

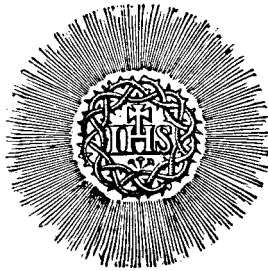
A. M. D. G.

THE
WOODSTOCK LETTERS

A RECORD

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

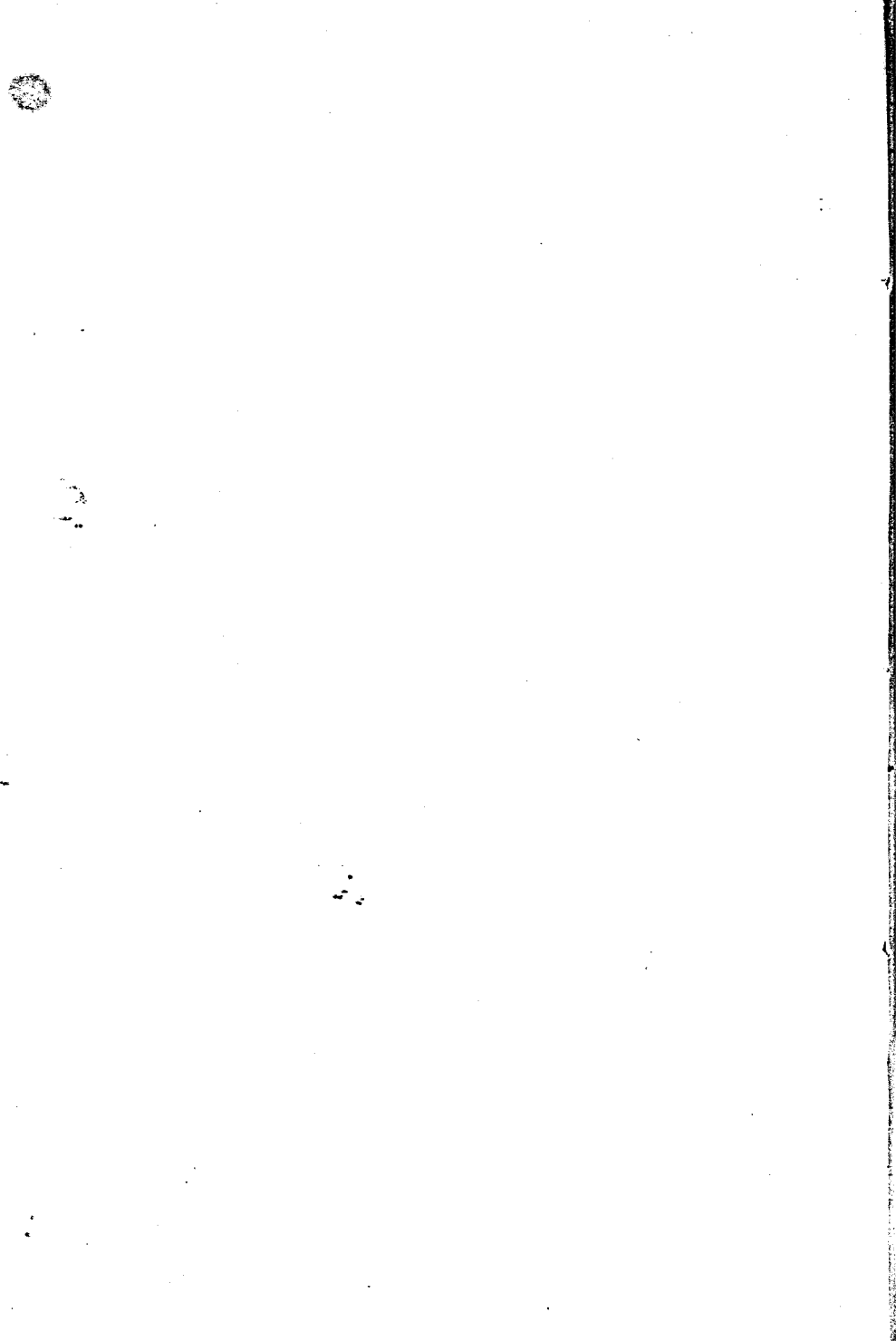
VOL. XXVI.



WOODSTOCK COLLEGE

1897.

FOR CIRCULATION AMONG OURS ONLY.



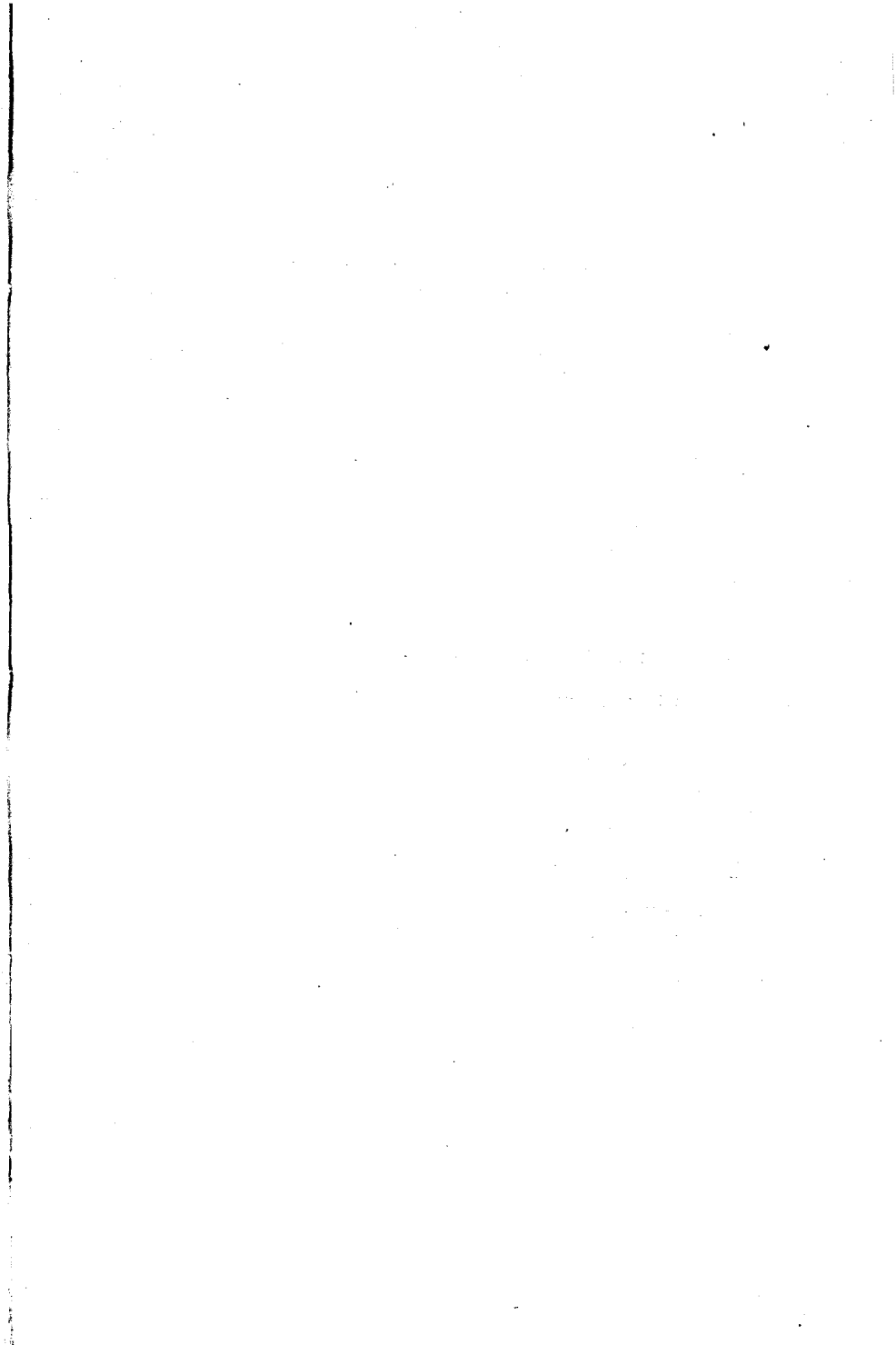
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REV. JOSEPH E. KELLER, S.J., in 1871
THE FOUNDER OF THE WOODSTOCK LETTERS

THE WOODSTOCK LETTERS

VOL. XXVI., No. 1.

OUR SILVER JUBILEE.

A Letter from V. Rev. Father General to the Editor.

ROMÆ, 31 OCT., 1896.

REVERENDE IN X^{to} PATER,

P. X.

Editioni "Jubilari" Litterarum Woodstockiensium sub finem hujusce anni in lucem prodituræ verba nonnulla commendationis ut adderem, rogavit R^a V^a, quod quidem Congregationis Procuratorum negotiis solutus lubenter præstare conabor.

De Litteris istis Woodstockiensibus jam sæpius ad me relatum est, in id vires suas contendisse R^{am} V^{am}, ut crebra inter Nostros litterarum communicatione quam maximus charitatis spiritus et in Provincia et extra Provinciam foveretur.

Nec parum me delectat, quod tanto studio tantaque diligentia fasciculis istis documenta plurima collegerit R^a V^a, quæ ad historiam Provinciæ conficiendam percommoda postea erunt. Enimvero paucos ante menses quum legissem quæ de Nostrorum in Missione Alaskensi laborantium zelo atque angustiis litteris istis referebantur, excerpta protinus nonnulla Emis Cardinalibus legenda obtuli, quo palam ipsis constaret, et animarum zelum et spiritum sacrificii primævum vigere adhuc in Societate et florescere.

Ceterum quanti semper æstimaverit Societas Nostra istius modi litterarum collectiones, quæ vero ædificationis spiritu scribantur, vel inde apparet, quod longam litterarum seriem (Lettres Édifiantes) typis olim mandavit, piaque observantia in triclinio legere consuevit. Quorum vero bonorum spiritualium fecundæ fuerint Missionariorum Nostrorum litteræ, quibus apostolicos suos describebant labores, ex innumeris quas Societati vocationes pepererunt et excoluerunt clare evincitur.

Quo vero pleniore, quales ex litterarum istius modi editione exoptat Societas fructus referantur, id juverit adnotare : duplicem finem, ob quem tales typis consignentur litteræ constanter ob oculos habendum, nimirum ut caritas et ædificatio mutua in Provincia quam maxime foveantur ; et rerum a Nostris ad gloriam Divinam gestarum pia conservetur memoria, colligaturque paulatim materia, quæ ad historiam Societatis contextendam deinde inservire possit.

Sane quidem de ædificatione tali litterarum commercio promovenda, diserte loquitur S. P. Ignatius : “ Magnopere juverit . . . crebro alios de aliis certiores fieri, et audire quæ ex variis locis ad ædificationem, et eorum, quæ geruntur cognitionem, afferuntur.”

De caritate vero inter discipulos suos fovenda sæpe locutus est Benignissimus Dominus Noster, quos in mundi conversionem cum destinaret ita est adfatus : “ Ego elegi vos ut eatis et fructum afferatis, et fructus vester maneat :” quem fructum exponit S. Augustinus alium non esse quam *dilectionem*. “ Maneat dilectio, ipsa enim est fructus noster.” Porro ad dilectionem inter eos procurandam, qui diversis regionibus positi mutuo aspectu et familiari consuetudine frui nequeunt, magnopere juvat frequens litterarum commercium, quo ejusdem religiosæ familiæ fratres melius se nosse, intimius et amare discant. Neque enim fieri potest ut non amemus eos per quos tanta Deus agere dignatur, quorum etiam exempla stimulo nobis sunt ut in gloria Dei provehenda nulli labori nullique curæ parcamus.

Historiæ vero Societatis conscribendæ labor, immensus sane difficillimusque, documentorum collectionibus, quales litterarum fasciculis reperiuntur, multo minus difficilis redditur atque magis expeditus: imo sine talibus documentis, multis de rebus quæ ad decus Societatis efferendum mirifice valent, silere oporteret. Inde etiam patet quam accurate exarari oporteat litteras a vobis edendas, quantusque delectus sit habendus, ut hæ typis vulgari possint. Nam, si de rebus tractant quæ ad Societatis administrationem spectant, et publici juris non sunt, vulgari non debent. Res vero quæ publici juris esse possunt, non exaggerando, neque veritatem celando, aut ad proprium sensum facta contorquendo, sed expositione simplici et accurata narrari debent: secus historiæ non auxilio sed impedimento erunt.

Unde liquet etiam quam exquisita prudentia opus sit ei, qui has litteras prælo edere debeat, ne quid in lucem prodeat, quod vel Societati detrimentum, vel privato cuicumque offensionem dare possit. Sufficiat verba P. Roothaan revocare, quibus damna indiscretionem inferri solita, clarissime exponuntur:

“Quod si annales nostros consulimus, paucas fortasse inveniemus Societatis clades graviores, in quibus non aliqua alicujus e Nostris imprudentia memoretur, quæ, quamvis plerumque sine culpa, ansam tamen aliquam vel prætextum aliquem præbuisse malevolis videatur. Aliquando certe vel unius hominis minime mali, sed imprudentis, dictum aut factum, Societati damna gravissima intulit, cum detrimento utique gloriæ divinæ et salutis animarum irreparabili. Scilicet, si quid ab aliquo imprudenter agatur (scribaturve), recta intentio excusationem quidem habere poterit apud Deum, sed tristes imprudentiæ effectus neque impedire bonus animus neque tollere potest.”

Quam operis dirigendi prudentiam R^{re} V^{re} vehementer commendo, ut ad Gloriam Divinam, Nostrorum et consolationem ædificationemque, quæcumque typis imprimantur plurimum juvent. Nec opus esse duxerim ut fusius ostendam, quanto-

pere mihi cordi sit, ut nostri omnes litteris suis spiritum vere religiosum, a spiritu sæculari alienissimum, exhibeant; ut stylo temperato qualis Religiosos decet, utantur atque modesto; ut bonum pietatis odorem scriptis suis diffundant, caritatisque suæ documentis sæpius repetitis clare evincant, non esse in Provincia nisi cor unum et animam unam.

Ut litteris hisce finem imponam, de fructu caritatis atque ædificationis per Litteras Woodstockienses hucusque relato R^æ V^æ gratulor valde, et in spem magnam adducor fore ut uberiores adhuc conjunctionis amorisque fructus ad Divinam gloriam recolantur.

Commendo me SS. SS.

R^æ V^æ Servus in X^{to},

R. P. FRISBEE, S. J.,
Woodstock.

L. MARTIN, S. J.

Rev. Father Provincial to the Editor.

NEW YORK, Feb. 2, 1897.

DEAR FATHER FRISBEE,
P. C.

Permit me to express, on the occasion of this Silver Jubilee, my sincere appreciation of your unflagging interest and energy in everything connected with the WOODSTOCK LETTERS.

I would wish also, did space permit, to mention by name all the other fathers who, as editors of the LETTERS, have, during the past twenty-five years, labored so strenuously to bring them to their present state.

Sincere thanks are also due to all contributors, not only from our own province but from so many other provinces. Thanks to these interesting and valuable contributions, the LETTERS are read with great interest not only in all English-speaking countries, but throughout the entire Society.

May the next twenty-five years see even a more abundant harvest spring from the fruitful seeds scattered, the world over, by the WOODSTOCK LETTERS!

Your Reverence's servant in Xt.,

W. O'B. PARDOW, S. J.

THE GOLDEN MEANING OF OUR
SILVER JUBILEE.

By the Editor of the "Irish Monthly."

Father Russell, out of the modesty so characteristic of him, has urged us not to print these verses, which he assures us were written in a busy moment and with a view rather to show his good will and sympathy towards our work, than as a poetic effort worthy of the "beautiful theme which the LETTERS inspire" and which he himself thus emphasizes: "I feel that the WOODSTOCK LETTERS have done a very great work in maintaining in many hearts the spirit of the Society."

We wish to assure Father Russell that his verses are all the more worthy of the spirit of the LETTERS because of their sweet and hearty simplicity. He will therefore pardon us for publishing them.—*Editor W. L.*

*Oh, let us love each other,
And let us love the Mother
Who foldeth us so fondly to her breast.
The world is full of woe,
As from afar we know,
But on our Mother's bosom there is rest.*

"We few, we happy few, we band of brothers!"⁽¹⁾
Sons of the wisest and the best of Mothers.
Yes, happy we—not few, thank God!—the bands
Enrolled with care from all the Christian lands
To form the Company of Jesus' Knights.
Oh, how it strengthens, stimulates, delights,
To think of all the noble, generous souls
Whom sweet Obedience urges and controls
Beneath the banner Saint Ignatius raised—
Still floats that banner proudly, (God be praised!)
In the great cities wickedly refined,
Or 'mid the rudest outcasts of our kind,
Wherever there are souls to seek and save,
Toils to endure for God, or death to brave.

⁽¹⁾ Henry V. Act iv. scene 3.

But he, our mighty Founder, strong and great,
 Was yet most tender and affectionate,
 Like to his Lord and Master ; and he strove
 To rule us ever by the law of love.
 Therefore Ignatius bids his sons to be
 Like children of one home, though many a sea
 May roll and foam between us—everywhere
 Each child of his must have a brother's share
 In our hearts' love and service. We must feel
 For whatso touches each an eager zeal,
 In whatso honours each a loving pride ;
 And this for all throughout the whole world wide—
 For all, for all, of every clime and place,
 Not those alone of our own tongue or race.

'Twas for this end our Founder gave command
 That all his children's toils in every land
 Should be recorded, and the record passed
 From province unto province.⁽²⁾

Thus at last

My strain, dear WOODSTOCK COLLEGE ! comes to thee ;
 This is thy LETTERS' Silver Jubilee.
 For five and twenty years thy leaves diffuse
 Of *Minima Societas* the news
 Gathered from every region far and near.
 How many a distant missionary here
 Has found new courage in his lonely cell !
 " I too am one of these." Ah, who can tell
 What graces from our WOODSTOCK LETTERS flow,
 As on their blessed mission forth they go ?
 From these revealings of heroic hearts
 How many a noble inspiration starts,
 Urging the slothful forward in the race !
 " Shall I such saintly lineage disgrace ?"

⁽²⁾ As Lord Russell of Killowen was so cordially received in the United States last summer, it may be of some interest to mention here that, when he first heard the "English Province" spoken of by a Beaumont novice whom he visited in 1857, he was much struck by seeing mighty England thus reduced to the rank of a mere province of a mightier empire.

A quarter-century its course has run
 Since this most holy work was first begun,
 O Woodstock, by thy LETTERS: may they still
 For centuries their kindly aim fulfil
 And be a bond of brotherhood for all
 Who Saint Ignatius their dear Father call.

*Then let us love each other,
 And let us love the Mother
 Who foldeth us so fondly to her breast.
 The world is full of sin ;
 But we, this home within,
 In peace and purity secure may rest.*

M. R.

THE HISTORY OF THE "LETTERS."

Twenty-five full years have passed since the first number of the WOODSTOCK LETTERS was published. It has been thought well to commemorate this event by putting before our readers the History of the LETTERS during these years, and especially its early history. This has appeared the more desirable, as most of those who took part in the foundation are still living and their personal reminiscences can be obtained, something which will be impossible a few years later. Letters were accordingly written to the former editors and to those who took part in the establishment of the "Woodstock Press," and it is from these communications that this "History" has been mainly compiled. Very Rev. Father General was asked for a few words of approval, and, far more than what had been expected, he has sent us a letter which will not fail to be a guide to all future editors.

"Ireland's gifted poet-priest"—to whom, in these later years, we have been indebted for a number of literary gems concerning our domestic life—has called upon his muse to celebrate the "very great work the LETTERS have done in maintaining in many hearts the spirit of the Society." This letter of Very Rev. Father General and the poem of Father

Matthew Russell give us the key-note of the mission of the WOODSTOCK LETTERS, and they appropriately open our Jubilee Number. May we ever be faithful to that mission, expressed in the two words "*Caritas et Veritas!*" *Veritas*, to record faithfully and accurately the doings of Ours throughout the world; *Caritas*, to make known with love and devotedness this record to all who bear the name of Jesus.

Our History properly opens with the letter of our Rev. Father Assistant, the Rev. Rudolphus J. Meyer, who was a student of theology at Woodstock when the LETTERS began. He has kindly sent us a description of Woodstock at that time, which shows the difficulties which had to be encountered and the heroic efforts made by our scholastics in those early days. Nothing could serve better as an introduction to the History we are writing. It is thus he writes from the Eternal City:—

ROME, Dec. 8, 1896.

MY DEAR FATHER FRISBEE,

P. X.

You desire to know, what are my "Reminiscences" of the time when the WOODSTOCK LETTERS were first begun. They are as vivid as they are pleasant. It seems only as yesterday, when, after endless labor and correction, the first number of the LETTERS finally issued, in a very modest form, from the newly furnished printing-room. In those olden days Woodstock was not the enchanting spot that skill and patience combined have made it. There was no garden then, nor park, artistically laid out; no stately portals, opening upon winding roads and gravelled walks; no ornamental bridges and viaducts; no shady bowers and pavilions; no lawns and terraces, adorned with statues and vases. There was nothing to suggest the "Groves of Academus." The massive stone building, set up against a bank of yellow clay, stood in solitary grandeur upon its bleak and barren hill. All the immediate surroundings were in the most primitive condition. Some small beds of very common flowers near the main entrance, a plank or board here and there upon the ground, to serve as a pathway in rainy weather, rough ledges of granite projecting from the soil, tangled woods and impassable ravines marked the site, where "wisdom had built herself a house."

Altogether the scene was decidedly rural. Indeed the story ran, that foxes were at times seen prowling about the premises. At all events, there was no denying the fact, that a species of quadruped, evidently allied to the wild mountain cat, frequented the farm-yard. Some of the less courageous members of the community dreaded its presence, almost as

much as that of the cattle which roamed at large upon the grounds. Within the house all the essentials of a scholasticate had been carefully provided, while superfluities and luxuries had been as carefully excluded. The rooms of the scholastics had only such furniture as the Sunamitess of old procured for the Jewish prophet,—a small chair, a desk, a lamp, and a bed. Nor were the private rooms of the professors much better fitted up. The libraries, on the other hand, were stocked with standard works of theology and philosophy, collected with prudent foresight for years in advance. In short, while material comforts were at a discount, intellectual conveniences were at a premium.

In this environment the scholastics spent, some three, some four, and others seven consecutive years. "The seven years of plenty" had passed into a proverb. In the case of not a few there had preceded several "years of scarcity." Withdrawn from the novitiate immediately after the two years of probation, or even before, they had spent the best portion of their religious career in the office of prefects of discipline in a boarding-school; and now they came, advanced in life and perhaps broken down in health, to begin their studies upon the same benches with their former pupils, and not unfrequently under professors who were their juniors both in years and in the Society. Under the circumstances, their virtue was often put to a severe test; but they stood the test heroically.

A new era had begun for the Society in America. A regular scholasticate had at length been established; and it seemed destined to last. Before the first number of the *LETTERS* was issued, it had existed for two years; and these two years of experience had proved that it could be made a success. Already Woodstock College was one of the largest houses of studies in the Society, and still the number of applicants was constantly on the increase. Already the chapel and the class-rooms, spacious as they were, could not conveniently accommodate those who had come; and the private rooms were too few to admit all that were announced. To meet the emergency, the museum had been converted into a class-room of theology, and several of the larger apartments had been divided up into private rooms.

The young men who had been hitherto kept wandering from college to college, back and forth, making their studies as best they could, now here, now there, looked upon Woodstock College as their own house; and, from the first, they seemed to feel at home in it. They came flocking in from all sides; from North, South, East and West; from the States and from Canada; from the island of Cuba and even from the continent of Europe. There were representatives of many different nationalities, as well as of many different Provinces and Missions of the Society. There were Irishmen, Belgians,

Hollanders, Germans, Spaniards, and Italians, composing an assembly not unlike to that which St. Peter addressed on Pentecost day—"viri religiosi ex omni natione quæ sub cœlo est." It was a typical Jesuit community, in which purely natural differences seemed obliterated; a truly happy family, the members of which were closely knit to one another in the bonds of supernatural charity. As memory reverts to that happy company, the sentiment that is uppermost is, "Ecce quam bonum et quam jucundum habitare fratres in unum."

The cosmopolitan character of the community was even more apparent in the professors and the superiors of the house. The professors were Europeans, and all but two lately arrived in the United States; several of them were men of mark, already well known to the learned world; what is more, they were picked men whose example was "an exhortation to virtue." Not to mention those who are still living, there were, among those now departed, men like Fathers Schemmel, Maldonado and Sestini.—Dear, good Father Schemmel! Modest, retiring, shrinking, he was for all a model of the interior life.—Kind, gentle Father Maldonado, the delight of his pupils! Courty in manner, amiable in character, he carried sunshine with him whithersoever he went.—And Father Sestini, the architect of the house we lived in, and the editor of the "Messenger of the Sacred Heart!" He was an artist, mathematician, astronomer; he had long years before attracted public attention by his scientific publications; but what entitled him to the greatest esteem in the eyes of his religious brethren, was a charming simplicity which seemed wholly unconscious of any personal merits. He had well learned the lesson of the "Imitation of Christ," "love to lie hid and to be unknown." Long may the memory of those holy lives linger, like a sweet perfume, among the inmates of Woodstock College!

Chief among the superiors to whom the scholasticate owed its origin and its subsequent renown, were Father Paresce and Father Keller. A native of Italy, though partly of English descent, Father Paresce, whose real name was Parish, had originally entered the Province of Naples. Transferred thence to Maryland, he had, as Master of Novices, formed in the religious life many of the younger members of his adopted Province. Then he had for years governed the whole Province; and meanwhile, after a visit to the West and an understanding with Father Coosemans,—the Provincial of Missouri,—he had set about erecting the scholasticate. Having completed the building, and laid down the charge of Provincial, he was now presiding over the new institution as its first Rector. Prudent, calm, even-tempered, forbearing, yet firm when firmness was needed, he had the confidence and respect of all who knew him. But he was doubly dear to the scholastics, who felt that they owed him a debt of gratitude which

they had no means of paying, except by a constant manifestation of filial affection and obedience. He was truly as a father in the midst of his children; none of them could have been so unfeeling, as wilfully to cause him the slightest pain.

Father Keller, the new Provincial, entered fully into his predecessor's views, in the matter of education. Withdrawing from the colleges such as had been detained beyond their time, and sending the young men to philosophy immediately after their juniorate, he succeeded, before many years, in securing to all the regular training of the Society, thus giving a new impulse to study. His visits to Woodstock were of themselves an incentive to diligence and application. A close student all his life, he possessed the art of gently communicating his own tastes to the young. His mere presence was a silent lesson for all. He was a superior such as Father De la Puente describes Father Baltassar Alvarez to have been. Always ready to initiate and encourage a good undertaking, he was content to leave the glory of it to others. His plans and projects were far in advance of his generation; but his humility did not allow him to take any credit to himself for them. While really leading, he seemed to be only following. Herein lay the secret of his success. Father Keller's connection with Woodstock did not cease with his Provincialship. Having returned to the Missouri Province, to which he belonged, where he held the office of Rector at the St. Louis University for a number of years, he was subsequently sent, in the same capacity to Woodstock. There he would probably have ended his days, to rest in your quiet little cemetery, by the side of Father Paresce, had not the Province of Maryland-New York, as a mark of its gratitude and appreciation, conferred upon him an honor, which, much to his regret, led to his permanent removal from the scene of his past labors. And so his mortal remains repose far away in the "Campo Santo" of Fiesole. May his spirit revisit with pleasure and guard the scholasticate, to which he was so devoted during life!

Such were the men, and such the influences, under which Woodstock College began. As a natural consequence, the studies, in those early days, flourished beyond all expectation. There was a spirit of industry in the very atmosphere. Indeed the ardor of some had to be constantly moderated. Diversions and amusements were few and of the simplest kind. A hand-ball alley had been recently put up, and a boat or two had been purchased. Some availed themselves of the opportunity, when permitted, to play a game, or to have a "row" on the Patapsco; but the majority contented themselves on the ordinary holidays, and even during the long summer vacations which were entirely spent at Woodstock, with "clearing" the grounds and building roads and rustic bridges, or else exploring the surrounding country.

Several, after the example of St. Aloysius and St. John Berchmans, took advantage of their walks to catechize children and ignorant persons, or, precluding future missionary labors, taught non-Catholics the truths of our holy faith. The result was so large a number of conversions that, before long, the religious character of the neighborhood seemed to have been completely changed. Others, again, spent as much of their recreation or spare time, as they could, without detriment to their health, in translating for the "Messenger of the Sacred Heart," in setting type, or in correcting the proof-sheets of the "Messenger" and of the theological works then in process of publication.

When the printing-office was already as lively as a bee-hive, Father Keller called into existence the WOODSTOCK LETTERS, very humble in their beginning, but destined, in his opinion, to supply a long-felt want. They demanded additional labor and sacrifice of recreation, on the part of those who would have scrupled to draw upon the hours sacred to study. But it was a labor of love, cheerfully undertaken in the hope that, by chronicling current events or gathering and printing the fragmentary and scattered records of the past, the members of the English-speaking Provinces would be furnished with edifying accounts of the work done by their brethren, while future writers would have ready at hand the material for an authentic history of the Society.

That this double object, contemplated from the beginning, may be fully attained, conformably to the directions given by Father General, is the earnest prayer of

Yours sincerely in Dno.

R. J. MEYER, S. J.

Intimately connected with the WOODSTOCK LETTERS is the foundation of "The Woodstock Press." Had not the "Press" been previously founded, the LETTERS would not have appeared at all or certainly not so soon. For the Press was not established to print the LETTERS; it had been in existence for two years when the first number was printed. The "Origin of the Press" is told by one of the first printers,—the Rev. William H. Carroll of Georgetown College, then a scholastic at Woodstock.⁽¹⁾

⁽¹⁾ Father Carroll has been for many years among us the victim of the severest form of earthly Purgatory that paralysis could inflict; but that persistent tormentor could not affect his cheerful heart and buoyant spirit. He has a welcome smile and pleasant word for all his visitors—hence his friends multiply with his days of suffering. The LETTERS take this occasion to extend to him heartfelt sympathy and good wishes.

ORIGINES TYPOGRAPHICÆ.

THE EARLY DAYS OF THE WOODSTOCK PRESS.

Notes and Reminiscences, by Father Wm. H. Carroll.

The original printing office was a small room, on the second floor, opposite the head of the stairs, at the corner of the main corridor, on the east side of the building. It was a dark hole, dingy, narrow and unfurnished, its murky gloom being only partially dispelled by a half-window, which looked out upon the primeval earth-mounds, that still encumbered the space in the rear of the college. Here, the first crude attempts at printing were made by the scholastics, and the office remained in these dark and narrow quarters for five or six months. It was the second year of the scholasticate, when we were engaged in accommodating means to ends; transfers in the *locale* of offices, and modifications of rooms were made, as urgent necessities demanded them. When the press was removed to the basement, at the southwest corner, the old room was enlarged and converted into the apothecary shop for Brother John Cunningham.

Father Benedict Sestini deserves the name of *Founder* of the Woodstock press. The idea was his, and he supplied the funds to realize it. The scholastics had been obliged to copy out the programmes for entertainments, the theses for disputations and examinations. To obviate this irksome labor, Father Sestini, on a trip to the North, during the first vacation, purchased a second-hand press. It was a modest outlay, as the whole outfit, press, type, rollers, stone, etc., cost only \$20. It was designed for the printing of handbills, being 13 x 18 inches, and the intention was to use it for striking off the programmes for the refectory celebrations, and to spare the labor of multiplying class theses by hand. The Feast of the Guardian Angel, 1870, was made memorable by the first appearance of the Woodstock Press in public work. Necessity is the mother of invention; and the printers, after the first essays in the "art preservative of arts," speedily grasped the helpful aid that their little machine would furnish for the theological lectures. Fathers Mazzella and Maldonado, the professors of dogma, both held forth in the morning hours, and it was very difficult for any except the most nimble penmen to take down their discourses. It was a great relief, when the lectures of Father Mazzella first appeared in type. They were printed on long galley slips, and distributed at the doors of the theologians. The office was scantily furnished with resources; only one side of the sheet could be printed, as the impression punched through, so that the ob-

verse side bristled with lines which a blind man could read. It was sorry work, but the perpetrators of it were thrilled with laudable pride, and the beneficiaries were grateful and congratulatory. The first ornamental printed programmes occasioned more genuine delight than the more ambitious and better work of the well equipped office in later days. The programmes were printed on a half sheet; afterwards, they were developed into a full sheet of four pages. There was not type enough for both sides; so the first and fourth pages were printed; then, the type had to be reset, for the second and third. Many devices and makeshifts had to be employed, and much ingenuity was required to produce gilded lettering. It was a day of triumph when the magnificent sheet to commemorate the Jubilee of the Missouri Province came from the office in all its bravery of typographic art and lustrous borders.

The success of these amateur efforts, and the favor with which the results were received, prompted the volunteer typos to aspire to more sustained and higher achievements for the public welfare. It was resolved to undertake the printing of Father Mazzella's lectures. The cause was helped by Father Sestini, who purchased a font of secondhand type. He knew by experience, how laborious and unsatisfactory is the work of multiplying copies of a treatise by the methods of lithography. He had produced volumes on Analytical Geometry, Mechanics, Anatomy, etc., by this process for the use of the classes at Boston and Georgetown, and some of these lithographed *opuscula*, on Mechanics, The Currents of the Sea, and kindred topics, were used as text-books by the first philosophers at Woodstock. They were excellent in their way, neatly illustrated with diagrams from his own masterly hand, but the immense superiority of the printed page was manifest to him, and as copies of his writings had become scarce, and he was projecting new editions, he was thoroughly in sympathy with the movement to enlarge the scope of the office. Besides, as editor of the "Messenger," he wished to have it published at home, and his moral and financial support could always be depended on for whatever would benefit the scholasticate.

With the old handpress and the font of pica, with much incidental blundering and travail, the treatise "De Virtutibus," — the first book issue of the Woodstock Press—was brought out. It was intended only for domestic use, and just sufficient copies for present class requirements were struck off. Like other *incunabula*, this first edition is very rare. For, those who departed from Woodstock carried the prized copy away with them. As it was intended for the exclusive use of our own students in theology, superiors regarded it as equivalent to one's own private manuscript, but special permission was required in order to retain it.

During this period, there were only five regular workers in the office, as a greater number would have interfered with business. These were Messrs. McGurk, Magevney, Costin, Trainor and Carroll; Mr. McGurk, bidellus of the theologians, was regarded as the foreman. They were permitted to frequent the office only during the time of recreation, and all were so interested and enthusiastic, at the beginning, that they did not consider it as work. But, when the wider development made greater demands upon their time, volunteers were called for to learn the compositor's art. Only two handed in their names, and as they were the most near-sighted men in the community, Father Paresce, whilst praising their zeal, laughingly declined to admit their inefficient co-operation.

Meantime, that is during the first half of 1871, the demands upon the office began to exceed its capacity; and these demands were constantly growing. Father Mazzella's lectures were called for by the general public in durable book form; Father Sestini was preparing a new edition of his *Mechanics*; and the WOODSTOCK LETTERS were talked of. Ampler appliances were imperatively needed, and a first-class office, with men and material proportioned to the great expectations. Father Paresce insisted that \$5000 in hand would be required, and all who were interested became active members of the Committee on Ways and Means to raise the necessary funds. Visitors were asked for the price of a card font, costing \$5, and as they were numerous, and no one refused, a pretty handsome amount was gathered together in this way; a beginning was made, but it was a slow process, and permission was obtained to send letters soliciting contributions. There were many generous responses. The rectors of our colleges at Havana and Calcutta gave munificent donations, one of \$1000. Father Weninger was a firm believer in the propaganda of the press, and his zeal was enlisted in the cause, and nearly all the superiors of houses gave substantial proof that they appreciated the situation. The funds, which in the opinion of Father Paresce, would be needed for a properly equipped printing office, were partially secured, and a good job press, still in fair condition, with all the requisite supplies was ordered. The original plant with occasional trifling additions, was adequate for all the demands of the time; even the difficult mathematical formulæ of Calculus were overcome by it. It was found insufficient on one occasion only, when the erudite work "*De Tempore Sepulturæ Christi*" was published: nor should this discredit the Woodstock Press, for no office south of Philadelphia could supply the heavy artillery of oriental and Gothic texts, which the profound professor of Scripture had introduced to demolish the work of *Clarissimus Watson*.

An incident connected with the arrival of the long-desired

press may be narrated here. It came on a special car, which was dropped at the Woodstock station, the freight train moving on. There were no appliances to unload it from the car to the platform, and although it was not very heavy, yet it was a clumsy object to handle by unskilled manual force, and in the attempt to transport it, the case lodged between car and platform. The efforts to get it back to its original position were as futile as those to move it forward. Meantime, the western express came booming along, and the track was blocked by the unbudging *pièce de résistance* of the printing office. The conductor stormed at the delay, which threatened to be indefinite; at length, the resourceful Brother Vorbrinck brought mechanical and physical powers to bear, and the difficulty was overcome. The attachments, tympan, chase, galleys, and furniture, came in a separate case, and were easily transported to the house; but, the trouble at the station made those in charge fearful about the transfer of the press, which was not so immense or weighty, but cumbersome; it was earnestly debated whether the precious freight should make its journey by the bridge or the ford. It was a day of great rejoicing, when it was placed in permanent position, in the southwest room of the ground floor. Brother James O'Kane arrived in December, 1871, and after some training was given charge of the office, which position he still holds.

Such is Father Carroll's account of the establishment of the Woodstock Press. Brother O'Kane has completed it by bringing the account down to our own time. He tells us that in 1877 it was determined to publish the whole course of theology. For this, a larger press was required. A Cottrell and Babcock machine was purchased in New York for \$1150.00. It had the latest improvements,—air-spring, tapeless sheet delivery, noiseless nipper motion, and hinged roller frame. It is in use nineteen years, but shows no signs of old age. After a short trial of man-power, a steam engine was substituted.

Father Mazzella was called to Rome in 1878, and the projected course of theology was suddenly brought to a close. Four treatises had been issued; viz.: Father Mazzella,—"De Deo Creante," and "De Gratia;" Father de Augustinis,—"De Sacramentis," 2 vols. The following year Father de Augustinis taught and printed "De Deo Uno." In 1884 and 1885, Father Frederick Brambring taught and printed for his class "De Deo Creante," and "De Incarnatione."

The printing of the "Messenger" was undertaken in 1878, and remained with us until 1885, when a new editor, adopting different and improved methods, caused it to out-

grow our limits, and it was removed to Philadelphia and later to New York. A new building for printing office, bindery, and other purposes was put up and occupied in 1885.

Father Sabetti's Moral was first printed in 1882. It was an edition of a hundred copies, and only for revision. Two editions of 2000 copies each, one in 1884 and one in 1887, were published. This work and Father Mazzella's "De Deo Creante," containing more than 900 pages 8vo each, were set up three times, as plates were not thought to be advisable. Father Mazzella's "De Gratia" was, perhaps, the most sought after of his books. An edition of 1000 was exhausted very shortly after its issue. It was not reprinted here, but a revised edition was gotten out at Rome. Such has been the work of the "Woodstock Press" since its establishment.

Note.—SOME OF THE ISSUES FROM THE WOODSTOCK PRESS.

- Mazzella—De Deo Creante, 3 editions.—De Gratia, 2 editions.—De Virtutibus, 2 editions.—De Religione et Eccles., 1 edition.
 De Augustinis—De Sacramentis, 2 vols.—De Deo Uno.
 Schiffini (Blasius)—General Logic.—De Unione Anim. et Corp. 8vo. (St. Thomas).—De Homine (St. Thomas).—De Motu Hominis in Deum (St. Thomas).
 Jovino—De Tempore Sepulture Christi,—Text in Hebrew, Greek, Latin and English.
 To die in the Society of Jesus a Certain Pledge of Salvation, 16°. Meschler—Explanation of the Spir. Exercises, 12°. Sabetti—Moral Theology, 3 editions, 8vo.
 Jacobs—Exercitia Spiritualia, 2 editions.
 Translation of Select Letters of our Fathers General for Renovation Reading. Another set of Select Letters of the Generals have been translated and are passing through the press.
 St. Thomas—Logica Sum. et de Fallaciis (By Father Valente).
 Sestini—Mechanics, with algebraic formulas.—Cosmology, with illustrations.—Animal Physics.
 Alvarez—Latin Grammar, 2 editions of 1st book, 1 of 2nd.
 Father General Anderledy—3 Letters: 1st, Blessed Campion and Companions.—2d, Saints Peter, John and Alphonsus.—3d, Tercentenary of St. Aloysius.
 Father General Roothaan—Meditations et Instruc. pro SS. Missionibus.
 Brambring—De Deo Creante, 8vo.—De Incarnatione, 8vo.
 Messenger of the Sacred Heart, printed here for seven years.
 Twenty-five volumes of the WOODSTOCK LETTERS.
 Synod and Statutes, Dioceses of Providence, Portland, and San Antonio.
 Exequiarum Ordo pro Patribus et Fratibus Soc. Jesu, 16mo., 2 editions.
 First Christian Lesson, a catechism, 25,000.
 Brandi—Why am I a Catholic? 28,000.
 Indulg. et Privileg. Soc. Jesu, 8vo.
 Pastoral Letter of Plenary Council of 1884 (translated into Italian).
 Archambault—Notes on the Ratio Studiorum, 16°. Theses de Univers. Theolog., Two Grand Acts, 1874 and 1890.
 A Catholic Catechism in the Flathead Indian dialect.
 Opusculum, S. Thomæ—De Cognitione quam de Deo, etc.; De Causa Pluralitatis et Individuationis; De Libero Arbitrio.
 Disputation, and Examination Theses for the different classes during the year.
 Praxis Congreg. Provincialis.
 Excerpta ex Congreg. Provincialis.

The present English Assistant, Father Rudolph Meyer, was proof-reader for some of Father Mazzella's works. Father Brandi, now on the "Civiltà," Father Velez, of Madrid, Spain, and Father Russo, of the Italian church, New York, also helped the authors in finding and verifying references and quotations. Father J. A. Morgan was connected with the office in its early days. It was said that his special office was to distribute *pi*,—a post requiring patient attention, accuracy, and obliging one literally to "mind his p's and q's."

In the autumn of 1871, it seemed to the Father Provincial that the time had come to begin the publication of a periodical similar to the "Lettres de Laval" and the English "Letters and Notices." Not all the fathers were of his opinion, but he found an enthusiastic supporter in Father De Augustinis, who was then professor of Holy Scripture and Ethics, and he appointed him the first editor. Father Keller must then be regarded as the real Founder of the WOODSTOCK LETTERS, as will be seen from the following letter of the first editor describing their foundation and object:—

ROME, Sep. 6, 1896.

MY VERY DEAR FATHER FRISBEE,
P. C.

I thank you very much for your kind letter of August 15, in which you inform me of the forthcoming Jubilee Number of the WOODSTOCK LETTERS, and invite me to write something for it.

What shall I write? This much at least I may say, that I have witnessed with joy their ever increasing progress from year to year, and I am persuaded that they have fully corresponded to the ends for which they were established. These ends were many. First, it was the aim of the LETTERS to make known to the best of their power the work of our old

List of *Servi Dei* S. J., with their country, kind of death of the martyrs, and their causes.

Catalogues, hitherto unpublished, of the Maryland Mission and Province, from 1807 to 1838.—Not yet finished.

Ordo Divinis Officiis, printed here since 1874, for Ours in North America.

Catalogues of the province, since 1878.

Catalogues of New Orleans Mission, since it became an independent Mission.

Catalogues of the Mexican Province, for three years.

A book for a permanent record of the annual examinations, 900 pages, quarto.

Supplement to the Roman Martyrology for our Saints and Blessed.

Various Blanks for Province Reports, Informations, etc.

Questions in Dogma, Moral., S. Scripture, and Cases, prepared here for Bishops, for their diocesan conferences, and at their request.

Circular Letters of the Generals, on special occasions.

Two pamphlets—The outcome of the Committee on Studies.

Add—Prayers, Programmes, Poems, Novenas, Tickets of Admission, Posters, etc.—*Uncounted*.

fathers in the territory which now forms the United States of America—a most noble work which was of great service in promoting the glory of God and securing the salvation of souls. At the same time it aimed also at making known the labors undertaken in the same regions by the more modern and not degenerate sons of the Society, labors which have yielded most abundant and precious fruit. Finally, it was intended that by means of the WOODSTOCK LETTERS the great scholasticate of the United States should be placed in regular communication with the principal houses of our Institute as well in other countries as in the different parts of America itself, that thereby all might increase in charity, zeal, and application to work. For twenty-five years the WOODSTOCK LETTERS with the blessing of heaven have been compassing this end. They have contributed greatly to a knowledge of the history of the old and the new Society in America; to strengthening more and more the bonds of sincere charity which bind together all the sons of Ignatius, scattered throughout the world; and to urge them forward to still greater efforts for the glory of Him whose name they bear.

The beginnings of the LETTERS were, as can be well imagined, laborious and beset with difficulties; but the LETTERS overcame every difficulty through the loving protection and efficacious assistance of the Rev. Joseph Keller, first as Provincial of Maryland, and afterwards as Rector of Woodstock. He was the WOODSTOCK LETTERS' greatest benefactor; his memory should hold the place of honor in the celebration of this first Jubilee, and I am most happy to have had the present opportunity of manifesting my feelings of gratitude in his regard.

Receive, my very dear Father Frisbee, my most sincere and cordial congratulations for the LETTERS which Your Reverence so ably directs, and accept my best wishes that it may go forward with renewed vigor in its path of extreme usefulness.

Believe me,

Your Devoted Servant in Christ,

EMILIO M. DE AUGUSTINIS, S. J.

Father De Augustinis was helped much in editing the LETTERS by Father Devitt, who was then a scholastic at Woodstock, and who has kindly contributed the following account of the appearance of the first number:—

The first number of the WOODSTOCK LETTERS was issued on Wednesday, January 31, 1872. This event filled Father Keller, who was then Provincial, with such enthusiasm, that he declared in tones of solemn conviction: "I foresee in this publication, that from this office there will be issued a weekly paper, a monthly magazine and a quarterly review." This vision remains to be fulfilled; but we can chronicle some cir-

cumstances connected with the first number of the LETTERS, which may not be without interest in this jubilee year.

The original plan did not comprehend a publication so wide in scope, and admirable in attainment as the LETTERS have become. We were a cosmopolitan community, with representatives from many provinces, and letters were received containing news from all parts of the world; it was thought that these letters would be as interesting to those abroad as they were to us, and hence the desire to disseminate them in type. Items of interest could be made up into a news budget, for the information and edification of Ours. This was the idea that gradually took form and shape.

The question of *name* arose. It was not finally determined, until a great portion of the first number had been set up. Father Paresce was strongly in favor of the present title, and his wishes prevailed. Some, of archæological and classical inclinations, searched diligently the notes of Scott's novel for the origin of the name of "Woodstock," and onomastic lexicons were called into requisition for its Latin equivalent; but nothing could be discovered or invented of high-sounding or classical nomenclature, to surpass the rugged Saxon word, and the title,—WOODSTOCK LETTERS,—*clarum et venerabile nomen*, was happily adopted; LETTERS, because primarily and principally, they were to be collected and disseminated; WOODSTOCK, to accentuate the source from which they came. Conferences, to determine the size of the page, and the form of the volume, resulted in selecting the "Princeton Review" as a model. The color of the cover caused some anxious thought; a brilliant purple was adopted; the taste was questionable, but it was then considered superior to a neutral tint, and altogether attractive and *recherché*.

The initial article,

AN HISTORICAL SKETCH
OF FATHER ANDREW WHITE, S. J.,
THE APOSTLE OF MARYLAND

was furnished, I believe, by Father James Ward. The translating and editing of Father White's "Relatio," was the joint work of the whole resident corps,—editor, censors, proof-reader, printers, experts in hand writing, and every one with a reputation for English or Latin erudition, had a share in the task. The copy, made by Father McSherry at Rome, was hard to decipher, and the folding and frequent handling of the manuscript rendered some words so illegible, that the true reading was often a matter of guess work. The Latin text had never been printed before; and the English versions were unreliable. Brooks, the author of *Viri Illustres Americani*, had published a translation of it. But suspicion of faithful rendering and of scholarship could justly be entertained of one who could illustrate the Life of Marion with a picture, and inscribe beneath it in cold type: *Visus Paludicus*

—*Swamp View.* In fact, it was found on comparison, that he frequently failed to grasp the meaning of the Latin, and played havoc with common sense.

As a specimen of the labor which this "Relatio" entailed, and of the care employed to give the genuine reading, this instance will suffice. The version had "Guinea-hen," where the context seemed to require "turkey," and just there the Latin word was obliterated. It was debated, whether it would be better to put "Guinea-hen" in Latin into the text, or to suppose and introduce a Latin "turkey," and then make the English conform to it. Some one remembered that "Force's Tracts" contained a translation, and that a clue would be furnished from it. A messenger was despatched to Baltimore, to look the matter up at the Library of the Maryland Historical Society, and there was great rejoicing when he brought back in the evening, the missing word,—the noble American bird was vindicated.

An accident might have been disastrous to that first number, to the extent, at least, of delaying its appearance at the appointed time. We were ready to print, but some one had unlocked the first form, in order to correct a line, and it was left loose. If it had not been discovered in time, the whole would have been knocked into *pi*, and the courage to set it up again, at least for some time, would have failed us. But, this disaster was averted, and the first number appeared on the last day, of the first month, of 1872.

Father De Augustinis held the office of editor for six years, from January 1872, to January 1878. He had difficulties to encounter which none of his successors had to meet. There was even opposition in the house, for it was feared that the scholastics were neglecting their theology for work on the LETTERS, financial aid was wanting as nothing was received for subscription, and after the first year or so there was difficulty to secure matter, so that at one time there was serious thought of abandoning the work. On two occasions the numbers were not brought out, or brought out as double numbers. This was the case in 1875 when May and September were published together and again in 1877, when the January and May numbers were united in one issue. Supported by the founder, Father Keller, Father De Augustinis persevered and did not abandon the extra work and care which the editorship gave him till after six years of labor, when the LETTERS seemed firmly established and his work in publishing his theology, took up all his time.

Father Valente succeeded Father De Augustinis, in the autumn of 1877, the first number under his editorship being Vol. VI. No. 3, which was not brought out until January, 1897. Father Devitt tells us that Father Valente had great

trouble in obtaining copy. It will be noticed that the issues of that period were a little over sixty pages and the bound volumes narrow and consumptive, compared with their portly successors. Father Valente claimed that he had been restricted by the Father Provincial, Father R. W. Brady, to sixty-four pages. He had difficulty in filling even these few pages, and he had to keep back one number until he had collected enough "padding" and then sent it out as a double number (May and Sept., 1878). Father Valente did a good thing in making a modest beginning on the *Varia*, which, though not continued by his successor was taken up by Father Morgan and has been continued until the present time. Father Valente edited only five numbers and in September, 1879, was succeeded by Father Devitt. Father Devitt must be regarded as the historical editor of the *LETTERS*. He published a number of valuable historical papers which were hidden away in the archives, and he edited them with great care and accuracy. Thus were brought to light a series of "Papers Relating to the Early History of Maryland" running through seven numbers, and these were followed by Father Nicholas Point's "Recollections of the Rocky Mountains," which were translated from his illustrated volumes preserved at Montreal and lent to Woodstock for the purpose. An effort had been made to have them printed in Paris, and afterwards by the Smithsonian Institution; but as they demanded absolute control of the work, and it was suspected that they would suppress the distinctively Catholic character of the events, no agreement could be reached. A translation of such parts of these memoirs as were judged to be of general interest was made by Father Devitt, prefixed by a biography of Father Point compiled from notes furnished by his surviving brother. It was while editing these historical papers that Father Devitt discovered the identity of Father Thomas Copley and Father Philip Fisher, and proved it so clearly that Brother Foley says he never met, in compiling his catalogue of 1000 aliases, with a more complete case of identity.⁽¹⁾

In September 1888, Father Devitt was sent to Georgetown to be minister and prefect of schools and Father John A. Morgan became editor of the *LETTERS*. Father Morgan continued the historical work of Father Devitt and published valuable articles on "Bohemia, Cecil Co., Maryland," and "Alexandria." He resumed the publication of the *Varia* and brought it to its present state of interest so effectively that it has been continued up to the present time. He succeeded in getting some of the old fathers to write their

⁽¹⁾ Vide *LETTERS* Vol. XI, page 24 and Vol. XIV, p. 346.

"Reollections," though he tells us that he had difficulties to get Ours to write and that he thinks that it must be no child's play even now to succeed in this line.

In the summer of 1885 Father Morgan was sent to be superior of St. Joseph's, Philadelphia, and was succeeded as editor by Father William Treacy, who remained in charge during the scholastic year, 1885-'86. In September, 1886, he was replaced by Mr., now Father, Timothy Brosnahan, who was then beginning his third year of theology. Father Brosnahan has the honor of being the only scholastic who has had charge of the LETTERS. He introduced more matter of modern interest, as most of the historical manuscripts in the archives had been printed. Thus letters were published from those of the province studying abroad, and letters from Rev. Father Brady, formerly Provincial, but in 1886 procurator to represent the province at Fiesole, and a letter from Father Fulton, while he was Visitor for Ireland. Father Brosnahan also succeeded in inducing Father Nash to publish his war papers, and enlarged the *Varia* which had been so ably begun by his predecessor. It was during Father Brosnahan's administration that assistant editors were appointed. Their duty was to read the proof, and one was to take charge of the business interests especially the collection of the subscriptions due.

Father Brosnahan, after his ordination in 1887, gave up the charge of the LETTERS to Father Benedict Guldner, who had, as his assistant, Mr. Thomas Murphy—at present Rector of St. Francis Xavier's—and Mr. John C. Hart, actually chaplain of Randall's Island. Father Guldner improved the *Varia* by introducing more foreign items and a list of the works recently published by Ours as well as forthcoming works. But by far the greatest work undertaken during his administration, and the most laborious ever undertaken by any editor, was the issue of the Analytical Index of the seventeen volumes, 1872-1888. This was the work especially of Mr. Thomas Murphy, assisted by Mr. John C. Hart. A mere glance at this index will show the tedious labor and care it cost. The historical articles are all analyzed and all the proper names carefully indexed, and it will always prove of great value to the historical student. In September 1888, Father Guldner was appointed Assistant Prefect of Studies, and to relieve him of all extra work the LETTERS were entrusted to Father Frisbee, who had been removed from teaching physics and appointed Spiritual Father to the philosophers and charged with giving the exhortations to the community. Father Guldner got out the November number 1888, and then Father Frisbee took charge of the

LETTERS, a position he still holds. He has been ably assisted at first by Fathers Murphy and Hart, then by Fathers Mulvaney, O'Carroll, Grey, Roche, J. Gillespie, Bernard Keany, and Mr. Thomas White, who is at present the business manager.

It may be well, in conclusion, to say a few words of our plans for the future. During the past twenty-five years the WOODSTOCK LETTERS has gradually grown to its present size. Instead of some sixty-four pages each number now counts a hundred pages more, instead of embracing a record of North and South America it now embraces the whole world; as one of our contributors has well said it is a "Panorama of the Society." News of the doings of Ours throughout the world is sought for and recorded whenever it is judged to be of more than local interest. Not merely edifying accounts from our missionaries have been published, but essays on the Exercises and matters of education, the different tertianships and scholasticates, the status of all the colleges of the Society, and the "augmentum" and percentage of deaths in each province. All such matters are of interest to Ours, and the relation of what is done in other provinces, by showing how much is being done by others, serves to keep us from exaggerating the work of our own province, and encourages us to nobler efforts A. M. D. G. It is on these lines we begin our new series.

How we are to advance and make our labor more productive, our Father General points out to us in his letter which opens the present number: "*Quo pleniore . . . fructus referantur, id juverit adnotare: duplicem finem, ob quem tales typis consignantur litteræ constanter ob oculos habendum, nimirum ut caritas et ædificatio mutua in Provincia quam maxime foveantur.*" That His Paternity would have us limit our efforts not merely to our own province is evident from the words in the beginning of this letter, where he tells us that he has often heard, how we have labored by the communication of the LETTERS to Ours, to effect that the greatest spirit of charity should be cherished both in and without the Province,—"*et in Provincia et extra Provinciam foveretur.*" It will be our endeavor to keep alive this spirit of charity by making known throughout the Society whatever is done to the greater glory of God. Those who receive the LETTERS can help us in their work by forwarding news of their province or Mission. It is in this same spirit, too, that the LETTERS should be read, for their true meaning can only thus be interpreted,—"*Amor intrat ubi cognitio foris stat.*" The second end of our LETTERS Very Rev. Father General tells us is historical: "*Et rerum a Nostris*

ad gloriam Divinam gestarum pia conservetur memoria, colligaturque paulatim materia, quæ ad historiam Societatis contexendam deinde inservire possit." What the matter of such relations should be is plainly told us and in what manner it should be presented,—“ Res quæ ad Societatis administrationem spectant, et publici juris non sunt, vulgari non debent.” But what is to be printed “ expositione simplici et accurata narrari debent, non exaggerando, neque veritatem celando, aut ad proprium sensum facta contorquendo; secus historiæ non auxilio sed impedimento erunt.” If we add to this the words on the style in which letters from Ours should be written, we have a valuable direction as well for our correspondents as the editor. For the Father General tells us that he has it very much at heart, “ Ut nostri omnes litteris suis spiritum vere religiosum, a spiritu sæculari alienissimum, exhibeant, ut stylo temperato qualis Religiosos decet, utantur atque modesto.”

To attain more perfectly this double aim the editor appeals with confidence to his religious brethren throughout the world. It has been due to their generosity and zeal in the past that the LETTERS have become what they are today. Without their aid, neither he nor his predecessors could have effected anything; while he feels that the self-sacrifice so many, in different parts of the country and throughout the world, have often imposed on themselves in the past to turn from important occupations to write for their brethren of their doings for God's glory, is a true indication of what they will do in the future. On their co-operation he relies with confidence. May he add one word more? The office of editor is often a trying and embarrassing charge. It is hard at any time to reject or cut down what has cost much labor, but it is especially hard to treat thus the MS. of one of Ours. Almost all give us full liberty in this respect, and we wish to assure them that it is only after consultation and consideration, that we take advantage of it. For the future, the direction of Father General will be a rule to us in these matters. Whatever in the least offends charity must be eliminated, whatever is exaggerated, in fact, or wanting in simplicity of style must be rejected or toned down. In this way alone can we advance. That this may be kept both before our readers and ourselves we have placed the above sentences of Father General on the cover of this number. May we be faithful to their teaching!

TWENTY-FIVE YEARS A PROFESSOR AT WOODSTOCK.

FATHER SABETTI'S SILVER JUBILEE.

It is rare indeed in the Society that a father remains for twenty-five years in the same house; it is still rarer that he remains all that time a professor and during most of it a professor of one class. Such, however, has been the case with Father Aloysius Sabetti. Twenty-five years ago last November he came to Woodstock as a professor, and that charge he has filled ever since. His countrymen, who were professors with him, have either gone to their reward, or, as Cardinal Mazzella, Father De Augustinis, Father Brandi, been recalled to their province. Our province owes him a special debt of gratitude, for there is little doubt that he too would have been recalled to Italy had he not some years ago, breaking all natural ties, joined our province. During the quarter of a century he has been at Woodstock, he has lectured on dogma to the short course, has been professor of canon law and prefect of studies, and for the last twenty-three years has taught moral theology. During this time, too, he wrote his "Theologia Moralis," a work composed especially for the needs of this country, which has been recommended by nearly all our bishops, and has run through twelve editions. He has had, of course, the training in moral theology of by far the greater number of our priests, for during these years Woodstock has been the theologate for all America, and of those ordained in this country there are very few who have not passed some time under his care. In addition to this, none of those who have made their studies at Woodstock need to be reminded how, by untiring efforts, he had much to do in transforming the once bleak and barren hill into a garden of paradise.

For these reasons it seemed just that this unusual jubilee should be marked by some celebration. What added much to all was the selection of Father Sabetti by the Provincial Congregation, to represent the province at the Congregation of Procurators which was held at Rome last September. He himself has told us in the last number of the LETTERS of his journey thither. As soon as it was known that he was on his way back, and was to arrive during the very month of his professorial jubilee, there was a common desire to

make his return memorable. The theologians especially wished to show their gratitude to their professor, and the high esteem in which they held him.

It was decided to give him a reception, and on the evening of his arrival to carry out in his honor a programme befitting the occasion. The details of this programme were left to the judgment and good taste of Mr. Shealy, who by common acclaim surpassed all our expectations. For not only were the various selections suitable and full of interest, but the classic style and arrangement of the programme made it an attractive souvenir.

The celebration took place on the evening of November 17. The programme, but in a condensed form, is reproduced here for the benefit of those who were not present.



*A*ve atque *S*alve Pater Sabetti

O · MEI · CORDIS · DOMUS · ALMA · MATER
 SIT · MEÆ · SEDES · UTINAM · SENECTÆ
 SIT · MODUS · LASSO · MARIS · ET · VIARUM
 MILITÆQUE
 HICCE · TERRARUM · MIHI · PRÆTER · OMNES
 ANGULUS · RIDET

Part the First



- "Cum tibi plausus
 Care Præceptor, datus, ut Petapsci
 Fluminis ripæ, simul et jocosa
 Redderet laudes tibi Marshalani
 Montis imago."*
- OVERTURE—"Longing for Home" *Jungmann*
 Orchestra
- ADDRESS *Mr. Connell*
"Salve læta dies, salve Pater atque Professor."
*"O, quæ fontibus integris
 Gaudes, apricos nælle flores,
 Nælle meæ Luciæ coronam
 O, musa dulcis: nil sine te mei
 Prosunt honores."*
- SANTA LUCIA *Reese*
 Quartette
*"Poscimur
 Patris in laudes, age, dic Latinum
 Barbile carmen."*
- LATIN ODE *Mr. Mattern*
*"Conamur lenues grandia: nec gravem
 Plutonis stomachum dicere nescii;
 Nec cursusque tuos per mare nobiles
 Nec te Parthenopes decus."*
- OUR FOREIGN CORRESPONDENT *Mr. Finn*
*"Jam patris, juvenum chorus
 Adventum celebrat carmine debito
 Qui, desiderium meum,
 Nunc est Ausonia sospes ab ulla,
 Multis cum socis ovens."*
- THE WANDERER'S RETURN *Abt*
 Quartette

Part the Second



- "Descende celo, dic reditum patris
 Ad filios Musa: Hunc fidibus novis
 Hunc Lesbio sacrare pleïro
 Te Teque tuasque decet sorores."*
- VIOLIN SOLO *Mr. Schuesler*
*"Quem virum aut heroa lyra vel acri
 Tibia sumes celebrare, Clio?
 Quid prius dicam meritis parentis
 Laudibus?"*
- ENGLISH POEM *Mr. McNiff*
*"Te canam, juris decus atque rerum
 Nuntium, curvæque vicæ parentem,
 Inclutum, quantum potero, jocosum
 Condere cantu."*
- SOGARTH AROON—Adapted *Mr. Shealy*
*"Ah me retusum! Sic hederæ jacent
 Proserpinæ vi; sic sine floribus!
 Nec carus æque, nec superstes
 Integer! Ille dies utramque
 Duxit ruinam."*
- OMNIA COMPONUNTUR *Fr. Papi and Fr. Dawson*

*"Nec mihi templa Palatinæ sublimia Romæ,
Nec domus Albunæ resonantis
Et præceps Aulo, et Tiburni lucus, et uda
Mobilibus pomaria rivis,
Nec tam fulgentes pulchræque Neapolis arces
Gaudent quam Marylandia dulcis."*

HOME SWEET HOME Steele

Quartette

"O longum memoranda dies!"

FINALE— "Forget me not" Suppe

Orchestra

"SIC TE STELLA POTENS MARIS,
SIC CÆLI GENII, LUCIDA SIDERA
VENTORUMQUE REGIT PATER,
OBSTRACTIS ALIIS, UT ZEPHYRO LEVI,
NAVIS, JAM TIBI CREDITAM
CURAM, LITTORIBUS GRANDIS AMERICÆ
REDDAS INCOLUMEM PATREM,
ET SERVES ANIMÆ DIMIDIUM MEÆ."

Old Woodstockians will easily recognize the local flavor of such phrases as: "Petapsco fluminis ripæ" and "Marshallani montis imago." No one mistakes the sentiment in: "Te canam Juris decus atque rerum nuntium, curvæque viæ parentem." The allusion in the verse beginning "Ah me retusum, etc.," is to the great cyclone that swept over Woodstock and the neighborhood, during Father Sabetti's absence, which destroyed many of the stately trees, some of which had been planted in former years by him, and caused great havoc to the ivy that under his skilful training had covered the dull granite walls of the college, and thus relieved their native coldness and gloomy aspect.

The musical part of the programme was in charge of our able choir director Mr. Ambrose O'Connell. The selections were made with a view of conveying the sentiments uppermost in all hearts on this occasion. It is unnecessary to state that the rendition of the musical numbers were of an excellent order. Mr. O'Connell's opening address was one of hearty welcome to the father in the name of all the community of Woodstock. No grade was omitted. There was also a splendid testimonial to the merit of the man who occupied so enviable a place deep down in the hearts of his religious brethren, as father, counsellor, and friend. Mr. McNiff's English poem paid a graceful tribute to the sea and the ship that had given us back safe and sound our treasure lately entrusted to it. The items of fictitious newspaper gossip about the doings of Father Sabetti while abroad, were a delicious bit of Mr. Finn's "jeu d'esprit." The accounts of the various receptions given to the father, as well as his interviews with noted personages abroad, and his evasive replies to the ubiquitous newspaper reporters, were admirably worked up. A pleasant feature of this composition

was the surprise of Father Sabetti himself, for many of the jottings were in the main real facts, collected from letters sent by him to various correspondents during his stay at Rome. Mr. Mattern's Latin poem was heartily received, and his admirable delivery made it easy for all to follow its meaning.

The entertainment concluded with a song, "Sogarth Aroon" adapted for the occasion, and a case of conscience. The words of the song were an adaption of the famous serio-comic ballad "Father O'Flynn." The context of the original lent itself to the appropriate adaptation for this occasion. The chorus was as follows:—

Then *Cead mile failte Sogarth a stor!*
Cead mile failte we bid you galore:
 Our father and guide you are,
 Our glory and pride you are,
 Our *Sogarth Aroon* of the rale ould school.

Mr. Shealy who had arranged the wording, following closely the rich variety of sentiments and feelings, was also the best interpreter that could be found to give it expression in song.

The "Casus Conscientiæ" presented a case of restitution in which the damnificator was made out to be the Rev. Father himself, who, by his long absence from the duties of professor and guardianship of the college grounds, was accused of being the cause of great sorrow and lack of knowledge on the part of his disciples, as well as remotely responsible for the damage done by the storm during his stay abroad. In consequence he was bound to restitution both in justice and in charity. Father Papi, with all the dignity and serious conviction of a professor, proposed the case; hinting at the beginning, by a witty by-play on the name of the father, that he was the guilty party in the "Casus." He opened the casus with these words:—

"In quadam civitate Status Marylandiæ, A. S. degebat prope annum 1806 religiosus vir, de quo merito illud repeti potest: 'Conveniunt rebus nomina sæpe suis.' Cum enim esset summa pietate et doctrina conspicuus, convenienter contigisse videtur ut primum nomen a purissimo juvene Aloisio, alterum a sapienti regina Saba fuerit sortitus. Mirum sane non est, tantum virum omnibus valde dilectum semper extitisse, eique plura officia fuisse commissa tum ad juventutem edocendam tum ad florum culturam curandam: utrumque opus viro mitis ingenii carissimum," etc. The solution of the case was objected to by Father Dawson, who

in his own felicitous vein suggested many local allusions. Father Papi made reply, and ended with the consecrated phrase of Father Sabetti, in giving the final stroke to any difficult case, " Sic omnia Componuntur."

At the end of the reception, Father Sabetti gave us a most interesting though summary account of his travel. He touched upon a number of subjects and detailed especially his visit to the Holy Father and some of his talks with Very Rev. Father General. His meeting with several former professors of Woodstock—Card. Mazzella, Father Brandi and Father Finlay—made his stay at Rome very pleasant. It would be impossible to repeat the narration with anything like an approach to the original *naïveté* and vivid manner which he made use of; so we prefer to omit his remarks rather than spoil the interest and enjoyment which many will doubtless have listening at some future time to the recital from his own lips.

Such was the reception given to Father Sabetti on his return to Woodstock. It was not, indeed, merely a jubilee festival, as doubtless his return home would have been celebrated, even had it not occurred during his jubilee year. It seemed proper then that the event of his professorial jubilee should be marked by a special feast to which those of our neighboring colleges should be invited. The 15th day of December was set aside for this. Invitations were sent to Rectors of the neighboring colleges and to those who could get away from their daily duties to join with us. From old Georgetown came Father Richards, accompanied by Father Devitt, and the only one now living of the first class who passed through the full course of seven years at Woodstock. From Loyola came Father Morgan and Father Boone; from Frederick the Venerable Father Villiger, Fathers Casey, O'Connell, and Moore. After presenting their congratulations to the jubilarian we all met for dinner. Speeches were made in behalf of the faculty by Father Aloysius Brosnan, and in behalf of the scholastics by the beadles, Mr. S. Ryan and Mr. Walsh, and in conclusion by Father Rector, who called upon Father Devitt to speak in behalf of the old pupils. His remarks were very happy and made the refectory ring with applause. Father Sabetti replied with heartfelt words expressive of his devotedness to Woodstock and thanks for the honors paid him.

What added much, to the solemnity of the occasion were the letters received by the good father, the most important of which we have been permitted to subjoin. First was the letter of Father Provincial which was read at the feast:—

New York, Nov. 25, 1896.

Dear Father Sabetti,

I have not forgotten that this is about the time for your Silver Jubilee of life at Woodstock, although I am not sure of the exact day. I wish therefore to express to you my most sincere thanks for all that you have done for the good of our scholastics and their studies.

The province certainly owes you a very great deal, for your long years of labor and self-sacrifice. You have not worked for a human reward, but A. M. D. G. ; however, it ought to be pleasing to you to know that your years of steady toil are very much appreciated, and that we have every reason to thank God for having directed your steps to our province.

Please accept my heartfelt congratulations: *Ad multos annos!* In unione SS. SS.

Servus in Xto.,

W. O'B. PARDOW, S. J.

From Rev. Father Fitzgerald, Provincial of Missouri :

St. Mary's College, St. Marys, Kan.,

December 13, 1896.

Dear Father Sabetti,

I have just learned that they are about to commemorate your twenty-fifth year as Moralist of Woodstock College. It would give me very great pleasure, indeed, if I could be present on the happy occasion and help to swell the chorus of well-merited expressions to what we always have felt. On your jubilee day, then, in my own name, as well as in the name of many Missourians, I beg leave to offer the grateful tribute of affectionate hearts, and to assure you of the abiding and never-to-be forgotten appreciation in which we hold the devoted charity, and self-sacrificing zeal which will inspire many a happy felicitation on Tuesday next. However, it is said, that there are some things to which neither time nor distance can put a barrier, and among them I confidently place the affectionate gratitude which a generation of Missourians feel for their dear old professor of moral.

By no means the least, perhaps the greatest of the gracious memories which bind us to Woodstock, is the one interwoven with yourself. The flight of years has not dimmed the gratitude of our hearts, and we revert to Woodstock on your Silver Jubilee, as finding in it only an appropriate occasion to give expression to the singular ability, by which it was ours to profit at the hands of dear Father Sabetti. May the years and the hours that have past be an earnest of still happier and brighter ones to come!

Sincerely Yours in Xt.,

THOS. I. FITZGERALD, S. J.

TO THE YUKON RIVER BY WAY OF THE CHILCOOT PASS.

A Letter from Father Barnum to Father Richards.

FORTY MILE,
ALASKA, July 1896.

REV. AND DEAR FATHER,
P. C.

In order to reach that portion of the territory of Alaska which is known as the Yukon region, the traveller has the choice of two distinct routes; one of these leads to the mouth, and the other to the head waters of our great northern river.

ROUTE BY SEA TO THE YUKON.

The first of these routes entails a sea journey of ten or thirteen days from either Seattle or San Francisco to the island of Unalaska, which is the port of entry for vessels bound to Bering Sea. The second stage of this journey is from Unalaska to St. Michael's Island in Norton Sound, a distance of nearly eight hundred miles, which is generally accomplished in four or five days, if the vessel is fortunate enough to escape delay from the ice pack. St. Michael's Post was founded by the old Russian Fur Co. in 1837, and is the nearest point to which a sea going vessel can approach the mouth of the Yukon. On account of the vast amount of silt carried down by this river the sea is rendered so extremely shallow, that for an immense distance from land there is scarcely two fathoms of water at high tide. At St. Michael's, passengers and freight destined for points along the Yukon are transhipped to small stern-wheel boats, which make the journey around the coast, for a distance of eighty miles to the Aproon mouth of the river. Once in the Yukon, there is an uninterrupted run of 1800 miles to Fort Selkirk, the most distant trading post, situated at the mouth of the Pelly River. The Yukon, 2600 miles in length, with over a dozen great navigable tributaries, traverses an empire the extent of which is realized but by few. It is almost needless to mention that the journey *via* Unalaska and St. Michael's, can only be made in the short open season from the close of June to the early part of Septem-

ber, during which time Bering Sea is clear of solid ice. Furthermore it may be added, that it is only by this route that freight and provisions can be introduced into the Yukon district.

ROUTE OVER THE DIVIDE TO THE YUKON.

The second route crosses the mountain range which skirts along the southeastern coast of Alaska, and leads directly to the head waters of a tributary of the Yukon called Lewes River. As this is the shortest and most expeditious course to the gold fields, it is the one always selected by the prospectors who are thronging into this region.

The point of departure for this route is the thriving little settlement of Juneau. This town, which numbers two thousand inhabitants, now ranks as the metropolis of Alaska. It was founded in 1880 by Joseph Juneau, who made some rich discoveries there, and from him the town has derived its name. It is situated on the mainland, and is separated from Douglas Island by the Gastineau channel. Steamers touch here every week from Seattle, 976 miles below, and then continue their course to Sitka, which is situated on Baránoff Island 185 miles further westward. At Juneau the traveller must provide himself with the proper outfit for the journey across the mountains, and as everything has to be carried in shoulder packs, only what is absolutely essential should be taken.

The journey to the gold fields is briefly as follows. The journey from Juneau to Dyea, a distance of 100 miles, is made by steamer. From Dyea across the summit and down to Lake Lindeman is twenty-seven miles, and this has to be made afoot. On reaching the lakes, the traveller meets with a delay, as he must search for suitable timber, then he must cut down some trees and saw them into planks to build a boat, in which the rest of the journey is made. A large whip saw is therefore one of the most important items in every Yukon outfit. The circumstances of this trip vary greatly according to the season in which it is made. Those who select "to go in on the ice," as it is termed, leave Juneau about March. They are provided with sleds on which they drag their outfit over the summit, then they arrange large sails on these sleds, and sail across all the lakes until they reach the Lewes River where they build their boats.

JUNEAU.

I left San Francisco on the steamer "Walla Walla," which sailed on May 24 for Puget Sound. At Port Townsend I

made connection with the steamer "Alki," and reached Juneau on the fourth of June, having been delayed two days on the way by running aground in Wrangel Narrows. While we were aground the passengers amused themselves at low tide by climbing over the sides of the vessel and walking around her, or making little trips ashore. I found Fr. René comfortably settled in his little hermitage at Juneau, and he was much surprised and pleased to have a visitor.

As Fr. Tosi had given me permission to return by whichever way I should find to be most convenient, I concluded that as I had already made the journey around by Sitka, Kodiak, and Unalaska, while on my way down last season, if I could find a favorable opportunity I would "cross the divide." Accordingly I looked around in Juneau to find some suitable party with whom I might make the trip. I soon discovered some men who had taken a star route contract to carry the mail into the Yukon country. They styled themselves the "Yukon Mail and Transportation Co." and their prospectus was very brilliantly worded. As they were just upon the point of starting I decided to join them.

Our party consisted of nine. Besides myself there were three prospectors bound for the gold fields, and we four ranked as passengers. Then there were the president of the company, the secretary, an engineer, a reporter of a Chicago paper—who had been detailed to write up the expedition—and finally an impecunious young man who was desirous to reach the mines. He had charge of the commissary department, or as he expressed it, "was to cook himself in." A colored resident of Juneau was exceedingly anxious "to wash herself in," but I demurred so strongly that her application was rejected. The company had brought up three gasoline launches; one of these was to run from Juneau to Dyea, and the other two were to be taken along with us to use on the river.

I soon discovered that not one of the party knew the least thing about the interior of Alaska, or had the slightest idea of the difficulties of the journey, and they left all the direction to me. I soon convinced them that it was now entirely too late in the season to think of getting the launches over the range, and I prevailed on the leader to give up the idea of using them on this trip and to carry his party to Dyea on a little tow boat called the "Rustler." This was agreed to, and having gotten the mail, which was put in three knapsack pouches, we went on board the "Rustler," and left Juneau on the evening of June 11.

Among the passengers there was an Englishman, a special correspondent of the Pall Mall Gazette named Henry de

Windt. Mr. De Windt proved to be a most agreeable gentleman, and moreover a member of the Church. He is well known on account of his famous explorations through the Gobi Desert, and other little known portions of Central Asia, but most of all for his extensive journeys through Siberia, and his letters on the Russian prisons which differ so greatly from those of Kennan.

Mr. De Windt's present task is to make the journey from New York to Paris in such a way as to avoid as far as possible any travel by sea. There was also a party of three members of the U. S. Geological Survey, who are detailed to examine the Alaskan gold fields. These gentlemen turned out to be most pleasant travelling companions and we kept together during the whole trip. They were accompanied by an experienced old Yukon prospector who knew the country perfectly. The other passengers were miners bound for the gold fields.

OFF FOR DYEA.

The little "Rustler" which was built to carry twenty-five persons, was densely overcrowded, having nearly eighty passengers on board. There was hardly room to move about, and to increase the general discomfort one of the passengers soon became intoxicated. He was a notorious character who had just been tried at Juneau for nearly hacking a man to pieces with a hatchet. He was too blind drunk during the assault to inflict any mortal wound, and consequently was not convicted. He was returning in great triumph to his place at Dyea, and celebrated his escape from justice by "shoving himself," as he expressed it, into a state of perfect inebriation.

The run from Juneau to Dyea is around the south shore of Douglas Island and then up Lynn Canal to where it bifurcates and forms the two deep bays known as Chilcat and Chilcoot. The course lies amid scenery of the wildest description; we passed glacier after glacier, and would have enjoyed the journey had it not been for the overcrowded state of the boat and the offensive company of "the inebriated gentleman." The run to Dyea should not have taken us more than twelve hours, but towards morning one of the storms for which Lynn Canal is famous, suddenly burst upon us, and the "Rustler" was obliged to seek shelter in a little nook and anchor.

Here we were weather bound until nearly noon of the following day, when the storm abated. The "Rustler" then ran up to Dyea, but as the tide was low at the time she

was forced to stop several miles from land on account of shallow water.

