained very much attached to our Fathers, and with them the priest is undoubtedly the most respected person. Nine Fathers with four Brothers are now working faithfully in that vast field, and are hopeful of success. Father Gassò, one of the missionaries, is at present in the city of Mexico printing a grammar of the language.

We have also four missionary bands who reap a good harvest of souls in their tour through our States. According to the records of last year some 43,828 Communions were administered, 3010 marriages were revalidated whilst not a few who had neglected their religion for a number of years were reconciled to God. They were helped during last July and August by Father James J. Sullivan, of the Missouri Province, who sacrificed his vacation to give several well attended and fruitful missions to the English-speaking colony of Mexico City.

It is time to close this account; but before I do so I must answer your question about the freedom which the Government gives Ours. I think, dear Father, that what I have written is enough to give you an idea about this delicate point. In fact I believe that we are doing a great deal of work for the glory of God in spite of the activity of some of our enemies. President Diaz to whom Mexico is indebted more than is generally known abroad is rather kind toward us, and this is one reason why we are allowed to do so much in our Colleges and Missions notwithstanding all the laws passed in 1859 against Religious Orders and Congregations. Moreover, the President himself has positively helped us and promised to help us more in the work of the Missions among the Indians, especially with regard to the education of the Indian children.

I may say too, that the Mayors in many cities and the Governors in not a few States are personal friends of our Fathers or at least not enemies. As a rule the Society is everywhere much esteemed by both the clergy and the people.

Such, Rev. and dear Father, is the hurried and jumbled account which in my poor English I give in reply to your kind invitation.

Recommending myself to your holy sacrifices and prayers,

I remain yours in Christ,  
JOSEPH ESTRADA, S. J.

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## SAINT ALOYSIUS' CHURCH.

WASHINGTON, D. C.

Nov. 7, 1903.

REV. AND DEAR FATHER,  
P. C.

In a few years the golden jubilee of this church will take place. It was looked upon as folly to build a church in this part of Washington, at that time called Swampoodle for good reasons. There were scarcely any houses near the site, and the dry land about it was a corn field. The parish limits extended in two directions, indefinitely into the District, and even had a considerable territory in Maryland. Now there are four or five parishes that

have been cut off from St. Aloysius'. This part of the city is now built up in all directions. At present the parish must number nearly five thousand souls.

When the church was opened, many thought it not only the finest in the District, but one of the leading churches in the country for architectural beauty. At present, with the tasteful restoration of the upper church with its new marble altars and its chapels, with its electric lighting, its new baptistery and new pews, it has still a high place among the great churches. Moreover, the improvements in the lower church — the lowering of the floor, and the consequent increase in height, the three marble altars, the stained windows, and the new organ, make it quite beautiful.

When the church was opened, Fathers Daniel Lynch (who organized the Sunday school), Stonestreet, and Maguire had to build up the congregation, not from people living close at hand, but from the faithful at a distance, and their zealous work and that of their successors has been blessed. The chapel on F Street had already a small congregation, which was transferred to this part of the city.

#### THE SCHOOL.

In 1860 Father Bernardin F. Wiget, just come from Boston, where he had done a great work for Catholic education, took Father Stonestreet's place. Immediately a school was begun by the aid of some educated and refined ladies, who volunteered their services for the first year. Father Wiget had aroused them, and no one could do it better, and then got rooms for the pupils free of cost in the Douglas building, once the senator's residence. Afterwards classes were held in the basement of the church for some years, then in a building on First Street, then a school for boys was erected on Tiber Creek, called by Tom Moore, "Goose Creek," and a school for girls on North Capitol Street by Father Jenkins. Now a grand school for the boys has been built adjoining the church on North Capitol Street. This school was blessed by His Eminence on Oct. 25. He was charmed with the building, saying that it is the best in the Archdiocese, and showing his appreciation in his address in the church. He was pleased to see so many children in the procession with the Gonzaga Cadets as a guard of honor.

The building has three stories and eleven classrooms, and is colonial in style of architecture: dimensions, height 57 ft., length 160 ft., depth 60 ft. It is known as

"Gonzaga School," and is an ornament to this part of the city. The parishioners are proud of it and send their sons willingly, as may be seen from this fact: last year there were ninety boys in the old school; to-day there are four hundred in the new. The Father in charge visited every family to drum up boys, and succeeded without much difficulty. This fine building and this remarkable increase in the number of pupils make us wish for a similar development for Gonzaga College, that in the men it has sent to us shows what could be done under more inspiring auspices.

#### THE SODALITIES AND SUNDAY SCHOOL.

The Sodalities are doing well. The Sunday school is better attended than ever before. Considerably more than a thousand children belong to it. When the Mass of the Holy Ghost was solemnly celebrated for a blessing on the labors of the year, for the College and the parish schools, there were over a thousand children in the church; the most encouraging sight of the kind ever looked upon in St. Aloysius Church. All told, this corner of the Province, in colleges and schools, is holding its own.

Rev. Charles W. Currier, pastor of St. Mary's German church, and a well known writer, delivered in the church an eloquent sermon after the blessing of the school building. His remarks were excellent in style and reasoning, and very friendly to, and laudatory of, the Society.

In regard to the debt since the church was built, alluded to by a former Rector in the last number of the *LETTERS*, it may be said, first, a large portion was unavoidable and rightly contracted to prevent legal complications and scandal; and secondly, tasteful and useful improvements and much valuable property are here to show for it.

Yours in Christ,

J. A. MORGAN, S. J.

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PORTUGAL—THE PRESENT STATE OF  
THE SOCIETY.

*A Letter from Mr. Viçtor De Figueiredo, S. J.*

COLLEGIO DE S. FRANCISCO, SETUBAL,  
November 20, 1903.

REV. AND DEAR FATHER,  
P. C.

Herewith I send you a short account of the Society and the doings of our Fathers in Portugal.

*The Society in Portugal.* The actual Province of Portugal was constituted only in 1880. It was formerly a mission belonging to the Province of Castile (Spain). Since its return to Portugal the Society has never been authorized nor did the Superiors deem it necessary to ask for authorization since we could occupy ourselves peacefully in our sacred ministry and labors without being vexed by the government. The present French anti-religious persecution had in the beginning a strong *contre coup* here. The non-Catholic papers aroused hostile feelings among the people by their publications. From Lisbon ringleaders were sent to the principal cities to stir up the people against us. Here at Setubal they succeeded somehow in arousing a mob. Both the scholasticate and the residence were attacked, but fortunately the regiment of Setubal was sent to our help. The efforts of the ringleaders that went to Covilha, a very Catholic city, were completely blasted. No one dared to utter there "Down with the religious" for fear of danger to his life. I was told that a Jew there offered a good sum of money to a certain individual if he would cry "Down with the Jesuits." That individual answered that he preferred his life to that sum of money. Would to God that all the cities of Portugal would imitate Covilha! Ours there suffered nothing. At Guimaraes an attack against our college was attempted. In Lisbon and here Ours could not go out without being insulted in the roads with the cries "Down with the Jesuits!" "Who will give us another Pombal!" etc. During that time our scholastics of Setubal used to disguise themselves in secular clothes, whenever they went out for a walk. At the college of St. Fiel the boys received letters

from the students of different lyceums saying that they would lend them a helping hand so that they might get rid of those Jesuits. But they dared not show themselves at St. Fiel. Now, the government, as our Superiors knew well, was behind these disturbances; hence we were in great danger of being expelled. Houses had already been acquired out of Portugal in case of an expulsion. Besides, many Provinces of the Society learning the critical position in which we were, invited us to go to them.

I said that the government was the chief leader in all this anti-religious movement. In fact it was by its order that committees were formed and entrusted with the charge of visiting all the religious houses to see whether they were religious establishments or not. Our houses at Barro and at Setubal, our colleges of Campolide, of St. Fiel and of Guimaraes were visited by these committees. The committee that went to Barro and to Setubal was told that our houses in these two respective places were establishments destined for the formation of missionaries. At Campolide, St. Fiel and Guimaraes they were told that the colleges there were houses for the education of youth, the professors there being merely an association of priests. The heads of these committees were not hostile to us, they understood the double sense of our assertion and noted down that the aforesaid houses were not religious establishments. The residences of Quelhas (Lisbon), of Porto and of Angra (one of the Azores Islands) were not so fortunate. They were literally closed. An order was then issued by the government that no congregation could remain in Portugal without being authorized. To obtain authorization one was obliged to show the constitutions of the congregation, give the names of its president, secretary, etc., and to fulfil many other formalities. Our Superiors judged it more prudent to ask for authorization and to submit ourselves to the exigencies of the government, so we are now authorized as members belonging to the "Associação Fé e Patria." This association has its constitutions drawn up for the circumstances, with a president, secretary, etc. Yet with all this we are now not so safe as before. For being authorized we are more liable to be expelled, as the government can profit by our least failure against the formalities to be fulfilled to send us away. But it is preferable for us to remain in Portugal with such dangers than to leave it altogether. We are, however, so much straitened in our work, that Reverend Father

Provincial says that this anti-religious persecution has put us back twelve years.

II. *Residences.*—We have at present nine residences here in Portugal, viz: Lisbon, Porto, Braga, Pova, Viannado Castello, Covilha, Castello Branco, Angra and Setubal. Preaching and hearing confessions may be considered as the usual occupation of our Fathers there. This work takes no little of their time. Each of the residences has established various sodalities or congregations for ladies, for young men and for children. Our Fathers also go often to the neighboring cities, villages and hamlets of their respective residences to give retreats and triduums. These retreats and triduums, which often serve as a preparation for first Communion, always end by a solemn festival in honor of the Sacred Heart. The last Lenten mission preached by Father Luiz do Valle Cabral in Lisbon in the Igreja dos Martyrs was remarkable. The Portuguese papers spoke highly of him and noted that there were more deputies present at the sermons of Father Cabral than in the Chambers. Father Cabral is well known here as an extraordinary orator.<sup>(1)</sup>

III. *Houses and Retreats.*—Properly speaking we have one house of retreats, that of Braga, where a retreat is given to secular priests once every two months. The college of Campolide and that of S. Fiel receive once a year a great number of secular priests for the annual retreat. Ours have also the custom of going to different seminaries to give there the spiritual exercises. Last year over 1000 priests were present at the retreats given by our Fathers in the seminaries, not numbering those that went to Campolide, S. Fiel and Braga. Many Bishops here have great confidence in us and have appointed our Fathers as spiritual directors of their seminaries. I can say that there is not now a seminary in Portugal where Ours have not been.

IV. *The Novitiate at Barro.*—The novitiate of the Province is at Barro, a little hamlet only three kilometers from Torres Vedras. (Torres Vedras, situated in the Estramadura, at sixty-eight kilometers north of Lisbon, is well known for the famous victory which the allied army Anglo-Portuguese under General Wellington gained over Massena. The situation of the house is very well suited for a novitiate.) It is in a lonely valley closely surrounded by mountains on all sides except on the north.

<sup>(1)</sup> Father Cabral was appointed Rector of Campolide, last August 13, in the place of Father José de Magalhaes who has become Provincial of Portugal.



The house was given to us by the Marquis of Vallada. Our novitiate is now not as flourishing as formerly. In 1895 the number of novices (scholastics) reached 30, and since then it has constantly decreased. We have this year only 29 novices (22 scholastics and 7 brothers). Our colleges, except the apostolic school of Guimaraes, give scarcely any subjects for the novitiate. This is not consoling. Besides the novitiate and the juniorate, there is this year at Barro the tertianship, numbering eleven tertians among whom are five Fathers from the German Province, future missionaries of Brazil who came here to learn Portuguese.

V. *The Scholasticate of Setubal.*—The Province of Portugal has two houses here at Setubal: the Collegio de S. Francisco, and a residence. Setubal is a little city of the province of Estramadura twenty-nine kilometers south of Lisbon. It is situated at the very mouth of the Sado river and enjoys thus a beautiful view of the sea. The Collegio de S. Francisco, where the scholasticate is, lies near the west end of the city on the slope of a little hill. This building, as its name indicates well, was formerly the property of the Franciscan friars, but it was confiscated by the government in 1834 when Aguiar, prime-minister of Dom Pedro IV., expelled from Portugal the religious of St. Francis. In 1878 we bought the college from a certain Francisco Pereira, a good Catholic and a great friend of Ours, who happened to be then the proprietor of it. We bought it with the intention of establishing there the novitiate and the juniorate. In fact, in the following year, viz. in 1879, the juniorate was transferred from Barro to that place, the novitiate remained however at Barro. In 1885 the Province opened a course of philosophy at Setubal. Want of health on the part of the students and the high price of food obliged the Superiors in 1892 to send back the juniors to Barro, and in 1893 to attach the house of philosophy to the College of S. Fiel. In 1898 the philosophers returned anew to Setubal. Since October 1901 the short course of theology has also been taught there. We number this year 13 theologians and 21 philosophers.

Our residence of Setubal was bought only a few years ago. It is placed in the middle of the city, less than half a kilometer from the Collegio de S. Francisco. Owing to its position it is much frequented especially on feast days, which are celebrated with great solemnity. Triduums and novenas are of frequent occurrence and the church is always crowded on these occasions. The Fa-

ther who is in charge of this residence is Father Francisco Justino, brother of Rev. Father João Justino, S. J., missionary in British Guiana, who a few years ago spent some months in New England, giving missions to the Portuguese. Some Fathers of the Collegio de S. Francisco go to help him on Sundays and on feast days. Before closing this short paragraph on Setubal, I must call attention to two souvenirs of the Old Society which still exist here. First of all there is our old college of Setubal. It is a rather vast building. More than once have I passed near it. Confiscated by the government during the persecution under Pombal, it has become now the property of a certain individual who has divided it into small houses which he is letting. There are besides the fourteen stations of the way of the Cross, yet in good condition, erected by Father Malagrida, the too famous victim of the ungrateful Pombal. The stations are marked by fourteen stone crosses which are alongside the road that goes from the Igreja de Bom Jesus up to the Campo de Bomfim. The crosses with the pedestal measure each some three and a half or four meters in height.

VI. *Our Colleges.*—The Province of Portugal possesses three colleges; one at Campolide, another at S. Fiel, the third one at Guimaraes. The subjects taught in these colleges are those on the programme given by the government. First of all we have the primary instruction and then the Courses of the Lyceum. The primary instruction lasts three years, and the Courses of the Lyceum, seven. In order that the result of the examinations may be acceptable to the government, the boys that follow the primary instruction must pass them at the end of each year in the Lyceum before a jury having for president a professor of the Lyceum, while those that are in the courses of the Lyceum have to pass their examinations in presence of the aforesaid jury at the end of their fifth and seventh years. As for the examinations of the other years, the boys that follow the course of the Lyceum may pass them either in their respective colleges or in the Lyceum as they like. If a boy has had during the year high, sufficiently high, or even middling notes, he is not prevented from going up to the next class in the ensuing year even if the result of these examinations (I mean of the 1st, 2nd, 3rd, 4th, and 6th year) be bad; but if a boy passes a bad examination at the end of his fifth and seventh year or during his primary instruction, he is in no way able to pass to the next class and is

obliged in the following year to repeat over the same matters. By an order of the Portuguese government issued in 1896 no one is now able to teach the courses of the Lyceum or even the primary instruction without having a diploma for that purpose. These measures are only to straiten our liberty with regard to the instruction of the youth. I shall give you a few particulars about each of these colleges:—

1°) *College of Campolide*.—Campolide may be considered now as being comprised within Lisbon since the boundaries of the capital have been lately extended. The college of Campolide is the most important of the three colleges which we have in Portugal and is well known throughout the kingdom. The college is a rather long and vast two storied building situated on a knoll with no houses too close to it. The whole establishment is lighted with electric lamps. The dynamo is situated in the college under the charge of a Brother. The college has 232 boys this year: 159 of them follow the courses of the lyceum, 45 the primary instruction and 28 the commercial course. The programme of this course is made by the college. This course which lasts two or three years is of very little importance and the boys pass all their examinations in the college. (2) Gymnastics, fencing, drawing and music (piano, violin, etc.) are taught by secular professors. The piano professor of this college is a certain Mr. Costa Pereira, organist of the cathedral of Lisbon, a staunch Catholic and good friend of Ours. He has recently composed a piece of music which he adapted to a poem written by His Holiness Leo XIII. He had the good idea of offering it to the Sovereign Pontiff, who in return sent to Mr. Costa Pereira the decoration "pro Ecclesia et Pontifice."

2°) *College of S. Fiel*.—The college of S. Fiel comes in importance immediately after Campolide. This establishment is at about two kilometers from the railway station of Castello Novo in the province of Bena Baixa. Castello Novo is a little village 267 kilometers east north east of Lisbon. The college is situated in a lonely spot surrounded almost on all sides by picturesque hills and mountains. Owing to the solitude of the place one feels quite at home even outdoors. The boys of S. Fiel enjoy the silence and the stillness of the country and the fine and interesting walks over hills and vales. Many families of Lisbon prefer to

(2) The college of Campolide has decided to do away with the commercial course. It has consequently admitted no new pupil for that course since October 1903.

send their boys to S. Fiel than to Campolide, for the boys there not receiving weekly visits from their parents, as is the case at Campolide, are apt to give themselves to their studies with greater attention. The college of S. Fiel had some houses built near the establishment which are used as hotels for the parents of the boys when they come now and then to see their sons or to assist at the distribution of prizes. S. Fiel has this year 284 boys, 16 less than last year. All the 284 boys follow either the courses of the lyceum or the primary instruction. There is no commercial course at S. Fiel. As there is no lyceum at Castello Novo, the boys have to go to Castello Branco (which is at 31 kilom. from Castello Novo), for their examinations of the primary instruction and the examination of their 5th year of the lyceum. But for the examination of their 7th year they have to go to Coimbra for the lyceum of Castello Branco being of second order has not the courses of 7 years but only of five. Only Lisbon, Coimbra, Porto, Braga and Evora possess a first order lyceum. The lyceum of Castello Branco depends on that of Coimbra. The college of S. Fiel as that of Campolide has a band of music composed of the students. S. Fiel has besides a little seminary school for the poor boys of the environs of the college who feel called to the priesthood. These boys numbering this year 62 are received and taught gratis during three or four years, after which they are sent to the seminaries if they have still the vocation. This college started last year a scientific review which has received the name of "Broteria" in memory of Brotero, a celebrated Portuguese naturalist, born in 1744 and who died in 1828. It is written in Portuguese. The principal end of this review is to advance the progress of natural science. Among its writers are Father Joaquin da Silva Tavares, S. J., and Mr. Camillo Torrend, S. J., both professors at the college of S. Fiel. The former is a member of the Entomological Society of France and of the Spanish Society of Natural History. The latter is a young French scholastic, whose laborious work on fungi has just been crowned with success. During his philosophy here, he wandered all over Setubal and its neighborhood in search of mushrooms. After having collected as many species as he could, he sent them to Father Bresadola, of Italy, asking him to classify them. To his great surprise and consolation, he learned that he had discovered a species of fungus unknown to the scientific world. Father Bresadola named the new species after their dis-

coverer and so we have now "Torrendia Pulchella," etc. An American scientific magazine spoke highly of Mr. Torrend in regard to his work on fungi. There is also at S. Fiel a meteorological observatory which began work in the beginning of 1902 under the direction of Father Zimmermann. The observatory possesses already many instruments. Observations are taken four times a day: at 9 A. M., at noon, at 3 P. M., and at 9 P. M. These observations are sent at the end of each month to the Observatory of the Infante Dom Luiz in Lisbon.