The captain managed to get ashore in a skiff, but on returning he was upset in the surf and nearly drowned. At this exciting juncture the mate appeared to be at a loss to know how to act. His early life had not been spent at sea, he drove a milk wagon in San Francisco, a respectable occupation indeed, but one which had not particularly qualified him for marine emergencies. A very forward youth, who served as cabin boy on the tow boat, but whose general deportment was that of owner of the earth, sprang forward and shouted, "man the life boat." Under the circumstances the order was the proper one, but the "Rustler" had no life boat to man, so after struggling for a long time in the surf, the poor captain finally got on a sand bar. Here he dragged up the skiff and having emptied it, he paddled back to the "Rustler." Although he was warmly welcomed after his mishap, still he seemed to show slight regard for sentiment, as he at once began to collect ten dollars apiece passage money.

After waiting about four hours the tide rose enough to allow an old scow to be brought out, into which we all set to work and unloaded our goods. Before starting off the "still inebriated gentleman" was roughly dumped in, and we poled ashore and ascended the Dyer river as far as the scow would float. There we waded ashore with our effects and soon each party had its tent pitched and dinner in preparation.

This being our first camp, I named it Camp "Alpha." Some of the party thought that the Greek letters would be exhausted before we reached the end of the journey, but we were fortunate enough to make a quick trip, and ended up with Camp "Phi."

While awaiting dinner we walked around Dyea, which consisted of one store and some half dozen Indian huts. Near one of these huts was the tomb of a chief. It was built as a miniature house with a door and window, the interior was nicely furnished, and among other things in it was a clock which the chief's daughter had faithfully wound up every day during the past two years.

UP TO SHEEP CAMP.

The following morning, June 14, we set out for Sheep Camp which is situated twelve miles from Dyea. All our provisions were packed in oil skin bags, so as to be convenient to carry and not be injured by getting wet. These

bags were placed on pack horses and the march into the interior began.

Our course led directly up the valley of the Dyea. This stream springs from two great glaciers, which spread down from either side of the Chilcoot Pass. The first portion of the valley is rather wide then it gradually closes into what is termed the cañon. The present trail is an entirely new one, and as it was designed for pack horses it is far easier than the old one which was traversed by Archbishop Seghers and his party. This trail leads across the stream six or seven times, and these fords constitute a dangerous feature of the trip. Already several men have lost their lives in crossing this furious icy torrent. In the accounts given of the archbishop's trip it is related that at one of these fords he narrowly escaped being swept away by the swift current. Fortunately for us, as it was early in the season, the Dyea was in a most gentle mood, and at no place was the water much over knee deep.

The day proved to be very warm, and our party were as yet all new to the work of carrying heavy loads over a steep mountain trail, and very soon we were straggling along slowly, each one panting and laboring under his load. Evening came while we were yet some two miles from Sheep Camp, and as we were all worn out we decided to pitch our tent at the first available spot, which proved to be near a lovely little cascade. Here we spent the night and the next morning we soon reached Sheep Camp.

This is a point just at the timber line where the two streams from the glaciers unite and form the Dyea. We had a splendid view of these glaciers, and directly between their glittering expanses, stretched far above us the rocky slope of the Chilcoot Pass, rising 3600 feet above the sea. Here travellers often have to wait many days for fair weather to cross the range, sometimes as many as two hundred men have been here at once waiting for a calm day. The presence of six tents and the prospects of fine weather gave a lively appearance to the place, and a hearty supper of bean soup and slap jacks, concocted by the young man who was "cooking himself in," braced us up for the climb over the summit.

At this point, however, an unexpected and most embarrassing incident arose which threatened to put a stop to the further progress of the "Yukon Mail and Transportation Co." The Chilcoot Indians who enjoy the monopoly of packing goods over the summit to the lakes, demanded \$14.00 per hundred pounds. We had in our party over two thousand pounds of provisions and baggage and the

president of the company did not have the necessary cash to pay for the packing. The only alternative was for us to do the packing ourselves. As this meant not only a great delay which might cause me to miss the steamer at Forty Mile, but also many trips to and fro over the summit, I determined at once to withdraw, and to endeavor to join one of the other parties. Fortunately it happened that Mr. De Windt was still at Sheep Camp. His guide had crossed the summit and was engaged in building a boat over on Lake Lindeman. I therefore went over to his tent and stated the predicament in which I was. He immediately expressed himself most willing to accept me as a travelling companion, and after taking leave of the others I transferred my valise and blankets to his tent.

CROSSING THE SUMMIT.

As the weather had been rather warm it was thought better to make the passage over the summit by night, as then the snow would be harder. After waiting three days at Sheep Camp so as to give time for the boat to be completed, we left there on the evening of June 18, and started up the trail. The Geological Survey party also left at the same time. There were about twenty Indians with us carrying packs. Some of these men carried as much as 150 and 175 pounds. Even the squaws assisted in this heavy labor and trudged patiently along with immense burdens. The miners have named many of these poor creatures after famous actresses, one who happened to be walking just in front of me as we went along in single file, was called "Fanny Davenport." She had her face entirely blackened and carried a cooking stove on her shoulders.

We climbed along steadily until we reached a huge projecting rock which is known as Stone House, here we paused to rest and enjoyed another view of the glaciers from about their own level. We then resumed our way, which became more and more steep as we progressed, and soon we found ourselves ascending vast snow fields and next we became enveloped in a cold dense fog. At times we had to wind around among huge boulders that blocked the way, and often the gaps between them were barely wide enough to creep through. At these places poor Fanny Davenport would invariably get stuck with her stove and the whole line would have to halt until she was pushed through. At times the trail led up the bed of a torrent which was yet filled with snow, but at places great masses of it had sunk down into the rustling water. These snow bridges were

very treacherous and the passage over them was not particularly agreeable.

Soon after midnight we reached the last and hardest climb, and took a short rest before attempting it. This final crest was not only very steep, but was all covered with loose stones which were easily dislodged, so that each one of us had to be particularly careful as the slightest misstep would start a small avalanche of rocks down upon those behind. At 2 A. M. a ringing shout from the one ahead announced that the summit was gained and the toilsome dangerous climb was finished. We rested for a short while to look around; in clear weather Mt. St. Elias can be seen from here, but on this occasion a heavy fog obscured the view.

ARRIVAL AT THE LAKES.

We then began the descent. On the inner side the slope is much less abrupt, in fact it is a gentle grade compared with the rugged climb we had just made. The entire country was covered with snow, and with a grand whoop we all started together in one long wild slide down the mountain. Down we went helter-skelter over the snow and in a short time we brought ourselves together on the frozen surface of Crater Lake. This is a small pool one mile in diameter which forms one of the sources of the Yukon. All the forenoon we travelled on following the stream down from Crater Lake. The snow and ice were rapidly melting and this rendered the walking very dangerous. Often while crossing the snow bridges it was a very uncomfortable sensation to hear the rushing water beneath us. We had to ford a number of deep side streams, and often had to make long detours around places where the ice was too weak to sustain us. Before reaching Lake Lindeman we had to cross a high ridge where a heavy snow storm came on which added greatly to our discomfort. After fourteen hours of toilsome march we finally reached Lake Lindeman where we spent the remainder of the day in resting and drying our clothing. The Indians who packed our things over, did not appear to be the least fatigued, but at once set out to return to Dyea.

As our boat was completed we made an early start the next morning across Lake Lindeman. This is a pretty sheet of water six miles in length. On our way down we saw a pair of mountain goats on the bank, but failed to secure them. Lake Lindeman terminates in a rapid stream about one mile long, which connects with Lake Bennet. Near the lower end of this stream there is a very bad place

where the water rushes violently among high rocks. It is customary to unload boats in an eddy above and make a portage of about fifty yards along the right bank. After we had transported our load around, the empty boat was safely shot through the rapids. We then went down to the outlet and camped on the shore of Lake Bennet. Here the mosquito infliction began, from which we can expect no respite until the coming of cold weather.

PASSAGE OF LAKE BENNET.

The next morning we started down the lake, which is twenty-four miles in length. The upper portion is an extremely narrow arm hemmed in by lofty mountains which rise so abruptly from the water's edge that for long distances it is impossible to find any place where a landing can be made. At certain times the wind rushes with such fury through these narrows that the little flat bottom boats such as the miners build are unable to proceed. Almost as soon as we had started, one of these sudden wild blasts broke upon us, and in a few moments the waves threatened to swamp our little craft. We immediately made for a place of refuge and found a small cove which offered some slight shelter. Here we got our boat well up on the shore and waited several hours for the wind to go down, then we started again and tried to row, but very soon we were forced once more to seek refuge on shore where we camped for the night.

During the next three days our experience was the same; every attempt we made to continue on our way, was thwarted by the storm and we were always forced ashore. Had we been provided with a good safe sail boat we would have been able to keep on, but our rough and hastily constructed little skiff was utterly unfitted to withstand any heavy sea. One night while we were thus weather bound, the gale rose almost to a tornado, our tent was blown down and many trees around us were uprooted.

TAGISH LAKE AND WINDY ARM.

On the morning of June 25 the wind ceased and we started at 2 A. M. It was a perfect calm and we rowed steadily along until 9 A. M. when we reached the end of Lake Bennet. This is known as Cariboo Crossing and is a broad shallow stream two miles long. It forms the connecting link with Tagish Lake, and derives its name from a very distinct trail which has been made by bands of Cariboo.

We took a hasty breakfast here and then resumed our oars, for after our experience on Lake Bennet we were anxious to avail ourselves of this calm weather to get safely past a certain branch of Tagish Lake known as Windy Arm, and which is considered to be the most difficult and dangerous spot in the lake portion of the journey. Tagish Lake is very irregular in shape and the portion we had to traverse is nineteen miles in length. We had been working at the oars from two o'clock in the morning and it proved to be a severe strain to row a heavily loaded boat such a distance, particularly as we were not yet accustomed to rowing. Soon our hands were covered with blisters, but still we pulled on steadily, thankful for a calm day to pass the much dreaded Windy Arm which has been the scene of so many disasters.

This famous indentation of Tagish Lake, is a long narrow inlet curving between lofty cliffs of limestone and marble, the sides of these cliffs are hollowed out so that the inlet resembles a gigantic trumpet through which the winds pour down in fury. There are three tiny islands situated in a line just at the mouth of Windy Arm and a few miles beyond the last one another large opening comes in view. On some maps this is erroneously marked "Big Windy Arm," but in reality it is the main body of the lake and occupies a large valley which stretches as far as the eye can reach. The Tagish Indians assert that they have gone up three days' journey in their canoes before reaching the head of this portion of the lake which must be a distance of forty miles. They also say that other lakes lie beyond and that the connections have no strong currents. This will show how difficult it is to realize the full extent of navigable waters in this remote and almost unknown group. Tagish Lake ends in a broad shallow stream six miles long which connects with Lake Marsh. Just as we entered it a favorable breeze sprang up which carried us along to the outlet where we camped after having rowed steadily for nineteen hours!

Our camping place was not far from a few rudely constructed huts known as the "Tagish houses." These are the only human habitations in this whole country of the lakes, and they are occupied only by a few families. The Indian population here amounts to almost nothing. Mr. Wm. Ogilvie,—the Canadian Surveyor,—who is probably the best informed man in respect to the North West Territory of Canada, estimates the total number of Indians in this portion of the British Dominion at three hundred. Our tent was infested by the most ferocious mosquitos and the misery we endured can not be described. Shortly after our

stop, the boats of the Geological Survey and of the party of miners arrived, and while we fought the mosquitos we exchanged notes of our experiences from the time we had been scattered by the storm on Lake Bennet.

LAKE MARSH.

The next morning, June 26, we started down Lake Marsh; the day was calm and we had to row; swarms of mosquitos accompanied us, and their bites diverted our attention from our blistered, bleeding hands. Lake Marsh is nineteen miles long and for the most part is very shallow; we rowed all day and about 6 P. M. we reached the outlet. Here the current was so swift that we were able to ship our oars, and were free to devote our whole attention to fighting mosquitos while drifting down the stream. About 10 P. M. as all the boats happened to come together we camped for the night, and while sitting around the fire after supper the main subject of conversation was the passage of the Grand Cañon which is the next formidable obstacle of our journey.

THE GRAND CAÑON

The next morning we continued down the river which was about two hundred yards wide. All along we noticed many high cut banks. These seem to be a favorite breeding place for martins. The deep holes excavated by these birds weaken the banks so that tons of sand drop into the river. This stretch of the Lewes is the limit of the salmon's travels. After their long journey from the sea, the effort to pass the mighty waters of the Cañon about exhaust their remaining strength and few ever enter the expanse of Lake Marsh. About noon we began to look out for the Cañon, as we knew that we were getting near to it. There is nothing whatever in the formation of the river banks or the country around to indicate the proximity of this great gorge, the only warning being an increase in the current. The entrance to the Cañon can not be seen at any distance as it is situated just around a sudden bend to the right. Each boat carefully hugged the shore and kept a sharp look out at every right hand bend. About half-past one P. M. we came to one of these bends on which some one had erected a notice with the word "Danger." This was the stopping place, and after a hard struggle with the rapid current we got our boat ashore.

The boat containing the geologists had already landed, but that in which the four miners were, happened to be

much farther ahead and they had not noticed the friendly warning. They kept right along around the bend when they suddenly found themselves in a most perilous situation directly in front of the terrible chasm through which the foaming waters were dashing at a fearful rate. With the greatest presence of mind their leader steered the boat directly across the current to the opposite shore, where they succeeded in effecting a landing after what might truly be called a hair's breadth escape from a most horrible death.

As soon as we had landed and made sure that our boat was securely fastened, we set out to examine the cañon. A good trail led along the very verge of the chasm, affording a splendid view of the wild rush of water below. The entire cañon is three quarters of a mile in length, and the walls which are perpendicular are from eighty to one hundred and twenty feet high. About midway the cañon suddenly expands into a circular pool one hundred and fifty yards in diameter. This is evidently an old crater and from it the second portion of the cañon extends, but at a slightly different angle, so that a direct view through the entire opening cannot be had. The vertical walls consist of hexagonal columns of basalt, exactly similar to those of the Giant's Causeway in Ireland.

After we had finished our examination, we began to make preparations for running the boats through. During our journey down from the lakes we had caught up with several other parties and the feeling of need of mutual assistance at this dangerous point served to keep all together, so that there were five boats in the group on our arrival here. The first work was to unload and carry our things across the portage to a quiet eddy below. The first boat ready to make the run, was that of the geological party, who as I have mentioned was accompanied by an experienced old frontiersman named Peter Wyborg. The shout that Pete was about to start passed along the line of those who were packing over the portage, and immediately every man dropped his burden and ran to the verge of the precipice to witness the descent of the first boat. The little skiff with Pete seated in the stern was pushed off from the shore, there was a man along to row, and Mr. J. E. Spurr chief of the party was also on board. With a few strokes of his paddle Pete brought the boat directly into the current, the oarsman pulled vigorously so as to give the boat steerage way, and then with the speed of an express train she shot into the gloomy recess of the cañon. Her wild plunges in the leaping foaming waters was a most exciting scene to witness. At times it seemed as if she surely would be drawn

broadside to the breakers as she dashed madly along, then again she would spring and bury herself in the surges so that the spray would almost hide her from our view. However guided by the strong arm of Pete, she swept along on the central crest, where the water is crowded up fully four feet higher than by the walls, and in a few moments traversed the first portion and shot out into the circular pool. Then came a breathing space, before the second wild dash through the lower section of the cañon, and a loud hurrah from those at that end announced that the passage had been successfully accomplished. After a little rest the other boats were safely brought down, Pete good naturedly assisting them all.

Among the many thrilling events which have occurred here, is the case of two Swedes who did not know of the existence of the cañon. When they were swept into it, they at once gave themselves up for lost, and crouched down into the bottom of their boat. Fortunately for them their boat was well built, and it passed safely into the pool, but having no guiding hand it shot into the eddy instead of continuing down the second portion. The poor fellows were entirely out of reach of any assistance from those on the banks, and in this frightful whirl pool they circled around and round for six long hours when by some unaccountable freak of the current, they were carried forward and landed safely below.

WHITE HORSE RAPIDS.

Below the cañon there is a stretch two miles long of very bad water which reaches to White Horse rapids. The landing here must be made in an eddy on the left bank, just above the great bend, the least carelessness in this renders the traveller liable to be swept away by the current. White Horse Rapids are half a mile in length, and are greatly dreaded by all who make this journey. They are caused by a lava flow which extends across the river, and while less terrific in their appearance than the cañon, they have proved to be nevertheless far more dangerous, and every year a number of men are drowned here. During the past two seasons alone, over twenty unfortunate men, on their way to the gold fields have lost their lives in these wild waters. The graves of those who have been found now dot the desolate shores for miles below. In this stretch of the river which includes the cañon and White Horse rapids there is a drop of thirty-two feet in three miles, from this one may judge of the velocity of the current.

We camped at the head of the rapids, and the next morn-

ing we began again the tedious work of carrying all our things over the portage, a labor which was rendered doubly arduous by the misery we had to endure from the mosquitos. After all the boats were unloaded they were snubbed down the rapids, which was accomplished in the following manner. Each boat had been provided with about two two hundred feet of line expressly for this work, one man steered and another armed with a pole kept the boat from dashing either ashore or against rocks, while the rest of the men holding the line, followed along the bank. These men held the line taut to check the boat, or allowed it to run on, according to the signals given by those on board. Thus slowly and almost foot by foot the exciting passage was made, until the final pitch was reached, here the force of the water is so great, that it is the custom to haul the boats out and carry them over the rocks, for a distance of about fifty yards. Fortunately for us, at the time of our passage these rocks were still covered with mush ice, over which we slid the boats with very little difficulty.

One party had a large scow, and this had been left till the last as it was too unwieldy to be snubbed down by ropes like the small boats, and besides it could not be carried over the rocks at the worst part; the only course therefore was to allow it to shoot the whole rapids and take its chances. After the other boats had all been safely brought down, they were manned and placed in readiness to offer assistance in case of an accident happening to the scow. While Pete with three volunteers went back to the head of the rapids to bring the scow down, the rest of us stationed ourselves along with poles and coils of rope ready to give whatever aid we could should there be any need. Soon the scow appeared sweeping down the furious stretch of water. In a shorter time than it takes to tell it she reached the final pitch where the river roars through a gap in the lava bed scarcely thirty yards in width. It required great skill to steer directly through so narrow a pass. We all held our breath as the clumsy vessel made the last violent plunge and then buried her bow deep in the whirling foam. The next instant it rose half filled with water, and was safely borne away to a quiet pool below.

Having reloaded our boats we again set out. From White Horse Rapids the river is safe and smooth, and we made a quick run to the junction of the Tahkeena River sixteen miles below. In the Chilcat language this means Mosquito River and it surely deserves its name. We camped here and patiently endured the usual torture.

LAKE LABARGE.

The following morning, June 29, we started early and soon made the remaining fourteen miles of the river; this brought us to Lake Labarge. This lake derives its name from a famous old frontiersman who was employed in the expedition which was sent up here in 1867 by the Western Union Telegraph Co. Lake Labarge is the last and largest of the chain, being thirty-one miles long and with an average breadth of five miles. It has also the reputation of being the most stormy one of the group, and is much dreaded by the miners. We entered this lake at one o'clock in the afternoon, and as we were anxious to get through it as quickly as possible, we pulled steadily at the oars until eleven at night. As there is no darkness here during summer, night travel presents no extra difficulty. About half way down the lake we fired at a flock of ducks, and the report of the gun awakened an echo which amazed the entire party. Immediately more shots were fired, and so strong and frequent were the reverberations that it seemed as if peals of artillery were being sounded up in the mountains.

At eleven o'clock, just as we were nearing the end of the lake after a hard day's work, a violent storm suddenly arose and in a few moments the surface of the water became covered with white caps. We were then in a narrow portion of the lake between steep mountains and as the wind poured through this gap, it made a loud hissing sound which was most impressive. The gale was more than our little boats could stand, and although the outlet was only five or six miles ahead we were forced to run to the nearest landing. When we reached the shore, we slept soundly till three in the afternoon, then as the wind had lulled a little, we made a dash for the outlet, which we succeeded in reaching after two hours of severe effort. It was no small relief to reach the river, and to realize that we were now through all the lakes. We had spent so far fifteen days on the road, and we could congratulate ourselves in having passed over the worst part of the journey in so short a time. When Archbishop Seghers made his trip, he met with much delay on the lakes, and they were six weeks in making this distance.

LEWES RIVER.

The river from Lake Labarge is known as the Lewes; on many maps it is incorrectly put down as Lewis River. It was named after one of the officials of the Hudson Bay Co.,

by the famous old pioneer Robert Campbell. Campbell was a servant of the Hudson Bay Co., and was the first man ever on the upper Yukon. He came down the Pelly River, which he named after the Governor of the Company, and reached the Lewes in 1842. Later on he returned and founded the old trading post of Ft. Selkirk in 1847. This post is situated at the confluence of the two rivers.

We continued down the Lewes as far as the junction of the Hootalinqua where we camped. This is a distance of thirty miles and it is considered to be one of the dangerous passages on account of the great swiftness of the current and the number of rocks and shoals. However we traversed it very easily as the river was in full flood, twice only we grounded on sand bars, but soon got off. Directly opposite our tent stood a lonely grave, it was that of a poor fellow who was drowned near here in an upset. These melancholy incidents are very numerous, and every day so far we have passed the grave of some unfortunate traveller.

The next day, July 1, we passed Big Salmon River; this is a navigable tributary about one hundred yards wide at the mouth. We passed on as far as Little Salmon a distance of seventy-one miles and then camped. The storm on Lake Labarge had scattered all the party, and we did not meet any of them until our arrival here, when we rejoined the geological party and from them we got news of the others.

FIVE FINGERS AND RINK RAPIDS.

The next day we arrived at Five Fingers after a run of sixty-two miles. This is the name given by the miners to a short rapid, where five huge columns of rock are strung out across the river. This obstruction is also situated immediately around a sharp bend to the right, and the landing must be made in an eddy some twenty yards above. After we had climbed up the rocks we found a beautiful view spread before us. I think that this spot presents the fairest scene on the Yukon, and after we had spent a little time admiring it, the boats were run through. The course is by the channel between the right bank and the first rock. Although the riffle is very short, still a number of fatal accidents have occurred here.

Six miles below Five Fingers brought us to the Rink Rapids. This obstruction is one mile and a half long, and is caused by a chain of rocks, or rather a low ledge, which extends diagonally nearly across the river. Although the Rink Rapids are very noisy, yet they are the least important obstacle on the river. The little space left free is along

the right hand shore and the passage is perfectly safe. The Rink Rapids is the last obstruction on the river and from here down to the sea the Yukon presents an unbroken stretch of navigation.

We continued for several hours, and camped on a high bluff after having made a run of ninety miles. I had named our camps as we went along after the letters of the Greek alphabet, and this was Camp Sigma; it proved to be a most memorable one on account of the agony we had to suffer from mosquitos. We made a smudge by allowing a lot of moss to smoulder in a miner's gold pan, soon the tent was filled with a dense smoke. We were obliged to stretch ourselves flat on the ground and press our faces to the earth in order to breathe; although gasping and half suffocated it was nevertheless a most welcome respite from mosquito torture.

PELLY RIVER.

The next day we travelled for fourteen hours. About 2 P. M. we reached the mouth of the Pelly River. The confluence of the Lewes and Pelly forms the Yukon, here stood the old post of Fort Selkirk which was raided by the coast Indians in 1852. There is an immense lava flow here which forms the most conspicuous feature in the landscape, it extends for eighteen miles along the right bank of the Yukon and it is believed to have come from a volcano some thirty miles up the Pelly River.

From Fort Selkirk to the mouth of White River is a distance of ninety-seven miles and we did not accomplish it until the next evening. This tributary is as yet entirely unexplored; it is a great river in itself, carrying a vast volume of water and has a current of eight or ten miles; its water might be described as a thick white cream and discolors the entire Yukon.

Throughout the whole country watered by the Lewes and Pelly, there is a layer of volcanic ash from two to six inches deep. This layer of ash lies directly beneath the surface of the soil, and we had noticed it all along our journey. According to Dr. Dawson, the Canadian geologist, this layer of ash extends over an area of probably 25,000 square miles. As the mud brought down by White River exactly resembles this ash, it may help to confirm the rumor of the existence of an active volcano near its head waters. Ten miles below White River, Stewart River enters the Yukon, this stretch which is fully a mile wide, is filled with islands and sand bars. We camped near the mouth of the Stewart

which is now entirely deserted. At the time of the archbishop's journey there was a trading post here, which has since been removed to the mouth of the Pelly. It was here that the unfortunate division in the party was decided on. The two fathers with him were left to winter here at Stewart, while the archbishop accompanied by Fuller proceeded on down the river.

FORT RELIANCE.

On the following day we made seventy-four miles, and camped at a spot known as Fort Reliance. Formerly there was a trading post here, but not a vestige remains. On our way we passed Sixty Mile Creek, where the first great gold discoveries were made, which have attracted so many sturdy prospectors to this remote region. The name of this creek came from the miners, and designates its distance from Fort Reliance. The next stream which we passed was the Clondike, a corruption of an Indian word Tondak meaning salmon stream. There is a small native village here and at the time of our passing the few inhabitants were anxiously awaiting the coming of the salmon.

We left Fort Reliance early on the following morning, July 6. We were in high spirits for only forty-eight miles yet remained to be accomplished, and we took to the oars with the pleasant feeling that our long journey was nearly completed. Five hours' steady pulling, assisted by the strong current, brought us to the famous mining camp of Forty Mile Creek which was our terminus. As soon as we landed we heard to our great satisfaction that the river steamer had not yet arrived. Father Judge had already gone down, but we soon found the key of his little cabin in which we installed ourselves while awaiting the arrival of the steamer.

From the time of our departure from Juneau, on June 11, to our landing at Forty Mile Creek on July 6, we have accomplished in twenty-six days, a journey of 750 miles, through an entirely desolate region. The prospect of a few days' rest after the toil we had undergone was very pleasant.

Our hands needed time to heal, as well as our faces which were sore from mosquito bites and sunburn. It may sound odd to allude to sunburn in Alaska, but at times on our way the thermometer registered as high as 94° in the shade. In regard to variation of temperature probably very few countries can equal Alaska, where the thermometer has a range of 174 degrees or from 80° below zero to 94° above.

Your brother in Christ,

F. BARNUM, S. J.

THE CANADIAN MISSIONS ON THE GREAT LAKES.

II. THE INDIAN MISSION OF WIKWEMIKONG.

A Letter from Father Paquin to the Editor.

WIKWEMIKONG, ONT.,

June 15, 1896.

REVEREND AND DEAR FATHER,
P. C.

Faithful to my promise I come with a second letter about our missions on the Great Lakes. I will confine myself to this Mission of Wikwemikong and its dependent stations, and I will speak only of what I have observed personally, leaving to others the task of writing up their own missions.

Wikwemikong is an Indian word meaning Beaver Bay, and the place was so called from the abundance of beavers in olden times. At present it is a village of about 200 houses, built at the northeast corner of Manitoulin Island, on the shore of a beautiful inlet of the Great Georgian Bay called Smith Bay. A steamboat calls there once a week, mainly to bring freight and supplies. The village has a post office kept in our house by one of the brothers, with a bi-weekly mail service, and two stores managed by Indian traders, under the auspices of the fathers. The houses are all frame or log buildings, one or two stories high; some are neatly painted, with ornamented verandas, some simply whitewashed, and others of the natural grey color of old wood that never saw paint. They are laid out with some order, and with a little good will one may discern a broad-way, main streets, and lanes.

The most prominent feature of the village is the mission buildings which are eight in number. The fathers' residence—a substantial, large and lightsome two story cut stone edifice with basement and mansard roof—was erected by Father du Ranquet in 1888 with such proportions and solidity, as to answer in the future any possible purpose, and defy the ravages of time for many years to come. The old residence, a rough stone building, put up originally by the Rev. Abbé Proulx in 1845, but at various times enlarged by his successors, stands by its side like an old decrepit grandmother by the side of her more stately daughter. It is now

occupied as a bakery, a shoe shop, a printing room, a weaving room, a store room, etc. Next is seen the church of the Holy Cross; it is a rather low edifice of rough stone, in the shape of a cross with a shabby looking front and a miserable little belfry. Indeed the house of God shows poorly in the midst of the more modern buildings around it. The fathers feel this, and look forward anxiously for the means necessary to give a new and worthy dress to this venerable old temple, built by Father Nicolas Point in 1852. The inside, however, is decent enough, since a plain modern finishing has superseded the antiquated tin decorations of the late Brother Jennesseaux. It has a sitting capacity of about 400. Right across the street, opposite the church, is a plain wooden chapel with a rat-tail belfry; it was put up by the various sodalities who hold their meetings therein. Further up the hill on a terrace, stands a neat frame building painted pink, with two stories and a half and a decent tower; it is the convent of the Daughters of the Heart of Mary, with the girls' boarding and day school. These five buildings are in a cluster, and command a beautiful view over the bay and the village. Going down towards the shore you will meet first the boys' boarding and day school—a grey colored one and a half-story building. Further down are the blacksmith, tinsmith, and paint shops combined; and close to the shore stands the saw mill, with shingle mill, and all the machinery found in a manufacturing establishment. Now if you add to these structures all the barns, stables and sheds usually found around a prosperous farm house, you will have a fair idea of our establishment at Wikwemikong.

Let me now make you acquainted with our personnel and their work. Our venerable Father Du Ranquet, now 84 years old, claims our first attention. He is yet hale and hearty, and his status seems to be to help everybody; he is particularly the providence of the poor and the sick in the village. He has seen the very beginning of this mission, for he was one of the first Jesuits who came across the ocean in 1842, to resume the early missions of our fathers. The robust Father Boudin is the parish priest of Wikwemikong; he also fills the office of minister and occasionally makes an excursion to the distant missions of Cape Croker and Sangeen. We have had lately a new recruit in the person of Father Lamarche, who is patiently mastering the complicated Otchipue language, thus fitting himself for his missionary career. There are also Fathers Dufresne, and Chambon, who are ever in the field, bearing the brunt of the battle. The former appears but seldom at

the mission, for the outposts are entrusted to his care; the latter, however, already well on in age, travels around the mission and returns home almost every week. Finally your humble servant, whose lot it is at present to carry the burden of responsibility, travels also whenever the duties of his office allow him to attend some outlying stations. Six fathers, therefore, are busy with the spiritual labors of the mission, four only being actively at work to minister to about 3500 souls, in 15 churches and 25 stations, scattered over a territory of fully a thousand square miles.

Let us now take a view of the material work carried on by our good brothers, as an auxiliary and complement of the fathers' ministry. In order to form a right opinion of this element of our institution, you must bear in mind, that we are endeavoring to form of our Indians, good and useful citizens as well as fervent Christians. Hence we have to provide for the education of their children. The girls are under the care of the Sisters of the Heart of Mary, from Buffalo, who indeed do their part of the work with much zeal and devotedness; we have to educate the boys, and their training is industrial as well as intellectual. Thus is explained the great number of brothers stationed here to attend to this work. One scholastic, however, Mr. Maynard, fills the chair of literature; in plain words he teaches the highest of the two classes, laying at the same time the foundation of his missionary work. The other class is taught by Br. Clancy, who takes great pride and interest in polishing down the rough minds of his dusky little chaps. Br. Stakum completes the faculty of the school in the capacity of disciplinarian, and his stern commands, uttered with a stentorian voice, leave no other choice to his pupils than to obey right there and then. So much for the intellectual and moral training. All the boys with a taste and disposition for tinsmithing, plumbing, pipe-fitting, painting, glazing, blacksmithing, etc., fall under the jurisdiction of Br. Trudel, who is in charge of that department, with an Indian mechanic as assistant. Br. Gauthier is overseer of the wood manufacturing department, and under his direction a few select boys learn to handle the various tools of the carpenter's trade, to operate the many machines of his shop for door and sash making, for planing and grooving, for turning, etc., and also to drive a steam-engine which runs the whole establishment. The saw mill and shingle mill are operated by experts, all Indians of the village. The would-be farmers are trained by Br. Hébert; he manages a farm of over 200 acres, and with eight horses, a hundred sheep and about sixty head of cattle and one hundred chick-

ens, he supplies the institution with meat, vegetables and all eatables the land can produce. The aged Br. Clark is assistant farmer; he is the boss in the farm yard and initiates his pupils in the secrets of dairying, as well as of stock feeding and raising; he teaches them by his example to be kind-hearted towards the many little ones under his charge, whether of the equine, bovine, swine, or of the fowl or sheep species. The baker is Br. Lehoux who is also the gardener at his leisure hours; there again the boys learn how to make a success of a kitchen garden. The cooking department, not the least indeed, is under the management of Br. Bashnagel, with the assistance of a little brigade of potato peelers and pot cleaners. At last comes Br. Koehmstedt who is a sort of factotum in the institutions; the care of the church, the keeping of accounts, the superintendence of the work done by outsiders, the office of infirmarian and door-keeper, are but a few elements of his daily drudgery. These familiar details I have given you as an insight into a modern Indian mission, trusting that my co-laborers will forgive me for putting their names in print, by the side of their daily occupations. These are, however, only general outlines of the material work of the mission, for in fact the management of it is quite complicated and extensive in its details.

A few more observations about the schools will not be out of place. We have about 200 pupils, boarders and day scholars. The Canadian Parliament votes yearly a subsidy of \$50.00 per head for a limited number of children, to help us defray our expenses. We succeed in making both ends meet at the close of the year, by means of our farm, mill, and workshops; for, besides affording the children the advantage of learning various trades, these shops supply the Indians with many things requisite for a civilized life. For instance, their houses and barns were built and furnished from our mill and factory; they cut the logs in the bush and bring them to the mill; we saw the lumber and manufacture it for them on shares, and thus their needs are satisfied.

As to the kind of education the children receive, you must have noticed it is adapted to their natural dispositions and social condition. Reading, ciphering, and writing English, with a little geography, make up their course of studies. Some are intelligent and industrious, others are not. A few reach the fourth reader, some even the fifth, and write a decent letter of their own composition; they are even able to make a good narrative of the events they have witnessed. Most of them learn to speak English fairly well, although they have no natural liking for it. Arithmetic is their

stumbling-block; in fact any study which requires some reasoning power is almost beyond their reach, whilst they learn easily anything where memory alone or the senses are mostly concerned, such as reading, penmanship, music and drawing. They have given at Christmas and at the closing of the year very creditable entertainments, consisting in class specimens, songs, instrumental music, physical drills, calisthenics, etc.

They are generally docile and easy to manage; good notes, honorable distinctions, prizes and holidays, are the principle means of emulation among them, and these are generally sufficient to secure obedience and good behavior. A considerable part of their education consists in training them to habits of industry, cleanliness and good deportment. There are no domestics in the school; all the sweeping, scrubbing and dish washing is done by the pupils. The boys as well as the girls are applied daily to the various duties of housekeeping, and other occupations suitable to their sex.

I have not mentioned their religious training, it is of course the basis of all the rest; they learn their prayers and catechism in both the Indian and English languages, and all possible means are taken to ground them thoroughly in the thoughts and habits of true Christians. Besides the industrial boarding schools there are day schools under our management in six outlying missions, but so far they are not a success, for want of competency on the part of teachers, of regular attendance on the part of pupils, or of sufficient interest on the part of parents.

To sum up in a few words all this work of education of Indian children, I will say that we aim at making of them practical Christians and useful English-Canadian citizens. We start them on the path of virtue and equip them at the same time with the knowledge and skill that can enable them to earn their living honestly, to help themselves and hold their own, when they come in contact with their unscrupulous neighbors. The work of regeneration is slow, but far reaching and constant in its progress. The Indians of this reserve are coming to the front of civilization, whilst others who had not the same opportunities are still groping in the filth, ignorance and vices of years ago.

This reflection leads me to trace a picture at once religious, moral, intellectual, physical and social of our Indians of Wikwemikong. They are Odjibes and Ottawas, speaking one common language with very slight idiomatic differences. There are fine specimens of humanity among them. They are generally tall and well built; their physi-

ognoomy reflects intelligence and humane dispositions. The full blooded Indians are as dark as in days of old; but a few families are tainted with the blood of the paleface. The general health of the tribe is good, and a fair proportion of old people may be seen among them; the death rate among children, however, is beyond the usual proportion; their number increases very slowly. Most of the young folks can understand and speak English. They have long ago adopted the full uniform of the whites, except the women, who still retain the habit of drawing their shawls over their heads, as a more congenial head-cover. Luxury, in its mildest meaning, must be inherent to humanity; for even Indians will spend money extravagantly to adorn their own persons, and especially their children, with costly garments. Even the dude with creased pants, derby hat, dress coat, silk tie, and shiny watch chain—with or without a watch—is not an uncommon feature about the village on Sundays. You can also see little tots on the street quite as well dressed as the children promenading the sidewalks of Montreal. Civilization has no doubt brought many blessings to the Indians, but not without many curses, and luxury is not the least of them. It was the plan of our missionaries when they resumed work in this field, to isolate the Indians from the rest of the world, and thus preserve them in their original simplicity and natural virtues, whilst training them to Christian morals; but our government would have them learn the language and customs of the whites, and be prepared to be launched in due time into civilization. So it is done, but not without a great detriment to them in many ways.

Their food is very simple. Potatoes, fish, and pancakes—with meat when they have it—and the indispensable infusion of tea form their usual fare; but as in olden times, the bill of fare depends upon the provisions in store. They feast when there is plenty and fast when there is famine.

Their mode of government is very simple. All their laws are embodied in one single Indian Act with a few amendments. They have a chief and two sub-chiefs elected by universal suffrage every third year, and subject to the confirmation of the Indian Department of Ottawa. Their office is to provide for the maintenance of order on the Reserve, and see to the enforcement of the Indian Act. They are assisted by a council and a constable, and have power to make police regulations, which however are subject to the approval of the Indian Department. They act as justices of the peace in minor offences, the graver ones being referred to the Indian Agent at Manitowaning. The actual chief, William Kinoshameg, is quite business-like in the

discharge of his duties. His son educated at our school, does all his correspondence in English very creditably. Thus you see that the modern Indian Chief is no longer the celebrated warrior of old with a long record of brave deeds and a trophy of scalps, but a shrewd and intelligent man able to cope with the wily white man even if he be a government official. Such indeed is the mandate the electors mean to give to the one chosen as their representative,—that he should carefully protect his people against all attempts on the part of the whites to encroach upon their tribal rights. They are very much attached to their Reservation system, and will on no consideration listen to any proposition on the part of the government, to push them forward and bring them gradually under the common laws of the country. Let me quote an instance of this conservative spirit. The Indian Department proposed to them last winter, to have their land surveyed, and each individual to hold his share under a location ticket as provided by a section of the Indian Act for the improvement of Indian tribes. They, suspecting this project to be some scheme to defraud them of their land, assembled in a great crowd from all parts of the Reserve to meet the officer charged with this mission. They listened to the reading of the document, but invited the officer to retire at once with it for they would not even consider the proposition; so he did, for as every body was speaking at the same time, he concluded he had better yield to the storm; but he left his document with me to explain it to the chiefs. As I was not aware of the situation, I accepted it; I was not long before I saw that I had made a blunder. Shortly after I received a deputation of a few wise old men who begged me to have nothing to do with that business; otherwise I would incur the displeasure, and even the wrath of the tribe. Besides they completely exonerated me of complicity with the officer to defraud them of their land, only when I assured them that I had returned the document to the officer by the last mail.

A word now about their manner of earning their livelihood. Most of them are given to farming more or less extensively. Only a few, however, are as yet successful farmers, owing to the following reasons: some are too lazy, others give too much time to other industries, such as fishing and berry picking. A common drawback to almost all is their habit of residing in the village away from their farm, and the fact that their land is not surveyed, which in many instances prevents them from extending their farm sufficiently on account of surrounding neighbors, or forces them to cultivate patches here and there. There are a good number

yet engaged in fishing, but on account of keen competition from the whites, and stringent fishery regulations, they find therein but a scanty living. Blueberry and cranberry picking in the summer is a common resource to all; they scatter themselves with all their children over the rocks thirty miles around, and when the berries are plentiful, one single family may pick as much as fifty bushels and more. Some young men work also around the saw mills in summer, and spend the winter in the lumber camps. Furthermore, on their own Reserve, some fifty Indians have of late years been making railroad cedar ties, as many as 100,000 in one season. Maple sugar-making in spring is another of their industries, but it is now on the wane, most of the sugar bushes having been cut or burnt. They have a general skill for all trades so that they may dispense with the help of tradesmen in many cases; for instance, they build their own houses, make their own sleighs, and even furnish their houses to a great extent. There are besides among them good carpenters, masons, blacksmiths, tinsmiths, etc. Another industry which flourishes here is boat building; about a dozen substantial sail boats are built every year, and a fair sized steam tug has been made this spring for a white man. Thus you see that they have ample means of earning a decent living, but all of them are of an unstable and transitory character; they have not yet settled down to the only reliable, lasting and invigorating method of life, which is farming. They are often penniless and then they invariably call on us for a small loan or credit. They think nothing of contracting a debt and are still less concerned in paying it. They have been trained in old times, by the fur traders to consume their grub before earning it; for the means of securing the furs of a hunter was to supply him for his season's hunting, and to be on the lookout and grab his prey when he emerged from the woods. The berry and fish traders have kept up this plan, and the Indian is thus preserved in his traditional poverty. To guard ourselves against imposition, and secure the advantage of the beggar as well as our own, we often have to resort to the trick of St. Francis of Sales. When a poor Indian wants to borrow a dollar, we give him fifty cents and keep the other fifty for ourselves.

You will readily understand that this constant moving about and travelling to and fro, is far from helping to preserve them in good and sound morality. The worst evil attending this semi-nomadic life is that cursed spirituous liquor which is offered them at every step. The "fire water" is injurious to every man, but there is no race on earth it will so quickly and so deeply degrade as the Indian

race. The use of liquor is pretty well checked on the Reserve, but outside it is beyond our reach; it is against the law to give liquor to an Indian in any case, but the officers are so lenient, or the law so inefficient, and the territory so extensive and sparsely populated, that a conviction is almost beyond possibility; or rather the liquor peddler has so far inherited the cunning of master Satan, that he will baffle the vigilance of the shrewdest detective. A bottle of brandy by the side of a bottle of tea, a fruit can carefully sealed with liquor in it, a tin of intoxicating coal oil, a tea pot pouring out rum, a fish keg so well balasted with stones and whisky as to follow under water behind a sail boat, are common tricks; but imagine a liquor peddler digging a hole in the thick ice on the lake, on the pretence of watering his horse, pouring into it a few gallons of liquor, and then beckoning to his customers to come and fetch some water for the wife; I believe the devil himself could do no better.

But aside of drunkenness, which is only occasional, their standard of religion and morality can compare fairly well with that of any Christian community. Of course some allowance has to be made for their inherited propensities and their natural coarseness of mind and manners which affect their moral as well as their civil dispositions. Inclination to sensuality is still vivid in them, and unfortunately developed early in the children for want of prudence, vigilance, or discretion on the part of the parents. Illegitimate births are not a very rare occurrence, and as a rule the lilies of innocence are early withered by the deadening breath of vice. Either the husband or wife will simply retire from partnership if dissatisfied with his or her partner, but reconciliation is easily brought about; this task of restoring peace in a stormy home, is not the least part of the missionary's ministry. Still you should not pass too severe a judgment on our people on the score of morality. They are more candid and frank in this matter than the white people generally. They come to the missionary and tell him all their troubles like children to their parents. Thus we know all the ins and outs of their souls; and by the side of much vice and weakness we behold much moral courage and virtue. The Bishop of Peterborough, to whom I was complaining of the alleged immorality of our Indians, answered: "Well, father, I consider that your Indians are quite as moral as the white people of our towns, who know how to conceal a filthy life under more refined social manners." With a few exceptions, their faith is simple and unwavering, and of them we may say, inverting the words of our Lord to his disciples, "The flesh is weak, but the spirit is willing." For

instance, any one who has given scandal, will willingly submit to a public reprehension in the church, and indeed the fathers reproach and reprehend delinquents with as much liberty as a teacher does his pupils. In a word they are yet children, and coarse in religion as in everything else. Yet I have often heard some fathers say: "I have far more consolations in the exercise of my ministry among the Indians than among the whites."

They attend all religious exercises pretty regularly; they fill up the church well on Sunday. A gentleman connected with the Ann Harbor University of Michigan, when visiting the mission this summer, was shown to the church; noticing the great number of pews therein, he asked whether we had use for so many seats.

"Yes," replied the pastor, "and many squaws have also to squat on the floor on solemn festivals."

"Then," rejoined the visitor, "your Indians are more fervent Christians than our people of Michigan, for a church of this size at home, would suffice for a population ten times as large as yours."

As to the reception of the sacraments, some are contented with the yearly Easter duty, a good number receive on the first Friday of the month, and a few chosen souls are seen at the holy table once and even two or three times a week. A small proportion, however, keep away from confession for want of courage in the amendment of their lives; they are of course so many black sheep in the fold, but none would dare leave this world without the assistance of the priest.

One feature of their moral character I must not omit. They are great tell-tales, and owing to their lively imagination give rich coloring to their stories. Some of the fathers call them liars; others simply charge them with gross exaggeration. Whenever a missionary has to hear any one laying charges against his neighbor, he has always to take them with a big grain of salt, to be slow in forming his own opinion, and never to act on one single report, but rather hear all available witnesses on both sides. It is a wise practice of one of our missionaries, to hear no complaints except in the presence of the person against whom the charge is made; thus he cuts short the proceedings. I believe I have said enough about the home mission to give your readers a fair idea of its moral and physical character. In another letter I may give a description of our outlying missions and of the works and travels of our missionaries.

Servus in Christo,

J. PAQUIN, S. J.

THE SCHOLASTICS' VILLA AT WAUPACA, WISCONSIN.

A more beautiful location could scarcely have been found on the whole Chain O'Lakes, Wisconsin, than the one selected for the villa of the Missouri scholastics.

The neighborhood is a panorama of beauty, and offers such a variety of scenery that even the most fastidious judge of the beautiful and picturesque must declare himself satisfied. The chain of lakes comprises nineteen separate bodies of water, and many are reached by the prettiest little streams imaginable. The variety seems endless; you can, in a few minutes, enter a large breezy lake, where it takes a strong arm and a steady stroke to keep the boat's head to the wind, or, in another direction—within ten minutes row of the villa—you can pole your way up a creek and enter a lake which, by its placid surface, its absolute solitariness and absence of all signs of human life, produces a sense of complete rest.

Each lake has its own distinctive charm. Rainbow Lake, which Loyola Villa faces, is so named on account of the variety of colors of its waters. As seen from the villa, which stands on a bold bluff, over sixty feet above the lake level, the water here presents a dark, deep green to the eye; there it is of a decided purple, while in a different direction one can perceive a blue, or again a yellow tinge. The variety of shades is accounted for by the different colors of the soil of the lake-bed, with the exception, however, of the green color. This seems to be owing to the nature of the water itself, which has also another peculiar property. After a complete saturation of a week or two, wood—even light pine wood—will not float in it. It may be that the water from mineral springs—several of which have already been discovered—impregnates the wood with salts thus altering its specific gravity. Whatever may be the cause of this phenomenon it has the advantage of keeping the waters, which in many places have a depth of ninety feet, free from all debris.

In another lake, by leaning over the boat and looking straight down through the clear waters, deep chasms in the lake-bed can be seen, which are, probably, of volcanic formation. So deep are some of these holes, and

so distinctly are they seen that one feels, in peering down into them, an actual qualm of dread similar to that experienced when suspended over and looking down into an apparently fathomless well.

The shores present as much variety as do the waters. They are in most places thickly lined with trees in great variety. White, red, and black oak, linden and larch, and the white barked birch, the tamarack, the maple, the red and white pine are abundant, and many "dark rock-pines, like nodding plumes," stand out sentinel-like in picturesque beauty above the trees of younger growth. These grand old giants—several of which are fortunately on the villa grounds, and will be preserved—were saved from destruction when forest fires not more than fifty years ago swept through this wild and romantic region. They are the remains of the "forest primeval."

The villa itself is admirably adapted to the purposes for which it was intended. It faces the south, and consists of a long two-story building, with a wing on the east side running back from the lake. This wing contains the refectory, kitchen and three store rooms with a cellar, and the community chapel which occupies the whole of the second story. On the west side of the house a similar wing has been built, the ground floor of which contains a fine large recreation hall, while the second story is divided into private rooms. The recreation hall has a handsome open fire place of the old style. By means of rolling doors the room can conveniently be divided into two. The interior of the house is finished in varnished white pine. The southwest corner room above the recreation hall is semi-circular, and above it rises a round tower with lanciolated openings through which splendid views are obtained. From the apex of the tower's pointed roof springs a tall flag-pole from which floats the stars and stripes during the vacation weeks. At the other end of the building a small spire adorned with a modest cross surmounts the chapel roof immediately above the altar. The main building is divided by a wide corridor which runs its whole length, and from this corridor entrance is had to the private rooms, so that half the rooms face to the north and half to the south. The private rooms number forty. In the centre of the building there is a hall between the front and rear doors. This hall also contains the stairway leading to the second story. Another stairway has been built near the kitchen with an eastern exit, so that an entrance to the rear of the chapel can be had without the necessity of going into the corridor of the house proper. The chapel is large and every

way suitable. Its roof is arched in gothic style, and it contains three neat altars ensconced beneath three Roman arches. The niche in which the main altar is placed contains two imitation stained-glass windows. The altars and everything necessary for Mass and Benediction, including vestments of all colors, together with all the chapel furniture, down to the holy water stoup, were donated by Father James Hoeffler, Rector of St. Ignatius College, Chicago. The private rooms, to the number of forty are each shared by two persons, excepting, of course, those of superiors, and, although somewhat small, are ample enough for vacation time. Indeed so suitable are these rooms and the chapel—which can comfortably hold ninety or a hundred persons—that no more convenient place could be found in the province in which to make the annual retreat, which this year was given there by Father Charles Coppens, professor of philosophy at Creighton University, Omaha, Nebraska.

This short description of Loyola Villa would not be complete without mentioning a porch of most generous proportions, extending from the dining-room bow windows at the southeast corner along the whole south front and the length of the west wing. This porch is at least ten feet deep, and is approached by two broad flights of steps, one in the centre of the south front and one on the west side. This shady retreat on wet days was found ample enough to accommodate the whole community—sixty-five this year—and with room to spare. At the front entrance of the villa the porch widens and there are a double row of white pillars, reminding one strongly of a fine old antebellum southern home. Father Leopold Bushart, Rector of Marquette College was largely instrumental in arranging the plans, and personally superintended the construction, with the result that Loyola Villa, with its white pine interior finish, and its partially shingled sides and shingled roof, perched on a bold promontory amid the whispering pines that as yet sweep the roof, is certainly as fine a scholastic villa as heart could desire. The cost of the house, considering its conveniences and adaptability to its required end, may be considered as almost nominal. The contract price was only \$7000, but both labor and lumber are cheap in the pine regions of northern Wisconsin. The thought comes to one that, outside of vacation time, this building would make an excellent House of Retreat for Catholic gentlemen.

A MISSIONARY EXCURSION TO RIO NORTE,
BRITISH HONDURAS.

A Letter from Father Leib to the Editor.

BELIZE, Oct. 2, 1896.

REV. AND DEAR FATHER,

P. C.

Though British Honduras has been under the English flag for over two hundred years, and is only 900 miles distant from New Orleans, the accommodations for travelling, except to a few points in the north of the colony and for six months of the year a few more in the south, are 200 years behind the age. There is but one road leading out of Belize to the interior, and this can be travelled only on horseback, and moreover only in the dry seasons. To go up the river very long pitpans (low, flat dugouts) are used, which are paddled in Indian canoe fashion. Along the sea coast small sloops, Carib doreys, and other small craft are used. If there's a fair wind the voyage may be very pleasant, but when there is a light head-wind or a dead calm it is anything but agreeable to sit on a hard board on deck for hours under a broiling, tropical sun.

I have two stations to attend on Northern River—a creek rejoicing in the name of Rio Norte. This river enters the sea about twenty-one miles north of Belize. On a former occasion I gave you an account of my first sea trip south to Mullins River. Allow me now to describe my first visit to Northern River. On account of the shallowness moderately large open doreys, drawing one and a half or two feet of water, are the only craft that can venture up the creek a few miles. These doreys are used for carrying logwood to Belize: for cutting logwood and raising plantains are the only profitable industries carried on along the banks, or rather a few miles back from the river. Logwood is cut into lengths a little shorter than cord-wood and is brought from the "bush" on mule-back to the shores of the creek at the various banks. The doreys in ordinary stages of the water can get up the creek only as far as the lower bank, called "La Bomba," five or six miles from the sea. A "bank" is a clearing near a river or creek, settled by logwood cutters and milperos (farmers). There are a

few milpas (small farms), at all the banks, where they raise a little corn, bananas and plantains. Above the "Bomba" only very small cayugas (dugouts like canoes) can ordinarily pass. The logwood is transported from the upper banks in these "cayugas" and reloaded at the "Bomba" into the larger doreys which go to Belize. At this latter place it is piled up until a sufficient quantity is on hand to load a large ship or schooner for England or some European country. It is sold by the long ton (2240 lbs).

Well, after a day's search for a vessel, one Thursday I boarded my sailing craft which was gently rocking on the waves in the mouth of Belize River. There were two men, or rather two boys, who made up the crew,—one, about eighteen or twenty years old, was the captain, the other about sixteen, the sailor. For companions on my voyage I had two women and three children, I was the only one of the entire party from whom the bright sun could expect any reflection of his piercing rays, as all the others, crew and passengers, were as black as your gown. With a barrel of flour, a couple of cases (each of ten gallons) of kerosene oil, and several pataquis (a kind of double basket answering the purpose of trunk and valise) our boat was pretty well filled up. The women and children sat on the bottom of the boat on some bundles; I had a hard board seat without back, for my convenience and comfort. Excepting the harbor of Belize, and a few short stretches here and there in the sea, the water was seldom more than three or four feet deep. We left our hitching post at 12.15 P. M. and without mishap reached the bar, at the mouth of Rio Norte, at 4.45 P. M. We entered the river under full sail, and after about a mile, came upon a wide lagoon, perhaps two or three miles in diameter, but very shallow. Having crossed the lagoon—the river now being reduced to the size of a fair-sized creek—the sails and the mast were taken down, as the overhanging trees would have interfered with our advance. Recourse was then had to poling; i. e., the sailor boy pushed the dorey along by means of a long pole. This continued for over an hour when we entered another small lagoon. We crossed this also and then cast anchor, by driving a pole into the ground and tying the dorey to it. A narrow but pretty long dugout was brought along side our noble craft, the merchandise, excepting the barrel of flour and the baggage of passengers and crew, were transferred to the new conveyance and then all hands boarded. Poles and sails were left behind. At 8.05 P. M. the cap-

tain and his crew laid hold of paddles and off we were up a narrow, winding creek. The water was so low that at times we scraped the bottom, and the creek was so narrow that often we had to bow down our heads to prevent our hats from being brushed off by the branches. Sometimes these branches met overhead from the two sides. It was a little romantic to be in that situation, especially as I did not know where I was or whither I was going. The moon shone brightly and the scene was at times glorious. We went north, south, east, and west, as I judged by the apparent changing positions of the stars in the heavens. The banks of this creek, as also of the lower one, are overgrown by the useless mangrove tree. Where these trees overhang the water, there are more roots than branches. On my way down I counted more than fifty roots sent down by one branch.

At 9.20 P. M. we reached Maskell Bank, my destination. The people, through some mistake had not been notified of my coming, so that I took them unawares. Immediately the large church bell—it weighs about 200 pounds—was rung to let the natives know of the arrival of the priest. A few men came round to say “buenas noches Señor!” I was quartered in a good frame house and had a large room all to myself with a fairly good bed. The lady of the house wished to make tea, but I would not allow her to do so, and after an hour or so I was ready to retire. Friday morning, I was up betimes, and saw the mules starting off for the “bush,” five or six miles distant, to bring in the logwood. About 7 o'clock I said Mass and then had the morning to myself. At 3 P. M. I had catechism for thirteen or fourteen children, and at 7.15 P. M. Rosary and English sermon. Though only a few speak English tolerably, nearly all can understand it. There are a few colored families in the settlement, but nearly all of the thirty or more families are Spanish Honduraneans or Yucatecans. All of these and a few of the blacks are Catholics. Saturday in addition to Friday's work I had catechism in the forenoon and I heard a few confessions in the evening. During the heat of the day, about noon-time, I took a walk through the bush. This was made easy by the road leading to the logwood cuttings. Unless a path is cut, the bush is impenetrable by reason of the dense undergrowth. If any one turns aside from the “cut” road, he carries a machete to clear the track before him. Should the path be unused for three or four weeks it becomes as impassable as ever, the growth of the shrubs, vines, etc., is so luxuriant. I passed through a short pine-ridge, i. e., an extent of land on which

only a few scattered pine trees and some wild grass grow, and I found this part of the way exceedingly hot. In the bush it was pleasant, as there was generally plenty of shade. The birds, if there were any, kept very quiet. I picked off the trees a couple of tailor-birds' nests. They are nicely and ingeniously made. I found the hibiscus and the passion-flower besides other of our cultivated flowers growing wild in the bush; but there is nothing of that wondrous beauty of magnificent flowers and gaily colored birds that you read of in books, to be met with. If you would take the birds of the various sections of a tropical country as also the flora, you could make up a collection that would correspond to the descriptions in books. Further south there are more brilliantly plumaged birds than in this colony. Parrots and toucans are our prettiest. In order to have the benefit of tropical flowers, these must be cultivated, at least somewhat. There are some beautiful flowering trees, but they are scattered.

Sunday morning, after Mass and a late breakfast, I thought of leaving Maskell Bank for La Bomba. But I had to wait till 3 P. M., when four young fellows paddled me down the same narrow winding creek up which I had come Thursday night. I could now better see the luxuriance of the vegetation along the creek. Every tree of any size had numbers of cactuses, orchids and wild pineapples (the last fruitless), growing on the branches. Some of the cactuses formed chains hanging down ten to thirty feet. In many cases these were so twisted around the branches and about each other that the windings of Laocoon's serpents are left far in the shade by the fantastic work of nature. The Creoles call these twisted parts of the cactuses by the vulgar name of "devil's guts." We reached La Bomba in an hour. I had sent several messages to the Catholic people of this settlement, but they had received none of them, so that I there also came upon them unexpectedly. I had been told that, as the man, who had formerly harbored the father, had died, I could find no place to remain and to say Mass. I trust a good deal to my Guardian Angel, and I found I was not mistaken. The widow Kelly (a pet abbreviation for Caroline!) got her house ready in a short time for my stay and changed one of the two rooms into a chapel. She used the house only in the day time, not having slept in it since her husband's death. With the assistance of a few other women and a man, a large table was placed against the wall, some blocks or stones were put under the legs of the table to steady it, candlesticks and candles, a centrepiece "Nuestro Señor de Esquipulas" and some altar cloths were brought,

and by the time the altar was arranged, my dinner was ready. So about 5.30 I sat down to a good meal in the improvised church. The floor of the room was nothing more than the bare ground, and this had been worn away unevenly in many parts. In the sleeping room next to the chapel and dining room, there were a few boards near the bed forming a kind of low platform. The roof was a bush roof, made of bay-leaves. The walls were made of a kind of staves, half-curved, cut from the bark of the cabbage-palm; the wood or bark is very hard and though only three eights or half an inch thick, no nails can be driven through it. Holes are first made with a gimlet, the staves are set upright, but as they are not fitted together closely, there are countless long chinks in the walls. At night, when a lamp is lit, you can easily see from the outside what is going on in such a building. Hence parts of the walls are covered with colored advertisements, pictures cut from illustrated papers, and sometimes bits of canvas. About 7.15 I had rosary, litany of the Blessed Virgin and sermon.

Monday morning I heard a few confessions, said Mass, preached a sermon, breakfasted, paid a few visits to some sick people and before 9 o'clock I was launched again on the same craft that had brought me from Belize. As the wind was not favorable we poled across the small lagoon and through the creek connecting it with the larger one. After getting often stuck in the lagoon, upon reaching the stretch of water to the sea, the two sailors polled until we were beyond the bar, a mile or more into the sea. It was after 12 o'clock when we hoisted sail on our southern course for Belize, which we reached shortly after 6 o'clock P. M.

Though I felt tired out, I enjoyed my first trip to Rio Norte; I feel the effects of such excursions principally on the day after reaching home. I am completely "knocked up" for the entire day. Good Father Hopkins gets so sun-burnt on his missionary excursions that his lips swell and the skin peels off freely. A person can protect himself tolerably well against the direct rays of the scorching sun, but the worst effect is caused by the reflection from the water, especially when the sun is low, and there is no protection against his reflected rays.

Your brother in Christ,

CASPAR J. LEIB, S. J.

THE COUPLETS OF FATHER ANDREW DES FREUX.

I suppose that the number of Frenchmen who have been members of the Society of Jesus far exceeds that of any other nationality. One of the first of these was Andrew des Freux⁽¹⁾ who was probably the first to fill the office of Secretary⁽²⁾ to the Father General. He is the author of the "Vulgata Versio" of the Exercises of St. Ignatius which was naturally preferred to the very bald translation that was the only other competitor at the time: though the Frenchman's fairly classical style ignored, as Father Roothaan has shown us, many good points in the simple original. Still more must the meanings of St. Ignatius be disguised in the "Regulæ Quædam B. P. N. Ignatii a P. Andrea Frusio versibus conscriptæ" which are given on one of the last pages of our *Thesaurus Spiritualis* just before the formulary of simple vows. An attempt at a metrical version thereof may tempt some of our young schoolastics to read these holy hexameters and pentameters—and perhaps to practise them.

*Ignatius to his sons these precepts taught—
Though few and brief, with deepest wisdom fraught.*

I.

Contend with none, how low soe'er or weak;
Rather to yield than conquer must thou seek.

II.

A blind obedience always strive to pay;
Thine own beneath another's judgment lay.

III.

The faults of others see not, hide when seen;
Confess thine own, nor vainly try to screen.

⁽¹⁾ His name in French was André des Freux, which was latinized into Andreas Frusius.

⁽²⁾ Strictly speaking St. Francis Xavier was the first secretary of St. Ignatius. In the year the Society was approved by Paul the third, 1539, the fathers at Rome were Ignatius, Xavier, Le Jay, Salmeron, and Cordurius. "Francis Xavier was the secretary and kept up the correspondence with the absent members." He remained in this charge till March 15, 1540, when he was sent to India (See Fr. Coleridge's *Life and Letters of the Saint* Vol. I. p. 58). He was succeeded by Ribadeneira who was yet a postulant, and who continued in this charge up to April 1542, when he was sent to Paris for his studies. Father Jerome Domenech was the next secretary, and then came Father des Freux.—*Editor* LETTERS.

IV.

Each word and deed must first be duly weighed :
Will this thing please my God, my neighbor aid ?

V.

Be thy soul free. The freedom of the mind
No human power, no earthly cause, can bind.

VI.

Lest thou thy proffered hand wouldst fain recall,
Prove well thy friends, nor access give to all.

VII.

Still faithfully the path of duty plod ;
Let men account thee fool, if wise to God.

*These precepts ponder well from morn till night ;
Then pray, and prayer will make life's burden light.*

MATTHEW RUSSELL, S. J.

We subjoin the original Latin verses for reference.

REGULÆ QUÆDAM B. P. N. IGNATII
A P. ANDREA FRUSIO VERSIBUS CONSCRIPTÆ.

*Hæc documenta suis IGNATIUS edit alumnis,
Ut methodo parva commodo magna parent.*

1. Nulli vel minimo quavis ratione repugnes ;
Cedere te potius quam superare juvet.
2. Obsequium studeas præstare per omnia cæcum,
Judiciumque libens subijce cuique tuum.
3. Ne vitia inspicias aliena et visa recondas ;
Sed propria incuses, atque patere velis.
4. Quidquid agas, dicas, mediteris, prospice primum
Proximo an expediat, complaceatque Deo.
5. Sit tua spiritui libertas semper, et illam
Nec persona potens, causa nec ulla gravet.
6. Nec facili jungas tibi consuetudine cunctos :
Spiritus et ratio quemlibet ante probent.
7. Exerce assidue pia mente et corpore facta.
Sis populo ut demens ; sic sapis ipse Deo.

*Fac matutino, vespertinoque revolvas
Hæc studio ; et lectum dum petis adde preces.*

THE NEW SCHOLASTICATE AMID THE ROCKIES.

A Letter from Mr. T. McKeogh to a Woodstock Theologian.

DEAR BROTHER IN CHRIST,
P. C.

We are tenting to-night on the old mission grounds, snugly encamped amid the mountains. Spurs of the main range of the Rockies, cloud-capped, and "white with the snows of endless centuries," wall us round in this smiling valley—the rendezvous of the tribes. The mountains look but a ten minutes' walk distant, yet one must go a long way, fully ten miles, to undeceive the judgment. Though nestling at the feet of these giant peaks, we are still "high up," probably not less than 3000 feet above the level of the sea. So you see we move in high society out here, though our lot be cast among the Flatheads. The mountains tower a good 8000 feet above the plain. I will not weary you with an imperfect description of these sublimely imposing cliffs: they must be seen to be appreciated.

We pitched our tents, and our valises, about noon on Sept. 27. All the mission welcomed us in a style that badly hacked the old saw, "There is no place like home." And this brings me to speak of our new mountain home. New home it may be appropriately called. Seven new stately buildings—standing testimonials that our fathers have not been idle in these out of the way parts—replace the log cabins of half a century ago, and give the place the appearance of a thriving settlement. These buildings look strangely out of place with their surroundings—with the rude tépees and squatty Indian huts that dot the landscape to the right and left of them, with the wild mountain crags that hem in the horizon line around and about them, and with the fields of grain and stretches of open prairie extending fully thirty miles in front of them to Flathead lake. A stone's throw away stands the old log cabin that sheltered the pioneer fathers from withering chinooks and freezing blizzards—when not buried with their dusky wards in the fastnesses of the forest.

Three of the main buildings are the property of the Sisters of Providence, in charge of the Indian girls from the

ages of nine to twenty-one. Many of the girls remain with sisters until they get married. In addition to an elementary education, they are taught music and drawing, beside receiving practical instructions in sewing, cooking, and the various other arts that go to make young ladies useful as well as ornamental in the kitchen.

The two buildings across the way are occupied by the nuns of the Ursuline Order, and the tots and totesses of the kindergarten. The scholastics are anxious to have us see an exhibition of the papooses. They tell us that the good sisters accomplish wonders with the little ones. The Ursulines do the washing for our community, as also the sewing and mending (except the shoes), and are wholly dependent on the fathers for their support and maintenance. Not so, the Sisters of Providence. They have an appropriation from the Government, and the produce and yearly profits of a large farm. These sisters never turn their back on the plow; they came out here to live and to stay.

The large boys' school, a roomy building, three stories high, is under the management of two scholastics. Mr. Darcy does all the teaching, and Mr. Piet all the prefecting, and strapping if need be. The boys are classed off in four divisions. Two divisions have school in the morning, and the other two in the afternoon. In order that idleness may not have place in our house, while one division are at their books, the others are at work at the various trades in the Industrial Shops building. Master mechanics, hired for the purpose, give them practical lessons in the different crafts and oversee their work. Specimens of the handiwork of some of the Indian boys would do credit to much paler complexions and older heads. About twenty-three boys have been here all summer—poor orphans who had no home to go to, whom the fathers, in their charity, kept with them and cared for. As they go to and fro in very orderly ranks, clothed in blue jean pants and waist, one cannot help comparing them to "the boys in blue." Next Monday, Sept. 21, is the opening day of the new school term, when all the others are expected to return. Last year they registered 90 boys and 300 scholars in all, counting in the boys and girls of the sisters' schools. The boys are mostly half-breeds, sons of a French Canadian father and a squaw mother. The half-breeds seem to be much harder to get along with than the full-bloods—especially the older half-breeds. They have all the vices of both and the virtues of neither, and cause the fathers no end of annoyance by stirring up a spirit of discontent among the more simple and better meaning full-bloods. They take scandal as readily

as they take an unbranded steer. It seems to be a toss up with them which they take first. This spirit of wholly indifference of theirs obliges Brother Campopiano, at the cost of much labor, to brand his steers every twelvemonth. This propensity to take scandal is the reason too that nothing stronger than tea or coffee is drunk at table. I soothe the old brother by telling him that we will have lots of "cold snaps" in the winter time. This, too, most likely, is the reason for the long shed-like jail, just opposite my window, over among the Indian huts. John Baptiste, an old Indian, stalks about the premises under the twofold title of "Chief of the Flatheads," and "Chief of Police." He has eight policemen under him, to keep the peace of the village. The Government pays him \$18 a month, and his subordinates ten dollars. When they catch a culprit, they put him behind the bars, and keep him on bread and water for six or seven days, should he refuse to work. The maximum punishment is ninety days in this shed. They have a court, all of whose decisions must be referred to the Agent for approval or disapproval. Cases of drink and disorderly conduct, gross violations of the rules of the Reservation, gambling, immorality, are tried in this court. Horse thieves, murderers, etc., are taken to a higher tribunal of Government appointment. At Christmas time, I understand, they have a "distribution of premiums," i. e., a public flogging, before the assembled tribes, of the desperately wayward ones.

Their mode of gambling is very primitive and Indian-like. It consists in passing a small stick from hand to hand as rapidly as possible, and guessing which hand it is in. They keep up a humdrum song during the whole game. The lucky guesser wins the stake—usually a horse or a blanket. If they should have money, they play for it.

But I have not yet finished the enumeration of the buildings. Besides those mentioned, there are many other detached structures strewn over the premises. Such are the blacksmith shop, tin shop, wagon shop, saw mill, grist mill, bakehouse, milkhouse, carriage house, stock barn, and long shed for agricultural implements. There is also a store-room, stocked with groceries and merchandise, with which Brother Campopiano pays off the Indians and half-breeds, who work for him on the farm.

The principal building is the scholasticate. It has a frontage of 120 feet, and is nicely set off by a well-kept lawn, artistically laid out in winding gravel walks, and ingeniously wrought flower beds of various designs, fragrant with the aroma of sweet scented asters and pansies. The house is 90 feet deep, with two wings, each 90 by 30 feet; it is steam

heated, supplied with bathrooms, and all the late improvements conducive to health. It has some thirty-two or -three rooms. Water is conveniently at hand in each corridor, being forced through the house by heavy pumping machinery in the tower building close by. The theologians occupy the third floor of the wing facing northwest, and the philosophers are domiciled in the southeast wing. The philosophers are doubled, trebled, and some five or six of them lead an ascetory life. Each theologian has a room to himself. The rooms are large, decently and comfortably furnished, but not very lightsome. There are fifteen philosophers and nine theologians, including the three Missourians. The philosophers are just beginning their second year, and will be taught again this term by Fr. Chianali. Mr. Cardon will teach the philosophers physics, chemistry and mechanics. Rev. Fr. Superior (Fr. De la Motte) will teach morning dogma at 9 A. M. on Mondays, Tuesdays, Wednesdays and Fridays, and will lecture on "De Deo uno et trino," "De Deo Creatore," and if time permit, will also see "De Verbo Incarnato." Fr. Brounts is to teach evening dogma at 5.20 P. M. on Tuesdays and Fridays; he explains "De Ecclesia" et "De Romano Pontifice." Fr. Brounts is also professor of moral. Class at 10.30 A. M. daily; repetition on Wednesday at 5.20 P. M. and "Casus Conscientiæ" on Saturday at 9 A. M. Elocution every Saturday at 5.20 P. M. for an hour. Fr. Superior delighted our hearts yesterday by announcing in his opening instruction that there will be no dictation. We will follow Hurter's *Medulla* closely. Some one jokingly remarked that instead of circles we will have "round ups" twice a year.

Just now we are enjoying short vacations, which mean an hour's walk in the morning from 9 to 10, and two hours' recreation in the afternoon from 3 to 5. The rest of the day is devoted to free study. The long vacation of the scholastics this year consisted of a ten days' outing under an open tent near Lake McDonald, ten miles distant. We all went on a picnic to this lake a couple of weeks ago. It is a fine sheet of water, a mile and a quarter long and about a quarter of a mile wide, literally walled in between two ranges of massive rocky cliffs, that rise perpendicularly from the water's edge to an enormous height. It is fed by the glacier and the melting snows buried in the bosom of the mountains. The glacier is immovable, and plainly visible from the lake—at least a mile and a half of it—though seen from the distance, it has the appearance of a snow-drift bank about 100 yards long. A few of us unmantled to take a plunge in the inviting crystal waters of the lake; it was

like a plunge through a hole in the ice in the winter time. A "memorare" recited in the early morn against sudden and unprovided death must have saved us. However, we were much refreshed when we got out. But did we walk to the lake? Not all of us! Six of us almost flew there on Indian ponies that lope like the wind. Mine must have loped like the late St. Louis cyclone, leastways I was all twisted up in a knot when he had spent himself. The flying was all on the cayuse's part, on mine it was somewhat of the nature of the tumble of a jumping jack with a small boy at the string. I yelled "whoa," but I found to my woe that that in Indian meant "go," for he only ran the faster. Just as he would be on the point of slowing up, the other scholastics would come dashing behind him on their ponies, only to start him off again at a breakneck pace, or rather lope. After a while things got so exciting that I forgot my fears, and came in ahead, but it wasn't my fault! And the slowing up! Just when I looked forward to a little respite—that's the time the little fellow began to shake dice with the disjointed bones of my loosened anatomy. I thought he would never stop slowing up. It is needless to say I returned in the wagon! Still I had a nice time—so did the cayuse!

Last Friday they induced me to go on another expedition to the agency of Arlee, twenty miles away. I rode one of the wagon horses this time. There was little racing and flying as we followed the mountain trail, climbing, climbing, now to the right, now to the left, with the Rockies very little above us, until we were actually in the clouds. It was really a novel experience to be physically in the clouds. Our horses were panting and steaming, and their muscles fairly quivering from the exertion. We were cold with our sweaters and coats on, and had to dismount and dance a little warmth into our feet. And oh, the panorama that lay before us in the valley and cuddling mission below! It was a gorgeous sight! The scenery all along our route was most picturesque and romantic. Our way led through the Rattle Snake Cañon. We didn't get poisoned, but were very very badly rattled. We were right royally treated at the agency by Father Dethoor, with whom we took dinner. After dinner he took us over and introduced us to Chief Charlot, and had the old chief give us names. To one he gave the name "tuft-of-hair," another he christened "spectacles." When he came to the last one in the party, he looked him over for fully three minutes, the latter posing the while a la mode Delsarte. Then he shaded his good eye, began to laugh heartily, and dubbed him "Psaie," at

which the old squaw burst out into a loud guffaw. We afterwards learned that it meant "crazy." You must know that the Indians have a strange way of designating or distinguishing people. They know no names except the baptismal names. They either call a person by his first name, or nickname him after some peculiarity that they notice about his person, for example, "father with the wart on his nose," or, "father of the swollen face." They call the scholastics "soon to be priests," and the sisters "the holy women." The scholastics are addressed as "fathers," by the boys, and make no objection whatever to it. The scholastics are not a class hard to please. They seem perfectly satisfied with everything and everybody; ever ready to go out of their way to do one another a good turn—hard workers apparently, with a kind word for their neighbor, and close observers of their rules. Charity is the ruling spirit of the whole house. It actually lives here. The piety and religious deportment of the scholastics are truly edifying. All wear beads and Roman collars. They hail from nearly every quarter of the globe; the majority of them are American born and from the East.

What have we out here in the wild West in the way of recreation? Many more sports than you have in the "effete" East. We have bathing and boating, horseback riding, base-ball, hand-ball, tennis, foot-ball, coasting and skating. There is a creek about five minutes walk from the house, fairly alive with speckled trout. This creek, a mountain stream, also runs the grist mill and saw mill, supplies the stock with water and irrigates the fields. The Indians and half-breeds do most of their fishing, if you may call it such, at night, by the bright light not of the moon but of a blazing chunk of pitch, cut from the green pine tree, and set burning at the prow of the boat. The fish, attracted by the brilliant glow over the face of the water, come up from the depths to take note of the light, and gather in schools about the boat, only to find themselves suddenly thrust through the throat, or the back, by a long spear, with a "big Injun" at the other end of it. The Indians have little trouble in landing their catches; the fish drop dead in the boat as soon as they recognize their captor. Just how skilful the Indians are with this instrument of slaughter, you may gather from the following notice that we saw tacked to a tree at St. Mary's lake, back of the mountains, in one of our Thursday outings there. It read something like this:—

"Caut FisH
187 in Too days
Spekeld Trout and his Brudder."

They showed us some of the big catch, beautiful mountain salmon, weighing on an average from six to eight pounds.

Oh, but we have a magnificent ball field! They have so much land here that they have to "sthack it up," as the Irishman wrote, when he first saw the hills of Montana. We also have a fine lawn tennis court, but the scholastics are strangers to the game as yet. Occasionally the scholastics go on long walks, or rather long climbs up to the mountain tops, where roam the mountain goat, deer and grizzly bear. Many of the Indians are away hunting them for winter provender.

As for variety and amusement I have loads of it every day. My window looks out on an Indian village that you pay ten cents to see at the zoo in Cincinnati. I can see a Buffalo Bill Wild West show free of charge whenever I please to turn my optics on it. Indian pony races, lassoing and riding wild bucking horses, and rounding up kicking steers are every day scenes. Such things are common. If any tourists come this way, I think that I will rent out my window.

"How is the weather up here?" I hear you ask. Substantially and accidentally different from most of your eastern cities. The air is remarkably dry, fine, and invigorating. The damp days do not seem to affect one here as elsewhere. A peculiar phenomenon about the rain here is that it wraps the mountains in shrouds of snow—in striking contrast with its vivifying effect in the grass-robed valley below them. The weather here just now is about the same as at Beulah or Waupaca—cool in the mornings and evenings, and warm during the day. Last year, the scholastics say they played base-ball nearly up to Christmas time. I have also heard it said that the thermometer sometimes indicates 45 degrees below zero.