3°) *College of Guimaraes*.—Next comes our College of Guimaraes, the smallest and the least important of the three. Guimaraes is a fine little city in the Province of Minho, situated in the north of Portugal. It is 400 kilometers from Lisbon. This college has 124 pupils this year. Ninety-six of them follow either the courses of the lyceum or the primary instruction. The latter have their classes in the college while the former go daily to the lyceum for their lessons. They leave the college at 8 A. M. and come back at 9 A. M. for luncheon. At 9¾ A. M. they start anew for the lyceum and leave only at 3 P. M. A slow walk of ten minutes is quite sufficient to go from the college to the lyceum. Ours in this college cannot be styled professors but are mere "repetitores" for those that follow the courses of the lyceum. As the lyceum of Guimaraes is of second order, the courses there last only five years and consequently the boys leave the college at the end of their fifth year. The twenty-two pupils that remain to complete the total number 124 are the apostolics. Only those that have a vocation for the Society are admitted. These boys have the same studies as the non-apostolics with this only difference that they are sent to the novitiate after they have completed their 3rd year of the lyceum courses.<sup>(3)</sup>

4°) *School of Setubal*.—Here too in this little city of Setubal we have a small school chiefly for poor boys. The number of its pupils is not more than sixty this year. Only primary instruction is taught. Mr. José Beviao, scholastic, and Brother Julio de Souza are the sole professors of this school.

The total number of all our pupils amounted last year

<sup>(3)</sup> Since October 1903 the apostolics of Guimaraes have ceased going to the lyceum to have their lessons. They have now all their classes in the college.

to only 761, a rather small number in comparison with preceding years.<sup>(4)</sup>

Here is the programme of the studies determined by the government and adopted in our colleges:—

### I. Primary Instruction.

{ First elements

1st Degree { Ready reading  
Arithmetical tables  
Writing and orthography

2nd Degree { Geography of Portugal and its colonies  
History of Portugal  
Christian doctrine  
Drawing  
Arithmetic, metrical system and geometry  
Rudiments of agriculture  
Notions of natural sciences and of civic education

### II. Courses of the Lyceum

1st year, Portuguese, Latin, Mathematics and Geometry, Botany, Zoology, Physics and Chemistry, Religious Instruction, Drawing (geometrical and instrumental up to 5th year inclusively), History and Geography.

Second Year, all the previous course and French (up to 5th year inclusively)

Third year, all the previous course and German.

Fourth and Fifth Year, all the previous course and a course on Religion.

Sixth and Seventh Year, all the previous course and Philosophy.

III. Programme of the commercial course of Campolide:—

Portuguese, Practical Arithmetic, French, English, Penmanship, Principles of Physics.

IV. Programme of the studies followed by the boys of the seminary school of S. Fiel.

<sup>(4)</sup> The number of our pupils has increased since October 1903. Campolide has now over 280, S. Fiel, 353 and Setubal 80.

Latin (chiefly), Portuguese, Literature (Portuguese), French, Mathematics, History and geography, Philosophy.

Hoping that this short relation will interest the readers of the WOODSTOCK LETTERS and recommending myself to your holy Sacrifices and prayers,

I remain,  
Reverentiæ vestræ infimus in Xto servus ac frater,  
VICTOR DE FIGUEIREDO, S. J.

## THE SACRED HEART AND THE NATIONAL FLAG OF THE FRENCH CANADIANS.

*A Letter from S. Bellavance, S. J.*

ST. MARY'S COLLEGE, MONTREAL,  
August 18, 1903.

REV. AND DEAR FATHER,  
P. C.

You have heard perhaps of an effort which is being made by our French Canadians for the adoption of a national flag bearing the image of the Sacred Heart. This project was begun by a committee of fervent Catholics belonging to Quebec and has already met with such success that it is believed that this flag will soon be adopted as a national flag by nearly all our countrymen of French extraction. More than 20,000 have been sold and a great number of orders had to be left unfilled as the supply could not be made quick enough to meet the demand,—so great is the enthusiasm with which this flag of the Sacred Heart has been received in a good number of cities and villages of Canada and in several Canadian centres of population in the United States.

I wish to call your attention in the present letter to the part taken in this good work by our Society. A miserable little journal of Montreal, provoked by the success of this propagation so eminently Catholic, attributes it all to us and in more than one place this flag has been spoken of as the "Jesuits' Flag."

It was indeed our students, and especially our Philosophers, who by their enterprise brought about the formation of a committee at Montreal for the propagation of

the Flag of the Sacred Heart. They entered on the work with that ardor characteristic of young men. By having the flags manufactured, by wearing the emblem, working up the press, by discussions and conversations, they put in play all possible means to spread a knowledge of the flag abroad and insure its acceptance. It was so much due to their activity and interest that Father Rector was able to tell them at the end of the year: "You have placed the Sacred Heart on your flag." Several of our Fathers have also labored earnestly for the success of the plan, either by counsel and direction or by active work. The "*Messenger Canadien*," with its large circulation and influence, by publishing good articles on the question, by printing the flag on its cover and devoting nearly the whole of its June number to it, has contributed more than anything else probably to make the flag of the Sacred Heart popular.

The plan, however, as with all good works, has met with a good number of adversaries and especially at Montreal, so there was need of some courage to openly and publicly adopt the measure. The time came nevertheless when some one would have to come out boldly on the question. This lot naturally fell to the Jesuits. The occasion for it was Father Rector's feast. One of our graduating students, who had induced his father, one of the largest merchants of the city, to manufacture and sell the new flags, presented one to Father Rector. It was placed in a conspicuous place at the public exhibition and a few words from the Rector sufficed to have it applauded by a good part of the audience, lead on especially by the enthusiasm of our students. The following day, at the annual banquet of our former students, the flag was again placed in the place of honor and received a real ovation.

A small journal had just been founded, as if by a special providence, which entered eagerly into the movement and by this means a knowledge of the flag was spread nearly everywhere throughout the country. At Montreal, where the idea met with the greatest opposition even in high ecclesiastical quarters, at the time of the great procession of Corpus Christi—when the Blessed Sacrament is carried through the streets of the city—a good number of houses were decked with the new flag and it floated from the portico of Notre-Dame, the old and venerable church of the Sulpicians, while our students in the procession carried at their head this glorious standard.

Let me now give you a description of the "*Carillon-Sacré-Cœur*" as this new flag is called. The ground is



of azure blue while each corner is ornamented with a *fleur de lis* placed diagonally. This is the color and ornament of the old historical relic called the "drapeau de Carillon," and which recalls to the Canadians the most glorious and popular feat of arms in their history up to the cession of Canada to England.<sup>(1)</sup>

A large white cross extends over the azure and cuts the flag into four portions each bearing at the corners its *fleur de lis*. The white cross, it will be remembered, was common to all the standards of France at the time of the establishment of New France. It is in the centre of this white cross that the Sacred Heart is placed surrounded with a garland composed of leaves of the maple, the national tree of Canada. The whole forms a flag which is not at all commonplace and one which responds perfectly to the most noble aspirations of our people.

"The Sacred Heart is found on our flag" wrote recently a distinguished member of the "Conseil Législatif" of Quebec, the Honorable M. Garneau, "the Sacred Heart is found there, to recall to us that this devotion is national in Canada." This affirmation is not at all exaggerated. Long before the revelation of Paray-le-Monial, the Venerable Mary of the Incarnation, whom Bossuet called the Teresa of the new world, knew and practised the devotion to the Sacred Heart; and after the manifestations made to the Blessed Margaret Mary, the daughters of Mary of the Incarnation became the zealous propagators of this devotion in Canada. At this time it was the Ursulines of Quebec who, for the most part, educated the future mothers of our people.

Another propagator of this devotion was the Venerable Francis of Laval, the first bishop of Quebec, who had received this devotion from the Venerable John Eudes, the apostle of the Sacred Heart of the seventeenth century. The first missionaries of Canada, the Jesuits

<sup>(1)</sup> The battle of Carillon took place in 1758 near fort Carillon on the borders of Lake Champlain, at the place known to-day as Ticouderoga. General Abererombie was invading Canada with 16,000 men; Montcalm and Lévis had only 3000 to oppose him. The battle occurred on July 8, and lasted seven hours. The English army was routed after having suffered heavy losses and Canada was preserved to France. Shortly after, the Canadian soldiers having returned to their farms, the flag under which they fought was entrusted to the chaplain, who suspended it from the roof of the Recollet church at Quebec in thanksgiving for this victory, attributed by Montcalm himself to a very especial protection from heaven. Saved providentially from being burned in the fire which destroyed the Recollet Church in 1796 and lost for a time, it was found again in 1848 and became an object of veneration for the Canadians. The Drapeau de Carillon has been the subject of the most popular poem of Canada's national poet, Crémazie, and on their patriotic feast days the Canadians carry the old banner in triumph. It is carefully preserved in the Laval University.

Lejeune, Ragueneau, Lalemant, l'abbé Joseph de la Colombière, brother of the Venerable Claude, were also devoted friends of the Sacred Heart. A hymn book preserved by the Indian tribe Abenakis of St. Francis and in the hand writing of Father Bigot, contains two beautiful hymns to the Sacred Heart translated into their language; now Father Bigot was a missionary in Canada several years before the great revelations to Blessed Margaret Mary. Beginning with the year 1700 the feast of the Sacred Heart was celebrated with great solemnity at Quebec, whilst at Paray itself it was only in the year 1713 that such a celebration took place. Several years later a Confraternity of the Sacred Heart was established, one of the very first to be founded in the whole world. Its register, which commences in the year 1716, is a precious monument to the faith of our forefathers. Besides the names of the Bishop, the clergy and the religious, there is to be found on its pages the most distinguished names of Canada,—the governors of the colony, the highest officers, the most distinguished ladies of the "Cour de Québec": all making an hour of adoration in honor of the Sacred Heart on feast days and on the first Fridays. Finally in our own time French Canada, anticipating the wishes of the Holy See, was consecrated to the Sacred Heart on June 22 1873, in virtue of a decree of the Bishops united in council at Quebec.<sup>(2)</sup>

It is especially from this time that the devotion to the Sacred Heart has spread everywhere throughout the country. "There is not a parish church," said Mgr. Bégin, Archbishop of Québec, three years ago, "which has not a statue of the Sacred Heart; not a hamlet, not a group of our people, which does not honor the Sacred Heart the first Friday of each month, by confession, holy communion, and Benediction of the Blessed Sacrament."<sup>(3)</sup>

<sup>(2)</sup> A fact little known is that this consecration was due to the initiative of Father Peter Point, of the Society, who urged on by his zeal for the glory of the Sacred Heart, wrote to the Bishops assembled in council a letter to this effect. The "mandement" issued by the fathers of the council ordered that the Sunday after the Feast of the Sacred Heart, a procession of the Blessed Sacrament should be made and each parish and its parishioners should be consecrated to the Sacred Heart and this in perpetuity.

<sup>(3)</sup> This extension of the Devotion to the Sacred Heart is in great part due to the labors of our Fathers, especially of our missionaries, who ordinarily establish at the close of their missions Confraternities of the Sacred Heart, which the zeal of the clergy suffices to keep in a flourishing state. The Apostleship of Prayer is especially popular and counted as early as 1896 more than six hundred thousand active members. The "Messager du Sacré-Cœur" and the "Messenger of the Sacred Heart" have done perhaps still more for the propagation of this devotion. Indeed were we called on to state the greatest work accomplished by the Society in Canada since its re-establishment in 1842, it would be the propagation of the devotion to the Sacred Heart throughout the whole country.

The Hon. M. Garneau did not exaggerate then when he claimed that the devotion to the Sacred Heart in Canada is a national devotion. The placing of the Sacred Heart upon our flag is well calculated to render it still more popular and procure that reign for it over all society which is its right: *oportet illum regnare!*

This leads me to write to you about another enterprise from which we expect much for the greater glory of God: I mean the first congress of our French Canadian Catholic young men, which was held on the 25th of last June in the hall of our Union Catholique. Due to the initiative of one of our graduating students and after a preparation of only a few weeks, this re-union had for its object the uniting of our Catholic young men for the good of religion. In laying the foundation of such an association it was desirable to profit by the great demonstration which accompanied this year the celebration of our national feast. Two or three announcements in the journals invited the young men belonging to the higher classes of the different colleges to come and salute the new national flag, and especially to seek by organization to prepare "the formation of a generation of men capable to raise up our countrymen to the level of such a standard as they were enrolled under."

Aspirations so noble deserved to be encouraged, so that when the two or three who had started this plan asked of Father Rector, some ten days before the time set for the meeting for the use of the hall of our Union Catholique, he not only granted their request but gave them one of the college professors to help them in preparing for the reunion. Instead of the thirty whom they expected, nearly a hundred answered the invitations; they came from all parts of the province of Quebec surprised and rejoicing to find so good a number and all animated by a generous enthusiasm. They nearly filled the hall of the Union Catholique, which was decorated for the occasion with the new flag of the Sacred Heart.

At the opening meeting they all chose as their Grand President the Sacred Heart of Jesus who had assembled them and whose statue held the place of honor surrounded with the new flag "Carillon Sacré-Cœur." Each session opened with prayer and ended with an appeal to the Heart of Jesus. The different papers presented by the members of the congress were serious, well written, and all decidedly Catholic in tone. One especially, on the Social Royalty of Jesus Christ, deserves to be men-

tioned, as it concludes with the following resolution, which was enthusiastically and unanimously voted:—

“The members of the Congress of Catholic French Canadian young men recognize the royalty of Jesus Christ over the French Canadians and ratify it by a solemn consecration.”

This consecration, read by the presiding officer at the last session was the conclusion of the congress and we hope a pledge of a good result. The following are some of the principal passages:—

“O Heart of Jesus! we present to you our homage as to our King, and willingly we ask of you to count us for the future as your chosen soldiers devoted to your service.

“We desire that you reign in the whole world, which has been given to you by your Father and which you have purchased by the excess of your love.

“Above all we beg that you reign over our country. We ratify, as much as it is in our power, the solemn act by which it has been consecrated to you for the past thirty years; and we humbly ask the favor to contribute to the accomplishment of the designs which in your providence you have formed for it.”

The other resolutions adopted had reference to the personal conduct of the young man, to his sentiments of patriotism, and to the means to be taken to prepare him for social and Catholic action.

Before separating the members appointed a committee which is charged to prepare for the next meeting, which is to be held at Montreal in June, 1904, when a more definite form will be given to this association of the young men of French Canada. His Grace, Mgr. Bruchési, Archbishop of Montreal, has been offered the position of Honorary President of this next Congress.

Such, Rev. Father, are some facts which may interest the readers of THE WOODSTOCK LETTERS, whom we beg to pray that the Sacred Heart will perfect a work which it has begun, in order that it may reign more completely over this country, which formerly belonged to it under so many titles.

Recommending myself to your Holy SS.,  
 Infimus in Christo Servus,  
 S. BELLAVANCE, S. J.

## BOOKS OF INTEREST TO OURS.

*Monumenta Historica Societatis Jesu—Monumenta Ignatiana*  
Series Prima—Epistolæ et Instructiones. Tomus I. pp. 809.  
Madrid, Apartado, num. 106, 1903. <sup>(1)</sup>

We think it is safe to say that no founder of a Religious Order ever did as much by written documents to build up and consolidate his work as Saint Ignatius. There was certainly none that kept up a larger epistolary correspondence with his children. The extant works of our Holy Father are: I. The Constitutions and Examen; II. Letters, Autographs or copies, Letters written by his Secretaries *ex commissione*, Letters containing news of the Society sent from Rome to the different Provinces. III. Instructions on founding and directing new colleges; IV. The Spiritual Exercises, of this we have 1) an original copy in Spanish, 2) "Adversaria" or notes on the Latin literal version, 3) a volume containing the Latin literal version and the vulgate, each with its separate approval by the Saint; V. Spiritual Lights received during the preparation of the Constitutions; VI. Various other documents written by St. Ignatius himself or at his dictation.

If we except the Constitutions, the Examen, and the Spiritual Exercises, only the smallest portion of these writings has been printed, the rest remaining hidden away in different archives, or lying buried in the dust of libraries. Former editors, not having the opportunities the present ones enjoy, or failing to use their opportunities to the utmost, have given us indeed much, not all, of the writings of the Saint, and even in the great deal they have given they do not always meet the requirements of historical criticism. This is the age of literary monuments, and we think we are within the bounds of modesty when we affirm that the "Monumenta Historica Societatis" are unsurpassed, if at all equalled, in the perfection of critical editing, by any other documents published of late years; and of all the "Monumenta Historica Societatis," the most valuable will probably be the Ignatian Monuments, the first volume of which closes with the December fascicule just published. It is the intention of our Spanish Fathers to edit (1) all the writings of St. Ignatius except the Constitutions and Examen, (2) other documents that illustrate

<sup>(1)</sup> We would remind Ours that a fascicule of the "Monumenta Ignatiana" is published each month. Already 120 fascicules have appeared. The price of subscription is 20 francs (4 dollars) a year, and subscriptions will be received in this country by B. Herder at St. Louis. Those colleges of Ours which cannot procure the work for their own libraries would do a good work by recommending it to the large public libraries of the nearest city.—Ed. W. L.

his life or complement the knowledge we have of him and his works. *Cor Ignatii, Cor Societatis*. To know him the easiest and safest way is to meditate on his writings. He was his own best commentator. His commentaries we have in these documents. For us of the Society the "Monumenta Ignatiana" will be of untold price, putting before us as they do the living Ignatius who speaks to us of the twentieth century in his letters to his children, their friends and their enemies of the sixteenth century.

The Editors have spared no labor in preparing this work. They ransacked the archives of Rome, Florence, Paris, Evora, Lisbon, Madrid, Alcalá, Salamanca, Cologne, Brussels, Mechlin, and Munich; they did most of the copying themselves; and when they could not see the original they had photographic copies of it made; they give us the original as it stands, changing nothing in the text, while they prefix a brief, though full, argument to each letter. To form an idea of the value of this enterprise, it will suffice to say, that the best edition of our holy Father's letters is the one published in Madrid, and called "Cartas de San Ignacio." That work begun in 1874 and brought to completion in 1889, contains 842 letters, whereas the present one will have far more than double that number.

Let us look now at the persons to whom the letters are addressed. Nobody, no matter what his condition or position, ever wrote to the Saint without receiving a prompt answer if it were only possible for him to give one. It would seem that there was no class of persons with which he did not have some epistolary correspondence. Popes, Cardinals, Kings, Bishops, heads of religious houses, simple priests, dukes, counts, imperial legates, cities, municipalities, senates, private individuals, —all pass before us as we read the Saint's words addressed to them. His theme is God and whatever makes to his glory: the proper training of youth; the restoration of discipline in religious houses; the building of seminaries for clerics; the reconciliation of parties at variance; the settlement of the dispute between the Portuguese King and the Roman Court; the conversion of infidels and the return of heretics to the true faith; the conversion of the Jews; the best means to help the dying; the construction of houses for orphans and unfortunate girls; the method of action laid down for Lainez and Salmeron in the Council of Trent; for Salmeron and Brouet on the Irish mission; for Nunes Barreto, De Oviedo, and Carneiro in Ethiopia; for Landinus in Corsica. His mind and his care reached out to the ends of the earth; he sent his children thither with instructions as to how they could best further the Kingdom of Christ; and while he did all he could to strengthen the faith of the northern nations that were in such a lamentable condition, he used all the

persuasive power of his words to have the Turks driven off the sea and to break their power in Europe.

But, as is to be expected, the Society and his children claim and receive the largest share of his attention. In these letters we may be present at its birth, its growth, its success, its trials, and in all its vicissitudes. Ignatius is ever the same, full of hope and trust in God; we see his mind in its simplicity and greatness, the motives of his action, the reasons he makes use of in exhorting and admonishing, the burning love of God's glory, his charity, prudence, and moderation.

The first volume contains the letters written during the twenty-four years from March 1524 to March 1548: of the 258 letters published, over 150 are to Jesuits. There is a very long one on the advantages of literary studies and the necessity of being well grounded in them before going on to higher studies. It would seem that Lainez thought they would unfit a person for philosophy and theology, so Polanco wrote to him on the subject and gave St. Ignatius' opinion, and his own as well, on the subject. This is the first document known to us that treats of a branch of study in which Ours were afterwards to acquire such fame. We have the letter to Paul III. begging him to free the Society from the burden of governing monasteries of nuns and undertaking the care of pious ladies, with the Pope's affirmative answer to the petition. In letter 211 the Saint speaks of the choice of candidates for the Society and the trials to which he subjected them. To this theme Polanco recurs in letters 208 and 231. The Saint explains the whole theory and practice of religious perfection (letter 210), religious poverty (letter 186). Obedience is insisted on in divers letters (52, 182, 243, 252). He recommends mutual intercourse by letters among Ours, and lays down the laws of writing to the General (ll. 180, 205, 255). He offers himself for a mission to Ethiopia (l. 140).

These are a few of the matters touched upon by our Saint in his communications with Ours after the founding of the Society. It would be interesting to recall the tender love he had, especially for his first-born children in Christ, as shown in six letters to Faber, in the three to Xavier, in the six to Lainez, in the two to Salmeron, in the thirty to Rodriguez, in the two to Bobadilla, in the four to Le Jay; but we have already gone beyond the limit, and so must bring our remarks on the "Monumenta Ignatiana" to a close, with the fervent wish that these letters will be sought for by all of Ours whose one desire is to renew in their own lives the image of their sainted Father in God—Ignatius.

*Pilgrim Walks in Rome.* By REV. P. J. CHANDLERY, S. J., 8vo., pp. 468 \$1.50, New York, The Messenger, 1903.

This is a reprint, with valuable additions, of the articles which have appeared in "The Messenger." The "Letters

and Notices" gives the following appreciation of the work :— Father Chandlery, secretary to the English Assistant, having for several years rendered valuable service to English Catholics visiting Rome, by introducing them to the various churches, shrines, and other objects of ecclesiastical interest in the Eternal City, has now brought out a very complete volume on the subject which will be a great boon to all its readers. He has done his work thoroughly well, paying careful attention to each department, commencing with the main points and buildings, and carrying on the series through the various sections of the city. The letter-press, which is especially clear and distinct, combines with the copious and beautiful illustrations interspersed throughout the book, in placing all the leading objects before the eye, and enables each one to be a visitor to Rome for himself. Father Chandlery has also supplied details of the rooms and houses of the early saints according to the order of the centuries in which they lived, adding a chapter of pious visits to the shrines and relics of saints towards whom English Catholics have a very lively and special devotion. Futhermore his book is fully indexed and contains an excellent plan of Rome.

The Messenger Office, New York and the Manresa Press, Roehampton, are the publishers of the work, and the profits of its sale will be applied to the Mission of the Upper Zambezi. Besides the ordinary edition an elegant holiday edition, handsomely bound and enclosed in a box, has been also published. Price \$2.50.

The criticisms of Father Schwickerath's "Jesuit Education" which have appeared in many Protestant as well as Catholic Reviews and Journals are a proof that the work has been well received and that it has met a real want. Space forbids us from quoting from these reviews, some of which our readers have doubtless seen, but we must not pass by the comments which have reached the author from private communications and which are of unusual interest. We select a few. One, a distinguished writer who is well acquainted with Jesuit colleges both in this country and in Europe writes : "The book is the clearest and most skilful defense of the Society I have ever seen. For, although it treats *ex professo* only of one department of the Order's activity, in reality it turns out to be an apologia of the Society. I shall recommend the book to many Catholics who are not friends of the Society. In numberless passages you prove that the grandest ideas are embodied in your rules and the Ratio, and that a wise application of the regulations has led, and can still lead, to the most beautiful results, though it is but natural that the practice at times falls short of the ideals of the Ratio." Archbishop Quigley of Chicago writes : "I think the publication of your book is very opportune. Infidel teachers are multiplying and filling the world with worthless trash on the philosophy of education and methods



of teaching. We have need of such books as this of yours and I welcome its appearance. I intend to order a number of copies for our Catholic young ladies who are in the training school here, preparing for positions in the public schools. A delegation of them called on me yesterday, complaining of the false philosophy of one of their instructors. I spoke to them of your book, and they are delighted. I greet your book, then, as a blessing for all of us." In October a copy of the book had been presented by a friend of the author to Cardinal Satolli. During Christmas week His Eminence said: "I have read the book and think it to be a most important work." Very Reverend Father Meyer wrote that he had read the "excellent book with the greatest interest. I hail with delight every work that will help to enlighten Ours as well as outsiders, on this most important matter. Your book cannot fail to produce that effect on all that will study it carefully."

Indeed, recent correspondence of Protestant authors with Father Schwickerath proves that the desired effect begins to be produced on some outsiders. One, whose book is censured very severely in "Jesuit Education," says that the new book "has been a revelation to him, has given him a far different conception of the Jesuits and their educational work from that formerly possessed, that he must confess to many errors in his chapter on Jesuit education, that he is going to revise it completely," etc. This he has done in the mean time and sent the chapter for revision to Woodstock. In two other educational works passages misrepresenting Jesuit education will shortly be removed. On January 5th another Protestant, a professor of pedagogy in one of the leading universities, wrote to the author: "I have read with a great deal of interest and profit your volume on Jesuit education, and will use it as a reference authority for my classes in the history of education." He then states that he has in preparation a work on the history of education, and requests the author to contribute a chapter on the *Ratio Studiorum*.

These gratifying comments should suggest to Ours that it may be very useful to recommend the book to teachers, priests and educated laymen, and particularly to work toward having the book placed on the shelves of the public libraries. It is surely in the interest of our colleges and the Society in general, to do all we can to counteract the outrageous calumnies contained in so many publications, and the present volume is excellently fitted for accomplishing this work. Some months ago Father Magevney wrote that Ours should bring the book to the notice of as many as possible. This has been done by several zealous Fathers in three or four places. In one city, through the efforts of a Rector of a college, 100 copies were disposed of. Before Commencement day a second edition, carefully revised, will be out, and we suggest that "Jesuit Education" is a most appropriate prize

for graduates and pupils in the higher classes, a prize which for years might continue to do good to the pupil and the college.

Father Meyer's "First Lessons in the Science of the Saints" has been translated into Italian and is being edited by a Roman Prelate. Herder also announces an edition in Spanish. The English original continues to be favorably noticed. The reviews in the "Dublin Review," the "Irish Monthly," and the "Civiltà" are particularly good.

We are glad to announce that Father Maas's "Life of Jesus Christ According to the Gospel History" is meeting with such success that a fourth edition is being prepared and will soon be issued.

The English translation of Father Meschler's "Leben Jesu Christi in Betrachtungen" ("The Life of Christ in Meditation"), as we learn from the author himself, is nearly finished. The first volume is ready for the printer, the second will be ready by Easter.

ACKNOWLEDGMENTS.—From Father José Algué, Manila, "Report of the Director of the Philippine Weather Bureau for 1902," Part III. "Bulletin" for April with Entomological Notes on An "enemy of the cabbage plant" by Father William A. Stanton, S. J. "Bulletin" for May with Observations on Insects affecting the crops in the Philippines by Father Stanton; also for June and July.

*From the Observatorio de Granada*—"Boletin Mensual," Agosto, Octubre, Noviembre.

Letters and Notices, Mittheilungen, L'Imprimerie Catholique de Beyrouth, Relations d'Orient, Chine et Ceylon, Zambesi Mission Record, Angelus.

Lettere Edificanti della Provincia Veneta, Serie XII. Province Catalogues of Belgium, Germany, Holland, Ireland, Missouri, New Orleans, Mexico, Castile, Canada, Naples.

Georgetown College Journal, Holy Cross Purple, Redwood, Xavier, Stonyhurst Magazine, Mangalore Magazine, Spring Hill Review, Mungret Annual, St. Aloysius College Calendar, Mangalore, La Missione di Mangalore.

BOOKS, MAGAZINES, AND IMPORTANT  
NEWSPAPER ARTICLESPUBLISHED BY OURS IN THE UNITED STATES<sup>(1)</sup>

DURING THE YEAR 1903.

## I.—BOOKS.

- The Sheriff of the Beach Fork*, REV. H. S. SPALDING, S. J., 8vo., pp. 232, 85 cts., New York, Benziger Brothers, January.
- Popular Errors about Classical Studies*, REV. THOMAS E. MURPHY, S. J. 16mo., pp. 38, five cts. Holy Cross College, Worcester, January.
- Jesuit Education*, REV. ROBERT SCHWICKERATH, S. J. 8vo., pp. xiv. & 687; \$1.75, St. Louis, B. Herder, June.
- Christian Apologetics*, REV. W. DEVIVIER, S. J. Translated by REV. JOSEPH C. SASIA, S. J., 8vo., two vols., pp. xiii. & 991, \$2.50, San Jose, California, July.
- Reading and the Mind*, REV. JOHN F. X. O'CONNOR, S. J., Sixth edition 8vo. pp. 200, \$1.00, Philadelphia, Joseph McVey, December.
- Religious Reading*. Part II of "Reading and the Mind" 8vo. pp. 20, twenty cts. Philadelphia, Joseph McVey, December.
- Greek Exercise Book*, MR. JAMES A. KLEIST, 12mo., pp. 114, seventy cts., St. Louis, B. Herder, December.
- Jesus Christ the Word Incarnate*. Considerations gathered from the works of St. Thomas Aquinas. By REV. ROGER FREDDI, S. J. Translated by REV. F. J. SULLIVAN, S. J. crown 8vo., pp. 400, St. Louis, B. Herder, December.
- Imitation and Analysis*, REV. FRANCIS P. DONNELLY, S. J., 12mo. pp. vi. & 190, sixty cents, Boston, Allyn & Bacon, Second edition, August.
- General History of the Christian Era*, By REV. ANTHONY GUGGENBERGER, S. J., vol. 1 & 2, Second edition, St. Louis, B. Herder, \$1.50 per vol.
- General Index to History of the Christian Era*, REV. ANTHONY GUGGENBERGER, S. J., pp. 62, St. Louis, B. Herder, twenty-five cts.
- A Systematic Study of the Catholic Religion*, REV. CHARLES COPPENS, S. J. 8vo., pp. xiii & 366, St. Louis, B. Herder, \$1.00. August.

<sup>(1)</sup> A few magazine articles published in this country by Ours of other lands are included. These are designated by the author's habitat in a parenthesis.

- Reminiscences of Creighton University*, Omaha, REV. M. P. DOWLING, 8vo., pp. 280, \$1.25, Omaha, Burkley Bros., May.
- Harry Russell*. REV. JOHN E. COPUS, 12mo. pp. 229, 85 cts., New York, Benziger Bros.
- St. Cuthbert's*. REV. JOHN E. COPUS, 12mo. pp. 249, 85 cts. New York, Benziger Bros.
- Edgar, or from Atheism to the Full Truth*. REV. LOUIS VON HAMMERSTEIN, S. J. Translated from the German. With Preface by REV. JOHN A. CONWAY, S. J. 12mo. pp. 355, \$1.25, New York, Benziger, May.
- The Our Father*, Analyzed according to the Doctrine of St. Thomas, REV. J. G. HAGEN, S. J., pp. 32, ten cents, New York, Benziger Bros. April.
- Historical Sketch of Loyola College, Baltimore, 1852-1902*. By REV. JOHN J. RYAN, S. J. Baltimore, Loyola College, pp. 247, Quarto, May.
- A Study of some new Semi-permeable Membranes*. Dissertation for the Degree of Ph. D. By REV. J. P. COONEY, S. J. 12mo. pp. 36, Baltimore, Johns Hopkins Press.
- Instinct and Intelligence in the Animal Kingdom*, REV. ERIC WASMANN, S. J. Authorized translation, 8vo., pp. x. & 171, \$1.00, Herder, St. Louis, May.
- Pilgrim-Walks in Rome*, REV. P. J. CHANDLERY, S. J., 8vo. pp. 468, \$1.50, New York, Messenger, September.
- The Great Encyclicals of Pope Leo XIII.*, REV. JOHN J. WYNNE, S. J., 8vo., pp. \$2.00, New York, Benziger Bros., September.
- Supplementum Catalogi Primi Ad usum eorum ex Nostris, qui Scientiis Naturalibus dant operam*. By REV. F. HILLIG, S. J., 12mo. pp. 22, Toledo, St. John Berchman's College. December.
- Synopsis der Höheren Mathematik*. Band III., Lieferung 4. REV. J. G. HAGEN, S. J. Berlin, Dames.
- Beobachtungen Veränderlicher Sterne* von Edward Heis, (1840-1877) and Adalbert Krueger (1850-1892) Same Author and publisher.
- Chart and Catalogue for Observing Nova Geminorum*. Same Author.

## II.—MAGAZINE AND MAGAZINE ARTICLES.

- The Messenger*, Monthly Magazine 8vo. 120 pages each number, \$2.00 a year. New York, The Messenger Office.
- The Messenger of the Sacred Heart*, Monthly, 8vo., 30 pages each number, 50 cts. a year, New York, The Messenger Office.
- The Pilgrim of our Lady of Martyrs*, Monthly, 8vo., 25 pages each number, 50 cts. a year
- The Catholic Mind*, Fortnightly 16mo., \$1.00 a year.

## CHIEF ARTICLES IN "MESSENGER" AND "CATHOLIC MIND."

- FR. T. J. CAMPBELL, A New Landmark on the Hudson, February. John Wesley, October. Jubilee Sermon on Leo XIII. No. 5 of "Mind."
- FR. THOMAS HUGHES, Impressions of a Wayfarer, January. The Jubilees in Rome and their Results, April.
- FR. DENIS LYNCH, Review of 1902, January. With the Silent Speakers, November. The Religious Conflict in France, July, and "Mind" No. 12.
- FR. BENEDICT GULDNER, The German Centre Party, February. Moral Training without Religion, November, Reform, True and False, Translated from Von Keppler, "Mind" No. 1.
- FR. P. J. CHANDLERY, (Rome) Pilgrim Walks in Rome, March and April. With St. Philip Neri at Rome, September.
- FR. C. COPPENS, Is Vivisection morally justifiable? April. Requirements of the Church for a Valid Marriage, May. Corporate Reunion with Rome, June. The Graymoor Friary, March.
- FR. JOHN CONWAY, The Congo Free State Before the Bar, November. What the Church has done for Education, "Mind" No. 7.
- FR. FRANCIS GOLDIE, (England) Canterbury, August.
- FR. C. M. DAIGNAULT, A visit to the Virgin's Shrine, November.
- FR. THOMAS A. FINLAY, (Dublin) The Struggle for Life in Industrial Ireland, December.
- FR. MATTHEW RUSSELL, (Ireland) Mary Howitt, Quaker and Catholic, December.
- FR. TIMOTHY BROSNAHAN, Mr. W. H. Mallock's Entanglement, March.
- FR. ANTHONY MAAS, The Attitude of Modern Protestants towards the Virginity of the Blessed Virgin, "Mind" No. 9
- FR. ANTHONY GUGGENBERGER, The Jesuits accused and Defended, "Mind," 23.