I have yet to say a word about the only brick building of the mission—the church. It is a neat Gothic structure, containing 1,000,000 brick made on the grounds, and put up at a cost of \$45,000. It is reckoned the finest church of its kind from St. Paul to San Francisco. There are but few benches in the church, and most of them without backs—the Indians, true to their squatting propensities, preferring to kneel and sit on the floor. A sermon of ten minutes is

preached in English at the high Mass on Sundays and holy-days and is followed by one of equal length in the language of the Kalispel. The scholastics are called upon on some few festive occasions to preach in the church. Fr. D'Aste, the "father of the golden hair," as the Indians poetically style him, besides being the spiritual father of the community is also "the Black-Robe chief of the Mission." "Much he teaches the people, and tells them of Mary and Jesus," assembling them every evening in the church to learn and recite their prayers in common, both in English and Indian. They also pray in concert before and after Mass. One prayer after another is recited without a halt in the voice or a change of key or pitch. The Indians here keep the first Friday very holily and solemnly. On this day quite a large number of them receive holy Communion. It is a novel and picturesque sight on these mornings to see the altar railing lined with Indians, the men on one side, and the women on the other—all arrayed in showy and richly colored blankets. It was new to us to see a squaw receiving holy Communion with a papoose on her back. The old chief, John Baptiste, of whom I spoke before, is one of the first to receive. Immediately after, he takes a position, beads in hand, at the foot of the altar steps. Erect he stands, as straight as an arrow, his arms folded, his long iron-gray hair falling loosely over his shoulders, chief like, and marshals the braves to the right and to the left in case of confusion. But there is no confusion. It is really edifying, and a matter of agreeable surprise to see how orderly and modestly they go and return from the sacred banquet table. Nor can one help recalling with affectionate sympathy, admiration and love, the memory of those early fathers of the Society, whose untiring zeal and self-sacrificing charity, brought these children of the forest so near to their God. "Requiescant in pace!" rises the prayer, unbidden, to our lips. This duty of marshal was assigned to the old chief by the fathers to be exercised only on great feast days, such as Christmas and Good Friday, when the different tribes for miles around assemble at the mission for services, and there are as many as 600 or 700 holy Communion. But old John is proud of his office, and keeps it up at other times too. If an Indian should so far forget himself as to keep his blanket up over his head, the doughty chief ascends the altar steps and pulls it down. On the first Friday, the Indians, men and women, also sing some of their hymns, taught them by the fathers. The girls of the Sisters of Providence sing the high Mass on Sundays, and sing it well. It is astonishing how well they pronounce the Latin. They

tell us that at De Smet the old men and women know the whole Mass by heart. On the feasts of the saints of the Society the scholastics do the chanting. By the way, the scholastics have a good choir and glee club, and are just starting an orchestra.

You should see our congregation at high Mass on Sundays. It is decidedly a mixed one. A glance from the gallery is rewarded with a truly unique and picturesque sight. Below you is the wailing papoose, strapped to its young Indian mother's back, and just opposite its half-breed papa. There are the uniformed wee tots of the kindergarten, and the boys and girls and old maids of every and any age. Unlettered squaws and scarred warriors are here, piously telling their beads. Mingled with the children are refined sisters, yes, and white-veiled novices—clothed in the sombre livery of their Master, and offering their young pure lives to do the Master's work in these isolated parts among the lowest of his creatures. Black-robed Jesuits, too, are there, the tender, youthful, aspiring philosophers, and wise looking, expectant theologians.

It would edify you to see the Indians visiting the graves of their dead after Mass, in the little graveyard, near the church. The Indians, it seems, are dying off very fast. Father D'Aste buried fifty-two or -three since the 1st of January last. The mixture of savage and civilized life has a debilitating effect upon them. They eat all the sugar and sweets they can lay their hands on, and drink tea and coffee by the potful. Nor do they know how to eat; but bolt their food, and stuff themselves until they are literally too full for utterance. They always act in the living present, and let the morrow take care of itself. Bad food, uncleanly habits, want of proper ventilation in their log cabins, and in not a few cases, dissipation and immorality, are, doubtless, other causes of the yearly long death list. Another reason is their sweat baths, and sweat houses. These latter are what would be called by us "childrens' play houses." They are small round huts the shape of a hollow sphere cut in two, made of osiers or willow twigs stuck into the ground and bent over at the top until they meet. These are covered with leaves or blankets until they are airtight. In a hole in the centre they build a fire and put in it big boulders and heat them until they are quite hot. Then they close up the opening, throw water on the boulders, and lie around in the steam stark naked. They are soon dripping with perspiration, and then run out and plunge into the ice-cold waters of the creek or river as it may happen to be. Then they lie around on the bank without a stitch on for hours.

It is suicidal, isn't it? Many of their deaths, the fathers say, are most edifying. They die in great sentiments of piety and religious fervor. So anxious are they to have the priest with them when sick, that they send thirty or forty miles for him if they have but a cramp in the stomach. Once they receive the last sacraments they no longer wish to live.

We had the pleasure of witnessing an Indian funeral the other day. The Indians walk in procession to the graveyard. A surpliced acolyte with a black wooden cross leads the way; then come the squaws two and two, followed by the men two and two. Next follow the officiating priest and two acolytes with censers. The litter carried by four men closes the mournful train. As they go, they sing a most weird funeral dirge,—an old war song to which the fathers have put pious words. After the interment of the body, the next in order is what you would call a pow-wow—the squaws sit around the grave, and wake the echoes with their groans and lamentations. This lasts some ten or fifteen minutes and is followed by prayer, and ends up in another long wail. The civilizing influence of religion has altogether done away with the barbarous custom, which they tell us, is still prevalent among the Crow Indians—namely, that of slashing their faces and arms with sharp knives, and cutting off the joints of their fingers by way of manifesting their sorrow and bereavement. The graveyard is not an unsuitable place to close the career of this long wail of mine—the graveyard, where all things of “earth earthly” come to an end.

Yours in Domino,

THOMAS C. McKEOGH, S. J.

P. S. Since writing the above another item of news has come under my notice, which may prove of interest to you. About the 17th of November last, a young half-breed of twelve summers, and known by the name of Ben Murray, made application to attend the Indian school and was received. He is of slim build, rather tall for his age, and possessed of an intelligent and innocent looking face, though he is not so innocent as he looks, as the sequel will prove. On the third day of his new life as a scholar, he quietly approached a knot of his companions who were grouped together in the yard, and confidentially and rather mysteriously told them to look out, for something was going to happen soon—that they would see something before long. In confirmation of this startling news—for his listeners' lips were breaking into smiles—he pointed to a lump in his throat, remarking at the same time, “Whenever that lump

comes into my throat, it always means mischief. It came into my throat once before, when my own house burned down."

The other boys laughed outright at this, and I am not sure but that they called him "Lump-in-the-throat" from that time on. Chagrined at the light way in which his schoolmates received so serious a bit of information, Ben, with a hang-dog look on his face, quietly walked off to another part of the yard. He was followed by the smallest boy in the group, another half-breed, of the same age as himself, whom we will call John Smith, because that was not his name. Overtaking Murray, the following dialogue took place:—

"Say, Ben, what's going to happen?"

"You just never mind," replied Ben in a pout, "you fellows don't believe a fellow, but you'll see what's going to happen, and that mighty soon too."

"Oh! I believe you; what's the matter?" answered the other, "are you going to do something to the school? If you is, I'll help you, 'cause I'm sick of going to school, especially this old school."

"Oh, are you! that's just why I'm going to burn it down."

"Phew!" whistled John, "is you going to burn it down?"

"Yes, I had a dream last night, and while I was dreaming I saw the school all in flames. I burned down my own house once before, when this lump was in my throat. Will you help me to burn it down?"

"Yes, I'll blow on it if you'll light it. Besides I'll take all the punishment if you get caught."

The bell ringing for ranks separated the two plotters. Three days afterwards young Murray went around among the boys burning matches. During the noon recess of that day, he obtained the key from the prefect under the plea of going to the class room, but went to the dormitory instead. Here he gathered together a number of old catechisms that were lying about, tore them into small pieces, and placed the heap against the wainscotting, and deliberately lit a match and fired the paper, remaining in the room until he saw the wood-work was in a blaze. What then? He quietly walked around the room, pulled down all the windows, and closed all the doors so as to prevent the smoke from being seen from the outside. He then came down into the yard as though nothing had happened, took his place in ranks with the other boys and went to the class room. He sat in

the class room with seventy-three other boys, without a tremor, conscious all the time that the house was in flames just over his head.

At two o'clock we were all startled by the cry of "Fire" ringing through the corridors. Of course there was a general rush to the yard. Here all was commotion and excitement, a long line of black-robed firemen were before us, rushing madly on with long lengths of hose to the scene of the disaster. The fire could not be reached on account of the blinding and suffocating smoke. Meanwhile the flames were making headway, and soon showed themselves on the side of the building facing the residence. The two buildings were not more than twenty yards apart. Water was poured on the flames, but with little effect; the fire had too long a start, and was raging fiercely. Sparks and blazing pieces of wood were flying in all directions, and lighting thick as snow flakes on the flat roof of our dwelling house. The heat was so intense that wet blankets had to be held over the heads of the scholastics at the hose, and buckets of water dashed on them from time to time to enable them to keep their posts. The linen curtains in the residence were scorched through the window panes. The residence itself was smoking near the roof, and in danger of flashing into a blaze at every moment. It was high time that something should be done to save the house, accordingly the schools were abandoned, and all efforts concentrated on the residence.

The stream of water had hardly been turned upon it, when the cry went up from the crowd, "The tower building is on fire." Matters were beginning to look serious, for, in the event of the tower building burning, the water supply would be entirely cut off, and the whole mission must needs have succumbed to the flames. Away went the scholastics with the hose to the tower; then back again to the residence, and so on, continually running to and fro. It is really next to miraculous how we escaped being burned out of house and home. Prayer and hard work saved us from the dampening experience of a rainy night, without shelter, on the open prairie. Fathers, scholastics and brothers worked like beavers, and while we fought the threatening element the children of the kindergarten were on their knees in the church awakening the Lord "asleep in the boat" to our danger. They tell me it was a touching sight to see the little ones with their tiny hands outstretched in fervent supplication, calling aloud upon the Sacred Heart, "O Sacred Heart, have mercy upon the fathers!" Poor little orphans,

many of them! well might they pray with all the fervor of their loving and innocent souls; for had the Sacred Heart suffered the fathers' house to perish, they would have had, most probably, to look for another to the cold and heartless world from which charity and a kind Providence had snatched them. But He who long ago said: "Suffer the little children to come unto me" heard their prayer. For they were praying but a short time when suddenly the roof of the burning school building fell in, the flames and heat shot upward, and the residence building was out of danger. We breathed freely once more.

As the fire caught near the roof, it was commonly believed to be due to a defective flue. None of us entertained the slightest suspicion of foul play. Ben Murray's absence from the school at roll call after the fire was thought light of. It was supposed he had been frightened, and ran home. But now the boys began to tell what Murray had said to them a few days before the fire. This soon came to the ears of Father Superior. The boys were at once summoned to his room, and substantiated everything as has been anticipated. The following morning, young Murray was brought back to the school by his mother, alleging as an excuse that he thought there would not be any more school, because the school had been burned down. With a look of surprise on his face, he asked,—

"Is the school still going on, father?"

He was answered in the affirmative. Father Superior thought the question somewhat strange, but even then he could not fix suspicion on so innocent a face. But he thought he would use a ruse. He asked,—

"Well, my boy, you see you have done very wrong in running away from school, but have you had your dinner yet?"

"No, father," came the answer, quick and anxious.

"Then you had better go and get it," but as he was taking his hat to leave the parlor, Father Superior turned to his mother and asked,—

"Madame, did you hear of the big fire we had here?" The boy stood stock still at the question.

Yes, she had heard of it.

"We have reason to think," went on the father, "that it was set on fire, and we intend to leave nothing undone to find out the culprit." Straightway, little Ben ran to his mother, and said,—

"O mamma, I don't care for any dinner. I will come back to school to-morrow."

Father Superior then recalled the circumstances that, when the fire was raging fiercest, this same little lad had come up to him and asked,—

“O father, will the fathers’ building burn too?”

And when told that most likely it would, he had burst out crying. The result was that when his mother had gone, Ben was taken to Father Superior’s room and catechized. The young rascal had a thoroughly plausible story, and gave a reason for his every movement. He had borrowed the matches because he wanted to burn a wart off his hand, and showed a burn in evidence. He had burnt instead of cutting off the wart, because he had seen his prefect do it that way. He went to the dormitory; yes, but only to get a catechism to prepare his lesson for first Communion class. “After burning off my wart,” he said, “I threw the match aside—perhaps it set fire to something. I don’t know. I didn’t want to set fire to anything.”

Questioned afterwards by the brother infirmarian, Brother Markham, he contradicted his story to Father Superior in several places. The Indian agent was sent for, and Ben had to tell his story all over again. It proved to be a tissue of contradictions from beginning to end. Major Carter, the agent, believing the boy guilty took him away with him to the Agency at Arlee, and locked him up in a room in his own house, with a view of ultimately getting the truth from him. He stood his confinement a whole day without making any concession. Finally, on the second day, the agent’s wife, who had been kind and motherly to the boy, and was firmly convinced of his innocence, eventually succeeded in worming the truth out of him,—

“Yes,” he confessed, “I set fire to the school, and I did it purposely, because I thought that when it was burned down there would be no more school.” He made exactly the same confession to the major, and other members of his household. The lady who persuaded him to make a clean breast of everything caught him smoking, and taxed him with it. He denied it.

“What! you don’t smoke?”

“No, ma’am.”

“Didn’t you ever smoke?”

“No, ma’am.”

“But I saw the smoke, and smelled it.” Thereat the young villain, raising his right hand, cried out,—

“I swear by God, that’s the last lie I’ll ever tell.”

He was locked up for a day in the jail at Arlee, and then brought to the mission, and owned up to the truth a third

time in the presence of Father Superior, and two or three other members of the community. His parents were sent for, who all along stoutly maintained that he was innocent, and he acknowledged himself guilty a fourth time in their hearing. As the court was adjourning after the so-called trial, to the surprise of everybody, the boy spoke up to the agent and said,—

“Major Carter, I didn’t burn that building alone; another boy John Smith did as much as I did.”

A messenger was at once despatched for John, who soon appeared and candidly acknowledged the part he had taken in the crime. The agent scolded young Smith and told him of the awful crime he had taken part in, telling him among other things, that if it had happened in some States they would both hang for it. Smith began then to tremble and cry, seeing which Murray, raising his right hand, cried out,—

“I swear by God I had nothing to do with burning the building; that fellow did it all himself.” And this, after confessing four different times that he was the culprit.

The loss by the fire is estimated to be between eight and nine thousand dollars; the insurance amounted to \$5000. Nearly everything in the building was saved except the beds in the upper dormitory, and a collection of new books. The museum is perhaps the greatest loss of all. It contained a rare collection, second to none in Montana, of Indian relics, laboriously gathered together by the early fathers. The stone that ground the first flour in Montana, which Father Ravalli brought from Europe, also perished in the flames.

These have been the greatest losses. Fortunately we had another building which has been adapted for the use of the school so that there has been no interruption in the teaching, while we all thank God that we escaped with so little loss from a fire which at one time threatened to consume entirely our new scholasticate amid the Rockies.

T. C. MCKEOGH, S. J.

THE MISSION OF OUR PORTUGUESE FATHERS TO THEIR COUNTRYMEN IN THE UNITED STATES.

BEING A BRIEF ACCOUNT OF THE MISSIONS GIVEN BY FATHERS EMMANUEL VILLELA AND J. B. JUSTINO, S. J., TO THE PORTUGUESE SETTLERS IN MASSACHUSETTS AND RHODE ISLAND.—(Concluded.)

A Letter from Father Justino to the Editor.

THE MISSION AT GLOUCESTER.

The Portuguese parish of Gloucester is the last that is to be met with on Cape Ann. It numbers about 1500 souls. Our mission here offered special difficulties on account of an old misunderstanding between the pastor and certain influential parishioners. To secure a respectable attendance we were advised to give the Exercises to the men and women together. But experience had taught us that the men are more easily brought back when their wives and daughters are first converted, and, faithful to our practice, we devoted as usual the first week to the women, the second to the men. To obtain its full effect, the mission should have been given in December, the only month, perhaps, when all these people—most of whom are fishermen—are to be found at home. The interference of a certain benevolent association of Portuguese ladies had prevented our profiting by the favorable season; for no sooner did they learn that a mission was to be given, than they sent a deputation to the priest, entreating and urging him to put it off. They pleaded that they were about to hold a fair for the benefit of their society during the very time set apart for the mission; the hall was already hired and preparations begun; it would mean the failure and ruin of the enterprise, for everybody would go to the mission and no one to the fair. Thus the mission was put off till February 2.

We were already congratulating ourselves on our opening with an audience of over 300, when we heard that the managers of the above-named benevolent association were

to give a grand ball on the following day. I grew suspicious, made inquiries, and found that three of the most prominent among the officers were avowed enemies of the Church, and even, some said, affiliated to the A. P. A. However, we did not lose heart; we exhorted, entreated, threatened; and the Sacred Heart of Jesus, to whom we had particularly recommended the issue, did not fail us at the hour of need. The ball proved as great a failure as the mission proved a success. Where, in previous years, scarcely 200 persons had approached the sacraments at Easter, 500 obeyed the law of the Church during the paschal time which followed.

For various local reasons our mission at Gloucester was to last only two weeks. Besides, our Father Provincial was urging us to return to Europe, and several settlements had still to be visited. An unforeseen event, however, delayed my departure for some time. Father Vieira, the parish priest, fell ill, and I had no choice but to take his place in the church. I had thus an opportunity of completing the work of the mission. I made the people aware of the character and object of the A. P. A., who do much harm in these parts; I organized the Apostleship of Prayer on a solid footing, and succeeded in inducing even those who were hostile to the pastor to send their children to the catechism classes. An incident, of which one of these little ones was the hero, will fittingly close this account of our work at Gloucester. During the first days of the mission I had taught the children the hymn,—

“Come fathers and mothers,
Come all to the mission,” etc.

One of them, a little boy whose father hardly ever entered the church, had no sooner reached home, than lighting a blessed candle and placing himself by the side of his father, he began singing with a will,—

“Come fathers and mothers,
Come all to the mission!”

The father, not a little annoyed, expressed the wish of being left alone; but the son, nothing daunted, kept on repeating, “Come, father, to the mission!” Not knowing how to get rid of his youthful admonitor, the poor man fled to the next room. It was in vain. The little apostle followed the fugitive, still singing louder than ever, “Come, fathers and mothers; come, father, to the mission!” The father’s uneasiness increased as the child’s appeal grew more per-

sistent, until finally he gave up the contest, and said with a touch of ill humor, "Well, then, stop your noise; I'll go to the mission!" He kept his word, listened to the sermons, and approached the sacraments. I left Gloucester on the first Sunday of Lent at two P. M., and in a few hours reached Boston, where I was to preach the Passion sermon at 7.30 that same evening.

MISSIONARY EXCURSIONS.

During the five weeks that followed, we visited a large number of minor settlements, preaching, hearing confessions and revalidating marriages. Father Villela went to Cohasset, a small suburb south of Boston, thence to Stonington, Lowell, and Lawrence. At Lowell and Lawrence he found the Portuguese in sufficient numbers to make a special parish desirable. He immediately took the necessary steps for its establishment; he secured the cooperation and good will of the local clergy and the consent of the bishop, whilst the Portuguese signed a written promise to support their church. It remains now to find a good Portuguese priest to take charge of the parish.

For myself, I first visited Taunton, where I found at least a thousand of my countrymen settled in and about the place. I gave them a short mission in the church of the Sacred Heart, Father Smith, its zealous pastor, doing everything in his power to assist me. He earnestly besought me to return next year, promising to pay all the expenses of the trip, even if the money had to be begged from door to door.

After leaving Taunton, I spent another week at New Bedford, where I was much consoled at the evident signs of the good done by our mission a few months previously. The various associations are in a flourishing condition, the monthly communions of reparation are numerous, and the church is filled with worshippers at all the services.

From New Bedford I crossed over to Martha's Vineyard, where there are about 600 Portuguese, with the exception of two Irish families, the only Catholics on the island. They live in a pitiable state of spiritual destitution. During the summer season, when there are a number of Catholic visitors on the island, a priest comes to say Mass every Sunday. During the other ten months of the year, they are without pastor and divine service, and nothing whatever is done to remind them of their religious obligations. To make matters worse, the Protestant sects are exerting every effort to draw them away from the true faith. They use argu-

ments, threats and presents, and are often but too successful. My short stay in the midst of this poor abandoned flock, was productive of much good. They crowded their little church at Cottage City to overflowing, and listened eagerly to the instructions. Several public abjurations and many remarkable conversions took place, and a large number of marriages were revalidated. The colony seemed to rise to a new life after the torpor of a deep sleep. Before leaving, I organized an association of catechists, who are to instruct the children, and as far as they can, replace the priest on the island. Every Sunday afternoon they gather their young charge into the little church. There the beads are said together, a short meditation is read out of the "Think Well On't," and the principal prayers are recited either in Portuguese or in English after the method of St. Francis Xavier. Then the catechism class is held, the lesson of the preceding Sunday is recited, and a new lesson appointed and explained.

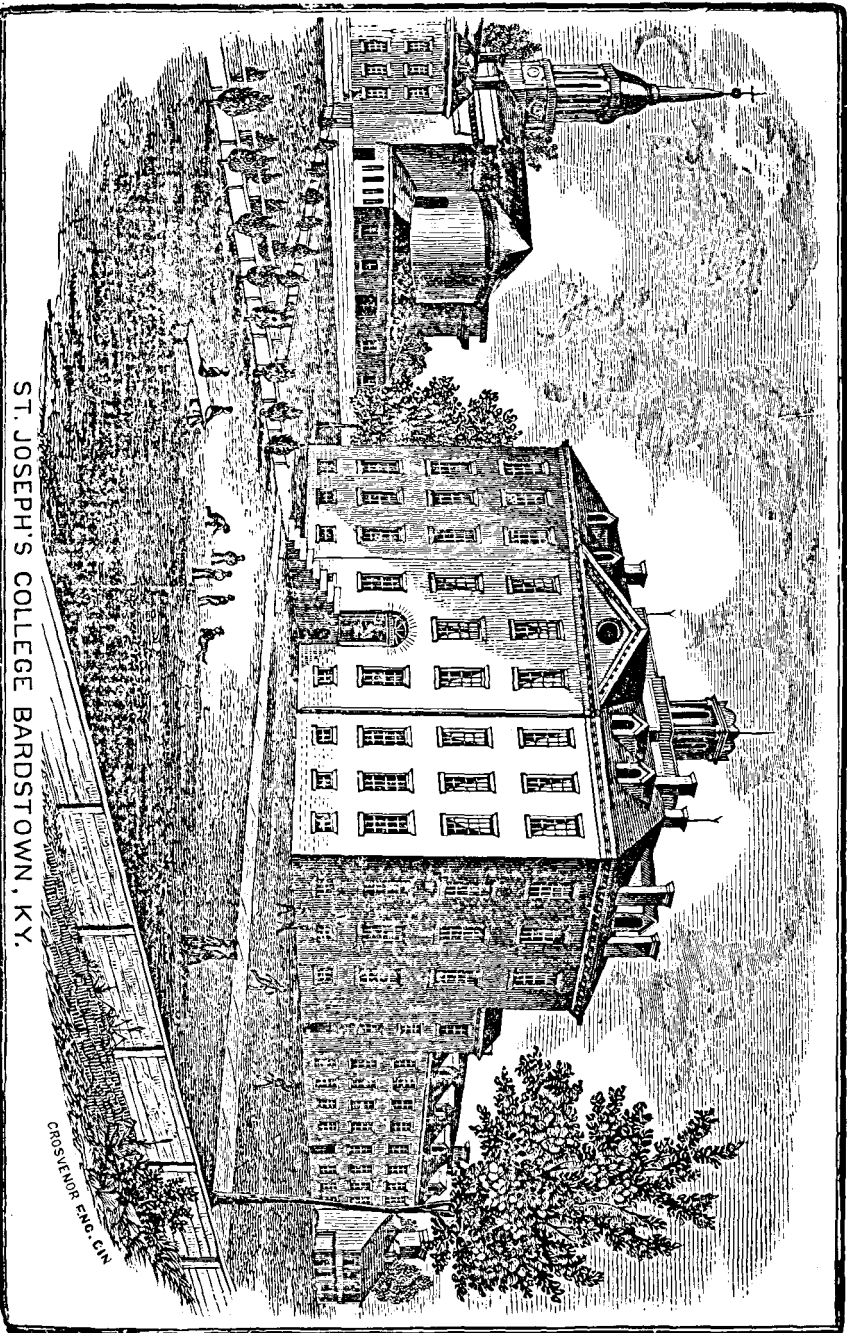
The feast of St. Joseph found me once more at New Bedford, where I preached the panegyric of the saint, my last sermon on American soil. On the following day I left for New York. The bishop of Providence, in whose diocese we had done most of our work, is said to have been much disappointed at our departure. Some months previously, he had told me to write out an account of our missions, and send it to Father Provincial, with a request for permission to stay in America. "In Europe," he said, "you have all the fathers you need; remain here, and I promise you, work will not be wanting." It seems indeed as if a residence like that of the German fathers could easily be founded, and Taunton, for instance, would offer a fine central position for it. The Rev. Father Provincial of the Maryland-New York Province told us likewise to try and return soon and establish a Portuguese residence in the country. May the Lord dispose all things for the promotion of His greater glory!

SOME FACTS AND INCIDENTS
RELATING TO ST. JOSEPH'S COLLEGE,
BARDSTOWN, KENTUCKY.

St. Mary's College, near Lebanon, Marion County, Kentucky, situated on a farm, about twenty miles southeast of Bardstown, was in the hands of our fathers who founded the missions and colleges of New York and Canada. They left St. Mary's College in the Summer of 1846; some account of this college is given in the WOODSTOCK LETTERS for 1891, beginning page 25. It was our fathers from Missouri who had charge of St. Joseph's College, Bardstown, Kentucky, from the year 1848 to 1868. St. Mary's, and St. Joseph's, are, therefore, two distinct colleges.

It is not claimed that the following sketch will contain a full history of St. Joseph's College during the twenty years it was under the control of our fathers from Missouri; for the writer has few records to consult, and there are few surviving chroniclers to give aid to the undertaking; therefore, he must trust mainly to his own imperfect diary of events, and to the fidelity of his own memory.

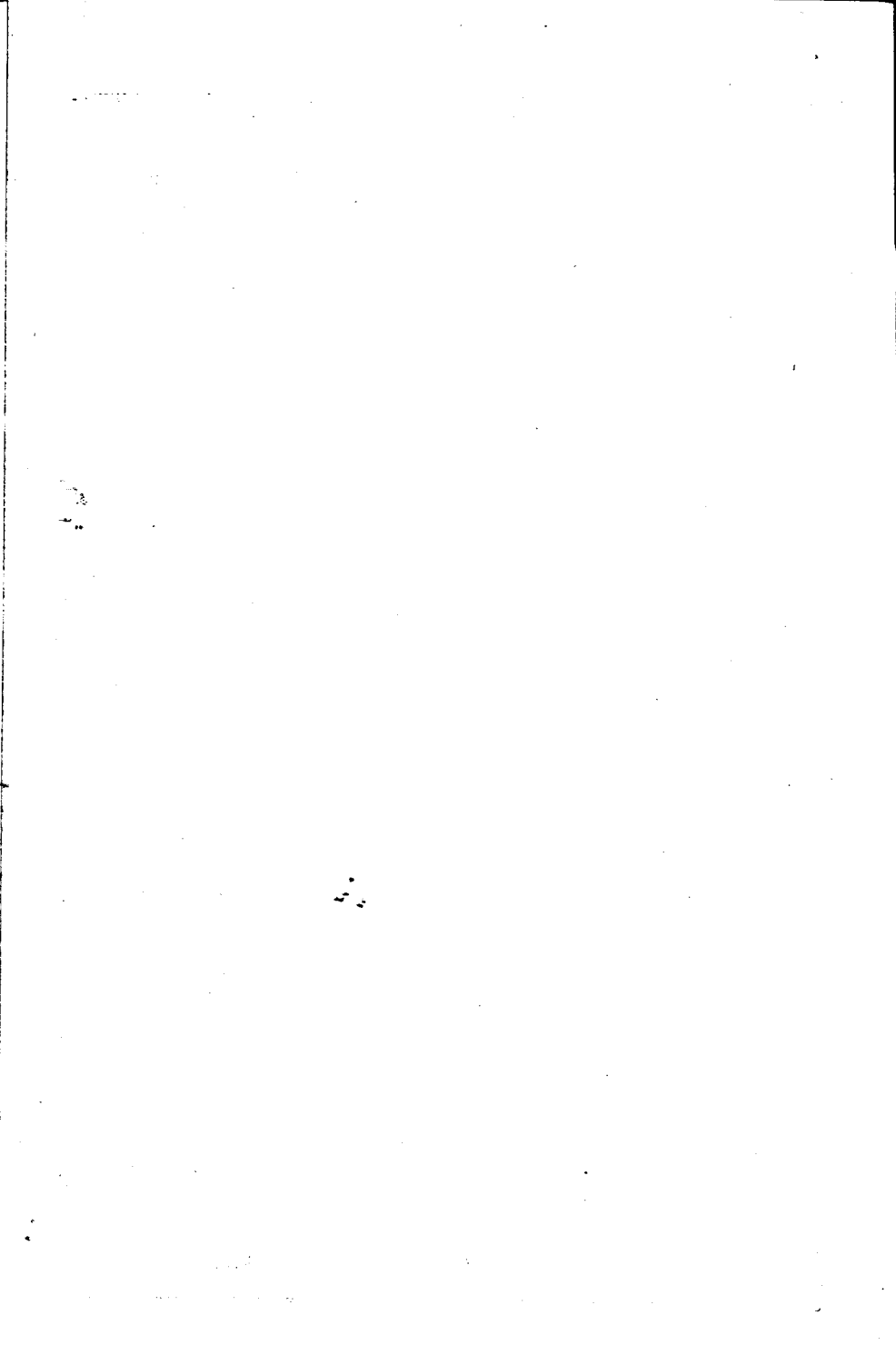
It will be advantageous to describe briefly the origin of St. Joseph's College, and give a general outline of its history previous to the time when it was transferred to our Society, in 1848. Count De Maistre says that no great works of man, have a great beginning. St. Joseph's College began in 1819, as a small day school in the basement of the seminary at Bardstown, the venerable Bishop Flaget's episcopal see. The college fronts east; its south wing was finished late in 1820, and boarders were at once admitted. The north wing was built in 1822, and one year later the main building uniting them was erected. In 1824 Rev. M. Martial closed his school, in Louisiana, and conducted up to St. Joseph's College, twenty-four Creole boys; the next year he returned to Louisiana, and was accompanied back to St. Joseph's College by fifty-four boys. The first president of St. Joseph's College, was Rev. George Elder, son of James Elder; he was born in 1794, near Lebanon, Marion County, Kentucky, and about two miles from the site of St. Mary's College, which was started two years later than St. Joseph's. He was succeeded, in 1827, by Father Ignatius A. Reynolds, who was afterwards Bishop of Charleston,



ST. JOSEPH'S COLLEGE BARDSTOWN, KY.

BEFORE THE FIRE OF 1838

CROSS-VIEW, ENG. CH.



South Carolina. In 1830, Father Elder was again made president, and he retained the office till his death, in 1838. The college was burned down on the night of January 25, 1838, and the light of the conflagration was seen by the writer, then at St. Mary's College, twenty miles southeast of the scene. Father Elder's exertions to save the college were supposed to have brought on his death, which took place a few months later. He was succeeded in the office of president by Rev. Martin J. Spalding, who afterwards became Archbishop of Baltimore, Md. Then came Rev. Madison Lancaster, who died administrator of the Covington diocese, in May, 1869. Finally Rev. Edward McMahon became president, the last one to hold the office before the transfer of the college to the Society. Father McMahon was subsequently vicar-general of Pittsburg, and died in that office. In 1837, the college registered 194 students; in 1847-'48, the number registered was 196. During intervening years between these dates, the college had its vicissitudes of good and bad fortune, but under the administration of Fr. McMahon it enjoyed more uniform prosperity; it was helped during the last two years of his term in office by the closing of St. Mary's College, near Lebanon, Kentucky, by our fathers, in 1846.

It was said in the historical sketch of St. Mary's College, published in the WOODSTOCK LETTERS for 1891, that the venerable Bishop Flaget proposed to transfer St. Joseph's College, Bardstown, to our fathers then constituting the province of France, in 1829; it is probable that he attempted to do so as early as 1827. But either by miscarriage of letters, or through some mistake,⁽¹⁾ the fathers from France did not reach America till the beginning of 1831. They were given St. Mary's College, near Lebanon, which they retained till 1846, when they departed for New York. In the following year, 1847, the holy old Bishop Flaget applied to the vice-Provincial of Missouri, Father Van de Velde, to take charge of St. Joseph's College, Bardstown, which with its church, his old cathedral, and all the college property, he offered, it would seem, to make over to the Society. Father Van de Velde did not accept the offer, fearing, it may be, his ability then to furnish the necessary officers and professors for so important a college as St. Joseph's at that time was reputed to be. But the saintly bishop's request was repeated the following year, or in 1848, when Father J. A. Elet

⁽¹⁾ The text of the various documents concerning this mistake will be found in Father Vivier's "Catalogi Provincie Gallie," S. J., 1814-1826, Vol. ii. pp. 53. See also there and in the LETTERS Vol. xxv. pp. 502 (October, 1896) Fr. Vivier's explanation.—*Editor LETTERS.*

was appointed vice-Provincial. The offer was then accepted, and it was agreed that the formal transfer of the college to the Society should be publicly announced at the ensuing annual commencement, to take place July 4, 1848. This new undertaking by the vice-Province of Missouri was then all the more feasible, from the fact that no less than seventy-five Jesuit refugees from revolutionary countries of Europe had recently reached the vice-Province, among them our late very Rev. Father General Anderledy, not yet ordained to the priesthood. Some of these exiles were sent to the Rocky Mountains, or other missions, and the others to the various residences and colleges, there to render service in different capacities.

Father P. J. Verhægen, lately back from Maryland where he had been provincial, was appointed president of St. Joseph's College. Arriving at his intended post in June, his appointment was made known to the students, and to the public, at the annual commencement, July 4, when he gave a happy speech that won the hearts of his auditors. The first party of Ours sent on to join him, left St. Louis July 24, 1848; they were Fathers Nicholas Congiato and Andrew Ehrensberger, Messrs. Peter J. Hurck, Joseph E. Keller, Walter H. Hill, and Brother Caspar Wohleb. They reached Louisville by the steamer "Ocean Wave," on Thursday, July 27, and they went promptly to pay their respects to the holy Bishop Flaget, who was then eighty-five years old. He invited them into his private room, where they found him seated in an old fashioned arm chair, attended by an elderly maiden niece. They introduced themselves as Jesuits on their way to Bardstown, to take charge of St. Joseph's College. At this announcement he at once arose from the chair, and in a tremulous voice, raised by weakness and emotion to a feeble soprano, he gave his blessing to all. He then embraced each one affectionately, saying, "Welcome my dear Jesuits back to my diocese; I have prayed ever since the fathers left St. Mary's College two years ago for the Jesuits to return to my diocese." Having welcomed each one in particular, he said, ⁽²⁾ "I have lived to see this happy day! *Nunc dimittis in pace servum tuum, quia viderunt oculi mei salutare tuum.*" He wept and smiled alternately, as he continued to talk; and the scene being extremely affecting, the party withdrew not unduly to prolong this strain on the feelings of the saintly old prelate; all were

⁽²⁾ These particulars were written down, shortly after the interview occurred. A more detailed copy of the record is published in Webb's "Centenary History of Catholicity in Kentucky," page 433-434.

much struck by the evidences of his great sanctity, and of his tender love for the Society.

We left Louisville for Bardstown next morning at five o'clock in a stage coach of the old style, and as the procurator of the province had made a close calculation of expenses, we had, after paying passage, only twenty-five cents left which was invested in apples for a breakfast. We reached Bardstown at two o'clock, P. M., and as we were not expected to arrive on that day, no arrangements had been made to receive us. Quite a number of students, perhaps as many as thirty-five or forty, nearly all of them from Louisiana, were remaining at the college for the vacation, and on the morning after their arrival the scholastics were installed as prefects. In the course of two weeks, reinforcements came on from St. Louis and Cincinnati, and at the opening of the session, in September, 1848, there was the following staff of officers and professors: Rev. P. J. Verhægen, Rector; Rev. J. B. Duerinck, Minister and procurator; Rev. N. Congiato, Spiritual Father; Rev. F. Di Maria, pastor of the church, and teacher of the seminarians; Mr. A. Fastré, teacher of Latin, Greek, French, and writing; Mr. Francis Beckwith (van Wesenbeck), first prefect; Mr. J. E. Keller, second prefect; Mr. P. Schuster, third prefect; Mr. P. J. Hurck, teacher of algebra, and penmanship; Mr. W. H. Hill, prefect of classes, teacher of Latin, mathematics and English. There were five seminarians and one layman, who were assistant teachers; Very Rev. Dr. Ben Spalding, remained a year, assistant pastor of the church, and Rev. Father Chambige remained one year professor of physics and mineralogy. The number of students, at the beginning of classes, was considered to be great; the number from Louisiana, in succeeding years, steadily increased, while the number from Mississippi diminished. Of 280 students registered one year, 82 were from Louisiana, 22 from Mississippi, most of the remainder were from Kentucky. Sisters of Loretto had charge of the infirmary, wardroom, dining-room, and kitchen; and they continued to exercise these duties till the session of 1851-'52, when they were discharged by Father J. B. Emig, who had succeeded Father Verhægen as president of the college, in June, 1851. Rev. Charles L. Elet, S. J.,—brother of the vice-Provincial, Father J. A. Elet—who died at St. Joseph's College, March 25, 1849, was nursed in his last sickness by the devoted sisters.

Father Verhægen was remarkable for his kindness and liberality, both to the religious community and to the students; he was of a portly stature, weighing nearly 300 pounds, but his heart was proportionately large. He was the best

educated and most scholarly, among the original founders of the Missouri Mission, and he was the most successful among them also in the office of superior. But God does not bestow all good gifts on any one man, even if he is a saint; among Father Verhægen's excellent gifts and acquisitions was not that of great business capacity. When the property of St. Joseph's College was to be transferred to the Society, Father Verhægen drew up the deed of transfer, instead of employing a lawyer to do so. He copied the deed of St. Xavier Church and the old Athenæum of Cincinnati, which is only a deed of trust; whereas Bishop Flaget, it has always been believed, intended to make over to the Society the college property in fee simple, the fathers assuming a debt on the property of twenty-three thousand dollars, but they were to hold the church—the old cathedral—and its appurtenances in trust for the congregation. The mistake soon became known to many in the vice-province, but no definite action seems to have been taken, however, till after Father Verhægen went out of office, in 1851; meanwhile, the holy old Bishop Flaget died in the beginning of 1850. Bishop Martin Spalding succeeded him as bishop of Louisville, and his brother, the very Rev. Ben Spalding became his vicar general. The new bishop refused to make any change in the deed to the college property. First, Father General Roothan, then Father General Peter Beckx, insisted, through father provincial and the local superior, on having the deed corrected; but Bishop Spalding persistently declined to make the change. After Bishop Spalding's transfer to Baltimore as archbishop, his successor in the see of Louisville, Bishop Lavialle, consented to make the desired rectification in the deed, and had one drawn up in fee simple; but he canceled it on his death bed, without sending it to record. Shortly after Bishop McCloskey was consecrated in Rome the bishop of Louisville, in May 1868, very Rev. Father General, Peter Beckx, ordered Father Coosemans, then Provincial of Missouri, to come at once to Rome, bringing with him all correspondence and all documents bearing on the question, in order to have an understanding with the newly appointed bishop. When Father Coosemans reached Rome, Father General and he called on Bishop McCloskey who, when he learned the object of their call on him, answered them, "I will treat of that subject only at my episcopal see, Louisville, Kentucky." This answer put an abrupt termination to the interview, and, on that same day Father General said to Father Coosemans, "The question is now finally settled; return to St. Louis at once, arrange to remove the community from St. Joseph's

College; the property is free of debt, make it all over to the bishop, without asking compensation, even for the additions made to it, of land, buildings, etc." This ordinance was executed, and by the middle of the following December, 1868, the last of our members had departed from St. Joseph's College, just twenty years after it first came under the control of our fathers.

In this connection it may, perhaps, be appropriately stated that our fathers of Missouri were also invited to the city of Louisville, later in 1848. Lord Bacon tells us that "history is philosophy taught by example;" or, if preferred, it is "wisdom taught by example." This second invitation of the holy Bishop Flaget was accepted, and in the beginning of 1849, St. Aloysius College, with Father J. B. Emig as superior, was opened on Fourth St., Louisville, less than four squares from the cathedral on Fifth St. Property adjoining the building first occupied was purchased, and a large and commodious building was erected on it, and was used for college purposes in 1850. As that class of the people for whom colleges are principally intended, constitute a large element in the population of Louisville, the college was quickly crowded with pupils. After a few years of prosperity, the bishop was petitioned for permission to erect a church adjoining the college. This permission was refused, and the reason alleged for the refusal was that a church at that place would be too near the cathedral. The fathers were advised by the bishop to secure a site immediately south of Broadway, as that, in time, would be a choice residence portion of the city; a prediction which has long since been actually verified by the fact. This advice was not acted on, and very soon thereafter the college languished and it ceased to be a college at the end of the session beginning September, 1851. Our fathers finally abandoned Louisville in 1858, ten years before St. Joseph's College, Bardstown, was given up. Father J. B. Emig was the first superior of St. Aloysius College, and the institution was crowded with students during his term in office; but in June 1851, he was made president of St. Joseph's College, Bardstown. His successor at St. Aloysius College, Louisville, was Father Francis D'Hope, who remained in this position till his death, March 23, 1855; the place was retained as a residence, till 1858.

To return to St. Joseph's College. During all the years from 1848, when our fathers first took control till college work was interrupted by the war of 1861, St. Joseph's College was prosperous. It retained its popularity in the South, despite all the vicissitudes of good and bad times, as to

crops and commercial business, till the war began. The number of students registered augmented each consecutive year, and during the two years from 1859 to 1861, when Father Thomas O'Neil was rector, all available space was crowded with boarders.

Father Verhægen and his corps of professors began the first year of the college under its new regime on the first Monday of September, 1848, with an increased school; nor was it found difficult to introduce, at once, the discipline of our colleges, though more strict than the students had been accustomed to have enforced. The public seemed pleased that the institution had gone into new hands, Father Verhægen was loved by the community and the students, was highly esteemed by the public, and during the first two years all was brightness and prosperity. In the vacation of 1850, an arrangement was made, through Father Verhægen, by which a number of our scholastics from the different colleges, with two young fathers—Isidore Boudreaux and Smarius—met at St. Joseph's College, and were sent to visit the famous Mammoth Cave, that they might see and study the remarkable objects and scenes, which they would behold in that great under-ground museum of natural wonders. In the study of nature's works, the good Father Rector often said, "in order to learn, you must see."

In the autumn of 1850, a ripple disturbed the gently flowing current; there entered the college, at the beginning of the session, Sept. 1850, a number of grown up young men, non-Catholics, most of them from Mississippi. On Oct. 10, 1850, many of these non-Catholic young men rebelled against a regulation requiring them to kneel in the college chapel during Mass and public prayers. As the prefects insisted on their conforming to this rule, seventeen of them, under the leadership of one Jackson Smith of Simpsonville, Kentucky, seceded in a body, and left the college that day. Smith, who at a later date became a preacher, was of a commanding stature, six feet and three inches tall; a day or so after his departure, he published a caustic article in one of the Louisville daily papers. Father Verhægen drew up a circular, which he sent to all the parents; this, helped by an article in the papers from Father F. Jamison, a secular teacher at St. Joseph's College, averted all further trouble.

Father Verhægen's remaining days in the office of rector were peaceful, and all things were harmonious both in his devoted community, and in the college itself. The vacancy caused by the recent secession was speedily filled by twice the number, who were, socially, of a more desirable class. In the summer of 1851, Father Verhægen was succeeded

in the office of rector by Father J. B. Emig. Father Verhægen subsequently taught theology to the scholastics at the St. Louis University; but the last years of his life were spent at St. Charles, Missouri, where he died July 21, 1868. He rendered great services to the Mission and Province of Missouri, and contributed much to its development; hence, his great good works for the spiritual and temporal advancement of our Society in the West, caused his memory to be cherished, and his name to be honored, as an eminently distinguished member of the Missouri Province.

Father Emig added much to the material improvement of the college, and its grounds; he built along the front of the premises a substantial brick wall, eight or ten feet high surmounted with stone coping, and three hundred feet long; there was a showy entrance at the middle, between two neat cottages which served for porter's lodge, tailor shop, etc. He also erected a spacious house, at some distance to the south of the main college building, which contained the library, museum for physics, and natural history, infirmary, class rooms, etc. Though the students were generally from families belonging to the better class of society, yet, during the first year of Father Emig's administration, a small number of a very different character gained admission as students. Five brothers from one family, of this inferior type, all entered the institution together. They were brought up at a wood-yard, on the banks of the lower Mississippi, where the worse inclined of them had acquired something of the profane dialect, and the ruffian manners of the steam-boat rousterbouts; and one of them, it was said, came to the college armed with a bowie knife and pistol, furnished him by his own mother. He soon manifested his dangerous instincts, and his desperate character. Father Emig, however, was equal to the occasion, and it was not long before it became necessary for him to forcibly eject this young man from the premises, though at the risk of his own life. The town authorities hurried him off to his more congenial home in Arkansas, where, as was announced even in the newspapers, four of these brothers, sooner or later, met with a violent death, though not till after each one of the four had himself become a murderer. After this remarkable family of brothers went to their home on the Arkansas shore of the Mississippi River, and a few others, not quite so prone to dark mischief, were also dismissed, no turbulent spirits ever thereafter caused serious annoyance or perplexity to any officer of St. Joseph's College. About

this period also, the olden timed college politics and traditions seem to have passed away.

In 1851 a class of philosophy for six scholastics, with Rothenflue as text book, was started at St. Joseph's College; but as the scholastics had many other duties that took up the entire day, they could not even look at their assigned task in philosophy; and, possibly, some of them sometimes may have dozed during their professor's learned prelections concerning the "idea *Tou esse simpliciter.*" It was not long before their pious and candid master frankly informed his disciples that they were "blockheads," and dissolved the class for the scholastic year. Classes of philosophy and theology for scholastics, while at the same time teaching in college, never proved very successful.

Another incident characteristic of the place and times. A boy of the town had a fight with two little college boys, one from New Orleans, the other from St. Louis, and the two were more than a match for the Bardstown boy. The little hero of the town was a sort of captain over all the gamins of the place, and he ordered them all to assemble at an appointed rendezvous, where he harangued them against college boys and against colleges. Sometime after dark he led his followers to an attack on the college itself, with stones and brickbats, intending, in his vengeance, to demolish the entire establishment. Father Emig went out to learn what was meant, and caught one of the little assailants, and thrashed him. The next day the father of the boy chastised, threw a stone at Father Emig, but was quickly arrested, and brought before the court; he promptly confessed judgment, paid the fine, and acknowledged that his conduct had been disgraceful. The little captain grew to be a man, but ended his life by suicide.

An old man, was often noticed frequenting the kitchen, lodging in an adjoining room, sometimes sauntering around the premises, and gathering up castaway stumps of cigars; finally inquiry was made, Who is he? It was learned that he had been a soldier in Bonaparte's army, was afterwards for many years a servant of Bishop Flaget, and was now regarded as an heirloom of St. Joseph's College. His name was Kreps, which, for greater euphony, the students changed to "Scraps." When, at a later date, Father Wm. S. Murphy, vice-provincial, made a visitation of St. Joseph's College, and was informed concerning this poor old, lonely and friendless man, he gave orders for him to be kindly cared for, since he was a gift of our Lord to the community that would bring a blessing on it; and he added that, as far as possible, no community should be without such an object of charity.

In July 1852, Father Congiato and a scholastic were sent to accompany the students of Louisiana, Mississippi, and other southern states, on the journey to their homes for the vacation. On reaching Louisville, they found the entire city draped in deep mourning for Henry Clay, whose remains had just been carried through Louisville on their way from Washington City to Lexington, for interment at Ashland his home. In those days of steamboat travel, the Louisville and New Orleans "Packets" were magnificent floating palaces, equal to first class hotels in their accommodations and conveniences. The students conducted themselves as well bred gentlemen throughout the trip of 1400 miles lasting several days. The boat was filled with passengers, all respectable gentlemen and ladies, including also Governor Jones of Tennessee wearing a mourning badge for Henry Clay; and they all seemed much interested in their youthful travelling companions. The evenings were made pleasant by beautiful music, as our stately vessel hurried rapidly down the broad, turbid, rushing Mississippi, the king of rivers, though its most striking characteristics are all given to it by the Missouri, the principal stream, whose name, it would seem, should, from the beginning, have been bestowed on the main river, after its junction with the upper Mississippi. The scholastic companion left the boat at Vicksburg with the students for the state of Mississippi; Father Congiato proceeded on with the remaining ones for various points lower down, and for New Orleans. The name "Jesuit," at that ante-war period, signified for most Mississippians, a deep, cunning, mischief maker; yet, though he was regarded as crafty, designing, and an enemy of free government, many of these Mississippians believed Jesuits to be excellent conductors of colleges. Hence, after a stay of three weeks in Mississippi, a respectable number of students had enrolled their names for St. Joseph's College, at the opening of the ensuing session. The only Catholic then met with, outside of Vicksburg, in journeys through many counties of the interior, was an Irish shoemaker, whose shop was on the road side, at the entrance of a planter's premises. He knew of no Catholic nearer to him than Vicksburg, a hundred miles away. When the traveller made himself known to the shoemaker as a Catholic and a Jesuit, this so gladdened his Catholic heart that he was carried away with joy. Where is the inhabitable continent on which the providence of God has not scattered the Catholic Irish, as the husbandman scatters his seed, and as the winds waft afar the germs of many flowers? The fact has its meaning.

On rejoining Father Congiato, we spent the vacation time

partly with our hospitable fathers in New Orleans, partly at the college then in Baton Rouge, sometimes visiting the parents in the parishes or counties along the "coasts," as the shores of the Mississippi River are there styled. This, with somewhat boastful advertisements in the New Orleans papers, was the means then employed to "drum" for students. At New Orleans and Baton Rouge, Fathers Curio, Cambiazo, Blackney, Dechambanoir, Messrs. Butler, Booker, etc., were exceedingly kind to us, giving us a cordial welcome, and doing all in their power to make our stay among them pleasant; and this they continued to do, in all succeeding years, when these trips were made South by members from our Western colleges. After an eight days' retreat with good Father Gautrelet, at the beautifully located Spring Hill College, and capturing an alligator at Dog River, near Mobile Bay, which was taken alive to Bardstown to be prepared for the museum; and after notifying the students as to the time of our departure, etc., we started on our return trip to St. Joseph's College. About the same date, Father M. Oakley left New Orleans for the St. Louis University, and Father Sautois for St. Xavier College, Cincinnati, accompanied with students for their respective colleges.

On starting to the South with the students, in July 1853, Rev. Father William S. Murphy, then Provincial, ordered that when the boat reached Paducah, at the mouth of the Tennessee River, it should be announced to the students that Father Congiato was appointed rector of St. Joseph's College, as successor to Fr. J. Emig. As the students were all entirely occupied with thoughts of home, and its loved ones, the news caused no sensation among them. Besides, while Father Emig was highly esteemed by the students, Father Congiato was even still more popular. After the steamer had passed the mouth of the Ohio, and was floating down the Mississippi, an incident occurred which is, perhaps, not too trivial to record here. Among the numerous passengers on the boat, the "Empress," was a somewhat fanatical preacher, who spoke contemptuously of the Blessed Virgin Mary, before many of the gentlemen and ladies who, together with some of the students, were seated in the cabin. This fired the pious zeal of a bright little boy, Master Alexander T. Bidault, of New Orleans, who rose up and rebuked the preacher in a manner so animated, forcible and intelligent, in defence of the Blessed Mother, that he quickly drew around him the passengers, who cheered and applauded him; the ladies especially, though non-Catholic, were charmed with the little orator's fervid eloquence. The preacher was much embarrassed, and extricated himself from

the dilemma in which he was placed, only by leaving the cabin.

The many steamboat accidents on the lower Mississippi and its tributaries more than forty years ago, before the railroads were built to replace travel by river, and the frequency of yellow fever epidemics in those days rendered southern travelling hazardous. In going from Mobile to Baton Rouge, for greater security, I passed through New Orleans a little after the middle of August, in 1853, when there were dying in that city more than three hundred per day. Several of our members died, some at Spring Hill College, some in New Orleans. The yellow fever, in 1853, was of a peculiarly malignant type. The boat with the students for St. Joseph's College left Baton Rouge late in August; good Father Paret, S. J., bade us good bye, and joked with us pleasantly for being afraid of the yellow fever; when the boat reached Cairo, St. Louis papers were obtained which announced the holy and kind Father Paret's death by yellow fever, and it occurred the day after we left Baton Rouge. There were several deaths by yellow fever on our boat before it reached the mouth of the Ohio; one that died was a Catholic who begged pitiously for a priest, but there was no priest on board. While on this subject, it may be added that the yellow fever was still more virulent in 1855, for that year it did not spare even the native born inhabitants of the cities along the Mississippi, an occurrence hitherto unheard of. In Baton Rouge, on the 15th and 16th of August, of 1855, eleven of us were seized with the epidemic; of the eleven, six died, five of us recovered. Among those who died, may be named the saintly Father Gilles, and Father Joseph Adams. Father Gilles, who was remarkable for his great sanctity, and was also eminently distinguished for his learning in the languages, had gone with our fathers from St. Mary's College, Kentucky, to New York, in 1846. The last years of his life were spent in Louisiana; part of the time he was spiritual director at the Sacred Heart Convent of St. Michael, on the left bank of the Mississippi, some hours travel by boat below Baton Rouge. Father Joseph Adams, a native of Nelson County, Kentucky, was educated at St. Mary's College, Kentucky, by our fathers; he became a secular priest, about the year 1840, if I remember aright. In 1847, he joined the Society in Louisiana; some years later, he succeeded the eloquent Father Blackney who had died, as pastor of our church in New Orleans. Father Adams was reputed to be very learned; he was a highly polished preacher, and his death brought a great loss on our Society, in the South.

About this time, 1854-'55, the premonitory signs of the civil war, 1861-'65, could be plainly discerned, especially in the states bordering on the gulf of Mexico. That war had to come, sooner or later. In 1844, when some timorous minds feared a revolution in the United States, alleging the "native American riots," in Philadelphia, of that year in proof of their dark forebodings, Father Wm. Stack Murphy, then president of St. Mary's College, Kentucky, answered the prediction, in words that proved to be more truly prophetic: he said, "no; this is merely a local disturbance, it will not extend. But slavery must finally lead to the war which is to decide whether or not the United States can endure permanently as a government."

As already stated, Father Nicholas Congiato became rector of St. Joseph's College, in the summer of 1853. He was exceedingly kind and amiable in his manners, and though he duly enforced discipline, his government was mild; as a consequence he was much loved both by the students and the community, and, at the same time, all greatly respected, and promptly obeyed his authority on all occasions. The school year passed by smoothly and pleasantly, not furnishing a sensation for record, though the students were numerous. All parties were much pained to learn, in September, 1854, that the college was to lose Fr. Congiato. The new General of the Society, Very Rev. Fr. Peter Beckx, had just then appointed Fr. Congiato Superior of the Mission of our Society to be started in California, at the request of Right Rev. Bishop Alemany. The care of the mission was committed to the Province of Turin, and Father Congiato belonged to the Province of Turin. He still lives, and is, at this writing, in the 81st year of his age.

Father Congiato was succeeded at St. Joseph's College by Father Ferdinand Coosemans, who assumed the duties of his office as rector in the autumn of 1854. Father Coosemans, who was a holy man and much given to prayer, devoted himself to all duties with the greatest earnestness. The school was large, and the chief disciplinarian, who, perhaps, was too sharp, too watchful, and too exacting, had some trouble which he may have had a share in making for himself. Father Coosemans gradually smoothed over these difficulties, and when he became better known, he gained popularity; throughout his administration, lasting three years, or till Oct. 1857, all loved him for his kindness and his very edifying piety. In January 1859, Fr. Coosemans was appointed rector of St. Louis University, which office he retained till July 1862, when he was made Provincial of Missouri, and this office he filled nine years consecutively.

He died in Chicago, Ill., Feb. 7, 1878, the same day on which Pius IX died.

Father J. B. De Blicke succeeded Father Coosemans as Rector of St. Joseph's College, and was installed in the office Oct. 2, 1857; he retained his position as rector of the college, till the summer of 1859, when Father Thomas O'Neil was appointed to the office.

The following statistics for the last four of the thirteen years, during which our fathers actually conducted St. Joseph's College, Bardstown, Kentucky, may be worthy of record in this place. The number of students registered for the scholastic year ending July 5, 1858, was 188. The number registered for the year ending July 2, 1859, was 225; of this number, 100 were from Kentucky, 62 were from Louisiana, and 18 from Mississippi; the others were from different western and southern states. The number registered for the year ending July 4, 1860, was 265; of this number, 113 were from Kentucky, 82 from Louisiana, 14 from Mississippi. The number registered for the year ending June 3, 1861, the last year of classes at St. Joseph's, was 280; of this number, 118 were from Kentucky, 82 from Louisiana, and 22 from Mississippi. It thus appears that the students were mostly from the states, Kentucky, Louisiana, and Mississippi. The faculty at the conclusion of the last scholastic year, June 3, 1861, included seventeen officers and professors, of whom all are now dead, except three; namely, Father Thomas O'Neil, the rector; Father Thomas Miles, and Father James M. Hayes. As all available space was fully occupied by the large number of boarders during the last two years, Fr. O'Neil, who was then rector, desired to build on a large scale; but the defect in the title to the college property, prevented the execution of his commendable project.

The professor of physics, at St. Joseph's College, from 1859 to 1861, was Father F. O'Loughlen. By an oversight, which is much regretted, Father Francis O'Loughlen is not named in the "Historical Sketch of the St. Louis University," published in 1879; and attention was called to this omission by a writer in the public press at the time. He was for many years professor of physics at the St. Louis University, and it was he that built up its cabinet of instruments, spending on it annually several hundred dollars for many years. He was an able and successful teacher, and did much to elevate the natural sciences and mathematics to a high standard in the university. He was born December 14, 1810, joined the Society of Jesus July 17, 1836, and died an edifying death at Bardstown, Kentucky, July 20, 1862.

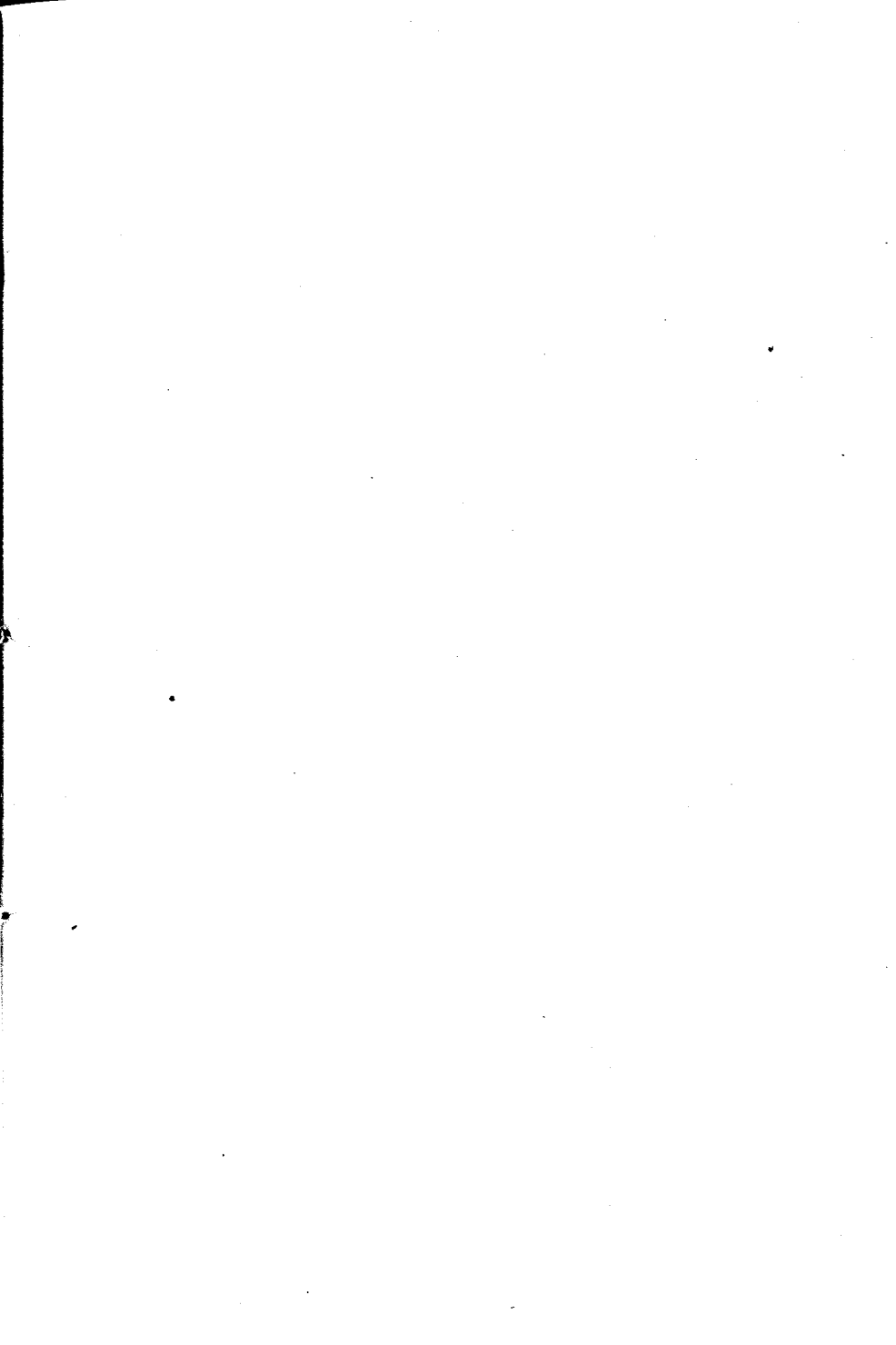
His remains, along with those of other members of the Society who died at Bardstown, are buried in the convent cemetery, belonging to the Sisters of Charity, at Nazareth, near Bardstown, Kentucky. Father James Graves, of the New York Mission, who died in Louisville, in 1859, is there buried also.

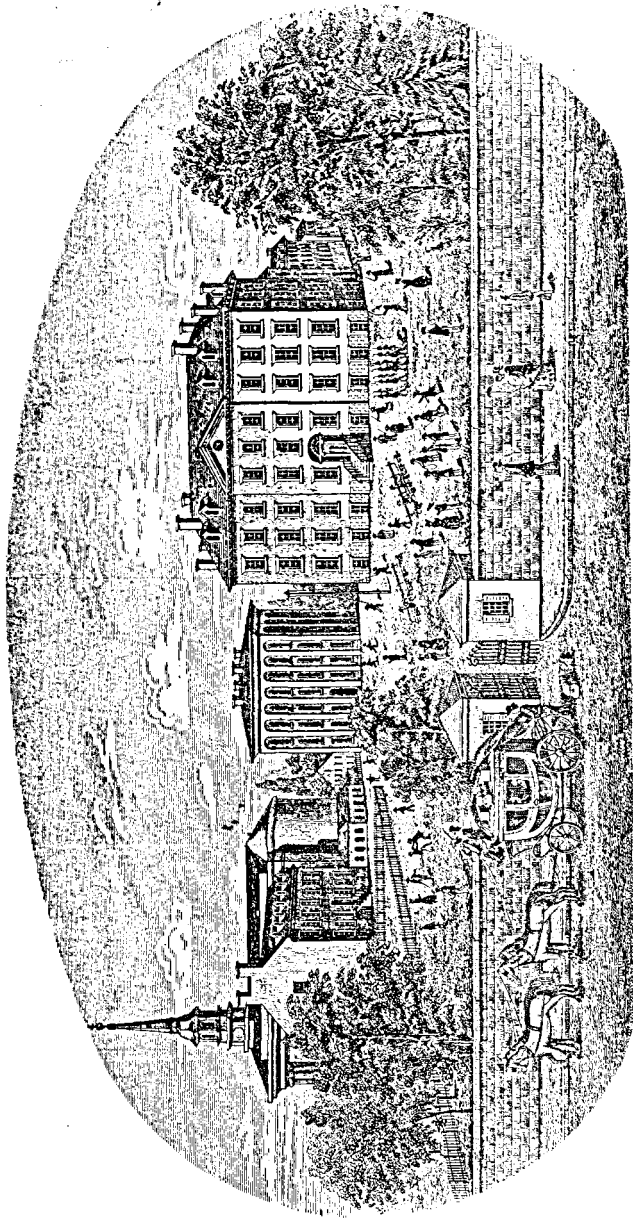
Bardstown, which was once the episcopal see, seems to have gotten its full growth before the transfer of the see to Louisville, in 1841; since the final closing of St. Joseph's College, in 1861, and the decline of Nazareth Academy from 350 boarders, who belonged to the wealthy families of the western and southern states, to a small school dependent for support mainly on local patronage, it has shown signs of gradual decadence. In a diary of Major Beattie, paymaster United States army (see Magazine of American History, vol. i. p. 242), he thus speaks of Louisville and Bardstown, which he saw in 1786: "Louisville consists of fifty or sixty houses, a good deal scattered, chiefly log, some frame. Bardstown consists of fifty or sixty log houses, well laid out, and pretty well built, the capital of Nelson County, as Louisville is of Jefferson." The first Catholic emigrants from St. Mary's and Charles Counties, Maryland, had passed through these places, in 1785. The old cathedral at Bardstown, in the Roman Corinthian style, consecrated Aug. 8, 1819, and which is well preserved, was always much admired for its interior beauty. Its large and excellent bell was brought to the United States in 1821, by the illustrious Fr. Charles Nerinckx; on its passage through Baltimore, people thronged to see it, and hear its sweet, yet far reaching tones.

It was already stated that after our fathers left St. Mary's College, near Lebanon, Ky., for New York, in 1846, a number of the St. Mary's pupils entered St. Joseph's College; of those who were under our fathers' tuition in one or both of these colleges, and who have risen to distinction, may be named, Hon. A. H. Garland, Attorney General during Cleveland's first administration, with the Assistant Attorney General, Zach Montgomery; and also, Theodore O'Hara, author of the well known elegy, "The Bivouac of the Dead," a composition, which, as is believed, will not be forgotten.

St. Joseph's College is now, and it has been for several years, an orphan asylum; the buildings are going to ruin. St. Mary's College, in the hands of the Resurrectionist fathers is doing well as a college; in recent years those fathers have greatly improved and beautified its premises, and added to its buildings.

Our college in Louisville was finally abandoned in 1858, and ten years later St. Joseph's College, Bardstown, with its





ST. JOSEPH'S COLLEGE, BARDSTOWN, in 1861

appurtenances was made over to the Bishop of Louisville. Whether these transactions were a loss or a gain, they took place by a permission of Divine Providence; and this suggests that the occurrences should be accepted as from God's hands.

The account of St. Joseph's College during the period subsequent to the last annual exhibition, on June 3, 1861, till it was finally given up in 1868, is kindly furnished by Father Thomas Miles, who remained during some of those vacant years at St. Joseph's. His sketch of the place for these years of its history, is here subjoined.

WALTER H. HILL, S. J.

ST. JOSEPH'S COLLEGE FROM 1861 TO 1868.

By Rev. Thomas Miles, S. J.

In April 1861 the war fever broke out amongst the boys of old St. Joseph's, a great majority of whom were Southerners. They became day by day more restless, so that the college authorities wisely concluded to set the day of the annual exhibition forward, in order to give these Southern students time to reach their respective homes before the closing of the military lines. The exhibition was accordingly held on June 3d.

The leave-taking between the students and their teachers was remarkably affectionate. Young men even were seen to weep in parting from their professors, and from the old college home. In fact, the mutual affection as between students and officials had, from the time of our taking the college in 1848 up to its dissolution, been noticed to be steadily on the increase year after year. On one occasion, it is remembered a band of these boys could with difficulty be restrained from rushing out of the college bounds to inflict merited chastisement on a bully of the town who had offered an unprovoked insult to one of the prefects. After the last exhibition only a few boys were left to spend the vacation at the college; and when classes reopened in the following September only some thirty or forty students presented themselves. About Christmas, as the war clouds had grown darker and more threatening, it was thought advisable to break up, and send the boys then in the college either to their homes in the South or to St. Louis. It was easy enough to dispose of those destined for St. Louis, but some were called home to the South; and to see these safely across the lines which were more strictly guarded every day,

here was the difficulty! The task of piloting them across the lines was entrusted to one Mr. Ashton, who was acting as assistant book-keeper and agent at the time. He proved equal to the trust, and securely landed his charge across the lines and into their several homes. The old college was now emptied of all its students and the greater part of its faculty. Of the latter only Father Verdin with some three or four fathers remained. About as many brothers were in charge of the domestic affairs.

Good Father Verdin was the superior; left as such by the absence of Father Thomas O'Neil, who had gone to Frederick, Maryland, to make his tertianship, and though a man of remarkable tact and ready expedient, he found himself oftentimes hard put to it to steer clear between the contending parties; for the college and town came under the rule alternately of first one army and then of the other; and so there was need of very skillful trimming. The good father, however, always rose to the occasion, and the little community all the while, was as regular and as peaceful as in times of the greatest tranquility. In the midst of war they were in peace. Father Verdin used to sing, though it must be owned with a not very musical voice, the song entitled "Gay and Happy," the refrain of which was often repeated:—

"Let the wide world wag as it will
We will be gay and happy still."

In the October of 1861, the reality of war broke upon the citizens of the town and the little community at the college. The first soldiers to make their appearance landed from the train and marched—a full regiment—through the streets, and went into camp on the edge of the town. Great was the excitement. Father Verdin called together his consultants hurriedly, and they debated the question as to whether they should let the soldiers have any part of the buildings for hospital purposes. Whatever may have been determined by the consultants, it would appear that the officer in command had already settled the question in his own mind. He politely informed Father Verdin that the government would take charge of the buildings and he at once fixed the rent.

Thus the old college was forthwith turned over to the military for hospital purposes. The original community apartments, however, were retained by our members free from intrusion. The sick soldiers for the most part backwoodsmen from the Western States, were very ignorant of Catholics and their religion, and they viewed priests espec-

ially with suspicion. Their religion seemed to consist in hating Catholics. One honest fellow amongst them, the steward of the hospital, and a regular commissioned Methodist class leader, acknowledged that at first, he thought the fathers a sort of preternatural beings, and always approached them with somewhat of dread; but seeing how cheerful they were in their recreations, it began to dawn upon him that they were much like human beings after all, and so he made bold to cultivate their acquaintance, becoming very friendly. In time, the last vestige of his prejudice wearing away, he became as fervent a Catholic as he had before been a fervent Methodist. His sincerity was afterwards put to the test; for, when he went home on a visit, as he himself related, all his old friends and acquaintances—even relatives—he found had outlawed him; but this seemed only to confirm him in his new faith.

During the stay of the sick soldiers in the hospital much good was done through the instrumentality of a pious and zealous Catholic lady, a certain Mrs. Hays. The patients, for the most part, knew nothing of religion, except to hate Catholics for theirs. The very sight of a priest was to them revolting. So Father Verdin instructed the good lady what to do in cases of urgency. Daily, and all through the days, her presence gladdened the different wards. She was looked upon as a messenger of comfort and peace. She would in her winning way, go to the bed side of the dying soldier, warn him of the danger of his case and impress him with the necessity of doing something for his soul's welfare hereafter. How often did she get for answer, "I wish to die in the religion which you profess; do all you can for my poor soul!" How many this good lady baptized and sent to heaven will be revealed only on the last day.

In the fall of 1862, the Southern army under Gen. Bragg was hotly pursued through Kentucky by the Northern army under General Buell. The former was far enough ahead of the latter in the chase to allow of a two weeks rest for the Southerners in Bardstown. And what a two weeks these were for those of Ours who still remained at the old college! Daily, almost hourly, old students of different Jesuit colleges came in. Father Verdin's room was the rendezvous, and here all met as brothers, although some might never before have met, they seemed to regard one another as children of the same parents, and the good father took pains to show them that our care of them still followed them. He heard the confessions of the majority of them, if not of all. He would take no excuse from any. "Kneel

down my boy," he would say, "I will make it easy for you. All you have to do will be to answer "yes" or "no" to the questions I will put you. I will make your confession for you." Amongst these penitents was Gen. Sterling A. Wood of Alabama and fortunately for him, as he was killed a few days afterwards in the severe battle of Perryville.

One evening late, word was brought to Father Verdin, "there are two of your old students over in such a camp very sick, and unless you take them in, they must certainly die." "Bring them here," was the prompt answer, "We will take care of them, cost what it may." They were accordingly brought in, lodged in the infirmary and tenderly nursed until they recovered. One was a St. Louis boy, the other was from New Orleans.

The war coming to a close, the dormitories and halls of the old college were again deserted. Some few of Ours were left to attend to the congregation and look after the property. Father Schultz replaced Father Verdin, and remained in charge till late in 1868, when the doors of this favorite and beloved old institution were closed as a house of the Society. After the suspension many and many a boy, unaware of the change wrought in the place by the war, and thinking that classes were still open, drove up to the front gate only to be turned back!

CAMPION HALL, OXFORD.

The following account of the establishment of a Hall at Oxford to enable our students to follow the University courses, has been kindly prepared for our readers by Father Richard F. Clarke, S. F., formerly editor of the "Month," under whose direction the Hall was opened and is at present taking its place among the institutions of the University. We are confident that all our readers will unite with us in expressing our gratitude to Father Clarke for this timely contribution to the LETTERS, in making known to us the successful development of a scheme which has excited so much interest and is of so great moment to the Society.—
Ed. W. L.

Among the many hardships which Catholics have had to suffer for their religion during the last three hundred years in England, exclusion from the English Universities is one that is far more serious than appears at first sight. Residence at Oxford and Cambridge means a great deal more than the acquisition of the amount of knowledge necessary for the Degree of B. A. It means a regular course of intellectual and moral discipline: it means a social training such as can scarcely be had elsewhere: it means the acquisition of a large circle of friends and acquaintances, whose society will be a resource and a pleasure all through one's life.

The Universities have taken the lead in almost every intellectual movement that has arisen in England; they are a sort of nucleus and centre of English culture, and whatever affects them affects the whole of English society. To be excluded from them involves a loss of prestige, which is accounted for by the impossibility of obtaining an equally good education elsewhere within the three kingdoms. No rival institutions have ever succeeded in establishing themselves on the same footing. The inalienable traditions that Oxford and Cambridge have been accumulating from their first institution can never be replaced by any modern system invented to supplant or supplement them.

The grievance of Catholics has been the more keenly felt from the fact that to us the Universities really belong, with the exception of two or three colleges at each University and those for the most part of a type inferior to the rest, they are essentially Catholic foundations established and

endowed by Catholics. Catholic in their statutes. Catholic in their spirit. Catholic in their very buildings and material adornment. In the centre of the Quadrangle of Corpus the Pelican carved on stone reminds the visitor that the College was founded in honor of the Blessed Sacrament; on the walls of New College within and without, our Lady appears with the Founder kneeling at her feet. Over the gateway of All Souls the Holy Souls still appeal for the prayers of which they have been robbed ever since the Reformation. At both Universities customs still linger which have been handed down from Catholic times.

We cannot therefore wonder that ever since the days of emancipation, English Catholics have been looking to the Universities as the proper home for the education of Catholic youth. For a long time they have had to look and long in vain. The Penal regulations lingered on long after they had been abolished elsewhere. The assent to the thirty-nine Articles was required of all who matriculated until about forty years ago. It was not until fifteen years later that the prizes of the University were thrown open to those who were not Anglicans, and Catholics are still excluded from Divinity Degrees. Even after the abolition of the more serious restrictions, we had to stand aloof from the Universities. There was a strong opposition on the part of some of the English Bishops to the frequentation of Protestant seats of learning, and the leader in this was one who in addition to his being Archbishop and subsequently Cardinal carried additional weight from the fact that he was himself an Oxford man, having been a scholar of Balliol and Fellow of Merton. It was therefore only natural that the other Bishops should follow his lead and that Rome should act on his representation of the case and strongly discourage (though it never forbid) the presence of young Catholics at the Universities. This state of things continued up to the death of Cardinal Manning; but during the last twenty years there has been in spite of all his efforts a steady stream of Catholics who have either obtained the sanction of their Bishop in England or elsewhere, or have taken French leave for themselves, and have resided and taken their Degree at one or other of the Universities.

Soon after Cardinal Vaughan succeeded to the Archbishopric of Westminster the question was re-opened. Of course it was referred to Rome and of course there was considerable opposition on the part of some of the Bishops, but the end of it all was that henceforward the frequentation of the Universities was to be tolerated (not sanctioned) on condition of those who were sent there being sufficiently

instructed in their religion beforehand and also of their assisting regularly at Lectures on Philosophy, History and Religion, to be given by a Lecturer specially appointed by the Bishops. The Lectures were to be given with such fulness as may preserve the minds of the young men from the dangers of false doctrine. The students are to be bound by all means to be assiduous at their attendance at these Lectures, "Has prælectiones assidui frequentare omnino teneantur," a clause which was interpreted by one of the opposing Bishops to mean that it is at present binding *sub gravi*. Whether that is so, we leave to the wisdom of our theological readers, at all events it indicates on the part of the Holy See and of the English Bishops a determination to insist so far as they can on the fulfilment of the conditions they have imposed.

This modified permission of Residence has not at present made any perceptible difference in the number of lay students scattered over the two Universities. At Oxford there are about thirty, at Cambridge not quite so many. But one important effect it has produced already. It has thrown open Oxford and Cambridge to clerical students and there has been no delay in taking advantage of the newly won liberty. St. Edmund's College, Ware, has started a House at Cambridge and the Benedictines of Downside have also a small community there. At Oxford the Duke of Norfolk has bought for over £20,000 four acres of land with a substantial building (hitherto Racquet and Tennis Courts) upon it; while last of all, but not of least importance to us, a House of the Society has been opened in connection with the University under the title of "Campion Hall." Not that the official name is Campion Hall. For that a process would have been necessary which would have involved considerable delay and was at first impossible. The new hall is technically named after its superior and is called "Clarke's Hall." It was established in accordance with a statute passed some twenty years ago by which Private Halls, bearing the name of the M. A. who is their Head, could be opened with the consent of the Hebdomadal Council of the University. This consent was duly obtained last April, and in September the Hall was opened at 40 St. Giles, an old-fashioned house, more comfortable within than showy without. On Sep. 8 it was taken possession of by its future occupier and on the following day (Feast of St. Peter Claver) Mass was said there for the first time in presence of a little congregation of Oxford Catholics. The following day the scholastics arrived, four in number, men who had just completed their course of Philosophy, and who were to form the first com-

munity, chosen as the best men of their year at Stonyhurst. At the beginning of the October Term they were duly matriculated. A curious question arose on the occasion of their matriculation. The ordinary fee payable on this occasion to the University is £2 10s. but there exists a statute which enacts that in the case of a "Bibliclericus vel Serviens, sive scholaris qui accipit cibum et tutelam gratis" the fee is to be only 10s. A claim was made in behalf of our scholastics that they came under this latter head and it was allowed by the Vice-Chancellor. But the Curators of the University chest objected on the ground that the statute never contemplated that all the members of any College or Hall should be exempted and that the case in question resembled that of men paid for by a Benefactor, who would have been subject to the usual payment of £2 10s. The question was referred to the standing Council of the University who gave it in favor of the new Hall, always supposing that its Head was *bound* to take his men gratis. Of course this was the case and for all future time we shall enjoy the privilege of poverty.