## IN THE CATHOLIC QUARTERLY.

- FR. D. T. O'SULLIVAN, Scientific Chronicle, Each number.
- FR. W. POLAND, The Social Bearing of Elementary Instruction, January. History of Schools—A suppressed Chapter, April.
- FR. J. D. MURPHY, (St. Beuno's, England) Ancient Commerce with East Africa, January.
- FR. A. J. MAAS, Attitude of Modern Protestants towards the Virginity of our Blessed Lady, April.
- FR. D. A. MERRICK, The Example of Napoleon, April.

- FR. H. THURSTON, (London), Dr. H. C. Lea on the Causes of the Reformation, July.
- FR. CHARLES COUPE, (London), Tennysonian Sea-Echoes, July.
- MR. L. WILLAERT, (Stonyhurst), Duelling, its Early History, July.
- FR. R. SCHWICKERATH, A Fatal Error in Education and its Remedy, October.

## IN THE ECCLESIASTICAL REVIEW.

- FR. A. J. MAAS—"Sacred Scripture." Article in each number under "Ecclesiastical Library Table."
- FR. THOMAS HUGHES, The Sacrament of Confirmation in the Old Colonies, January. Educational Convoys to Europe in the Olden Times, July.
- FR. CHARLES COPPENS, Annual Retreats for the Clergy. June.
- FR. P. ST. JOHN (Valkenburg) A Disputed Point in St. Cyprian's Attitude towards the Primacy, August.
- FR. R. SCHWICKERATH, The Attitude of Modern Scientists towards Religion, November.
- FR. M. WATSON (Australia) Immaculata. The Angels' Hymn, December.

## IN VARIOUS MAGAZINES.

- FATHER FRANCIS J. FINN—"Getting Ready," "On Vocation," "Well begun is Half Done," "In a Fool's Paradise," "Things that have Pleas'd Us," "Sweet Charity," "A Christmas Farce." A series of dialogues for the young published in Benziger's Magazine each month of the year 1903.
- FATHER WILLIAM F. RIGGE—"A Visit to an Observatory," "A Peep through a Telescope," Benziger's Magazine, January & February; "The Times of Sunrise & Sunset," St. Michael's Almanac, Shermanville, Illinois.
- FATHER CHARLES COPPENS—"How has the Power of Peter been vested in Pius X." In "Living Church" Aug. 29.
- FATHER WILLIAM STANTON—"Observations on Insects affecting the Crops in the Philippines." Monthly articles in "The Philippine Weather Bureau," Manila.
- FATHER JOSEPH RIORDAN—"A Study in American Freemasonry," Preuss's "Review," weekly from the month of May.
- FATHER ROBERT SCHWICKERATH—"Catholics and the Study of the Classics," Preuss's Review for October; "Protestantismus und Katholische Kirche als Erzieher zur Sittlichkeit," Pastoral Blatt for January' and February; "Die Congressbibliothek in Wash-

ington," *Stimmen aus Maria Laach* for January and February.

FATHER THOMAS I. GASSON,—“*St. Francis of Assisi*,” *Moshier's Magazine* for January; *St. Dominic*, in same for February; “*Is Intellectual France drifting from the Church?*” “*Donohoe's*,” January.

FATHER JOHN J. WYNNE—“*The Outlook for the Catholic Church for the Next Ten Years*,” “*Harper's Weekly*,” August 23d.

FATHER MATTHEW RUSSELL—“*Sir Charles Gavan Duffy*,” “*Donohoe's*,” August.

#### COLLEGE MONTHLIES, AND ANNUALS.

##### (a) Monthlies.

*Georgetown College Journal*; *Fordham Monthly*; *The Xavier*, N. Y.; *Holy Cross Purple*; *Stylus* (Boston College);  
*The Dial* (St. Mary's Kansas); *Fleur De Lis* (St. Louis);  
*St. Ignatius Collegian* (Chicago);  
*Redwood* (Santa Clara, California).

##### (b) Annuals.

*St. Joseph's College*, Philadelphia; *Spring Hill College*, Alabama; *Sacred Heart College*, Denver.

#### CHURCH CALENDARS.

*St. Francis Xavier's*, New York; *Immaculate Conception*, Boston; *Gesu*, Philadelphia; *Loyola*, Baltimore; *St. Ignatius*, Chicago; *St. Xavier*, Cincinnati; *Gesú*, Milwaukee (Quarterly); *St. Ignatius*, New York; *Pacific Coast Calendar*, San Jose, California; *Monats Bote*, Holy Trinity, Boston; *St. Ignatius*, San Francisco, California.

#### III.—IMPORTANT NEWSPAPER ARTICLES.

MR. HERMAN ACKER, “*A Catalogue of Catholic Literature*,” No. 1 Fiction (English, German, French); Several articles on “*Catholic Books in Public Libraries*,” in “*Buffalo Volksfreund*” and “*Catholic Union & Times*” from January to June.

FATHER FRANCIS CASSILLY—“*Attack on the Doctrine of the Trinity*,” *Chicago Record & Herald*,” March 22d. “*Lights and Shadows of American Life*, Chicago (Lectures printed for private circulation.)

- FATHER HERMAN MAECKEL, Many articles on Social Democracy in the "Buffalo Volksfreund" throughout the whole year.
- FATHER FRANCIS S. BETTEN, "Der Unterricht über die lässliche Sünde," "Pastoralblatt," Sept.
- FATHER GUGGENBERGER, "Question Box," "Catholic Union & Times," weekly since September.
- FATHER WILLIAM O'B. PARDOW, "Christmas Truths," In "The Catholic Standard and Times," Philadelphia, Dec. 19, 1903.

## IV.—MUSIC.

- FATHER LUDWIG BONVIN, Der 103 Psalm. Lobpreise, meine Seele den Herrn. (Bless the Lord, O my Soul) für gemischten Chor., Sopran-Solo und Orchester oder Pianoforte Op. 68. Vocal score Leipzig, Breitkopf & Härtel, \$1.50, "Lo again 'tis Evening." For mezzo-soprano or baritone, Op. 45 "The Messenger," New York, February.
- FATHER HUBERT GRUENDER, Evening Bells (Abendglocken) Song for mezzo-soprano or baritone Op. 8, No. 1; "Springtide Sorrow," Song for mezzo-soprano or baritone, Op. 8, No. 2 Buffalo, M. M. Leidt, June.

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 QUERIES.

LXIII.—When and where was the "Recollectio Menstrua," practiced in several provinces of the Society, instituted? Are there any letters from the Fathers General approving and regulating its practice; as, for instance, the giving of the points of meditation by the Spiritual Father, the instruction (or exhortation), the "consideratio status," etc.?

LXIV.—The little treatise by Père Michael Boutauld, S. J. entitled, "Méthode pour converser avec Dieu" was put on the "Index" by a decree dated April 5, 1723. This condemnation has not been revoked (cf. "Index" edition of 1900 p. 212). Among the innumerable editions which have been published since the condemnation of the book, is there one "emendata ad mentem S. Congregationis Indicis?"



## OBITUARY.

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### FATHER CHARLES KENNEDY JENKINS.

Father Jenkins who died at Georgetown College, June 19, 1903, at the age of sixty-nine, was descended from a family conspicuous in the early history of Maryland for its adherence to the Faith. The family came from England to this country originally in 1660 to escape the persecution against Catholics. They were descended from William Jenkins, the son of Ap-Jenkins, of Wales, who settled in St. Mary's Co., Maryland, prior to 1663. William married Mary Courtney daughter of Lieutenant Courtney of England, who came over with Lord Baltimore in the Ark and Dove, March 25, 1634. William Jenkins was born at White Plains, St. Mary's Co., Maryland, in 1663, and is the founder of the family in this country. The Jenkins lived peacefully at White Plains under the tolerant government of Lord Baltimore until early in the 18th century, when discord arose on the passage of the Catholic Disability Act, and the family emigrated to Long Green, Baltimore County.

Father Jenkins was born in Baltimore City, May 24, 1834. His father was Mr. James Jenkins, a brother of Mr. Thomas Jenkins, whose family built Corpus Christi Church. His mother was a sister of Captain William Kennedy, whose family erected St. Ann's Church in Baltimore. Father Meredith Jenkins contributed the funds for the erection and equipment of the Georgetown College Observatory, and the Rev. Oliver Jenkins, of the Congregation of St. Sulpice, was largely instrumental in securing the success of St. Charles College, Ellicott City, Maryland. And Father Augustine Jenkins of the Old Society, a member of the same family, born in Maryland, January, 1742, was a zealous missionary in Maryland, and died at Newtown in 1801. He is spoken of in very high terms by Archbishop Carroll in a letter, as far as I can remember, to Father Charles Plowden.

Father Jenkins was educated at St. Mary's, Baltimore, and entered St. Charles, Ellicott City when it opened in 1852. Among his fellow students at St. Charles was His Eminence James Cardinal Gibbons. At the age of twenty Charles Jenkins entered the Novitiate of the Society of Jesus at Frederick, Maryland. After his juniorate he taught rudiments at Georgetown, 1857-59. In 1860 he was assistant treasurer at Loyola College, Baltimore. He studied Philos-

ophy at Boston College, 1861-63. His theological studies were made at Georgetown, 1864-66. During the year 1865-66 he was treasurer of the College. He was ordained priest at Baltimore in 1866, with Archbishop Kain of St. Louis and Archbishop Keane of Dubuque, and Rev. Edward D. Boone, S. J., and others of the Society. He was then made Minister of Holy Cross College, Worcester, Mass., in 1867, and held the same office at Georgetown, 1868-69. Then he acted as treasurer at Gonzaga, 1870, and at Georgetown, 1871-72. He made his third year of probation at Frederick, Md. in 1873, and was Minister at Georgetown in 1874-75.

In 1875 Father Jenkins was appointed Rector of Gonzaga College, retaining this post till 1882. During his incumbency of this office he built the Notre Dame Academy of St. Aloysius parish. He was next made Superior of St. Aloysius Church Leonardtown, where he remained for the following twenty-two years, being at the same time Superior of the missions in the upper part of St. Mary's Co., Md. Before entering more fully upon the labors of this kind and zealous Father in the southern part of the State, it may be allowed to add a few words about his stay in Gonzaga. His Community was much attached to him, and here as in other places the people in general admired his zeal and pleasant disposition. He had a kind word and a good wish for every body; the children were fond of him; the sick had a staunch friend, and the sad of heart a gentle comforter.

Untoward circumstances in financial matters rendered the last of his stay in Washington disagreeable. He was not responsible for the state of affairs. It is true he built the school for girls, which still exists there, and made it more valuable, and thus added to the debt; for the rest, an enormous and arbitrary government claim for taxes, the almost enforced purchase of the present college building and the old debt made a large sum, which, however, was soon greatly reduced by Father Filton, the next Rector, by selling, some think, unwisely, our old property on F Street. These few words I write to remove a false impression.

Father Jenkins was devoted heart and soul to the welfare of his people. His cheerful, charitable, and whole-souled disposition endeared him to everybody, and he was known and loved as a father by every one in St. Mary's County.

His dearest work was St. Mary's Academy in Leonardtown, and of this institution he may well be regarded as the founder. Always energetic, his first care was to secure the best of Catholic training for his children. Accordingly he applied to several communities of Sisters to obtain aid in his holy work. Some responded readily, but after reviewing the field of labor, a small settlement, a scattered flock, and poor accommodations for school work, they declined to undertake the mission. But Father Jenkins still prayed and worked. In 1885 the Sisters of Nazareth, from Kentucky offered their assistance, and sent five of their Congregation to the Leon-

ardtown school. With this encouragement the zealous pastor felt himself enabled to overcome many obstacles in the way of Catholic education. In 1889 the frame structure used as convent and school proved inadequate, and with the work well in hand and an increase in number of pupils, the Sisters took possession of a newly erected, handsome, and commodious addition.

Father Jenkins himself superintended the work of construction, and greatly rejoiced over the fulfilment of his cherished plan.

The two parishes of St. John and the Sacred Heart are indebted to Father Jenkins for the two beautiful churches which he built. He lived near the workmen during the progress of the buildings; and as he was an expert in the use of all kinds of tools he lent his personal aid in every stage of its progress.

On the 15th of June, 1900, Father Jenkins went to St. Joseph's Hospital, in Baltimore, for a serious physical ailment from which he had been suffering many years. On his return from the hospital he resumed his beloved work, but with lessened powers. Two years later he again submitted to a severe surgical operation, without the use of anæsthetics, and although some relief was obtained, his constitution was shattered. No thought had he, even now, of surrendering the post of duty; his heart was unyielding in his devotion to his work and the welfare of his beloved people. In December 1902, he was forced for the third time to seek relief in the hospital, and a third time returned with great hope of a lasting cure; but his hope was vain. His life-work was at an end. In February a stroke of paralysis, which it was thought would prove fatal, rendered him unfit for all further work, and he was transferred to Georgetown.

Here his condition improved somewhat, and he offered the holy Sacrifice once or twice. Generally, however, he was unable to celebrate Mass, but daily received holy Communion, and when the end came he was fully prepared and fortified. On the 18th of June he arose at 5 o'clock and received holy Communion at the 5.30 Mass. He seemed as well as usual until after Mass when he fell and struck his head on his prieu dieu.

He was carried in an unconscious condition into the sacristy where the sacrament of Extreme Unction was administered. He expired without recovering consciousness. His funeral took place at Georgetown. His death was keenly felt by his dear children at Leonardtown, and their love for their father found deep expression as they crowded to their church to attend a public Mass for the repose of his soul.

Thus has passed away a priest whose character was endeared to all by the admirable and lovable traits manifest in his daily life. In the words of a life-long friend: He was of a

cheerful disposition, kindly and retiring, but earnest and zealous, and his memory will remain a treasured consolation to all who had the good fortune to know him or come within the sphere of his influence.—R. I. P.

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**LIST OF OUR DEAD IN NORTH AMERICA**

*From October to December 1903.*

	Age	Time	Place
Fr. Nicholas L. Schlechter.....	55	Oct. 4	St. Mary's, Kansas
Fr. Charles Petitlemange.....	78	Nov. 2	Jersey City, N. J.
Br. Martin Whelan.....	66	Nov. 22	Georgetown, D. C.
Br. Michael Hogan.....	68	Nov. 28	St. Andrew-on-Hudson
Br. Patrick Brady.....	66	Dec. 31	Georgetown Hospital
Fr. Aloysius Curloz.....	87	Dec. 17	Grand Coteau, La.

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**Requiescant in Pace.**

## VARIA.

ALASKA. *A Monument to Father Judge.*—In the Catholic church of Dawson, Yukon Territory, a marble monument has been placed over the grave of the Rev. Father Judge, S. J., the first priest who worked for the pioneers of the Klondike. The base of the monument bears, in engraved gilt letters, a Latin inscription to this effect: "Here lies the body of Father W. H. Judge, S. J., a man full of charity, who, with the co-operation of all, here first erected a house for the sick and a temple of God; and who being mourned by all died piously in the Lord, the 16th of January 1899." *London Tablet, December 26, 1903.*

ST. ANDREW-ON-HUDSON. *Visit of the Archbishop.*—His Grace, The Most Reverend John Farley, Archbishop of New York, spent two days at the Novitiate during November. His visit, which had been repeatedly postponed owing to the delays in completing some portions of the interior of the building, fell on the eve and feast of St. Stanislaus, and added greater impressiveness to the customary observances. Father Rector met His Grace at the depot and accompanied him on the drive to the Novitiate, where the community were assembled in the main corridor, the Fathers and Juniors on one side and the Novices and Brothers on the other. All knelt while His Grace gave his blessing and passed to his room in the southwestern corner of the building. When His Grace was attired in his episcopal robes, all proceeded to the chapel for Benediction, at which he officiated. During supper the panegyric on St. Stanislaus was pronounced by Brother Fox. In the evening the community assembled in the refectory, where the Archbishop was welcomed by those appointed from the various grades. Fr. Brown read a congratulatory address on behalf of the Tertian Fathers; Bros. Cronin, Murphy and McDonough for the Juniors, Bro. Farrell for the Novices. His Grace responded in an earnest speech, during which he gave expression to his love and appreciation of the Society, called attention to the number and variety of the works achieved by our Fathers in this Province, and exhorted the Juniors to greater efforts in their studies in view of the progressively faith-destroying spirit of science. In the morning the Archbishop celebrated the community Mass, and during the solemn High Mass, which Fr. Provincial sang, occupied the throne which had been prepared for him in the chapel. His Grace took his departure in the afternoon, with many expressions of the pleasure of his visit and of his intention to spend St. Stanislaus' feast each year at the Novitiate.

*Mission Work.*—The scope of the Missions has been steadily increasing. Fr. Corbett gives an instruction every Sunday to the German youth of Poughkeepsie at the German Church. Six Juniors teach catechism at St. Mary's Church. At the church of Regina Cœli at Hyde Park, four Juniors give catechetical instruction to children, some of whose parents were taught by the zealous Novices who years ago rowed from the old Novitiate at West Park each Sunday to instruct them. The Mission to Staatsburg, intrusted to the Novices, necessitates their early rising and a fifteen mile circuit. At Campion Hill Mission, the children with some of the Apostolic zeal of their teachers, have been inducing their Protestant friends to attend the instructions. The Novices who go to Pleasant Valley teach in the pretty little chapel which was projected by Father Walsh and brought to a successful completion by Father Richards, who says Mass there on Sundays and Holy Days.—The State Hospital furnishes a field for Father Gaffney's zeal. The number of Catholic patients is large as well as that of the attendants. Fr. Lunny assists him with the sick calls and preaches there once a month. Two Masses are said on Sunday for patients and attendants. From the beginning, we have been cordially received by the superintendent, Dr. Pilgrim, and his assistants.

*Improvements.*—The corridors and stairways of the Novitiate have been hung with many of the familiar pictures brought from Frederick and with many new ones. The first floor is devoted to scenes in the life of Christ, hung in chronological order; the second to paintings of the Generals of the Society and some of the most illustrious patrons. On the third floor are seen representations of founders of religious orders. On the stairways are engravings of some of the most famous cathedrals in Europe. The library, when completed, will have a capacity of sixty-seven thousand volumes. In its present unfinished condition, it holds a little over half that number. The volumes have all been installed on shelves, arranged in accordance with the decimal classification and relative index system of Melvil Dewey, director of the New York State Library.

*Number of Novices*—The first scholastic year at the new novitiate has opened well,—twenty-five scholastic, and nine coadjutor novices have entered. The scholastic novices have come from the following colleges:—

Boston . . . . .	8
Loyola . . . . .	4
St. Francis Xavier's . . . . .	4
St. Joseph's, Philadelphia . . . . .	3
Holy Cross . . . . .	2
Georgetown . . . . .	1
St. Vincent's, Beatty, Pa. . . . .	1
Gonzaga, Washington, D. C. . . . .	1
St. Mary's, Chesterfield, England . . . . .	1

**BELGIUM.**—The thirteen colleges of this Province, along with the Scholasticate at Louvain, had 6590 students the past scholastic year, an increase of 68 over the preceding year. The Scholasticate at Louvain has 125 theologians, besides Ours, attending its courses, and Namur 74 philosophers.

**CANADA.** *The Scholasticate.*—Six externs, five belonging to the congregation of St. Viateur and one secular ecclesiastic, are following the course of theology. The scholastic press under the charge of Brother Bourassa, prints both the French and English "Messenger" as well as the catalogue and nearly everything needed in the Mission. The presses are worked by an electro-dynamo and ten men are employed in setting up, &c.

**CHINA.**—*The Mission of Kiong-Nan*, under the charge of the Province of Paris, has published its annual report from July 1902—July 1903. There has been an increase of 58 Christian settlements, but of only 1188 Christians, owing to 7000 deaths from epidemics. There were during the year 5092 baptisms of adults and 52,394 of infants belonging to infidels.

*The Report of the Mission of Tcheu-li*, under the charge of the Province of Champagne, as we learn from "Chine et Ceylan," is most consoling. The increase of the Christians during the past year is 2033, and of Catechumens, 2400. There were 11,000 baptisms, 2583 of them being catechumens. Our oldest missionaries say that they have never before seen anything like this.

At Pekin the old monuments to our first missionaries to China, which were destroyed and their tombs opened and despoiled by the Boxers, have been re-placed by an expiatory chapel. On the exterior of the chapel the monumental stones have been placed, after being repaired, with their former inscription. In nearly all the opened tombs some bones were found which have been collected and placed in the wall under their proper monument. Mgr. Favier has thus preserved the remains of eleven of our most celebrated Fathers, among whom are Fathers Ricci, Adam Schall, Verbiest, and Longobardi. Throughout China our Fathers are repairing the chapels and oratories destroyed during the war, with the indemnity accorded by the Chinese Government and alms collected in France; so that soon, if the peace continues as at present, the number of Catholic congregations will be greater than ever. The disposition of the people seems excellent and the number of converts and catechumens is ever increasing.

**CUBA.** *Belen College.*—The number of students has increased every year since the war. Boarders and half boarders are now upwards of 230, day scholars about 50. The College

is subjected to Government inspection as well as the course of studies. Lately our Father Rector has been authorized to open primary schools. It is impossible for the Professors to carry out the *Ratio Studiorum*, Latin and Greek having been entirely suppressed. The Sunday-school, in which poor boys are taught catechism, numbers about 500; after an hour of catechism they attend Mass.

*The Observatory.*—The Observatory attached to the College is doing its work in the same way as during the past year.

There are two other Meteorological Stations in Havana, one belonging to the American Weather Bureau and the other to Cuba. The Cuban Government was asked by many in the daily papers to support our Observatory instead of erecting a new one, but it was not disposed to give money to Jesuits, when a big crowd was waiting for employment at the doors of the Administration. The contrast between Father Gangoití's forecasts and those of the Weather Bureau and Cuban service was as remarkable in the last Jamaica hurricane as it was in the Galveston storm.

On the 11th of August orders came from Washington that warning flags of the approaching hurricane should be displayed in Havana. As soon as the flags appeared great consternation was aroused in the city. Telegrams were sent through all the country predicting that the Jamaica storm was coming, schools were closed, and every precaution was taken by the Government. On the same day Father Gangoití placed the storm to the west of Jamaica and foretold its movement toward the Yucatan Channel and the Gulf of Mexico.

On the 12th, early in the morning, cablegrams were sent by Fr. Gangoití to Mexico, Cienfuegos, Pinar del Rio, etc. stating that the storm was to the South of Havana, but that there was not any danger, because its movement was towards the Channel, as had been predicted.

Hurricane flags continued to be displayed, however, and many anxious to know the situation of the storm, applied to our Observatory. The Mayor of the city sent his Secretary, for information and some of the vessels detained in South Florida on account of the alarming signals of the Weather Bureau asked for Father Gangoití's opinion. They were told that there was not any danger. They sailed out and arrived at Havana safely. Some ships were saved in Progress (Yucatan) on account of the information given by our Observatory to the Director of the Mexico Observatory.

ENGLAND. *Oxford.*—Pope's Hall continues to prosper.

Three of our philosophers belonging to the Society were matriculated in October. One for history, one for mathematics, and the third for classics. This makes the number of Undergraduates belonging to the Society at present in residence to be ten.

*The Recent Oxford Local Examinations.*—These were held in four of our colleges in England as well as at Malta. Two



features are especially noteworthy in the statistics of these examinations. First the large percentage of high Honors taken by our boys as compared with that of the mere passes.

Thus, while our passmen in the two examinations amount to considerably less than two per cent. of the whole number of passes, our First Class Honors men form ten per cent. of the total number in the Juniors, and no less than twenty-five per cent. in the Seniors. The other noteworthy point of comparison is in the Distinction lists. If we select the two leading subjects, Latin and Mathematics, it will be found that of the Latin lists, Senior and Junior, our boys form roughly fourteen and sixteen per cent. respectively, and of the Mathematics, twenty and nine per cent. and this though our candidates formed well under two per cent. of the whole.

Other subjects such as Greek, History, and Scripture are not far behind.

*Manresa.*—The London University Examinations have replaced all others. Last summer four Juniors passed their Intermediate Examinations, one taking first class Honors in History, two passing in Inter. Arts, and one in Inter. Science.

Five (Juniors and Novices) matriculated in June.

*Beaumont.*—Greek is no longer a required study at this college. Two years ago a Modern Side was introduced, in which the time given to Greek on the Classical Side was assigned chiefly to French, Science, and English subjects. This course has been found to meet the requirements of an increasingly large number of boys, and it has now been decided to extend the system by making this course general throughout all the classes, while special provision will be made for those boys whose parents wish them to learn Greek.

*Edinburgh. Open Air Services.*—As forming a good sequel to our recent notice of Father Power's Open Air Services (Sept. number page 142) we give the following letter sent to the Editor of the *Evening Dispatch* by a Presbyterian:—

*Edinburgh, July 20th, 1903.*

Sir,—Passing down Lothian Road last night, my attention was directed to a large crowd at the junction of Grindlay Street, listening to an address by the Rev. Father Widdowson, one of the talented priests of the "Sacred Heart." This is the first time in my experience that I have heard the doctrines of the Romish Church expounded in the streets of our city by a clergyman of her communion, and I am glad to see the initiative taken up now by one so well qualified to speak. It is unfortunate that so many of us Protestants derive all our information regarding the Church of Rome from exclusively anti-Catholic sources, and surely it is well that those of broader minds and wider sympathies should be also approached by one within the Church, and, therefore, capable of presenting her doctrines in a reasonable light. In these days of "Primmerism" and ex-priests, etc., an intelligent

presentation of the other side is only justice to the younger generation among us, many of whom, it is to be feared, have been brought up in rather a narrow and circumscribed way.

I am, etc.,

A MEMBER OF THE CHURCH OF SCOTLAND.

*"Letters and Notices."*

FORDHAM.—St. John's College, is erecting a notable addition to its group of buildings. During the past two years, the day students have become so numerous that a new hall is needed to relieve the present congestion.

The structure is 69 x 140. The basement, 12 feet high, and clear and lightsome, contains locker space for the day students and the steam heating equipment. The first floor, 16 ft. high, provides eight lecture rooms measuring 28 by 26 feet. The second floor, besides affording two more lecture rooms, will have an auditorium seating 960 persons, with a large stage 32 feet wide by 30 deep, for theatrical and other exhibitions. The third floor is to supply two class rooms and the spacious balcony of the college theatre. The new hall is located on the site of the former college infirmary, which was the original "Rose Hill Manor House," built prior to 1692, and known as Washington's head-quarters.

FRANCE.—The Province of France has opened two small collèges. One is in the isle of Jersey, in the house (Highlands) occupied by the Juniors and novices. It was opened in October with twenty students. The second is on the Belgian frontier at Marneffe, a little village in the province of Liege. Here about a year and a half ago a residence was procured and occupied by some of our Fathers and scholastics as a house of studies for some of our second and third year Philosophers. It is in this residence a college for a few pupils has been begun. It is not expected that under the present circumstances the number will be large in either of these colleges; but, in case Christian education disappears entirely in France—as seems probable—they may be filled to overflowing. Meanwhile they will afford an opportunity for some of our scholastics to go through their years of teaching.

A good number of our French Fathers have gone this year to the Chinese missions where there is much to be done and a great need of men. From the Province of France alone thirteen have departed. The novitiates of the French Provinces, now in England and Belgium, have received their usual number of novices this year, in spite of the persecution in France.

*Death.*—Father John Baptist Terrien, formerly Professor of Dogma at the Catholic University at Paris, and known from his writings on the Blessed Virgin and the Sacred Heart, died at Paris on December 5th.

GEORGETOWN UNIVERSITY. *Opening of schools.*—The formal opening of the University, which in former years has occurred at the opening of the college year, was this year postponed until Sunday, October 11, in order that all the schools of the University might participate. The ceremonies began with solemn High Mass at 9.30 A. M., followed by solemn Benediction of the Most Blessed Sacrament, concluding with a sermon by Fr. John Quirk, President of Loyola College, Baltimore.

The attendance at the college is forty more than the attendance last year.

*St. Vincent de Paul Society.*—This Society has done much in the cause of charity during the past year. Each member makes a weekly contribution to the fund. Before the Christmas holidays the seniors went to each room in the house collecting clothing. Almost every student contributed generously or was shamed into a contribution by the urgent demands of the collectors. The large supply of clothing thus obtained was distributed by the members of the Society to the poor of the city. The money was spent in supplying food and fuel to needy families. It is hoped that in addition to the present good done by this Society, the practical lessons in charity will yield greater fruit in future years.

*Sodalities.*—The Senior Sodality was recruited to its full strength by a solemn reception on Dec. 8. The sermon was preached by Father Charles B. Macksey. The meetings of the Junior Sodality were formerly held on Sunday morning. It was thus practically impossible for the day-scholars to become members. Attempts to provide a separate sodality for day-scholars met with only partial success. The day-scholars refused to become enthusiastic over any organization which tended to distinguish them from the boarders. This year the meetings are held on a week day and the result is that nearly all the day-scholars are clamoring for the privilege of membership. The Sodality co-operated generously with the Society of St. Vincent de Paul in the great work of charity at Christmas time.

*The League of the Sacred Heart.*—The daily Communion of Reparation, a practice begun two years ago, is being continued this year. Two members of each class receive Communion every morning at the Students' Mass. On the evening of the First Friday, Fr. Raley preaches on the Sacred Heart.

*The Law School.*—Mr. George E. Hamilton, for many years the Dean of the Law School, has resigned from that position. He has been succeeded by the Hon. Harry M. Clabaugh, Chief Justice of the District Supreme Court. Justices Wright and Pritchard, the other two members of the local Supreme Court are now lecturing in the Law School.

*The Medical School.*—The graduates of the school still keep up their good showing. Last year five passed the rigid

examination for admission into the Medical Corps of the Army and Navy, one getting 964 points out of a possible 1000. The result of the recent competitive examination for hospital positions in Washington shows that the Georgetown students captured 15 out of the 18 available positions.

*The Hospital.*—A new wing, has just been opened. It runs from the old building along 35th St. a distance of 90 ft. The cost of the building was about \$30,000. With this much needed addition the hospital can now accommodate 100 patients. During the past year 2882 patients were treated at the hospital. Of this number 198 were pay patients; the remainder were charity patients.

*The Observatory.*—Work at the observatory has been impeded and little has been done on account of the lack of observers and computers. Father Hagen writes as follows: "As I have been alone at the Observatory for over a year and have no prospect of getting an assistant, the publications of the observatory will necessarily fall short in number and bulk from what they have been in the past. How could it be otherwise when fewer observations are made and no computers are on hand to reduce the older observations? There is enough work here at present for five able assistants." Still Father Hagen has been able the past year to continue the publication of his "Synopsis," to issue a pamphlet on Variable Stars, and a Chart and Catalogue for observing Nova Geminorum.

GERMANY.—Father Frick, the author of the text-books on Logic and Ontology, is now Superior of the house of writers in Luxemburg and editor of the "Stimmen." The September number of the "Stimmen," containing a dedicatory poem to His Holiness, Pius X., by Father Baumgartner, was presented to the Holy Father in the beginning of October. His Holiness said that the names of both Father Baumgartner and of the great Catholic firm of Herder were well known to him. The Holy Father, who is acquainted with German, began immediately to read the poem and then told Cardinal Steinhuber to tell the author that he accepted the poem with great pleasure, and sent the poet and the publisher his apostolic blessing.

On October 7, an "Actus Publicus" took place at Valkenberg. His Eminence Cardinal Fischer of Cologne was present to honor and encourage the exiled Jesuits. Soon after his arrival His Eminence addressed the assembled community in a most hearty manner; he assured them of his love for the whole Society and of his particular sympathy for the German Province; turning to his two companions, canons of the Cologne Cathedral, he appealed to them to testify that "the Catholics in Germany stood in need of the Jesuits, and he hoped soon to lead them back to his archdiocese." Besides the Cardinal of Cologne, there were present the Bishop of Roermond, the Abbot of Merkelbeck, and a gathering of other religious: Dominicans, Francis-

cans, Carmelites, Redemptorists, and Oblates. The defender, Father Kösters, began with a dissertation on "The Nature, Methods and Progress of Theology as a Science." Then the disputation was opened by a German theologian, Dr. Gratzfeld, who attacked, "ex animo," as he said, the thesis in which the defender maintained the formal permanence of the elementary forms in living bodies. This opinion, the objector observed, was contrary to the common opinion of Catholic philosophers and the scholastic principles concerning the nature of bodies. The defender remarked that, *salva reverentia*, he abandoned the teaching of St. Thomas and the scholastics on this point, on account of very grave reasons taken from the natural sciences. After the disputation the Cardinal, who is a Thomist, said to a Father that he had observed that the Society leaves to its members considerable amount of liberty. To which the Father replied: "*In necessariis unitas*, for the rest it is good to leave young people some scope to make their discoveries known." Other objectors were Father Gietmann, S. J., who objected in classical Latinity, and was answered in as elegant a diction. Then followed Father Bernard, Oblate from Liege, Belgium, who attacked the *scientia media*; Professor Mannens of Roermond, Holland; Father Van Kasteren, S. J., Maestricht, Holland; Father Huyghe, S. J., Louvain, and Father Dalmatius, of the Order of St. Dominic, known as the best pulpit orator of the Dominicans in Germany. He began his objections with the following words: "Dear friend, setting aside the question which formerly was so hotly debated between our schools, let us pray that God may give us all that grace," etc. Then he took up the thesis on the institution of the Church. This Father spent the next day with the theologians at the villa. The objectors almost without exception urged their point splendidly and forcibly. The Oblate Father Bernard in particular was admired for the form and acuteness of his objections. The defender, thirty-one years old, performed his task in a brilliant manner, and showed all through that he possessed a mastery of the whole of the theology, especially of exegesis. Soon after the "actus" he went to the University of Munich, to pursue special studies. It may here be added that at present nine Fathers and one scholastic of the German Province are studying in the universities of Berlin, Munich, Bonn, Innsbruck and Göttingen, some for colleges, others for specialties outside the line of college work. In the College of Feldkirch alone there are now eighteen Fathers teaching who have made a three years' course in a German or Austrian university. Although there is no government pressure in the case of the college of Sittard, there are several studying in universities with the view of being employed as teachers in Sittard. This is a practical expression of the conviction on the part of the Superiors that a university training is most desirous, if not necessary for the teachers of the province.

HOLLAND.—The Mission of the Dutch East Indies was entrusted to the Province of Holland in the year 1859. The enormous extent of the field of labor—it extends in longitude from 95 to 141 degrees and in latitude from 5 degrees north to 9 degrees south and includes thirty-four millions of inhabitants—rendered the missionary work there very difficult. In fact the work to be done was too much for one Province, especially a small Province such as Holland. For a long time Superiors have desired to give a part of this vast field to other Missionaries, but various difficulties prevented them from carrying out their wish. The Congregation of the Propaganda has at last assigned the part of the Mission included between longitude 125° 30' and 141° East to the Missionaries of the Sacred Heart of Issoudun, France, who have flourishing establishments in Holland. In consequence of this division we lose the port of the Key-Islands, the only one we had in this country.

IRELAND. *The Apostolic School at Mungret.*—Many of our readers will remember the founder of this school, Father William Ronan, who visited this country in 1884, to make an appeal to American Catholics for the support of the school. This Father is still living and sends a "Report of the School" which shows what remarkable success it has had in the university examinations and at the Propaganda, Rome. With the single exception of our University College, Stephens Green, Dublin, whose successes raise it beyond the sphere of comparison with other Catholic College, Mungret stands at the head of all the Catholic Colleges of Ireland in the number and brilliancy of its general results and also takes its place high above the richly endowed Queen's College of Cork and practically on a level with Queen's College, Galway. This is proved in the Report by a tabulated list of passes and honors for the past twenty-five years (from 1886-1901). It is also shown that in the short space of sixteen years Mungret has passed fifty-eight students for the Degree of B. A. and has reached the high total of 580 passes in the various art examinations while its roll of University distinctions comes in all to 196 exhibitions, honors, etc.

*At the Propaganda Mungret students have also gained remarkable distinction.*

Out of seventeen students six got the highest degree in Theological Science that it is in the power of the faculty to confer, namely, the Doctorate of Divinity, while eight got the Licentiate of Theology and fifteen the Bachelorship of Theology. The value of the lesser distinctions may be judged from the fact that out of so large a number of students, little short of a thousand, that attend the schools of the Propaganda, the majority, as is natural, never succeed in getting any distinctions whatsoever. In addition, it may be remarked that Father Turner got a "*Solus*" in Dogmatic Theology, a

distinction rarely attained, and Father Veale the Medal in St. Thomas' Academy, another very rare distinction.