During the month previous to the opening of Term our scholastics at Campion Hall were in the hands of an excellent Tutor, himself a convert Parson, and he continued to assist them all through the Term. But when once the regular lectures commenced, they attended various courses given by Professors and Tutors of the University, including Lectures on Demosthenes, Homer, Horace, Virgil, Aristotle's Poetics, etc. The choice of Lecturers was made with great care, so as to obtain for them the best teaching that Oxford can supply. One of the most useful of these courses was one on Unseen translation from Latin and Greek. At each lecture one or two pieces are set to the students who make a translation of them on the spot and give them to the Professor. He looks over them before the next Lecture, corrects mistakes and marks them with a graduated scale of excellence varying from

$\alpha +$ to $\gamma -$, with $\alpha -$, $\beta +$, $\beta -$, $\gamma +$, $\gamma -$.

coming between the best and the worst beneath which was nothing further except the fatal N. S. (non satis). At the following Lecture he returns them reading out two or three of the best by way of encouragement. Our men did fairly well on the whole and one or two of their translations were occasionally read out. Most of the Lecturers set papers from time to time on the portions of the authors on which they had been lecturing and in this way our scholastics were able to find out their deficiencies as compared with the best man from the Protestant Public Schools. The results were sometimes not very complimentary to our own standard of

classical scholarship, but this had been anticipated and was one of the reasons of their being sent to Oxford. The long connection with the miserable London Matriculation, which had rendered it necessary to starve the higher branches of scholarship for the sake of cramming up a superficial knowledge of a dozen different subjects, had long been lowering our standard and our Prefects of Studies and Masters had been plainly conscious of the deteriorating influence, though it was impossible to throw off our chains till now.

There seems little doubt that, though at first we may have one or two humbling disappointments, our men will in time take high places in the Honour lists of Oxford, and with God's help, the sons of St. Ignatius will keep up their ancient prestige and maintain the reputation of the Society before the world.

In the matter of the general social life of Oxford we are of course in a somewhat isolated position. Life at the University has a wonderful effect on those who came often raw and unformed from home or school. Our men have already had the training of the noviceship which supplies in a higher and nobler form, the effects of the general cultivation of Oxford. So we can dispense with what is so useful to laymen. Still we do not altogether stand aloof from our fellow students, and entertain the young Catholic Undergraduates from time to time. Occasionally a Don pays us a visit and dines with us unceremoniously in friendly fashion, being not a little surprised, and we will hope edified, by our custom of reading during dinner and by our visit to the Blessed Sacrament afterwards. Altogether we have met with most kind and friendly actions from the University authorities.

Our amusements are rather a difficulty, walks about Oxford become tedious. We boat pretty regularly "*servata semper modestia religiosa*." Football is out of the question. Whether bicycles will be permitted, is a moot point which is still among the possibilities of the future. As our numbers increase we shall find it more easy to find suitable recreations, but at present the juniors among the community have to watch with mingled interest and regret the manly games in which it is impossible for them to take part. But we are a very happy little family and have every reason to be grateful to Almighty God for the blessing that has attended the first term at Campion Hall.

Our prospects in the future and the new House to which we hope to remove next summer will perhaps form the topic of a future contribution to the WOODSTOCK LETTERS.

R. F. CLARKE, S. J.

FATHER ISIDORE DAUBRESSE.

A SKETCH.

There is a good deal of picturesqueness about the early life of Father Daubresse. When the battle of Waterloo was being fought he was a bit of lad watching the flying squadrons hurrying through his native town of Vervick to take part in the great struggle which was to determine the fate of the world. He could scarcely have known what it was all about for he was born only in 1810—a few years before.

Vervick lies on the dividing line between Belgium and France, and Fr. Daubresse was not born on the French side. He was not as is commonly supposed a Frenchman, geographically. His father was evidently a scholar for from him Isidore got his first lessons in Latin. When later on an older son became a priest and was settled in a Cure at Acre, the priest's house naturally became the boy's school. He was in the Petit Séminaire of Cambrai at fifteen, and with him was the future orator of Notre Dame, Père Felix. They were fast friends in school and Felix entered the Society chiefly through the influence of young Daubresse. But the Society counted for little then. It had recently been reestablished but even the seminarian had never heard of it. When later on he read the lives of Sts. Stanislaus and Aloysius, a desire to be like them naturally provoked the inquiry if the order they belonged to still existed. No one seemed to know; and when he talked about his wish to join it, he was told to wait. The thought pursued him through the Grand Seminary and when he was made sub-deacon his confessor told him to find some Jesuits and talk the matter over with them. There were two or three of them at Amiens, but he didn't dare to tell the Superior of the Seminary what he proposed to do in the few days vacation he had succeeded in obtaining. Vervick lay on the road to Amiens, it seems, but he passed his father's house and saw no one. At Amiens the first Jesuit he met was the famous Fr. Guidée. Two or three of the fathers were living in a private house and doing what they could in the different churches of the city. They kept him with them

for some days and he was received into the Society; but there was no novitiate in Belgium nor France, and as other people had done they also told him to wait. Back he went to the Seminary, but what he had gone to Amiens for had leaked out meantime, and on his arrival he was very unceremoniously dismissed. He appealed to the Archbishop but without avail. Thus he was out of the Seminary with his vow of subdeaconship upon him and not in the novitiate and with no knowledge of when he could go. There must have been a storm at home also for he did not return there. So a good-hearted Canon of Cambrai gave him shelter, but with the purpose of inducing him to become a Sulpician,—the Canon having a desire to go off that way himself. It was a good test of vocation, but Fr. Daubresse wasn't a man easily moved when he had once made up his mind.

At last a novitiate was opened in Switzerland at Brieg, and he and seven others entered. Among the seven were Fr. De Ponlevoy and our own Henri Du Ranquet, whose name has been an invocation for half a century about the prisons and hospitals of New York. Brieg didn't last long and soon he was travelling afoot over the mountains to Meylen for his 2d year novitiate. Friburg saw him next year, and then Vals which was opened in 1834. Here Fr. Boulanger, who was afterwards Superior in New York, was rector. This is his personal recollection, but it appears from the catalogue that he was at Annecy in 1836 for his 2d year theology. In those uneasy times one couldn't stay long anywhere, so off he went again to St. Acheul to continue his theology. Here I think I heard him say he made the Public A&T.

In 1839 he was professor of philosophy in Brugelette, a college founded on Belgian soil, like Canterbury later in England, for French students who could get no education at home. Among his pupils at Brugelette was De Bengy the Martyr of the Commune. It must have been a delightful memory for the old man in after years to recall the fact that he was the professor and friend of a man who had died for the faith. Next year he went to Vals to teach canon law and then went to Laval for theology and holy Scripture. In 1846 he made his tertianship under Fr. Fouillot and was socius of the master of novices. While he was there Olivaint entered—another with the halo of martyrdom around him.

By this time the revolution was coming on apace and Fr. Daubresse was one of the first to be sent to America. For seventeen years after that he was at Fordham. There

were great men in Fordham then, and the tradition has continued. Archbishop Hughes was founding his seminary. The future Cardinal McCloskey was with him; Bailey, afterwards archbishop of Baltimore was there and Rosecrans, Preston, and others. Fr. Maldonado was professor of dogma and Daubresse of moral, and great as Maldonado was, Daubresse was always preferred. He was always the adviser and theologian of the Archbishop, as he was later of the Cardinal, adding also the office of confessor. He was all that also to the present incumbent, Archbishop Corrigan. He was the Cardinal's theologian at the Council of Baltimore and for many years presided over the diocesan Cases of Conscience. When the seminary was removed to Troy he taught philosophy for a short time to the students of the college, but after that, for many years, was a conspicuous figure at St. Francis Xavier's, New York. His fixed and resolute face, indicating a fair amount of irascibility which was however under perfect control; his locks grizzled a bit with age, his composed and measured pace, his polished and courteous demeanor, his serious but amiable manner of speech, and his admittedly deep and varied learning, drew great crowds to him for advice in matters of conscience. In his old age when his exterior occupations were naturally fewer, his confessions ran up beyond 20,000 a year. He was an oracle for the religious communities, and of course was constantly in demand for ecclesiastical retreats all over the eastern section of the country. He was for a short time master of novices in Canada and came with the first colony to found West Park. It was a heavy blow to him later when West Park was given up, but he held his peace. Until the extreme feebleness of old age came upon him he never after left New York. He never missed an exercise of the community, never a sermon in the church, and never failed to tell the preacher what he thought of his discourse. His venerable age and great learning entitled him to that liberty and no one disputed it. When his eyesight began to fail, the fine old man was seen with his magnifying glass laboring two or three hours over his office. His hearing gave way with his advancing age, but it was very remarkable how any theological subject seemed to reach and arouse him, although quite deaf to ordinary topics. It was the old war horse starting up at the familiar bugle call.

At last it was thought better to send him to the novitiate for the short time that remained; for he was becoming a child again and there was danger of bodily injury in a busy place like New York. It was a shock to his love of poverty

to find himself in the luxury of a Pullman on his way to Frederick, but he yielded when he was told it was the wish of superiors. Of course he was received with every demonstration of reverence by the novices, for his great name had gone before him. His entrance in the house was a great lesson for them. He had been unavoidably fasting the greater part of the day, but he made little account of it, and when the bell for litanies rang as he was about to sit down to table the tottering old man made an attempt to go to the chapel. In the novitiate he declined slowly, delighting the novices by everything he said and did, himself renewing the memories of Brieg and Meylen in the fervor of Frederick.

He expired quietly and without a struggle on the 17th of August, 1895.

"Our Lady was good to dear Fr. Daubresse," wrote the Archbishop of New York, "in calling him to his reward during the octave. His long life was a series of virtuous actions, and now the *merces magna nimis* is eternal. I am deeply grateful," he added, "for the many favors I have received from him."

So passed away a life of unusual serenity both in itself and its relations to others; one whose calm surface reflecting as it always did the beauty of religious observance was rarely disturbed by even a ripple of worldly or human trouble, no matter what storms might rage in its depths; a life profound in its spirituality and singularly simple in its aim; far reaching in its influence upon the greatest men of the Church in America, and cherished by multitudes of spiritual children with a reverence and love like that accorded to a saint. He was one of the last of the founders of the Mission of New York,—a generation of learned, refined, and courtly French gentlemen who carried their exquisite manners into the priesthood, and who adding human graciousness to a holy life, left a deep impression on the generation that delighted in their ministrations, and who will ever be regarded by priests and people alike as rare and most worthy ambassadors of the Son of God.—R. I. P.

FATHER HAGEN'S
SCIENTIFIC MISSION TO EUROPE.

A Letter from Father Hagen to the Editor.

GEORGETOWN COLLEGE,
Jan. 6, 1897.

REV. AND DEAR FATHER IN CHRIST,
P. C.

TO VALKENBURG.—On Saturday, August 1, 1896, accompanied by Mr. Hisgen⁽¹⁾ I left New York on the Dutch steamer "Amsterdam." It was 9 o'clock in the morning, and the bright sunshine gave us a good view of New York harbor, and of the United States ironclads just outside of it. The steamer was small but very steady. Frequent fog and rain made the journey rather lonesome, and the passengers, about forty in number, soon became acquainted with each other. They showed no hesitancy in answering my questions on their religious belief, even the two clergymen on board. The men, on the whole, thought there was probably a Creator, but were not clear about the divinity of Christ. Still they called themselves Methodists, Presbyterians, etc., according to the denomination to which they were told at home they belonged. On the first Sunday the Anglican minister invited me to join him in the evening service to be held in the "saloon." "You say a few words," he said, "and I shall say something, and they will sing hymns, e. g., the "O Deus ego amo te" of St. Francis Xavier. My refusal did not seem to hurt him. Later I put many questions to him regarding his views on the "Last Supper," on his ordination, and so on. He called himself a priest, and said, he consecrated bread and wine, after which the faithful received our Lord *spiritually*. When I urged the question what it was that they received from his hand and swallowed, he answered, he never cared much for definitions, and did not follow those that go to the extreme. He knew our term transubstantiation, and probably reckoned it among the extreme expressions. The Dutch preacher, who belonged to the state church of Holland, which is a reformed Calvinism,

⁽¹⁾ Mr. Hisgen is a scholastic of the German Province who had been studying mathematics at Georgetown under Father Hagen.—Ed. LETTERS.

was better posted on definitions and declared, the Last Supper was and remained bread and wine, and formed only a memorial of our Lord.

The object of my journey was twofold. As your readers know, the German Province had bought a refractor of nine inches aperture from Mr. Sægmüller in Washington, and I was told to take it over and mount it myself in the new scholasticate at Valkenburg, Holland. My second object was to attend some scientific congresses of which I am a member, in order to set forth the plans we had been carrying out at the observatory of Georgetown University.

On landing in Rotterdam all we could get of the telescope through the custom house, before our train started, was the object glass, which we carried in a leather bag. Thus it became a standing joke in Valkenburg that we had lost the "tube" on the way. In a few days, however, the ministry of Holland by special grant declared the telescope and accessories, as destined for educational purposes, free of duty. The cupola, on the top of the building was finished when we arrived. A few improvements, regarding the shutter and turning machinery, were suggested to the lay brothers, and then I left for Germany.

BONN.—In Bonn, where the charts of our "Atlas Stellarum Variabilium" are to be engraved and printed, my presence was necessary in order to get the first specimen chart ready for the astronomical congress. The hospital of St. John, conducted by the Borromean Sisters, gave me a suitable and religious home for nearly a week. Several visits to the astronomical observatory proved highly interesting and instructive. To see the small instrument with which the great Argelander made his charts of the heavens—one of the most important astronomical works of this century—is not only of historical interest, but a powerful lesson. The present director, Dr. Küstner, took great interest in the charts we are making at Georgetown, and many points of common interest were discussed.

GÖTTINGEN.—My next station was Göttingen, where I intended to return the visit which Prof. Klein had paid us at Georgetown College, and to see the observatory, so renowned by the labors of the famous Gauss. A most cordial welcome was extended to me at the Catholic hospital "Maria Hilf." The Sisters of Charity will always be happy to open their hospital to any Jesuit, for the benefit of having Mass in their own chapel or an occasional exhortation. Pastor Schrader is the only priest in the city, and able as he is it is impossible for him to supply the needs of his parish, of the soldiers in the garrison, of the students at the university,

and of the large hospital of the sisters. Never before did I realize so much what it means for the German Province of our Order to be expelled from its own territory. What a field of action here for a Jesuit among the soldiers, students and patients, and what an opportunity for our young men in the line of science! Professor Klein was very much pleased with my visit at his own house, and took me to the University building, to show me his lecture rooms and apparatus. His reading room for the mathematical students, which he has supplied with a select library, and where the students can consult one another and the professor, and where every one can have his own desk for the annual contribution of one dollar, is a model institution of its kind. The room adjoining is for mechanical and free hand-drawing. Prof. Klein showed me his various mathematical models, and the latest integrating machines, illustrating them by formulas on the black board. Thus, after many years I had again the privilege of receiving a "privatissimum" at the very source of learning. Prof. Klein endeavors to reconcile the two rather sharply distinct lines of study in the higher schools of Germany,—the technical and the abstract. He advocates the principle, that the engineer needs theoretical training, while the professor should know the practical application of his science.

The observatory is remarkable for combining an old history with modern progress. Pastor Schrader showed me the original observatory, founded in 1734 and located in a round tower of the ancient fortifications. There it was that Tobias Mayer constructed his selenographical chart, and his table of the lunar orbital motion. The new observatory lies outside the southern gateway of the town, where it was transferred in 1811. In the absence of the director an assistant showed us the old and new instruments. The first meridian circle ever made and mounted in Europe, old tubes, clocks, mural circle and other antiquated instruments, used by Gauss and his predecessors, are in a way more attractive than the new heliometer by Repsold.

BERLIN.—While a few days sufficed for these visits in Göttingen, much business awaited me in Berlin, which could hardly be done in a week. In the railway station of that city a gentleman, whose photograph I had seen before, looked sharply at me; we shook hands, while he called me by name, and I called him Herr Dames. It was the editor of the "Synopsis."⁽²⁾ It was indeed a hearty first meeting

⁽²⁾ Father Hagen refers to his "Synopsis der Höbern Mathematik" published by Herr Dames of Berlin. An account of this work and of its importance to mathematicians will be found in the LETTERS Vol. xxiii; p. 127.—Ed. LETTERS.

after so many years of correspondence! A carriage brought us to St. Hedwig's hospital, where the Sisters of St. Borromeo gave me a hearty welcome. Like their sisters in Bonn they gave me a room of the first class—there are three classes—meals were brought to this room, and I said Mass in one of their chapels. I wonder if our first fathers were received and lodged in the same manner when they took abode in hospitals during their long journeys! As preparations were in progress for the fiftieth anniversary of the foundation of this institution, and guests of the highest nobility were expected in a week to attend its celebration, I hurried through my business in order to leave the room free for the occasion. There are over five thousand patients here, and more than half are non-Catholics. Ten years ago, or forty years after its foundation, the reception of the one hundred-thousandth patient was celebrated. It was a poor Protestant woman. There are always three or four hundred patients here who are not able to pay anything. These Catholic hospitals in university cities are without state support, and have to contend with the rich Protestant sister institutions, but usually enjoy the support and protection of the medical faculty of the university.

The royal library is open to the public, and far superior to the university library, which happened to be closed for repairs during my stay in the city. No card of admission is needed to the royal library, and the catalogue room is open to everyone. I looked over the list of works under the name of Leonard Euler, and found several of his publications, that I had not seen at Harvard, nor in Baltimore or Washington or Bonn. The books I desired were handed to me in the reading room in a short time, and many titles and citations could thus be corrected before the "Index Operum" of this great mathematician was printed.

The observatory at Berlin shares the disadvantages of all the old observatories in large cities. Although removed in 1833 from what is now almost the centre of the city to the end of the Charlotten Strasse, it is surrounded by buildings, and the instruments are in great part antiquated. The plan of removing the observatory again has been definitely abandoned, and the establishment will be devoted principally to the instruction of students of the university. The greatest historical interest attached to the equatorial by which Galle discovered the planet Neptune in 1846. The focal length of this instrument is large, as in all old telescopes, and the mounting heavy, although the aperture is only eight inches. Of interest to the American astronomer is the aversion of his European colleagues to the cylindrical chronograph

They use a kind of Morse's apparatus with long paper strips, punched by a pin. These strips can be read off as fast as our sheets, but fatigue the eye more, and have to be rolled up and are less accessible in case of revision. This apparatus is only half as expensive as our own, but one who is used to the American style will never use the cheaper one. The best and most valuable object in this observatory is the standard clock. In order to see it well I paid a visit to Dr. Battermann, who is in charge of it, and after a pleasant chat over a cup of coffee, we went over to the observatory on Sunday afternoon. Provided with lantern and taper we descended into a dark and narrow space between the equatorial pier and the surrounding wall. The clock hangs on the pier, and is covered by two mantles or cases, the outer of copper to protect the clock from radiant heat, the inner of glass to serve as a vacuum. There is an ingenious arrangement for measuring the amplitude of the pendulum, too technical to be described in this place. Dr. Battermann then showed me the records of the clock, its corrections and rates, and the theoretical discussions. Later I visited Mr. Tiede, the son of the maker of this clock, now himself an old man, to inquire about the terms for a similar clock for our new photographic transit instrument.

One afternoon was spent in visiting the astrophysical observatory at Potsdam, west of Berlin. Herr Dames was my companion, and a fast train brought us to the station in less than an hour. From there it is about a mile to the "Telegraphenberg," so called from its being a station of the old optic telegraph line from Berlin to Cologne. On the summit of this hill, south of the city of Potsdam and on the east bank of the River Havel, about 200 feet above its level, is the new government observatory. We passed through a huge-iron gate into a park, and walking up and down hill took a general view of the principal building with its three cupolas, of the physical, chemical and photographic laboratories, and workshops. Along the gentle northeast slope are three dwelling houses. The director's house was the only place in my journey where my card was returned with the answer "engaged." This was rather lucky, because at the next house we were received most cordially by Dr. Müller, with whom I had been in correspondence long before. He showed us through the whole establishment, and gave us most interesting information. This observatory is quite unique in Germany. First it is not attached to any university, and yet is a government institution. The astronomers draw their salaries not as professors but as observers. Then the establishment is devoted to astrophysics, with the

exclusion of the determination of positions. In vain do you look here for transit instruments or meridian circles; but there are equatorials, spectroscopes, heliographs, photographic and photometric apparatus. There are no antiquated instruments or old buildings because the foundation dates back only seventeen years. My attention was especially attracted by the spectrographic equatorial with which the motion of the stars in the line of sight was determined, and by the small equatorial which served for the photometric survey of the northern hemisphere. The architecture of the buildings is in harmony with the beautiful park, and the mechanical part of the revolving domes and of the mountings of the instruments is perfect. The inside of each of the rooms is a model of neatness and tasteful arrangement.

From the roof of the main building you have a grand view over the city of Potsdam and the river Havel, and the well cultivated land, as far as Berlin. The observatory is surrounded by a tract of woods which forms a desirable protection against terrestrial radiation, and serves as a condenser of atmospheric humidity. This and the adjacent tract of land are the property of the Crown, and thus unobstructed possession for all time is secured for the observatory reservations, now amounting to nearly forty-two acres. In the same royal park and adjoining the astophysical observatory is another government establishment, the Geodetic Institute. Besides the main building, which consists of dwellings and computing rooms, there is a number of structures, singularly shaped—conical, cylindrical or square—and coated with corrugated iron. In their white paint they contrast beautifully with the surrounding lawns. The porter was not much impressed with my card, but my American titles, which I mentioned and which he tried to repeat, soon set him in motion. He brought us to Dr. Schnauder, who is in charge of the latitude observations, and who spent much time in showing us the two zenith telescopes—the visual and the photographic—and their open and well ventilated shelters.

There was no time for me in Berlin to enter the Hedwig's Kirche celebrated for its architecture, the arsenal with its collections of arms and trophies of war, the old and new museum, the royal palace, the exchange, the Thiergarten,—all places which I passed many times on my scientific errands. I never missed, however, to cast a curious glance on the big cannon from Mount Valerien, which is mounted in the open air.

At the industrial exposition near Berlin I found out where I might secure electrical apparatus for the new observatory

at Valkenburg. From one firm I obtained an electric light plant with accumulators, and from another the outfit of a switch-board for clock-signals and chronograph.

LEIPZIG.—Leipzig was my next station. Pastor Schmittmann had invited me cordially, and I arrived late at his residence in a pouring rain, together with the letter carrier that brought him the news of my arrival. He lodged me in the bishop's room for the night, and next day brought me in a carriage to the church of St. Laurence, which belongs to a charitable institution conducted by the gray nuns. It will soon become a parish church, as that of Pastor Schmittmann, the only Catholic parish at present, is rapidly increasing. The institution bears the name St. Vincentius-Stift, and is situated on the outskirts of the city, near the suburb Reudnitz, where the socialist Bebel holds his meetings since he is forbidden to convoke them in the city. From St. Laurence it is only half an hour's walk, on a beautiful chaussée to the "Napoleon-stone," a marble block on a slight elevation, with historical and biblical inscriptions referring to the great battle of 1813. On the opposite hills near the horizon stood the allied sovereigns, but the intermediate plane, now in high cultivation, does not convey the idea of a battle field.

St. Laurence institute is not an hospital; the sisters nurse the sick at their own homes. They have also a kitchen for the poor, where meals can be obtained three times a day at an absurdly low price. I could see hundreds of people leaving the dining room, men, women and children. There are three prices according to the quality of the food. A Catholic school for children of both sexes, some of them boarders, forms the principal part of the institution, and Chaplain Rothe governs it with a firm hand. The gray nuns are the only sisters now in Saxony, as their dress, though religious, does not draw attention, and their institute allows all kinds of works of corporal and spiritual mercy. The priests are approved and paid by the government, from the confiscated church property, but have to testify that they were never students of the Jesuits. For this reason I was not invited to help in the church. On the other hand, much as I had to ask information from policemen, no passport was ever requested from me during the whole journey, although I was dressed as an American priest, and hence must have appeared a stranger. I could only cast a passing glance on the town hall and market place, the book exchange, the supreme court of the German Empire and other scientific, commercial and historical monuments. In the university library I asked for the catalogue, and particularized the

name of Leonard Euler. The custos handed me a loose sheet from one of the catalogue-volumes. Armed as I was with my card catalogue for the new "Index" I declared that his library was rather poor in the Euler literature. He then seemed to realize with whom he had to deal, and brought me the full list of Euler's work, in which I found several not seen before. After copying the titles I went down to the reading room and asked for the books. Matters seem to go slow here, so I had time to drive to the distant residences of several professors of mathematics. They were all absent from the city. Coming back to the library I found the books ready and could make several corrections of titles before they were printed. This new "Index Operum Leonardi Euleri" was being printed in Altenburg, a sovereign city governed by the Protestant line of the royal house; I could reach it from Leipzig in an hour. The issue of the Index before the time of the mathematical congress could only be secured by my going there twice and correcting proof sheets in the printing office. The Catholic priest in the place was happy to extend his hospitality to the Jesuit during dinner.

The old observatory of Leipzig is like that of Göttingen, a tower of the ancient fortifications, called Pleissenburg, and is still preserved as the historical citadel. Here it was that the great Mœbius, more inclined to geometrical conceptions than to the observations of heavenly bodies, laid more than one corner stone of modern geometry. Observatories and fortifications, so different in their purpose, have passed through the same metamorphosis. Formerly it was thought the higher and more conspicuous, the better, whilst now a days the principle is: the lower and more solid, the better.

The new observatory is located in one of the suburbs and was founded in 1861, yet it looks more like an historical museum than a place for original research. In the absence of the director the mechanician showed me through the buildings, where the apparatus of the well known Zöllner are the objects of greatest interest. The director, whom I afterwards met at Bamberg, regretted that I fell into the hands of the mechanician, because, said he, "these people show and say more than is desirable." On leaving Leipzig, the good sisters and their chaplain gave me unmistakable signs that one of Ours will always be most welcome at their institution.

BAMBERG AND THE ASTRONOMICAL CONGRESS. — On the train from Leipzig to Bamberg the increasing signs of piety in the fields and villages made the contrast between Protestant, or rather infidel, Saxony and Catholic Bavaria very

striking. At the station in Bamberg a Catholic porter offered me his services and brought me to Canon Dr. A. Lahner, a pupil of the Collegium Germanicum. On the way there he showed me the old Jesuit church, where I made a short visit, and where I felt quite at home with the pictures of our saints above the numerous altars. As I passed people in the streets I was saluted as a priest, though they must have wondered at the contrast between my American coat and the more dignified soutane of the numerous home clergy. The way led up hill through narrow and crooked streets past the cathedral and the ancient episcopal residence, now a royal palace, to the clerical quarter. The old houses with high roofs, surrounding walls and heavy gates, and especially the cathedral, erected by St. Heinrich and his virgin spouse St. Kunigunde, call the visitor's mind back to the middle ages. Dr. Lahner put two rooms at my disposal and was quite at home with the Jesuit.

In the evening there was an informal reception of the astronomical society at the Remeis observatory, so called after its founder, a citizen of Bamberg. My first meeting with a score of astronomers, with whom I had been acquainted by correspondence, was most pleasant and useful. Some of the oldest and leading members however were absent. When lunch was served by the director I absented myself in order not to delay my host. Next morning the scientists came from all parts of the town, and gathered in the "aula" of the old Jesuit Gymnasium. The seats were filled with visitors from the town, and especially with members of the clergy and from the seminary. On the stage were seated around a table the chairman, then Dr. Weiss, director of the Vienna observatory, with his assistants and secretaries. The governor of the district and the mayor of the town welcomed the scientists, the former by an enthusiastic eulogy on astronomy, the latter by a more humorous address; the morning session closed with a scientific lecture. The afternoon was partly devoted to business transactions of the society. On the street I had mentioned to one of the secretaries, that I had something to say about a star-atlas, and when it became known that the archbishop, Dr. Schork, would honor the meeting next morning by his presence, the suggestion was made privately that I should speak before his Grace, and it was accepted by the leading members. When I arrived at the gymnasium, a large carriage at the entrance reminded me that I was not any too early, but I had time enough to pay my respects to his Grace and kiss his ring. I could not present myself to him before, because he finished his retreat that very morning. The chairman

then called the meeting to order, thanked the Archbishop for the honor of his presence and announced, that, in deference to him and the governor, the scientific lectures would begin at once, and called the astronomer of Georgetown University on the stage. It was probably the first time for more than a hundred years that the voice of a Jesuit was heard from this stage. A copy of the charts in hand I exposed at full length the plan of an "Atlas Stellarum Variabilium" which we had been pursuing at Georgetown for the last five years, then expanded the method of observation employed for this purpose, and finally explained the various details on the charts themselves. For this purpose I asked one of the secretaries to distribute some twenty specimen copies which I had secured from the printing office at Bonn. Before closing I invited criticism and suggestions, and when I descended, the governor started a lively applause which found universal response. The plan and progress of the work was a great surprise to the assembly, because we had never made public mention of it before. Several astronomers, who work in similar lines, arose and expressed their satisfaction to see a great and long-felt need now supplied by the Georgetown College observatory. They were not prepared, however, to make any substantial suggestions, and one of them even made the motion that lectures like this should be announced beforehand, to give time for reflection. The high visitors then had to leave, but not before his Grace had shaken hands with me. In private conversation many of the members expressed their congratulations and asked for further information. At noon I visited the episcopal residence, and his Grace gave me a very cordial welcome, embracing me when I came and before I left. The meeting with other clergymen was just as pleasant. The vicar-general, like Dr. Lahner, is a pupil of the Germanicum. The Sunday preacher of the cathedral offered me all his time as mentor through the town, and the "Regens" of the seminary, became my friend. One of the canons spent a whole morning to show Dr. Pechüle of Kopenhagen and myself the cathedral, with its architecture, monuments and relics. To say Mass within these quaint walls, surrounded by a thoroughly Catholic population, and elevated by the correct and powerful singing of the school children, was indeed impressive and a source of great edification.

The banquets and social meetings of the society I preferred not to attend, although there I might have become better acquainted with the members. For the banquet given by the government on Friday the Archbishop gave dispensation from abstinence. At their last supper, which lasted

until late in the night, toasts were offered by the members in many modern languages, as German, French, English, Italian, Danish, Swedish, Russian, Slavonian, Bohemian, Hungarian, to show the international character of the society. This meeting lasted from the 17th to the 19th of September, and two days later the scientific congress at Frankfort-on-the-Main opened to last from the 21st to the 26th of September.

THE FRANKFORT MATHEMATICAL CONGRESS.—On the train to Frankfort I at first had a compartment for myself, but it was soon filled with priests, on their way to the annual retreat in Würzburg. Among other things they mentioned a Jesuit who had lectured at the Astronomical Congress at Bamberg, and it was an agreeable surprise to them to make his acquaintance. The retreat was to be given by a Franciscan Father, as had been the one at Bamberg. It was the fear of the "Kulturkampf" that prevented them from calling a Jesuit for these retreats. It will give a pretty correct idea to say, that the severity of the Kulturkampf in the various states of the Empire was directly proportional to the smallness of the state. At the new central station of Frankfort—one of the most magnificent of the world—Herr Justizrath Fösser received me most cordially and brought me to his house, where I soon perceived that it was a house in which every Jesuit can feel at home. He gave me his own room, with a direct exit to the stairs, so I could go early in the mornings to say Mass in the chapel of the Franciscan Sisters, without disturbing anybody. On my desk stood the silver crucifix before which Monsignor Janssen had written his great historical work—"The History of the German People"—and above it hung the picture of Pastor Münzenberg, the bosom friend and inspiring genius of Janssen. The loss of these great men left an irreparable vacancy in this family and in the hearts of all the Catholics at Frankfort. While there are several religious communities of women in the city, there is none of men. The field of work for our Society would be immense in this cosmopolitan place, not only in the line of preaching in the large cathedral, and of sodalities for students and merchants, but also in the intercourse with non-Catholics and visitors from foreign lands. I met a lady who had instructed over a hundred converts.

The city library gave me no additions to my Index of Euler's works, a point which I constantly kept in view in all libraries. Streets and spires were richly decorated with flags in honor of the two thousand scientists and physicians, and the Empress Frederick, who were attending the meet-

ings. The mathematical section, is independent of the society, but generally meets with it, in order to facilitate scientific intercourse, and to have some sessions combined with the section for physics. The mathematicians were in session when I arrived, but the chairman, Prof. Klein, greeted me kindly from the stage. During the recesses I was introduced to many mathematicians with whom I had corresponded. There was hardly one present whose name had not been familiar to me, and they all showed pleasure in meeting the author of the "Synopsis." I left on the secretaries' table a paper announcing my intention to speak on a new "Index Operum Leonardi Euleri," and this paper was read by the chairman in the afternoon, with the remark that the speakers would follow each other in alphabetical order. Next morning, however, when the attendance was full, the chairman, then Dr. Brill, changed the order, and, for international courtesy, as he said, called upon the gentleman from America to speak. After thanking him for the exceptional honor, and after handing the chairman the first copy of the Euler-Index to be passed around, I gave in substance the preface of that book, and at the close invited suggestions as to the edition of Euler's works. The spontaneous applause of the whole assembly was something unusual. Prof. Klein highly approved of the plan and said, the tendency of mathematicians now was to trace their science back to its early history, and for this reason not only Euler's works but those of his contemporaries also should be edited. Several other professors rose, expressed their satisfaction with the plan, and their admiration for the naive style of Euler, and finally made some suggestions regarding the new edition. Afterwards I was assured that talks like this, where they could hear and see something new, were much preferable to purely mathematical lectures. Some expressed their surprise that I spoke the German language without accent.

MUNICH.—In Frankfort, I also stayed away from all the social meetings, somewhat to my loss, as the time between the lectures was too short for making all desirable acquaintances. A compensation was given me on the train to Munich where I met two of the professors. We spent most of the time in the dining car, where we could discuss freely various scientific plans, and also the Constitutions of the Jesuit Order. One of these professors showed me at the polytechnical school in Munich his collection of mathematical models, the best in the world. Three long private lectures were needed to go through all of them, for which he

put me under heavy obligations. He himself brought me from the station to the Benedictine Abbey of St. Boniface, where I found a most cordial welcome. In my little cell I felt quite at home, and Pater Hugo, in the absence of Pater Odilo, did his best to make my stay in Munich pleasant and useful. He spent much of his time in showing me the principal churches and the state library. In the latter I found the librarians most obliging. They would go with me to find those titles of Euler's works that I had not seen elsewhere, and thus I was able to verify several of them in this rich library.

I spent an afternoon visiting the observatory in Bogenhausen; the director had been elected at Bamberg president of the astronomical society. This observatory has the advantage of a good location outside the city, and possesses a beautiful meridian circle by Repsold, the sister instrument of which I had seen in Bonn. In Munich I finally found a suitable clock for the observatory at Valkenburg, which I bought at once, and another with air-tight case for our observatory at Georgetown, which will be necessary for the new photographic transit instrument. These trips, together with some visits to professors and to the optical institute of Merz, took a whole week, and many times I passed the historical museum and the famous art galleries of paintings and statues without entering. I can assure those who think one has not seen Munich without seeing these art museums, that no where did I profit so much for my scientific purposes as in this city. The fact that our Society is excluded from a place like this, is indeed painful. St. Boniface with its grand Basilica, where I said Mass every day among a crowd of early pious visitors, and with its unfeigned hospitality, will ever be gratefully remembered by me. At this late season there was only one visitor beside me, and we had to take our places in the refectory one on each side of the Abbot.

TYROL.—The train from Munich to Innsbruck allowed me a glance at the colossal statue "Bavaria" and on the plain, where the so called October feast was being celebrated. At Innsbruck I could finally alight in one of our own houses. The university library did not present anything new for my immediate purpose. Several of our fathers, engaged in scientific studies, and a professor of the university, who courteously returned my visit at the college, gave ample opportunity for useful discussions. It was indeed a delight to meet in this college the Superior of the Austrian Province, and the professors and regents of the theological

department, whose names are known on both sides of the Atlantic.

May I be allowed to mention in this place a non-scientific excursion from Innsbruck to Brixen, which gave me an opportunity to put the fourth commandment of God in practice. The train carried me over the Brenner-pass to the southern slope of the Tyrolese alps, by many turns and tunnels, and gave me in the space of four hours a magnificent view of the snowy peaks and green ravines, and the poor villages and numerous chapels of the Tyrol. At the lonely station of Brixen there stood a priest with his old mother, waiting apparently for one of their own. They did not know the stranger with his white hair and foreign costume, whom they had not seen for twenty-one years. What will interest your readers, is the episcopal college, called "Vincentinum," the director of which, Dr. Spielmann, kindly solicited me to take my abode in this institution. This is a private Gymnasium, chartered by the government, the professors are secular priests and have passed the state examination, and the students, nearly three hundred in number, are as a rule all Catholics. In the faculty dining room, where the seat of honor was offered to me, I was welcomed with a cordiality which could not be surpassed even in a religious community. The prince-bishop has secured for his college the services of the Sisters of Charity, and indeed the cleanliness of the house and the quality of the food bear witness to the wisdom of his choice. A very instructive experience to me was the electric light plant which belongs to the college and is fed by water power. The change of light in all the lamps at every turn of a switch, shows that private plants, with a small amount of surplus power, require accumulators to secure steadiness of light.

The gem of the college is the chapel, a church of its own but connected with the main building. The tasteful architecture, the stained windows, the numerous altars with their precious paintings and carvings, make it indeed a place of devotion. It was October and just before supper I was invited to the recital of the beads with the professors and students. When the officiating priest and his altar boys began the creed, my ears thrilled to these strong and harmonious Tyrolese voices. It sounded indeed like a heavenly chime from the sanctuary. Yet when the whole crowd joined in, it was like thunder rolling from the high vaults of the chapel. My ears had not recovered from the overpowering chant, when the sweet chime from the altar intoned the Gloria Patri. Thus the two choirs alternated in quick

and precise tempo, without unharmonious tones or abating strength to the end. The common morning prayer about a quarter past five o'clock was still more impressive. One of the prefects ascended the pulpit and directed the prayer,—a composition of passages from the scripture and the Breviary, something like one of the canonical hours. Parts were said by the prefect alone, others by the little and big boys alternately, others by all together. The responses were prompt, precise and firm, and all "tono recto," with a difference of an octave between the little and big boys. These Tyrolese students evidently take delight in using their sonorous voices to the best advantage. The last twenty-one years spent in England and America had made me almost forget what I had witnessed and taken part in myself in earlier years. The valley in which this little town is situated is surrounded by mountains as high as those around Innsbruck, but it is much wider and without that pressure which you feel while viewing the narrow but picturesque panorama from the roof of our college in that city.

The hour of departure had come, and the scenery of the Brenner-pass was enjoyed a second time. On my way back to Holland I passed by Feldkirch, where I greeted my Alma Mater, just on the Rector's day, which is always a family feast in this college. My stay was too short to see all the improvements of the last twenty years, especially the new play grounds on the other side of the Ill River, but it was long enough for me to be deeply impressed by the learned faculty, which as is well known has submitted to state examination.

BASEL.—Without seeing the dear lake of Constanx, I alighted in Basel, the native place of Leonard Euler. Here I stayed over night in the Catholic hotel "Jura," the only night during my whole journey that I was not with friends; not because we have no friends in Basel, but my letter had not reached its destination, and it was dark when I arrived. Next morning I said Mass in St. Mary's church, and was cordially received at the residence of the Rev. Pastor and his chaplains. Vicar Meyer, a native of the city, was a welcome and kind mentor for the several inquiries I had to make about Euler. At the principal antiquarian bookstores I secured several valuable books on or by Euler, among them a reprint of a pamphlet, in which Euler defended divine revelation against the objections of the freethinkers, and which is not preserved in any library, not even at Berlin, where the pamphlet was printed. The reprint was made by a Protestant clergyman of Basel, named Hagenbach, from a manuscript copy of the original edition. There is a

French and an Italian translation of the treatise. Then we inquired at the courthouse and in the historical museum about various pictures of Euler that were printed in St. Petersburg, and about the house in which this great man was born. While it was amusing to me to hear my mentor repeat in the Swiss patois what I had told him in high German, the officials of these places wondered that a visitor from America should inquire about one of their citizens of whom they hardly knew the name. We obtained some information which will be valuable for a future biography. The armorial ensigns of the Euler family are exhibited in one of the windows of the historical museum, a secularized church, and show a running deer.

STRASSBURG.—Half a day was sufficient for all these scientific conquests in Basel, and an express train brought me in a few hours along the left shore of the Rhine to Strassburg. The old songs about Strassburg, the "wunderschöne Stadt," and the history of the last war gave this part of my journey an unusual interest. All alone in my compartment I could leisurely contemplate the fertile country with its many villages, and the rugged hills with their churches and ancient ruins. Approaching the city I watched the new fortifications on both sides of the track, and at the station I was reminded by the many uniforms that this is a military place.

I had been invited by Canon Guerber, superior of the Sisters of Charity, to take my abode in the hospital of All Saints. This institution, like the Catholic hospitals at Bonn, Göttingen and Berlin, owes its success in great measure to the medical faculty of the university, which attracts patients from all parts of the world. The chaplain of the hospital had the kindness to show me around the city. From the steps of the university library we noticed what appeared at first sight a procession of travelling agents, preceded by a military band. They were all well dressed, with hats, overcoats and valises of all modern styles. Without my companion's interpretation I would never have guessed that they were being escorted from the station to the barracks for their two years' service. So differently they looked from the recruits of old times, when well-to-do young men could buy a poor or wretched substitute. From the university buildings in the new part of the city we passed through an ancient street, which had suffered most from the siege during the last war, and which yet shows its effects in some bomb shells that are preserved in the walls. We arrived at last at the beautiful "Münster." As we entered, the Swiss guard was just walking towards the famous clock with two

English ladies, and although remaining outside the railing, I could see and hear all that he explained to them in English. There are too many details in this clock, which covers a whole wall like a large side altar, to be noticed by a stranger without a guide, and I felt obliged to these ladies when they put some silver pieces into the hand of the guard. This is the third clock of the kind in this cathedral, while the pieces of the first one are preserved in the museum.

The new library is well provided with the works of Euler, but could not furnish me anything I had not found elsewhere. The director of the observatory, whom I had met at the Congress, was exceedingly obliging and spent a great deal of time in showing me the buildings and instruments. As the observatory was founded only after the war, it has all the advantages of modern improvements, and besides has its instruments all from the best makers.

BONN.—On my way back to Holland I had to stop again in Bonn, to tell the engraver and printer of the star-charts what suggestions the astronomers had made at Bamberg, and at the same time to fulfil a solemn promise by lodging with a professor of the university. Sitting up late after supper we had a good opportunity of speaking on religion. Their little child was sent to bed, and the parents seemed as anxious to know my views as I was to know theirs. The latter are told in a few words. The professor did not believe in a Creator, and his wife was not sure that Christ is God. After explaining the foundations of faith I had to answer many questions regarding the most trivial objections. They both admitted the logical consistency of the Catholic religion and acknowledged they had never seen it in this light. Before leaving I made them promise to read Father de Hammerstein's "Edgar," which they now have. The Catholic servants of the house would not believe that a priest could be a guest of this family, and one of them suspected me to be one of the "Old-Catholics."

VALKENBURG.—When I came back to Valkenburg, the electrical supplies had arrived from Berlin, and it took two weeks more to mount and adjust all the instruments and make the connections with the switch-board in the clock-room below the dome. The observing chair was made by our carpenter, after the device of Professor Hough of Chicago, and is admired for its efficiency and simplicity.

Before leaving I had the consolation of visiting our Lady of Kevelaar, and saying Mass at her shrine, which dates back to ancient times. All Saints' day was to be the last term for the yearly season of pilgrimages, and our fathers had been asked to send as many confessors as they could

spare, also the Franciscans and Dominicans. The number of pilgrims amounts to nearly half a million every year, ninety per cent of them being men. For this closing feast many extra trains poured thousands of them into the town, besides the processions that came on foot from distant parishes, with their banners and pastors. On the streets you could hear groups of men reciting the rosary and singing pious hymns. In the midst of these crowds I saw only one policeman, and he had apparently nothing to do. The pastor has full control over the masses and over the houses where they are lodged. Business is not much increased by these pilgrims, as many of them carry their food with them, and stay only to receive the sacraments. In such a place it is indeed worth while spending a whole day in the confessional. The priests were lodged in an ancient monastery belonging to the parish, and at five o'clock A. M., the large bell called all, priests and penitents, to the confessional. Heaven alone counted the invisible miracles which were wrought by the Blessed Virgin Mary during these days, and happy were the confessors that had the privilege of witnessing them!

The hour for departure arrived, and I had to leave so many old friends whom I had not seen for sixteen or twenty years, and many of whom I may never see again. My way was by Louvain, where I admired the little observatory, which had been established by the late Father Perry in the college of our fathers, and which would have been an excellent model for the dome in Valkenburg, which requires too great an effort to revolve; but it was too late for me to remedy this defect, because its construction was finished when I arrived.

PARIS.—Before taking the steamer in Antwerp I paid a visit to Paris, but I had only four days to stay in this world of its own. I took my abode at the parish in Rue Lafayette, where Father Nix lavished upon me his well known charity. Of course I visited our fathers in all the other houses. One of the greatest attractions to me was the studio of Père Sommervogel, with its innumerable pigeon holes, and bundles of cards, all in apple pie order. The composition of the "Index" to Euler's works had matured in me the plan of a similar Index to the publications of our own Society in the line of natural sciences. Father Sommervogel not only approved but highly encouraged the plan, and offered all his resources for this purpose. His charity cannot be surpassed.

The National library at Paris was the only one which did not give me satisfaction. I did not mind the written permit

which I needed to obtain admission, nor the library police in uniform, although I had not encountered these formalities elsewhere. When I expressed my desire to see the catalogue to search for the Euler literature, I was told: "Il faut demander les livres." So without knowing what they had, I wrote four titles from memory on as many sheets, and waited patiently at my desk, watching the many silent readers around me. After half an hour I went back to the librarian, and was told: "Nous n'avons pas ces livres." I walked off, but was stopped by the police at the door, to show a certificate that I had returned all books. "I received neither books nor certificate," was my answer. "Il faut le demander," was the military reply. So the librarian, who knew what the policeman asked, handed me a printed blank with no books marked on it, and this opened the door for me. On further reflection I brought these formalities in connection with a placard which was hung up in various parts of the library, and which announced, that "Mons. ——" had been condemned and put in prison for stealing books.

For this disappointment I was more than indemnified by a visit to the national observatory. Père de Joannis had the great charity of sacrificing an entire afternoon for me. On entering the vast and beautiful grounds the visitor sees before him the statue of Leverrier, with inscriptions alluding to the discovery of the planet Neptune. The basement of the main building is a museum with ancient instruments, physical and astronomical, statues of famous scientists, celestial photographs and other historical monuments, in which this observatory (more than two hundred years old) is so rich. The observatory had no director at the time, but one of the observers kindly offered his services to show us around. The magnificent structures scattered on these elevated grounds, and the large instruments partly unique in their kind make this observatory one of the finest in the world. Indeed of all those I have seen, only the one at Potsdam can rival with it. The two "équatorials coudés" — where the observer sits quietly in a warm room, while with rods and screws he can reflect any part of the heavens into his field of view—are a peculiarity of this observatory. Another interesting feature is the standard clock, supposed to be independent of the variations of temperature and pressure. It is suspended at a depth of twenty-seven meters below the surface of the ground and enclosed in an air-tight case. The variation of temperature is indeed practically zero, amounting at most to one or two hundredth of a degree during the year, but the variation of pressure is not entirely excluded. I did not

ask permission to descend into this depth, but I noticed the action of the clock in all the other clocks regulated by it, and in the relays on the piers of the various meridian instruments, which are clicking day and night. Another attraction to the visitor is the photographic equatorial of the brothers Henry, constructed by themselves, and now the model of the photographic telescopes for the international charting of the heavens. Not far from the dome of the Henrys is a small building for the measurements of the photographic plates, in charge of an American lady, Miss D. Klumpke. She took great pains in picking out from the immense number of boxes some suitable plates, and in showing them to us under the microscope. Seeing these plates and their star-images, of which we have heard for so many years, was not the smallest treat for me in this city. Miss Klumpke speaks French perfectly, as my companion assured me; English is of course her native language, and German, which she had learnt imperfectly from her parents, she mastered in Göttingen. She makes indeed the impression of an international character. In Paris she not only made her career as astronomer, but found the way to heaven by the light of the true faith.

At the end of my scientific trip I may be pardoned in saying a word of commendation in favor of Georgetown College Observatory. None of the observatories which I have seen, is so well provided with electric light as our own. Even in Berlin and Paris they use in part gas, and for the instruments they have small incandescent lamps with storage batteries, whilst we have the current from the city in all the rooms and around all the instruments. We use only large lamps, furnished by the electric light company, partly enclosed in boxes or covered with red glass.

The little I could see of the religious side of Paris impressed me deeply. On the train to Paris there was a party of four in the same compartment with me. When after reciting my breviary I began to say the beads, unnoticed as I thought, I heard some whispering about the "chapelet," and an old lady with her daughter separated from the men, pulled out the beads and said them very devoutly, while the men gradually became silent. One need only visit the cathedral of Notre Dame and call to mind its famous preachers; or the Sainte-chapelle, where at the time of the holy King Louis the consecrated host appeared in the shape of an infant; or Notre Dame des Victoires all covered with votive inscriptions of thanks; or finally the new church of the Sacred Heart on Mont-Martre with its exposition of the Blessed Sacrament day and night,—to see that Paris is

still Catholic. Close to Mont-Martre is also the little chapel, in honor of the place where St. Denis was martyred, and where St. Ignatius with his first companions took their vows. It is now in charge of the newly founded Congregation of the "Helpers of the Holy Souls," who have adopted the rule of St. Ignatius. I wrote my name in the book of visitors, and was shown the page with the name of our present Father General, beautifully ornamented.

HOME.—A night train brought me in seven hours to Antwerp, just an hour before the steamer "Westernland" put to sea. On board I met my companion, a scholastic of the German Province, and now assistant at our observatory. The only thing worth mentioning of this lonely sea voyage is, that one of the passengers, a stout man with a heavy beard, spoke often to us about his journeys in Egypt, Palestine and Syria, and was able to interpret to us the Arabic names of the stars which we pointed out to him on clear nights. When approaching the "western land" I led the conversation on the Catholic missions in the East, the jurisdiction, the religious orders, Mgr. Ratisbon, the writings of Venerable Catherine Emmerich, etc., and found him thoroughly informed of everything. He was born in Cincinnati and had made his college studies in that city, although the German language seemed to be his native tongue. He had no more escape, he had to acknowledge he was a priest, a Franciscan, formerly pastor of Nazareth. It was Father Gottlieb Schilling, now in New York and in charge of the collections for the Holy Land. He had said his daily office in the cabin to remain unnoticed.

We landed in the American metropolis on the eve of Thanksgiving day. While there was much embracing and crying around us, a delegate of the Leo house, under the direction of St. Raphael's Society for German immigrants, offered us his kindly services, for which we expressed our thanks. In a few minutes we were in the midst of our fathers at St. Francis Xavier's, where we celebrated Thanksgiving day not only in a civic manner, but with hearts full of joy and thanks to Divine Providence, which had guided us so remarkably and successfully during the four months of my absence. O. A. M. D. G.

Yours very sincerely in Christ,

J. G. HAGEN, S. J.

CARDINAL MAZZELLA TO THE
THEOLOGIANS AND PHILOSOPHERS
OF WOODSTOCK.

His Eminence Cardinal Mazzella has sent by Father Sabetti to the Theologians and Philosophers a beautiful tribute of his esteem for them and Woodstock. To the Theologians most appropriately he sent a silver medallion of St. Thomas, having on the reverse Leo XIII. To the Philosophers he sent an engraving stamped on silk of a miraculous Madonna entitled "Imago B. V. Mariæ de Partu," which is venerated in the church of the Augustinians at Rome. Nor did His Eminence forget our Coadjutor Brothers, several of whom he knows personally. To them he sent a phial of the miraculous manna which flows from the bones of St. Nicholas. The saint's body is still preserved at Bari, of which place His Eminence's brother is Archbishop. More, however, than all this are his words and sentiments as given in the following letter:—

TO MY VERY DEAR BROTHERS IN JESUS CHRIST,—
THE THEOLOGIANS AND PHILOSOPHERS
OF WOODSTOCK COLLEGE.

The presence in Rome of good Father Sabetti, and the many pleasant conversations I had with him, bring back vividly to my mind the memory of Woodstock, which I have never forgotten. It is now eighteen years since, through obedience, I left the college which I loved so well, and notwithstanding the many changes that have taken place there during these years, I am often present with you in mind and heart. Few indeed now remain of the first community at Woodstock, and to most of you I am personally unknown. However, the fraternal bond that unites all the sons of the Society still exists, and I am informed, that you have inherited and still preserve in its pristine vigor the old spirit of the college.

What made Woodstock very dear to me was the exact observance of our holy Institute, the true charity that united all hearts, assiduous application to study, and a sincere attachment to the doctrine of St. Thomas as prescribed by our Constitutions, and repeatedly inculcated by the Vicar of Christ.

If these four characteristic virtues are always maintained and brought daily to greater perfection, we may firmly trust that God's blessings will be abundantly poured out upon you, in order that you may become, and ever afterwards remain, true companions of Jesus, and that thus under the direction of holy obedience, each one will strive to advance his own perfection, the salvation of his neighbor, and the greater glory of God.

As a slight mark of my affection, I send you a silver medalion stamped with the image of St. Thomas. Pray for me, as I pray for you.

Most affectionately in Jesus Christ,

C. CARD. MAZZELLA.

Rome, Oct. 12, 1896.

The scholastics, though they have already written to the Cardinal, wish again to thank him for his remembrance of them. Though unknown to them personally, he is well known by his works, which are their text books, and from his reputation, which still flourishes at Woodstock. In common with their professors they look up to him as one of the glories of the scholasticate, his portrait holds the place of honor in the library, and his name is in veneration among them. To have a place in his thoughts and prayers they regard as no small honor, and they rejoice to have part in the bond which unites them,—the "Collegium Maximum" of Woodstock.

COLLEGE ENTRANCE REQUIREMENTS
IN ENGLISH.

CORRESPONDENCE BETWEEN THE REGENTS AND FATHER FAGAN.

COLLEGE OF ST. FRANCIS XAVIER,
NEW YORK, Feb. 9, 1897.

REVEREND AND DEAR FATHER,
P. C.

The enclosed needs no explanation. The question involved concerns us all.

Faithfully,
JAMES P. FAGAN, S. J.

UNIVERSITY OF THE STATE OF NEW YORK,
REGENTS OFFICE, ALBANY, N. Y.,
December, 16, 1896.

*Rev. John F. X. O'Conor,
College of St. Francis Xavier, New York.*

My Dear Sir: As a result of the cooperation of college and university men with the principals of academies and secondary schools, we have now college entrance requirements in English substantially uniform throughout the United States, i. e., the requirements are uniform as to the texts upon which these examinations are based. A pressing problem yet remains, however, viz., how the texts thus chosen are to be studied and what is to be the nature and the extent of the preparation upon these texts required for entrance to college. The subject of English as a college entrance requirement is so new that many teachers are, as a matter of course, somewhat uncertain as yet in regards to methods of teaching it and the goal to be aimed at. Will you not, therefore, kindly send us a sample set of examination questions on the texts for the present school year (1896-97) such as will indicate to teachers of English in secondary schools the kind of preparation you require for admission into your Freshman class? And, if, as is probable, these questions are a compromise between your ideal and your recognition of the present limitations of candidates, will you not send *in addition* a set of questions such as you hope to ask as soon as preparatory schools are more able to meet your ideal? Selections from the sets of questions received, with comments and generalizations based upon these questions, will be published by the University of the State of New York. The publication will, presumably, be of interest to college and university men as a means for comparing requirements and ideals, and will, it is believed, prove genuinely and substantially helpful to teach-

ers of literature, especially in college, preparatory, and secondary schools.

I shall be glad if you will add any suggestions either on the subject of preparation for college entrance examinations in English or on the general subject of aims and methods in the study of literature. Hoping for your cooperation and advice, I am

Sincerely yours,

(Signed) RICHARD JONES.

P. S. To be of value during the present school year the publication should be issued and distributed as soon as possible. An early reply will therefore be appreciated. Some copies will be sent to you as a matter of course. You understand, I presume, that our publications are sent to teachers in the state gratis, and to persons out of the state at a nominal price, the mere cost of paper and presswork. The proposed monograph will in all likelihood therefore reach a large body of readers.

NEW YORK, Jan. 28, 1897.

*Mr. Richard Jones, Office of the Regents,
University State of New York,
Albany, New York.*

Dear Sir:—Your letter of December 12, 1896, to the Rev. John F. X. O'Connor, S. J., Professor of Rhetoric in this College, in reference to College Entrance Examination papers in English, was referred to me for an official answer. This answer I had hoped to send you long before this, but the Mid-Year Examinations, and preparations for the Golden Jubilee of the College which takes place in June, together with ordinary routine work, have put it out of my power to give the time and attention which it merits to the matter in question. Not wishing to delay my answer longer, I shall take advantage of the wish expressed in the last clause of your letter to make a few observations on this new step towards uniformity:

It is always an easy matter to pick flaws in a scheme, but this particular scheme seems to me more than ordinarily vulnerable. To begin with, I submit that to select a limited number of texts, not all of them of first rate literary excellence, and to urge that they be adopted as the groundwork of literary preparation for College, without determining "how the texts thus chosen are to be studied and what is the nature and extent of the preparation upon these texts required for entrance to College" (I quote from your letter) is anything but helpful to either the Secondary Schools or the Colleges.

Our position on this question of preparation in English may perhaps be made clear to you, if I give you an idea of our own aims and methods.

In the first place we look for development in the candidates for Freshman, rather than scrappy and ill-digested information. It is not the amount of positive knowledge the student has that counts with us, though we are far from discounting the value of such knowledge. What we ask is, that the candidate demonstrate to us first and foremost his possession of awakened faculties, to such a degree as will warrant us in assuming that he will be able to follow the College course with profit and pleasure.

In English in particular we exact (1) a thorough knowledge of grammar and of the general principles of Composition and Rhetoric; (2) a degree of familiarity with the more usual forms of prose composition, narrations, descriptions and simple essays, such a familiarity as an average boy of sixteen or seventeen may be expected to derive from exercises in analysis, imitation, etc.—I insist on the expression "the average boy"—; (3) a fairly wide acquaintance with what is best in our literature, obtained by systematic reading under the direction of the masters.

To obtain these results in each class of the Academic Department, (1) the principles of composition are explained and the work of each year is carefully graded; (2) specimens of literature in prose and verse are read and commented on in class as far as they exemplify the precepts studied; (3) every week a piece of written work is submitted by each student and the work is corrected, oftentimes read and criticized by the master in class and not infrequently rewritten by the pupil after this criticism; (4) every student is obliged finally to use his library privileges. The books in this library are carefully selected, especially in the departments of literature, fiction, history and biography. The masters are required to direct the reading of their pupils and to this end they are expected to study each one's peculiar tastes and capabilities.

We do not pretend that this work is exhaustive or final; it is in a sense elementary and wholly preparatory. It assumes that the faculties of the average boy are in a more or less advanced stage of formation and capable of assimilating only a modicum of what is offered, but it results in this much, at least, that on their entrance into Freshman our average student has a very fair knowledge and appreciation of a reasonably wide range of English works,—knowledge which is to a great extent ill-defined and ill-digested, for the work of definition and digestion, we hold, is College work

as distinguished from University work, and this point was, it seems to us, very well brought out at the last meeting of the Maryland and Middle States Association, in November. Besides this, our average Freshmen has a notion at least of Style and the first rude beginnings of a style of his own. Finally he is able to think and to give expression to his thoughts. These we feel are reasonably satisfactory qualifications for College.

Now, the proposed examinations would hurt us in two ways. First, no self-respecting (average) American boy is going to do more to secure admission to College than he is absolutely bound to do. In consequence the knowledge of and training in literature of the average boy would be confined to the works selected by the Committee on Entrance Examinations; and we think this would be little short of a calamity.

Take the works selected for Entrance Examinations this year. To begin with, "As You Like it" is rather beyond the average American boy of seventeen as we find him; nor will the same boy find Defoe's "Journal of the Plague" particularly interesting, I fancy. Irving's "Tales of a Traveller" should not be put into the hands of growing boys for obvious reasons. Longman's edition of the work omits one passage I refer to, but marks this omission by asterisks and calls attention to the omission in the Preface, and thus insures for one thing that every boy will read the passage omitted. With Hawthorne's "Twice Told Tales" and Longfellow's "Evangeline" I have no quarrel, but I should object very strongly to putting any of George Eliot's works into the hands of boys, because of her pessimistic and materialistic teachings. The plan would hurt us in a second way (and when I say us, I mean the cause of true disciplinary education). No tutor and no class of average pupils can in the time assigned for English on the already overburdened Secondary Schools time schedules prepare even these few works in such a way as to derive true literary formation from them. A hasty study of papers set by the Examiners of the London University, the Dublin University, the Universities of Toronto and of Calcutta strengthen this conviction. The work exacted in these papers when it is not clearly College work turns on parsing, philology, and the elucidation of passages, etc., all of which undoubtedly have a value of their own, but do not give a distinctively literary training and lend themselves only too readily to the arts of the professional coach.

These, dear Sir, are my views, hastily put together, but as this matter has engaged my attention for fully twenty

years, they may not be without their value. They are not the views of a mere theorizer at all events, but have been formed on actual experience in the class room.

I am, my dear Sir,

Faithfully yours,

JAMES P. FAGAN, S. J.

UNIVERSITY OF THE
STATE OF NEW YORK,
ALBANY, January 30, 1897.

*Rev. James P. Fagan, S. J.,
Vice-Pres. College of St. Francis Xavier,
New York.*

Dear Sir :—Your contribution to the monograph on college entrance requirements is received and I wish to thank you for the same. I sympathize wholly with your view in regard to the want of excellence in some of the books selected for the college entrance requirements. I sympathize also with your evident feeling, that the problem of English in the secondary schools is by no means solved as yet simply by the choice of a few text books upon which candidates for admission to college are to pass an examination.

Sincerely yours,

(Signed) RICHARD JONES, V.

February 8, 1897.

On re-reading your letter, it occurs to me that you have the impression that we propose uniform examinations in English literature throughout the state, i. e., something new. I did not intend to give this impression. The principals of our high schools are preparing in the same class candidates for many different colleges and universities. They desire, therefore, that the college entrance requirements in literature shall be to some extent uniform, and conducted in accordance with a definite plan, so that they may know how to prepare their students for these examinations. The character of the examinations set by the colleges vary very much indeed, and it is manifestly impossible for the teacher in English to prepare in the same class students for these various kinds of examinations. They ask, therefore, that some system be introduced into the examinations in English which are designed to test the ability of pupils to enter the freshman class in college. I think I did not make this matter quite clear to you in my first letter.

Sincerely yours,

(Signed) RICHARD JONES, V.

AN EXPLANATION IN REPLY TO SOME
RECENT STRICTURES.

A Letter from Father Richards to the Editor.

GEORGETOWN COLLEGE, WASHINGTON, D. C.,
March 2, 1897.

REV. AND DEAR FATHER,
P. C.

My attention has been drawn to an address printed in the "Lettres de Jersey" for December, 1896, in which certain passages occur relating to Georgetown College.⁽¹⁾ The invariable practice of our fathers at Georgetown in regard to such reports has hitherto been a discreet silence; but in the present case, as there seems to be a real danger that our position may be misunderstood and placed in an unfavorable light before our brethren in the Society, I think it well to state briefly the facts of the case.

On page 450 of the "Lettres," it is said by the speaker that at the time when the proposed establishment of a Catholic University was being agitated in the public press by Bishops Becker and Spalding, certain Catholic Colleges bethought themselves that they could not do better than erect themselves into universities. "Such," the orator continues, "were Georgetown (S. J.), St. Louis (S. J.), and Niagara (Lazarist)." These words are entirely misleading, so far as Georgetown is concerned, and I do not doubt that the impression conveyed is equally far from the truth with regard to St. Louis University, and perhaps Niagara. The period referred to seems from the context to be about the year 1887. Now, the University character of Georgetown dates from a far earlier year, and at the time referred to no especial effort was made toward the development or accentuation of this aspect of her organization and teaching.

Before entering upon the history of the actual development of Georgetown in university lines, it may be well to premise a few words of explanation as to the difference prevailing in this respect between Colleges of the United States

⁽¹⁾ The editor of the "Lettres de Jersey" forwarded us advance sheets of the address referred to above, and asked us for our opinion of it. The matter was referred to Father Richards and he was invited to give his thoughts in the LETTERS, and this he has done in this letter.—*Editor W. LETTERS.*

and those of all, or almost all, European countries. Here Colleges, as a general rule, are chartered from the beginning as universities, with the power of discharging all the functions and conferring all the degrees usual in the most dignified institutions. Every college, however small, is therefore a university in germ, with the ambition to be so in act; and the time of assuming its higher functions depends only upon the means at its disposal. Most of the great seats of learning in this country have thus developed, within the memory of living men, from humble colleges into powerful and well equipped universities.

Georgetown, like the rest, received such powers; but her charter had the double distinction of coming direct from the Congress and President of the United States, and of containing unusually ample and liberal provisions.

Owing perhaps to the freedom afforded by the laws and by the attitude of government, it has been customary with American Colleges to extend their courses into fields usually reserved in older communities to universities properly so called. For instance, in the last year of the Course (Senior) a training in Philosophy is imparted; and in our own colleges this training is thorough, considering that it is embraced in the limits of a single year. Physics is taught, both mathematically and experimentally. Mathematics is pursued to the end of Calculus. Chemistry, not only General but Analytical, is required in most of our Colleges of all candidates for a degree in Arts. It seems undeniable, therefore, that the American Jesuit College usually embraces, at least in the final year of its curriculum, what in Europe is denominated university teaching.

What has thus far been said refers to undergraduate instruction, and applies to other Colleges of good standing equally with Georgetown. But to the latter institution the presence of the scholasticate, with its extended courses of Philosophy and Theology, gave from the beginning a more decided university character. In the year 1833, when the Mission of Maryland was erected into a Province, Very Reverend Father General Roothaan obtained from the Propaganda a decree authorizing Georgetown to confer in the name of the Holy See degrees of Philosophy and Theology. In this document Georgetown is said "per legem a Conventu Federatorum Statuum, anno 1815 latam, fuisse in Universitatem erectum, in eoque juvenes Philosophicis et Theologicis disciplinis institui." It is also declared to be "in Fœderatis Americæ Statibus sola Universitas publice agnita." No doubt the word *Catholica* is to be understood after *Universitas*; for although universities were indeed rare

in the United States at that early date, I am under the impression that the Law Department, and perhaps other professional schools, of Harvard College were already in existence, and that some few other non-Catholic institutions were fairly entitled to the appellation of *Studium Generale*.

In 1845 the Astronomical Observatory of the College was erected and equipped with a completeness which enabled original research to be carried on, thus fulfilling one of the higher functions of a university.

In 1851 a Faculty of Medicine was organized; and from this time onward Georgetown began to be called a university. The medical School has kept pace with the growth of Medical Science in the country, always showing itself one of the most prompt and ready to introduce the improvements in curriculum and equipment called for; and at the present time its standing among like institutions is high. Its course comprises four years; there are fifty-five Professors and Instructors, with one hundred students, a large portion of the latter entering only after graduation at some College. Laboratories are provided not only for dissection, and for chemical, physiological, and histological instruction, but also for practical work in Bacteriology and the most recently developed branches of science cognate and subsidiary to Medicine.

The year 1856 saw an important step in the development of Georgetown's organization as a University, though at the moment the step seemed to lead to no very practical results. This was the establishment of Post-graduate Courses in the College itself. This year saw four graduate students in residence, and much seems to have been made of their essays and public scholastic exercises. But it was too early in the development of higher Catholic education in the United States to expect a steady supply of students ready to devote one or more years after graduation to special studies. After the first year, the Post-graduate studies were attended only fitfully, and finally not at all. But they always continued to be offered; and a number of scholarly gentlemen, now prominent in various regions of this and other countries, hold as one of their proud possessions the degree of Master of Arts obtained in course from Georgetown during those early years, when some of them shared the long course of Philosophy with the Scholastics of the Society. Among these are the distinguished diplomat Cypriano Zegarra, late Minister of Peru at Washington and First Vice-President of the Pan-American Congress, Mr. R. Ross Perry of Washington, Mr. Francis A. Cunningham of Philadelphia, etc. We shall see in the sequel how in the year 1890, without, any break in

continuity, these Post-graduate courses grew into the present Graduate School.

Perhaps the cause of the failure of the Post-graduate courses to attract an unbroken inflow of students may be found in the political troubles which at that time agitated the country and ushered in our terrible Civil War. The patronage of Georgetown was largely from the South; and Southern youth are noted for their ardent interest in political affairs. Soon the war itself put an effectual check for a time to any further development of College or University, and reduced the number of students to a mere handful. When the war cloud lifted, the Scholasticate was brought back from its temporary home in Boston, and its lecture halls were rendered illustrious by the presence of Fathers Mazzella, and Pantanella. But in 1869 the new Scholasticate of Woodstock was opened, and Professors and Scholastics were transferred thither.

To those who knew personally the prudent, zealous and broad-minded Provincial under whose direction this change was made, no demonstration is necessary of the fact that in the circumstances of the time it must have justly seemed the wisest measure possible of adoption. Yet, in the light of subsequent experience, we need not, I think, fear any violation of charity or any infringement of the spirit of obedience in acknowledging the step to have been a grave error of policy. The Professors and students were transported to a semi-wilderness, remote from libraries, from contact with the learned world, and from all those stimulating influences which affect intellectual life in large centres of population and culture. From Georgetown her highest Faculty, that of Theology, was withdrawn, and erected into an entirely independent institution, retaining no connection or even semblance of connection with the University. From this separation arose our present position, where we are reduced to a place of inferiority by the fact of the division of our resources.

But Providence had arranged some compensation, however partial, for Georgetown's loss. In the year following the exodus of the scholastics, three laymen of Washington, all ardently devoted to the interests of our Fathers, arranged for the organization of a Faculty of Law. Two of these gentlemen, Dr. Joseph M. Toner and Dr. Charles W. Hoffman, died during the past year. The third, Martin F. Morris, LL. D., is still a member of the Faculty which he helped to found, and is at the same time Judge of the highest local court of the nation's Capital. The history of the Law School has been one of prosperity.

At the present time its Faculty, consisting of ten professors, besides other instructors, examiners and officials, is probably not surpassed by any other Law School in the universities of the United States for eminent legal ability and for earnest, devoted, and efficient teaching. The number of students varies from 250 to 280, and many of the graduates of the School occupy judicial and professional positions in various States of the Union:

The same period that saw the birth of the Law Department was also fruitful in improvements in the College. The studies were reorganized under the capable direction of Father P. F. Healy, and were reduced to a system which, while retaining the spirit of the "Ratio Studiorum," agreed more closely with the curricula of the best non-Catholic Colleges than had previously been the case.

From the foregoing historical statement, it will readily be perceived how diametrically opposed to the truth is any assertion that would represent Georgetown as attempting for the first time in 1887 to arrogate to herself the character of a university. In fact at no other time in her history was less effort made in that direction.

In 1889 several circumstances combined to draw public attention to the degree of development which Georgetown had attained.

By the closing of the College of the German Mission at Prairie du Chien, in the summer of 1888, the astronomer and mathematician, Father John G. Hagen, was set free, being directed by the kindness of his Superiors and the concurrence of Very Rev. Father General to Georgetown, he was instrumental in effecting a complete renovation of the Observatory, and in more than doubling its equipment for astronomical investigation. The celebration of the Centenary of the foundation of the College in February 1889, brought thousands of visitors to the earliest shrine of Catholic education, and turned the eyes of the many upon it with a new interest. To their surprise, the Catholics of the country discovered themselves to be in possession of a university in a fair state of development. So great was the impression made, that it is not unusual to hear ill-informed persons date the assumption of the title and character of a University by Georgetown from the Centennial celebration, though in fact there is not the slightest shadow of truth in this view.

The impulse was manifested in the marked advance made by the University in every department. At the end of the scholastic year 1890-'91, a few graduates determined to remain for the higher courses of instruction which continued

to be offered by the College. Their example was followed in the succeeding year by a larger number: other Colleges sent some of their graduates; and thus, within a few years, grew up the graduate department which now, though still comprising only a very modest number of students, bids fair to be a creditable department of the University. At present, twenty-five or more courses of special study are offered in this department, including Ethics, Political Economy, History of Philosophy, Critical and Constitutional History, Early English Literature and Philology, the modern literature of England, France, and Germany, the Theory of Music, Analytical and Organic Chemistry, and various courses in Biology and its subordinate sciences, such as Physiology, Anatomy, etc., and various other subjects. For one important advance in the Graduate Studies we are indebted to the kindness of the Superiors of the New Mexican Mission, who first gave to it Father Forstall, and on his recall Father Aloysius Brucker, who occupies the Chair of Ethics, Political Economy, and History of Philosophy.

The establishment of the Biological Department, which was effected at the opening of the present scholastic year, constitutes one of the most gratifying advances yet made. Under the direction of Professor Chas. W. Stiles, Ph. D., an eminent zoologist and the American representative in the International Commission of Five to revise and remodel the entire nomenclature of Zoology, some ten specialists give lectures upon their respective classes or groups of organisms, while much work is performed by the students in the laboratory.

In the Graduate School, the number of Bachelors of Arts working for the Master's degree is now eighteen, while four others are pursuing courses of the third year leading to the degree of Doctor of Philosophy. Besides these, some half dozen special students attend the courses in Biology, without adopting sufficiently ample programs of work to make them candidates for a degree in the Graduate Schools.

With all the above facts in mind, our readers, if they have followed us thus far, will be prepared to hear that the estimate of the extreme youth of the graduates of Catholic Colleges given by the speaker on page 451 of the "Lettres" is inaccurate. He says: "How far were the old Catholic Colleges, recently erected into universities, from sustaining a parallel with these powerful institutions! A mere glance at their respective curricula made this manifest. Georgetown, St. Louis, Niagara, received children about twelve years of age, and kept them until the age of seventeen, eighteen, or nineteen at the most, the latter being precisely

the time when a young man is admitted into the University of Harvard." Now, it is true that, up to a few years ago, Georgetown did sometimes admit students to the lowest preparatory class at the early age of twelve years. But it must be remembered that they were kept in the college for eight years, passing through a complete course somewhat similar to that of a German "Gymnasium" or a French "Lycée" before entering Philosophy, and graduating at twenty or twenty-one. At present the minimum age of entrance is stated as fourteen, and the course comprises seven years; while the average age of graduation is almost exactly twenty-one. The Senior Class of the present year (1896-'97) numbers twenty-three candidates for the baccalaureate in Arts. Of these, two will be twenty-three years old at the time of their graduation in June next; seven will be twenty-two, five twenty-one, five twenty, and three nineteen, while one, a precocious young man from the far South, will have completed only his eighteenth year. The mean of these numbers gives 20.87 as the average age of graduation as Bachelor of Arts. Harvard, on the other hand, has a course of only four years, and the chief authorities of the institution are making earnest efforts to reduce this time to three years. At the period under discussion, students entering the Freshman class of Harvard were probably one year in advance of those entering the corresponding class of Georgetown, if we consider only the authors read; but in thoroughness and solidity of instruction it may well be doubted whether they were not often only equal, and in not a few cases even inferiors, to their Georgetown rivals. At present the conditions for entrance to the two institutions are practically the same for students of the classical course; and young men prepared by the classical High Schools of New England enter the Freshman class of either indifferently. But while Georgetown demands from all matriculants the full curriculum, embracing the Latin and the Greek classics, Mathematics, one modern language other than English, and a systematic training in English, and further on in the course several natural sciences, admission to Harvard has been greatly facilitated by the permission granted to substitute some modern language for Greek, and even, as now seems to be the case, to present certain branches in lieu of Latin also. After entrance, the elective system employed permits of the selection of a very few branches of study, some of which may be of very trifling importance. The fact that under this system the education imparted to the majority of students is far less comprehensive and thorough than that given under the exacting programs and careful methods of the best Jes-

uit colleges, is thoroughly understood by those familiar with the two systems. Only a want of knowledge and appreciation of the condition of education in the United States can explain the ignoring of this fact.

The truth is, that in Harvard, as well as out of it, the fact is generally recognized, that that institution, with all its eminent and acknowledged merits, is far from fulfilling the ideal of a German university which it seemed to have proposed to itself. While striving to be a university, it has not succeeded in forgetting that it is a college. It receives lads from High Schools at the age of seventeen, eighteen, and nineteen years. To these boys, at the most critical and dangerous period of life, it accords a freedom in the selection of studies and a practically absolute emancipation from all restraints in conduct, which could scarcely be exercised with safety by men much their seniors. The results in both departments of life may be more easily imagined than described; and in many cases all that can be imagined will not exceed the sober statements of persons in a position to know the facts.

In making these strictures, we are not attempting an unfriendly attack upon another institution. These deficiencies are a subject of common remark, by writers and speakers on education; they are to some extent, we believe, acknowledged and deplored by Professors and officials of Harvard. Moreover, they are shared by almost all of the non-Catholic universities of the country. But they ought to prevent us from holding up these institutions as immeasurably superior to their Catholic rivals, as is not infrequently done by some of our ambitious and rising Catholic laymen. Such representations lend encouragement to that disloyal spirit which sends hundreds of Catholic youths to non-Catholic Colleges for the sake of social advancement and worldly profit. That these advantages generally prove imaginary may be considered a just retribution.

Your Reverence's servant in Christ,

JOSEPH HAVENS RICHARDS, S. J.

The following note was inadvertently omitted from p. 148. It is printed here, as a proof of Georgetown's grateful remembrance of the Italian fathers and especially of the Roman and Neapolitan Provinces.—*Ed. W. LETTERS.*

The dispersion of our Italian fathers by the revolution of 1848 brought many illustrious exiles to our shores. In the Georgetown *status* of those days one sees an imposing array of great names. De Vico, PIANCIANI, Sestini, Secchi, Armellini, Bixio, and many other fathers of high standing in the learned world made Georgetown their home. Secchi undertook his researches in the novel subject of electrical conductivity; Sestini made observations and drawings of sun spots; and others occupied the Chairs of Philosophy, Physics, etc. Perhaps it was the abundance of distinguished professors and the impulse given to studies by the presence of so many learned men that led to the establishment of the Post-graduate department.

BOOKS OF INTEREST TO OURS.

Los Ejercicios Espirituales de N. P. S. Ignacio en sí mismos y en su aplicacion por el P. JAIME NONELL Y MAS de la Compañía de Jesús ; Manresa, establecimiento tipográfico de San José, 1896.