Of the Mungret men who studied at the American College, two are now successful Professors in the Diocesan College of St. Paul, Minnesota, two others have been employed by their respective Bishops as Secretaries, and are men in whom their ecclesiastical superiors place very special confidence, a fifth was chosen by his Bishop in 1895 to represent him when he was unable himself to go *ad limina Apostolorum*. Almost all the others have attracted notice and won golden opinions by their zeal, energy, self-sacrifice, and other priestly virtues.

OUR JUBILARIANS, for the year 1904 are :—

*Diamond Jubiliarians* (sixty years in the Society.)

Father Alphonsus Charlier, Entered April 25, 1844.

Brother Dominic Leischner, " July 1, 1844.

*Golden Jubiliarians* (fifty years in the Society.)

Father Pius Massi, Entered March 24, 1854.

Father John McQuaid, " July, 10, "

Father Raphael Gelinas, " " 27, "

LEO XIII. AND HIS RELATIONS WITH THE SOCIETY.— Archbishop Kelly, Coadjutor of Sydney, in his sermon at the funeral service for the late Pope in Sydney Cathedral, before the leading clerical and lay representatives of Australia, speaking of Leo XIII.'s admiration of the Society, used these words: "He (the Pope) did not feel called to a religious life, but he tells us in one of his private and familiar letters, that he sometimes prayed to God to add the spirit of the religious vocation, to lead him to become a Jesuit. That prayer was not answered, as God had other designs. . . . Though he did not feel himself called to become a Jesuit, he declared that he felt unbounded esteem and admiration for the Society."

This affection for the Society he testified by the following favors, out of the many he conceded :

1. by the confirmation of all the Privileges of the Society, in his Brief, *Dolemus inter*, of July, 1886 ;
2. by the Canonization of three of our Saints, viz., SS. Peter Claver, J. Berchmans, Alph. Rodriguez, in 1888 ;
3. by raising several of our *Beati* to the honors of the altar ;
4. by granting a special feast in honor of Our Lady della Strada in 1890 ;
5. by confiding to the Society his cherished foundation, the Pontifical Seminary of Anagni, on which occasion, in a *motu proprio*, he extolled the Society highly as a teaching order ;

6. by his words of extraordinary praise of the Society and its work, and of tender affection for the Order, addressed to the Fathers Procurator in 1896—1899.

7. Rev. Father General told me that in other wonderful ways, that cannot be published, the Pope testified his deep love for the Society.

He also urged his brother, Cardinal Joseph Pecci, to re-enter the Society, and asked that the Cardinal might be buried in the Society's vault at S. Lorenzo in Campo Verano.

The following words of the late Pope, addressed to the clergy of Carpineto on the *Spiritual Exercises*, will be read with interest: "I have striven in many ways to be of service to my birthplace; but nothing that I have done has, I think, proved a greater boon for it, and for myself a greater comfort, than to have made it possible for the clergy to follow the *Spiritual Exercises*. What I can never forget is, that while my soul was eagerly yearning for a more substantial food, I sought for it in vain in many books; not one satisfied me until I came upon St. Ignatius' Book of the *Spiritual Exercises*. Keenly did I relish it, and bethought me: here at last is what my soul was craving for. Nor have I ever parted with it since. The meditation on the End of Man alone would suffice to consolidate anew the whole social fabric."

*Letters and Notices.*

MANGALORE.—*St. Aloysius College, Mangalore*, in spite of the Bubonic Plague, has flourished this past year as more than 430 students have followed its courses, 362 of them being native Christians. Father John Moore of the California Mission is still Rector of the college. Besides "The Mangalore Magazine" the Fathers of this Mission have recently issued a publication in Italian entitled "La Missione di Mangalore." Its object is to give benefactors information and news about the Mission; it is issued three or four times a year. So far numbers for June and September have appeared.—The Leper hospital under the charge of Father Müller of the Province of Maryland New York is doing excellent work.

THE MESSENGER. Apostolic Blessing of Pius X.—The following is the blessing recently sent by His Holiness to the editors of "The Messenger," it is inscribed under a picture of the Sovereign Pontiff:—

BEATISSIME PATER

Joannes Wynne, Thomas Campbell, Dionysius Lynch, Joannes O'Donovan, Sacerdotes e Societate Jesu scriptores, Provinciæ Marylandiæ Neo-Eboracensis ad pedes Sanctitatis Vestræ provoluti sibi, suisque laboribus et omnibus Provinciæ suæ Sociis Apostolicam Benedictionem humiliter petunt.

SS. pontifex benigne annuit precibus

Dat. In Ædibus Vaticanis die 3 Nov. an. 1903.

X J. M. Constantin Archiep. Patrensis.



MISSOURI. *St. Louis Scholasticate*.—The Fall disputations took place on Monday, Nov. 23, and Tuesday, Nov. 24, the following theologians taking part on the first day: *De Religione Revelata*, Fr. Jos. Bruckert defender, Fr. Patrick Burke and Fr. George Weibel objectors; *De Existentia, Essentia et Attributis Dei*, Fr. McGeary defender, Mr. Lawrence White and Fr. Francis O'Boyle objectors; "*Saint Jerome and the Deuterocanonical Books of the Old Testament*," a paper by Fr. Albert Esterman; and "*The Canonization of Charlemagne*," a dissertation by Mr. John Danihy. The second day was occupied by philosophers, as follows: *Ex Psychologia, De Intellectu*, Mr. Patrick Phillips, defender, Messrs. Mark Cain and Daniel Henry, objectors; *Ex Ethica, De Passionibus Hominis*, Mr. Jos. Wilczewski, defender, Messrs. George Bryan and Charles Cloud, objectors; *Ex Cosmologia*, Mr. Claude Pernin, defender, Messrs. Edward Miner and Charles Ryan, objectors; "*Equilibrium of Forces*," an experimental lecture in Physics by Mr. Francis Rudden assisted by Mr. Albert Fox.

Omaha.—At Creighton University, Omaha, on September 21 Fr. Charles Coppens celebrated his Golden jubilee. The day was appropriately honored by solemn service at St. John's (college) Church in the morning, followed by a reception in the university hall and by a social gathering at the college in the evening. Father Coppens, born in Turnhout, Belgium May 24, 1835, entered the Society of Jesus at Tronchiennes, Belgium, September 21, 1853. Arriving in America the same year, he went to Florissant, Mo. In 1865 he was ordained to the priesthood in St. Patrick's Cathedral, New York. Father Coppens' career is remarkable for the fact that he has passed these fifty years in the interests of education, devoting his time entirely to study and the classroom.

*Marquette College*. For the year 1903 Marquette college registered the largest number of students in the history of the institution. Not only the general attendance was larger, but the increase of new students was far in excess of former years. But the numbers, although remarkable, were not so much a source of gratification to the faculty as the quality of the material received. In fact, the one great difficulty under which the college has labored since its foundation has disappeared. When the college was opened it was forced to receive boys who were but poorly equipped to begin academic work; this ill-assorted material had to be lifted and coached. The boys now come with diplomas which would admit them into the city high schools, so that the work in the academy begins with a graded standard.

NEW MEXICO MISSION.—The appointment of Father Scarcella, formerly Master of novices of the Neapolitan Province, to be Provincial, has relieved Father Marra from this charge and he has returned to the New Mexico Mission. He is at present Superior of the Residence at Las Vegas.

NEW ORLEANS MISSION. *New Orleans.*—Our college counts to-day (Dec. 21st) 447 students. The lower classes are the most numerous. Though proportionately small, the classes of Philosophy, Rhetoric and Poetry give great satisfaction. "Founder's day" (Nov. 27th) was quite a success: There was Solemn High Mass in the morning; in the afternoon a banquet to which the founders were invited; and grand reception in the College Hall at night.—Since the beginning of October, several lectures were given under the auspices of the Alumni Association, the Alumni Orchestra furnishing the music. The Semmes Memorial Chapel is complete, except the Altar and Statues. It serves as the community and sodality chapel. The sodalities of the Alumni and the students have been reorganized and do well. The Society of St. Vincent of Paul, the Catholic Knights of America and others have their retreats and principal meetings in our church. The meetings of the League and Holy Hour are as well attended as ever, though several analogous exercises have been established in other parishes. The second Sunday of every month is consecrated to the Sodality of Bl. Virgin for the Ladies (lately organized); the third Sunday to the General Communion of the students and the exercises of Bona Mors.

All the students this year have been enrolled in the Cadets' Corps under a Major of the U. S. Army and wear the uniform. They made quite a show and were much applauded, on Dec. 19th, as they passed in parade before the distinguished guests of the city at the Cabildo, amongst the various divisions of U. S. soldiers, marines and state militia on the occasion of the Louisiana Centenary. This celebration was organized under the auspices of the Louisiana Historical Society, of which two of our Fathers are members. The culminating point was the Solemn Pontifical Mass on Sunday the 20th. His Excellency the Delegate, Archbishop Chapelle, who had returned purposely from Cuba, officiated. There were also present Bishops Rouxel, Heslin and Allen and Abbot Paul Schaeble O. S. B. lately consecrated. Our Father E. de la Morinière preached the sermon, which was universally admired, even though a large portion of the audience was composed of Jews, Protestants and unbelievers. He eloquently showed how all the principal events in Louisiana History from its earliest times were bound up with Catholicity, whose growth in membership, practice and Institutions has even surpassed the progress of the city itself. This subject was so much the more appropriate, as friends of unsectarian ideas had in the beginning objected to any ecclesiastical celebration at all.

*Spring Hill College.*—The college has 154 students of whom three are from Spain. Last October we bought two valuable pieces of property: one the Stuart estate adjoining the college noted for its oval track almost a mile in length

and lined with magnificent oaks; the other the Luling property, a superb ante-bellum residence surrounded by acres of field and woodland. Recently a new boiler house with a hundred horse-power boiler has been erected for our heating system. This boiler will also supply hot water to a natatorium with shower and needle baths in the same building. At the commencement last June the College conferred the honorary degree of Doctor of Divinity upon the Rev. Dionysius Savage of Montgomery, Ala., that of Doctor of Music upon Professor August J. Staub on the occasion of his silver jubilee as professor of music in the college, and that of Doctor of Fine Arts upon Professor P. Boudousquie, C. E. Professor of Drawing and Caligraphy.

**NEW YORK.** *College of St. Francis Xavier.*—Since our last communication to the LETTERS, the first term of the scholastic year has elapsed; in this regard we are pleased to note a satisfactory maintenance in the number of students in spite of the decrease which it was reasonably conjectured would be caused by the opening of the new Cathedral College as a Preparatory Seminary.—The Domestic Chapel, formerly in the college, has been removed to the community building thus insuring greater privacy. The windows of the old chapel, being the donation of former students, have been set up in the sacristy to which they form a valuable ornament and are at the same time more secure from further change than previously.

*The Church.*—The efforts to secure a new organ were crowned with success on the evening of Nov. 22, the Feast of St. Cecilia, when amidst impressive ceremonies the completed instrument was solemnly blessed. The work of putting in the new actions and pipes had been entrusted last May to Messrs Casavant Brothers of St. Hyacinth, Province of Quebec, Canada. The pipes of the old organ were for the most part found serviceable for the new, being however all carefully tested and returned and supplemented by several new ones. The entire machinery with actuating attachments, and the system of manuals, couplers and stops with the console were of new construction. The result is an entirely new instrument having a manual compass of 61 keys, a pedal compass of 30 keys, 70 speaking stops and 19 couplers admitting 24 combinations in all. The power and scope of the organ was well manifested on the night of the opening by the recital which preceded the ceremonies. Mr. Dethier executed the entire program. Father Pardow then addressed the people on the use which the Church had always made of music, reminding them that the mere listening to the sacred instrument they had just heard was, if properly done an act of prayer and sustaining his views from the psalms. The blessing of the organ followed in which ceremony music was supplied by a boys' choir for the processional and by a sanctuary choir composed of members of the community.

An unexpected and very consoling feature of the occasion was the cablegram from Our Holy Father Pius X. bestowing his blessing on those who had aided this work in the cause of ecclesiastical music. The Benediction of the Most Blessed Sacrament concluded the ceremony. Members of the Dominican, Franciscan, Redemptorist, Passionist and Assumptionist communities were present in the sanctuary with many secular priests. This number of ecclesiastics in the sanctuary, reaching about two hundred, expressed their enthusiastic admiration of the results secured. We are gratified to state that the expenses incurred have, thanks to the generosity of parishioners and the efforts of energetic friends, been nearly all defrayed.

The first Mass at which the new organ was used was the Pontifical Mass celebrated by Bishop Colton of the Class of '73 on the occasion of his visit to the college. The Bishop was tendered a cordial reception in the theatre by the students of the College, High School and Grammar School and presented by them with a set of the "Pontificale Romanum." In his acknowledgment he took occasion to remark on the value of the gift of a Jesuit education and emphasized the spirit of seriousness and piety which had characterized the college in his day. The kindness of his remarks about the community was not of the formal sort but marked by the simple cordiality proper to the man. The Bishop went even further in his remarks at the reception tendered him in the evening by the Alumni Association of the college at their Annual Banquet. After insisting on the indelible character which is the result of Jesuit education he spoke of the Society in most affectionate terms, alluding openly to his own inclinations towards our vocation, appealing to the common opinion of all men that her members are the flower of the Catholic priesthood. He closed with the assurance that he had found in the members of our Society in Buffalo earnest and competent helpers in the administration of his new trust, so that he had but left us in the metropolis to find us at his right hand in his new abode. =The Sunday within the Octave of the Feast of St. Francis Xavier was chosen for the solemnization of the feast. The occasion was honored by the visit of his Excellency Archbishop Falconio who assisted at the Pontifical Mass offered by Bishop Hendricks, newly appointed to the See of Cebu, and gave the Benediction of the Most Blessed Sacrament in the evening. =The St. Vincent de Paul Society of New York City made their annual retreat in the church during the week ending 15th November, under the direction of Fr. Magrath. The number of exercitants was between 600 and 800. =Father McCarthy and Father White conducted a mission for deaf mutes during the second week of November the attendance numbered about 160. =The Literary Society of the Parish gave its annual entertainment on the evening of Dec. 17 for the benefit of the organ fund presenting a religious drama composed by one of their members.

OUR NOVITIATES.—The number of juniors, novices, and tertians in the novitiates of this country and Canada on October 1 was as follows :—

	NOVICES						JUNIORS			TERTIANS
	Scholastics			Brothers			1st yr	2d yr	Tot.	
	1st yr	2d yr	Tot.	1st yr	2d yr.	Tot.				
Md. N. Y. ....	25	21 <sup>1</sup>	46	9	2	11	31 <sup>2</sup>	14	45	13 <sup>3</sup>
Missouri. ....	13	19	32	4	2	6	12	17	29 <sup>4</sup>	22 <sup>5</sup>
California .....	12	9	21 <sup>6</sup>	1	..	1	7	4	11 <sup>6</sup>	..
New Orleans. ...	9	8	17	1	1	2	4	5	12	..
Buffalo Miss. ....	9	7	16	1	1	2	6	9	15	6
Canada .....	6	7	13	4	2	6	..	6 <sup>7</sup>	6	..
Total,	74	71	145	20	8	28	60	58	118	41

<sup>1</sup> Three novices from Rocky Mt. Mission.

<sup>2</sup> 1st yr. 12; 2d yr. 19; One Junior from Rocky Mt. Mission and one from Canada.

<sup>3</sup> 2 tertians from Canada; 1 from Rocky Mt. Mission.

<sup>4</sup> 2 juniors and 1 schol. nov. from New Mexico Mission.

<sup>5</sup> 11 Missouri; 4 Rocky Mt.; 3 New Orleans; 2 New Mexico; 1 Mexico; 1 Aragon.

<sup>6</sup> 14 Novices Rocky Mt.; 6 Juniors Rocky Mt.; 2 New Mexico.

<sup>7</sup> One junior from Champagne.

PHILADELPHIA. *The Alumni Sodality of St. Joseph's College.*—A report of the work of this Sodality was prepared for our last issue but was overlooked. It is not too late to publish it now as it is most encouraging. It will be remembered that the Alumni Sodality was founded in the Autumn of 1903 and is but a little over a year old. It is intended, like the Alumni Sodalities of New York and Boston, for graduates of any college of good standing, or members of the learned profession. Some one hundred and twenty sodalists were enrolled the first year, most of them professional men and college graduates. A monthly Bulletin was published and a course of Lectures were established. Among the Lecturers last year were Fr. Wynne, Fr. O'Connor, and Fr. Campbell.

Two other good works have been taken up. One is the Catholic Boys of Girard College. No minister of religion is allowed in this institution. There are twelve hundred boys in the college, four hundred of whom are Catholics and these get no religious instruction at all. The Alumni Sodality with the approval and blessing of the Archbishop, who has been devotedly kind to all the work of the Sodality, and with the co-operation of Mr. John Campbell of the board of Trustees of Girard College, and the consent of the President of the Board, has undertaken the work of the religious instruction of these Catholic boys. Some people were afraid to touch it, others pooh-poohed the idea and now the good

work is going on. It has been an outrage that our boys have been so long outside of Catholic influence.

Another good work is that the Philadelphia Library has undertaken to catalogue all our Catholic works in the Philadelphia libraries and go ahead of the Pratt where Father O'Donovan did such good work. They will publish the catalogue, and whereas the Pratt catalogue was unofficial, this will be stamped "Official Catalogue." These then are the three works undertaken by our young sodality during the past year:—(1) The Lecture Course; (2) The "Faith of our Boys;" (3) The Catalogue of Catholic Books of the Public Library. For the present year, 1903—1904, lectures have already been given by Conde B. Pallen, General Mulholland, Maurice F. Egan, and lectures are promised by Father Timothy Brosnahan, Bourke Cockran, and Morgan J. O'Brien. The Alumni Retreat last year was given by Father O'Kane. More than a thousand men, including some of the foremost figures in the professional and business life of the city, followed the exercises.

As besides the public works of the sodality one of the chief objects is the developing in its members the strongest spirit of faith and devoted loyalty to God and His Church and His Vicar, and tender devotion to the Blessed Virgin, the members after meeting discuss Catholic questions of public interest. Thus at the first meeting of the year a paper was read and discussed by the members on the attitude of Catholics to the temporal power of the Holy See, to learn clearly what the church teaches on this matter and clear away erroneous ideas on the question. The subject was ably treated from an historical, rational and doctrinal standpoint. Valuable, important and interesting information was presented on the history of the Papacy, as well as the position of Pius X., Leo XIII., Pius IX. and the earlier Pontiffs on the subject of the temporal power.

All present acknowledged that they had found great profit in this session of the Alumni Sodality; much information and light had been shed on a question often treated without sufficient orthodox knowledge, and they looked forward to the other questions with interest, which had for their scope the formation of sound ideas on matters of public interest.

The next paper was on "The Attitude of the Press and the Public to the Catholic Church."

*The Badge of Loyola* has been adopted by the college. The design made out by Father O'Conor is tasty and appropriate. It combines the arms of Loyola, the college colors—grey and crimson—and the lily of St. Joseph.

SUMMER RETREATS.

MARYLAND NEW YORK PROVINCE.

RETREATS FROM JUNE TO SEPTEMBER INCLUSIVE 1903.

<b>TO DIOCESAN CLERGY.</b>	
Albany.....	1
Boston.....	2
Buffalo.....	1
Chicago.....	1
Halifax.....	1
Hartford.....	2
Manchester.....	1
Newark.....	2
New York.....	2
Philadelphia.....	2
Portland.....	1
Richmond.....	1
Rochester.....	1
Scranton.....	2
Springfield.....	2
Syracuse.....	1
<b>SEMINARIANS.</b>	
Overbrook, Pa.....	1
Emmitsburg, Md.....	1
<b>RELIGIOUS, MEN.</b>	
Augustinians.....	2
Christian Brothers.....	1
Sacred Heart, Brothers.....	1
Xaverian Brothers.....	1
<b>RELIGIOUS, WOMEN.</b>	
<i>Sisters of Charity.</i>	
Greenburg, Pa.....	2
Holyoke, Mass.....	2
Leonardtown, Md.....	1
Newburyport, Mass.....	1
New York, N. Y.....	5
Wellesley Hills, Mass.....	1
<i>Sacred Heart.</i>	
Albany, N. Y.....	1
New York, N. Y.....	1
Philadelphia, Pa.....	1
Providence, R. I.....	1
Rochester, N. Y.....	1
<i>Sisters of St. Joseph.</i>	
Binghamton, N. Y.....	1
Chestnut Hill, Pa.....	3
Flushing, L. I.....	2
McSherrystown, Pa.....	1
Rutland, Vt.....	1
Springfield, Mass.....	1
Troy, N. Y.....	2
Wheeling, W. Va.....	1
<i>Sisters of Mercy.</i>	
Bangor, Me.....	1
Beatty, Pa.....	2
Brooklyn, N. Y.....	2
Burlington, Vt.....	1
Calais, Me.....	1
Cresson, Pa.....	1
Harrisburg, Pa.....	1
Hartford, Conn.....	3
Manchester, N. H.....	2
Meriden, Conn.....	2
Middletown, Conn.....	1
Mt. Washington, Md.....	2
New York, N. Y.....	2
Philadelphia, Pa.....	2
Pittsburg, Pa.....	1
Portland, Me.....	2
Providence, R. I.....	2
Rensselaer, N. Y.....	1
Rochester, N. Y.....	2
Wilkesbarre, Pa.....	1
Worcester, Mass.....	1
<i>Notre Dame.</i>	
Boston, Mass.....	2
Chicopee, Mass.....	1
East Boston, Mass.....	1
Lawrence, Mass.....	1
Lowell, Mass.....	1
Lynn, Mass.....	1
Peabody, Mass.....	1
Philadelphia, Pa.....	1
Waltham, Mass.....	1
Washington, D. C.....	1
Worcester, Mass.....	1
<i>Good Shepherd.</i>	
Boston, Mass.....	2
Brooklyn, N. Y.....	4
Georgetown, D. C.....	1
Hartford, Conn.....	1
Newark, N. J.....	3
New York, N. Y.....	2
Phila., Pa.....	1
<i>Visitation.</i>	
Baltimore.....	1
Frederick, Md.....	1
Georgetown, D. C.....	1
Parkersburg, W. Va.....	1
Richmond, Va.....	1
Washington, D. C.....	1
Wheeling, W. Va.....	1
<i>Other Communities of Women.</i>	
Sisters of Blessed Sacrament, Maud, Pa.....	1
Carmelites, Boston, Mass.....	1
Cenacle, Ladies of.....	1
Holy Child Jesus, Sharon Hill, Pa.....	1
Franciscans, Peekskill, N. Y.....	2
Holy Cross, Washington, D. C.....	1
Holy Names, Rome, N. Y.....	1
Immaculate Heart, Burlington, Vt.....	1
“ Westchester, N.Y.....	1
Jesus, Mary, New York.....	1
Ladies of Loreto, Canada.....	2
Mission Helpers, Baltimore, Md.....	2
Oblates of Providence, Baltimore, Md.....	1
Presentation, Fishkill, N. Y.....	1
“ Staten Island, N. Y.....	1
Salesians.....	2
<i>Ursulines.</i>	
New York.....	1
New Rochelle, N. Y.....	1

## MISCELLANEOUS.

Lay People.....4

## SUMMARY.

Diocesan Retreats.....	32
To Seminaries.....	2
“ Religious Men.....	5
“ Religious Women.....	118
“ Lay People.....	4
<b>Total,</b>	<b>151</b>

## RETREATS.

GIVEN BY FATHERS OF THE MISSOURI PROVINCE

FROM JUNE 15 TO OCTOBER 15, 1903.

<i>To Diocesan Clergy.</i>			
<i>Diocese</i>	<i>Ret's</i>	<i>Diocese</i>	<i>Ret's.</i>
Boise City.....	1	Indianapolis.....	2
Denver.....	1	Marquette.....	1
Green Bay.....	2	Nashville.....	1
<i>To Religious Men and Ordinandi.</i>		Omaha.....	1
Community of St. Viator, Bourbon-	1	Los Angeles, Cal.....	1
nois, Ill.....	1	<i>Little Company of Mary.</i>	
Christian Brothers, La Salle Inst.,	1	Chicago, Ill.....	1
Chicago.....	1	<i>Loretto.</i>	
Christian Brothers, College,	1	Denver, Colo.....	1
Memphis.....	1	Florissant, Mo.....	2
Christian Brothers, College, St.	1	Joilet, Ill.....	1
Paul.....	1	Kansas City, Mo.....	1
Ordinandi, Chicago.....	1	Springfield, Mo.....	1
<i>To Religious Communities of</i>		<i>Mercy.</i>	
<i>Women.</i>		Cedar Rapids, Iowa.....	2
<i>Benedictine.</i>		Chicago, Ill.....	4
Guthrie, Oklahoma, Ty.....	1	Cincinnati, O.....	2
Pilot Grove, Mo.....	1	Clinton, Iowa.....	1
<i>Carmelite.</i>		Council Bluffs, Ia.....	1
St. Louis, Mo.....	1	Dubuque, Iowa.....	2
<i>Charity.</i>		Eureka Springs, Ark.....	1
Leavenworth, Kan.....	2	Iowa City, Ia.....	1
Mt. St. Joseph, O.....	1	La Barque Hills, Mo.....	1
<i>Charity B.V.M.</i>		Milwaukee, Wis.....	1
Chicago, Ill.....	7	Nashville, Tenn.....	1
Council Bluffs, Iowa.....	1	Omaha, Neb.....	2
Davenport, Iowa.....	1	Ottawa, Ill.....	1
Des Moines, Iowa.....	1	Sacred Heart, Okl. Ty.....	1
Dubuque, Iowa.....	3	St. Louis, Mo.....	1
Holden, Mo.....	1	Springfield, Mo.....	2
Lyons, Iowa.....	1	<i>Missionary Sisters S. Heart.</i>	
Milwaukee, Wis.....	1	Chicago, Ill.....	1
Sioux City, Iowa.....	1	<i>Notre Dame.</i>	
Wichita, Kan.....	1	Cincinnati, O.....	1
<i>Charity of Nazareth.</i>		Columbus, O.....	1
Memphis, Tenn.....	1	Dayton, O.....	1
Mt. Vernon, O.....	1	Reading, O.....	1
<i>Christian Charity.</i>		<i>School Sisters of N. Dame.</i>	
St. Louis, Mo.....	1	Milwaukee, Wis.....	2
<i>Dominican.</i>		<i>Oblate Sisters of Providence.</i>	
Grand Rapids, Mich.....	2	Leavenworth, Kan.....	1
Memphis, Tenn.....	1	St. Louis, Mo.....	1
Nashville, Tenn.....	1	<i>Precious Blood.</i>	
<i>Felician.</i>		Crete, Neb.....	1
Detroit, Mich.....	1	<i>Presentation.</i>	
O. S. F., Buffalo, N. Y.....	1	Aberdeen, S. Dak.....	1



<i>Franciscan.</i>		<i>Providence.</i>	
Hartwell, O.....	1	St. Mary's, Ind.....	4
Gray Horse, Okl. Ty.....	1	<i>Sacred Heart.</i>	
Purcell, Ind. Ty.....	1	Chicago, Ill.....	2
St. Louis, Mo.....	1	Cincinnati, O.....	1
<i>Good Shepherd.</i>		Grosse Pointe, Mich.....	1
Carthage, O.....	1	London, Ont.....	1
Chicago, Ill.....	3	Omaha, Neb.....	2
Kansas City, Mo.....	1	St. Charles, Mo.....	1
Memphis, Tenn.....	1	St. Joseph, Mo.....	1
Milwaukee, Wis.....	2	St. Louis, Mo.....	1
Newport, Ky.....	1	<i>St. Joseph.</i>	
St. Louis, Mo.....	3	Baraga, Mich.....	1
<i>Holy Child Jesus.</i>		Cincinnati, O.....	1
Lincoln, Neb.....	1	St. Louis, Mo.....	1
Waseca, Minn.....	1	<i>St. Joseph of Nazareth.</i>	
<i>Holy Cross.</i>		Concordia, Kan.....	1
Ogden, Utah.....	1	Escanaba, Mich.....	1
Salt Lake City, Utah.....	2	<i>Ursuline.</i>	
<i>Holy Family.</i>		St. Martin's, O.....	1
San Francisco, Cal.....	1	Springfield, Ill.....	1
<i>Humility of Mary.</i>		York, Neb.....	1
Ottumwa, Iowa.....	1	<i>Vivitation.</i>	
<i>Immac. Heart of Mary.</i>		Evanston, Ill.....	1
Chicago, Ill.....	1	Rock Island, Ill.....	1
Los Angeles.....	1	St. Louis, Mo.....	2

## TO LAY PERSONS.

Seminarians and College Graduates.....	6
Children of Mary Sodality, S. Heart Convent, St. Joseph, Mo.....	1
School Teachers, etc., S. Heart Convent (State St.), Chicago, Ill.....	1
" " " " (Clifton), Cincinnati, O.....	1
Young Ladies' Sodality, St. F. Xavier's Church, St. Louis, Mo.....	1
Young Men's Sodality, New London, Wis.....	1
<i>Penitents and Children, Good Shepherd Convent.</i>	
Chicago, Ill.....	1
Kansas City, Mo.....	1
Memphis, Tenn.....	1
Milwaukee, Wis.....	1
Newport, Ky.....	2
St. Louis, Mo.....	1
Inmates of Home for the Aged (Throop St.), Chicago, Ill.....	1

## SUMMARY.

To Diocesan Clergy and Ordinandi.....	11
" Religious Communities.....	130
" Lay Persons.....	19

Total, 160

Total, same period of year 1902, 163

ROCKY MOUNTAIN MISSION.—The flourishing state of Gonzaga college and the successful work among the Indians and Chinese are described in a letter on page 219. On St. Raphael's eve, October 23, the Patronal feast of the Rector, Fr. Raphael Crimont, was honored by a public scholastic disputation upon "The Certitude of the Human Mind and the Means of attaining it." It was the first time in the history of Spokane that its people were given an opportunity to listen to such a disputation. Father Goller, the Prefect of Studies, surprised the audience by taking part in the dispute and urging objections against the defender. The entertain-

ment was not, however, wholly scholastic, the second part consisted of a worthy production of the trial scene from the "Merchant of Venice" by the students of the first academic class.

**ROME.** *Prizes awarded to Students of our Colleges.*

*In the American College.*—James Supple, graduate of Boston College, took the prize in Dogmatic Theology. Edward Ryan of the same college took the first medal in Loci Theologici, drew for the first medal in Canon Law, and drew for the second medal in Sacred Archaeology. Patrick F. Doyle, graduate of Holy Cross College, drew for the second medal in History, and for second medal in Canon Law, and received the first medal in Sacred Archaeology.

*In the Propaganda* Martin O'Gara, a graduate of St. Francis Xavier's, New York, won the prize for Moral Theology. This is the more remarkable as there are several hundred students following the Course of Moral, and that it is the first time in many years that this prize has been gained by an American. His Holiness Pius X. congratulated Mr. O'Gara on his success.

*Demolition of the Villa of Macao.*—Just outside of the Porta Pia, at the entrance of the avenue Castro Pretorio, stood, till April 1902, the Villa Macao, where St. Aloysius and St. John Berchmans used to come on Thursdays with the other scholastics for the weekly recreation. Not a vestige of it is left, and the spot whereon it stood is now the centre of a broad boulevard. Records of saints count for nothing with the present masters of Rome.—*Letters and Notices.*

OUR SCHOLASTICATES in this country and in 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.....	34	20	54 <sup>(1)</sup>	12	15	18	45 <sup>(2)</sup>
St. Louis.....	65	14	79 <sup>(3)</sup>	14	22	24	60 <sup>(4)</sup>
Montreal.....	15	8	23 <sup>(5)</sup>	9	...	6	15
Spokane.....	...	10	10	...	15	17	32
Prairie du Chien.....	...	...	...	9	9	8	26
Total.....	114	52	166	44	61	73	178

(1) Of these theologians, 44 belong to Maryland N. Y.; 6 to N. Orleans; 2 to Buffalo; 1 to New Mexico, 1 to Castile.

(2) Of these philosophers, 2 belong to N. Orleans; 1 to California.

(3) Of these theologians, 46 belong to Missouri; 11 to Mexico; 9 to N. Orleans; 5 to Rocky Mt.; 4 to New Mexico; 3 to Buffalo; 1 to California.

(4) Of these philosophers, 47 belong to Missouri; 9 to N. Orleans; 4 to New Mexico.

(5) Of these theologians, 12 belong to Canada; 4 to Cal.; 4 to R. M.; 1 to Champagne, 1 to New Mexico; 1 to Md. N. Y.

SPAIN. *New Provincials.*—Father Ignatius Maria Ibero, successor to Fr. Ipiña as Novice Master at Loyola, has been appointed Provincial of Castile; Father Antonio Inesta is now Provincial of Aragon, and Fr. Pagasartundúa of Toledo. Father Vigo, formerly Provincial of Aragon, is now Superior of the Residence at Madrid and Director of the review "Razon Y Fe."

*Our Colleges* are flourishing and vocations abound. At Loyola there are 28 new novices and at Carrion 16. The scholasticate at Oña has 169 scholastics, more than any other scholasticate in the Society. The refectory is so crowded that a new one is being constructed for the Theologians alone. At Loyola retreats to bodies of laymen continue to be given two or three times a month. Four of our Fathers are appointed to give these retreats, among them being Father Gundisalvus Coloma, the brother of the writer, and a well known pulpit orator. Bands of thirty or forty come for these retreats which are given in the winter especially to working men, during the rest of the year to priests, students, and business men.

*The Riots at Bilbao.*—It has been proved that the freemasons and liberals of Bilbao were the leaders of the riots which took place in that city last October. The principal agitators were not miners asking for an increase of wages, nor were they all from Bilbao. About 300 were called from the neighboring city of Santander; they reached Bilbao on October 10th chiefly in two boats, though some came by train. Their principal reason for assaulting the Catholics was animosity against the religious sentiment which showed itself in the splendid processions of the people in and about Bilbao to the famous Sanctuary of the Blessed Virgin of Begona at the end of September and the beginning of October. It was well known that as a fit closing for these Catholic manifestations, a great demonstration was to take place on October 11th and an effort was made by the liberals to put it down. Some days before thousands of infamous tracts were scattered through the city and on the morning of the 12th the office of an excellent daily newspaper, called "La Gacete del Norte," was attacked. After this attack the rioters came straight to our residence and tore in pieces the decorations on the balconies, but these four hundred heroes were put to flight by forty of our young Catholics who had come to the residence for its defence. Cries of "Down with the Monarchy," "Death to the Friar King" were heard in the streets. That same afternoon two thousand Catholics assembled to go to the Sanctuary; they were accompanied by some of our Fathers and some secular priests. The liberals seeing that the pilgrims could not be frightened by noisy shouts fired on them from their windows and tore off the badges from the women. Some were wounded, the standards were stained with blood and one of the pilgrims, who at-

tempted to take away a pistol from a rioter was killed. He was a faithful servant of our University where he had been employed for many years. Father Ortiz of the Messenger staff attended him in his last moments. Although the scene was dreadful for some moments, the Catholics resisted the attack vigorously and reached the sanctuary. Some were wounded on both sides. The next day our Father Ortiz and some of the Catholics were cast into prison, but were soon released. On November 9th similar riots took place at Santander on account of the triumph of the liberals in the city elections. A Catholic club house, where workingmen met, was set on fire; a boy was killed during the disturbance and thereupon an impudent woman came to our residence clamoring that it was a Jesuit who had murdered him. She accused Father Mendive, the famous theologian seventy-six years old and almost blind, of the crime. Fortunately there were many who saw whence the shot was fired and thus the innocence of the good Father was easily proved.

WASHINGTON.—A short mission was given to the Italians in October by Dr. Marchetti of the Apostolic Delegation, and Father Francis McCarthy. Though the Italians are much scattered, the attendance, beginning with fifty, ran up to the hundreds before the end. The Roman style of mission was followed. Father McCarthy has now a Sunday school in a convenient quarter of the parish, for the Italians who are coming to Washington in great numbers.