Though many commentaries and treatises on the Spiritual Exercises have appeared since Father Roothaan's Encyclical Letter of Dec. 27, 1834, one must feel special interest in a work on this subject that comes from Spanish Manresa, where our Holy Founder wrote the little Book of the Exercises under the guidance of our Divine Lord and in the very sight of our Lady of Montserrat. For if special grace be attached to holy places, must we not suppose that the *Santa Cueva* of Manresa has the privilege of inspiring the sons of Saint Ignatius who act as its guardians, with the true spirit of their Father in Christ, and of imparting to their intellect the true understanding of his heavenly maxims? And this the more, if there be question of a writer like Father Nonell, a great part of whose life has been spent either in directing persons of all classes and of every age in their Spiritual Exercises for which they come from all parts to our Tertianship and House of Retreats in Manresa, or in studying the same Spiritual Exercises theoretically, and giving forth to the world at large the lights with which the Spirit of God has favored him. Who of our readers is not acquainted with the "Ars Ignatiana," with the Latin edition of Ferrusola's *Commentaria*, with the Latin translation of Father Palma's *Via Spiritualis*? These labors directly concerned with the Spiritual Exercises are interrupted only by works concerning those in whom the Exercises have produced their best results, such as Father Pignatelli or Saint Alphonsus Rodriguez.

Father Nonell's last work is in strict keeping with his previous publications and with his practical work of spiritual director. The author knows well that the principal problem to be solved, consists in applying the Spiritual Exercises to the various needs and conditions of those who are placed under our guidance ; he believes also that the director must have experienced the effect of the Exercises himself, must know them practically, must be imbued with the zeal of souls, the prudence, and the discretion necessary for the apostolic life, in order to give the Exercises properly to others. At the same time, the Father insists that a theoretical knowledge of the Spiritual Exercises in their most perfect form, will be a powerful help to direct others properly, or to apply the Spiritual Exercises fittingly to the needs of the "exercitants."

The book is therefore naturally divided into two parts; the first explains the theory of the Exercises in their most perfect form, the second suggests hints on the application of the Exercises to the various needs of certain classes of people.

Father Nonell understands by the most perfect form of the Exercises, the special manner in which St. Ignatius gave them to his first six companions, to Blessed Peter Faber and St. Francis Xavier, to FF. Bobadilla and Rodriguez, to FF. Lainez and Salmeron. It is plain therefore that this form implies three conditions: first, the Exercises must be given wholly and entirely; secondly, in the same order in which they are written in the Book of the Exercises; thirdly, they must tend to teach the divine will concerning one's state of life. But the author is too well versed in the science of the Exercises to pretend that he can explain all contained in the Book of the Exercises in a work of 489 pages. Hence, he divides the Book of the Exercises into "exercises proper" and "documents." The "exercises proper" again belong either to what may be called the *Ignatian sorites*, or they appear, at first sight, to form little by-ways, branching off here and there from the royal high-way, and leading each to its own special end. The *Ignatian sorites* consists of all that is entitled meditation, contemplation, repetition, or application of the senses; the by-ways consist of the fundamental consideration, the examens of conscience, the spiritual reading allowed after the first week, the three degrees of humility, the election, the reformation of life, and the three manners of prayer. All in the Book of the Spiritual Exercises not thus far enumerated belongs to the "documents." These again are partly intended for the director—the twenty annotations, e. g., the rules for the discernment of spirits, the rules concerning scruples—partly for the "exercitant"—the rules concerning the number and order of the exercises, concerning their time, form, and manner, concerning the obstacles in the way of progress and the proper means to overcome them. After this clear division of the Book of the Exercises, the author tells us that he is going to treat only of the "exercises proper," and the twenty annotations, believing that all the other documents have been sufficiently explained by other writers.

We cannot here state adequately all that Father Nonell has to tell us of the mutual relation and concatenation of the single members of the *Ignatian sorites*, or of the particular end of each and every group; but we draw the reader's attention to one or two particulars in order to illustrate the author's method. It is true that previous writers have noted the difference between the second repetition prescribed by St. Ignatius in the first week, and the repetition prescribed elsewhere in the Exercises; but we doubt, whether the difference has ever been pointed out as clearly as in the work of Father Nonell. The *common* repetition and the *second* repetition of

the first week (*Resúmen*, summary or recapitulation) differ : 1, in the matter of the exercise ; 2, in the faculty of the soul that is exercised ; 3, in the end to be attained. The subject-matter of the *Resúmen* does not consist in the points of the preceding meditations or of the first repetition, but in the objects actually contemplated in the preceding exercises. The power of the soul exercised in the *Resúmen*, is mainly the understanding which is to dwell assiduously on the objects previously contemplated, without allowing itself to be drawn to meditate on other objects that may be suggested by the memory. Finally, as the special end of the *common* repetition is to confirm our will in the resolutions and affections previously conceived, so it is the end of the *Resúmen* to imprint deeply on our mind the "lights" received during the previous meditation and repetition.

After a thorough theoretic explanation of the Exercises in their most perfect form, Father Nonell considers them in their application to the needs of various "exercitants." A few preliminary chapters on general modifications of the Exercises common to all kinds of application, form a kind of introduction to this second part. After this the author first considers the case of "exercitants" that have an immutable state of life in the world, and desire to make the entire exercises ; then, comes the modification of the Exercises given by way of "experiment" in our novitiate ; thirdly, the application of the Exercises to our "Tertians ;" next, the application of the Exercises to our annual retreats ; then, the application of the Exercises to religious persons and communities ; after this, we learn how to apply part of the Exercises to secular persons ; finally, the author applies the Exercises to priest-retreats. If Father Nonell's book be studied and, what is more, practised by its readers, it surely will produce the results, the desire of which has inspired its composition, and still fills the soul of its author, as he kneels, day after day, on the very rocks, on which St. Ignatius wrote the Exercises.

Les Jésuites et leurs Œuvres à Avignon 1553-1768, by FATHER MARCEL CHOSSAT, S. J. Avignon, Seguin, 521 pages.

Many and flattering are the testimonies of esteem and approbation which the important work before us has elicited. It presents us with the documented history of the life and labors of the Jesuits in the old city of the popes, from the time of their advent in 1553, to the suppression of the order. The subject is an interesting one not only to the city and province with which the book is mainly concerned, but to every member of the Society who loves to linger over its glorious annals, and would know more of its methods and its great men, especially those of the earlier days.

The author's plan is suggested by the chronological order of the events which he narrates, and by the nature of the

documents which he uses. He speaks, therefore, first of the call of the Jesuits to Avignon by Cardinal Farnese, and of the difficulties they had to contend with, until the college was founded in 1565 with Father Possevinus as rector. In the succeeding chapters we witness the gradual development of the college, the erection of new buildings, the founding of the novitiate and of the chair of philosophy, in spite of many jealousies, attacks from heretics, and want of funds. The manifold labors of the fathers outside the college walls, throughout the city and the neighboring provinces, are next brought to our notice. Missionaries in the full sense of the word, they are engaged in teaching catechism, preaching missions and retreats, putting an end to public crime and disorder, quelling enmities, disseminating good books, refuting heretical ministers, converting Jews and Protestants, establishing hospitals, sodalities and associations for every ill of soul and body. After this, the work done by the professors in the college is passed in review, and nearly 200 pages are devoted to the *Ratio Studiorum* and its application in the schools of the Society at the time. We see the teacher at work in the class room, the lecturer in the lecture-hall; we obtain a thorough insight into the life of the college student of two and three centuries ago, with its tasks and exercises, its feasts and holidays; we are told what plays were represented, what text-books used, what theses defended, and last, but not least, how with the literary and intellectual training, the moral and religious education was skilfully and successfully blended. A final chapter gives us a brief account of the last years of the Jesuits at Avignon, and concludes with the sad story of their suppression and dispersion.

Such are the broad outlines of the volume. Their development reveals an inexhaustible mine of interesting facts, anecdotes and descriptions, a fine appreciation of the customs and manners of the age, objections clearly stated and victoriously refuted. We are edified by the wonderful fervor of the novitiate, and gaze with awe at its tree of obedience, once a dry stick watered by a holy little novice, now a tree of majestic proportions. We admire the eagerness of the studious youth crowding the class rooms to suffocation, and standing in corridors and yard anxious to catch the words of wisdom that fall from the professor's lips. We smile at the curious bargain struck between the rector of the novitiate and Naqué the Jew, who, for the yearly sum of 700 livres, is to get all "the habiliments and spoils" brought by the novices from the outside world. There is a long list of them, including everything from the proud locks which are to fall under the scissors, and the hats with their plumes and ribbons, to the buckled shoe and satin slipper; from the belt and the sword, to the trunks and caskets. The Jew affixes his signature in Hebrew, and energetically protests that the whole transaction is a dead loss to him.

In compiling his valuable book, Father Chossat has evidently undertaken a labor of love. Every page speaks of patient research, and careful investigation, while the general compactness and unity of design, show no ordinary skill in the handling of the materials. The volume is brimful of life and interest; nothing dull or commonplace has been admitted; questions often discussed, such as those of our teaching, are presented in a new and attractive light. The most fastidious will find nothing superfluous. On the contrary, should we venture a criticism, we would often ask for more information about certain events, for a more extended notice of certain great men, who are mentioned only to be lost sight of too soon. We sincerely wish that one of the good results of the book may be to inspire similar undertakings in regard to other centres where the Society has exerted a long-lived activity and influence. Many interesting facts would thus be brought to light, many obscure points explained, and prejudices removed. Moreover, with such works for guides, the writers of the general history of the Society in the different provinces, would find their labor greatly facilitated and materially lessened.

The ninth edition of FATHER HURTER'S well-known "Theologiæ Dogmaticæ," while retaining all the qualities that have made it so popular a Manual of Theology, has been improved in several noteworthy respects. The type is larger and clearer, the paper of better quality, the typographical errors fewer, and many of the invaluable citations from the fathers and theologians hitherto in the form of footnotes which easily escaped the attention of all save the most careful students, have now been incorporated into the body of the text. Quotations from writers of the present day, the examination of recent scientific theories in so far as they affect the theological questions, and the refutation of current fallacies, evidence the fact that Father Hurter has not been content with simply revising and correcting the preceding editions of his book, but has given us a theology admirably adapted to meet the needs of our own times.

But there is one feature of this new edition which calls for special commendation, and which, if we are not much mistaken, is introduced for the first time into a work on theology. We refer to the series of "Scholia Practica" placed at the end of most of the treatises. These Scholia cover some fifty-six pages of small print, and contain what the author modestly calls "schemata" for upwards of seventy sermons. Closer inspection will show the reader that these are not mere outlines or skeletons of sermons, but well defined and extended analyses of set discourses often developed with striking originality. Each of the points is accompanied by a numbered reference to theses and corollaria in the body of the treatise just completed, is proved by a wealth of Scrip-

tural texts, and frequently confirmed and illustrated by apt quotations from the fathers. The practical character of Father Hurter's Compendium has always been regarded as one of its chief merits. Its purpose is not only to lay broad and deep the foundations of theological knowledge, but to lend itself to the imparting of this knowledge to the faithful committed to our charge. With the addition of these Scholia Practica, the work might well claim for itself the subtitle "ad usum concionatorum accommodatum," for we are certainly presented with abundant material for sound dogmatic sermons, framed and mortised together in accordance with the most approved rules of rhetorical composition. This same characteristic of having us, as it were, keep our eyes open for subject matter of sermons is to be noted in many of the corollaria and scholia scattered throughout these three volumes, where we often find the timely suggestion dropped "that the points just treated would prove useful for a sermon." Witness Nos. 27, 55, 90, etc. in the treatise "De Deo Uno."

We are told that the preaching of dogmatic sermons is a desideratum in our age and country. Few books will help us more effectually to do our share in supplying this deficiency, and that too with the least possible expenditure of labor, than this last edition of Father Hurter's Compendium.

Style in Composition: Advice to Young Writers, by REV. WILLIAM POLAND, S. J.—Published by Little and Becker, St. Louis.

Everything that comes from the pen of Father Poland deserves thoughtful attention. This essay is no exception. Into its twenty-five small pages is compressed much practical wisdom. It is addressed as advice to young writers. We sincerely wish they may take the advice seriously. If they do, it will prove very serviceable to them, to their readers, and to the cause of good taste and accurate knowledge, qualities conspicuously absent from the works of too many of our young writers.

Father Poland is a close observer and a keen critic. He realizes vividly the defects of the class for whom his pamphlet is intended. He puts his finger on the cause of the trouble, and with frank honesty and earnest hopefulness prescribes the cure. His pamphlet, therefore, is not a small "rhetoric." It is a selection of whatever is best for his purpose in what rhetoricians and literary critics have written. We mean a selection not of extracts or opinions of others; but a selection of principles and practices most helpful to the formation of a good style, and most fitted to insure the success of the writer who earnestly follows them. Moreover these principles are explained and illustrated by the author with a freshness, directness, and clearness that make the booklet a pleasant stimulus for both the teacher and student of composition.

Father Poland is himself a writer of experience. He has already published several volumes on rational philosophy, "The Laws of Thought," "The Truth of Thought," "Fundamental Ethics," etc. The style of these volumes has won warm praise from even hostile critics. And it has been said that the author's manner makes the reading of the condensed truths of philosophy as interesting as that of a good novel. The author does not undertake to write till he has thoroughly mastered his subject. This fact has much to do with the terseness, clearness, and vigor that constitute the chief merits of his style.

Besides his works on philosophy Father Poland has written for various Catholic periodicals. The originality and charm of his style may be best seen in his admirable studies "The Dream of Napoleon," and "The Temporal Power" published in the Catholic Reading Circle Review. The reading of his writings should accompany the study of his essay on style. For his practice is the best illustration of his theory. Nor is it for their style alone that we recommend a careful perusal of the author's works. There is nothing more necessary for the reader or writer of our day than a firm grasp on sound philosophical principles and methods of reasoning. No where can the English reader find these principles and methods so clearly and so adequately presented as in Father Poland's neat little volumes on Rational Philosophy.

To Die in the Society a Certain Pledge of Salvation. By PÈRE JACQUES TERRIEN, S. J. Appendices (2^e Série).

Our readers will recall the work of Père Terrien published some twenty years ago, the second edition much improved appearing a few years afterwards. It was translated into English and published by the Woodstock press. Since the last edition the author has found a number of documents, confirming his theses, and these he has issued as an appendix of thirty-five pages, which he generously offers to all who wish to complete their editions, free of charge. They have only to send their address to Brother Lavigne, 35 rue de Sèvres, Paris. The author wishes us to announce that Brother Lavigne has still a number of copies of the first edition, which he offers gratuitously to all who may apply for them, and of the second edition—which is much more complete—which he can supply for two francs. He also gives his full consent to any of Ours who may wish to translate and publish this new appendix. Nothing can be more consoling for a son of the Society than this little treatise, while the results given in the second edition are most valuable for the historian. We take this occasion to express our indebtedness to this little book. We have referred to it many a time and made use of it in our historical articles, especially in the last number of the LETTERS, where in the article on "The Society in 1895," the method of ascertaining the deficiencies was taken from it.

Die Universitäten in den Vereinigten Staaten Americas: Ein Beitrag zur Cultur-geschichte, by ATHANASIVS ZIMMERMANN, S. J. (Freiburg im Breisgau: Herder), begins with an historical sketch of education in the English colonies of North America from 1621 to 1775, and of the growth of higher schools during the period of the Revolution and the conflicts with the mother country from 1775 to 1812. Then comes a chapter on "The Period of experimentation" from 1820 to the present time, followed by brief biographies of Horace Mann, Henry Barnard, Francis Wayland, Dr. Barnard Sears, and other prominent educators,⁴⁾ and a deserved tribute to Dr. Henry T. Tappan in connection with the University of Michigan. There are also chapters on "Catholic Institutions of Learning," "The Great American Universities of the Present," and "The University Education of Women," to which the author as a Jesuit is naturally opposed, believing that the injuries to social and domestic life outweigh all the advantages of superior intellectual culture. We have a list of authorities, a short section on scholarships and fellowships, and tables of the universities, colleges, and preparatory schools in different states, with the number of professors, students, and books in the libraries, and their financial resources.—*New York "Nation" Jan. 21, 1897.*

An Appreciation of Father Freeman's "Scientific Chronicle."—The "Freeman's Journal" for October, 1896, has the following: In "The American Catholic Quarterly Review" for October, Father Freeman has his usual contribution under the head of "Scientific Chronicle." Science is a dry subject to most people, but Father Freeman has a wonderful faculty of making the subjects he treats of as interesting as they are instructive. Humor is not often associated with science, but there is a vein of exquisite and refined humor running through Father Freeman's articles that makes one on receipt of the Quarterly turn to the Scientific Chronicle and read it from beginning to end, as one is sure to do who begins it. It is not a forced or lugged-in humor, it sparkles out naturally from his way of treating the subject in hand. His present article treats of the X-ray or Röntgen ray, and after one has read it one knows all that is known about that mysterious wave of invisible light.

Father Finn has lately added two new books to his already popular series, "Ada Merten" published by Herder, and "Ethelred Preston" by Benziger Bros. The first edition of both was sold within three months. In the course of last year 12000 copies of Father Finn's books were sold. "Tom Playfair" has already appeared in German, and "Ada Mer-

⁴⁾ Among them Father Yenni, taken from the WOODSTOCK LETTERS.—*Editor W. L.*

ten" is now being done into the same language, while "Tom Playfair" and "Percy Wynne" are also being translated into Hungarian.

ACKNOWLEDGMENTS :—

1. All our exchanges have been duly received.
2. From Padre Raphael M. Galanti, Brazil, "Compendio de Historia do Brazil, Tomo 1." "Licoes de Historia do Brazil redigido pelo P. Raphael M. Galanti;" Calendario, Catalogi, and "Solemne Distribuicao de Premios no Collegio de Sao Luiz em Itu, Brazil." "Menha Estada no Collegio de N. S. da Conceicao, S. Leopoldo, Rio Grande do Sul."
3. From the Province of Venice, "Lettere Edificanti della Provincia Veneta" Serie VII.
4. From Rev. Richard Gleeson, Santa Clara, California, "Souvenir of Santa Clara College."
5. From Rev. Francis Daly, Mungret College, Ireland, (a) "St. Joseph's Sheaf." (b) "Reports about the university examinations and our colleges." (c) "The Child of Mary."
6. From Padre B. Bergoend, Saltillo, Mexico, (a) "Cartas de Mexico, Tomo Primero, I." (b) "Recuerdos dela Antigua Provincia de Mexico, I." (c) Catalogus Prov. Mexicanæ, 1847."
7. From Rev. Æmilius De Augustinis, Rome, (a) "Catalogus Professorum et Alumnorum Pontif. Univer. Gregorianæ, 1896-'97." (b) "Solemnis Distributio Præmiorum in Pontif. Univer. Gregor. VI. Kal. Decembris, anno 1896."
8. From St. Xavier's College, Bombay, "Annual Report, December 1 and 2, 1896."
9. "The Holy Cross Purple," "The Xavier," "The Fordham Monthly," and "The Clongownian."
10. The Rev. J. A. Cullen, S. J., Dublin, Ireland, "The Sodality Manual."
11. From the Observatory of Manila, "Bulletin Mensual."
12. From the Observatory of Habana, "Observaciones Magnéticas y Meteorológicas" for 1892 and '93.
13. Rev. Henry G. Swift, S. J. "Defensa de la Aparicion de la Virgen Maria en el Tepeyac."
14. From Rev. John Scully, S. J., Philadelphia, Pa., (a) Ninety-seven Catalogues of various Provinces; (b) Thirty-three back numbers of the LETTERS; (c) "Dictionnaire Détaillé des noms des Vêtements chez les Arabes" par R. P. A. Dozy. (d) "De Vi ac Ratione Primatus Romanorum Pontificum" Auctore Ballerini.
15. Province Catalogues of "Rome," "Ireland," "Missouri," "Venice," "Austria," "Canada," "Belgium," "Germany," "Holland," "France," "Lyons," "Toulouse," "New Orleans," "England," "Turin."

ANSWERS TO QUERIES.

For the seven following "answers" we are indebted to Father C. M. Widman, S. J., of St. Charles College, Grand Coteau.

XXIX. In the answer to this Query, *Who was the first one born in America to enter the Society*, Vol. XXIV. p. 313, Father Devitt quotes Shea as saying, that the only priest of Louisiana birth in this period was Father Stephen Bernard Alexander Viel, the poet and scholar. Now this Father Bernard Alexander, *surnamed Viel*, could scarcely be a Jesuit. Whether we take his birthday to be Oct. 15, 1756 (Feller) or Oct. 31, 1786 (Shea), I do not see how he could have entered the Society, unless he went to Russia after 1804. The enlarged and revised edition of "Feller's Dictionary," Paris, 1836, which is generally exact in the additions and corrections, says, under "Niel (Etinne Bernard Alexander, surnommé," that he made his studies at the college of Tuilly and entered the Congregation of the Oratorians, that he returned to Louisiana after the Suppression of the convents in 1791, but came back to France in 1812, and in company with several of his former confrères directed the college of Tuilly. There seems to be no doubt then that he was an Oratorian and not a Jesuit. The error comes probably from the fact that the historians of that epoch did not look closely and made every religious or priest a Jesuit, just as one of them, Gayarre, makes Father Marquette a *Franciscan*.

XXXII. (Vol. XXIV. p. 314) *About a College at Kaskaskia, Illinois*. There is no probability of a college existing in Kaskaskia. The "Lettres Edifiantes" (Father Maraist, November 9, 1792, and Father Vivier, June 8, and November 17, 1750) in an account which has been exactly resumed by Bishop Spalding in his "Life of Bishop Flaget," page 123, show that there were never more than two Jesuits in Kaskaskia proper. Father Charlevoix, who visited the settlement in 1721 and describes it minutely (vol. vi. p. 139), mentions the names of four Jesuits, two residing at Kaskasquias (sic), another at Fort Chartres, another in the interior, where there is "une grosse bourgade de Français presque tous Canadiens."

XXXV. *May our untonsured Scholastics preach to the Faithful?* The general rule (Reiffensl.) is that clerics not in Holy Orders cannot preach without the consent of Bishops, and laymen not even with this consent. The Brief "Vigore privilegii" of Gregory XIII., Nov. 20, 1584, on which our privileges are based, says expressly, "ut etiam clerici vestri prima tonsura insigniti prout hactenus fecerunt possint deinceps, etc." Confer the note to the ancient "Compendium

Privilegiorum" voc. "Predicatores." There could be, in my humble opinion, but two excuses to justify the contrary practice: (1) custom, if it could be proved legitimate, and (2) "communicatio privilegiorum" with other religious,—but I do not know of any having that privilege.

XXXVI. *May our untonsured Scholastics officiate as Subdeacons?* Same remark. Waplehorst p. 134 no. 3, 22 Jul. 1848, "In casu necessitatis, dummodo non sit alter, sed debere esse clericum," and p. 52 . . . etiam secularem, saltem Tonsura initiatum "substitui posse, etc." 23 Nov., 1880.

XXXVII. *About the morning refectio and the hour of dinner.* It seems that there was no morning refectio for all, since we read in the Rule of the Refectorian, VIII. "Sine cuius (Superioris) arbitrio neque jentaculum, neque aliud quidquam ulli concedat." Besides there is no mention of it in the "Ordo Domesticus" of the Præpositus, Rector, or Novice-Master, which otherwise goes into all details.

The dinner must have been always about noon, rather before than after, since the 52d Rule of the Præpositus and the 50th of the Rector mark distinctly that "a posteriore cœnam octo, ut minimum, horæ intersint."

XL. *About the "P. C." in our letters.* Looking over the "Cartas de San Ignacio," Madrid, 1875, I find but one letter with the distinct and short "Pax Christi." It is a letter of one Antonius Munis to St. Ignatius. Amongst the other letters I remark that the greatest number bear: "La suma y amor eterno, (or infinito)," etc., both when he writes to members of the Society or to outsiders, except when the letters are patents or of such a nature as to be shown to externs; others bear the words, "Gracia y Paz." These are especially directed by St. Ignatius to Ours and from Jesuits to other Jesuits. They seem to avoid the formula with "Paz" when they write to Prælates. The Encyclicals of our Fathers General have commonly no such introduction. At later times I find the form "Pax Christi" in an Italian letter of St. Aloysius to his mother (Cepari), and a Latin letter of Father Jogues quoted by Tanner.

XLIII. *About Catechists.* See Charleroix, "Hist. du Japon vol. iv., p. 359 for Japan; Montezan Estève," Relations de la Mission du Tonkin (1630-1648) p. 38, and the judgment of abbé Richardson, *ibid.* p. 380 (Mission de la Cochinchine et du Tonkin, Paris, Douniol, 1858).

XXXVII. *Breakfast in the old Society.* That breakfast, as we understand it, was not customary in the old Society may be inferred from a passage in Father Bæro's "Life of Father Pignatelli" (4th Book, Chap. III.). Father Pigna-

telli, in making the visitation of Naples, condemned as an abuse the custom lately introduced of allowing those who were not content with only bread for the morning repast, to procure for themselves something extra. He therefore ordered that all should be given what was judged needful, and strictly forbade individuals to procure anything special in the line of food at this meal. This action gave offence to some of the fathers who maintained that in allowing more than bread for breakfast, Father Pignatelli had acted contrary to a long-standing custom in the Society. He permitted them to talk, but remained firm; and afterwards, on writing to Father General in Russia to show that he had not stepped beyond the limits of the Institute, his action was approved, by his Paternity.—*C. Ghezzi, S. J., Gorizia, Austria.*

XLIII. In regard to the Query, Why St. Ignatius is represented with vestments, the following from Père Olivaint, if not giving the real reason, gives a very beautiful idea:—

“La pensée de St. Ignace qu'on représente habillé en prêtre m'a saisi : toujours prêt à célébrer, toujours dans la pensée de sacrifice, toujours prêtre, mort au monde, toujours enveloppé de la lumière des choses de Dieu comme d'une aube sainte, toujours serré par la ceinture sacrée qui fait les chastes et les forts, toujours portant la croix par derrière et par devant, la souffrance, l'expiation, l'œuvre de la Rédemption, le zèle, la vie dans la mort.”—*H. Van Rensselaer, S. J.*

XLIII. This Query—About the Catechists of our Japanese Missions—interests me as bearing upon the missions in these parts. “Catechists” are employed in the missions of China and neighboring countries, and on the principle that the same demand under similar circumstances is naturally met with like supplies, a few words about our “catechists” may throw some light upon the standing of that class of helpers in the old missions.

In some places where conversions are numerous, persons are devoted exclusively to the work of instructing the catechumens, but such persons are scarcely counted in the regular army of “catechists.” The regular “catechist” is the missionary's companion, and the emoluments and duties of his office are somewhat as follows:—

1) He receives a modest salary, for though he may be actuated by pure motives of zeal, still he must live and support his family, if he have one, as celibacy is not obligatory in this mission. In Tonkin, the missionaries of the Paris Foreign Missions admit into the ranks of their catechists only such as will engage themselves to a life of celibacy, and to demand no remuneration but their support. If they persevere, they are raised to the priesthood, after cursory studies, at the mature age of forty or fifty. The system works well there, it appears, but it seems a little violent, and would be difficult

to introduce where humanity has its share of ambition and other weaknesses.

2) He is addressed as Mr. So-and-so, and is treated with respect by the faithful.

3) His chief and constant duty is to act as the missionary's companion. The importance of that rôle will be easily understood.

4) He helps the new missionary to acquire the language, and he is the missionary's secretary.

5) He instructs the children and neophytes, and prepares them for confession.

6) Finally, he is at the missionary's bidding for all sorts of services not incompatible with his dignity.

As to the institution of "catechists," may it not be referred to St. Francis Xavier himself? The first Japanese "catechist," I should say, was Paul of the Holy Faith, the Saint's first Japanese convert, and the first Chinese "catechist" would be the young Cantonese, who attended the Saint faithfully in his last illness, and was to have accompanied him to Canton.—*William L. Hornsby, S. J., Shanghai, China, Dec. 19, 1896.*

QUERIES.

XLIV. The city auditor of Mobile is getting out a history of Alabama and he wishes to know where he could get any details relative to the missionaries who were located here about the years 1722 to 1759. He gave me some names, which I here append, in the hope that some of the many readers of the LETTERS may be able to throw light on the matter.

The station was called Fort Toulouse and the fathers who were here were Father Morand, 1740; Father Le Roi, 1759; Father Le Febore or Le Fevre, 1740. Also any details of Jesuits who were here about 1722.—*Rev. D. Lawton, S. J., Spring Hill, Alabama.*

XLV. What authority is there for Ours to put the name of St. Ignatius at the letter N in the prayer "A Cunctis?"

OBITUARY.

FATHER GEORGE O'CONNELL.

It seems appropriate that the obituary of Father George O'Connell should appear in this jubilee number, as he has contributed more to the LETTERS than most of our young fathers who have died since the first number appeared twenty-five years ago. The "Messenger" for January, 1896, has related his life; it is ours to speak especially of his literary and historical work.

Born in New York, July 15, 1862, the writer remembers him visiting the physical cabinet of St. Francis Xavier's when he was only thirteen years old. A bright and very intelligent boy he appeared then, but old-fashioned and very inquisitive. Four years had passed when the author of this notice met him again, and then it was as his pupil in physics. The class numbered over thirty, one of the largest classes that ever graduated at St. Francis Xavier's, and George—though only eighteen—was among the first. He went through the post-graduate course the following year, receiving a gold medal for "superior success in ethics," and passing an examination which in the opinion of his examiners—two of them were Father Isidore Daubresse and Father Joseph Shea—had rarely been surpassed in their long experience. It made such an impression upon them, that it was spoken of many times afterwards, and a brilliant future was prophesied for the young philosopher. The writer remembers it as if it occurred yesterday. The answers were short and to the point, always in form, and expressed in correct and elegant Latin. No student that he has heard in class or at examination spoke Latin with the fluency and elegance of George O'Connell. How we all wished that he might become one of Ours! Such, however, did not seem to be his vocation. He knew but little of the world and it appeared bright to him; so he entered the Columbia Law School, where he met with such success as to call forth from Professor Dwight high praise. Everything promised a brilliant future, but at the end of three years George had seen a little of the world and its hollowness,—it could not satisfy him. Then God spoke to his heart, and he cheerfully obeyed the summons. In Sep. 1883, he entered the novitiate at West Park. It was here that his talent for history first showed itself, and he must be regarded as the historian of Manresa. He explored the country about, made a map of the region around for thirty-two square miles

and made inquiries of all the old settlers about the history of the place, the meaning of the names, etc.,—all of which he carefully wrote out, and published afterwards, in the *LETTERS*, Vol. XV. p. 249, under the title "Memoirs of Manresa." It was his first contribution, and the care with which the facts were compiled and the elegance of the descriptions give indications of the talent he showed afterwards, both in the "Messenger" and the *LETTERS*. There we read that names were given to the prominent places. Thus there was "Stanislaus Rock," "Mt. Ignatius," "The Falls of Xavier," "Paradise Pool," and a thousand others which recall the names given by our "Woodstock Walking Club." George was the life of all, the map was his, many of the names too, and best of all the description he has left us in these "Memoirs." A number of articles have been written on Manresa but this is by far the best, and is the one which will be consulted by future historians. He thus concludes:—

"Amidst such scenes and employments as these, we spent our days at Manresa. We might recall a thousand others, but time and space forbid. When the sappers and miners, geographers and young apostles have grown grey in the hardness of Christ, these 'Memoirs' will not, perhaps, be ungrateful to their venerable eyes." He has not lived to see the wish fulfilled in his own case, but those who were there with him will assuredly turn to the "Memoirs" in future years and thank God they were written, while they will assuredly be of great service "to the loving chronicler who will carry out Père Gautier's scheme of a History of our Novitiates," and in such a "History" they will form not the least attraction. George loved Manresa, not merely for the beauty of its scenery, but as the cradle of his religious life, and he felt it much when it was given up as a novitiate.

After a year of juniorate at Frederick, he came to Woodstock for his philosophy. On account of his success in his two years of philosophy at St. Francis Xavier's, he was found fit to begin the second year. At that time the "Messenger" was published at Woodstock, and George was appointed to help the editor; thus he was prepared for his work on the "Messenger" when it was moved to Philadelphia and where he followed it at the close of his philosophy. Here he had charge of the "Pilgrim" till the spring of 1889 when his health gave way. He was sent first to Fordham, and then, in search of a more favorable climate to Santa Clara. He was so worn that when leaving Fordham, he was told by the Spiritual Father, Father Prachensky, that he would probably die on the way. He therefore made a general confession and renewed his vows the day before leaving. However, he reached California and improved so much, that he began to feel a new interest in his life when he looked upon the historic monuments that crowd the college lands of San José and Santa Clara. He was a born historian, and so there he con-

ceived the idea of studying thoroughly and writing accurately the history of all the ancient missions of California. This historic research was the heart-work of his few remaining years. Thus he contributed to the LETTERS "Santa Clara and the Franciscans," running through four numbers in 1890 and '91. He also wrote of New Mexico; for a change of residence necessitated a change of plan and in New Mexico he found material for an extensive history that roused his enthusiasm and seemed to give new vigor to his body. His labor was only well begun when he died. Still the plans he left and the unfinished articles that were found among his papers tell both of his indefatigable industry and of his determination, even up to his very last days, of finishing the work he had begun. Of his industry the editors of the WOODSTOCK LETTERS and of the "Messenger" bear willing testimony. Of his determination to finish the history begun, his diary, which we have at our disposal, the articles which have either already been printed and those which are only in manuscript, and the numerous notes and papers found among his effects,—all these are sufficient proof.

While in New Mexico he completed his moral theology, and in May, 1891, he was sent to Denver, where on June 4, he was ordained by Bishop Matz. The following school year he spent at our college at Denver where in addition to teaching rhetoric he resuscitated the defunct college paper, "The Highlander," and was untiring in his exertions to give it a new life. What with "Messenger" articles, historical and devotional, papers for the WOODSTOCK LETTERS, sketches for numerous reviews in the East as well as the West, it has been found that his writings during the last six years of his life would make an octavo volume of about eight hundred pages. When criticised by friends for his constant use of the pen, when almost forbidden by superiors to continue his work, he begged to be allowed to go on, "Because," he said, "it is my very life. If I were not allowed to write, I would die at once."

The change from California to Denver, and thence to New Mexico and back again to Denver, had not cured Father George, so in the spring of 1895 while in Colorado his illness took so serious a turn that he was ordered to the hospital for treatment. While there, in a precarious condition it was thought, a novena was undertaken through the intercession of Father Jogues and Brother René Goupil for his cure by several hundred persons. Great hopes were entertained of a perfect cure, and great indeed was the gratitude of all concerned, when a letter from Father George himself announced a wonderful change. The doctor hesitated not to say it was a miraculous cure. They could find only the slightest trace of his former trouble in the lungs, and what nine days ago was said to be fast decomposing was, at the close of the novena, declared to be wholly healed. It was not a littleshock,

then, to the faith of some, when, after only a week or two, Father George was ordered by the same doctor to go to the milder climate of New Mexico, because all the symptoms of his former ills had reappeared. To the writer of these lines the good father explained the whole proceeding by saying, that his letter conveyed only the statement of the doctors, but that he himself had felt no change whatever in his condition.

When the doctor at Las Vegas saw his low condition of health he was unwilling to tell him of the nearness of his death. He was very much attached to Father George, as he used to call him, and when at last he did summon to his help the courage necessary and informed the father that he might die within ten days, the good man burst into tears. "Stop, stop doctor," cried the sick man, "we weep only when we hear or bring bad news, but indeed, no news has ever been so sweet to me. After six long, weary years of struggling I am at last to be at rest! Ten days more and these poor, swollen limbs will ache me no more forever." The doctor left, says an eyewitness to the scene, in wonder at such a disposition; he could believe neither his eyes nor ears, and in the afternoon brought with him another doctor to hear, if possible, the same astonishing words.

Father George at once telegraphed for leave to return to the East, and four days later he was given a room in the infirmary of the Frederick novitiate. "Home at last! This is a very Paradise on earth!" were among the last things he jotted down in his diary. When some one suggested to him to ask our Lord for a longer life, "No! No!" was his answer. "Do you not know that I am now just one age with our Lord, and have been a priest just a little over three years—the time of our Saviour's public life?" To continue the comparison which seemed to make him very happy, it might be added that his agony lasted a little over three hours. He passed to his reward on November 17, 1895, attended to the last by his two brothers in religion, and helped by the prayers of the tertian fathers, the juniors, and novices.

His loss has been great for the LETTERS, for a young father or scholastic with a talent and taste for history is rare, and such a talent Father George O'Connell possessed and, what is still better, cultivated to the hundred fold. Nor was he less remarkable for his scholarly exactness in all he did, his perseverance and painstaking in the smallest details. These recollections remain as an example and an encouragement for his religious brothers, but it is not all of that short and beautiful life. To scholarly exactness and attention to minute details, there was added the higher motive,—all was for God. It was this which caused him to enter with enthusiasm upon what he undertook. He had a motive to labor for, such as he never would have found in the Law. One who knew him well writes thus: "One of the most prominent traits in his char-

after was his earnestness and sincerity of purpose, his abhorrence of anything like sham, and his inability to understand how anyone with so sublime a vocation as ours, could fail to aim high, or could look with indifference on the work accomplished by Ours in any part of the world." As he lived so, too, as we have seen he died, full of faith and confidence, desirous to return home where there would be an end of suffering, and where he might labor by his prayers still more effectually for God and the Society he loved so much. Let us who knew him keep his memory green by the practice of the virtues he showed in his short life, and for us that life will not have been in vain.—R. I. P.

FATHER CHARLES CICATERRI.

It is a custom, if not a law, that those who deserve well of the Society in this country should not only be enshrined in our memory, but have their names writ in honor on the pages of the WOODSTOCK LETTERS. If the custom did not exist, it should be established in favor of him who is the subject of the following notice.

Charles Aloysius Francis Cicaterri was born in Velletri, April 8, 1817. His parents, Charles Cicaterri and Angela Maria Fasanelli, were people of some distinction in their little town. Presumably they were as dutiful as they were estimable; for they had their boy promptly baptized the very day after his birth, at the parish church, Santa Maria del Trivio. In due time came the Sacrament of Confirmation, the nicely-worded record stating that on the 26th day of December, 1827, Charles Cicaterri was *privately* confirmed by his Lordship Geraldo Maciati, suffragan Bishop of Ostia and Velletri.

All roads lead to Rome, and it would be strange if young Cicaterri, after getting whatever schooling there was to be had in Velletri, should not find his way to the Eternal City, to enter the Roman College. By the time he was eighteen, our student had completed his rhetoric at the famous college. He returned home highly commended by the prefect of schools for *attendance, conduct, and piety*. He did not go back to philosophy for some reason or other; whatever that reason might be, it certainly was not because he was found *minus habens*, or lacked taste for letters. Indeed, during his stay at college, he had acquired such a mastery in Latin that his classic style was the envy and the despair of his companions. It is not known whether he studied philosophy elsewhere, but it is certain that he attended lectures later on at the Sapienza.

He began his career with very bright prospects and recognized ability. In a short time we find him engaged in literary work as the editor of a publication in his native town, where he won for himself golden opinions on all sides. He

was a man of irreproachable habits. On leaving the town of his childhood and the scene of his labors to enter the Society, he could show a flattering testimonial from the ecclesiastical authorities of Velletri, and likewise one from the all-important syndic or mayor, as complimentary as it was formal. Instead of being received at Rome, he entered the Society in Verona, that he might be, as he said, farther from home and friends. Perhaps he would not admit it to himself, but the fact that his brother Felix, whom he idolized, was then Rector of the recently established house in Verona, must have had no little weight with him. He was comparatively advanced in years when he entered the novitiate in 1846, but Father Nicholas Gioia, the novice-master, found his twenty-nine year old subject as pliable as one of fifteen. His unaffected manners, wise discretion, and edifying observance won him the regard of his comrades. A fellow-novice, after eight months intimacy, could say that he had never observed anything disedifying in brother Charles, but was edified by much that was exemplary in his conduct and character.

Towards the close of his novitiate, our fathers were expelled from the Venetian territory, and had to seek refuge in Rome. The following year some disposition had to be made of the exiles, so the Cicaterri's were sent to this country. Father Felix came to the Maryland Province permanently in 1851, but it was not until ten years later that Charles followed him, the intervening time was spent at Fordham, in the scholasticate, or in Europe for his Third Probation. In the beginning of the sixties he travelled as a companion to Father Sopranis, who came as Visitor to the province. The years 1862 and 1863 found him teaching the juniors at Frederick. During the next decade he was employed either as professor of philosophy and prefect of schools in the scholasticate, or as teacher of the class of philosophy at Georgetown or Gonzaga. It appears from the catalogue that he was assigned to parish duties for the first time in 1871 at Trinity Church, Georgetown. He was Operarius there for two years, then a year in Alexandria, Va. After that he spent two years at the Gesù, Philadelphia. He was librarian at Woodstock with the additional charge of the chapel and out-lying Mission during the years 1876 and 1877. The task was too much for his declining years, and he was sent back to the Gesù to do what he could as Operarius. Here he labored according to his strength, or rather above his strength, till his death. He had been an uncomplaining sufferer for years. Worn out by disease and old age death came to him as a kindly visitor. Father Cicaterri passed quietly to his reward on the 19th of November 1895.

One may not speak of the dead save to eulogize ; it is, however, no exaggeration to say of good Father Cicaterri that he was "*vita innocentissimus, ingenio florentissimus, proposito sanctissimus.*" If anyone led a blameless life, it was he,

always quiet, self-possessed and charitable, cut off from recreation by reason of his deafness, his days were days of silent prayer and patient work.

While not cut out for a great professor, he possessed all the solid knowledge that our Society looks to find in her sons. It speaks as well for his industry as for his talent, that he mastered at an advanced age the English language, and could appreciate (and was even an authority in) some branches of our literature. All Philadelphia was his parish. He was called to assist the dying everywhere. People of culture and position sought his advice. The poor and the sick blessed his name, and little children ran to meet him and get his blessing. His influence in the confessional was large. Religious communities, who were favored with his ministrations, hold his name in veneration, and look upon him as a second founder. To his memory honor, to his soul rest.

Through care of superiors the body of Father Cicaterri was brought to Woodstock and lies buried near that of his brother Felix. "They were lovely in their lives and in their death they shall not be separated."

The inscription over the door of the mortuary chapel, composed by Father Charles, may well serve as the epitaph of these devoted sons of the Society. "Societas Jesu quos genuit eorum charos cineres cœlo reddendos sollicite heic foveat."—R. I. P.

LIST OF OUR DEAD IN NORTH AMERICA
From Oct. 15, 1896 to Mar. 9, 1897.

	Age	Time	Place
Fr. Peter J. Blenkinsop.....	79	Nov. 5	St. Joseph's, Philadelphia, Pa.
Br. Cajetan Campone.....	75	Nov. 19	Woodstock College, Md.
Br. William Donovan.....	75	Dec. 16	St. John's College, Fordham.
Fr. David McKiniry.....	67	Dec. 18	Galvestou, Texas.
Fr. Joseph Krench.....	68	Dec. 19	Buffalo, N. Y.
Br. John McNulty.....	71	Dec. 25	Grand Coteau, La.
Br. Adrian Lacoste.....	76	Dec. 31	Sault-au-Récollet, Can.
Fr. Henry Knapmeyer.....	62	Jan. 4	Toledo, Ohio.
Fr. Basil Häfely.....	75	Jan. 16	Toledo, Ohio.
Mr. Charles H. O'Ialor.....	27	Jan. 27	St. John's College, Fordham.
Mr. Michael J. Keating.....	30	Jan. 27	Belize, British Honduras.
Mr. Isidore Frank.....	60	Feb. 19	St. Louis, Mo.
Fr. Joseph Loyzance.....	77	Feb. 23	Holy Cross College, Mass.
Fr. Henry Hudon.....	73	Feb. 27	Scholasticate, Montreal, Can.
Br. Elias Coté.....	69	Mar. 2	Scholasticate, Montreal, Can.
Br. Patrick Clements.....	69	Mar. 9	St. Mary's, Kansas.
Fr. John Pinasco.....	60	Mar. 9	Los Gatos, California.

Requiescant in Pace.

VARIA.

Australia, Mission of the Irish Fathers to the Australian Aborigines.—

By order of Very Rev. Father General, Rev. Father T. Kenny, Superior of the Melbourne and Sydney Missions, went as Visitor to our houses in South Australia and the Northern Territory during the first half of the last year (1896). The following interesting particulars present a summary of the history of the Northern Territory Reduction, and a picture of its actual circumstances:—

Ten years ago a small but devoted band of Jesuits under Father Strele started out for the wilds of the Northern Territory, with the object of civilizing and Christianizing the much neglected aborigines, who are fast disappearing from the continent, but who are still to be found there in comparatively large numbers practically untouched by civilization. Of all the people in the world, the pure-bred Australian aboriginal is the last to tempt the enterprising missionary afield; but all things come to those who, instead of waiting, go out to meet the objects of their desire, and, after ten years of solid and heart-breaking work, the little Jesuit Mission has now four priests and seven laybrothers engaged in the work, with Father D. MacKillop as Superior. The mission was originally opened near Port Darwin, and later two fresh stations were established on the Daly River; but all three were closed last year, one near Palmerston, because it was too near to that town, and the others on account of the poorness of the soil. The South Australian Government then gave a very good piece of land on the right bank of the Daly River, large enough for good farms, and there the forces of the mission were concentrated some 44 months ago. The blacks followed the missionaries from the abandoned stations. The settlement is about 60 miles from the mouth of the river, and includes, in addition to the 300 acres of good land on the right bank, a tract of country 100 square miles in extent on the opposite bank, which is not so fertile.

Father MacKillop, when in Sydney in 1893, after a six years' sojourn among the blacks, gave a representative of the Sydney *Echo* some interesting details of his work. The privations which he and his colleagues have endured during these years of toil may be more readily imagined than described. Up to within a few months ago, when the mission erected a house for its priests and teachers, they had to be content with rude "humpies" similar in architectural design to those erected by the blacks. The difficulty in the way of frequent communication with Palmerston—a distance of 170 miles—reduced these self-denying missionaries to the further hardship of a kangaroo

and wild game diet for months at a stretch ; while during certain seasons of the year few escaped the severe attacks of fever so prevalent in a hot, humid climate such as the Northern Territory boasts.

"The Daly River country," said Father MacKillop, in the course of a long conversation, "is very poor and mostly low-lying. Only narrow belts on the banks are fit for cultivation, and these become still narrower during the rainy seasons. The climate is very trying, and fever is the lot of everyone. There are only two white men on the river besides ourselves, and I don't think that they will stay long. The life is too trying, and the land available for cultivation is too limited."

"And as to the black tribes?"

"They are fairly numerous—all of rather fine physique, but in a very low state of civilization. They have no houses, no clothes, and no thought of the morrow, their only private property consisting of weapons and dogs. The children are fairly intelligent, but they grow duller as they get older. Of course, the patriarchal form of government holds good, and they believe in a life for a life, and impose the death penalty for continued infidelity on the part of the women, but in no other case. Three were speared to death this year for this offence. They never steal from their own tribe, but they will from another, if they get the chance. They believe in the existence of a Superior Being who has power to do them harm, but they never think of Him except in this way. Then, again, everyone dies by sorcery according to their cult, and to avoid a spell they will sacrifice one of their tribe willingly. They are undoubtedly cannibals, their assertions to the contrary notwithstanding. There are strange ceremonies at their human sacrifices. They do not eat the whole body, you must understand; and only near relatives are allowed to taste the slaughtered corpse. Infanticide is carried out to a great extent, unfortunately. Strange as it may seem, one family will, perhaps, kill all the male infants, and another the females, but those who are spared are held in great affection. All the half-castes are murdered. Polygamy is practised, but only by the less respectable class."

"What of their language?"

"Well, it is unlike anything to which we are accustomed, and seems to indicate the pre-existence of some superior race. For instance, they have four genders:—Masculine and feminine for animates, one for vegetable life, and a fourth for inanimate objects. The word 'shadow,' most peculiarly is classed with nouns denoting vegetable life. They show great keenness in subtle distinctions between different shades of meaning in the verbs, and they indicate these, not by added words, but by changes of mood. In speaking to Europeans they use a sort of 'pidgin blackfellow,' in just the same way as whites generally use 'pidgin English' speaking to aborigines."

"And do you think you will make any permanent impression upon the dark-skinned natives?" we asked.

"If we are left alone. The mission is just now beginning to show solid

results, but, if the whites settle about us, or the Chinese, who are worse still, our work will be all thrown away—(we do not fear white settlement, however). The blacks leave their children with us readily, but our funds will not allow us to support more than 15 or 20. All the tribes in the vicinity, of course, are more or less under the civilizing influence of the mission, and we have the full confidence of them all. Our young people contract Christian marriages and comply with all the legal requirements. Three couples, married during this year, have cleared 20 acres of heavily timbered land. They have fenced in their allotments, and are going to cultivate them."

"And how is the mission supported?"

"All that we have to depend upon regularly is £50 a year from the South Australian Government. Cardinal Moran has very kindly given us substantial assistance, and we get alms from other sources; but we always want more. In time we hope to make the enterprise self-supporting. We are growing maize, Kaffir corn, sweet potatoes, and Chinese yams, but our chief product will be rice."—From "*Our Australian Missions.*"

Words of Cardinal Moran at St. Ignatius College, Riverview, Sydney.—His Eminence said it was with very great pleasure he accepted the invitation of the Venerable Rector. First, he congratulated the President, and all the friends of the College, on its having been able to hold its own during the years of serious depression. This was a great sign of its vitality. Not only had the College been able to hold its own with regard to the muster of students, but it had won prizes, and secured the applause of all who were interested in Secondary studies. He congratulated the students on the site of the College. From the days of the Academy of old to our own time, no young State has had so many and such flourishing educational institutions. Perhaps, since the days of the Academy, no more beautiful site than this had been found for studies. When this grand Greek edifice was completed, it would be one worthy, not only of Sydney and New South Wales, but of the whole of united Australia. He (his Eminence) wished further to congratulate the students on the admirable staff of professors they had to prepare them for their future course. He had been much struck a week or two ago on reading a report of the Universities in India. It had been found necessary there to make a regulation that no professor should be recognized unless he passed a special examination. One exception had been made, that, namely, of the Jesuit Fathers (Loud applause). At Calcutta and Madras¹ the special reason given for this exception was that not only was the merit of the Fathers so notorious to the public and to all the teaching staff, but the results of their teaching were so apparent that it would be an insult to subject them to such an examination.

Success of Riverview students in the Public Examinations.—The Prefect of Studies, in his annual Report, recorded the success of the College in the Senior and Matriculation Honors Examination (1895), in which examinations all the candidates passed, and three out of the four successful Riverview pupils

qualified for Matriculation entrance, and for entrance to the Faculties of Medicine and Science, and to the Department of Engineering at the University. One of the pupils of the College obtained first-class honors in Greek and Latin, with second-class in Mathematics, and won the Cooper Scholarship for Classics (value £50). Another, who was awarded the Watt exhibition upon the results of the Senior examination, obtained first-class honors in Mathematics, and second-class in Greek and Latin. The other two pupils won honors also in Classics and Mathematics. In the recent Junior Examination all the thirteen candidates presented by Riverview for examination passed successfully, eight of them obtaining Matriculation Passes. One of the pupils, James Heritage, obtained "A" in five of his seven subjects, and was *Proxime* for the Geometry Medal, Arthur Dignam winning the University Medal for Greek, which Riverview this year carried off for the third time. —From "*Our Alma Mater*."

Belgium.—The number of students enrolled in the thirteen Belgian colleges during the scholastic year 1895-'96 was 7100, an increase of 158 over the preceding year; the number enrolled in October of this scholastic year was 6704, an increase of 146. Of these 963 were boarders, 420 half-boarders, and 5321 day scholars.

Brazil.—Preparations are being made to celebrate the third centenary of Father Anchieta, the apostle and "Thaumaturgus" of Brazil. Imitating what Wisconsin and our Congress have done for Father Marquette, the Congress of San Paulo proposes to erect a statue to the missionary on the site formerly occupied by our church, next the Governor's palace, which is the old college of the Society built by Father Anchieta himself. The Protestants and infidels have protested against the honors to be paid a Jesuit missionary, and fill the newspapers with calumnies, but up to the present time without any effect.—Our colleges of Itu and Nova Friburg have both to limit the number of their students. They have more applications than can be well taught as the number of Ours is too few for the work entrusted to them. The novitiate is doing well.—*Father Galanti*.

Buffalo Mission.—At *Canisius College* on New Year's day Father James A. Rockliff was installed rector. Father Zahm, the former rector, was destined for the missionary band, but he has been called upon to take the place of one of the fathers, who has fallen sick, and is now teaching one of the Latin Grammar classes.

St. Ignatius College, Cleveland on Jan. 1, also received a new rector in the person of Father Godfrey J. Schulte.

California.—*Santa Clara College* has published a beautiful illustrated Souvenir of the college which "tells in pictures better than words what the College has done for education in California." It contains some thirty large phototypes of the college buildings and grounds, with descriptive text facing each picture. The college will celebrate its golden jubilee four years hence—for it was founded on St. Joseph's day 1851—and this "Souvenir" is an elegant and effective way of reminding its alumni and friends of the progress made during this time. We are sure that few of those who have not seen Santa Clara are aware of the extent of its buildings and the beauty of its grounds which this "Souvenir" so elegantly represents.—*Vivat! Floreat! Crescat!*

St. Ignatius, San Francisco.—In this church one of the largest organs in this country has been recently erected and "inaugurated." It is the gift of a member of the congregation. There are over eighty stops, with four banks of keys, and the action throughout is electric. The bellows of the organ are operated by two electric motors. The builders have issued an elegant souvenir of this organ, for a copy of which we are indebted to Father Henry Woods.

Canada, The Scholasticate.—Things are going on very much as usual in the house. Out of doors, however, some recent snow-falls have given a more wintry aspect to the garden and surrounding fields, and created a demand for moccasins and snow-shoes among the scholastics. Owing to want of snow in the early part of the winter, the toboggan slide has been somewhat neglected, a single scaffolding standing in mournful isolation awaiting its fellow. The skating rink, on the contrary, has been well patronized all winter. Here at four o'clock every afternoon, behind walls of snow from three to five feet high, may be seen eager groups of skaters skimming swiftly over the ice, or getting their blood in circulation by a rousing game of hockey. We have already had two hotly contested matches between philosophers and theologians, in which, however, the honors were divided, each scoring a victory.

The Novitiate, A New Villa.—At last a long felt want has been supplied, and after weary waitings and many prayers, the novitiate is a proud and happy possessor of a villa. After a good deal of searching and several disappointments, a site was finally pitched upon and purchased last fall; not however until some little difficulties about right of way had been smoothed over by the proprietor. The property consists of a long narrow strip of land lying between the high road and the Rivière des Prairies, an outlet of the Ottawa, at a distance of about two miles from the novitiate. At the time of purchase there was an old house standing on the grounds; but as it could not be adopted to the needs of the community, it was pulled down, and plans for more commodious quarters were drawn up by Father Minister. Building operations were begun forthwith, and carried on with such vigor that the doors

were thrown open to the community on the 21st of January and the event celebrated by a substantial dinner.

The house is a plain red brick, two story building, hidden from the road by a high fence. The front is unpretentious looking; but around the back and sides run wide, breezy verandas to which the Reverend architect has succeeded in giving a very attractive appearance. Some semi-circular projections jutting out over the bank, lend a pleasing variety to the outline, and form a series of cosy nooks and shady corners, suggestive of a favorite author, a quiet rubber at cards, or comfortable after dinner naps on summer days.

The view from the veranda is not without charms of its own. About thirty feet below, runs the river which is here about half a mile wide. The opposite bank thickly covered with under-brush and small trees, rises almost perpendicularly from the water's edge to the height of a hundred feet or more, and has its summit crowned with some scattered cottages and farm houses. Looking up the river, dotted here and there with islands, one sees in the distance the straggling houses of Sault-au-Récollet, with the twin spires of its quaint historic church, which carries the mind back to the old Indian settlement of Notre Dame de Loretto. The river, after sweeping past the villa in a broad curve, widens out into a little lake about half a mile lower down, opposite the village of Saint Vincent de Paul, which can be seen on an eminence on the other side of the river, the high walls and strong towers of its provincial penitentiary standing out in bold relief on the summit.

The interior of the house has been arranged for two separate communities, novices and juniors having each their side. On the lower floor are the chapel, the recreation halls, a refectory capable of accommodating sixty at a pinch, and the kitchen. Upstairs are two large airy dormitories, separated by three or four bedrooms. Above the rear veranda and overlooking the river, is a small roof-garden, which will form a splendid place for evening concerts during the summer holidays.

On villa days, novices and juniors will keep to their respective sides of the house, and except on special occasions, will meet only in the refectory. Each community will spend its summer holidays here separately, and have the run of the entire house during the period assigned to it.

As soon as spring opens, work will begin on the grounds. Trees were planted and walks marked out last fall; and it is now proposed to cut a sloping path in the bank, down to the water's edge. There are also mysterious rumors of a tennis court being set up on the junior's side. A boat-house will be built and boats purchased as soon as the ice breaks up; and as there are some islands and good fishing places lower down the river, both novices and juniors are already weaving golden dreams for the coming summer.—*G. Féré.*

China, Conversions in the family Siu.—The family Siu (pronounced Zi at Shanghai) of Shanghai, Zi-ka-wei, and the neighborhood, comprises the descendants of Paul Siu, the most illustrious of Father Ricci's converts. He

was associated with Father Schall after the death of Father Ricci, and, Christian as he was, he rose by his unusual ability to the highest office of state. He was something more than the Li-Hung-chang of his day. As a Christian he was so edifying and so devoted to the interests of the mission, that we look back to him with only a little less reverence than to Father Ricci or Father Schall. During the persecutions of the last century some branches of his family fell off into paganism, and many of them are living around us here, as completely pagan as if they had never a trace of Christianity in their family. Other branches have remained faithful, and we have one of his descendants in the Society. With the exception of one or two families, both the Christian and pagan branches have fallen from their former state into poverty.

Zi-ka-wei derives its name from the family of the great Zi. Up to the present year we have had but few relations with the pagans, who seemed to keep the fathers at a distance. But this year a zealous young German father, just out of the tertianship, has gone among them boldly and preached up their illustrious ancestor, reproaching them amicably for having deserted the religion to which he was so devoted, and which he prized above all his worldly honors and dignities. They did not manifest anything of a hostile spirit, and the patriarch of the family, who has great influence over the rest, showed himself favorable and gave some hopes of his own conversion. He is a simple old man, cultivating his little patch of ground not far from us, and though he is poor, he is looked up to and respected by all the family, even by the comparatively rich rice merchants of Shanghai. China has many good democratic principles in her civil polity and social usages.

There is a strong family spirit in the people, and one branch of a family will not easily take an important step without consulting the other branches. So the question with our Zi's of Zi-ka-wei was, what would the Zi's of Shanghai think of their prospective conversion. The first of the tenth moon (Nov. 5) had been fixed for the annual reunion in the family hall, according to the national custom of honoring their ancestors. Our zealous missionary, not to let such an excellent opportunity slip, managed adroitly to have himself invited to the reunion, even by the Zi's of Shanghai.

The first day of the tenth moon found him bright and early in a carriage, with a Chinese father for companion, and the simple old patriarch of Zi-ka-wei, and another pagan Zi, who is an A. B., and keeps a little school. It happens that Father Li is at present publishing the life of Zi, the great Christian statesman, and the first volume had just appeared before the reunion. The two fathers had several copies with them, which served excellently to introduce the subject of religion. They were received and listened to very kindly by the Zi's of Shanghai. The fathers could not remain for the dinner, as the viands had all been offered to the great ancestor of the Zi's, and our Christians have to abstain absolutely from such practices. The visit, however, was quite satisfactory, as our neighbors have the assurance now that their cousins of Shanghai will not regard their conversion with an evil eye. There are

now eight or nine men under instruction, mostly Zi's, and about twenty women. We have much at heart the conversion of the family Zi, and beg a kind intention for that effect.—*William Hornsby.*

Cuba.—The fathers of our college of Belen, Havana, are in general well. The number of scholars is less than other years, on account of the financial distress of the island which is desolated by the war. We have 119 boarders, and 102 day scholars.—Our Very Rev. Father General offered the Spanish Government to send some of our fathers as chaplains to the army during the war; a great many have offered themselves to come. The Captain General, consulted by the Government, answered, he would be very much pleased to welcome them, the more so as they were priests of the Society; but we don't know if they will come or not, on account of the opposition of some and of other difficulties. There are many soldiers in the hospitals of this city, the most of them on account of diseases due to the climate of the country, rather than by consequence of the war.—*Father Cristobal.*

Denmark.—Our college of St. Andrew at Ordrupshøj near Copenhagen, has more students than ever before in its history. Until now 50 had been the maximum; but this year we number already more than 60, though we are only at the beginning of the session. About one half are Catholics, the remainder Protestants. The Danish people are beginning to have confidence in those "Catholic Monks," as they call us. Only the other day a young man asked to finish his studies at our college, preparatory to becoming a Lutheran minister. It was thought best not to admit him. Last year four of our students entered Archbishop Ireland's newly founded seminary; they will devote themselves to the evangelizing of their countrymen in the United States. The number of priests educated at our college is considerable. The two missionaries now in Iceland, the Reverend Fathers Frederiksen and Osterhammel made their studies here. Three of our old scholars were recently ordained priests at Rome, and are soon to return to Denmark as missionaries; four have entered the Society; one is already a missionary in Denmark; one died on the missions in North America.—Our football club has made a name for itself throughout the neighborhood. For several years past it has proved itself invincible in every contest with the teams of other schools and colleges.—Conversions to the true faith have been quite numerous throughout Denmark of late years, and our fathers of the residence of Copenhagen are kept very busy. Several times already, the students of the University of Copenhagen have invited a father of our college of Ordrupshøj to deliver lectures among them on scientific subjects.—*From a Letter of Father J. Sveinsson.*

England, Campion Hall, Oxford.—Father R. F. Clarke in a letter to Father Denny, who was with him at Oxford in 1856-'57, writes:—

"Oxford in general has improved much since our time. The men are truer,

more industrious, more in earnest in everything except religion. The one sad drawback to the welfare of the University is that dogma seems to have died out of its life, and religious indifference to be almost universal. It is simply pagan with a thin varnish of Christianity. I hope through God's mercy that the incoming of Catholics may be the beginning of a revival of religion. Besides ourselves, the Benedictines are coming next October, and a fine site has been secured for a college for secular priests. At present we are only beginning, but it is a privilege to have taken part in the beginning of such a work. Our present house is only temporary, as it allows of no increase in our numbers. We are eight in community—two priests, four scholastics, and two servants. Father Rickaby is with us and has been appointed by the Bishops lecturer to the Catholic undergraduates here. The scholastics have just finished their philosophy in the Society. They are attending lectures chiefly on classical subjects, and seem to like Oxford very much."

We learn from the "Letters and Notices" and the "Tablet," that the bishops have appointed Very Rev. Canon Kennard, a secular but an M. A. of Oxford, chaplain to the Catholic students at the university. He has in turn appointed Father Rickaby to give the course of lectures. This arrangement was made because the bishops were unwilling to place the whole charge of the Catholic students in the hands of the Society, but were almost unanimous that no one could be more fitly selected than Father Rickaby for giving the lectures. The appointment is only for the academic year beginning in June. The Rev. lecturer began his course the first Sunday of the present term in a private chapel and so far the lectures have been exceedingly well attended. At Cambridge University, Dom. Cuthbert Butler, a Benedictine Father, is giving the lectures.

Father Bernard Vaughan, who received his "gradus" in 1884, was, on February 2, raised to a professed of four vows "ob eximium donum prædicandi." He has gone to Rome to preach the Lent.

Cordiality of Protestants.—In these days of increasing cordiality of many Protestants towards individual Catholics, and of an awakening desire to know what the doctrines of the Church really are, some of our fathers are doing a most useful work by encouraging such advances, and delivering controversial lectures, in the true spirit of courtesy and good-will, and in the patient explanation and discussion of Catholic teaching. It is with this strong conviction that we have before drawn attention to Father Lucas' recent lectures in different parts of Wales, and to that series which Father Donnelly has entered upon at St. Francis Xavier's, Liverpool, chiefly in answer to Mr. Samuel Smith, M. P., who in Wales, as well as elsewhere, has of late thrust himself forward as a violent assailant of the Church. A still more efficacious means of attracting serious-minded Protestants to an honest and dispassionate consideration of Catholic doctrine, is the ready and kindly acceptance of invitations sent by Protestants to meet them in friendly explanation and discussion.

Such was Father Bernard Vaughan's address to certain clergymen in Manchester at their own request, and such also has been Father Gerard's still more recent explanatory sketch of the life and principles of St. Ignatius, delivered by request to a full audience in the Toynbee Hall, and most attentively listened to. The same father's address on the "Papal Condemnation of Anglican Orders," given at their own invitation to certain Baptists of Bristol, was acknowledged by a most courteous letter. All this is a proof of the improved amenity of feeling and of the newly-awakened readiness to grant a calm and fair hearing to a Catholic lecturer, to which we have referred. To help to such results is surely a work especially becoming the Society.—*Letters and Notices.*

Fordham.—Perhaps the most noteworthy event that has taken place recently in connection with St. John's College, is Father Campbell's speech at the Alumni Meeting on the "Present Peril in College Education." It is a reminder that our colleges, poor as they are in comparison with the richly endowed institutions around them, have nothing really to fear. In the time of Augustus Catholic educators triumphed over the highest degree of culture that the world had yet known. To-day "the educational trend is almost entirely in the direction of the natural sciences," but this should not discourage us, for the application to science to the neglect of the arts, means "the wreck of the universities and the mental deterioration" of those entrusted to them. This, Father Campbell shows by the words of some of the most eminent men of our times, but for these we must refer our readers to the pages of the "Fordham Monthly." Some of the speaker's assertions have been attacked and doubtless some of his statements may be charged with exaggeration, but we believe he proves his thesis, that "It is Catholic teaching alone that can elevate the human race from the degradation of ignorance and error, and crown it with that glory which only the spiritual intellect can achieve in whatever pursuits the human race may choose to direct its energies and devote its time."

Calculus an Optional Study.—Fordham has given up the obligatory study of Calculus. Lest this may seem to put Fordham in a lower grade than other colleges, it will be well to bear in mind that in none of the great universities in this country or in England is Calculus obligatory. Not at Oxford, or Cambridge, or the Royal University of Ireland, nor at Harvard, Yale, or Johns Hopkins. They claim that, unless the student is to become an engineer or a specialist in Mathematics, he can employ his time to more advantage in the study of those branches he will be called on to use in his profession, such as Philosophy, Literature, and History.

France.—The mission preached at Rheims by 32 of our fathers was successful beyond expectation. Two thousand conversions are spoken of, not including returns to the practice of religion of such as had abandoned it for

the time being.—The novitiate of the Province of Lyons, located for many years at St. Leonards-on-sea, England, was moved back to France during the month of October, 1896, and is now at Aix. It is not improbable that the scholasticate of Mold may be transferred to France during the year.—The scholastics of the Province of Toulouse are about to leave Ucles and return to Vals their old home. The novices of this province have begun again in France the trial of the pilgrimage.—The novitiate of the Province of Champagne is again established at St. Acheul, as also the juniorate.—The missions of the Province of Lyons in Egypt, Syria and Armenia have recently earned precious words of approbation and encouragement from our Holy Father and the Cardinal Prefect of the Propaganda. The conversions are numerous, and many schismatics are returning to the unity of the Catholic Church. The schools especially are doing excellent work. The residence of St. Pulcheria at Constantinople, formerly included in the mission of Armenia, has been purchased by the Lazarist fathers.

Lille.—Our fathers at Lille are about to build two large scientific schools. One is to be preparatory to the different military careers, similar to the Ecole de St. Geneviève at Paris, so well known as the Rue des Postes. The other is to be a Catholic school of Arts and Trades—Ecole Catholique d'Arts et Métiers—and is destined for the education of overseers and directors of manufacturing works.

Georgetown College.—The speech of Father Richards at the "Catholic Alumni Association of Boston" deserves to be remembered. It is all the more worthy of note as it followed the speech of President Eliot of Harvard, who had made a plea for the students of Catholic colleges to attend the professional schools of Harvard. Father Richards, after a word for the classics, spoke as follows of the superiority of Catholic philosophy:—

"But it is in philosophy that the greatest strength of the Catholic colleges resides. This it is that knits together all the various threads of learning and makes of them one consistent and harmonious fabric. Thus it becomes the great principle of unity in education. In the Aristotelian philosophy, adapted by St. Thomas and elaborated and enriched by countless acute and observant intellects down to our own day, we have an incomparable system of truth. Other colleges and universities may imagine that they teach philosophy, but it is ordinarily, if I mistake not, a mere History of Philosophy, a lifeless catalogue of the tenets and vagaries of successive schools, or it is a fragmentary and discursive treatment of limited questions. Only the Catholic colleges, if my observation is correct, have a vast, compact, thoroughly reasoned and tested body of philosophic truth, extending over the whole field, consistent in all parts, taught and drilled into every graduate by lecture, repetition, disputation, and essay, until it becomes a part of his very mind and mode of thought. The value of such a training for one's whole life and for every profession is incalculable. It induces orderly habits of thought, it maps

out and arranges all other knowledge in the mind, showing the dependence of one field upon another; it gives us our intellectual bearings, affording, in fundamental principles, the points of departure and lines of reference by which all sciences and all learning are divided, arranged, and guided; it develops the power of analysis and supplies the tests by which to judge the results of analysis and induction. The slight esteem in which philosophy seems to be held outside of the Catholic institutions of learning would be marvellous were it not explained by the inherent defects of the philosophy itself as taught in other schools."

German Province.—A *New Novitiate* for the German Province has been opened at Feldkirch, Austria. We have been promised a description of it for our next number. Though the building will not be finished till April, it was sufficiently advanced to be occupied by a community of over 50 last October. It is intended as a House of Retreats, as well as a novitiate, and already three bands of priests, one 19 in number, and 26 laymen have met there to go through the exercises. Two fathers are appointed to conduct these retreats.

A Wonderful Increase. The Catalogue of the German Province, "ineunte anno 1897," shows that the province numbers 1263 members, an augmentum of 60 over 1896. During the year 1896, 80 novices entered, there were 10 deaths and 10 defections, 7 of these being novices. It is rare, indeed, that a province shows such a flourishing state.—The catalogue also shows that ten are now studying at different universities; viz., two at the University of Berlin; four at Vienna; one at Strassburg; one at Prague; one at Innsbruck; one at Louvain. Of these ten, eight are fathers who have finished their Theology. Only two are scholastics and they are living in our scholasticates at Innsbruck and Louvain while pursuing their studies at the University.—At Feldkirch all the "Magistri Gymnasii Austriacii" have been obliged, after finishing their Philosophy and Theology in the Society, to go through a three years' course at the University and undergo the difficult "Staats-examen," in order to obtain the "facultas docendi."

Iceland.—We are still busy collecting the funds necessary for the erection of a leper hospital in Iceland. The enterprise is progressing favorably. We hope that the Sisters of St. Joseph of Chambéry, who are laboring with so much success here in Denmark, will be able to undertake the heroic task of caring for these unfortunate people. Four of the sisters have already spent three months in Iceland, where they have opened a Catholic school at Reykjavik, the attendance consisting of two pupils. It is the first Catholic school in Iceland since the Reformation. Besides the sisters, many of whom are anxious to devote themselves to the service of the lepers, nine other persons, French, Belgian and Danish, have offered themselves to go to Iceland as soon as the hospital shall be established.—Iceland has lately been visited by a terrible scourge in the shape of an earthquake which has wrought incalculable

damage. The first shocks were felt on the 27th of August, but the dreaded quaking continued with intervals for a month longer. The districts in the neighborhood of the famous volcano Hecla were especially ill-treated. Almost every house is a heap of ruins. The poor people are reduced to the utmost misery and destitution, and find themselves without roof or shelter at the beginning of a polar winter. For more than a hundred years Iceland has not experienced so violent and destructive an earthquake, though earthquakes are far from uncommon on the island. The surface of the earth in many places is completely changed; rivers have changed their course; enormous chasms are to be seen in all directions. What is more curious still, a new geyser, larger than the old one, has been formed, which every ten minutes heaves up its columns of boiling water to a height of 200 feet.—*Father J. Sveinsson.*

India, Mission of Bombay (German Province).—The news from Bombay is sad as far as regards the state of the city. The plague can hardly be said to be on the decline. Schools ought to have been opened in the beginning of January, but on the 16th of Jan. Rev. Father Höne, Superior of the Mission, writes, "Our schools have not yet all been reopened. A part of St. Mary's College, the higher school division of the 1st and 2nd class boarders, will probably go to Khandala (the villa of the college, situated about four hours from Bombay on the heights). The Rev. Father Weingartner, Rector of St. Mary's, has written to the parents offering to receive the boys at the villa, requiring somewhat higher terms on account of the greater expenses. About seventy parents have already consented to send their boys and so probably schools will be held for them at the villa.

The mortality is still very high. During the week closing Sat. Jan. 16, 1638 died, which is 1154 more than in the corresponding week of the last five years—although the population is far lower. It is said that at least 35,000 people have left the city. On Friday, Jan. 15, over 300 died. The plague now begins to attack also the Europeans. The best known European physician died of the plague and the woman who had waited upon him, died three days afterwards. At the same time the famine exists in the districts of our pagan missions. Our fathers thus far have not been directly molested by the plague. Rev. Father Dreckmann returned to Europe last week, but his sickness had nothing to do with the plague, he needs rest for some time, after over twenty-two years of hard work in the climate which has carried off so many of our fathers.

After I had sent off my letter, I received a few lines from Father Superior, Miss. Bomb. (Father Höne), dated Jan. 23, in which he writes: It is getting worse and worse here. Last week more than ever died; viz., 1758, which is 1257 more than usually died at this period; and this also the population has decreased about by one half. Entire streets are empty. Bombay the Beautiful will soon have to be called Bombay the Desolate. Our fathers, scholastics,

and lay brothers are still well. But in St. Francis Xavier's College, one of the servants died of the plague—most of the other servants ran off. Father Höne earnestly asks for our prayers.—*From Father C. Frick, S. J.*

Ireland, Our University College and the University Examinations. The Triumph over Protestant privilege and endowment.

This year the successes attained by Catholic students have been no less gratifying than on previous occasions. They have, consequently, been no less condemnatory of the iniquitous and unjust system against which our people have so long protested, and against which they mean to continue to protest until justice has been done them. As might have been expected, *University College, Dublin*, has, through its students, most efficiently served in making complete what is at one and the same time a triumph and a protest. In the first place, a student of the College, Mr. Patrick J. Hogan, has carried off a Junior Fellowship in Mental and Moral Science. This brilliant success fittingly follows a list of University achievements of a very notable kind. In the course of his annual address the Vice-Chancellor of the University, the Right Hon. Christopher Redington, recounted some of Mr. Hogan's previous successes when he recalled the fact that he obtained the Modern Literature Scholarship in 1887; secured Second Honors in Modern Literature at B. A. Examination in 1890; was First in Second Honors in Mental Science at M. A. Examination, 1892; and was specially mentioned for highly distinguished answering at Junior Fellowship Examination (Mental Science,) 1894, when he took second place. Mr. Hogan's brilliant success is not, however, the only triumph of moment secured by students of University College. Its *alumni* have also obtained a Studentship in Classics, a First Class Scholarship in Modern Literature, with others in Mathematics and Ancient Classics. Furthermore, of the ten first-class honors awarded in the Bachelor of Arts examination, five have fallen to students of the College, in addition to six exhibitions, four of them first-class. This is a splendid record, but to it has to be added the further fact that the Gold Medal for English Composition has been conferred on another student of the College, Mr. Patrick Mac Sweeney, M. A. In the Medical Examinations of the University the Catholic University School of Medicine has also scored in a very notable manner, its students securing in the First Examination in Medicine three honors and the only first-class exhibition, while in the Second Examination in Medicine they carried off the only two exhibitions awarded. Catholics have good reason to rejoice at the attainment of such results, and to congratulate the Jesuit Fathers and the professors of the College on a series of triumph which even their students have rarely surpassed.—*From "The Irish Catholic."*

N. B. Among the honor men are several of our Irish Scholastics.

Old Clongowes and the Intermediate Examinations.—In the three higher grades, excluding the Preparatory, Clongowes Wood holds the foremost place of all the schools and colleges of Ireland. A total of 45 distinctions in these

three grades is a record worthy of the best traditions of Clongowes, comprising 19 exhibitions, 8 retained exhibitions, and numerous book prizes; the gold medal in the Junior Grade for modern languages, six composition prizes in English, and in both ancient and modern languages, viz., one in the Senior for Latin, two in the Middle for Greek and Celtic, and two for English, and another for German in the Junior Grade.

Six exhibitions out of thirty is a brilliant and, we believe, a unique record in the Middle Grade. In the Junior also, Clongowes leads the list of colleges with a total of twelve exhibitions, one of its pupils, Master James O'Brien, winning the gold medal for Modern Languages in this grade. Clongowes all but secures five other gold medals, being second in Classics in Senior, second in English and in Mathematics in Middle, and second in English and in Mathematics in Junior. In Junior Grade Clongowes has done brilliantly in Mathematics, six having obtained full merit in Mathematical subjects, one pupil, Master A. E. Corbett, scoring full marks in both Euclid and Algebra, thus running Master Leatham close for the Mathematical Medal.

Sodality work for Professional Students.—The "Freeman's Journal," the leading Catholic newspaper of Ireland, speaks as follows of the sodalities in Dublin, under the care of Father Cullen known to many of our readers, as the editor of the "Irish Messenger" and an apostle of temperance:—

In a city like Dublin, where a large number of professional and art students are prosecuting their studies, the question of their religious and even social interests naturally claims a good deal of anxious attention from those in authority. Most of the young men to whom we refer are, on entering for their professional and art courses, fresh from the wholesome influences of home or college life. They have had, in one way or another, the path of virtue made comparatively smooth for them. Outside temptations have not been many, and the strength to resist them has been acquired by habit. All this is changed, as a rule, when the student enters on the life of a large city. At a critical moment he is, often left to his own resources. No rules bind him to the regular performance of his duties. The absence often of a healthy social atmosphere or of pleasant companionship tends to increase the sense of a false freedom which leads to no worthy end. The temptations incident to life in a large city are thus allowed full and unrestrained power, not seldom with disastrous consequences. Unfortunately these are not mere platitudes. Those best in position to judge realize to the full how much havoc is caused amongst the students of the city by the causes to which we have referred. The practical question remains how best to cope with the difficulties of the position. One altogether admirable means is happily near at hand, and it is its value we wish to emphasize by these remarks. We refer to the Sodality of the Blessed Virgin Mary, two branches of which, both under the excellent care of the Jesuit Fathers, have been established for some time in Dublin—one in the Church of St. Francis Xavier, Upper Gardiner street, and the other in connection with University College, Stephen's green. Both of the Dublin

sodalities for professional gentlemen and students are branches of the "Prima Primaria" Congregation of the Blessed Virgin Mary, which was founded in the Roman College by Father Leontius, S. J., in 1563. Both have been specially organized with the view of meeting the needs of young students to which we referred at the opening of these remarks. They aim at combining social reunions with their more immediately religious objects. As will be seen, Father Cullen has arranged tonic sol-fa classes and periodical concerts in connection with the Ignatian Professional Sodality, and we have reason to know that his zeal has been wonderfully rewarded.

Father Cullen has just published an excellent "Sodality Manual" for his sodalists. It contains besides the offices usually recited by the members, the History, Indulgences, Approved Rules, and ceremonial of the Sodality, also prayers and devotions so that it may serve as a prayer book, even after school or college days. It is superior to any "Sodality Manual" we have yet seen.

The late Father Denis Murphy.—The various Antiquarian and Archaeological Societies of Ireland have passed resolutions expressive of the keen sense of the loss sustained by them in the death of this distinguished scholar and author. Father Murphy leaves a place in Irish scholarship and Archaeology which it will not be easy to supply. Rev. Father Devitt, Rector of Clongows was elected Vice-President of the Kildare Archaeological Society, which position was held by Father Murphy.

Jamaica, The School Question.—His Lordship, Bishop Gordon, is a member of the Board of Education in the Island of Jamaica, and has for years been fighting the good fight in the battle for Catholic schools. The other members of the Board of Education are the Episcopalian Bishops Nuttall and Hanna, two Protestant ministers and three Protestant laymen. Thus far, the government in Jamaica has been one of the fairest, in this regard; and the United States could learn a very useful lesson from this little island of the Caribbean Sea. The Jamaica Government has until now paid the Catholic schools their share of the taxes, given an additional grant for scholarship, and allowed no other school to come within the two-mile radius of an already existing school. The Protestant Bishops Nuttall and Hanna and many Protestant ministers are striving now to handicap the Catholics by introducing Board Schools or "undenominational" schools, which would resemble the Public Schools of the United States, and do away with the government aid thus far given to denominational schools.

Bishop Gordon recently sent the following communication on this subject to the Jamaica "Daily Post:"—

(To the Editor of the Jamaica Post.)

Sir,—As a good deal of misapprehension exists as to the action of the Board with regard to undenominational schools and the exemption proposed as to Roman Catholics, it may be useful to the public if the circumstances that led

to the proposed alterations in the Code, and the reasons that influenced the Board of Education; are related and explained.

1st. On more than one occasion it had been represented by members of the Board, that Protestant parents considered it a hardship that in certain districts they should be compelled to send their children to a Roman Catholic school because there was no other within reach.

At the quarterly meeting held last July, the question was brought to a direct issue by the demand to establish a Baptist school within a mile of a long existing Catholic school. The demand was contrary to the Code unless circumstances were shown to exist that rendered the school necessary. In this case it was most forcibly argued that were the proposed new school considered unnecessary, it would be a violation of the consciences of the Protestant parents to deprive them of the advantages of education unless they chose to accept it from Roman Catholics. The view taken, not only by the proposer of the motion for declaring the Baptist school necessary, but by all the members of the Board who spoke was, that a case had been made out, but that in view of the importance of the issue, including as it did the necessity in all justice of granting a similar favor to Roman Catholics in similar circumstances, the decision had better be put off till it could be fully discussed at the October meeting when the Code would fall to be revised. After a debate, which led to the acceptance of the amendment proposing the exemption of Roman Catholic schools in the event of adoption of undenominational schools, the claim urged on behalf of the proposed Baptist school was admitted, the school declared necessary, and Protestant consciences satisfied.

2nd. The experience acquired in the working of the present Code showed that it would be for the advantage of education, both in point of economy, efficiency, and the better status of Teachers, if the Board under the new Code had power to amalgamate small, inefficient and struggling schools into one large school, and also that in the event of a new school being applied for, it would be for the Board to determine the site, so that amalgamation, in some central spot, with existing schools would prevent the increase of the number of small schools. Large schools so established would necessarily have to be undenominational, and discussion brought out the fact that there would be no obstacle on the part of the majority of those concerned, that is, the different Protestant denominations.

Only one difficulty called for a solution, and that was the case of the Roman Catholics. Under the present Code they stand in a position of perfect equality with all other denominations, but were the undenominational school adopted as the only school of the future, Catholics would not only lose their present equality with the denominations, but on account of their conscientious objection to undenominational education, they would be forced into a state of such complete inequality as would compel them to build and staff all schools they might in future require at their own expense, whilst contributing to the schools of all other denominations. Had the Board of Education chosen to

disregard the conscientious convictions of their Catholic fellow citizens, they could have decided that as they considered themselves right, and the Roman Catholics wrong, and as they happened to be in an overwhelming majority, therefore the Roman Catholics must either give up their conscientious scruples or renounce their claim to a proportionate share with their fellow citizens in the public revenues for their education. Fortunately the members of the Board of Education are men who have to the full the love of fair play and justice which characterizes the true Briton, and as they had shown themselves ready to respect the conscientious scruples of parents in the case of the Baptist school, they would show equal respect to those of Roman Catholic parents, and as true Englishmen, all the more because the latter were weaker.

In doing this they have broken no new ground. In the province of Ontario, which no one in Jamaica will feel disposed to consider inferior to themselves in enlightenment, or still less in thorough going Protestantism, whilst they have adopted the most complete system of State education, extending from the Kindergarten to the University, which exists among any section of English speaking people, they have allowed Roman Catholic separate schools, stipulating only that the education given in these will fully satisfy the Government Inspectors as to its being up to the requirements laid down by law as necessary to entitle any school to claim assistance from the public purse.

This is perfect legislation as it has the unanimous concurrence of all the enlightened citizens of the Province, whilst all that the Government aims at is secured, that is a complete and thorough system of education for the whole commonwealth.

✦ CHARLES GORDON,

Kingston, Nov. 27, 1896.

His Lordship on a previous occasion spoke on the same subject before the Governor, Sir Henry Blake. Among other things Bishop Gordon said:—

“In considering the past in the light of history, the reflection forces itself upon us, ‘are we right in having eliminated religion from our curriculum in elementary schools, as almost all our colonies have done?’”

“Renan, in his ‘Marcus Aurelius,’ says that the Emperor went about the work of destroying Christianity, in a very clumsy way when he employed the rack and the sword. His object would have been attained much more effectually by a good public school law, and a minister of public instruction ‘à la moderne.’”

“The bishop deprecated also the unwise compromise of substituting for religion, that which is taught in many Board Schools in England, and what Lord Salisbury terms: a patent compressible religion which can be forced into all consciences with a little squeezing. Should we admit this substitute, continued the bishop, we should be shutting our eyes to the lesson of history and committing a folly equal to that of the Roman soldier who having found a bag of pearls, flung away the pearls and kept the bag.”

St. George's College.—The college with its three professors gives satisfaction

to the Bishop, and his Lordship is pleased with the work done. Sixty-two boys are in attendance, eleven having entered on the first of February. There is among the pupils variety in religion, greater variety in age, and the greatest variety in color. The students seem to have prodigious memories and are all most respectful to their teachers. For my part I had never, I think, a greater attachment to boys than I have to these, irrespective of age, religion, or color. We are preparing the boys for the Cambridge local examination. The matter in the various branches is assigned by a syndicate in England. The successful candidate acquires certain privileges. The matter for the junior examination is fifty-two chapters of the first book of Cæsar and, as the examination is a pretty stiff one, it will keep a boy busy from January till next December. A gentleman, by the name of Rev. W. Pratt, replaces the Cambridge committee here.—*Extract from a Letter of Father P. Kayser.*

Madagascar.—Recent letters from our missionaries in Madagascar report a great change for the better in religious as well as in political matters throughout the island, in consequence of the recall of the late incompetent and unpatriotic Resident General. The new administration of General Gallieni is giving satisfaction to everyone. The rebels are being chastised, and peace and order restored. Full freedom is guaranteed to all religions, and with such a guarantee, the one true religion is sure to make rapid progress. Already the sad ruins of last year's disturbances are partially repaired. The missionaries have hastened back to their flocks which they had been forced to abandon for a time; the burned or pillaged churches are being rebuilt and refitted, and the school teachers dispersed through fear, have resumed their work. The population of entire villages ask to abandon Protestantism, and to become Catholics. This movement towards the true faith is no where better seen than in the daily increasing number of children that are being educated in Catholic schools. Whilst formerly there were on the whole island less than 27,000 of these children taught by the missionaries and their assistants, there are now 65,103, and soon there will be three times as many as before the war. The Protestants, however, are not yielding their ground without a struggle, and freely use their twofold weapon, gold and intimidation. Their gold they scatter with a lavish hand; fear they propagate by all kinds of alarming rumors. At one time it is said that the English are coming to attack the French, to expel them and restore liberty to the Hovas; at another time, that General Gallieni is on the point of being recalled. In spite of these manœuvres of the enemy, the work of civilizing and evangelizing the island goes on successfully, and a whole army of missionaries could find employment in that vast field, ripe for the harvest.

One of the most important steps taken since the French occupation of Madagascar, is the abolition of slavery throughout the whole island. A good deal of trouble was expected as a result of this measure. What would become of that multitude of liberated slaves thrown upon their own resources?

And what would their old masters say, whose only compensation was the right to keep such of their former slaves as were willing to continue in their service, either with or without pay? To everyone's surprise, however, the change was effected without the slightest disturbance. It will certainly contribute to the pacification of the island, and to the progress of the Catholic religion.

General Gallieni is looked upon by the colonists as the second conqueror of Madagascar. Without violating the official neutrality towards all religions which his position imposes on him, he knows how to recognize the services rendered to his government by our missionaries. Not long ago he sent a flattering letter of congratulation to Father Colin the well known geographer, thanking the father for the valuable assistance lent by him in an important surveying expedition along the eastern coast.

Ma Jura.—A much appreciated favor has lately been granted by the English government of India to our fathers in Madura. Every Jesuit who has gone through the regular formation of the Society as far as philosophy inclusively, is officially recognized as professor of the university, on his simple presentation by superiors. This gives him a right to the gratuity which the government has hitherto conferred on those only who had taken their degrees either in Europe or at the university of Madras. Nor is the concession limited to the college of Trichinopoly. It extends to all of Ours who live in the presidency of Madras, and benefits the fathers of Mangalore as well. Mr. Duncan, the director of public instruction, by whose kindly intervention this signal privilege was obtained, accompanied its announcement by a letter very laudatory to the Society, its methods and experience of 300 years.

Mexico.—The Mexican Province, under the title "Cartas de Mexico," has issued the first number of what promises to be a valuable addition to the Province Letters. The number opens with the first part of a history of the Province from its re-establishment down to our own days. Then follows a description of our new church of the Sacred Heart, of the new college, or "Instituto Cientifico," in the city of Mexico under the patronage of St. Francis Borgia, with a phototype of the facade. Then follow letters from the college of Saltillo and different residences, from Ecuador, a necrologia and Bibliographia and Varia. A supplement containing "Records of the Old Province of Mexico" is sent out with the number. It has an account of the Professed House founded in 1592, accompanied by two phototypes of its church. What pleases us most, and will be valuable to future writers is the care with which these new "Cartas" have been edited and the prominence given to historical matters. The Mexican Province is to be congratulated on such an auspicious beginning of its "Cartas."

Missouri Province, St. Louis University, Scholasticæ.—Menstrual disputations were held on Nov. 23, 1896, and Feb. 15, 1897. In the former the following were the participants: *Ethics*, Mr. L. Fusz, defender, Messrs. W. Bennet and W. Eline, objectors; *Psychology*, Mr. G. McGovern, defender, Messrs. L. O'Connor and F. Breen, objectors; *Cosmology*, Mr. I. Kircher, defender, Messrs. W. Dooley and A. Muntsch, objectors; "Mechanics," "Impact of Bodies," Mr. J. McGeary, lecturer. In the latter the parts were taken as follows: *Ethics*, Mr. A. Lebeau, defender, Messrs. J. Kammerer and F. Hœfkens, objectors; *Cosmology*, Mr. J. McNichols, defender, Messrs. D. Johnson and B. Abeling, objectors; *Logic*, Mr. F. X. McMenamy, defender, Messrs. J. Whelan and J. Hugh, objectors; "Chemistry," "Combustion and its Phenomena," Mr. T. Smith, lecturer, Mr. J. Mackey, assistant.

On the 3rd of February, Father Walter H. Hill, known to the readers of the LETTERS as a frequent contributor to its pages and famed throughout the philosophic world of this last quarter of the century, by his admirable English text-books of philosophy, happily rounded off fifty years of his life as a Jesuit. The commemoration of this golden event in his religious career was becomingly opened with a solemn Mass and a sermon *coram Pontifice*, His Grace, Archbishop Kain, not the least impressive feature being the excellent rendering of the choral parts of the Mass by our philosophers' choir. Next, at the conclusion of dinner, the formal yet heartfelt greetings and good wishes of the community were tendered the venerable jubilarian by the philosophers in addresses and poems and songs, each of which was characterized by absence of the commonplace and evidence of exquisite thought and expression. And last, as the crowning of the day's jubilation, an enthusiastic reception was given in the evening by the university alumni, who came in large numbers to felicitate and do honor to one, known to all by the voice of fame, and recalled by many with affection as their revered and esteemed professor in the days gone by. Prominent among the old friends, who had been enabled to extend their congratulations in person throughout the day, were Count Wm. J. Onahan of Chicago; the rectors of most of the colleges and Father Michael J. Corbett, who had been Father Hill's Superior and fellow-laborer in the ministry of late years and was now privileged to speak during the solemn Mass of his works as a faithful Jesuit during the five decades just closed.

Chicago, St. Ignatius College.—Owing to his engrossing duties as director of the six schools comprised within the parish of the Holy Family, Father J. Curran has been relieved of the burdens attached to the office of procurator and succeeded by Father J. Real.—While the numerous sodalities already existing in the parish have continued to flourish in good works and increase in numbers, two others for the deaf and dumb, composed respectively of young men and boys, and young ladies and girls, have been established by the aged but withal energetic Father Paul Ponziglione and recently aggregated to the Prima Primaria Sodality in Rome.

Cincinnati, St. Xavier College.—On the feast of the Purification of our Blessed Lady, Father Michael J. O'Connor was installed as rector in succession to Father A. J. Burrowes, and a few days later was relieved of the duties of the prefecture of studies for the collegiate department by Father T. A. Sebastiani.—Father O'Connor still retains the chair of lecturer on Logic in the post-graduate course, which was started last November and has attained a success exceeding the most sanguine expectations of its promoters, prominent among whom was Father John N. Poland, lecturer on Ethics and Literature.

Florissant, Novitiate.—Ground has been broken for a new building, which is to accommodate about 30 tertians. It is expected that, weather permitting, this building, which will supply a want long felt, will be in readiness for the opening of the next scholastic year.—Father A. J. Burrowes has replaced Father T. A. Sebastiani as prefect of studies and professor of poetry in the juniorate.

Milwaukee, Marquette College.—The members of the college alumni association have recently given proof of their wide-awake Catholic spirit. In the latter part of January a measure was introduced in the Wisconsin legislature requesting Congress to return the statue of Father Marquette, placed last year in the Memorial Hall of the House of Representatives. The plea put forward was that Père Marquette was not a citizen of Wisconsin, but a pioneer illustrious in the history of Wisconsin, and, therefore, the proper place for his statue was the hall of a proposed historical library building to be erected in Madison. The following week the alumni met for their quarterly "smoker," and soon it became evident that the members had read between the lines of the carefully worded measure and discerned the tracing of A. P. A. fingers; for, without suggestion or even hint from any of Ours, it was moved and un-animously carried that the association condemn the measure and, moreover, that a committee be appointed to draw up resolutions of protest against the proposed removal, and a copy of these resolutions be sent to every Catholic pastor in the State with the request, that he would exhort every voter in his parish to sign the protest and see that the copy with the signatures be forwarded to the district senator or representative in the legislature. The action taken by the association met with the hearty approval of the college authorities, and no time was lost in carrying it into effect. Fearing, however, lest the petition forwarded to the pastors by an association controlled by the college might seem an invasion of episcopal rights, Rev. Father Bushart, the rector, at the same time wrote an explanatory letter to each of the ordinaries in the state by way of apology for the course adopted, since the measure was to be argued before the legislative committee in charge on the following Wednesday. To this letter the Rt. Rev. Bishop Messmer of Green Bay hastened to reply that the action of the alumni association, far from needing an apology, called for, rather, the highest commendation, as proving their sterling Catholic instinct, and reflecting honor on their Alma Mater, which had nourished this instinct and made them, as they now were, a shining model

to all Catholic young men. The protest, as was expected, received numerous cheerful signatures, which have no doubt affected the fate of the measure, not learned at the time of this writing.

Omaha.—The change of St. John's Collegiate Church into a parish church, which went into effect on the 7th of January, has already been followed by marked improvements, especially in attendance; where before three Masses on Sundays were amply sufficient, now double that number are required to meet the increase of faithful worshippers; and the sodalities which have been brought into life bid fair to grow into most flourishing and effective institutions for the spiritual good of the community.

New Mexico Mission.—Most Rev. P. L. Chapelle, Archbishop of Santa Fé, thus writes in his Lenten Pastoral: "First-class Catholic papers written either in English or German are numerous, and therefore we need not mention anyone in particular, but take great pleasure in again recommending strongly to all who read Spanish, the 'Revista Catolica' published at Las Vegas by the Rev. Jesuit Fathers. We esteem ourselves fortunate indeed in possessing in this archdiocese such an able periodical. Its editors are most learned and pious, well acquainted with the needs of our people and ever ready to promote their truest interests. Not only are they practised writers who wield an admirable style, but they are apostolic men whose enlightened zeal enables them to give us every week a true intellectual feast. We therefore would wish to see it taken by every Mexican family in which there is found some member that can read. At least some copies of the 'Revista' should be found in every village of our Territory. The practical means to attain this end will readily suggest themselves to serious minds. The 'Revista Catolica' is not only an excellent Catholic paper but it is moreover the tried and staunch friend of the Mexican race."

New Orleans Mission, Father David McKiniry.—In the death of Father David McKiniry, the mission has lost a veteran, who, as professor, missionary and superior, took for more than forty years a leading part in its work and development. He was born at Waterford, Ireland, and studied at Maynooth. Shortly after his ordination, he entered the Society and came to America. His vast erudition and especially his devotion to classic literature, made his work in the colleges highly valuable and successful. His fondness for books and reading was extraordinary, and seemed to increase as years went on. On his travels and missionary excursions, in the midst of his occupations as rector at Spring Hill and New Orleans, and even in his last sickness, he was ever the man of study, jealous to make use of every moment of time. Father McKiniry was a ready and persuasive speaker in the pulpit, and a popular preacher of retreats, especially to priests. Some thirty years ago, he delivered a series of lectures throughout the country for the benefit of St. Joseph's University at Beyrouth, Syria, and contributed materially to the

creating of that famous seat of learning, the pride of the Society in Eastern lands. He even conducted a mission in Australia; and whilst there, visited the dungeons where his two uncles, priests, had suffered and died for the Catholic faith. To his remarkable gifts of intellect, Father McKiniry joined the kindest of dispositions, great loyalty of character, and solid, unaffected piety. His vigorous constitution seemed to promise many additional years of active work; but his strength had been undermined, and after several months of lingering illness, he ended, on the 18th of December, a life faithfully spent in the service of God and of souls.—R. I. P.

College of the Immaculate Conception.—Sunday evening, February 28, a reception was given in the college library to the Apostolic Delegate, Archbishop Martinelli, on the occasion of his first visit to New Orleans. The members of the Jesuit's Alumni Association had taken charge of the necessary arrangements, and had used their best endeavors to make the event honorable alike to the distinguished guest and to the Society. The hall was filled with a large and brilliant gathering of representative Catholics, and a fine program of exercises was gone through, made up of the best that could be had in eloquence, music and song. Prominent among the audience were the Archbishops of New Orleans and Cincinnati, the Bishops of Natchez, Dallas and Indian Territory, many priests from New Orleans and elsewhere, officers from the United States men-of-war Maine and Texas with their chaplain, and from two French war ships that happened to be in port. Archbishop Martinelli was welcomed by Mr. Thomas J. Semmes, president of the Alumni Association, and other select speakers; one of the students read a Latin address, and Father Semple, rector of the college, spoke in the name of the faculty. The Papal Delegate in his reply dwelt feelingly on the hearty welcome which, since his arrival in the country, he had met with everywhere, especially in the South. He emphasized his deep interest and concern in the system of education carried out in the colleges of the Society, and congratulated them on their success.—During the second session of the Catholic Winter School, now in progress at New Orleans, Father William Power is to give three lectures on Divine Revelation. He will treat first of "The Nature and Necessity of Divine Revelation," secondly of "The Fact of Divine Revelation Fully Established," and lastly of "The Difficulties Raised Against Revelation and Its Proofs."

New York, St. Francis Xavier's, The College.—During the month of February, two ex-Rector's of this college died; the Rev. Joseph Loyzance, who was Rector from 1864-'65 to 1869-'70; and the Rev. Henry Hudon whose term extended from 1870-'71 to 1879-'80. Both are still remembered in the parish, as the attendance at the requiem Masses said for them showed. Rev. Father Rector said a special Mass at 9.00 A. M., on March 1, for Father Loyzance and on March 2, for Father Hudon.—R. I. P.—A very bigoted School Commissioner while refusing, the other day, on religious grounds to promise

his vote to a young Catholic, who was soliciting it to confirm him in a position as teacher, abruptly asked him: "Are you a graduate of St. Francis Xavier's?" And on the young man answering "No," he said, "There is so and so, etc.," naming several of our graduates, "they are graduates of St. Francis Xavier's. There is no doubt about it, those Jesuits turn out fine men. Mr. — is an educated man, a thoroughly educated man."

The Church.—On January 3, a two week's Mission was opened in the church by Father Joseph Himmel, assisted by Fathers Francis A. Smith, M. A. O'Kane, F. B. Goeding, and W. J. Stanton. The results were very gratifying. About twenty-five converts were baptized and a dozen more left under instruction; 138 adults received confirmation. The archbishop himself came for the ceremony. The missionaries have promised an account of the mission for our next number. A very gratifying result was the new life given to the young men's sodality of the church, which for a time was far from being satisfactory in point of numbers as compared with the other sodalities. Father Quigley, the moderator has labored strenuously to improve the attendance. The mission came to crown his work, so the sodality has now over 250 names on the roll.

Rome.—The number of students studying in the Gregorian University is as follows: in theology, 651; in canon law, 64; in philosophy, 314; total, 1029, an increase of four over last year.

The Society in 1896.—The catalogues of the different provinces show that the number of Jesuits "ineunte anno 1897" was 14,476, an "augmentum" of 216 over last year. The number of deaths was 239, three more than the preceding year.

Personal.—His Eminence, Cardinal Mazzella has lately been raised to the dignity of Cardinal Priest, and nominated Protector of the Neapolitan Church in Rome, Santo Spirito, and of the Religious of Le Bon Pasteur in Angers.

His Eminence, Cardinal Steinhuber has been made Prefect of the Congregation of the Index.

Rev. Father Delaney of Dublin is Senator of the Royal University of Ireland. The Rev. Fathers Hogan, T. Finlay, H. Browne and Darlington are Fellows in the same University.

Rev. Father Hogan has been appointed postulator in the Cause of the "Irish Martyrs," in the place of the late eminent scholar and antiquarian Rev. Father Denis Murphy.

Rev. Father Carini has been appointed Provincial of Rome, while Father Ferretti has succeeded him as Rector of the Gregorian University.

Rev. Father Urraburu, Rector of the scholasticate of Oña, has been relieved of

his office, that he may complete his course of philosophy. He has been replaced by Father Zameza, formerly Superior of the Mission of Colombia. Rev. Father Joseph Rickaby, who is giving the lectures to the Catholic undergraduates at Oxford, has chosen as the subject of the first course: "The attitude of the Church in the days of her power towards those outside the fold."

Rev. Father Sidgreaves of the Stonyhurst Observatory, at the January meeting of the Royal Astronomical Society, gave an account of the results which he obtained from more than ninety photographs of the Spectrum of the Star β Lyræ which are to be embodied in an important paper shortly to be presented to the Society.

Rev. Father Cortie at the same meeting read a paper on the method adopted at Stonyhurst of measuring the positions of the sun spots.

Rev. Father Gerard's latest work "Was there a Popish Plot?" is regarded by English Reviews as the great historical work of the year.

Rev. Father Palmieri was lately appointed Consultor of the Holy Office.

Suarez—The Portuguese University of Coimbra is preparing to celebrate with great honors the tercentenary of the appointment of Father Suarez to the chair of theology in that University. The event occurred on May 8, 1597. The theological faculty has resolved to make a thorough investigation of the archives and to publish a jubilee volume containing all documents relating to that "doctor Eximius" of the schools. The government will send a copy of this volume to all the principal theological institutions and libraries of the world.

Canisius—The faculty of the Catholic University of Fribourg, Switzerland, is making similar preparation for the ter-centenary of Blessed Peter Canisius—after whom one of the two theological houses of residence at the University is named.

Anchieta—Preparations are being made to celebrate in Brazil the third centenary of this wonder worker. See *Varia* under Brazil.

Jesuit Boys are honored by positions in every department of the American Government. At Washington, they are at present represented in the cabinet of President McKinley—in the bench of the Supreme Court—in the Senate—in the House of Representatives—the Court of Appeals—and in other Government departments. Judge Joseph McKenna the new Attorney General is a student of old St. Joseph's College, Philadelphia.

Spain, Aragon.—Our fathers in Gandia have acquired the crucifix that spoke to St. Francis Borgia the words: "If you wish me to grant a longer life to the duchess [his wife], I leave you free to choose, but I warn you that it is not expedient for you." The incident is related by Father Nieremberg in the "Monumenta Hist., S. J." t. I. p. 771. It is given by the Bollandists and in the English life of the Saint, p. 101. The crucifix is about a foot in

height and is a masterpiece of art. It belonged to the house of Osuna, heir to that of Gandia and Esquilache. The owners offered it for sale, valuing it at \$1000. The Rev. Father Provincial of Aragon has obtained it through the efforts of several noble ladies, who paid \$1102 for it. No sooner had the ladies offered this amount, when an Englishman offered to pay for it any price they might ask, and on the following day another one offered \$4000, but the ladies contrived to get it for the stipulated price, and one of them took it to our fathers in Madrid, who received it on their knees, whilst reciting the "Te Deum." Soon after it was sent to Gandia, where the community carried it in procession to the chapel, and there sang the "Te Deum."

Worcester.—*Holy Cross College* has over 300 boarders; by far the greatest number ever attained since its foundation. Honors continue to come to its alumni; the new Rector of the Catholic University, Father Conaty, is one of its graduates, while it counts nine bishops among its alumni. All the bishops of New England, except Archbishop Williams, have studied at Holy Cross.

Home News.—*Archbishop Martinelli* made an informal visit to Woodstock on October 26 and 27. As he gave hardly any notice of his coming there was no time to tender him a formal reception; addresses, however, were made during dinner to His Grace by Father Coyle and Father Casten. The Archbishop replied in English exhorting us to piety and learning. He assured us that he was delighted to be among religious and that he felt at home at Woodstock.

A Present from Father General.—Father Sabetti brought back from Rome a photograph of Our Madonna della Strada sent by His Paternity to the scholastics. It has been framed and hung where all can see it readily, and it will remind us that our Father General remembers us and that we in gratitude should not forget him in our prayers to our Madonna.

A NEW PROVINCIAL.—By letter of our Very Rev. Father General dated February 23, 1897, Rev. Edward Purbrick was installed on March 14, at St. Francis Xavier's, New York, Provincial of the Maryland-New York Province. Father Purbrick was for nearly nine years provincial of England, then Father Instructor of the tertians at Roehampton for seven years, and for the last year Superior at Wimbledon. He has been twice in this country, first in 1877, and in 1879 as Visitor of the Mission of Canada.

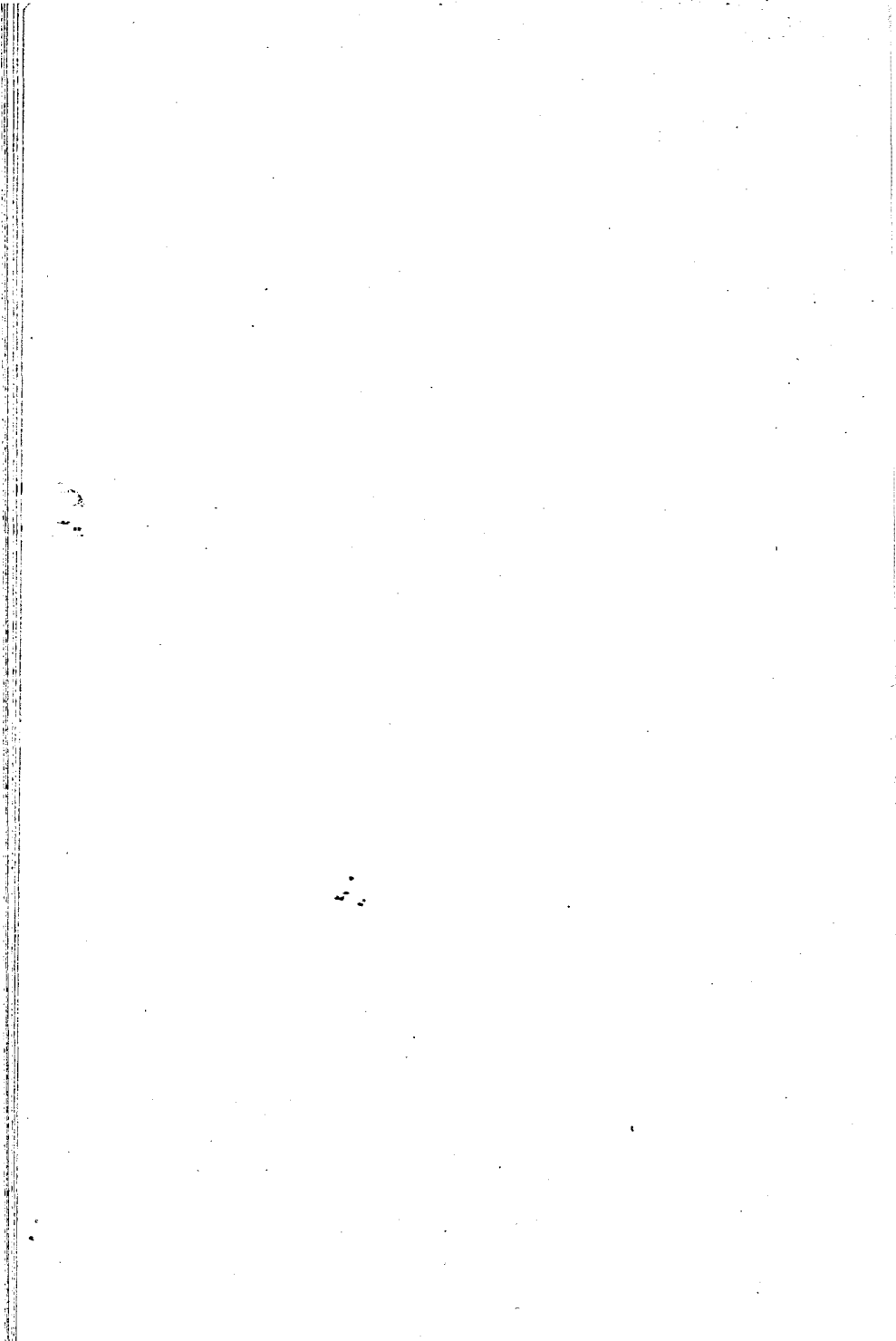
Autumn Disputations.—November 27 and 28, 1896. *Ex Traſlatu De Deo Creante*, Father Casten, defender; Father Bashnal and Mr. Russell, objectors. *De Divinitate Christi*, Father Dawson, defender; Father Swift and Mr. Dane, objectors. *Ex Sacra Scriptura*, "Plenary Inspiration and Recent Criticism," Essayist, Rev. J. O'Hara. *Ex Ethica*, Mr. Creeden, defender; Messrs. Kean and Mulry, objectors. *Ex Psychologia Superiori*, Mr. Ryan, defender; Messrs. H. Lyons and Moakley, objectors. *Mechanics*, "Mechanical Powers," Mr. J. W. Linnehan.

Winter Disputations.—February 19 and 20, 1897. *Ex Traſlatu De Deo Creante*, Mr. S. Ryan, defender; Messrs. McNiff and Finn, objectors. *De Unione Hypostatica*, Mr. Connell, defender; Messrs. Mattern and Singleton, objectors. *Ex Sacra Scriptura*, "The Occasion and Object of I. Corinthians," Essayist, Mr. L. Kellinger. *Ex Psychologia*, Mr. Pyne, defender; Messrs. Walsh and Linnehan, objectors. *Ex Logica*, Mr. Carlin, defender; Messrs. McLoughlin and Geale, objectors. *Physics*, "The Theory of Sound," Mr. C. W. Lyons.

Ministeria Spirituality Prov. Maryland. Neo-Eboracensis, a die 1^o Jul. 1895 ad diem 1^{am} Jul. 18

DOMICILIA	Baptizati	Heret. Convers.	Confess. partic.	Confess. gen.	Commun. extra T.	Commun. in T.	Matrim. benedict.	Matrim. revalid.	Extrem. Unction.	Catecheses	Parati ad 1 ^{am} Com.	Parati ad Confirm.	Exhortationes	Orationes	Execr. Spir. Sacerd.	Execr. Spir. Relig.	Execr. Spir. Stud.	Execr. Spir. priv.	Mission. (quot heb.)	Novena	Tridua	Visit. Hospit.	Visit. Carcer.	Visit. Infirm.	Sodalitates	Scolares	Fideli SS. Cordis	Pueri in schol. paroch.	Puell. in schol. paroch.	
BALTIMORE.....	70	45	80442	550	3439	44023	35	6	71	166	126	89	119	214	1	15	5		1	4	2	218	340	1604	4	893	3635	250	270	
BOHEMIA.....	11		600	12	15	310			3	30	2			35					1	4	1					100				
BOSTON COLLEGE.....	49	52	98860	3020	5488	75900	1		617	300	268	349	170	194	3	17	4		5	2	900		1043	5	504	11600				
" St. Mary's.....	149	21	72380	4230	1400	51730	58	26	209	261	83		114	365					1	5	1				2562	7480	315	320		
" Holy Trinity.....	263	23	23166	455	310	21000	61		131	1220	140		263	80					1	5	2	102	5	604	4	1600	1025	300	350	
CONEWAGO.....	89	3	23125	150	100	28000	18		38	300	55	171		280						4	1				80	4	1100	1150	260	
FORDHAM.....	68	2	13009	1189	5524	7642	1		4	40	16	11	33	119	1	5	2								4	4	150	200		
FREDRICK.....	2	8	11626	609	73	12246	21	3	23	139	64		10	144	3	4	2		6	1	2	40	40		2	230	650	40	25	
GEORGETOWN.....	15	14	17040	188	16929	1800	1	2	33	282	19	9	65	176	1	13	3		1	3			1	57	2	103	245			
" Holy Trinity.....	173	13	13000	250	15000	29			100	52	150		104	100								150		1750	2	350	1500	100	125	
JAMAICA MISSION.....	1817	347	28703	1098	10001	21486	62	31	421	1048	617	743	590	397					2	1		498	362	893	10	598	2455	383	455	
JERSEY CITY.....	524	20	66387	2890	1520	45660	85	2	145	110	220	216	240	200	1	2	3		1	2	2	6	10	560	6	2500	2600	400	600	
LEONARDTOWN.....	329	13	14052	44	322	13160	63	5	83	180	192		72	175						1	3		3	164	6	290	766			
MANRESSA.....	1		509	100	100	300			1				14	4																
MISSIONARIES †.....	296	296	128200	64109			9	81	3	336	1419	2604	1296	720	6	14	3		79	2	9	12								
" St. Francis Xavier's.....	712	142	135911	12522	88789	172100	115	11	1948	641	477	517	5	1009	12	18	7	1	5	7	11	2013	87	1168	7	3367	40000	517	455	
" St. Lawrence's.....	281	40	70250	1400	1950	40900	85	6	412	155	175	5	410	345	2	3	1			2	1	105		1125	7	2100	18500	235	280	
" B.V.M. Lauretane.....	866		12196	789		11918	150		150	95	105		119	61	2	3	2			3	2	21				371	6	378		251
PHILADELPHIA, Gest.....	224	29	103355	1145	8500	94000	55	9	296	178	179		267	143					4			361	164	1125	6	1145	30000	352	356	
" St. Joseph's.....	127	32	34980	1500	125	23950	53	13	60	82	85	6	206	42	3	1	2			3	4	6	3	450	4	1570	20000	130	150	
PROVIDENCE.....	193	5	30360	2915	473	36100	60	3	199	240	104	206	252	92		1			1	3		63		1665	6	836	3000	279	365	
ST. INIGO'S.....	119	4	7484	48	258	7090	23	2	77	252	35		66	68												178	2	150	303	
ST. THOMAS'S.....	139	3	5617	355	120	5647	21		44	219		50	100	12								5		50	1	15	690			
TROY.....	209	4	48417	582	339	44650	33	1	174	100	200		233	48						1	1	50		724	4	2412	9000	596	58	
WASHINGTON.....	289	19	52800	1100		49300	48		230	900	136	1	12	364		4	1		4		1	50		500	6	1500	6000	165	400	
WHITEMARSH.....	95	6	4370	50	45	4420	16		70	150	50			170										100			850	60	70	
WOODSTOCK.....	47	13	7351	178	1216	14340	2	1	92	50	17	38	32	66	1	15	1				3			10	2	270	100			
WORCESTER.....	6	34	23544	1157	1157	6810	16	7	5	196	836	1896	74	243	6				3	19	5	4			3	125	2	125		
SUMMA	7163	1188	1126937	102357	98443	849514	1121	209	5639	7773	5790	6911	4868	5866	37	134	41	94	125	49	43	5178	1249	14805	109	24784	161524	4625	5300	

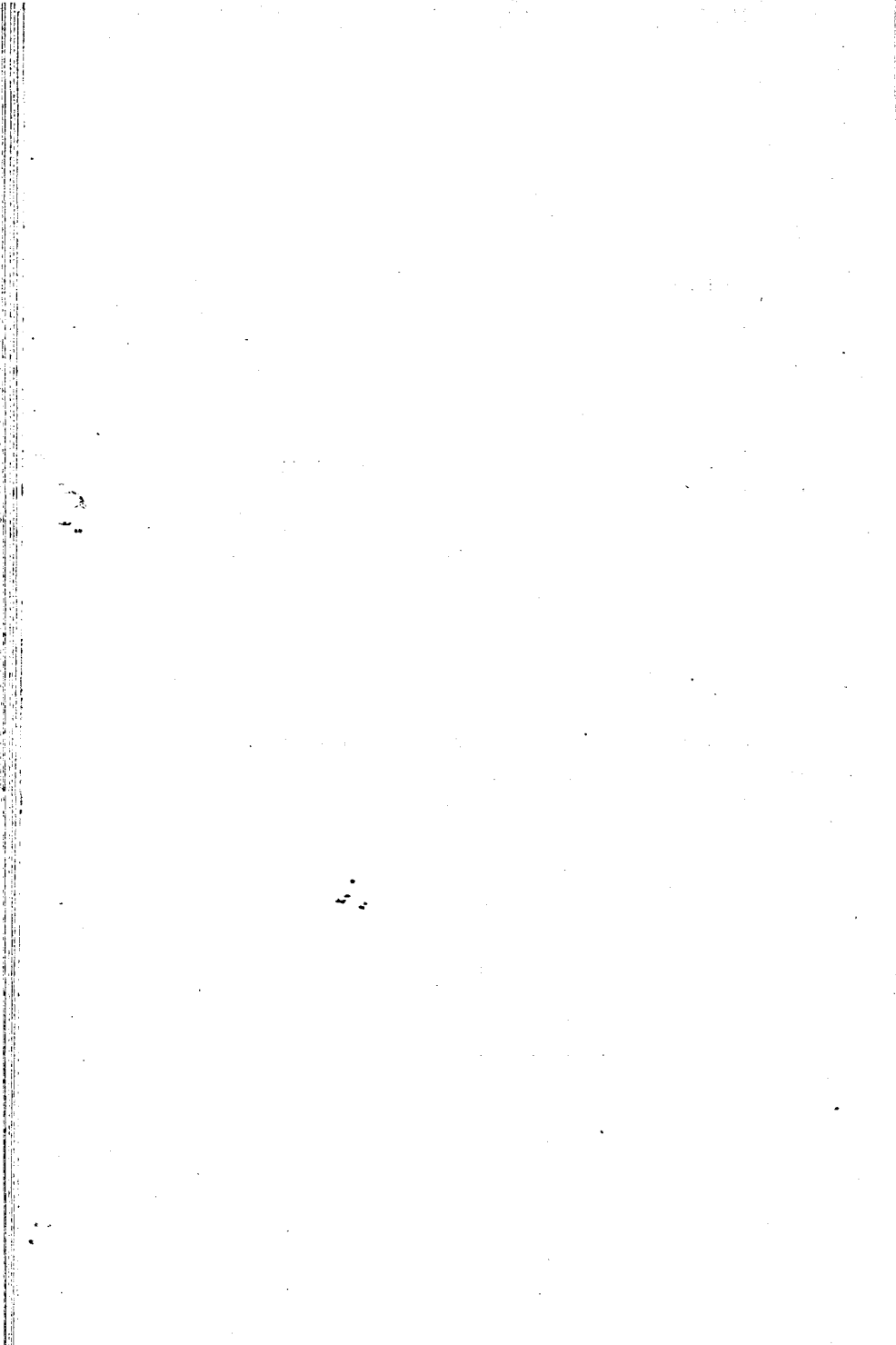
† The Missionaries also gave 50 weeks of Missions to children.



FRUCTUS MINISTERII PATRUM PROVINCIAE MISSOURIANAE, S. J.

a die 1 Julii, 1895, ad diem 1 Julii, 1896

DOMICILIA	<i>Bapt. infant.</i>	<i>Bapt. adult.</i>	<i>Confess.</i>	<i>Commun. in T.</i>	<i>Commun. extra T.</i>	<i>Matrim. Bened.</i>	<i>Matrim. Revalid.</i>	<i>Ultima Sacram.</i>	<i>Parati ad 1^{am} Com.</i>	<i>Parati ad Confirm.</i>	<i>Concion. et exhort.</i>	<i>Exercit. Presbyt.</i>	<i>Exercit. Religios.</i>	<i>Exercit. studios.</i>	<i>Exercit. privat.</i>	<i>Mission.</i>	<i>Novena et Trid.</i>	<i>Visit. Hospit.</i>	<i>Visit. Carcer.</i>	<i>Visit. infirm.</i>	<i>Sodalitat.</i>	<i>Num. sodal.</i>	<i>Alumni in Colleg.</i>	<i>Pueri in sch. paroch.</i>	<i>Puell. in sch. paroch.</i>
Chicago, Coll. S. Ignatii	979	95	297658	232280	40843	204	27	1306	674	699	1100	...	15	1	5	17	9	72	45	5078	12	7307	494	1230	14
Chicago, Eccl. SS. Cordis.....	193	3	51801	45137	3210	89	2	249	169	178	196	...	3	...	1	1	...	55	...	1347	5	1352	...	350	3
Cincinnati, Coll. S. F. Xaverii	527	239	131861	91350	71261	82	34	608	282	296	530	1	12	1	...	4	8	542	121	2176	12	2905	394	794	7
Detroit, Coll. Detroit.....	99	29	60038	48850	9527	55	6	43	354	350	373	...	6	5	2	4	15	278	11	1284	8	1447	290	236	20
Florissant, Dom. Prob. S. Stanislai	12	5	21514	1560	16946	1	2	29	35	17	353	...	14	24	4	2	17	2	...	69	1	58	...	...	...
Florissant, Eccl. S. Ferdinandi.....	44	2	5650	9520	36	3	1	14	21	...	118	...	1	...	...	...	...	...	...	105	3	78	...	56	...
Florissant, Eccl. SS. Cordis.....	40	...	4128	4310	...	3	...	7	20	...	108	...	...	...	...	...	...	...	...	24	3	295	...	92	...
Kansas City, Eccl. S. Aloisii.....	41	7	9778	14000	18	8	...	16	49	91	284	...	1	...	1	4	5	...	...	215	4	463	...	111	1
Milwaukee, Coll. Marquett.....	165	24	66934	49947	17867	74	6	214	224	216	529	1	8	2	1	3	360	...	...	723	8	1426	231	252	2
Omaha, Coll. Creighton.....	1	6	23186	14900	11805	1	2	3	12	43	156	...	8	1	...	10	1	...	...	34	2	173	176	...	...
Omaha, Eccl. S. Familiae.....	102	9	29854	22995	50	17	2	31	89	116	268	...	2	...	...	1	7	48	57	440	5	735	...	91	2
St. Charles, Eccl. S. Caroli.....	51	9	11000	5000	6000	17	3	15	63	...	156	...	...	...	...	1	...	15	...	110	6	378	...	65	...
St. Louis, Coll. S. Ludovici.....	57	71	118831	80330	56596	35	6	74	99	181	567	1	18	3	...	6	11	199	82	761	14	2217	328	50	3
St. Louis, Eccl. S. Josephi.....	203	13	45581	32650	1650	27	2	92	124	130	346	...	6	...	1	3	9	102	...	505	6	1842	...	370	30
St. Mary's, Coll. S. Mariae.....	72	4	17513	10200	1620	3	4	57	45	...	235	...	5	...	...	1	6	...	...	150	8	572	239	111	1
Mission Hondur.-Britannica.....	988	13	11592	6953	2480	160	1	188	66	91	1078	...	4	...	...	5	24	322	61	1639	19	869	...	600	4
Missionarii	4	136	74236	...	36076	...	140	8	391	50	20	5	11	3	...	118	2	...	...	30	...	...	...	...	...
<i>Summa totalis</i>	3578	685	981155	669982	275985	719	238	2954	2717	2464	6417	8	114	40	13	165	128	2021	383	14690	116	22117	2152	4408	45



THE WOODSTOCK LETTERS

VOL. XXVI. No. 2.

FATHER JAMES A. WARD.

A SKETCH.

(Concluded.)

The changed condition of methods and requirements for a house of studies intended for our scholastics may be gathered from this, that fifty years ago, at Georgetown College, the whole professorial staff consisted of Father Stephen Gabaria and Father Anthony Rey, and the division of duties was simple,—one taught theology, and the other philosophy. After the completion of his theological course, Father Ward remained six more years at Georgetown before making the Third Year of Probation. He taught rhetoric for two years, 1845-46, for the next two years he was Minister and Prefect of Schools, and in 1849 and 1850, he was Vice-President and Prefect of Schools.

Father James Ryder, the President of the College, was renowned as a pulpit orator, and being frequently invited to speak in distant places for special occasions of pomp and ceremony, and to give courses of controversial sermons, he was often away from the college, and sometimes for long intervals. This increased the responsibility of the Vice-President. It was at such a juncture, in the year 1850, Father Ryder being absent and Father Ward in charge of affairs, that an outbreak, the most formal and formidable in the annals of Georgetown, occurred, a detailed narration of which may be found in the "Memorial History." A student, who had been expelled, made an inflammatory appeal

to his fellows in the refectory, and the whole body called upon Father Ward, demanding his reinstatement. The answer was characteristic. Inquiring who were their leaders, they said,—

“We have no leaders, we are unanimous.”

“If you are unanimous,” he answered, “walk unanimously out of my room.” This was the signal for wild disorder. Having smashed things in general, they proceeded to Washington, and forty-four of them held an indignation meeting at one of the principal hotels, adopting and forwarding resolutions which embodied preposterous demands. The situation was critical, but Father Ward was uncompromising. He is credited on this occasion with a famous reply smacking of military spirit; the rebels, when they were brought to terms of submission in the manner described in the “Memorial” volume, wanted to know the conditions on which they would be received back; the answer was curt, but comprehensive: “Unconditional surrender!” Perhaps, more prudent management might have averted the trouble, but when the disorder had reached this acute stage, heroic remedies were necessary. The firmness of Father Ward in the actual moment of crisis, whatever may be thought of the antecedent condition of discipline which led to it, had the effect of putting an end to “Rebellions,” as this was the last general outbreak of any moment at Georgetown.

In September, 1850, he was at Frederick for the Third Year, Father Felix Sopranis, subsequently Visitor, being the Instructor. A class of Philosophy had been formed at the Novitiate, and he taught them Mathematics, and visited the jail and poor-house. The next year, he was in charge of the classes at the lately revived Washington Seminary.

Father Ward had a large share in moulding Loyola College, and was very active in its early administration. The college was opened, Sept. 15, 1852, and, as the prospectus announced, “it was designed to supply the vacancy occasioned by the discontinuation of St. Mary’s College.” The Sulpitians, in connection with their Seminary in Baltimore, had conducted this college for more than half a century: it had enjoyed a high academic reputation, and was a classical school for the education of secular students: and many distinguished alumni, Protestant as well as Catholic, claimed it with pride as their Alma Mater. It was, in some sense, a rival of Georgetown College, and after the withdrawal of the Sulpitians from the latter institution, the influence of Mr. Dubourg and his scholarly *confrères* attracted many students to Baltimore, especially from the French Refugee

families of San Domingo and the rich planters of the Spanish West Indies. This patronage was cut off after the disappearance of the first generation from San Domingo, and by the drastic action of the Absolutist Spanish Government, which forbade its transmarine subjects to be educated abroad amid contaminating republican surroundings.

St. Mary's College was popular in Baltimore; the affectionate esteem in which it was held was manifested conspicuously by the aged surviving students on the occasion of the Centennial Commemoration of the Founding of St. Mary's Seminary, in 1891. Its career had been creditable and successful, but the scarcity of Catholic schools and other causes, which had led to its establishment, no longer prevailed in the minds of the authorities of St. Sulpice, as a sufficient reason to justify its continued existence after the middle of the century. Besides, St. Charles College, Ellicott's City, already prospering as a Little Seminary, demanded an increased corps of professors, and as the care and instruction of lay students was not contemplated by the Institute of M. Olier, it was determined to close St. Mary's College.

It was understood that the Society should supply the vacancy, and arrangements had been made to receive the scholars in a building on Holliday Street, where Loyola College had a temporary abode, until the completion of the present edifice on Calvert Street. On account of the special circumstances of its origin, Loyola College began with the full complement of classes. There were ninety scholars the first year, which number was increased to one hundred and thirty, during the next twelve months. At the first Commencement, held July 12, 1853, the degree of Bachelor of Arts was conferred upon two graduates: on this occasion, sixteen speakers held forth, and the programme is a literary curiosity,—a parallel between George Washington and St. Ignatius Loyola. The first printed catalogue is for 1854-5. It was a new idea in connection with our colleges, originated two years before by Father Daniel Lynch at Georgetown. Father Ward was Vice-President and Treasurer, and, for a time also Professor of Natural Philosophy, during the first lustrum of the College (1852-57); the supervision of the classes demanded much labor and prudence, as nearly the whole body of students had been trained under a system so different from that of the Ratio Studiorum. Father Ward always retained a lively interest in the college whose early formation he had so large a share in shaping, and, returning to Loyola after many years, he displayed with ripened ex-

perience, as Prefect of Studies, the same energy and scholarly taste which had characterized the direction of its classes in the days of its origin.

In 1855, Rev. Edward Sourin, V. G., and pastor of St. John's Church, Philadelphia, resigning present honors in order more securely to avoid a higher prospective position, entered the Society, and that important church and parish was transferred to our charge. A school had been conducted in Philadelphia, at St. Joseph's, in Willing's Alley, for several years. Latin and Greek were taught there, by four or five scholastics, and St. Joseph's was a flourishing inchoate college. The time seemed ripe for developing this school into a regular college of the Society. The wonder is that such a work was deferred so long, as Philadelphia was the second American city in population, the first large town in which the Society had exercised its ministry and continued the same almost uninterruptedly, the Catholic body was influential, wealthy and enlightened, many were desirous of a classical education for their sons, and the genuine piety and good morals of youth gave promise of many religious vocations. Even without a college, Philadelphia had been a fruitful field for candidates for the Society, and the school at St. Joseph's was contributing every year a select detachment of promising young men to the novitiate.

The prospects seemed to be bright, and the time propitious for expansion and larger endeavor, and, as the position of St. John's was central, and a competent school building belonged to the parish, it was resolved to convert it to collegiate purposes. The classes and teachers were accordingly transferred from "old St. Joseph's" to Filbert and Juniper Streets, in 1857, and Father Ward was appointed Vice-Rector, and, on March 3, 1858, Rector of St. Joseph's College.

The attempt to establish the college at that time was a failure. The number of students did not increase, the upper classes remained unfilled,—only one graduate was obtained in three years,—and, at the coming of the Visitor, Father Felix Sopranis, in 1860, St. John's Church was surrendered to the bishop, the college was closed, to await more auspicious times, and Father Ward was assigned to teach Rhetoric to the Juniors at Frederick.

He was destined to be connected with the Novitiate for many years, as Rector, Master of Novices and Professor of Rhetoric, sometimes in one capacity, generally holding two of these offices in combination. His first term as Rector spanned the period of Civil War. It was a trying time for the superior of a house, situated in the border territory,

which was frequently the scene of active hostilities, where suspicion was rife and partisan feeling bitter, where indiscretion might lead to disastrous consequences, not only to the individual immediately concerned, but also to the Society and the Church.

Father Ward's sentiments were well known, he was an intense sympathizer with the cause of the South. He certainly could not, or would not, take the oath of allegiance, if it were proffered to him; but he avoided every overt act which might compromise himself or the house. He himself declared in after years, when the contest was decided and partisan feeling had abated, that the incidents of that period were blotted out from his remembrance and that he seemed to have been living in a mist. His diaries of the war time are copious in details of military operations, not only in the neighborhood of Frederick and "along the Potomac," but throughout the broad expanse of the Confederacy. Flying rumors and the most improbable reports, if favorable, are chronicled at length. It is a faithful barometer of the hopes and fears which marked the triumphs and disasters of the Cause he loved.

One incident, trifling in itself, will illustrate the tension of spirits and the difficulties of equipoise in the abnormal circumstances of those times. Every one will admit, who knew Father Ward, that, when events ran on in the ordinary channels, he was well-balanced, self-restrained, a model of grave decorum, and apt to control the impulses of natural curiosity.

The present writer, then a Junior Scholastic, was to be examined in Rhetoric, before a Board composed of Fathers Ward and Fulton. It was in the afternoon of a day before the battle of Gettysburg, when the contending armies were in motion, and from hour to hour one could not be sure of the flag which would wave over the town. The last page of Demosthenes "On the Crown" was assigned for translation; two or three lines of the text had been read, when the clanking of a cavalry regiment moving up the street in front of the house was heard. The Board reviewed it from the window, and took heart of grace at sight of the gray uniforms. Father Fulton espied in the ranks a youth who had insulted him at Georgetown, unpardonably, he said, but whom, then and there, he forgave, and whose salute he graciously returned. Meantime, the Greek was read, and the reader calmly capsized it into English,—and waited. Their thoughts were far away from the peroration of the Attic Orator; they spoke of Carlisle, Harrisburg, York and Philadelphia,—the

possible term of Stuart and Lee. When the regiment had filed by, they bethought themselves of the examinee awaiting further developments in silence, and asked, "Have you finished?" A modest answer in the affirmative ended the examination, which was passed *interpretative*, as they had not attended to a word of the translation.

The war had been most disastrous to Georgetown College, depleting its class rooms, and rendering it the shadow of its former self. Its patronage had been mainly from the South, and as each State adopted the Ordinance of Secession, the students from that State were ordered home by their parents. In the latter part of April, 1861, more than a hundred were withdrawn inside of a few days. At the return of peace, a new era of prosperity began; many young men—and among them, not a few "acquainted with War's alarms"—backward in studies, but eager to make up for lost time, flocked to the old seat of learning, and Father Ward, as Vice-President, Prefect of Studies, and Professor of Rhetoric, contributed efficiently to animate the institution with new life, and to re-establish and perpetuate a high standard of scholarship. He remained at Georgetown from 1865 to 1869, when he was again appointed to teach Rhetoric at Frederick; to this was added the office of Rector, in succession to Father Joseph O'Callaghan, killed during a storm at sea, while he was returning from the General Congregation in 1869. In 1873 he exchanged the duty of professor for that of Master of Novices, still retaining the office of Superior. The subjoined estimate of character, and appreciation of his method as spiritual guide and master, is kindly furnished by one who was a novice at this time:—

"In estimating character, much depends upon mutual relations, or—shall I call it?—'the point of view.' As our Rector, Father Ward was above and beyond note and comment. It would have been nothing short of effrontery for callow novices, such as we were, to criticise one whom we were taught by the rule to honor and obey as Christ himself. We simply looked up to him, and gave him that solid esteem and reverence that his position claimed from us. When he became our Novice Master it was somewhat different. Indeed, we indulged in a good deal of criticism without knowing it; for we were forever contrasting him with the Master we had just lost.

"Father Ward, it may be said, was the antithesis of Father Cicaterri. Modest self-effacement was presented to us in lieu of a dominating personality. Father Cicaterri was dynamical, Father Ward, quiet in his manner. The old Master was gifted and eloquent; the new one, merely learned and instructive. The one was an enthusiastic captain arduously

leading whithersoever he would ; the other, only a companionable guide pointing out the upward path. Our former Master dictated in matters spiritual, while his successor rather suggested what was meet to be done. This contrast, of course, put good Father Ward at a great disadvantage with our set.

"But to those who came after us, and knew no other formation than his, he seemed wise, fair-spoken and persuasive enough. Indeed, to their ears, no eulogy of him whom they prized so highly, can sound too flattering. At this distance, we are all agreed on one point, that the good man fashioned his novices not more by word than by example.

"He was simple and frank with all. In his sunny disposition there was nothing to conceal. He was always approachable, nor did he dread undue familiarity on the part of the thoughtless ; for he knew how to blend a guarded reserve with easy jocularly. If ardent in his affections, he never betrayed it. His even charity, however, seemed to make each one of us the particular object of his care and regard. He preached to us only what he practised himself. One felt he was a man of convictions — which convictions were but the higher gospel maxims made his own through profound reflection. If he was somewhat nice in his judgments, it was because he revered the "Rule," had a martyr's devotion to principle, and set a priceless value on inviolability of conscience.

"His character was by no means an *accident*, growing out of a kindly disposition and chance attainments ; on the contrary, it was a *result*,—the outcome of manners, morals, and religious practices, acquired through that studied imitation of Christ traditional in the Society, "*Similabo eum viro sapienti qui ædificavit domum suam supra firmam petram.*" The rock on which he built was Humility. The deepest, and, at the same time, the highest, of all the virtues was the groundwork of his religious life. His whole bearing showed that he entertained a lowly estimate of himself, but a flattering regard for others. Exercising authority without seeming to do so, influencing others without claiming the homage due to a master, he pursued the even tenor of his way, ever mortified and laborious, and ever alive to the interests of his Master. His life, if measured by the metewand of that Master, will be found to have been that of a true and tried follower—of a good and faithful servant.—R. I. P.

P. QUILL, S. J."

His pen was always busy ; he wrote in a clear, small, round hand, and even in extreme old age his writing was firm and neat, easily legible, as perfect as if produced by an expert penman. Much of his composition was mere routine work, for class purposes. He made collections of the noteworthy poetical productions of the Georgetown students of

his day. He translated many Retreats from French and Italian authors, arranging and re-arranging them repeatedly; every year he drew up new meditations and sets of instructions, when appointed to give the Spiritual Exercises. He had a mass of papers with points for exhortations and sermons. These are witnesses to the fidelity with which he prepared for any task assigned him. Another proof of his industry and methodical habits may be cited. Every one who has resolved to keep a diary of current events knows the practical difficulties which interfere with the perfect observance of such a resolution, and the shortcomings in its execution. His Diary, for years sometimes, runs on without an omission of the daily entry. It is in general a jejune, matter of fact record of every day happenings, without comment, or expression of sentiment. The only exception is, when he chronicles that some one drops out of the Society, there is added, "Poor fellow!"

He was helpful to those who were seeking for information, and prompt in answering correspondents; for his well-stored mind could furnish forth treasures old and new on many subjects. He translated many letters of the Generals of the Society; his fitness for this kind of work, and his quick and cheerful accomplishment of it, caused Superiors to have recourse to him as if it belonged to him *ex officio*. For the same reason he did a great deal in revising manuscripts and correcting proof sheets. Archbishop Kenrick received his assistance in the publication of his Bible.

Many pious treatises and little works of popular devotion came from his pen, as translator or author. We may mention: Cotel, "On the Vows;" Patrignani, "Novena to St. Joseph;" "The Month of Mary for Academies;" "The six Sundays of St. Aloysius;" "The Little Sodality Hymn Book." In 1870-71, he became interested in Hymnology. He had, one would think, a surplus of occupation, as Rector and Master of Novices, but his diary constantly mentions hymns just completed and sent to the printer, the study and copying of music, aid furnished by P. Felix Cicerri, practising the Sunday school children, and Angel's Sodality, processions and banners, the triumphant success of song and pageant.

He arranged a Greek Grammar, on the basis of Wettenhall, for the students of Loyola College, and an edition of the "Ars Rhetorica" of P. Du Cygne, in "Usum Collegii Georgiopolitani," improved by examples and illustrations selected mainly from American orators. He did not regard the labor which such ungrateful work entails, but his modesty shrank from the publicity and reputation of authorship,

and these fruits of his industry bore no name on the title page.

Father Ward was for many years the Socius of the Provincial. This used to be more or less a nominal office, almost a sinecure, entailing a trifling amount of clerical work, and attendance at the consultations of the Province. The Socius rarely accompanied the Provincial in his visitations, and frequently did not even reside in the same house with him. Sometimes, the catalogue of the Province has this entry: "Socius— (vacat)." For years, the Procurator of the Province was designated for the position, as in the cases of Father Francis Vespré and Father Ignatius Combs. It does seem incongruous, that Father Combs, Procurator Provincialis, and necessarily tied down to residence as Superior of the remote and inaccessible Newtown, should be Socius to Father Brocard dwelling at Georgetown, or that Father James Curley should fill the position for many years, without ever going out of the District. But, this was changed when the consolidation of New York and Maryland was effected. The increase in the work of the office required that the Socius should be occupied exclusively in his proper official duties, and that he should reside permanently at official headquarters. Father Ward was Socius to four Provincials, Fathers Villiger, Keller, Brady, and Campbell; his exactitude in regard to details of business with promptitude in execution, his methodical habits of industry, and his ready pen, eminently qualified him for the position.

During the greater portion of his time as Socius, he had been also Rector, Master of Novices, teacher, or Prefect of Studies; but, when the College of St. Francis Xavier became the residence of the Provincial, he accompanied Father Brady to New York, and was occupied exclusively in the duties proper to the Socius, until the end of that administration. The Provincial had resided in Baltimore, since the time when Father Burchard Villiger, in the second year of his term, moved thither from Georgetown. Before that, Georgetown College had generally been the centre of the Province and of the restored Mission of Maryland, and consequently the natural place of abode for the general Superior. St. Thomas' Manor had some claims to precedence in earlier days, as, after the erection of the Province, Father William McSherry resided there, with the note appended in the catalogue, "hic provisorie degit." Father Charles Neale, when Superior of the Mission, always lived there, as he had done from the time of his return to America from Europe, in 1790; so that, Archbishop Carroll and Father Kenney, the Visitor, complained that he could not

properly supervise the affairs of the College, living forty miles away, and engrossed with the direction of his Carmelite Nuns. Mr. John Hamilton, a venerable gentleman of Charles County, who, with laudable pride, proclaimed that he had dined with every Archbishop of Baltimore except Leonard Neale, and, strange to say, he was the only Charles County man among them,—this Mr. Hamilton, in his reminiscences of Father Charles Neale, used to describe how it was his daily custom to drive in from the Monastery, which was a short distance outside of Port Tobacco, the County seat, and hold high converse for an hour on the broad porch of the hotel, with the Court and County magnates, on crops, politics, and religion. Those were Arcadian and patriarchal times, before the invasion of railroads and daily newspapers, concerning which, Judge George Brent declared, with regrets for modern degeneracy and mournful misgivings for the ultimate outcome of present evils, "I remember the time, Sir, when St. Thomas' Manor was the centre of hospitality in Charles County." The local Superior used to ride forth in a big lumbering coach of state, first of the landed proprietors. It was probably on account of this prominence, that the Superior of St. Thomas was supposed to possess the right or privilege of being summoned to Provincial Congregations.

Father Ward ceased to be Socius when Father Fulton became Provincial. Although a septuagenarian, he was still strong and active, and for the next decade he was Prefect of Studies at Holy Cross and Loyola Colleges, teacher of rhetoric or grammar to the Juniors, and again Socius and Rector at Frederick for a couple of years, 1890-91. In this latter year he came back to Georgetown as Spiritual Father, and to end his life in peaceful tranquillity amid the scenes which, sixty years before, had surrounded the beginning of his academic and religious career. Liberated from the cares of government, he was happy; the perfect possession of his mental faculties enabled him to gratify his literary inclinations. He read a great deal; reviewed books; corrected manuscript; began the annotation of the "Memorial History" of the College. The old love of Latin versification still survived, and, at the request of Superiors, he undertook the rendering of "Coriolanus" into Iambics; he had proceeded in this translation as far as the end of the second Act, and the work was creditably performed, when it was concluded that the adaptation of this Play for college acting, with the principal female character transformed, would be flat and meaningless. Undismayed by this decision, and by the labor thrown away, he was projecting a

Latin version of "Julius Cæsar," when a severe stroke of paralysis warned him that the end was drawing nigh. He rallied from this first stroke, and calmly resumed his unobtrusive occupations, keeping the even tenor of his way along the lines of community observances; but, he recognized thoroughly that he had heard the knocking at the door, and he stood ready to open it, "secure in work well done," "rejoicing in the glory of the retribution." The warning was accentuated by a second stroke; but, his equanimity was not disturbed. It was noticed one evening during recreation that his countenance suddenly changed, and the other fathers suspected that something ailed him; but, he said nothing, and managed to reach his room. He was found a couple of hours afterwards in another part of the house, unconscious. He revived, however, and for a time it was thought that he would recover. But, it was the end; he received the last sacraments, on Tuesday, April 16, at 4 P. M., with marked serenity of mind and composure of body, and he expired calmly in the early morning of the 29th. He finished the course "rejoicing in hope," for he had kept the faith, he had been a valiant soldier, not conspicuous for brilliant achievements, but worthy to be crowned for victories on the perennial battlefield of self-conquest, self-effacement, and humility, for indefatigable and persevering accomplishment of obscure and unattractive duties, for scrupulous fidelity to religious rule and spirit.

An obituary notice in the local Catholic paper says:—
"His adieu to the world was as quiet and beautiful as a child going to sleep. . . . The day before his death I was at his bedside. His impressive face, heavy eyebrows, and piercing eyes, indicative of strength and character, were soon to pass away. He was prostrated, but fully conscious, only waiting for the Angel of Death. When I asked him,—

"Cousin James, is there anything that I or any of your friends can do for you?" he looked at me with gratitude, and pleasantly said,—

'No, nothing, I thank you, only pray for me; I wish to get to heaven as quick as possible.' These were the last words he spoke to me."

The life here sketched is wanting in picturesque features and phenomenal incidents; but it is not unworthy of study. The lessons of admiration and imitation which it presents are feelingly summarized in a letter to the "College Journal," from which we make the following extract,—

"Faith will not suffer us to mourn our dead after the fashion of the world; and Hope, pointing heavenward, bids us bless God, when a venerable brother of Ours has gone

to his reward. Yet I must own to you that the news of his death has left me with a feeling, which for lack of happier phrase I must call a "desiderium tam cari capitis." The earnest, stainless life, now so honorably ended, has influenced not a few of us. We, who knew Father Ward as our Rector, novice-master, and professor, have been edified and touched to finer issues by his word and example, by his precise and persevering habits of study, by his quiet devotion to duty, and especially by his fervent and constant cultivation of the sanctities of religious life. We will sadly miss his genial humor, instructive conversation, classic scholarship, and that gracious companionship that made it as pleasurable as it was profitable to live under the same roof with him."—R. I. P.

AN OLD MEDAL OF AN INDIAN MISSIONARY.



NOVITIATE, FREDERICK, MD.,
March 29, 1897.

REV. AND DEAR FATHER IN CHRIST,
P. C.

At a recent meeting of the Frederick Historical Society, Professor Cyrus Thomas of the Smithsonian Institute, showed me a medal which I am very anxious to obtain and which may be of interest to the readers of the LETTERS.

Professor Thomas—who is an authority on Indian Mounds, in one of which the medal was found—assures me there is little doubt that the medal dates back to very early in 1700. His description in a letter under date of March

13, is in part as follows. "The medal was taken from a stone grave in Alexander County, Illinois in 1883, and has been in my possession ever since. The medal was located on a tract known as 'Hale Place' on the border line between Alexander and Union Counties. This region was inhabited from the year 1700 by the Kaskaskian Indians, Father Gravier, S. J., having located them there at that period. The names and figures on the medal are St. Stanislaus Kostka on one side and St. Louis de Gonzaga on the other. As one of the saints named was the patron saint of Father Gravier, I presume the medal may have come through him."

I called the Professor's attention to the fact that as Father Gravier's Christian name was James, neither St. Stanislaus nor St. Aloysius could have been his patron. He replied that he meant patron in the sense that Father Gravier was particularly devoted to St. Stanislaus and cited several instances of his devotion.

The following fact will illustrate what manner of man Father Gravier was. Late in the year 1705 he was attacked by the Illinois among whom he had labored long and devotedly. Instigated by the medicine-men, whose knavery he had denounced, they discharged a shower of arrows at him; one pierced his ear, another struck him in the elbow and the stone head was so embedded in the muscle that it could not be extracted. The arm swelled fearfully and his sufferings were most intense. In search of relief he went to Mobile and afterwards to France. Even in Paris the arrow head could not be extracted and Father Gravier returned to his mission and bore this suffering all his life with heroic gratitude. ⁽¹⁾

It is a consolation to possess what in all probability may have been a medal used by such a hero in the service of our Lord.

By this same mail I forward two electrotype plates of the medal in question, showing both the reverse and obverse sides. These plates were procured for me through the kindness of Major Powell of the Bureau of Ethnology at Washington D. C.

Sincerely Yours in Dno.

J. A. O'ROURKE, S. J.

⁽¹⁾ See Shea's "Catholic Church in Colonial Days," p. 548.—*Ed. W. Letters.*

THE DEAF AND DUMB.

A Letter from Father Joseph H. Rockwell.

ST. FRANCIS XAVIER'S,
NEW YORK,
April 2, 1897.

REV. AND DEAR FATHER,
P. C.

The readers of the LETTERS are undoubtedly aware that for several years past one of our fathers here in New York has labored in the interests of the deaf and dumb. The names of Fathers Costin, Freeman, Becker, Van Rensselaer, and Stadelman are familiar in this connection. An article narrating their personal reminiscences would be interesting to all, but for the present the writer will be obliged to pass over the history of the deaf mute mission, and will limit himself to a portrayal of some of the difficulties that confront the novice in this missionary field. To a beginner in this work, I fancy—judging from my own experience—that the dominant emotions will be fear and repugnance. Ignorance and inexperience of such a strange situation, doubts as to one's capability of ever acquiring skill in their language, and the awe which their rapid finger-motion is calculated to excite, are sufficient grounds for fear. As to repugnance, I think for most of us there can be little antecedent attraction for such work. The manner of communicating with the deaf and dumb is so abnormal and inhuman, that it does not allure one. Quite a number have had experience in teaching catechism to the deaf and dumb children in Frederick, and perhaps they estimate the work among the deaf by this experience of their novice days. If they do, let them bear in mind that there is a great difference between children and the adult deaf mutes of the Metropolis.

We start, therefore, with fears and repugnances, and an exaggerated notion, if you will, of the difficulties; in a short time, however, in spite of obstacles we shall find the work easier, and we shall be surprised to see how well we get along with our silent congregation. Although the congregation is said to be silent and made up of deaf mutes, yet in reality some of them are only deaf. They have the full and perfect use of their voice and speech, and speak as

well as any one. From this extreme you have all grades down to those whose speech is limited to a sepulchral sort of grunt. There is an important distinction between the congenitally deaf, and those who have become deaf at the age of five or ten from scarlet fever, meningitis, or some of the common maladies of childhood. Even the latter become mute in a short time,—not from any organic defect, but from neglecting to exercise the organs of speech. Such children, if sent to school where oral teaching is in use would never lose their speech.

Evidently the first requisite to communicate with the deaf, is to learn their language, if they have any. But here's the rub. If one were to read an article in the "Century" for January, 1897, entitled "Speech and Speech-Reading for the Deaf," he might conclude that one has comparatively plain sailing in his dealings with a congregation of deaf. There is a great difference between the method and theory of a school, and the ignorance and practical condition of a body of adult deaf-mutes. I shall copy a portion of the above mentioned article, to give an idea of the prevalent method of instructing the deaf in schools, and at the same time to have a background to serve as a high relief and contrast to that which is actually found outside of the schools. The writer says,—

"It is a very rare occurrence when a deaf person is mute for any other reason save the lack of the instruction which a hearing child receives through his ears. Recognizing this fact, and that speech is the most distinctive gift of man, Heinicke and Braidwood devoted themselves to the training of the vocal organs of their pupils, and to teaching them to read the speech of others by noting the movements of the lips and tongue. On the other hand, the good Abbé de l'Épée based his method of instruction upon the fact that all human beings, when deprived of speech, either through deafness or ignorance of the language spoken about them, resort to signs to make known their wants. All savage races have a code of signs by which they can communicate with one another and with the surrounding tribes. He therefore conventionalized and systematized signs, and invented new ones when natural gestures fail to convey the idea.

With this system of conventionalized signs, brought to this country by Dr. Thomas H. Gallaudet, a school was opened in Hartford, Conn., in the year 1817. It had been found, however, that the sign language did not solve the problem of giving the deaf a means of communication with the world in general. Very few people understood this language, while its construction, so far as there was any, and its conciseness—a single gesture frequently representing a com-

plete sentence of spoken vernacular—rendered it unfit for representing grammatically constructed language. The method of spelling the words with the fingers by means of a finger alphabet was then pressed into service in conjunction with signs. This is the same as writing in foreign characters on the blackboard or upon paper, except that it is more rapid and more convenient. In this way the reading and writing of grammatical English could be taught, and both the manual alphabet and the sign language are employed in certain schools to-day.

For many years after the founding of the Hartford school no speech was taught there, though to-day the teaching of articulation is an important factor in their work. In 1867, largely through the efforts of Horace Mann, who some years previously had visited the schools of Europe, two institutions were established in this country where the deaf could not only be taught to speak, but be taught by speech without the use of the manual alphabet or the sign language. One of these was in New York City and the other in Northampton, Mass., and they are to-day large and flourishing institutions. After the establishment of these institutions there sprang up in this country, in the ranks of the teachers of the deaf, a division which already existed in Europe. On the one side were the ardent advocates of the sign language as a means of instruction and explanation, while on the other were the opponents of signs, who employed the manual alphabet, writing, and speech only. The controversy has been waged with more or less energy ever since; but like all the ideas of a cruder and less advanced age, the sign language has been gradually crowded out, until now it is entirely excluded from many schools and used but sparingly in others."

Thus far the writer in the "Century." This looks very encouraging and very simple; but, as a matter of fact, the actual state of affairs is not so simple, as I shall try to show immediately. If all the members of a given deaf mute congregation had received the full benefits of the above system, it would be an easy matter to deal with them, but many are wanting in intelligence, some in the power of concentration, requisite for such a course of training, others go to work before they are half through the course, and finally, there is not a uniformity of system, as the same writer admits. He says,—

"In the schools for the deaf in the United States to-day three systems of instruction are used. The methods employed are, in the first system, signs and the manual alphabet; second system, speech and the manual alphabet; third system, speech only. Writing is of course employed in all the systems."

Now let us come to the result. Very few can read the lips; therefore the first step will be to learn the manual alphabet. That is easy enough, any schoolboy can pick it up in half an hour. Facility in using it is a different thing. That depends in great part on the suppleness of your fingers. This manual alphabet enables you to communicate perfectly with the deaf, but it is a very small part of your equipment. The alphabet is used merely as a complement to the sign language. There is a sign for nearly everything, not for every word, but for every idea or class of ideas. Synonymous notions are expressed by the same sign, hence accuracy of expression is difficult, and frequently impossible. When you wish to express something with precision, you will forsake the signs, and spell letter for letter with the manual alphabet. Even the deaf themselves spell a great deal.

It is unnecessary to describe the practical method which the missionary to the deaf will adopt, to acquire their language. Perhaps he will go to one of them, and learn all the signs he thinks he needs for a beginning, or perhaps he will pay an occasional visit to one of the schools for the deaf and pick up a few signs there. Let us suppose that he has learned enough to begin his scheduled course of instructions, and that he has a good stock of courage to supplement his imperfect knowledge. The congregation has assembled and is in expectation. He ventures timorously, even with all his courage, to mount the platform or pulpit to give an instruction. Watch the effect. In spite of eloquence and careful preparation the orator notices looks of inquiry and expressions of doubt on the faces of his audience—it is not properly an audience, but we shall call them such for want of an approved dictionary word.—He is annoyed at this; he repeats the sign that occasioned the doubt, they do not understand. He is surprised and perplexed, for he is certain the sign is correct, it was taught him by experts. There is only one alternative, he must spell it out; and then some nod their heads in approval, others proceed to give him a different sign for the idea he wished to convey. He is puzzled at this performance, until from frequent recurrence he gets used to it, and discovers at the same time that the deaf do not agree in their signs.

Here is the first difficulty, and a serious one, for the preacher to the deaf. The members of his congregation do not speak the same language. On a small scale, it is a congregation such as the apostles addressed; there are Medes, and Parthians and Elamites. Even if he has the gift of

tongues, it will not help the majority of his flock. It is then a fact that there is a great diversity of signs among them. This is due to the fact that every school has its own system of signs. You have two or three signs for the same thing, even for such simple words as *not, before, after*.

The range of their language is very limited. This is seen especially in signs expressive of religious ideas. In our Catholic schools a certain set of signs is used to express sacrament, grace, pope, bishop, and all such Catholic terms, while in the non-Catholic schools either there is no sign at all, or if there be one it is derogatory to our faith, or at least widely different from our sign. Hence it is that practically you have to make your own signs for your congregation.

My method is as follows: I make the sign which I believe the majority to understand, and I watch the faces of the spectators, to see the effect. I find that one half of my congregation does not understand me, then I spell the word, again I repeat the sign, and to make sure that it is understood, I spell it a second time. In the course of my discourse I try to use the same signs frequently, spelling occasionally to refresh the memory; and thus they gradually get accustomed to the signs I use. All this confusion and trouble comes from the want of uniformity in their language; in fact, so great is the diversity that, as one of the best educated among our deaf told me, the signs of the Gallaudet College in Washington are almost unintelligible to the New York deaf. In consequence of this great diversity of signs, one is forced to spell a great deal — perhaps one half — of what he has to say, until he has formed a dialect of his own, and educated his congregation to understand it.

Even among the deaf themselves this method is a necessity for those educated in different schools. There are three causes for this: (1) the diversity of signs; (2) the fact that many words have no corresponding sign; (3) the fact that the prevailing system in schools for the deaf is to teach the pupils to speak, and to ignore the signs. As a consequence the cleverest pupils know the sign-language imperfectly. This last circumstance is the source of a new difficulty to the preacher. He will discover some day that he has members of the congregation who are capable of reading the lips and do not understand the signs. In the face of this difficulty what is one to do?