WORCESTER. *Holy Cross College*.—The sodality reception on December 8th, when 72 new members were admitted to the college sodalities, including the day-scholars' sodality, was only one—the latest manifestation of our growth and activity. Yes; we are still growing. Our numbers remain about the same as on October 1st. To be exact, we have now *in daily attendance*, 306 boarders and 57 day-scholars. Of this total, 363, there are 198 in the four college classes, i. e. the four classes *above Suprema Gramatica*. The *Worcester Magazine*, commenting on this in the October number, observed that it is doubtful if any of the large non-Catholic colleges can show as large a number taking a prescribed classical course, including Greek. We find that our students are our best advertising agents and that by sending them home in June well satisfied with the college, they not only return themselves but bring others with them in September. The number that brought back with them new students on the opening day this year was remarkable. Some interesting statistics were given in the November number of the *Purple*, showing that about fifty of our students are relatives of former Holy Cross men, twenty-five of these entering this year. This is regarded as another healthy sign. The success of the college in athletics has also helped to make the name of Holy Cross better known and respected; and the good class-standing of most of the athletes has made it

possible to insist on a standing of at least 60 per cent. as a requirement for membership on any athletic team. Every month, at least one or more of the prominent athletes may be seen among those who receive testimonials for receiving 95 per cent. in some of their classes. The influence of the new schedule of studies and its advancement of our standard has undoubtedly been helpful. Apart from the increase in our attendance, there are many other indications of this. A year ago last Summer, one of our Freshmen presented himself at Yale for admission to the Sophomore class, passed all the examinations, and was admitted without conditions. The examiners even accepted our English programme as an equivalent for their requirement. Two other students did the same thing last Summer. Another good effect of the raising of our standard has been that no longer do we find high school graduates able to enter our Sophomore class.—Our alumni also are becoming more active and are showing more interest in the college. Within the last three years, three new branch associations have been formed, the latest being the Berkshire County Association, formed last Summer at Pittsfield, Mass. The new feature known as "Holy Cross Night" will serve to bring some of them into closer touch with the students every year.—The people of Worcester have also been made better acquainted with the college by the Winter Lecture course, started two years ago. This has been the occasion of eliciting more than one expression of appreciation of our work from men of prominence in the community. Suffice it to cite one such expression from a non-Catholic, who is an ex-President of the Worcester Board of Trade. He writes: "Worcester has a commendable pride in her reputation as an educational centre, but I fear her citizens do not fully realize how much of that reputation is due to the honest and substantial work of Holy Cross College, which for sixty years, among our New England colleges, has easily stood *primus inter pares*." This tardy recognition, of which the present generation enjoys the benefit, should be gratifying to those who, by their good work in the past, helped to build up this reputation. This same local appreciation was shown last year when, in the organization of the Worcester Economic Club, Rev. Fr. Rector was not only invited to become one of the charter members, but was elected 1st Vice-President.

HOME NEWS.—The Academies both of the Theologians and Philosophers are flourishing. In the Theologian's Academy the attendance has been greater than ever before, which is the more remarkable as the number of theologians is smaller than at any time since the Academy was revived. Father Donnelly's essay on "The Language of Church Prayers, their History and Excellence," which was given in October is to appear in "The Ecclesiastical Review," and Mr. Drum's essay on "Traces of Revelation in Homer", given last year, in the April "Catholic Quarterly."

*The Autumn Disputations* took place on November 28 and 29. *Ex Tractatu De Deo Uno*, Fr. Butler, defender; Frs. Gründer and O'Gorman, objectors. *De Religione Revelata*, Fr. Salentin, defender; Frs. Becker and Donlon, objectors. *Ex Scriptura Sacra*, "The Time and Work of Esdras," lecturer, Fr. Kelly. *Ex Ethica*, Mr. Mills, defender; Messrs O'Brien and Earls, objectors. *Ex Psychologia*, Mr Crane, defender; Messrs Boyle and Kelly, objectors. *Ex Cosmologia*, Mr. Lauterbach, defender; Messrs O'Mailia and O'Reilly, objectors. *Mechanics*, Mr. Kouba, lecturer; Mr. Daley, assistant.

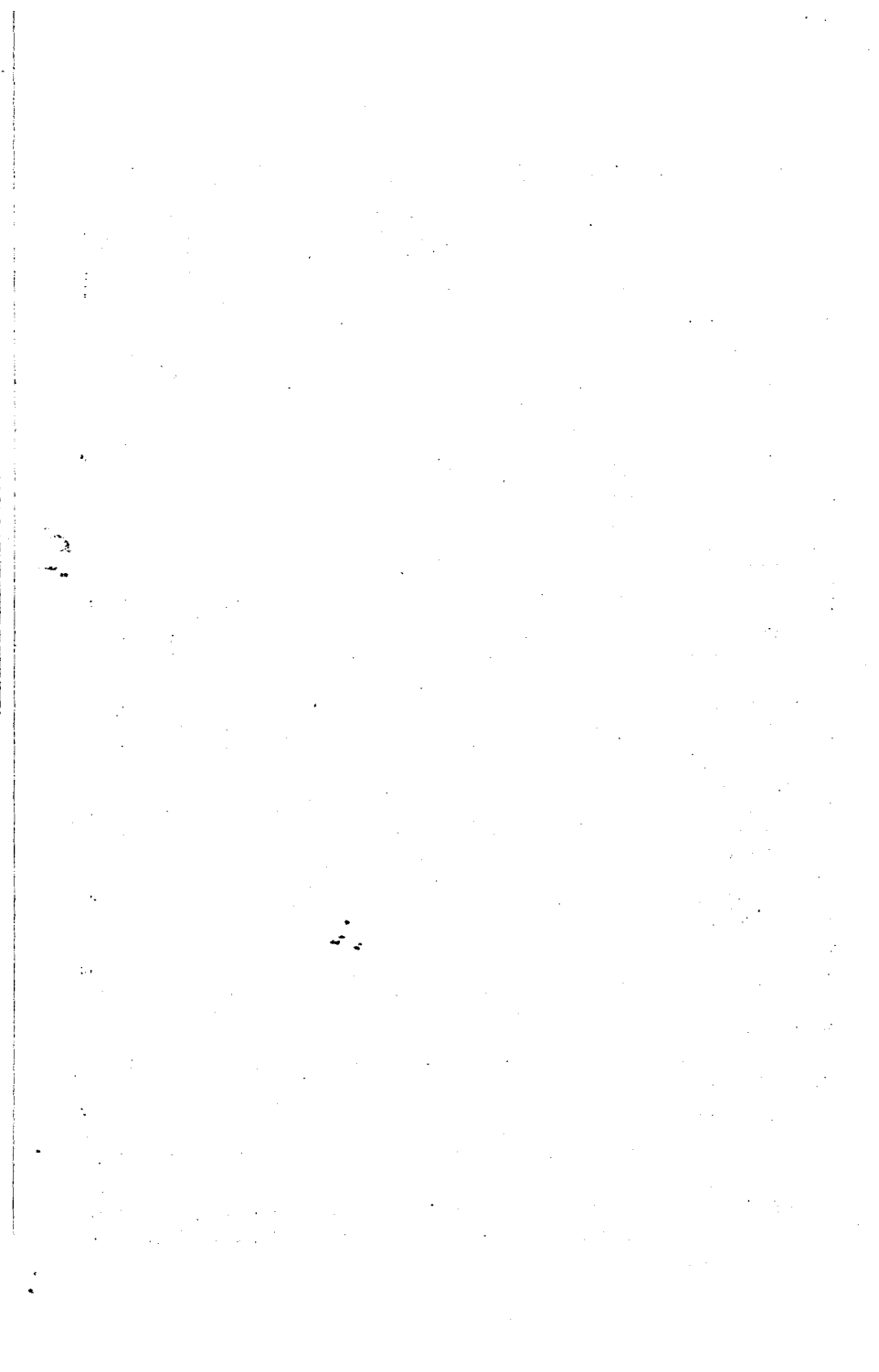
#### OFFICE OF THE LETTERS.

The present number, as will be seen from the Title Page and Index, concludes Vol. xxxii. The next number will be issued in May, and communications for it should reach us by May 1st, and *Varia* by May 15th.

## Students in our Colleges in the United States and Canada, Oct. 1, 1903

	No. of students	Boards	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
<b>Md. N. Y. Prov.</b>															
Georgetown <sup>(1)</sup> .....	229	156	4	69	4	92	74	59	.....	.....	1	-2	39	38	
Washington.....	168	.....	.....	168	.....	15	30	36	.....	87	.....	.....	-66	-66	
Fordham.....	377	184	22	171	.....	98	204	.....	35	40	-11	-6	35	18	
Worcester.....	359	305	.....	54	.....	239	120	.....	.....	.....	41	.....	-22	19	
New York.....	563	.....	.....	563	(12)	106	340	.....	.....	117	.....	.....	-70	-70	
Philadelphia.....	243	.....	.....	243	.....	40	139	45	.....	19	.....	.....	-4	-4	
Baltimore.....	154	.....	.....	154	.....	49	105	.....	.....	.....	.....	.....	14	14	
Boston.....	350	.....	.....	350	.....	116	137	95	2	.....	.....	.....	-25	-25	
Jersey City.....	68	.....	.....	68	.....	25	43	.....	.....	.....	.....	.....	-2	-2	
<b>Missouri Prov.</b>															
St. Louis <sup>(2)</sup> .....	371	.....	.....	371	.....	52	224	.....	61	34	.....	.....	18	18	
Cincinnati.....	400	.....	.....	400	.....	60	271	.....	45	24	.....	.....	18	18	
St. Mary's.....	274	241	.....	33	.....	38	120	.....	116	.....	-4	.....	12	8	
Chicago.....	535	.....	.....	535	.....	87	319	.....	93	36	.....	.....	76	76	
Detroit.....	201	.....	.....	201	.....	53	148	.....	.....	.....	.....	.....	-6	-6	
Omaha <sup>(3)</sup> .....	273	.....	.....	273	.....	62	211	.....	.....	.....	.....	.....	34	34	
Marquette.....	258	.....	.....	258	.....	62	170	.....	26	.....	.....	.....	43	43	
<b>N. Orleans Miss.</b>															
Spring Hill.....	154	154	.....	.....	(6)	46	43	.....	52	13	-7	.....	-7	-7	
New Orleans.....	418	.....	.....	418	.....	61	57	66	105	129	.....	.....	-7	-7	
Galveston.....	67	.....	.....	67	.....	8	31	.....	.....	28	.....	.....	19	19	
<b>Canada Missions</b>															
Montreal (S. Mary's)	222	105	19	98	.....	95	47	32	.....	48	-21	7	-39	-53	
St. Boniface.....	160	84	66	10	.....	20	37	26	60	17	11	66	-57	20	
Montreal (Loyola)...	167	66	25	76	7	40	44	28	20	28	1	5	-5	1	
<b>California Miss.</b>															
Santa Clara.....	265	203	6	56	.....	129	63	30	.....	43	51	-2	-1	48	
San Francisco.....	266	.....	.....	266	.....	45	44	53	.....	124	.....	.....	34	34	
<b>Buffalo Mission</b>															
Buffalo.....	311	101	.....	210	.....	40	201	40	.....	30	10	.....	17	27	
Cleveland.....	263	.....	.....	263	.....	42	181	.....	.....	40	.....	.....	40	40	
Prairie du Chien.....	66	66	.....	.....	.....	17	34	.....	9	6	-11	.....	-11	-11	
Toledo.....	154	.....	.....	154	.....	32	122	.....	.....	.....	.....	.....	22	22	
<b>N. Mexico Miss.</b>															
Denver.....	200	120	17	63	.....	45	74	40	.....	41	31	5	.....	36	
<b>Rocky Mt. Miss.</b>															
Spokane.....	274	151	.....	123	.....	37	80	.....	95	62	49	.....	19	68	
<b>TOTAL</b>	<b>7810</b>	<b>1936</b>	<b>159</b>	<b>5715</b>	<b>11</b>	<b>1851</b>	<b>3713</b>	<b>550</b>	<b>719</b>	<b>966</b>	<b>141</b>	<b>73</b>	<b>136</b>	<b>350</b>	

(1) Medical School, 138; decrementum, 2. Law School, 267; augmentum, 56. Dent School 19; decrementum, 7. (2) Medical School, 351. (3) Medical School, 1. augmentum 19.





# Ministeria Spiritualia Prov. Maryland. Neo-Eboracensis, a die 1<sup>o</sup> Jul. 1902 ad diem 1<sup>o</sup> Jul. 1903

DOMICILIA	Baptizati	Convers	Confess. partic.	Confess. gen.	Commun. extra T.	Commun. in T.	Matrim. benedic.	Matrim. revolid.	Extrem. Unction.	Catecheses	Parati ad 1 <sup>am</sup> Com.	Parati ad Confirrn.	Exhortationes	Conclones	Execr. Spir. Sacerd.	Execr. Spir. Relig.	Execr. Spir. Stud.	Execr. Spir. priv.	Mission. (quot heb.)	Novene	Tridua	Visit. Nesc.	Visit. Carcer.	Visit. Infirm.	Sodalitates	Sociales	Fecus SS. Cordis	Pueri in scol. paroch.	Puell. in scol. paroch.			
BALTIMORE .....	65	45	51392	1814	5178	47590	48	183	301	38	12	174	2	9	7	8	3	140	360	468	4	984	4566	.....	.....	.....	.....	.....	.....			
BOSTON COLLEGE .....	78	53	90637	5950	15939	67500	4	3	585	767	217	169	115	440	4	6	2	928	472	18	3350	13200	.....	.....	.....	.....	.....	.....	.....			
"    St. Mary's .....	113	3	47872	10877	4680	30835	30	1	337	10	76	137	234	183	3	2	1	482	104	611	7	2581	2000	289	336	.....	.....	.....	.....			
"    Holy Trinity .....	198	8	26490	1238	150	21500	35	.....	110	620	106	242	140	.....	.....	.....	.....	2	24	382	4	2220	1050	290	260	.....	.....	.....	.....			
FORDHAM .....	3	2	7708	135	4500	2750	2	.....	3	99	35	3	68	141	.....	10	.....	.....	.....	1	.....	.....	.....	28	5	210	170	.....	.....			
GEORGETOWN COLLEGE .....	7	3	30036	80	27842	1650	2	.....	25	47	.....	4	57	182	.....	10	2	.....	3	3	5	275	.....	130	2	75	250	.....	.....			
"    Holy Trinity .....	207	20	13404	160	327	17340	43	.....	78	176	92	232	62	71	.....	1	.....	.....	5	1	103	.....	.....	335	3	520	1238	140	100	.....		
JAMAICA MISSION .....	2005	481	39028	523	9311	38350	132	3	392	580	447	476	516	433	.....	5	1	.....	2	416	365	9876	4	607	4000	1129	1656	.....	.....	.....		
JERSEY CITY .....	262	16	63989	1878	1560	43790	66	6	155	130	200	276	141	129	.....	4	1	.....	1	2	30	.....	.....	880	800	483	468	.....	.....	.....		
LEONARDTOWN .....	402	13	19100	305	14500	3500	81	2	176	110	222	.....	.....	305	.....	.....	.....	.....	2	6	5	.....	.....	111	4	625	875	.....	.....	.....		
MANRESA, Keyser Island .....	.....	.....	400	100	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
MISSIONARIES .....	190	.....	98438	40000	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
NEW YORK, St. Francis Xavier's .....	516	121	149021	5731	6558	176171	171	16	2719	1182	511	624	507	676	3	16	1	3	.....	12	18	3	6097	421	9017	14	5950	13534	685	530	.....	
"    St. Ignatius Loyola's .....	300	61	71870	2850	1500	58085	125	.....	450	216	275	275	344	140	2	6	2	5	.....	2	2	72	32	3009	5	1700	3000	356	350	.....	.....	
"    B.V.M. Lauretana .....	1243	2	25500	6000	280	34418	112	.....	150	122	160	.....	100	40	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
PHILADELPHIA, Gesu .....	255	55	113000	7000	1700	101088	82	11	394	218	160	432	103	233	.....	10	.....	.....	1	3	.....	.....	.....	.....	1200	8	550	1000	350	300	.....	
"    St. Joseph's .....	76	20	41000	800	60	23800	17	1	65	100	63	12	80	50	.....	3	.....	.....	.....	1	6	700	222	930	8	1000	5600	410	447	.....	.....	
ST. ANDREW'S POUGHKEEPSIE .....	84	60	22161	1978	1319	1550	8	3	58	376	278	335	95	233	1	6	4	1	27	.....	6	101	26	60	.....	.....	.....	.....	.....	.....	.....	
ST. INIGO'S .....	128	5	8400	.....	440	8032	28	1	104	292	.....	.....	70	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	70	2	180	300	.....	.....	.....	
ST. THOMAS'S .....	122	1	7540	466	376	7286	24	.....	35	54	72	.....	114	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	58	46	84	760	.....	.....	.....	
WASHINGTON .....	278	30	58561	1871	552	50100	21	3	231	148	122	.....	242	126	2	5	4	1	5	1	6	21	.....	.....	498	3	888	8560	235	465	.....	
WHITEMARSH .....	78	3	11520	45	48	3500	9	.....	22	194	22	.....	210	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	134	1	560	.....	.....	.....	.....	
WOODSTOCK .....	35	3	9950	309	202	11400	1	.....	22	30	18	.....	22	170	1	11	.....	.....	.....	.....	.....	.....	.....	.....	5	3	139	172	.....	.....	.....	
WORCESTER .....	3	1	4591	730	2755	3000	3	.....	8	230	50	.....	60	100	.....	5	.....	.....	.....	.....	.....	.....	.....	.....	10	4	200	400	.....	.....	.....	.....
<b>SUMMA</b>	<b>6438</b>	<b>1196</b>	<b>1006558</b>	<b>90840</b>	<b>99777</b>	<b>763295</b>	<b>1044</b>	<b>50</b>	<b>6302</b>	<b>6023</b>	<b>3224</b>	<b>4326</b>	<b>5570</b>	<b>5119</b>	<b>26</b>	<b>119</b>	<b>24</b>	<b>31</b>	<b>44</b>	<b>51</b>	<b>73</b>	<b>9490</b>	<b>1582</b>	<b>29921</b>	<b>106</b>	<b>23614</b>	<b>65965</b>	<b>4445</b>	<b>5132</b>	<b>1</b>	<b>.....</b>	