The simplest solution is to place yourself in a position very near the audience, and after turning on all the lights, to articulate and make the signs simultaneously. It is not necessary to make your words audible. The deaf talk very

rapidly with one another by this silent lip motion, and not a sound escapes. From my observation, it seems to me that they read one another's lips better, when the speech is totally inaudible.

There is an illusion in the minds of many that the faster you go, and the more signs you make in a given time, the more successful you will be. This is not true. Even the deaf themselves do not follow one another's signs, much less can they understand the excessively rapid sign making of a stranger. The expression of their face is a tell-tale. You can generally tell if they understand you, though I must say they are great hypocrites. They pretend to understand everything, when they understand nothing at all. This leads to misunderstandings without end, and I am inclined to think this is a partial explanation of their propensity to lie. It is said that they have a very bad reputation in this respect, that they are notorious liars. I think much of it comes from not understanding what was said.

Not long ago a little incident illustrative of this occurred. Just before Christmas I urged them to go to confession, and I spoke vigorously against the sinner who would dare to sleep in sin on Christmas eve. Some days later one or two came to me to know if it was a sin to go to bed on Christmas eve. I was naturally surprised at the question, and on inquiry they told me that several deaf mutes had said so; on further inquiry I found that I was reported to have said so in my sermon. Owing to this liability to misunderstand and misinterpret, one has to exercise considerable caution in his dealings with them.

From what has been said, it is evident that their language is altogether incomplete, and unsuited to accurate expression, especially on religious truths. Hence one must spell many things, letter by letter; however it will not do to limit the sermon to spelling. There should be a happy intermingling of signs to relieve the eye. Everything depends on the eye, and continuous spelling is wearying; but a mixture of spelling and signs lends variety, and obviates the fatigue. If one spells clearly and slowly, and uses simple words, and repeats the same thought in different ways, or even the same thought in the same way, the deaf will follow him readily. You must not expect more than one half of the congregation to catch what you spell the first time. Hence the necessity of repetition.

What style of diction or expression is to be used by the preacher? He must be as simple as possible, using words of only one syllable, if possible; provided he talks English at all. The sign-language is a barbarous sort of jargon,

which is careless of the finer relations of language. The verb is often ignored altogether. It is enough to express the subject and predicate. The precise relations of time are not very important; relative clauses are in the way. There is no such word in their vocabulary as "because," at least I have not discovered the sign for it. The sign-language is the death of English. The deaf mutes get so into the habit of thinking and expressing their thoughts in the shortest possible way—without inflection, case, time or relation—that their composition looks like the skeleton of some obsolete dialect of English. Some are well educated and write well, but that is in spite of signs, and in cases where parents or others at home force the deaf member of the family to use his speech. In preaching to them I try to make a compromise between good English and sign-language English, making my talk very simple, but at the same time resembling our mother tongue.

I shall give one or two illustrations of their limited vocabulary. A notice about the deaf mutes was printed in the Church Bulletin, in which occurred the word "zeal." A number of them asked me what zeal meant. On another occasion I used the word "tolerate," and one of the women, who did not know what it meant, kept spelling and respelling it on her fingers over and over again till the instruction was finished, so as to be sure not to forget it, and then she asked a friend what it meant. I ventured once to deduce a conclusion, and used the word "consequently." It was too much for most of them. Another time I spoke of "omitting" sins in confession, whereupon one of them asked the meaning of "omit." Thus it is quite plain that monosyllables, and very common monosyllables at that, are the best and surest, if you wish to be understood. So much for the language and its difficulties. It is enough to discourage any one in the beginning, but time and a little labor win in the end. A perfect mastery of the sign-language is doubtless impossible, for a competent authority in the February number of the bi-monthly periodical called "Annals of the Deaf," says that, "Very few hearing persons beginning in adult years to learn signs, ever become entirely adept in their use."

As to the subject matter of instructions. They need instruction in the simplest truths, hence explanations of the catechism should hold a prominent place in your preaching to the deaf. Even those who have been blessed with a Catholic school training, never hear anything of their religious duties after their school days are completed, and the truths that were once very vivid in their minds, become

dimmed and obscured and even forgotten. How much worse is the state of those who have learned nothing of their religion in childhood, or at most, scarcely enough to prepare them for confession! It is no wonder that they come to believe, that it is not necessary to go to Mass, that the Mass and all the other precepts of the Church are not for them, since they are not at all like other people. A convenient doctrine indeed but rather dangerous.

Religious ideas are the most difficult for them to acquire, and they are never acquired by many; especially in those institutions in which irreligion and immorality are tolerated, if not actually inculcated. The two subjects I have insisted on more than all others, are confession and the avoidance of bad company.

Besides knowledge of the language, and a facility in using signs, the face and eye of the preacher play an important part in his discourse. Deprived of the power of the human voice, all your force and pathos and sympathy depend upon hand motion and facial expression. Those who aspire to be good preachers should practise with the deaf for a while, for they will acquire a ready facility in the subordinate accomplishments of the preaching art,—facial expression and facility and force of gesture.

Rapidity, as was said above, is not an indication of eloquence or success in the sign-language. They seem to speak with lightning rapidity among themselves, but often they do not understand one another. The most intelligent among them have told me that they cannot follow rapid motion, and they stay away from Sunday school and instructions in consequence. You cannot expect them to come simply to see a performance in pantomime.

They say that in the Protestant Sunday schools some of the preachers aim at a graceful and dramatic manipulation of the hands and arms; they look to the style of motion, and cause admiration at the exhibition of the poetry of motion, but no one understands what the speaker is driving at. He is admired for grace, as one admires a gymnast swinging Indian clubs. But this is not food for a hungry soul. Many of the deaf themselves will tell you that they are hungering and thirsting for a morsel of the bread of God's word. They do not want mere gesticulation.

Every Sunday afternoon I give an instruction in our college hall, after which they go to Benediction in the church. On the first Sunday of the month, after the usual instruction in New York, I go to Brooklyn, and give a second one there, in the Bishop's chapel. This monthly instruction in Brooklyn is undertaken as a mere beginning, and it is hoped

that the priests of the diocese will take up the work. The Bishop has appointed two priests to learn the language, and has manifested much interest in the welfare of the deaf. If the zeal of the two appointed does not cool off suddenly, I hope to hand over to them my Brooklyn mission. The object in undertaking it was merely to bring to the notice of the Bishop a neglected portion of his flock. This has been accomplished, and it rests with him to provide for their needs.

The League of the Sacred Heart numbers about fifteen promoters and 175 associates among the deaf. Clubs for the Catholic deaf have been organized at various times, but as far as I can read their history, they have proved failures. The reasons for this are many, but I shall pass them over for the present. If any one intends to devote his life to the deaf, and wishes to know something about their clubs, I shall be glad to give him references to former directors of these clubs, and he may have gratis my own modicum of experience in the matter. The formation of a successful club may be a possibility, but as things are at present, it seems to me to be only in the realm of theory.

In our solicitude for the deaf, undoubtedly that which should engage our most serious attention is the proper instruction and education of the children. If we do not provide for them, the condition of the deaf twenty years from now will be exactly what it is to-day, not one particle of progress will have been made. A number of the laity make a show of zeal, and have schemes and notions of their own about the improvement of the condition of the deaf, but nothing has ever come of their schemes, and nothing ever will come of them, till clergy and laity co-operate in saving our children. We must keep our children out of non-Catholic institutions, in all of which faith and morals are imperilled.

It is very important for us to realize the exceptionally great peril of the children in non-Catholic schools. They cannot receive catechetical instruction in the ordinary way, they never hear a sermon or instruction at Mass, the parents often find it next to impossible to teach them the simplest truths of religion; and thus it happens that they grow up without any ideas of morality or religion. The teaching of deaf children offers special difficulties, and unless they are under the care of some devoted teachers, who understand the peculiarities of deaf mutes, and who are competent at the same time to teach them sound religious and moral principles, you can easily understand how great is the peril to which they are exposed. It is not the ordinary danger

to which public school children are exposed. The case of the deaf is exceptional. If they get no moral training at home, none at school, none in church, you can see to what a blank their moral nature must be reduced.

I am continually brought face to face with most painful and sad cases of the total neglect of religious training of our Catholic deaf and dumb. This should not be, for there are probably not a half dozen cities in the United States that have the opportunities we have here in New York for educating our deaf children. We have three Catholic schools here in New York and Brooklyn, where there is no charge for the children from the city and state. Each child gets a *per capita* allowance from the government. These schools are conducted by the Daughters of the Immaculate Heart of Mary,—those noble, devoted women, to whom our martyred Jesuits of the Commune owed so much. They carry on this work with the same devoted spirit. We all know what a laborious work a life of teaching is. Imagine what it must be in the case of the multiplied stupidity of the deaf and dumb. In spite of these opportunities, many of our children are sent to non-Catholic schools, and are in most instances ruined for ever.

The state of affairs in regard to religion and morality in some of the non-Catholic, or so-called non-sectarian schools, is very bad, in fact I am inclined to believe that all or nearly all of these schools are rotten and corrupt. This judgment is based on the statement of those who have been there and survived the contagion. I fear few pass through those institutions without serious taint to faith and morals alike. This deplorable state of corruption has a reflex action on our own girls and boys who are brought up in our own schools; for as like seeks like, there is a sort of natural fellowship among all the deaf, and Catholics soon become contaminated by their contact with the loose morality of non-Catholics. Ridicule is thrown on the faith of Catholics, and from the impossibility of counteracting it by proper religious instruction, faith is undermined. Of course this does not happen to all, for there are among our Catholic deaf some admirable and exemplary characters.

In our Sunday work we have no regularly organized catechism class, such as might be expected in a great city like New York. The reason is that the children in our own schools are well provided for. The Catholic children in the non-Catholic schools are numerous enough, but it has been impossible thus far to reach them. They are growing up without any knowledge of their religion: a deplorable state of things, but one for which no remedy has as yet been

found. Mr. Howle, S. J., has a few under instruction for confession and communion, but the number is very small.

In regard to the reception of the sacraments, it is difficult to estimate the fidelity of the deaf and dumb, or to make a comparison with other Catholics, as they are so scattered, and as they go to confession for the most part in their own parishes. It is very easy for any confessor to settle their cases, as they write their confessions. Knowledge of the signs is unnecessary, all that is needed is a light in the confessional—the penitent usually comes supplied with a pencil. Speaking of confessions, reminds me of complaints I have heard from the deaf about the difficulty of finding confessors willing to hear them. Although in many instances I believe their complaint is a mere pretext for not going to confession, still in other cases it has a foundation in fact. On this account I venture to throw out a hint. If some one comes and thrusts a bit of paper at you, and declares that he is a deaf mute, do not send him away, and tell him to go to some one who knows his language. This sort of treatment has driven away many, and they will not go to confession again, because they find priests so churlish and unwilling to deal with them. Some priests also ask all sorts of questions, usually without satisfactory results, and in the end both penitent and confessor are in a tangle.

From the list of names which we have, it appears that there are hundreds of Catholic deaf mutes in our midst, distributed all over the city, so that there is probably not a parish in the diocese, in which a number of them are not to be found. The children in our own schools number about 300. Besides these there are many in the non-Catholic schools.

It is said that the deaf have traits and peculiarities *sui generis*, for instance that they are notorious liars, that they have no regard for one another's reputation, that they are over sensitive and suspicious—and in consequence must be dealt with in a very delicate and tender manner. The statement about the peculiarities enumerated, has undoubtedly its measure of truth; about the manner of dealing with them, my brief experience hardly justifies the formulating of a conclusion, still I am inclined to the opinion that if you lay down the law to them, and make them walk a straight line, with kindness to be sure, you will find them just as capable of appreciating that line of action as a more lenient, kid-glove method. In fact they need to be dealt with with certain strictness, as they get an erroneous notion that the moral code is to be softened down a little to suit

their peculiar state. One of them assured me that people are too much afraid of hurting their tender feelings.

Although experienced persons believe that in most of the deaf mutes there is some mental derangement—some slight trait of idiocy—still they will be elevated morally, if they find that you place them on the same plane as others, *servatis servandis*. On the point of sanity, one of the teachers of the Brooklyn school, who has devoted twenty-five years to the deaf, told me that she believed very few of the deaf mutes were perfectly sound mentally. This seems only natural, for although surrounded by all the bustle and excitement of a great city, they are exiles and solitaries; they never hear the human voice,—they are outcasts living within the range and circuit of their own narrow world of ideas. Such a life must tend to melancholy, and melancholy is one step below insanity. This conclusion is not so true for the deaf who can speak and read the lips. This seems to be borne out by the writer cited above. He says:

“It is generally supposed that the deaf have a tendency to moroseness and melancholy. This is least true of the orally educated adult, and among the children in the oral schools is not true at all. I know of no happier or more contented lot of children than are to be found in these schools. The visitor who expects to enter a place of silent halls, quiet play-rooms, and noiseless yards is much surprised to hear peals of childish laughter, and cries and shouts, as the children romp and frolic out of school hours.”

There is another very interesting trait said to be peculiar to the deaf, namely, their exemption from sea-sickness. Some time ago the members of the Deaf mute Club proposed an outing for the summer, and among the various plans they suggested a fishing excursion. I told them they would all have the experience which I enjoyed some years ago on a deep sea fishing excursion, — no fish, but a very ardent yearning to be liberated from the torment of sea-sickness, by instant death, or any other convenient means. They replied that the deaf are not subject to sea-sickness. Here is something for our scientific men to theorize upon.

There are weekly journals in the interest of the deaf, and as their little world is small, every body knows through the journal what every body else is doing or even thinking about. Perhaps this is one of the means by which reputations among them become public property. I mentioned instances of their proneness to misunderstand, I have had some striking instances of their mendacity. Only a week ago my name figured in the “New York Herald” in connection with a lying deaf mute. He told a wonderful murder story

to the police, in which he introduced your humble servant as his spiritual adviser, who settled his qualms of conscience by counselling him to report to the police. Although this was all a fabrication, still I confess it was the best thing that could happen to him, for it landed him in a place of safe-keeping, namely a lunatic asylum.

In spite of their reputation for lying, my experience has not been sufficiently extensive to assert that they surpass the rest of humanity in this respect. One curious episode, which occurred early in August, when I first took up the work, would lead me to give the palm for deceit to others. I was called to Bellevue Hospital to attend a woman who was a deaf mute. I went with fear and trembling, as I had hardly had time to practise the manual alphabet, still I went as duty called me, and did what I could in the way of hearing her confession. I then arranged with the Carmelites, in whose parish the hospital is located, to give her Extreme Unction and Holy Communion. Even from the first my suspicions were excited, for I found that I knew more about the sign language than she did, however, I did not think much of it, till later, when other indications were manifested which aroused my suspicions still further, and eventually I found out that she was not a deaf mute at all,—in fact I have some doubts if she was a Catholic. I leave to others to surmise what her purpose may have been, but there is one marvellous fact connected with it; namely, how a woman could hold her tongue and play off deaf mute for two months, and not betray herself. I suppose the obvious moral from this is not to be too credulous; at least that, *ut alia omittam*. "*Omnis homo mendax*," said the Psalmist (cxv. 11); true, it was in his excess, but there was doubtless in his time, and is to-day a great and solid groundwork of mendacity in this race of ours: not in the deaf and dumb alone. We do not find it always displayed in a plain bold lie, but in the subtler form of trickery and deceit, such as is exhibited in the Protestant propagandism and perversion of our Catholic children.

The Protestants are wide awake, and are doing a good deal of proselytizing, both in their schools and out. However it is encouraging to note that their efforts are not altogether successful. In a recent issue of the "Deaf Mute Journal," a pathetic wail went forth, lamenting the fact that an entertainment, in aid of the Gallaudet Home for the Deaf, brought in only \$3.00. They have a quaint way of expressing things. After this plaint they announced another lecture for the same purpose, and as if to stimulate the lecturer's hopes, made the very encouraging remark that it

remained to be seen whether the coming lecturer would be treated any better. Gallaudet, the Protestant minister to the deaf, does a good deal for them in the way of procuring employment. I have tried to do a little in this line, and as a consequence numerous applications have come in for work. As I have not a great deal of time at my disposal, I go slowly, and this has the further advantage to make them look around for themselves. We ought to help them if possible, as they find it very hard to get employment, but with other duties on one's shoulders, one cannot become an employment bureau. Many Catholics go to Gallaudet for aid, but it is doubtful if he helps them in any way except in helping them to lose their faith.

We must admit that in a great many instances the parents are responsible for the loss of faith and for all the sins of their deaf children. The proper education of a deaf child involves much care and self-sacrifice, which few parents are willing to bestow, and in consequence, as the faith is not deeply rooted, religion must be a matter of expediency. The Protestants themselves do not hesitate to come to our services. Quite a number of Protestants and a few Jews are present at the Sunday instructions. I have baptized only one of them. Others are studying the catechism, but I am not sanguine of their conversion.

There is a serious problem which confronts us, as a consequence of the marriages of the deaf and dumb. Now and then a remarkably clever deaf man or woman, who can speak well, may succeed in finding a wife or husband, who is not deaf and dumb, but usually, unless some one is very hard up for a husband or wife, the deaf and dumb must marry among themselves. The children of these marriages are usually not deaf. How are they to be educated? The parents cannot do it, and while the children are too young to send to school, they go along for five or six years without knowing how to say their prayers, or in fact anything at all. This is very likely to occur, unless there happen to be a devoted mother or sister of the wife or husband, who will sacrifice her life to educating these little ones. I know of one case where this has been done,—those children are fortunate. But I know of just the opposite extreme, where four children, the oldest five years of age, cannot speak, though possessed of all their faculties, simply because they never hear the human voice. I informed their pastor of their condition, and he sent the oldest to his parish school. I leave it to his ingenuity and zeal to find means or persons to educate the other three. It is a problem not easy to solve. If all the deaf could speak and read the lips, there would

be little difficulty for the children, but few are capable of this. In this connection it may be observed that those among them who can speak do not like to be called deaf mutes, and I can assure you, some of them are by no means mute; they are fond of talking, oftentimes from mere vanity and ostentation and a desire to demonstrate how well they can speak. It is undoubtedly a great achievement for one born deaf, to acquire a facility in speaking well, and in reading the lips of others. I should remark here that nearly all the deaf whom I have met, were not born so, but became deaf at an early age from scarlet fever.

In conclusion, this sketch does not pretend to give the outcome of years of experience, but merely a few blended impressions and facts gathered from a half year's intimacy with the deaf and dumb. I have not come much in contact with those who are only deaf. My experiences have been mostly with deaf mutes, to whom the above remarks and conclusions are chiefly applicable. It is important to distinguish between the two classes; their status is quite different. Finally let me say, for the benefit of aspirants, that a man may come to like the work, but it is the same kind of pleasure that one gets from spending his life among the wretched and miserable of this world, in hospitals and prisons. It is the love born of sympathy for the afflicted and desolate. The only motive adequate to keep a man up in it, is the motive of supernatural zeal. There is some natural attraction in working among the deaf, but not much among the deaf mutes. Still there are many consoling incidents which show that one's labors are not thrown away; and even if these visible proofs were not in evidence, the deaf mutes have souls to save. Who is going to help these neglected, afflicted ones upward on the road to heaven? It is a field of labor untilled and almost unknown—a worthy object therefore of our zeal and devotion.

MISSION TO DEAF MUTES AT ST. FRANCIS XAVIER'S.

During the week ending March 27, a most successful mission to the deaf mutes was conducted by Father Stadelman, S. J., at St. Francis Xavier's, W. 16th St. The mission was for men only. A sermon was given in the sign language every evening by Father Stadelman, whose proficiency in this regard is well known; and on Saturday evening, the closing night, besides a short instruction, the Papal Benediction and Benediction of the Blessed Sacrament were given.

There were serious difficulties to the success of the mis-

slon, for unlike an ordinary parish mission, in which the people have to walk no more than two or three blocks to attend, the deaf are scattered over a large territory; some came from Newark and Orange, N. J., some from the remotest parts of Brooklyn, others from Harlem and beyond, even as far as West Farms and West Chester. In spite of this difficulty the attendance was very large and constant; we have every reason to be more than gratified at the good will manifested by the deaf. In fact most of the men lived so far from St. Francis Xavier's that they had no time to go home from work, but went direct from their work to the mission. This manifests the sacrifice they had to make, but they made it cheerfully and God blessed them and the mission in consequence. All were very much in earnest, and testified their deep gratitude and appreciation of the spiritual food for which their souls were hungering. We tried it rather in the nature of an experiment, as there was no precedent, nothing of the kind had ever been attempted. Sunday afternoon services for the deaf and dumb have been held at St. Francis Xavier's for many years past; but the idea of getting the deaf together from remote parts for six days in succession was a new one. It proved a happy one, for the results were gratifying beyond all expectations.

In fact so successful was the mission that we determined to give another to the women during Holy Week. The women manifested a great desire to have a mission as well as the men, and though I had not the remotest intention of giving them one this year, the unexpected results of the men's mission determined us to give the women the same opportunity of grace. One married woman said to me, on the day after the men's mission, "Father, I am so happy to-day, my husband and I went to Communion together, this was the first time he has been in seven years." One man made an appointment for confession, on the afternoon of the last day of the mission. He had been to the Sunday instructions now and then during the year, and was supposed to be a Catholic. At the appointed hour he arrived, and to my surprise, after asking him a few questions I discovered that he was a Jew. He had been to every sermon during the mission and was very much impressed and worked up by them. When I inquired why he wanted to go to confession, he replied: "I know what God does to people." Father Stadelman made that truth and the other essential truths of our religion very plain to the men. Another man, forty years old, who made his first confession at the close of the mission, told his relatives at home with much interest that he never knew those sermons before.

On the second night of the mission a man who was deaf, dumb and blind, was present. He had a deaf and dumb friend with him who acted as interpreter. The blind man takes the hand of the one who wishes to converse with him, and by spelling or using signs within his hand, you can communicate with him. I had a talk with him about confession. Did I say talk? What an abuse of language to give the name of talk to this weird sort of a way of getting at the intelligence and will of man! And so I could go on, giving many proofs of the good done—but it would take too long.

We had an average attendance of sixty every night. This is excellent, in fact remarkable, when the distances from which they come are taken into account. Over sixty confessions were heard. Besides Father Stadelman and myself, Father Pardow, Father Ulrich and Father Van Rensselaer kindly offered their services. As most of the deaf write their confessions, it is not necessary to know the sign language to settle their cases. A few who could not write or did not know English were handed over to Father Stadelman and me. This sign-language is a sort of Volapük, a universal language, and even a German or Frenchman can be understood in confession by an American, who happens to know nothing of the aforesaid languages. There was a Hungarian present at all the sermons, and he understood them well, although he knows no English. This same man is one of the staunchest pillars of my Sunday congregation. He knows no English and I know no Hungarian, but we get along very well in spite of this inconvenience, by means of the sign dialect.

The women's mission was held during Holy Week. The average attendance was about seventy-five every night. On one evening there were ninety-five present. Over fifty confessions were heard on Wednesday night by Father Stadelman, Father Freeman, and myself. This does not represent the whole number of confessions, as I have not the record of those who could not come to us on Wednesday night, and of others who could not conveniently go till Holy Saturday; but the number probably reached seventy-five. When, as I said before, you consider their poverty and the distance to be travelled, these figures are very gratifying. Several from Brooklyn and Jersey City had to pay twenty-five cents every night for their car fare. I distributed from our deaf mute fund about ten dollars for car fare alone; and over and above this, some of the well to do deaf contributed out of their own pockets to help the poorer ones.

That the missions were most successful is proved by the

remarks of the deaf themselves. They were constantly speaking of the great crowd. How did I get them together? Where did they come from? Long before the mission I spoke of my plan to one of the most intelligent among the men, and he had serious misgivings as to the feasibility of the mission.—“You will not have many,” he said.—What was his surprise when he saw the chapel full every night! Then he remarked, “Well my ideas about the deaf are entirely upset by this mission, I cannot understand it.” Let me conclude this already too long account with another remark of the same gentleman. He said, “Nobody will say now that the Jesuits are not the friends of the deaf. The Jesuits began the work among the deaf; when it was taken from them and given to others, it proved a complete failure.”

RETREATS IN FRANCISCAN MONASTERIES.

A Letter from Father Thomas J. Gannon to the Editor.

NEW YORK, Jan. 25, 1897.

REV. AND DEAR FATHER,
P. C.

Rev. Father Provincial wishes me to jot down some items about two Retreats given lately by one of our fathers to the Franciscan Minor Conventual Friars.

The first retreat of seven days, Nov. 30–Dec. 8, 1896, was at their Clericate, or House of Studies, in Trenton, N. J., to nine fathers and nine scholastics or clerical students, as they call them, all religious of the order. On my arrival they welcomed me most cordially and admitted me at once to full community privileges, table, recreation, etc. They entered upon the retreat with great earnestness and were very fervent throughout the entire exercises. The whole Divine Office is chanted every day in choir.

Our order of time during retreat was:—

- 5 A. M. Rise.
- 5.15 Prime in choir.
- 5.30 Med.
- 6.30 Mass.
- 7 Breakfast, free time.
- 9 Points, Med., Reflect.
- 11 Conference.
- 11.30 Little Hours in choir, Examen of Conscience.

12 Dinner, visit Blessed Sacrament, free time.

3.30 Points, Med., Reflect.

5-6 Vespers, Comp., Matins and Lauds in choir.

6 Supper, visit Blessed Sacrament, free time.

8 Points, Examen of Conscience, Night Prayers.

9 Bed.

One novel feature of their life to a stranger is their frequent chanting, into which they always throw a generous robustness of voice and soul, that are inspiring. When the bell sounded at 5.15 A. M. for Prime, all at once came from their rooms into the corridors, the superior or guardian intoned a psalm, to which the whole community responded with vigor, and then both superior and community chanting alternate verses moved on in procession to the choir in the church. This same was done, whenever during the day the community proceeded to any exercise, Points, etc., in the choir or church. At the grace before and after meals the antiphonarian of the day in choir, a scholastic or clerical student, intoned the psalm and chanted the alternate verses with the community; the Hebdomadarius, a priest, gave the blessing and recited the prayers. At the end of table the scholastics left the refectory first, then the priests and last the superior, all chanting verses of a psalm alternately with the superior who had intoned it.

During dinner the "Regula S. Patris Francisci" and "Rodriguez on Spiritual Things," were read, and at supper, "Rubricæ Missæ Privatæ. The reading was in monotone voice and was done at each meal by three or four of the scholastics, who so divided the time among themselves, that each had his share in the reading and yet all took their meals and finished with the community. This was not so great a difficulty, because the superior usually stopped the reading five or eight minutes before the end of meals. During the reading of the Rule of their Holy Founder St. Francis one little incident impressed me very much. At the end of the Rule are placed six or seven pithy little sentences called the "Verba Hortatoria Seraphici Patris Nostri Francisci." When the reader got to this part he stopped reading and brought the book to the superior and the meal was continued in silence. At the end of table, when there was complete stillness, all uncovered their heads and the superior seated in his place read slowly and distinctly from the Rule Book the "Verba Hortatoria Patris Nostri." "Magna, fratres, promisimus"—"Majora nobis promissa sunt," etc., a brief enumeration of their religious promises and the great rewards awaiting them from God, if they are faithful to their Rule." This simple little act of reverence

thus publicly exhibited for the last warning words of their great Founder possessed a certain power and solemnity which could not fail to rouse and influence the hearts of the hearers especially under the circumstances.

The Retreat finished upon Dec. 8, and upon that feast day one of their scholastics made his profession of the solemn vows. He was about twenty years of age and had been four years in the Order. Formerly they were wont to make their solemn profession at the end of their noviceship, which lasts only one year, but now by the decree of Pius IX. at the end of the noviceship they are admitted only to simple vows and three years later may pronounce their solemn vows. The ceremony took place in the parish church at the end of the superior's Mass about 6 A. M. The superior clad in his sacred vestments seated himself in a chair upon the platform of the altar, the candidate for profession knelt before him upon the altar steps and the whole community stood in front in a half circle about the sanctuary. There were certain prayers and chanting of psalms, then the superior put certain questions to the candidate and made an address of instruction and exhortation. He next called two priests by name to come forward and be *testes hujus rei*, These two fathers stood at either side of the young religious candidate, who opening the Rule Book upon the knees of the superior and placing his right hand in the hand of the superior read slowly and distinctly the Formula of his Solemn Religious Profession. Prayers and chanting followed and the ceremony concluded by the singing of the "Te Deum" by the whole community.

The Franciscan Fathers have a good monastery here with a large plot of land for future development. Their church, too, of the Immaculate Conception is a fine spacious stone structure with a very mixed congregation of Germans, Irish and Italians; there are also out missions for Poles. As the fathers know many languages, they are very serviceable in the diocese for the confessions and instruction of various nationalities.

My second retreat to the Franciscan Conventuals was given at their novitiate in Syracuse, N. Y. It lasted seven days, Jan. 11-19, 1897, to fourteen novices and fourteen priests with their Rev. Father Provincial, Father Fudzinski, a Pole, who however speaks English well. The order of exercises, etc., were the same substantially as at Trenton. During both these retreats full faculties for all his subjects were given me by their Rev. Father Provincial and all could come to me as often as they pleased. Great fervor prevailed

during the whole retreat; all seemed to be much interested and very earnest. At the conclusion of my last points, as I started to leave the chapel their Provincial stopped me and asked me to give my blessing to the assembled community. Next day the novices in a body with their Master of Novices at their head came to my room to pay me a last visit and to request my blessing. The kindness, attention and even reverence, shown me by these good Friars during my stay among them on both visits, were very marked and, to me, somewhat confusing.

In the corridor of their monastery of Syracuse I found oil paintings of seven Popes, whom the Friars Conventuals have given to the church; their last Pope was Clement XIV. (1769-'74).

The Franciscans have a large brick church at Syracuse with a flourishing German congregation. Large brick parochial schools for boys and girls stand near their church of the "Assumption." Their monastery at Syracuse is larger than at Trenton and better situated; for it is upon the principal street of the city, yet sufficiently retired. The Rev. Father Provincial to show his gratitude insisted upon accompanying me to the train.

THOMAS J. GANNON, S. J.

FROM TULLAMORE TO MANGALORE.

A Letter from Father John Moore.

ST. ALOYSIUS COLLEGE, MANGALORE,
SOUTH CANARA, INDIA,

January 1, 1897.

MY DEAR FATHER MCKEY,

P. C.

A few notes by the way from Tullamore to Mangalore may possibly prove interesting to you considering our old-timed friendship. Rhyme is my reason for naming Tullamore instead of Tullabeg as my starting point. Besides you know how closely they are located and related. It was about the middle of September that I bade adieu to Ireland and travelled by London, Paris, and Turin to San Remo, where I spent a few days setting my affairs in order before starting anew for India. I was glad to renew the acquaintance at San Remo of Father De Masini, the representative

of the California Mission at the Provincial Congregation at Chieri. You are probably aware that he is a San Remese. He found his old home quite transformed from what he knew it thirty years before, when the magnificent hotels and villas that are now dotting the hills on either side of the old town were non-entities. Our residence has seen its glory depart with the two young Princes, who have graduated to the military school at Dresden, after four years with us. The excellent work of the *Eglise pour les Etrangers* will be carried on as usual by its founder and organizer, Father Von Egloffstein. Year by year its advantages are more and more appreciated by the ever-increasing number of visitors to that most popular of the winter resorts of the Italian Riviera.

On my way to join Monsignor Cavadini, S. J.—the new Bishop of Mangalore—at Gorizia, I had to pass through Modena to have an interview with Father Cattaneo,⁽¹⁾ the Provincial of the Venetian Province. A delay of a few hours at Genoa gave me time to take dinner at our new residence at the Piazza Santa Sabina, whither our fathers had just removed from their aerial abode on the top storey of a high palace in the Piazza Fossatello. In the new residence they have finally the use of a handsome oratory, capable of accommodating about one thousand people, which will be opened to the public. The large library which came to us through the late Father Centurione was being divided up, and all the books useless for the needs of a small residence distributed where they were most wanted.

I had to stay over night at Milan, where I found our fathers likewise fitting themselves into new quarters, in which they are opening a day school to be known as "Collegio Leone XIII." When finished it will resemble very much our college at the "Istituto Sociale" in Turin. It is cheering to see the recuperative power of the Society so active every side you turn in Italy. In Modena we have lately regained possession of our old church of St. Bartholomew, with its beautiful frescoes of Brother Pozzo and its confessional of Cardinal Odescalchi. More interesting to me was to see the old barn-like structure that our fathers labored in as early as 1550. You can decipher through the whitewash *Templum Societatis Jesu* over the door. There is an old custom kept up in the residence, of which you have possibly heard. When one of Ours is a guest for the night, he is accompanied to his room by a torch light procession.

⁽¹⁾ Father Cataneo has been replaced as provincial by Father Friedel, and is at present master of novices.—Ed. LETTERS.

This sounds much less romantic if you are told that the torches are only wax tapers. It is styled "La Cerinata."

At Bologna a delay of a few hours between trains afforded me time to pay my respects to our fathers at the little church and residence of San Giorgio, a few minutes' walk from the station. A visit to Bologna however short should take in if possible the church of St. Dominic, to see the gorgeous tomb of the saint. More wonderful still is the shrine of St. Catherine, where you see one who died before the discovery of America sitting bolt upright in her chair bidding defiance to the *forma cadaverica*. The old hymn says truly of her:—

"De sepulchro rediviva
Vivis adhuc semiviva
In defuncto corpore."

Being a priest I was allowed to kiss her hand, which is as fleshy as if she were alive, but all the exposed parts of her body are as black as jet, with the exception of the red mark on her chin where the Divine Infant kissed her. We had four houses in Bologna before the Suppression; one of them is now the "Academia della Belle Arte," where the famous "Santa Cecilia" by Raphael is the gem of the collection. The two leaning towers, Asinelli and Garisenda, are quite as remarkable as that of Pisa, though not so well known.

I had to break my journey again at Padua, where we have a house of retreat like that at the Piazza Manin in Genoa; of course the great attraction at Padua is the tomb of Saint Anthony. I prayed before it, and had time to look at the oldest botanical garden in Europe as well as the famous university, and even the hermitage where the Saint died, which is twenty minutes' walk from the city, before moving on to Venice. As the train moved over the mole through the misty darkness, and the myriad lights of the great city glimmered on the waters, I was forcibly reminded of the Oakland approach to San Francisco. As soon as we got to the terminus, I invoked the aid, in Anglo Saxon and guide-book Italian, of an army of *facchini*, and I was soon up to my ankles in water climbing into a most funereal-looking gondola. The first view of the bride of the sea was like a fairy scene, but the second was more like what one would have expected on a trip to Hades, when the gondolier shot his barque in and out through a lot of dark canals on the way to the residence. The Venetian Provincial had notified the fathers of my coming, so I was received with great cordiality. Venice is a city that would take a month to see thoroughly, but the most I could devote to it was a day and a half. Thanks to the self-sacrificing kindness of one of the

fathers, who acted as my cicerone, I was able to see the chief things that had an interest for me. We have regained the use of our beautiful old church, but the College and Professed House are still in the hands of the Government. The residence we have at present is directly opposite the church. Religious poverty is its chief characteristic. They had treasures, however, to show me: viz., the silver-mounted bamboo cane that once belonged to Father Gabriel Malagrida, a chalice of solid silver presented by the fathers of the Spanish Provinces exiled to Italy before the Suppression, and the famous crucifix that was miraculously restored to Saint Francis Xavier by a crab. The figure is one piece of ivory delicately carved, and the wood of the cross was originally a part of the Saint's coffin.

Four or five hours of train, through an interesting and picturesque country, brought me to Cormons, the Austrian frontier station, and shortly afterwards I arrived in Gorizia, where two fathers awaited me. When I reached our house there was a seance in progress, got up by the theologians in honor of the new Bishop of Mangalore. The next day I went with them to their villa, about an hour's walk from the scholasticate, where we played "trucco" and "lotto," two native games. Gorizia is an elegant little town nestling mid picturesquely wooded hills. The beautiful villas and mansions on every side tell of the favor in which it is held by the Austrian nobility. The people are mostly Italians, and they seem to be much more prosperous than their compatriots of the neighboring Province of Venezia. I was glad to notice that they excelled them also in their respect for the clergy. In that they reminded me of our people in Ireland. The secular priests dress after the Irish fashion; perhaps that has something to do with conciliating respect. You may not know that the recent action of the Franciscans and Capuchins in wearing their habits out of doors in Ireland, has not met with popular approval, although it is in direct contravention of the last penal enactment on the Statute Book, viz., that of 10 George IV. c. 7, commonly known as the "Act of Emancipation." Vide "Our Martyrs," by Rev. Denis Murphy, S. J., pp. 76-78. On my way back to the college I paid a visit to Castagnavizza to see the tombs of the Bourbons in the Capuchin church. Six royal personages repose in the vault; the last laid away being Count Henry de Chambord, the Henry the fifth that would be. Another object of interest that claimed my attention when I entered the town, was an old church and college. A life-sized statue of Saint Ignatius stands yet in the middle of the market square in front of it.

The next day, Friday, Oct. 2, the three voyagers to Mangalore—the Bishop, Father Bartoli and myself—accompanied by Father Pavissich, the Rector of Gorizia, started for Trieste, which is a few hours by rail. At present we have no house in that city, but there as elsewhere you see a beautiful church and college that once belonged to us. The college now serves as a prison. Trieste being the chief seaport of Austria is of great commercial importance, and shows all the signs of a thriving town. The people are mainly Italians, and they regard it as a part of “Italia irredenta.” The fallen and decayed state of Venice and other redeemed parts of Italy should be a lesson to them to be content with their lot. Queen Caroline spent a good deal of her time in Trieste in the early part of the century, and in times nearer our own, the ill-fated Emperor Maximilian and his spouse Carlotta made it their home, till in an unlucky hour they yielded to the temptation of a crown held out to them by Napoleon III., and went to Mexico. The beautiful palace of Miramar, planned and built by Maximilian, is a pleasant drive from the city. We visited it in the afternoon and found everything pretty much as he left it thirty years ago. While I strolled through its elegant apartments and beautiful grounds my thoughts wandered back to Santa Clara, where I saw a negro felling trees at the college, whose boast was that he was one of the firing-party that did for poor Maximilian.

When we returned to town we met the Archbishop of Bombay, Monsignor Dalhoff, S. J., and his Vicar-General, Father Hæne, S. J., who were booked to travel in the same vessel with us, along with two fathers and three scholastics, making ten Jesuits in all. Before going on board I want to tell you of a little contrivance I noticed in our hotel, which may be as great a novelty to you as it was to me. It was an electric lock on the room door, which could be opened or shut by touching a button at the table or bedside. As I am somewhat of a snapper-up of unconsidered trifles, I made a note of it for future reference.

It was a little after noon on the next day, Saturday, that our good ship “Imperator,” 5000 tons, the crack ship of the Austrian Lloyd’s Company, steamed out of the harbor of Trieste and headed for Brindisi. We found on board four German Capuchins bound for the mission of Bettiah, Northern India, and two Red Cross nuns from Switzerland, who swelled the contingent of religious to sixteen. As we had three portable altars among us, all the priests were able to say Mass every day. The passengers were mostly English, belonging to either the military or civil service, and a good

sprinkling of Germans, for the most part connected with commercial firms. The ship's officers all made praiseworthy efforts to speak English, and besides being Catholics, were the pink of courtesy to the priests and religious. Thanks to a letter from Cardinal Ledochowski, the missionaries were carried at something less than half fare. This is about the nearest approach to American liberality I am acquainted with after five years of Continental experience. I think if you presented a letter signed by the Cardinal Prefect of the Propaganda and countersigned by the Austrian Ambassador to an American railway or shipping agent, he would esteem it an honor to give you a free ticket.

We put into Brindisi, our first port of call, on Sunday afternoon to take off the complement of our passengers. We found in the harbor the P. and O. mail steamer "Ballarat," awaiting the arrival of the Indian and Australian mails from London, and the "Savoia," of the Italian navy, about to proceed to Cettigne to convoy over the bride of the Prince of Naples. An accident to the passenger train detained us for ten hours at Brindisi, so that the Ballarat got the start of us, but the Imperator caught up with and passed it the following day. The next thing that interested us was the sight of the Ionian Isles. The weather was so delightfully fine that the captain steamed in through the narrow channels that separate them, and roused echoes from the cliffs with the fog horn that rang loud and long as the best in the Gap of Dunlo at Killarney. We were so close to the shore that we could distinguish the people walking on the strand of Ulysses' old kingdom of Ithaca. We afterwards got glimpses of the coast of Greece, and passed quite near the rocky promontories of Crete. Two days later the palm groves of Damietta revealed the low-lying shores of the land of the Pharaohs, and now—since England means to "hold her own"—that of the British Empire. Before we made Port Said, darkness came on apace, so that it was only by aid of the search light the Imperator could reach the coaling station. The search light is a rose of incandescent electric lamps which is set in a box six by three feet, hung over the bow of the vessel, where a man is also placed who keeps it in such a position that its rays may illuminate the buoys on either side of the navigable channel. It is only since the introduction of this contrivance, some ten years ago, that navigation of the canal by night has been practicable. Port Said is called "the half way house to the East." It is a new town with a most cosmopolitan population and a most unsavory reputation. As soon as the vessel dropped anchor, a number of large coal barges hove alongside, each

lit by a crescent of burning coals, the lurid glare from which revealed a border of howling Arabs sitting with their legs dangling into the water. In a few minutes they ran up gang planks to the coal bunkers on either side, and shot in coal from baskets on their heads with astonishing rapidity. I hear that the Chinese coal heavers of Singapore are the only ones who beat them at that work. While the coaling is in progress the passengers either go ashore or remain on the vessel, the gentlemen driving bargains with the vendors of Egyptian cigarettes, and the ladies calling their most scientific shopping skill into play to become possessed on equitable terms of some beautiful specimens of lace work alleged to have come from a convent in Malta.

As soon as the coaling was finished the Emperor weighed anchor and immediately entered the Suez Canal. So much has been said of De Lesseps' *chef d'œuvre*, that one expects something very extraordinary of it, but the whole affair is prosaic enough. I know people whose enthusiasm would be roused to a higher pitch by a voyage through the Bog of Allen on the Royal Canal. When you approach El Kantarah you cross the line of the caravans, and may see strings of camels miles long waiting to be ferried over. There are neat little stations at regular intervals where ships have to stop if the next station is not clear. The traffic is very heavy, and the receipts must be something enormous, for the Emperor alone was rated for tolls to the amount of \$5000 for the hundred miles between Port Said and Suez.

Passing from the Gulf of Suez into the Red Sea—the sea of the Red Man, i. e., Edom—you find that the thermometer has taken a flight up past 80°. The hold is thrown open, and the passengers busily pack away their heavy clothing, and the Indian outfits get an airing. The utility of the double awning over the deck becomes apparent, and the electric punkah in the dining room staves off suffocation. The mountains are visible on either side for nearly the whole thousand miles of the Red Sea. Of course Mount Sinai was the cynosure of all eyes. We were fortunate in being able to see its summit unobscured by any haze or cloud. For the rest, the three days we spent in the Red Sea were very monotonous. It is a place that is best seen on a map. At midnight of the first night, as we were sleeping on deck, we were aroused by a discharge of fireworks, the salutation of the Emperor to its sister ship the "Imperatrix" on her way from Bombay to Trieste. Interest revived again as the isle of Perin appeared rising from the sea at the entrance of the strait of Bab-el-mandeb. You do not often hear it mentioned, but it is the key to the Red Sea.

The narrow passage on the Arabian side is the only one navigable, and it is covered by the guns of the strong fortifications on the island. The British first occupied it just a century ago when Napoleon was intriguing with Tippoo Sultan, "The Tiger of Mysore," to divide India between them. But Nelson at the Nile, and Wellington at Seringapatam said something that altered their plans materially. Perin was quietly given back to the Sultan of Turkey in 1802, when the danger was past, and was not heard of again till 1857, when the project of cutting the Suez Canal gave it a new importance. Its seizure by England caused such a fuss that it was threatened to abandon the project of the canal unless the island were given up. It was not given up, and England holds her own still. It is garrisoned from the neighboring fortress of Aden, the Gibraltar of the Red Sea.

When we arrived at Aden, Father Bartoli and I went ashore at Steamer Point to say Mass in the Franciscan church, a neat structure of stone, tolerably clean and furnished with punkahs worked from outside by the primitive contrivance of a string. After Mass a young soldier showed us into the fathers' residence, where we breakfasted with the little community of two. At once I felt at home with the Father Guardian, whose voice and countenance seemed familiar to me. When we got the range and began to fire English and Spanish at each other, I found he was the brother of Father James Nonell, S. J., a great friend of mine at the Santa Cueva of Manresa. You probably know him from his "Ars Ignatiana" and his translations of De La Palmàs, "Dux Spiritualis" and Ferrusola's "Commentaria in Librum Exercitiorum."

We soon became as thick as pickpockets, and I assented to every word of his arguments to prove that he was an Irishman. There is not another family but his in Spain called Nonell, and that is plainly a corruption of O'Neill. He was very anxious to detain me till the following Sunday to see his two hundred Irish soldiers, who are a fifth of the garrison of Aden. I am promising myself that pleasure on another occasion. The great heat prevented a visit to the Tanks, famous reservoirs built twelve centuries ago. The fortifications are like those of Gibraltar, and like them also closed to visitors. The whole aspect of the place is decidedly eastern. In a quarter of an hour a most astonishing medley of races will pass you in the streets, not the least odd-looking being the British officers trotting by on camels and dromedaries. If you have something British to laugh at, you have also something British to admire, and that is British Law and Order, here well provided for by an excel-

lent force of police, who are as useful as they are ornamental. There is "a disturbed portion of Her Majesty's Empire," known to you and me, where the "Peelers" might take a lesson from their Aden brethren in the matter and manner of safe guarding the interests of the travelling public, oftentimes left by the former to the tender mercies of extortionate jarvies and boatmen.

When we got back to the ship we found that about half a dozen diving boys had been performing their feats in the water, catching the coins thrown them. One youngster added singing to his other accomplishments, and took in a few rupees by it. Sharks abound in the waters about, painful evidence of which was to be seen in one of the little divers who lost a leg and a foot in an encounter with one of them a year ago. Ordinarily, however, the fish respect those amphibious youngsters; fear rather than love being the motive. The coaling of the vessel was being carried on in the meantime in a leisurely fashion by a lot of lazy Somalis, who seized every opportunity to vary the work by eating watermelons. It was a relief when we got away from the heat and dust, and steered out into the Arabian Sea. Aden being in the same latitude as Mangalore, twelve degrees from the equator, we took a northerly direction to reach Bombay, which is six degrees higher. The weather became perceptibly cooler, and would have been very pleasant indeed, but that we were caught during the night in the sweep of the skirt of a cyclone. We learned afterwards, that two or three vessels foundered in the same storm off the Somali coast. About noon the following day the sea resumed its wonted calmness, and soon it was all alive with myriads of flying fish, that rose, here singly, and there in shoals, and skipped like swallows along the surface of the water, often for a distance of a hundred yards. It took us five days to cover the 1600 miles to Bombay the Beautiful, but now the pest-stricken. As we neared it, alarming rumors were spread about the exodus from the city through fear of the plague. It was after six o'clock on Sunday evening, October 17, when the Emperor dropped anchor in the bay. A steam launch was soon alongside to take off the Archbishop and convey him to his cathedral. The Bishop of Mangalore and the rest of the Jesuit contingent followed in another, but went at once to the Archbishop's residence at the Fort Chapel. A look of sadness came over the whole party when it was learned, that a young scholastic of great promise had succumbed that very morning to an attack of enteric fever, and was then two hours in his grave. Latterly, enteric fever is carrying off a greater number of young

Europeans than the much more dreaded cholera and plague, and, strange to say, it is much more prevalent where modern sanitary arrangements have been introduced.

As there was not room for all at the Fort, I was sent over to St. Francis Xavier's College, a grandiose structure, on the border of the native town, and looking on the esplanade and parks that form the lungs of Bombay. On my way I passed Noble's beautiful marble statue of the Empress-Queen, erected in 1872, at the cost of \$90,000, but it was veiled from view, for some nights previously some miscreant, as yet unwhipt of human justice, had besmeared it with tar, and added insult to injury by hanging on it a necklace of old shoes. When at early morn the poor natives came according to custom to perform *pujah* (worship) before the statue of their Maharani Barra Sahib, they were filled with sorrow and disgust at witnessing the outrage, and many a pious Hindoo regards the plague as a punishment of the iniquity.

During the six days I spent in Bombay I used to go out in the afternoons, when the excessive heat had somewhat abated, to visit the points of interest in the second city of the Empire. The cathedral is a sufficiently modest structure, in the California Mission style, and is in the Hindoo quarter, which very closely resembles Chinatown in San Francisco. Archbishop Porter's grave is in front of the high altar, whither he was removed from Seewree, where he was first buried. Formerly the cathedral stood on the place now marked by a large cross in the *maidan*, or park, near the college, but it was destroyed by the Government during the Napoleon scare at the end of the last century, for fear that the French might capture it and turn it into a redoubt. At Mazagon, on the farther side of the native town, we have a large boarding school for Europeans and Eurasians. It approaches St. Francis Xavier's in grandeur, and exceeds it in point of having a beautiful church with two of those peculiar spires seen so often in Switzerland. I met our mutual friend Father McDonough there. He looked a little older and stouter than when we knew him twenty-two years ago at Milltown Park. A very interesting excursion was that to Malabar Hill, the nob hill of Bombay, where the Governor of the Presidency and many of the well to do Europeans have their bungalows. The city waterworks, the public gardens, and the *dokhmas*, or Towers of Silence, are upon the same hill. The towers are gruesome looking structures, three in number, each about three hundred feet in circumference, and about the height of a martello tower, viz., thirty feet. They are the places where the Parsees dis-

pose of their dead, or rather, where the 400 big, skinny-necked, horrid looking vultures, that you see weighting down the leaves of the cocoanut trees all around, do the business for them. The towers have an open circular area at the top, guarded by a parapet wall about four feet high. The floor slopes to an opening in the centre, and the rest of the space is divided off into three circles, each of which is again subdivided into *pavis*, or receptacles for the corpses. The outer circle is for the men, the middle for the women, and the inner for the children. When a defunct Parsee is brought in, he, she, or it is deposited, after much mourning and lamentation, in the allotted *pavi*, and then the cocoanut trees are released from their burden, for keenness can be predicated of a vulture's appetite, as well as his scent and sight, and he is soon at work with a will and a bill. Ten minutes later they begin to pop up on the wall, some of them carrying away a bone to pick at leisure, which is afterwards dropped to mother earth, thus committing the contamination the Parsees are so anxious to avoid. The Hindoos cremate their dead in another part of the city in a very simple and primitive fashion. The patient is laid on half a cord of wood, a liberal dash of petroleum is thrown on it, and then a match does the rest.

In Murray's "Handbook of India" it is stated that the only specimen of the bread-fruit tree to be seen in India is in the little garden of the Fort Chapel. I accordingly went over on purpose to see it, and was surprised to hear it had been cut down because it took up too much space. Another, however, sprang up from its roots and is now a stately tree. When I expressed a hope that the woodman would spare such a rare tree, I was told that it was very common. You would probably have taken more interest in the beautiful collection of maiden-hair ferns in the same garden, that recalled memories of our fern-hunting up Stevens' Creek in the happy days of yore. What interested me more than either tree or fern was a beautiful Dead Christ in the chapel, most exquisitely carved out of one piece of solid ivory, with all the wounds set with rubies. The story has it that it was appropriated by a soldier during the Peninsular War and brought by him to India, but neither luck nor grace followed its possession till he gave it up to the Bishop. When question was raised in Rome about it, it was settled that it should remain in Bombay. The archbishop has a fine printing establishment at the Fort, where the "Catholic Examiner" is printed and edited every week. We have presses also at Calcutta, Trichinopoly, and Mangalore that render great service.

Bombay was a place full of interest for me, for I had never seen the abominations of paganism reigning in such high places and in such undisputed supremacy before. The population amounts to close upon a million, and is mainly made up of Parsees, Manharatis, Guzeratis, and Goanese. Native Catholics form a very small portion of the community. You can distinguish them by the half dozen high sounding Portuguese names scattered among them, that are as oft-recurring as Smith, Browne, Jones, and Robinson in more Christian lands. I saw a few shops kept by Chinese, who seemed to be in every way the superiors of their crimson-mouthed and copper-colored neighbors. The whole native quarter, which is by far the greater part of the city, appeared to be overcrowded and unsanitary. The smell of carbolic acid was battling here and there with stronger smells, but the most effectual way, in my humble opinion, to deal with the plague that is now playing such havoc in the city, would be to burn it out.

The only excursion I made outside the city limits was to Bandora, which is reached by a local train inside an hour. The line runs through a district very much like the Potrero of San Francisco. While passing the beach where the fisher-folk most do congregate you are apprised of the fact by at least two of your senses. If the sensation is not agreeable, it will be varied in a few minutes, and you will make an odorous comparison as you pass over the marshy slab land where the vendors of "buffalo chips" make fuel while the sun shines. In an uninviting lagoon on the opposite side you see the *dhobis* at work on the dirty linen of the city, and you will admire for the hundredth time the wisdom of our Holy Father who ordered that work to be done at home. A little further on an extensive grove of cocoanut trees was pointed out to me which was once the property of the Society till it was confiscated last century by the Government of the day for some alleged disloyalty. At Bandora we were established at a very early date. Our fine old church there is in use still, but unfortunately under the Goanese jurisdiction. At present we have a large orphanage where law and order are upheld by Brother Joyce, an old Irish soldier. Across the way is a similar institution for girls, along with a boarding school for two or three classes of pensioners. It is managed in grand style by The Daughters of the Cross, an Anglo-French congregation that is doing great work in various parts of India. The Superioress, Sister Patricia, and five or six of her nuns catechised me in great style on the geography of Tipperary and Kerry. They looked as healthy and happy as if they had

spent the last quarter of a century of their lives under the shadows of the Knockmealdown Mountains, or the Magillcuddy Reeks and Mangerton, instead of the wilting sun of India. If you look through the published volume of Archbishop Porter's "Letters" you will see some remarks about the Bombay nuns, which, by "a blazing indiscretion," were given to the public and naturally found their way back to people for whose eyes or ears he never intended them. It will recall "the touch of a vanished hand and the sound of a voice that is still" to remind you of the rule of prudence heard long years ago, of not saying anything in your private letters that you would not like to hear belled from the house tops.

Our week at Bombay was during the month of October, at all times the warm month, and last year it was exceptionally warm. It was therefore a relief to get away from its stuffy atmosphere and begin the last stage of our journey to Mangalore on a small coasting vessel, the British India SS. "Ellora." His Lordship, Father Bartoli, and your humble servant made up half its complement of first class passengers, and it took us two days and a half to make the port of Mangalore, a distance of about four hundred miles. The first morning being Sunday, the captain gave me leave to say Mass in the chief dining room, and when I told the steward to prepare the place, he did so by littering it with Protestant Bibles and Books of Common Prayer, and placing at my service another aid to devotion in the shape of the Union Jack. A number of Mangaloreans from the steerage assisted at the Mass with the most edifying reverence and devotion. The captain and his officers—nice gentlemanly fellows all of them—did not seem to mark the day by religious service of any kind. I heard one of them remarking that the English Sunday does not exist east of Port Said. The journey, for the rest, was very monotonous. A few places along the coast excited a little interest, such as Vingorla, where the ex-king Theebaw is eking out the twelfth year of his captivity. Some time ago there was question of removing him and his suite to Mangalore, but when it was found that flowers are not sufficiently abundant there to satisfy his cultivated taste, the commissioners sought elsewhere. The captain of the Ellora suggested one of the bleak islands of the Red Sea, and if all I hear be true, it would be only too good for him. Not very far from the Vingorla Rocks we came in sight of Panjim, or New Goa. The sea about seemed to abound in great fish, for we had even whales spouting on either side of the ship.

Our vessel travelled at about seven miles an hour when

it was at full speed. You may imagine what a relief it was when we cast anchor in the roadstead of Mangalore and gazed out on the city, buried in a forest of coconut trees, and domineered by our grand college looking for all the world like St. John Lateran's at Rome. In a few minutes the port steam launch, gaily decked with evergreens and bunting, came alongside with a deputation of the chief Catholics to receive the Bishop. When we were all seated under the awning and the launch was on its way, some one pulled a string which caused a shower of Indian jasmine blossoms to pour down upon his Lordship. The passage of the bar was very rough, but it was only for a few minutes. As soon as we turned into the smooth waters of the river we were immediately surrounded by a convoy of canoes, each manned by four to six natives who paddled along for all they were worth and kept up a continuous chorus of Hip-hip-hurrah. When we reached the landing-stage we were able to size up the motley throng of some ten to fifteen thousand people who had assembled to witness or take part in the reception of the Bishop. A beautiful octagonal pandol had been erected on the wharf, where he was seated, while the sodalities, the seminarists, and the clergy formed into procession and moved towards the cathedral. The way was spanned at intervals by elegant triumphal arches, made of bamboo and illuminated with varicolored lights, which revealed inscriptions in classic Latinity. Before the doors of the cathedral addresses were read from the clergy, and the various sodalities, and then the doors were thrown open and the *Te Deum* sung, and benediction given. At the neighboring church of Milagres, the arches and illuminations were even grander, and his Lordship's carriage was drawn along by the willing hands of a number of young men. It was close upon 9 o'clock P. M. when all was over and we got into every available bullock gharry or judkha—horses are very rare here—and betook ourselves to our various domiciles. We have four houses in Mangalore within a short distance of one another. The Bishop and the Superior of the Mission live at Codialboil, his vicars at the cathedral, the directors of the Seminary at Jeppoo, and the rest at the college.

Tuesday the 27th of October, was a red-letter day in the history of Mangalore, and the following Sunday, the feast of All Saints, was another, for on that day the Bishop celebrated Mass in full Pontificals, with Father Bartoli as deacon, and your humble servant as subdeacon, and gave the Papal Blessing. Fully two thousand people received holy Communion at the Mass. A triduum of preparation in

honor of Blessed Realino helped to swell the number of communions. I was pleased and interested to see the sketch of his life from the American "Messenger," done into Konkani, distributed at the Mass. In the evening the windows of the cathedral were filled with transparencies representing various scenes of his life painted by our two local artists, Fathers Rossetti and Bartoli.

Life in Mangalore thus began for me under happy auspices; I hope it may continue under the same and be brought to as happy a termination in the near or distant future
A. M. D. G.

Yours in Christ,

JOHN MOORE, S. J.

THE HOUSE OF REFUGE, RANDALL'S ISLAND,
NEW YORK.

A Letter from the Chaplain, Father Hart.

HOUSE OF REFUGE, RANDALL'S ISLAND,
NEW YORK, April, 1897.

DEAR REV. FATHER,

P. C.

If I remember rightly, the last letter I sent you recorded our Confirmation ceremony; since that time, more than a year ago, many incidents have taken place that may be of interest to the readers of the LETTERS. In January, 1896, the new superintendent took his place at the head of this institution, and, though from hearsay I had reason to fear his coming, I am pleased to say that he has proved himself a great friend. From the very day that he entered on his charge he has done everything to help me and my service, because he believes that if boys are to be really reformed, this reformation must be secured through their moral character. There was a time here when fear ruled the conduct of the children,—a veritable reign of terror, where discipline was good and outbreaks were few, but good conduct was secured by holding a rod of iron over the culprits and moral suasion was almost unknown. Now when faults are committed, and no one will imagine that they are few, a talk with the superintendent generally opens the eyes of the offender to his guilt, and after that, punishment is meted out and is accepted in a good spirit. Of course such a radical change was difficult to bring about. The state allows no

corporal punishment to be inflicted, and we all know that there are characters on whom words have but little effect, but on whose inclinations the fear of bodily punishment produces salutary results. I have been in full sympathy with the superintendent in his efforts, and we have often talked the matter over; but others looked upon the new idea as a kind of wild dream and expected all discipline to disappear. The test in this experiment came a short time ago. Just after midnight one February morning fire was discovered in one end of the long building. The boys were all asleep. Word was passed to the officers and the boys, forming the largest division—300 in number—and they were marched to their play room in perfect order. Here they were kept for three hours, a part of the time in total darkness, in charge of two officers,—and during that time there was no disturbance, no attempt at rebellion, and not a single attempt at escape. It is a triumph for the new method of improving boys by working on their moral nature.

On Easter and Pentecost of last year we had high Mass sung by the children and with the end of May came the end of Sunday school. The Sunday afternoons of the summer months I pass in the play ground with the boys, hearing their catechism and preparing them for First Communion; thus what is for us a very ordinary sight might perhaps surprise a casual visitor. I have the names of those who have not yet received holy Communion, and on entering the yard send a couple of boys to find and bring me the one I want. If that boy is in the yard there is no escape. He is taken by the collar, if he resists, and is led up to me in triumph. My first lesson is the sign of the cross, and woe to the poor boy that unintentionally shows a want of respect by keeping his hat on while reciting any of his prayers; a vigorous blow from the nearest elbow, powerful enough to break ordinary ribs, soon brings him to a sense of propriety; the hat comes off quickly enough, but composure for the moment is entirely gone. Of course I am surrounded by a crowd of boys—Protestants, Jews and Catholics—and all look on interested in the examination. If the candidate does well, he gains the respect of his fellows; but if not, he is jeered and laughed at roughly, but good humoredly, and goes off with the intention of doing better next time. In this way I prepared about seventy-five boys and girls for their First Communion last summer. One Sunday in June was rainy, there was no Sunday school, and the boys were unable to go out of doors. The managers who were present asked the minister and myself to take all the boys up

to the hall and give them a talk just to pass the time. Religion was debarred. So we took indifferent subjects of interest to the children, and the managers tried to explain briefly, clearly and simply, the much abused and much misunderstood question of the relative values of gold and silver currency. How much of this the children understood is a problem, but the time passed pleasantly,—I hope profitably.

For the last six months one of the managers has not missed Mass on a single Sunday. This does not mean that he is a Catholic, for then that would not be surprising; but he is nothing; although like so many others in this indifferent age of ours, he declares that he would be a Catholic, if anything. These are hard men to move; as one of them expressed it to a visitor, "Father Hart can get us up to a certain pitch, but there we stop,"—a proof of the truth of the words "*video meliora proboque; deteriora sequor.*" Well, this manager came to Mass and then went to "Second Service," as the Protestant ceremony is called. One day at breakfast he told me he was coming no more as his wife and children had returned from their country home and he would have to remain with them. But he did not. He not only continued to come, but now brings his two little sons and all three hear Mass and never go to Second Service. This gentleman lives on the west side of the city and to reach the island in time for Mass, must get the half past eight boat.

Just a little over a year ago a new minister was appointed to look after the Protestant children. He was Scotch, had no sympathy for American institutions, talked far above the heads of the boys, and understood as little about boy life as the South Sea Islander knows of Alaska. It is hardly necessary to add that he was not a brilliant success. But he was there at the bidding and in the pay of the Episcopal City Missions, and there he was to stay until recalled. This gentleman asked for a two months' leave of absence in the summer to go to Europe with his wife and family. There was no opposition to his plan; if it depended on the managers, his vacation would have been perpetual. At the end of his vacation he returned and took up his work for another year. The Protestant service follows mine, beginning at half past ten and ending before noon. A trip is made by the steam launch to bring the minister from the city in time for service. One Sunday morning I was expecting a visitor by this boat and going to the dock saw that the minister had not arrived. One manager, a passenger on the boat, worried over the minister's absence and the fact that there was no clergyman, came and asked me if I would go to the

chapel and conduct the service. As I declined the honor with thanks, I could not help smiling, when I thought how utterly impossible such a proposal seemed three years ago. Fortunately the minister by hiring a row boat arrived at the chapel just as a manager was about to take the service in hand. Now this minister has passed from the scene, and much to my astonishment I have been told by the authorities that he was exceedingly jealous of me. I really did not know it, although I saw that he was not as friendly towards me as he might have been. He seemed to think that I had more children attending Mass and Sunday school than I was entitled to by the register in which the children's history, religion, etc., are written. He was nettled, too, when he saw that some well known as Protestants attended Mass and never attended his service. One manager he characterized as a Catholic in disguise. Approaching another manager, more remarkable for his honest, straightforward ways than for his delicacy, he made the charge about the children and received this reply, "Mr. L— if three fourths of your children were Catholics it would be a good thing."

However as he made so much trouble about the matter, the authorities had to take notice of it. He insisted on a roll call in the play ground, the names to be called according to the records. All this time I knew nothing of the matter. I really think the managers were ashamed to tell me; but I remember that one Sunday morning the children came late to Mass, and when I asked the reason, they told me of the roll call. They understood the true meaning of it as little as I did myself. Truth compels me to say that there was no diminution in the number of children attending Mass as far as I could judge.

With the departure of the minister to his new field of labors—the Tombs in New York—ended any trouble that might have been raised. One incident caused a smile in the chapel. Everybody knew he was going to take charge of the city prison and in his farewell words to the boys he expressed a hope that he might meet some of them under other circumstances. It was too much for the boys. So he departed and everybody was now looking to see who would take the vacant position. Sunday came and brought with it a Mr. Dalton from Newburgh, N. Y. He took charge of the service and during his address told the boys many incidents of his early days,—the recollections of punishment at the hands of his irate father, of his joys and sorrows and little events which he hoped would interest his hearers. He succeeded beyond all expectation. In five minutes he had them laughing uproariously and contin-

uously, and when the service was brought to an end the children voted it the best service they had had in years. When the same reverend gentleman, though over fifty years of age, went into the play ground and took part in a game of leap-frog with the boys, the boys thought him too good to last. This is just what the managers thought, and his career at the Refuge was short. Just at this time Thanksgiving day came and I was asked to give the address as no minister had yet been decided upon. As the superintendent was new and the minister only a visitor and no one but myself seemed to know anything about previous years, I took the matter into my hands, eliminated all the religious features—as the prayer, and blessing, etc.,—and made it a purely patriotic celebration. It proved to be a success.

The next minister to appear was from Philadelphia. He comes to New York every week to hold service for the children. He is the very opposite of his predecessor—a thorough gentleman, perhaps too gentle—having the appearance of a student and one who seems interested in his work. He is not appointed permanently yet and I do not think him the man for the place. At breakfast one morning I broached the subject of the minister and saw that I had touched a tender spot. The managers told me that they were at the mercy of the Episcopal Society and were obliged to take any one that was sent. They were displeased with some of the selections; they even asked my opinion about the ministers, and while professing ignorance of the individual, I told them what qualities a man ought to have for the position. I know after all the bigotry this place has shown, it looks strange to say that a priest was asked to give his opinion of the minister—but the fact remains.

A Catholic employee at the Refuge overheard two Protestants talking very discontentedly about the different ministers who had come and had not given satisfaction. One said,—“Why don't the Episcopalians do like the Jesuits? they send us one of their best men.” Of course the story was brought to me and I hoped to score a point at home by bringing forward this testimony; but my hopes were blasted when I was told that the people at the Refuge knew nothing about the Jesuits as they had never seen but two,—Father G— and myself.

A rabbi comes on Sunday to the Refuge now to look after the Hebrew children. They have no morning service and all they get is an instruction in Sunday school. Even during the Summer months this instruction is given weekly, while the Catholic and Protestant children are in the play

ground; but while we are holding our morning sessions, the Jewish children are not obliged to go to either service.

It is hardly to be expected that in an institution where the doors were closed to the priest for seventy years, and where the traditions are bigoted regarding the Catholic religion, that all traces of its former dislike should disappear in so short time. So from time to time whispers reach me of what is said about Catholics, and it is really surprising to find that some of the dread, that once the priest was inside its door the place would become Catholic, still lingers in the minds of a few. Many of the orderlies and matrons are Catholics, as are several of the teachers, the servants in the superintendent's apartments and the head of the girls' department. But so well do they discharge their duties that no fault can be found with them. The bigoted ones seem to fear proselytizing and are ignorant of the fact that "joining a church" means one thing for a Protestant and a very different thing for a Catholic.

When I get a list of the new Catholic boys, I call for them and find out how much they know of their religion and in doing this, a short time ago, an amusing thing happened. Three boys on my list told me they were not Catholics, their parents were not Catholics, nor had they even been inside a Catholic church. I consulted the register and found them all set down as Catholics. The rule of the house is to follow the register, and what a boy is when he comes in, that he must remain until he leaves. I did not know at first what to do; if they were, as they said, Protestants, I did not want them; if they were Catholics and were lying, I not only wanted them but would make them attend to their duties. Finally I decided to write to their parents and let them settle the difficulty. I did so and received the thanks of one mother, who told me that her son, John Nolan, had been baptized a Protestant and had been brought up as such. This was what I wanted. Armed with this document, I went to several of the managers, told them that I did not want the boy to attend my service, insisted on having the register changed, and I think succeeded in allaying, for a time at least, all fear of seizing the children, baptizing them, and making them Catholics by force.

The feast of Christmas is looked upon at the Refuge as a social and not as a religious festival. It has been so considered from time immemorial and it is difficult to change such ideas. For this reason, the day has always been given up to festivities, and no service either for the Catholics or the Protestants has ever been held on that day. This year I asked if services would be held and was told that the chapel

would be decorated with evergreens, and the platform on which my altar is placed would be occupied by a large Christmas tree. On the Sunday preceding Christmas I was invited to be present on the great day. I declined, and I was glad to find an opportunity to say what was in my mind. I told one of the managers my opinion of a supposed Christian institution that celebrated the birth of Christ by omitting all religious ceremonies. I did not know how hard my remarks had struck until a short time after, when two of the managers waited on me and asked me to have Mass, and a high Mass, on that day. Unfortunately I had already been appointed to say Mass out of town, and as no one at the college could be spared I had to decline this pleasing offer with great regret. However, the good gained is not lost, and next year Christmas can be celebrated in a truly Christian manner.

The ignorance of some of the Catholic children who make up my flock is simply phenomenal. There are many among the larger boys who have received their First Communion and Confirmation; but among the middle and smallest divisions these are comparatively few. The Apostles' Creed is seldom known, the Hail Mary often unknown, and in many instances even the Our Father. When a new boy presents himself to me and declares that he is a Catholic, I always ask him to make the sign of the cross, and this is almost always done after a fashion; but on one occasion a boy of thirteen years, a Catholic of so called Catholic parents, could not "bless himself," and apparently had never heard of this mark of Catholicity. In these cases I often find coupled with such dense ignorance of their faith, —in spite of all the boasted enlightenment of the present century—that many of the children are unable to read. To teach such children their prayers and to drive some knowledge of their religious obligations into their heads is a work requiring no less time than patience. A fair proportion of my boys are of Italian parentage and these children seem to have been neglected in learning and in religion. Sometimes they know some of their prayers in Latin but not in Italian, and but few of these have received Holy Communion. Their ignorance of their religion seems but another proof of their being beyond the reach of the church and Sunday school in the crowded quarters of New York and Brooklyn.

The St. Vincent de Paul Society is doing good work for me in following up the boys after they are discharged. I receive their reports very often and the results of their inquiries are certainly consoling. While some of the boys

go back to their old haunts and fall in with their former evil companions, I often hear that by far the majority are doing well and are giving satisfaction to their parents by working steadily and avoiding the temptations that had led them into trouble. Often the boys call to see me to tell me how they are succeeding, and I almost invariably find them regular in attendance at Mass and in the reception of the sacraments. Such results are certainly encouraging.

We are now engaged in preparing for Easter. High Mass will be sung but not the mass of last year. The organist declared that mass too difficult for the children, and set about composing a new mass for use in the House of Refuge. It is now completed and the children are learning it rapidly, as the music is simple; but I assure you, there is much less difficulty in learning the music than in learning to pronounce properly the long Latin words of the "Gloria" and "Credo."

Another, and probably the most important, event of the year will take place at the end of May. Word has been received from the secretary of the Archbishop that the sacrament of Confirmation will be administered on Randall's Island on Sunday May 23. I have not yet taken all the names of candidates but I think I shall have about 150 to present to His Grace on that occasion.

I am not by any means satisfied with my Sunday school. It lasts about one hour and a quarter. Some of the time is taken up in singing the old, and learning new hymns; the rest of the time I occupy in giving an instruction on the ordinary Sunday school topics. When I first came here I asked to be allowed to bring teachers from the city and this was refused. Lately I have received a hint from one in authority, that it might be well to make the request again. I will certainly do so after sounding some of those who have the power to grant my petition. Any one can see the benefit of such a plan, but what seems so good to us, unfortunately assumes another appearance in the minds of those less interested. Time does much to disarm suspicion, so I fear we shall have to trust to time before getting all that is desirable. Still it is encouraging to be able to report progress even though it is slow.

Let me close this letter with one instance of how much trouble may spring from a single case. Some months ago a girl fourteen years of age was convicted of attempting to poison her father. She declared she was a Catholic, had made her First Communion, and had been confirmed. She took her place among the Catholic children and nothing

more was thought of her until a Sunday school teacher in the Calvary Baptist Church wrote for permission to see this girl, her former promising Sunday school pupil. The teacher came, was informed of all the circumstances of the case, accused the child of being a member of two religions, and was startled in turn by hearing, that for two years this child had attended Mass every Sunday morning and had gone to the Baptist Church every Sunday afternoon. The child's mother is dead, the father is a Protestant; but I thought it best to consult him about the matter; I wished to know where the child was baptized. The note I sent the father was shown to one of the lady visitors of the Baptist mission. This lady called on me, told me how much the father was worried that the child should declare herself a Catholic, and concluded the interview by stating, on the father's authority, that all his children, three in number, were baptized in St. George's Episcopal Church on East 16th St. I was not satisfied and wrote to the minister of that church asking for a copy of the baptismal record. The answer came after a few days, declaring that while the girl's brother and sister had been baptized in that church, no trace of her baptism could be found. Now I am engaged in having the registers of the Catholic churches of the neighborhood searched, and I think in the end the story, made up of these broken fragments, will be that the poor Catholic wife of a Protestant husband, afraid of having her child openly baptized, had brought it secretly to a Catholic church, where the sacrament was administered; and the faith given at that moment is still alive in the heart of the grown up girl.

Servus in Xto.,

J. C. HART, S. J.,

Catholic Chaplain.

REMINISCENCES OF FATHER MICHAEL NASH.

The following reminiscences were prepared by Father Nash for the WOODSTOCK LETTERS during the last year of his life. The part concerning Kentucky has been carefully revised by Fathers Walter H. Hill and Thomas H. Miles, to whom we are greatly indebted for the care they had taken to verify and correct the statements of the author. As it stands now it is believed to present a true picture of life in the old Kentucky Colleges of St. Mary's and St. Joseph's more than fifty years ago, and will serve as a supplement to the historical articles of Father W. H. Hill on the same subject.—Editor W. L.

BIRTH AND EARLY DAYS.

Michael Nash was born on the 29th of Sept., 1825, at Whitechurch, Parish of Ooning, County of Kilkenny, Ireland. When he was about five years of age his father, James Nash, was informed that a rich legacy had been left to him in the State of Kentucky, United States. The little knowledge then had of Kentucky, the difficulty of holding communication with so distant a State, and the scanty information received about the nature of the bequest, almost determined James Nash to take no notice of the legacy.

Repeatedly receiving news, however, of the inheritance, and urged by friends to take some means of securing it, he consulted with the family whether the old homestead should be disposed of, and the whole family emigrate to the distant State of Kentucky, and accept the property, with whatever encumbrance might be connected with it. After mature deliberation it was decided that the head of the house should go himself to America, examine on the spot what had been left the family, and then judge whether the location should be refused, or whether the whole household should leave home and country, and emigrate for the then far off and unknown West.

Preparations for the long and dangerous voyage were immediately begun. He was to take with him, as a companion, Thomas, the older of the two boys. Three days, however, before the sailing of the vessel, the mother strongly objected to the departure of Thomas. Nevertheless, as the passage had been paid, the younger brother, Michael was told to get ready and take Thomas' place. (257)

VOYAGE TO AMERICA.

On June 9, 1830,⁽¹⁾ we left the paternal home, put to sea the following day, and reached Liverpool on the 11th. Here we remained till July 1, on which day we set sail on board the "Star," for the United States. After a tedious passage of 43 days we arrived in New York harbor August 12. We remained in New York till Sept. 1, when we started for the West. Communication between the Empire City and Cincinnati, Louisville, Ky., St. Louis and other cities of what was then called the far West, was difficult and therefore uncertain, and a trip from New York to any of those centres was a long and diversified voyage. The parties who had charge of my little self, having urgent business to transact in the heart of Kentucky, resolved to take the fast express line to the "Land of Blood." After due inquiries we discovered that the "express" for Kentucky started every morning at 9 o'clock, from what at present is probably pier 1. The means of conveyance for this long trip were steamboats, canal boats, stage coaches, and railroads or something resembling them. Accommodations were not then as they are to-day. The passenger canal boats were fitted up with benches, and were drawn by four and at times by six fairly good horses. At points, sometimes during day light, at other times during night, we were transferred to rough mail "stages" seating inside and out sixteen passengers, and drawn according to the nature of the road by four or six horses. After a tiresome ride over a jolting road we were directed to resume our voyage on the canal. From Hollidaysburg to Johnstown, Pa., we had a trip on a railroad, or a mode of conveyance new to us all. Reaching the Alleghanies our train was halted at the base of the gigantic mountains, the locomotive of whatever kind it was, was detached from the passenger coaches, and we were informed that the cars were to run up the steep and rugged side of the towering mountain, without the locomotive. The two lines of rails laid up the steep grade differed in nothing from those over which we had been travelling; but between the two lines of rails ran a series of grooved wheels over which passed a monstrous cable or chain or perhaps both. After a brief delay, the long train of cars started up the threatening ascent, at first slowly, but soon with ever increasing speed. The situation appeared disquieting. The dense mountain forest came close up to the cars on either side. "Is there danger," it was asked, "of anything giving way

(1) Father Nash now continues his narrative in the first person.

and allowing all to rush pell mell to the bottom?" The ascent is so steep that the front car seems about to make a back summersault, and crush into atoms all those closely following it. Late in the evening we arrived on the summit and discovered the mechanism and power that had taken us above the clouds. In an enclosure was a powerful engine, which, like a wild colt under training, galloped around, turning a windlass by means of which the train was brought to the top. The engine was aided in its prodigious efforts by the weight of a load descending the opposite side, and linked to the ascending train by a stupendous cable which saddled the mountain. Again we had recourse to stage coaches and canal boats by means of which we reached Pittsburg at the junction of the Alleghany and Monagahela Rivers after eight days and nights of continual travelling. Here we took passage on board of what is termed a "stern wheel" steambot, i. e., a steambot whose stern is completed like the gable end of a house. Now to the height and width of this gable rises up a huge water-wheel worked by an engine in the hull of the boat. As these flat bottom boats can float in very shallow water, and as the Ohio, above Cincinnati, is usually shallow, stern wheel boats are the only kind used in navigating the upper Ohio. After having grounded many times, and after having lost several hours each time in extracting herself, our queer boat reached Cincinnati. Though we had paid our passage to Louisville, Ky., we were now informed that our boat would go no farther. Procuring new tickets we boarded a boat bearing a sign board, "direct for Louisville—starts immediately." It remained at its dock, however, till evening. We reached Louisville, Ky., next day. The trip on the fast express from New York to Louisville lasted exactly eleven days and nights of uninterrupted travel.

We lost no time in hunting up the legacy which was found to be rich farm land but far from any city, and no facility for reaching the distant market. No apparent possibility of having the services of a priest, of going to Mass, etc., could be discovered. Consulting present advantages and the spiritual good of his family, James Nash resolved to decline accepting the property and to return to Ireland.

REMAINS AT LOUISVILLE.

April 1832, all was arranged for our return to Ireland. Through the influence of friends I obtained from my father permission to remain in America. What my votive was in making the request I do not know—as far as I can analyze

my thoughts, it was the vague hope of being a scout amongst the Indians.

The day of my dear father's departure arrived, I accompanied him to the boat which was to take him up the Ohio to Pittsburg, and I begged to return home with him. After a steady and stern look at me he replied: "No. You must not change your mind so lightly. You have, more or less with my consent, taken the resolution to remain in America. You shall stay here now for at least two years. I have made arrangements with Rev. Father Quinn,⁽²⁾ who will be your guardian, about your schooling and your return home to Ireland. Go see him immediately, he will tell you what to do, and give you the advice which you have probably been expecting from me. Farewell—may God and His Mother protect you."

I called upon Father Quinn and it was agreed that I should go to school. There was at this time in Louisville a good priest, Father Rogers, who owing to frost bitten limbs—a legacy of his severe mission—was unable to attend to the duties of an active ministry. Learned, pious and zealous, Father Rogers chafed under his enforced idleness. With the consent of ecclesiastical authorities this good priest, opened what he called an academy in the basement of the church (St. Louis). To this institution I was sent. In the September of 1839, however, the academy, for one reason or another was closed and the boys were advised to go to St. Joseph's College, Bardstown, about forty miles southeast of Louisville. Acting on the advice, I with several others started for Bardstown. Of course, in those days there were no railroads in Kentucky. Taking the stage at four A. M., we reached Bardstown early in the evening of the same day. The trip was magnificent. The road throughout was a good turnpike. The horses were changed every ten miles, and were always in prime condition. The college with its extensive grounds and tastily laid out campus presented an attractive appearance to us new comers.

ST. JOSEPH'S COLLEGE, BARDSTOWN, KENTUCKY.

Presenting ourselves before the authorities, we found that Dr. M. J. Spalding was no longer President but that the Rev. J. M. Lancaster now (1840) filled that office. The professors were all able men. Rev. Robert A. Abell was Vice-President and professor of rhetoric and had for associates such men as Rev. Edward Clark, Rev. H. Deluynes, Rev. Charles Cipell, and others. There was a strong corps of

⁽²⁾ Vicar-General of the Diocese of Bardstown.

assistant lay-teachers among whom I remember John R. McAtee and William Sims. The prefects of discipline were laymen. The servants of the house were negroes, but under the supervision of matronly ladies.

It was a strange thing to discover that the majority of students largely from the Southern States, were Protestants. Though hard to govern, these Southerners were much attached to the college. They defended the college by word of mouth as well as by pen against the slanderous attacks of the preachers of the town. Mr. Foote of Mississipi, an old graduate, now become an able lawyer, came all the way to Bardstown from his Southern home to vindicate the honor of the college and of Nazareth Academy, a neighboring institution for girls. He boldly challenged the slanderers to a public discussion.—All to no purpose. He then publicly denounced the minister in whose paper the calumny first appeared.

Though the course of studies at St. Joseph's was fair enough, discipline was lax. The year (1840-41) passed away satisfactorily, and vacation was at hand. I returned to Louisville. It now became a question whether I should go back to St. Joseph's or learn a trade and it was agreed that I should become a brass finisher. The principal member of a firm, who was a friend of the family, had expressed his readiness to take me as an apprentice. I accepted the arrangement; but on my way up town, whom should I meet but Rev. Father Quinn. Having acquainted him with what had been settled upon, he very positively forbid me to undertake anything, or bind myself in any way, until he could have a talk with me. "Come to me this evening" he said. Accordingly I called upon him. "All is right now," he exclaimed as soon as he saw me. "Providence has sent me to-day a person whose very sight suggested to me what I should do with you. Rev. William S. Murphy, President of St. Mary's College, near Lebanon, paid me a visit to-day. The moment I laid eyes on him, he thought struck me, that you should go to St. Mary's to finish your studies. The gentlemen managing St. Mary's," he continued, "are not secular priests; they are religious of the Society of Jesus." It was the first time I had heard of Jesuits. The information that several other boys of the old academy were going, reconciled me to the father's decision.

ST. MARY'S COLLEGE, LOUISVILLE, KENTUCKY.

September 1, 1841, was the day agreed upon for departure. Our route lead us through Bardstown. Early, there-

fore, on the appointed day, we took stage. To enjoy the trip, and banish the blues, we rode on the outside where there were seats for ten or twelve. As the Bardstown line did not go on to Lebanon, but to Nashville, we had to take another line which would take us by way of Springfield to Lebanon, Ky., only about five miles from the college. Springfield is an old town—the county seat of Washington Co., originally of both Washington and Marion, and of a somewhat aristocratic air. Arrived at Lebanon we found conveyance furnished by the college. Daily communication between the town and the college, on no other account than to dispatch and receive the mail, had to be kept open. We soon covered the five miles that separates the college from the town and brought up at the college gate—a rather pretentious one, flanked by two lodges. The gate opened upon what might be called a vacant park, beyond which stretched spacious play grounds. The college itself instead of being one large and continuous building was composed of some five or six substantial brick structures. On arriving at the main entrance, we were informed by some boys that Rev. Father Rector, Father Wm. S. Murphy, was not at home, but would return in the evening. “Indeed” they added, “there is none of the fathers home. Leander Cannon, one of us, has charge of the boys that remain during vacation.” Mr. C. soon made his appearance and kindly volunteered to show us around. He first took us out on a magnificent terrace about one hundred and seventy-five feet long by sixty feet wide. On the north side of this esplanade, and opening on to it, was the study hall, a neat one story building. On each end, east and west, rose a square building used for class rooms. The chapel, dormitories, infirmary, clothes room, and the fathers’ residence were in separate buildings ranged around. The lavatory was in the open air, around a never failing spring.

In the meantime the Pres., Rev. W. S. Murphy, had returned and hearing of our arrival, was desirous to meet us. He chatted with us pleasantly and tried to make us feel at home. After supper, followed by recreation and night prayers, we were conducted in silence the length of the terrace, to the dormitory building. The large room was lighted at one end by a floating taper in a tumbler of oil, at the other by a candle in a sconce attached to the wall. The bedsteads were long, and separated in the middle by a board to accommodate two occupants, sleeping feet to feet and furnished with another board at the side to prevent the accident of rolling out. There were no curtains. Our tin wash basins were placed near our beds. Rising in the morning, the

boys, half dressed, hurried to the spring to make their ablutions and toilet. The Catholic boys of the sodality went to Mass every morning, although there was no rule that bound them. The others began their studies after morning prayers in common. Great freedom of "bounds" was allowed. On recreation days we might go where we liked, provided we were back for meals and evening studies. About this time (Sep. 15, 1841) Father H. C. Deluynes arrived from Bardstown to enter the Society. Father Legouais, a veritable, but well proportioned dwarf, had charge of the Sodality of the B. V. M. He induced us to join his little family.

The year passed off pleasantly. Examinations were held and vacation was inaugurated with a grand exhibition. Not in a hall, if you please, but out in the neighboring "Grove." Men and women—the fathers, mothers, and sisters of the boys—began to arrive early in the day. Whence did the throng come? They seemed to have come from every part of the State. Both men and women were splendid riders and they were mounted on magnificent horses. Some families had come from places as distant as Lexington.

The exhibition over, some of us boys made up a party to go across the country to Bardstown and there take stage for Louisville. After vacation 1842, spent very pleasantly, Joseph Kelly and myself returned. This scholastic year, ending July 1843, terminated with a grand exhibition, the chief feature of which was a dramatic performance. During this vacation, Bishop Chabrat, Coadjutor of Bishop Flaget, suggested to us that, instead of going back to St. Mary's we should go to St. Thomas' Seminary and there quietly finish our studies; but September (1843) found J. Kelly and myself again on our road to the Jesuit College.

June 5, 1843, Rev. Dr. M. J. Spalding—an old student of St. Mary's in the founder's time — was invited by Father Murphy to preach in the college chapel on the anniversary of Father Byrnes' death. On this occasion a monument was erected by our fathers over the remains of the venerable founder.

We from time to time received a visit from the venerable Father Badin. He was actually, the first priest ordained in the United States. This year passed away much as others. Hog killing time was a feature of every year. During this time our negro cooks gave us fine specimens of their culinary skill. They served us pork in every style, together with the inevitable, but always relished "Corn-dodger;" and we grew healthy and contented on the plain but abundant fare. This year we noticed that Mr. Hennen, one of the scholastics, had for some reason unknown to us laid

aside his cassock and joined the brothers. Very soon the good brother had an opportunity of proving his usefulness and skill. The father had just received a fine clock from France. On unpacking, it was found to have suffered some damage. The brother soon set all to rights and put the eternally striking clock in place.

The brothers were remarkably well liked by the boys. Brother Sené seemed to possess authority over the others, Brother Corne was as much respected as if he had been a priest. He had charge of the wardrobe. Brother Constance had charge of the refectory of the boys. Brother Ladoré superintended the farm. During the vacation of 1843 Joseph Kelly made known to me his decision to enter the Dominican Order at St. Rose near Springfield, and the following September he actually entered the novitiate at St. Rose, taking the name Brother Austin. Father Murphy now called me to his room and plainly asked me what I intended to do with myself. I answered that I was undecided and there the matter ended for the time. About the 1st of April, 1844, however, he again called me. He informed me that two of the students, Graves and Bartlett, were about to enter the Jesuit novitiate, that he thought I too was called there. He thought I should, at least, make the eight days retreat under Father Gilles. I consented. The retreat over, I put on the habit, and began my noviceship April 13, 1844. There were four scholastic novices, James Graves, Mr. Maréchal, Judge Bartlet, and myself. Brother Garvey was a postulant lay brother.

THE NOVITIATE.

The novitiate was situated in the centre of a magnificent plain about one half mile from the college. The building was erected by Father Chazelle on ground that had been purchased by Ours. On Sundays we novices were sent out in different directions to teach catechism to the neighboring children assembled at certain centres or stations. The fathers had two missions at some distance from the college; the one at St. Charles' a brick church, was attended by Father Lebreton; the other, at St. Francis Xavier another brick church, in a little village called Raywick, was in charge of Father Petit its builder. A few months after putting on the habit, Father Murphy inquired about the state of my mind. I told him candidly, I was in a state of doubt about my vocation. "Pray wait" he said, "till the two years are up."

I humbly and fervently asked God not to listen to my

natural desire to be free, but to keep me in the Order if it was His will. I opened my heart to Father Gilles. He assured me that I was called to the Society, and handing me a letter he said: "Here, this is for you." It was a letter from Brother Corbett—a Christian Brother in Ireland and was just to the point. He seemed to have been inspired. No body could have suggested anything to him about my state. "Lay your hand on your breast," he wrote, "and like a man say: 'Lord, what wilt thou have me do?' He Himself may tell you, or He may send you to some one else. Accept the answer as final—as from Himself." Following this inspiration, I called on Father Murphy and made known my doubts and hesitancy. He simply pointed out the advantages I would have in religion to save my soul, and the dangers I would inevitably encounter in the world, and left the matter there. I went back to the novitiate to complete my two years.

LOUISVILLE COLLEGE.

In the month of September (1845), however, I found myself installed as a teacher in the "Collegium Inchoatum" which had been opened a few years before (in 1842) by Father Evermond in Louisville. I had for fellow laborers Father De Merle, Mr. Maréchal, Mr. Ryan, Mr. Gockeln, and Mr. Graves. All improvements were stopped at the novitiate and it was closed for the time being. The new college, situated on Jefferson St., was a rented building, not very imposing, but offering many conveniences. Though we had but few students, Father Larkin, who had replaced Father Evermond, did not lose courage, but with the proper authorization set about having plans drawn for a church and college to be erected on a grand scale in what was known as Jacob's woods. The ground had been purchased in 1843; and it is now in the very heart of the city, as he foresaw it would be. The trees that were in the way were cut down, and ground was broken for the new structures, but they never went up!

Very Rev. Clement Boulanger, sent out as Visitor, called on us at our humble residence, and informed us that he had made arrangements with Bishop Hughes of New York to transfer the Kentucky Mission to his diocese—to St. John's College, Fordham, or to Rose Hill as it was then called. Our house in Louisville was to close on the 15th of February at the end of the first session, and the community

would in the meantime return to St. Mary's, till further orders.

The reason for this action was not given officially, but from what we know, we concluded that straightened relations between the Coadjutor Bishop Chabrat, and Ours was the principal reason. The saintly old Bishop Flaget was too old and feeble to attend to the affairs of the diocese, and his coadjutor, Bishop Chabrat, scarcely attempted to disguise his hostility to the Jesuits. There was in consequence no suitable field open to the zeal of the fathers, consequently they gladly accepted the invitation of Bishop Hughes to take charge of a college in the suburbs of the city of New York and later a church in the very centre of the great city. As the time of our departure drew near, by order of Rev. Father Visitor, Father Larkin called on the Venerable Bishop Flaget to inform him of the decision come to of closing our houses and withdrawing from the diocese. The holy old man wept. Then Father Larkin made formal announcement to the students, that we were about to close. They were affected even to tears, and wished to know what their parents could do for us; and some of the parents themselves, informed of our intention, came to inquire whether they could help us in any way, thinking that we were financially embarrassed.

Late in February 1846, the whole community, with the exception of Father Larkin and Brother Hennen, were one their way to St. Mary's. We found Father Thébaud installed as Rector in place of Father Murphy.

But now the time for pronouncing my vows was at hand. It was at the beginning of March 1846, for I had entered April 13, 1844. I had not yet made the long retreat. Rev. Father Visitor called me to get ready to make the thirty days' retreat under the direction of Father Gilles master of novices. I made the retreat on the 13th of April, 1846. I pronounced my vows in the domestic chapel of St. Mary's.

MIGRATION TO FORDHAM.

Migration from St. Mary's to New York began early in August 1846. Father Murphy had been sent on ahead some time previous to make arrangements for our reception. We were dispatched in bands. Our band of five, under the leadership of Father John Ryan, left St. Mary's July 31, Feast of St. Ignatius, going by way of Loretto to Bardstown and thence by stage to Louisville. On August the 2nd we boarded the mail boat plying between Louisville and Cincinnati. Arriving at Cincinnati we enjoyed for a

day the hospitality of our Missouri fathers and brothers, and then took the steamer for Pittsburgh. There was a low stage of water at the time and we ran aground many times before we got to Wheeling. At this place we were informed, that the boat could go no farther; and we were obliged to take the stage.

The stage company, as a matter of prudence, usually started several coaches in company. Having secured seats we were soon off at a brisk pace on the road to the mountains. The gradual ascend was grand. Night, however, coming on, shut out the splendid views enjoyed by those who make the trip by day. A little before sun rise the drivers brought their stages to a halt on what they said, was the highest point. Late in the evening, without having met with the slightest accident or with a "knight of the road," we reached Cumberland, whence we took train for New York, crossing the Potomac at Harper's Ferry.

On our arrival at New York we were directed to the City Hall, where we found the cars of the New York and Harlem Rail Road which were to bring us to Fordham. Our train was soon under headway. We passed the Yorkville tunnel reached Harlem and Mott Haven. Between Mott Haven and Fordham there was then only one house, a farm house called Governor Morris's house. Finally after a ride of two hours we arrived at Fordham, Sunday evening August 9, 1846.

ST. JOHN'S COLLEGE, FORDHAM.

The splendid appearance of the lawn and the sites of the scattered buildings comprising the college, the view of the railroad winding along the foot of the lawn, and the hills west of the road impressed us very favorably, as we ascended the avenue leading from what is called Fordham up to the old "Rose Hill" residence, now "St. John's College." Fordham was then nothing; it lived on the college. Adjoining the college property was a farm of one hundred acres belonging to the Rev. Mr. Powell, an Episcopalian minister. His extensive residence was used as a boarding school for young men. The entrances to both institutions were adjoining. On reaching the door of the college we were received by Father Thébaud, the new rector, and some seminarians still remaining. I was immediately appointed prefect of the boys who were spending their vacation in college,—young fellows from Mexico, Cuba, South America, West India Islands, and from the Southern States, with a few from Brooklyn and New York. Without exception they were the worst boys I had ever met. Wild boys, and reckless

boys I had met in St. Joseph's and St. Mary's Colleges, and in the schools of Louisville, but they were also gentlemen, sons of families of standing in society. Those of whom I had now charge, especially the N. York and Brooklyn boys, did not possess the remotest instinct of gentlemen. Some of the seminarians residing in the just finished stately building fronting on the north side of the college lawn, kindly offered to give me some points about the manner of governing the indescribable set who had fallen into my hands. Mr. Bernard McQuaid, at present Bishop of Rochester, and Mr. Maguire were especial helps to me.

In September 1846, I was appointed prefect of all recreations, I also accompanied the boys to the refectory, was prefect in the dormitory, presided every morning in chapel, and in study hall, taught two hours, and was supposed to study rhetoric privately. With all this and other work on my hands, I am in the catalogue marked only as studying. Yet all who have had any experience in this kind of life know, that after I had performed all my duties as teacher and prefect my mind was not able to study. There was barely time for the body to take a little rest. When the mind was fit to begin studies, it was time to attend some duty with the boys.

At the termination of the scholastic year 1846-47, Father John Larkin was entrusted with the founding of a church and college of the Society in the city of New York. I was informed by Rev. Father Boulanger, Visitor, that as soon as Father Larkin would open his school, I should be sent to him as one of his teachers, and in the meantime I was to prepare myself for this. In leaving Fordham College, Father Larkin received only fifty cents to begin his great undertaking. Twenty cents of this he paid for his fare to New York, Cor. Broome and Bowery; twenty-five cents for the carriage of his trunk to a friend's house. There remained five cents with which to found his college and church, as he afterwards related in a sermon preached in St. James' Church at the funeral of Father Smith, the pastor. Relying on Divine Providence he energetically applied himself to the work entrusted to him. Father Verheyden was given to him as a companion. With the untiring assistance of Mr. John Mullen, Bishop McCloskey's brother-in-law, and Mrs. Fagan, daughter of the famous "Iron sides," first editor of "Epitome of Historiæ Sacræ" in America, the fathers were enabled to purchase for \$18,000, a Protestant Church in Elizabeth Street, about one hundred feet north of the northeast corner of Walker and Elizabeth.⁽³⁾ A mortgage

⁽³⁾ See LETTERS Vol. XVIII. 23.

to the full amount with interest was given on the property. In expectation of more favorable circumstances, Father Larkin determined to open his school in the basement of the church. It was roomy, dry, and well lighted. It could be conveniently divided into six class rooms, and two private rooms. The contract for making some alterations in the church, and changing the basement into class rooms and private rooms for the two "operarii" was given to a Mr. Bridges of Brooklyn.

SCHOOL OF THE HOLY NAME, N. Y.

In obedience to directions, I left Fordham Sept. 1, 1847, to join Father Larkin and Father Verheyden. I thus found myself face to face a third time with all the difficulties necessarily attending the foundation of a house without funds, —first Loyola School, Louisville, Ky., St. John's College, Fordham, and now the School of the Holy Name, New York City. The most extreme poverty prevailed. A small house no. 180 fronting on Walker Street was hired. The rear opened into an alley running along the south side of the church, and through which was the only access to the church entrance. The community, on my arrival was composed of Father Larkin, superior, Father Verheyden, minister and procurator, Brother Ledoré, and Ulric Seidler, a postulant. The other fathers who had been named as members of this community were as yet, for lack of room in our house, the guests of some secular priests for the good of whose parishes they toiled late and early. Father Petit was at the French church Grand Street; Father De Luynes at St. Peter's, Brooklyn; Father Soderini at Transfiguration church. Father Larkin and Father Verheyden had been occupying 180 Walker Street for two months, but as yet they had neither furniture nor cooking utensils. The postulant received daily a few cents to procure his meals in an eating house. The two fathers and the brother breakfasted, dined, and supped on bread and water, with meat when some charitable soul of the neighborhood would send it to them.

On the day of my arrival, beds were purchased and a kitchen was started. We then had for breakfast every morning coffee without milk and bread without butter — nothing else; for dinner one dish of meat and vegetables and bread. Two or three days after me, came Father Lebreton as minister and professor, and Mr. Baxter, a scholastic, as teacher. The community thus numbered seven and the house contained but four rooms and a garret. The best of

these was set apart as a parlor, the next for the procurator's office and recreation room; we had then left but two little rooms and the garret for the six remaining members. In the mean time carpenters, masons and painters were hard at work under the direction of Father Verheyden, in turning the Protestant meeting house into a Catholic Church, and fitting up the basement into study halls, class rooms, and private rooms. Mass was said every morning in the church before the workmen came. The schools were ready about the beginning of October. We opened with 120 students. Father De Luynes and Father Petit were lodged in the basement. Notwithstanding that the work about the class rooms was said to be finished, it was far from being the case; we had carpenters, masons, or painters every day till Christmas, no benches for some weeks, and no fire till December. The boys and professors bore everything most cheerfully, for there was an excellent spirit amongst the students who were, with one or two exceptions, of the first Catholic families of New York, Brooklyn and Jersey City. We had two and only two rude lads to deal with. These Father Larkin accepted out of deference for their fathers who were most worthy men.

In the month of November, Father Lebreton, who was far gone in consumption, was with our *regime* thrown *hors de combat*. Mr. Bidwell, a novice at Fordham, was sent to replace him as professor; he continued his charge of minister and confessor of the house. A day or two after I fell sick and was eight days confined to bed, suffering most intensely from a continual fever. I spent eight days more in recruiting my health, in New York, in Astoria with Rev. Felix Larkin, and at Fordham. On my return to my class I found my boys had made wonderful progress under Rev. Father Larkin who had replaced me. About this time a certain lady, who between the ill treatment she received from her husband, and the perpetual sickness with which the Lord afflicted her, was a martyr of patience, sent every morning to Father Petit, who had the direction of her soul, milk and butter for his breakfast. This of course he gave to the ailing. Mr. Baxter was the only one of the professors who felt no fatigue, and who in consequence had to perform more than an ordinary share of labor. So great was his charity that he found a thousand excuses to have imposed upon himself what of right should have been assigned to others whom he considered too weak for the labor. The lay brother, who alone seems to have lost courage, finding it insupportable to have care of a kitchen where he had so little means of sustaining the many persons that appeared

daily in his refectory, disappeared one cold December night and left us waiting for our bread and black coffee till 8 o'clock next morning. He had gone to Fordham. Another was sent to replace him, Br. Chouvi, who in a few days was also obliged to give up. Br. De Pooter was then sent and he held out manfully. In the meantime Father Verheyden was beautifying the church. He had two distinguished French painters with their apprentices and journeymen employed in representing on the ceiling various traits in our Lord's life and the history of the Society. All had some reference to the "Holy Name of Jesus"—the name of the church. At Christmas we received from the faithful abundant alms, which enabled the rector to give us substantial breakfasts; Father Verheyden about the same time borrowed \$7000 wherewith he hoped to complete the decoration of the church for the festival of the Holy Name. After Christmas vacation, which we passed sociably in our own narrow house, we found things quite on another footing. The class rooms under the church were now finished, the hot air furnaces in the "sub-basement," were in full operation, while the paintings on the ceilings and walls began to attract visitors who, if Catholics, often called for a confessor before departing. Father De Luynes or Father Petit had always to be in attendance. The latter, who was frequently absent from dinner, was asked on a certain occasion why he did not dine with the community, the good man replied that it was his moment for "fishing." "I never," said he, "go into the church about midday without finding some poor souls who have not had the courage to approach the confessional with the crowd. To-day I found a husband and wife, who had not approached the confessional for fifteen years,—they are now reconciled to God."

The fathers found themselves insufficient for the work that was falling into their hands. They remained in their confessionals every morning till 8 o'clock, and every evening till 10 and 11. Fathers Verheyden, Soderini, and Lebreton broke down under the labor—their health permitted them to remain but two hours in the morning and two in the evening. All the work thus fell on Fathers De Luynes and Petit, who most cheerfully applied themselves to it with the greatest zeal.

The feast of the Holy Name arrived, but all was not finished and consequently the scaffolding had to remain. The preceding evening Rev. Father Larkin in his domestic exhortation warned the community to prepare for crosses; we were prospering too rapidly not to expect at the hands of God the granting of St. Ignatius' famous prayer—that the

Society may be always in suffering. The day was celebrated in the most solemn style. Father Larkin preached one of his prepared sermons, "On the honor Christians should pay to the Name of Jesus." Things went on in the usual way,—joy in the community, and hard work for all.

CHURCH AND SCHOOL BURNED.

On the Saturday following the festival of the Holy Name, January 22, 1848, the church was crowded with penitents—Fathers Reçtor, Petit, De Luynes, Lebreton, Verheyden, and Soderini had been occupied the whole day in the confessionals. At 7 o'clock when the fathers came to take their cup of tea, to return again to their work, they debated what should be done; for the number of penitents seemed no way to be diminishing. It was resolved unanimously that the whole night should be devoted to the good work. Accordingly the fathers resumed their labor, and the three scholastics and the lay brother passed their recreation together, performed their spiritual exercises, and at 9 o'clock retired to rest. At half past nine, the servant, Ulrick Seidler, ran to our little dormitory—which was under the roof and so low that only at one side could we stand erect—and informed us that the church was on fire! Of course we hurried down with all speed. We found Fathers Larkin and Verheyden in the school rooms under the church, where the fire was raging between the walls and lathing. The ceilings and walls of every class room were in flames! The alarm was given but before the engines arrived the flames had penetrated into the church, and were drawn by the current up the steeple—all hope was lost. Father Verheyden ran to the altar and took out the Blessed Sacrament with great risk to his life. The vestments, chalices, missals, censers, etc., were all in the sacristy, which it was now impossible to reach. All consequently became the prey of the flames which now began to communicate to the adjoining buildings and of course to our own poor house. The Catholics and Protestants of the neighborhood vied with each other in saving our little effects; but owing to the hurry and quantity of water many things were lost or injured especially our little library. Some 8000 people were in the streets—brought there either with the desire of aiding us, or of mere curiosity. Many Catholics came armed, as they supposed the church had been attacked and set on fire by the Protestants. At 12 o'clock the roof of the church fell in and the firemen were sure of being able to prevent the fire from spreading. Father Larkin then permitted the mem-

bers of the community to divide themselves amongst some of the many families who were soliciting the favor of giving us hospitality. The greatest attention was paid to all.

(4) Next morning I arose at 5 o'clock, repaired to the scene of the disaster, found the walls still standing, also the steeple which was of brick, but the rest and two of the adjoining houses were a heap of ruins. I walked around the church towards our house, and found the door open. The floors and walls were streaming with water. I went down to the kitchen and there found Br. de Pooter drying up the place and preparing to make a little coffee for the community he had hoped would assemble in the course of the morning. "O my sins are the cause of all," said he as soon as the good brother saw me. The poor man had remained in the house all night. Being Sunday we were obliged to hear Mass. I went to the French church, and after the holy sacrifice I returned to keep house and let the brother go. I now found all assembled taking their coffee! every one had his adventures of the night to relate. Father Larkin had gone to the Bishop's, Father Verheyden to Father Smith's pastor of St. James', Fathers Deluynes and Soderini to Father McClellan's pastor of Transfiguration, Father Petit to Mr. Lafont pastor of St. Vincent de Paul, Father Lebreton to Father Pise pastor of St. Peter's, Mr. Baxter and Mr. Bidwell to Mr. Bridges', a Catholic of the neighborhood. Rev. Father Boulanger Superior General of the Mission, who dwelt at Fordham, having seen in the morning "Herald" an account of the accident, came in all haste down to the city. He entered the house about 10 o'clock, found us all at home and in good cheer. Our resignation soothed the grief the good man had experienced on receiving the melancholy tidings. On his announcement that we were all to go to Fordham with him, Father Larkin remarked,—

"And what shall we do for professors and confessors if you take all away?" Rev. Father Boulanger opened his eyes in astonishment and exclaimed,—

"You have neither church nor school, scarcely a house to spend the night in, what can you do with them?" Father Larkin, to every one's surprise, coolly remarked,—

"The professors shall teach their classes to-morrow and the fathers attend to their confessionals as usual!"

A dead silence followed this announcement! "Had the loss he endured, the sufferings to which he saw his subjects

(4) Extracts from Father Nash's diary, from which these "Reminiscences" have been drawn, were published in the articles on New "York and Canada Mission" Vols II. and III., and particularly the account of the burning of the church, in Vol. III. page 144.

reduced, deprived him of his reason?" was the thought that occurred to everyone's mind!

"Yes," said he, breaking the silence, his preceding words had created, "I shall make arrangements with Father Smith, pastor of St. James, to open without delay our classes in the basement of his church till we find better. And our parishoners we can attend to, in the French church." He immediately called on Father Smith—it was to his church had been brought the Blessed Sacrament that had been saved from the conflagration—and proposed the affair to him. This zealous priest, who from the unhappy time of his departure from the Society had never been friendly towards its members, now proved to be the greatest friend we had in the whole city. The basement was instantly prepared at his own expense for our use, and on Tuesday morning we resumed our classes as though nothing had happened. Sunday and Monday our house had been all day crowded by the students who had come to condole with us. When they heard that class was to be resumed on the next day there was no limit to their joy.

The matter of the French church was not so easily settled. They required a large sum of money for the use of their church, and moreover the Masses for our parish would be at very inconvenient hours. Father Larkin found he had not the means. He accepted it, however, for one Sunday, and the people who frequented our church were informed of it. At those Masses which our fathers said, the church was crowded. According to the contract the sermon for the "*Jesuit* people" was at five in the evening. Father Larkin himself preached, announced the conditions on which he had rented the use of the church, adding as he had not money to pay for it himself, that the congregation would have to bear all the expenses. He concluded by requesting all who wished to contribute towards the defraying of the expenses, to remain in the church after the Benediction. Not one left the church, and many who could find no room in the church came to the sacristy assuring Father Larkin, that not only they were ready to pay for the use of this church but also to rebuild the old one. Some of those who were in the street not having rightly understood the affair, thought the fathers were reduced to beggary. This produced a sensation, which in a few minutes turned into a great excitement—for the Catholics would not permit them under any account to beg for themselves,—all must be brought to them. Father Larkin again ascended the pulpit, explained the matter and all became quiet.

The French priests—MM. Lafont and Cauvin—showed

themselves very obliging and willing to observe the contract, but the French congregation were most insolent. They would come to church at the time that Ours occupied it, claim the seats as theirs, and drive out those of our congregation who filled them. Our people complained of this to Father Larkin; he referred the case to Father Lafont, who feared to make the matter worse by speaking to the French about it. Father Larkin in his next sermon recommended patience, and though Father Verheyden and the musicians saw from the organ gallery that this petty persecution was continued, we heard no more formal complaints. Protestant churches were offered us for half what we paid the French, but the fathers would not accept them. Wishing, however, to spare their congregation as much pain as possible, they entered into negotiations to rent a Jewish synagogue. The fathers were to enter into possession of it after Easter. Till then they resolved to keep the French church with all its annoyances.

EFFORTS TO BUILD A NEW CHURCH.

In the meantime the sympathy of the Catholics for the fathers became universal. All urged Father Larkin to commence the church and assured him that the money would not be wanting. The case was examined. \$10,000 for which some articles in the church were insured were paid by the insurance company. This would help him to liquidate his debts. He hoped to get \$20,000 more by subscriptions from the Catholics. It was announced, therefore, that the church was to be rebuilt. In a week's time \$6000 were brought into the house. Father Larkin had many anecdotes respecting those who offered him their mites. One day he gave "Deo gratias" at dinner, and drawing out of his pocket two fine apples, he said, "These apples deserve a 'Deo gratias,' I was passing through the Bowery to-day when I was accosted by an apple woman who began her salutation by a,—

"Well Father Larkin, your church is burnt, the Lord be praised!"

"The Lord be praised!" I repeated, "are you then glad of it?"

"O God forbid!" she replied; "but then we must give God glory for everything."

"I acknowledged in my heart," continued Father Larkin, "the truth of her remark and resolved to profit by the lesson she gave me."

"Oh father," said the good woman, "If I had some money

to give you! but I am a poor widow with five children whom I must support by my apples. Something I can give and I hope it will have all the blessings of the widow's mite. You must take the two finest apples in my basket." She then gave me these two apples which I could not refuse but she absolutely refused to give her name. Each member of the community received his portion of the fruit.

On another occasion, a poor woman called at the door and offered towards the erection of the church, \$25. Father Larkin, judging from her appearance that she could not well afford to give that sum, asked her whether she was rich enough to give so much?

"What I give you is all I have been able to save after many years of labor, I have not another cent."

"O then I cannot accept it," said Father Larkin.

"O father," replied the good woman, "I do not offer my little mite to you, but to God—you cannot refuse it—God to whom I give it will not permit that I die of want." She would not give her name.

In the course of a week \$6000 were brought into the house. The good Catholics were so impatient to see the church rebuilt, that they said when giving their donations that their present offering was only a portion of what they intended,—the rest was to be given when they should see the edifice commenced. The fathers thought, therefore, of beginning the work at once, when they were all thrown into consternation by the bishop's proclamation whereby he forbade any one to collect alms in New York except the Sisters of Mercy. The fathers feared this was directed against them, so Father De Luynes was sent to Bishop Hughes to enquire of him what his intention was by this proclamation. The result was that the fathers ceased to ask alms. The faithful complained that we did not begin to build, no explanation was given to them, and we fell in their estimation. We were accused of having no other motives than to gather money for secret purposes. Father Larkin then resolved to commence the church and trust to God for the means of completing it. He informed Bishop Hughes of his intention. The bishop positively refused to give his consent, unless the fathers accepted all the responsibilities of parish priests,—marriages, baptisms, etc. This they refused, and consequently they remained without a church. The site of the late church was sufficiently extensive for the erection of a magnificent college, but the neighborhood was not suitable. It was therefore concluded to sell the property pay off all our debts, and buy ground for the erection of a college in some more respectable portion of the city. After

some time the property was sold for over \$9000. Our debts now were \$31,000. For the payment of this Father Larkin received between the months of September and January, \$8000 in alms, \$10,000 from the insurance company for certain objects destroyed in the fire and which had been insured in their office, \$6000 alms after the destruction of the church, and over \$9000 for the ground,—in all \$33,000. He thus had \$2000 more than was required to pay his debts which were immediately liquidated.

We continued to teach under St. James' Church amidst a thousand difficulties, although the pastor Father Smith did all in his power to remove them. The students suffered still more than ourselves, but we mutually consoled each other with the hope that we should soon have a college. We continued to reside in Walker St. We took breakfast at 6.30 and then started with the first students who passed our house for St. James' Church. Here we remained teaching till 3 P. M. when we dismissed our boys for the day, and returned home for our dinner at 4. Only God and those who have experienced it, know how hard a life that was! It was the great delight of the boys to accompany us home from the school through the streets. Often when going in the morning we were thoroughly drenched with rain and had to remain all day in our wet clothes; yet neither ourselves nor any of our students ever fell sick during the whole winter. In March or April Father Smith obtained from the bishop that there should be a collection in every church in the city for us. He himself was to preach on every occasion. His feelings were wrought to such a degree of excitement in the first of his sermons for this object, that his usual fluency of language forsook him. He made extraordinary efforts to praise the Society, and alluded to his own defection from the same,—all to no use, he could not bring forth a phrase worthy of him. At length he left the pulpit all in perspiration, found himself quite unwell, sent for Father Larkin, and told him that he thought his end had come. Father Larkin tried to console him, but thought he too saw death in his eyes. He proposed to three secular priests present to examine the propriety of giving him extreme unction; they positively refused to allow it, saying they saw no danger. Father Larkin then returned home, promising Father Smith to call again in the evening. He did return but he found Father Smith speechless—next day he was dead without confession. Of course we and our students attended his burial and testified our gratitude towards the deceased every way in our power. Father Larkin on this occasion gave a conference to the community wherein he related the

circumstances of Father Smith's leaving the Society, of his coldness towards it at first, but how his great charity towards us amply repaid for all, and how this last act which cost him his life, was for us. Although there was something melancholy attending his death, still he hoped St. Ignatius had charge of his last moments. He concluded by saying that of all that ever left the Society, he did not know one whose death was not attended with some melancholy circumstances. He did not mean to say that they died unhappy deaths, but simply that they died in a way in which no Christian would select.

With Father Smith's death ceased his general plan of having collections in every church. His successor, however, who proved himself equally our friend, said that a collection should be had in Father Smith's own church. A special Sunday was assigned, and it was announced to the faithful. The funeral oration for Father Smith was preached by Dr. Cummings, greatly to the dissatisfaction of the congregation, who had hoped to hear their beloved pastor's virtues proclaimed by Father Larkin. The plan of the discourse was still more displeasing. He brought forward all Father Smith's defects in order to excuse them. The Sunday on which the collection was to be taken up having arrived, the good pastor gave his church for that day entirely into the hands of the fathers. Our organist and musicians had charge of the music, our students served at the altar, one of our fathers sang high Mass, and Father Larkin preached. He gave a brief and simple account of our establishment in the city of New York. How he had but six cents in his pocket to begin with and how we lost all. He then spoke of the great zeal their estimable and now-to-be-lamented pastor had shown in our regard. He touched a most delicate chord with a masterly hand—the whole audience were in tears. He resumed by excusing himself for coming to beg for himself whilst they were still oppressed by grief for so great a loss. However, it was the will of Father Smith who had said it in the hearing of the present pastor. He asked them as a favor to turn the whole for his sake, by giving their alms with the intention of relieving his soul which might yet be detained in a state of suffering. The impression was great. The idea of his being yet in pain, and the thought of their being able to release him produced such an effect that the father had to cease his sermon. The alms were abundant—our reputation again rose.

Father Curoe, Father Smith's successor, in his visits to the sick contracted the typhus, which, in a couple of days, carried him off. This deprived us of another friend.

THE SCHOOL IN THIRD AVENUE.

Towards the first of May, Father Larkin and Father Verheyden sought ineffectually for a house for the ensuing year. No one was willing to rent his house for a Jesuit school. Father Larkin ordered a novena to the guardian angels to be commenced, for he had great devotion to those holy spirits. The first or second day of the novena two ladies, who had from the beginning been beneficent angels to the community—Miss Lynch and Miss Keogh—came to inform us that two doors from their house in Third Ave., was a house that would suit us. On examination it was found to be exactly what we wanted. The family occupying it, consented to leave it if we should pay the "moving expenses"; this was accepted. Thus on the first of May 1848, we removed our school and dwelling to 77 Third Avenue, to the great joy of the students and community, for we were now in a respectable neighborhood, and as the students said, "at home." The parents, however, were much displeased at this change, for now their children had much farther to go; there was so much danger to be apprehended from all kinds of wagons, omnibuses, rowdies, etc., that they said they dare not send their children. Thus by degrees the boys from Jersey City, Brooklyn, and the lower part of the city, dropped off. We were reduced to sixty students; but these belonged to the best families of New York.

Father Larkin now resolved to buy a plot of ground in some suitable portion of the city and erect a college. He found several locations, such as a plot fronting on Gramercy Park, another on Stuyvesant Square in Second Ave., which he preferred to all the others, but he could not buy them, for all had somehow or another found it was to be for a college, or rather a "poor school," and they refused to sell it to us. The end of the year arrived and we celebrated the close with as much pomp as if we had 600 students. A list of the premiums was published in the "Herald." Father Larkin detained me during vacation to collect what little debts were owing to us, and sent MM. Baxter, Bidwell, and Father Jouin, who had since his arrival in America, remained with us, to St. John's, where Rev. Father Thébaud kindly consented to keep them for the vacation. After two weeks I had all collected, and Father Larkin was enabled to pay his next quarter's rent. We hoped to open the following year with a numerous house. Rev. Father Boulanger gave us new men,—Fathers Bienvenu and Ouellet, and Mr. Gardiner. On the first Monday of September,

1848, we had exactly the same number of students as we had closed with before the vacation.

As living became dear and the rent of our house very high, it was with the greatest difficulty we could maintain our existence as a school. For the convenience and at the request of our Catholic neighbors and benefactors we turned our little parlor into a chapel, where there were three or four Masses said every morning, and a sermon and benediction on Sundays. Father Larkin himself always preached. There was such a rush of people on the very first Sunday, filling our corridor, stairway, blocking up the doorway, sidewalk, etc., that to avoid accident and giving offence, we were obliged to restrict the number to our benefactors, many of whom however we never knew, for they sent their alms by their servants who had strict orders to give neither their own nor their masters' names. All this was due to the influence of Miss Lynch and Miss Keogh.

FATHER LARKIN APPOINTED BISHOP.

Things continued in this struggling state. Father Larkin looking for a suitable purchase of ground for a college—and the means of erecting it—when in the course of the year arrived letters from Rome appointing him Bishop of Toronto. This he refused notwithstanding the urgent recommendations of Archbishop Hughes and Dr. Cummings. After some months, a second copy of the "Bulls" were sent to Archbishop Hughes for Father Larkin, commanding him in the name of holy obedience to accept the bishopric. Notwithstanding all the instances the archbishop could make, he refused, these also, saying that no "Bulls" that were addressed to another could bind him. An account of this refusal was immediately sent to Rome, but before an answer could arrive Father Larkin was in October 1849, sent to Europe, and Rev. Father Ryan was appointed his successor. Shortly after his departure, arrived, as I have heard, a third Bull. Father Larkin in his flight from the Bulls met in Europe Very Rev. Father General of the Society, and some persons who had been charged with or consulted about his being appointed bishop. They were all astonished at his negligence about his diocese—greater still their wonder and edification, at hearing his excessive repugnance to all ecclesiastical dignities and the almost providential way he escaped them. They wrote an account of the affair to the Holy Father, then an exile in Gaëta, who kindly consented not to urge the matter further.

ST. FRANCIS XAVIER'S CHURCH.

No sooner had Father Larkin departed than his successor, Father John Ryan, resolved on erecting a church and college on the archbishop's conditions. Taking me as his companion he called on Archbishop Hughes, and informed him of his readiness to accept the conditions which Father Larkin had rejected. The conditions were as follows: that the church should be governed as any other parish church; that the fathers attending the church should not be more numerous than those serving the other churches; and that it should have no more confessionals than the other churches. If there should be more fathers, they would have more time to prepare sermons, and thus throw his own overworked priests into the shade. If there should be more confessionals, more people would flock to the Jesuits, whose influence would thus excel that of his own priests. Another condition was that the deeds should all be in his own name. And finally that a new name should be given to the new church.

"Your old church," he said, "was the 'Holy Name,' that is the 'Gesú.' Now, let me tell you, I shall have no 'Gesú' here. You have your Gesú in Rome, out-shining St. Peter's. It must not be so here. You have many great and glorious saints of your Society. Call the new church after one of these, St. Francis Xavier for instance. No Holy Name."

Father Ryan agreed to everything and immediately sought for what he considered a suitable site. Contrary to Father Larkin's views, who for obvious reasons would build only on a corner lot, Father Ryan set his eyes on a lot in the middle of a block, on 9th Street, west of Broadway in what was known as "Clinton Place." After purchasing the plot at public sale and paying the auctioneer's costs, he directed a lawyer, Mr. James Glover, to examine the deeds. Mr. Glover declared the deeds insecure, and the money paid the auctioneer was lost. Another place had to be found. After the examination and rejection of many sites, the centre of the block between 5th and 6th Avenues and 15th and 16th Street was decided upon, and Mr. Terence Donnelly was commissioned to make the purchase at the public sale which was to be next day. When all the papers were signed, the late owner was directed to apply to Father Ryan for his money and mortgage. Seeing the poverty of

our house in Third Ave., he could not believe we were the purchasers, or that we could erect anything worth while, and thus the value of the remaining lots would be destroyed. He offered us an inducement to rescind the bargain.

In the beginning of July 1849, ground was broken for the new college, now to be St. Francis Xavier's. Mr. Rodrigue, Archbishop Hughes' brother-in-law was architect, Daniel O'Connor builder, Brother Raguet, S. J., carpenter.

On November 25, 1850,—“Evacuation Day,” we moved into the new college, which, though far from being finished, was sufficiently advanced to allow us to open classes, and live there with some discomforts.

STUDIES, ORDINATION, ETC.

In August 1852, I was sent to St. John's College, Fordham, to begin my course of philosophy and be prefect during all the recreations of the day, preside in the refectory and to have charge of the dormitory. I spent my whole time with the boys on play days, and very little time left for studying philosophy. September 1855, I began first year of theology, with my usual work. July 1856, I was so broken down that the college physician, Dr. Walsh, declared I was far gone in consumption, and could not live one year more. July 1856, I was sent to France to die. Dr. Olliff, Emperor Napoleon's private physician to whom I had letters of introduction from his sister Mrs. Doctor Passmore, told me my lungs were perfectly sound, but that I had been overworked. The provincial sent me, therefore, to Laval to begin my course of theology. Sept. 1857, I was sent to Paderborn, Germany, to continue my theology, and learn a little German which would be useful in administering to the mixed population in America.

Aug. 18, 1859, Feast of St. Ignatius Loyola in the diocese of Paderborn, I was ordained priest. Aug. 21, said my first Mass on the feast of the Assumption. July 1860 I was sent to Feldkirch. In going there I followed the route of the Rhine, through Switzerland, over Vorarlberg, etc. Sept. 1860, I was ordered by telegraph to start immediately for America by order of Rev. Father Sopranis, Visitor of the Society in America. On my way home through Switzerland I met three young Germans who after a little conversation resolved to come to the United States and apply for admission into the Society in that country. The Rector of Feldkirch College where they had made

their studies, tried to dissuade them. They could enter in Germany. I gave them a rendezvous in Paris. Here I met only one of them, Joseph Busam, the other two (counts) changed their minds. Here also I met Mr. Monroe, S. J., returning to America after his scholasticate, and Thomas O'Connor, an ex-scholastic returning to his folk in New York. We four started from Havre for New York, where orders were waiting me to start immediately for Frederick, Maryland.

From Sept. 1860, till May 1861, I remained in this place where I suffered more than I had all the preceding years of my life. I endeavored during my well hours to follow the exercises of the third probation.

May 1861, I was ordered to New York to accompany as chaplain a regiment to the war then beginning between the Northern and Southern States. The term of enlistment of the regiment expired June 3, 1863.⁽⁵⁾

⁽⁵⁾ In the LETTERS from Vol. XIV. to Vol. XIX., will be found a series of eleven letters containing Father Nash's experiences during the war. The rest of his diary consists merely of a bare entry of the time and place where he was each year till he was sent to Troy for the third time, where he died Sept. 6, 1895. An obituary notice of the father will be found in this number.—*Editor W. L.*

ALASKA.

A FEW WORDS FROM FATHER JUDGE.

From a Letter to his Brother.

FORTY MILE, N. T. W., Dec. 27, 1896.

REV. AND DEAR BROTHER,

I am sorry that I left you without a letter last summer. I was hoping to get yours before it would be too late, but it did not reach me until Oct. 9, because it was put into the bag for Forty Mile, and I was down the river all the summer, returning here Oct. 6. But I assure you that it was no less welcome for being late. It came like a ray of Easter sunshine just when old winter was spreading its mantle over us for another eight months.

I have not seen Father Barnum since his return, although he staid in my cabin here two weeks while I was away, but we passed on the lower river without seeing one another. You may be surprised to see this dated from Forty Mile, after my telling you and all the others I would be in Circle City this winter. The proverb, "Man proposes, but God disposes," is often verified here. In fact, I was sent to Circle City, and actually shipped all my supplies for the year there together with all the presents I received, and an organ and a church bell, and only came here to get my church goods, etc., when, by an unusually early closing of the river, I was forced to remain here for the winter. But it was providential, for after I left last summer gold was found on a creek fifty miles up the river from here, and later discoveries show it to be one of the richest and most extensive gold fields ever known. All they have had here so far was nothing compared to it.

Each man is allowed five hundred feet, and some of the claims are so rich that five or six millions will be taken out of that little piece of ground; already as much as a hundred dollars have been found in a shovelful of dirt. The excitement is very high here now, and when the news gets outside no doubt there will be a great rush for these parts. A town, called Dawson City, has been started on the Yukon at the mouth of the principal creek, and lots there 50 by 100 feet are selling as high as a thousand dollars. I have secured three acres for a church and a hospital, and expect sisters to come up next spring to take charge of it.

This town will be by far the largest place on the Yukon, and I believe it will be a place of consequence for a good many years, as the district where the gold is being found is very large. Men are coming from Circle City every day, and there is likely to be a general stampede from there in the spring.

I was away for a month before Christmas visiting the miners on two of the old creeks. I have not been to the new digging yet, but expect to go there in a month or so when the days get longer. We are having a mild winter this year, at least so far, the coldest being 42 degrees below zero, against 60 or 70 degrees last year. We had one death a few weeks ago, that of a Canadian who came last spring looking for gold. Happily I was here to give him the sacraments and say Mass for his soul. God grant that he has found the one thing necessary, which is above all, the gold and treasures of this world! I am enjoying my two cabins again this year. My little chapel is very devotional in its Christmas garb. I began my Masses at seven o'clock, when I said two, and the third I said at half past ten, which was followed by Benediction of the Blessed Sacrament.

To-day we saw the sun again for the first time since the 8th of December. It goes on a pic-nic every winter at this time and does not show its face for about thirty days. And I assure you that it is a real pleasure to see it peep over the mountains when it returns.

When you write do not be afraid of telling me what I already know, for there is great danger that each one will leave much of interest to be told by the others, and the result will be that I will not hear it. Important affairs of Church and State are always welcome news. I am also glad to get any Catholic books and papers, both for myself and to lend to others. Direct all summer mail to St. Michael's, Alaska, Care of Alaska Commercial Co., San Francisco.

I am as well and happy as ever, although at times I begin to find that old bones will not stand as much as young ones. You can let the others know that I am well, as I may not be able to write to all before the mail leaves.

In the Union of the Sacred Heart I am, as ever,

Your affectionate brother,

WM. H. JUDGE, S. J.

OUR SCHOLASTICATES IN 1896-97.

It is the object of the present article to present a first instalment of statistics regarding our scholasticates.

The catalogue name of each college and its address are given at the start for reference (Table I.) The order followed is that found in the catalogues of the various Provinces. Each college will afterwards be designated by its number as here set down and its name, which will be, for the most part, that of the place where it is situated.

TABLE I.

The Name and Address of each Scholasticate.

ASSISTENTIA ITALIÆ.

Prov. Romana.

1. Pontificia Universitas Gregoriana Collegii Romani.
Via del Seminario, 120, Roma, Italy.

Prov. Neapolitana.

2. Collegium Denverianum Sacratissimi Cordis.
College of the Sacred Heart, Denver, Colorado, U. S.

Prov. Sicula.

3. Melitense Collegium S. Aloysii Gonzagæ cum Domo Probat.
Collegio S. Luigi, Birchircara, Malta.

Prov. Taurinensis.

4. Seminarium Nostrorum Cheriense.
Casa di S. Antonio, Chieri, Italy.
5. Residentia et Schola Sancti Ignatii.
St. Ignatius P. O., Missoula Co., Montana, U. S.

Prov. Veneta.

6. Collegium Sacratissimi Cordis Jesu et Residentia Goritiensis.
Via Leoni, 8, Gorizia, Austria.
7. Collegium Porturegiense et Domus Exercitiorum.
Fiume, Portorè, Croatia.

ASSISTENTIA GERMANIÆ.

Prov. Austriaco-Hungarica.

8. Collegium Enipontanum.
Universitätsstrasse 8, Innsbruck, Tirol.
9. Collegium Posoniense.
Pressburg, 1 Batthyányplatz 1, Ungarn.

Prov. Belgica.

10. Collegium Maximum Lovaniense.
Rue des Récollets, 11, Louvain, Belgium.
11. Seminarium Sanctæ Mariæ.
St. Mary's, Kurseong, India.

Prov. Galliciana.

12. Collegium Maximum Cracoviense Sacratissimi Cordis Jesu.
Cracovie, rue Kopernik 26, Galicia, Austria.
13. Collegium Neo-Sandecense.
Neu-Sandez, Galicia, Austria.

Prov. Germanica.

14. Collegium Maximum Sancti Ignatii.
Ignatius Colleg, Valkenburg, Limburg, Holland.

Prov. Neerlandica.

15. Collegium Maximum Trajectense ad Mosam.
Tongersche Straat, 53, Maastricht, Holland.
16. Collegium Vetus-Buscense.
Kerkstraat, A. 14, Oudenbosch, Holland.

ASSISTENTIA GALLIÆ.

Prov. Campaniæ.

17. Collegium Angiense.
Maison S. Augustin, Ancien Collège, Enghien, Belgium.

Prov. Franciæ.

18. Collegium Jerseiense.
Maison St. Louis, St. Hélier, Jersey, Channel Islands.
19. Seminarium Majus et Collegium in Zi-Ka-Wei.
Collège Catholique, Zi-Ka-Wei, Shanghai, China.

Prov. Lugdunensis.

20. Collegium Moldense Sancti Davidis.
St. David's College, Mold, North Wales, England.

Prov. Tolosana.

21. Collegium Uclense Nostrorum.
Colegio de Uclés, por Tarancon (Cuenca), Spain.
22. Sacratissimi Cordis Colleg. Shembaganoreense et Domus Probat.
Catholic Church, Shembaganoor, Via Annamayakanur, Presidency of Madras, India.

ASSISTENTIA HISPANIÆ.

Prov. Aragoniæ.

23. Collegium Maximum Dertusanum.
Colegio del Jesús, Tortosa, Spain.

Prov. Castellana.

24. Collegium Maximum et Seminarium Nostrorum Onniense.
Colegio, (Briviesca), Búrgos, Spain.

Prov. Lusitana.

25. Collegium Sancti Fidelis.
Colegio, Soalheira, Portugal.

Prov. Toletana.

26. Collegium Nostrorum Granatense et Domus Probationis.
Cartuja, Apartado no. 32, Granada, Spain.
27. Collegium Maximum Nostrorum et Domus Probationis Pifensis.
Colegio, Pifo, Rep. del Ecuador, S. America.

ASSISTENTIA ANGLIÆ.

Prov. Anglia.

28. Collegium Sancti Beunonis.
St. Beuno's College, St. Asaph, North Wales, England.
29. Aula Sanctæ Mariæ.
St. Mary's Hall, Stonyhurst, Blackburn, England.

Prov. Hiberniæ.

30. Domus Studiorum et Exercitiorum Dubliniensis.
Milltown Park, Milltown, Co. Dublin, Ireland.

Prov. Marylandiæ Neo-Eboracensis.

31. Collegium Maximum Sacratissimi Cordis Jesu.
Woodstock College, Woodstock, Howard Co., Maryland, U. S.

Prov. Missouriiana.

32. Collegium Sancti Ludovici.
St. Louis University, Grand Avenue and Pine Street, St. Louis,
Missouri, U. S.

Missio Canadensis.

33. Collegium Immaculatæ Conceptionis et Ecclesia.
De Lorimier, Quebec, Canada.

Missio Neo-Aurelianensis.

34. Collegium Sancti Caroli.
St. Charles College, Grand Coteau, Louisiana, U. S.

It will be remarked that but one of our scholasticates has the title of University,—1. Rome. Eight are *Collegia Maxima*,—

- | | | |
|-----------------|----------------|----------------|
| 10. Louvain. | 15. Mæstricht. | 27. Pifo. |
| 12. Cracow. | 23. Tortosa. | 31. Woodstock. |
| 14. Valkenburg. | 24. Oña. | |
4. Chieri, 11. Kurseong, 19. Zi-Ka-Wei and 24. Oña are styled *Seminaria*.

Houses of Probation are connected with 3. Malta, 22. Shembaganoor, 26. Cartuja and 27. Pifo.

Houses of Retreat are at 7. Portorè, and 30. Milltown.

TABLE II.

The Number of Professors and Scholastics, 1896-97.

	PROF'S		THEOLOGIAN'S								PHILOSOPHERS				Total of sch.
	Theol.	Philos.	Long Course				Short Course				Year 1	Year 2	Year 3	Total	
			Year 1	Year 2	Year 3	Year 4	Total	Year 1	Year 2	Year 3						Total
1. Rome.....	14	9	1	3	5	3	12	2	2	4	7	1	6	14	30
2. Denver.....	2	2									6			6	6
3. Malta.....	5	4	5		2	2	9	2	1	3	7	11	1	19	31
4. Chieri.....	5	3	1	4	7	7	19	1	1	1	3	10	11	13	34
5. St. Ignatius...	2	2						4	3	2	9		15		15
6. Gorizia.....	6		4	8	7	9	28		3		3				33
7. Portofò.....		5									5	6	8	19	21
8. Innsbruck.....	10		7	8	7	1	23	6	3	4	13				36
9. Pressburg.....		6									18	25	6	49	49
10. Louvain.....	9	7	6	7	7	4	24	9	16	6	31	23	33	16	72
11. Kurseong.....	4	3	3	5	2	1	11	1	1	2	4	3	5	3	11
12. Cracow.....	5		3	4	8	2	17	6	4	4	14				34
13. Neu-Sandez.....		5									8	15	6	29	30
14. Valkenburg...	9	8	11	9	10	9	39	3	2	6	11	26	42	39	107
15. Mæstricht.....	8		7	7	7	3	24	5	1	2	8				32
16. Oudenbosch...		8									13	10	6	29	29
17. Enghien.....	5	5	8	8	7	6	29	3	4	8	15	15	6	7	28
18. Jersey.....	6	6	7	7	9	7	30	3	2	3	8	22	17	12	51
19. Zi-Ka-Wei....	3		5	6	7		18								18
20. Mold.....	7		7	7	10	5	29	4	4	2	10				39
21. Uclès.....	7	6	6	2	12	7	27	3	4	7	14	12		11	23
22. Shembaganoor	1	2	6				6					10			10
23. Tortosa.....	5	3	9	9	15	5	38	3	10	8	21		14	14	28
24. Oña.....	5	6	17	18	17	5	57	11	12	9	32	34	29	21	84
25. Soalheira.....		2											14		14
26. Cartuja.....		5									13	11	6	30	30
27. Pifo.....	3	3	1	4	1	6	12	4	3	1	8		10	9	40
28. St. Beuno.....	5		8	9	9	9	35	4	5	5	14				49
29. Stonyhurst.....		4										25	13	11	49
30. Milltown.....	5		2	3	9	5	19				6				25
31. Woodstock....	5	6	16	20	7	8	51	4	5	13	22	14	14	9	37
32. St. Louis.....		6										25	14	21	60
33. Montreal.....	5	4	10	8	4	3	25	6	2	1	9	12	11	1	24
34. Grand Cotcau.		5										14	10	24	24
Totals	139	125	150	156	169	107	582	84	91	87	262	308	341	236	885
															1760

The numbers in the comparative table of professors and scholastics (Table II.) are taken from the catalogues of this year (1897).

In the totals of the last column (Table II.) are included also those scholastics who are engaged in reviewing their studies. The number of these in each scholasticate is as follows:—

Theology and Philosophy.

12. Cracow—3.

Theology

6. Gorizia—2.
 10. Louvain—2.
 14. Valkenburg—12.
 27. Pifo—1.

Philosophy

7. Portorè—2.
 13. Neu-Sandez—1.
 14. Valkenburg—5.
 17. Enghien—2.
 18. Jersey—1.

1. Rome, in addition to our scholastics, has 651 externs in Theology, 64 in Canon Law, 314 in Philosophy. 10. Louvain, also, has 150 externs in Theology, 11 in Philosophy.

TABLE III.

Scholasticates in which both Theology and Philosophy are taught.

- | | | |
|------------------|-------------------|----------------|
| 1. Rome. | 11. Kurseong. | 23. Tortosa. |
| 3. Malta. | 14. Valkenburg. | 24. Oña. |
| 4. Chieri. | 17. Enghien. | 27. Pifo. |
| 5. St. Ignatius. | 18. Jersey. | 31. Woodstock. |
| 10. Louvain. | 21. Uclés. | 33. Montreal. |
| | 22. Shembaganoor. | |

TABLE IV.

Scholasticates in which only Theology is taught.

- | | | |
|---------------|----------------|----------------|
| 6. Gorizia. | 15. Mæstricht. | 28. St. Beuno. |
| 8. Innsbruck. | 19. Zi-Ka-Wei. | 30. Milltown. |
| 12. Cracow. | 20. Mold. | |

TABLE V.

Scholasticates in which only Philosophy is taught.

- | | | |
|---------------|-----------------|-------------------|
| 2. Denver. | 13. Neu-Sandez. | 29. Stonyhurst. |
| 7. Portorè. | 16. Oudenbosch. | 32. St. Louis. |
| 9. Pressburg. | 25. Soalheira. | 34. Grand Coteau. |
| | 26. Cartuja. | |

TABLE VI.

The scholasticates arranged according to the number of scholastics.

<i>Theology and Philosophy.</i>	<i>Theology alone.</i>	<i>Philosophy alone.</i>
14. Valkenburg, 174	28. St. Beuno, 49	32. St. Louis, 60
24. Oña, 173	20. Mold, 39	9. Pressburg, 49
10. Louvain, 129	8. Innsbruck, 36	29. Stonyhurst, 49
31. Woodstock, 110	12. Cracow, 34	13. Neu-Sandez, 30
18. Jersey, 90	6. Gorizia, 33	26. Cartuja, 30
23. Tortosa, 87	15. Mæstricht, 33	16. Oudenbosch, 29
17. Enghien, 74	30. Milltown, 25	34. Grand Coteau, 24
21. Uclès, 64	19. Zi-Ka-Wei, 18	7. Portorè, 21
33. Montreal, 58.		25. Soalheira, 14
4. Chieri, 56		2. Denver, 6
27. Pifo, 40		
3. Malta, 31		
1. Rome, 30		
11. Kurseong, 26		
5. St. Ignatius, 24		
22. Shembaganoor, 16		

TABLE VII.

AVERAGE NUMBERS—

In Long Course Theology 25 +. In Short Course 12. —.

In Philosophy 34 +.

THE WORK OF OUR MISSIONARIES.

FROM AUGUST 1896 TO EASTER 1897.

ROSENDALE, NEW YORK.—Towards the close of our last mission season we started for this place and there, in the heart of the cement mining did good work. Rosendale is a "lucus a non lucendo." There were no roses there, and only the most unrestrained poetic license could see a dale amid the gulches. Creek Locks is also a part of the parish. In making the announcements one of our band referred repeatedly to the above place as Cripple Creek; influenced probably by the rumors then prevalent of a great boom in the fortunes of the Cripple Creek of Colorado fame. A canal with its barges and boatmen lent a little life and variety to the monotony of the dusty mining town. But to do justice to the place, and give an idea of the work we had to face there, it is well to recall that if Rosendale is famous for its cement, it is, or was, notorious for the number of its saloons. According to local reports there is one bar-room for every eighteen or twenty of the inhabitants, many of whom drink not wisely but too well. This fact is obtrusively evidenced on pay nights, when the tired, dust-begrimed miner seeks in the frothy glass that exhilaration and false courage which may make him for an hour forget his month of labor under the hills. There is no denying it, the men of Rosendale and its dependent stations of Whiteport, Creek Locks, High Falls, Hickory Bush, Dogtown, Binney Water, and Rifton, lead a life of heavy and perilous toil during the eight months of the year, when the mines are worked.

The indifference of the miners to danger is startling to a new comer here. Why, to thaw out dynamite sufficiently to use it successfully these rock drillers will put sticks of it under their shirts against the warm skin and go to work forgetting it is there. To be present in a cement mine during a blast will give one an idea of the dangerous life these men lead. The fire boss gives warning by a long loud wailing cry that reverberates in multiplied echoes through the stone caverns and dark galleries of the whole mine. All within sound of that cry throw themselves flat on their faces and stop up their ears, for the shock in these solid rock vaults is so great that without this precaution the ear drums

of the men would soon be ruptured. The mountain shakes from the volleys of the subterranean artillery, the loud rain of rock fragments is heard even at the surface of the mine. When the explosion is over, the prostrate men spring to their feet and the work of loading cars with crude cement is begun. "I am working all day down in the dark," said a hard visaged man to me, "down in the shafts where there is dynamite blowing up the seams of cement and I am nearly blinded by the dust of the blasts and the smoke of the lamps. And sometimes, Father, we put a dozen cartridges into the vein and only eleven go off. 'What becomes of the other?' Oh! the poor lad that is breaking the big pieces into smaller ones to load them on to the cart is likely enough to come down with his sledge upon the shell that didn't explode before, and if there is enough sound of him, he gets a decent funeral, and if not, why there is another ghost roaming through the mines and gathering the scraps of his body for burial." Three months before our arrival a portion of the parish simply disappeared into space, during the explosion at the great power works that supply explosives to this mining region.

Those not employed in the bowels of the earth are engaged either in the big cooper shops, or at the kilns where the cement rock is calcined and then carted to the mills to be crushed, bared and shipped to its destination. No need to look for images of hell, or to illustrate the pain of sense for such men as these, especially for the kiln tenders, who unprotected from the glare of the summer sun stand all day long amid the glow and the gases arising from the smoldering rock ovens. Teetotalism seemed a cruelty and an imposition to men who so literally earned their bread by the sweat of their brow, and so we missionaries had to content ourselves with giving limited pledges, reducing the gallons to quarts, the quarts to pints, the number of glasses from eight to six, from six to four, and so on in significant proportions.

As everywhere else the people of Rosendale were glad to meet the mission fathers, and they came in gratifying numbers to all the exercises. On the opening night a deputation of G. A. R. men occupied the front seats, and with rapt attention listened to the martial flights of Father Himmel, all unconscious of his southern antecedents or of his heroic efforts to laud a cause with which he once might naturally have had little sympathy. But from the wars of time and temporal campaigns he passed to the struggles in the service of Him who is our beginning and our end, and showed that salvation is the only glory that endures beyond

the tomb and is alone worth striving for. This took with the old soldiers, and pleased them very much, many of them being non-Catholics.

Some few of the villagers did not appear in church on the first evenings of the mission. Were we to be balked? God had showed his hand by striking down the grog shop owner, who for years beyond counting, had kept away from the sacraments. The man had said he was coming to the mission, but the mission went to him. We found him apparently dying and stretched upon an old mattress that had been flung along three or four empty whiskey barrels. Unshaven and unshriven, in his overalls, in a small room off the groggery there he lay dying amid the fumes and smoke of a mining lamp. At 11.00 P. M. we prayed with him there for mercy and we prepared him for death. His sudden seizure shook the hearts of the obdurate, but to win over the few who still refused the grace of the mission we hit upon the following device which I gladly submit to the attention of the readers of the *WOODSTOCK LETTERS*.

Immediately after benediction, the two missionaries walked solemnly into the sanctuary. Both genuflected, and one ascended the altar steps, while the other walked down the main aisle to the rope that dangled down from the belfry. The people gazed at us in mute curiosity. It could not mean a collection—we were too solemn for that. The sexton stood by me and drew out his watch. You could have heard a pin drop, so intense a silence fell upon the congregation. Suddenly a deep voice sounded from the altar. The altar boys forgot their distractions and looked up, the people strained their ears to catch every syllable,—

“We toll the bell for the dead that are borne to the tomb; but there are in the village to-night some whose souls are cold in a worse death than any that may come upon the body. Let us toll then for the spiritually dead—for those carousing in saloons to-night instead of being here—for the idle and the indifferent at home who should be present in our midst.”

Clang! Clang!! Clang!!!

“Let us toll the bell for the absent to-night dead in sin, and let us pray for their souls.” All knelt down and I pulled again at the bell rope and sounded the knell that is customary at funerals.

“Let us pray for the fathers in the parish who by their absence to-night are through their bad example giving scandal to their sons and daughters.” The murmur of prayer swept over the benches.—One Our Father—One Hail Mary—One Glory be to the Father. Clang! Clang! Clang!!!

went the bell, as at regular intervals measured by the sexton I tugged at the belfry rope.

"Soften O Lord the hard hearts of the cruel fathers of Rosendale." Toll! Toll! Toll!

"Let us pray for the mothers of this parish who by their absence to-night and their bad example, are giving scandal to their children." Toll! Toll! Toll! Clang!

"Soften O Lord the hard hearts of the careless mothers of Rosendale." Toll! Toll!

"Let us pray for the young men of the parish who are despising the grace of the mission to-night." Our Father—Hail Mary, etc. Again the bell.

"Let us pray for the young women of the parish who to-night are bringing sorrow to their homes, and refusing a grace for their souls by staying away from the mission." Our Father—Hail Mary, etc. Toll! Toll! Clang! as before.

"Turn, O Lord the heedless hearts of the youth of this parish to Thee."

The effect of these supplications from the altar, joined to the reverberating reproaches scattered far and wide by the clanging bell, was immediate and profound. The congregation left the church in prayerful silence, awe-bound and gazing with a sort of reverential dread at the black-robed missionary, who still continued to call to the distant and unrepented sinner by the strokes of the iron tongue. The bell is the only large one for miles around, and is also the fire bell for Rosendale. All the neighborhood was startled, and many a question was put to the people as they passed through the streets on the way to their homes. The ceremony I have just described moved many of our audience to tears, but we discontinued it after a few evenings, as the attendance became all we could desire, and the warning had produced the results we looked for. The parish of Rosendale will long remember the dead bell, as they called it, and many a sinner recall the ringing of the "De profundis" over his own soul.

For the most part we found great faith, good will and virtue among these people. Our unusual demonstration was only intended to arouse a few inveterate sinners and in this we no doubt succeeded. A temperance cadet society was organized before we left, and a pledge to abstain from the use of intoxicating drinks until the completion of the 21st year was taken by all the members. Special persuasion is to be brought to bear upon the young men to renew their pledge upon reaching their majority, so that until at least their 25th year they will remain teetotalers. This is the

plan of the zealous pastor of Rosendale, himself a teetotaler, and a model worker among all his people. This mission as we said, was given towards the close of our last mission season. What follows concerns the work of the present season.

THE SEASON OF 1896-97.

There is so much of our work that could be deservedly written up in detail, that it seems almost an injustice to the cause to be content with offering a mere outline account of the results brought about in the great spiritual campaign we are continually carrying on in various states from Maine to Georgia. However, a bird's eye view of our labors may prove interesting, and so we offer to the Spring issue of the *WOODSTOCK LETTERS* our itinerarium from the beginning of the mission season for 1896-'97.

BENNINGTON, VT.—Although this has been a sort of cathedral year for us, the opening mission gun was fired by two of the band on August 15, at the parish church in Bennington. Here in the valley of the Walloomsac, amid the refreshing verdure and breeze of the Green Mountains, we found one of the handsomest churches of New England. Bishop Michaud of Burlington erected it, and its dedication became a notable event in the history of Catholicity in southern Vermont. The congregation is largely made up of mill folk, who despite the hard times of the last few years have always managed to keep their places at the looms, and earn a fairly comfortable living. They are full of faith and patriotism, and here as elsewhere, the Catholic girls employed in the mills enjoy for the most part a reputation for virtue that was neither claimed nor admitted for their Yankee predecessors. The faith of the Bennington people is a portion of the heritage from stalwart Irish ancestors; their patriotism is nourished by the memory of the defeat of the Hessians and British at the hands of the bold Stork and his Green Mountain boys in the days of the revolution. A tall battle monument, rivalling in size and prestige the shaft on Bunker Hill, almost casts its noon shadow over the priest's house, the foundations of which rest upon the ashes of the long extinct American camp fires. Our mission was appreciated, every hour of it, and was fruitful to a degree and extent best known to God.

During the two weeks in the parish, we had a chance to do what may be called light cavalry work, that is, make flying calls with the pastor to the homes of the indifferent, hard-to-move back sliders of the fold, and particularly of

those who had married non-Catholics, and in consequence had fallen from the faith, or had allowed their children to grow up unbaptized and uninstructed in Catholic belief and practice. It was appalling to observe how often the faith had been shattered on the Catholic side of the house by such mixed marriages. One so called Catholic mother admitted that it might be just as well to have her seven children baptized, but she would see what George had to say about it. Another woman contended that her husband was opposed to such proceedings as Catholic baptism, and she had to give him his way.

THE NORTHERN BAND.—Early in September we divided our forces, a part of the band bending their steps southward, while the rest of us remained in the North for the New England work. Three of us undertook to evangelize Fall River's great mill parish, St. Patrick's, the parish of the Assumption in East Boston, St. Mary's, Charlestown, Holy Name, Chicopee, and St. James of Salem.

Fall River is the mill city of the country, if not of the world. Eighty-two chimneys, some of them three hundred or more feet high, and pouring forth an almost continual cloud of smoke, tell of the titanic energy that is developed to move the acres of looms which supply so much of the world's demand for cottons, sheeting, duck, and canvas. In this city of spindles and of saloons—for the latter abound—nearly nine tenths of the people, including men, women, and children, are mill hands. Home life is, in consequence, almost unknown to many families, and the cultivation of the domestic virtues and the training of children must be sadly impeded. Indeed if it were not for the Catholic schools, the condition of the children in regard to faith and morals would soon become deplorable.

The East Boston mission meant a sight of the docks with big red-stack Cunarders, or immense ocean freighters alive with running, sweating, cursing, longshoremen. We had many of these, and also big freight handlers, and brine smelling fishermen in the pews before us at sermons, and in the box for confessions. The exercises were as easily followed by them as by the most intellectual in the land.

In Charlestown, at St. Mary's, we found a congregation made up in part of families who had once been parishioners of the Jesuit St. Mary's "across the bridge," to use the current phrase. When the Jews took to swarming into our parish, and manufacturing and business establishments began to crowd out the home and residence, many of our

flock went across the river to live, but left their hearts behind them. Some continued for years to remain in the Jesuit sodalities, although their own pastor offered them similar associations in their own church for their comfort and spiritual advancement. Such loyalty as this must have put our fathers in an awkward position, and have exposed them to unpleasant criticism. Our parochial school at St. Mary's has done much for both parishes. "Why wouldn't we have fine young people in this parish," said one of the assistant priests, "when their fathers, and mothers, and generations before them, got the best of instructions, the wisest of training from the old Jesuits at St. Mary's across the river, and handed it down to these girls and young men." The Rev. Pastor also has done his part to make his people what they are at present.

The mission in Chicopee brought us in contact with one of the most respected, and influential priests of New England,—a graduate of Holy Cross, a champion of the cause of temperance, an orator of the first class, a true churchman, and a man eagerly listened to by all classes and denominations. He spends hours daily in his schools, and thus has brought them to such a state of excellence that only the most degraded, or ill bred of his flock would send their children elsewhere for their education. In fact it is considered even bad form not to send children to Father McCoy's school. The state schools suffer in comparison with his. What an amount of good can be wrought by even one energetic pastor! At Chicopee, a reformed prize fighter was by his persuasions, his threats, and by the power of muscle, the occasion of bringing twenty-five recalcitrant sinners to the mission services, and confession. Indeed—the people styled him "Father George," and one old lady rushed out from her house as the pastor was going by, and besought him to send—not the mission fathers, but George Sexton down to stir her "Mike" up to his duty to the mission. She did not ask even for the pastor himself, but only for big George, the now gentle apostle of the parish. The Chicopee mission was so much talked of that invitations to duplicate its results came to us from Springfield, Holyoke, Chicopee Falls, and one or two more adjoining parishes.

In Salem we were called to reconstruct a society which was first established there by the Dominicans, twenty years ago. The Holy Name Society, so prolific in communions of men, was revived in the old witch town and five hundred men enrolled in it on the closing night of the men's week by one of our band.

THE EMPIRE STATE.—Although New England gave us the greater part of our harvest of souls during the months preceding Christmas, we yet found time to make incursions into the Empire State and to break the bread of life to the flocks at Kingston, Pocantico Hills, Omenia, Mt. Vernon and Newburg.

At Newburg we found what for the lack of a better word may be called the most complete ecclesiastical plant we had as yet met with. A church, convent, rectory, schools, and a big building containing a hall for plays, receptions, and dances; club rooms for young men and for older men; meeting rooms for literary and social purposes; club rooms for single women and other club rooms for married women,—all well furnished and carpeted,—gymnasium classes, and everything the various elements of a parish could look for to promote intellectual, moral, and social improvement.

THE SOUTHERN BAND.—The trio who bent their steps southward in September, while the New England three went eastward, were first received with open arms by the pastor and people of the Sacred Heart Church, Philadelphia. From Philadelphia they travelled to Pittsburg where two missions were given. Thence to the cathedral of Richmond, where throngs came to be aroused to a new life of faith and devotion by the Exercises. From the cathedral in Richmond our men passed to St. Patrick's in the same city. It seems that in this southern capital the mothers, wives and daughters of the parishes just mentioned had no separate week for themselves, as is the custom for women elsewhere at our missions. The reason given for this is quite intelligible to the people there. It is not thought proper for women to venture out alone on the streets after nightfall; and this of course necessitated the company of either the husband, father, or brother at whatever evening mission services the women had a mind to attend.

Baltimore has so far been the scene of five missions, all of them fully satisfactory. It was especially gratifying to us to be recalled after the lapse of one year to the Vicar-General's in Baltimore, and there again give a full-fledged two weeks mission.

ST. FRANCIS XAVIER'S, NEW YORK.—We pass over much of our lesser work; our triduums, our efforts in various pulpits on Christmas day, our skirmishes between missions, and hurry on to the first "double decker" we had to man since the opening of our season. For some weeks before the New Year, '97, we had been looking forward to the

mission at St. Francis Xavier's, 16th St. New York, with all the expectation of veterans anticipating a big and decisive conflict; and we accordingly sharpened our spiritual arms, and massed our forces as never before in the course of our campaigning. The event of the mission year we hailed it; and although we had the cathedral churches of Hartford, Providence, Burlington, Albany, Wilmington, and Richmond on our list, we set more store by our own metropolitan sanctuary, than by any other big place of the year. Yet it is surprising how little that is new can be written of large missions. Everything goes along on so big a scale, that those details which alone make interesting reading are crowded out or lost sight of in recording the general results. We found the field as large as we had expected. At first, there was some uncertainty as to whether we would need both the upper and the lower church to accommodate the crowds; but before 7.15 P. M. on Sunday night we found we were to have a "double decker" on our hands. The women gave the example, and by the way they packed themselves into the favorite church during their week, taught the men what attendance was to be expected of them when the second week came around. Soon we saw that the altar would be invaded to find a resting place for the weary working folk standing in the aisles; so we had no hesitation about opening the sanctuary rail, and letting the crowds surge in, and settle down almost around about the very tabernacle.

We missionaries led the attack, but before long all the reserves, so to speak, were called out. All the confessors of the house were thus pressed into service, willing, glad volunteers they were, so that on some evenings during the mission every angle in the church, every corner up and down stairs was occupied by a confessional.

There were other conversions besides those from a life of sin, and these conversions were the fruit of the class of instruction. Many were received into the church and among others the family of a Protestant lady who had promised her dying Catholic husband, himself a convert, that she would have all their children brought into the Catholic Church. A rare example she was of sincerity and fidelity.

CAMBRIDGE, MASS.—After a few day's rest at Fordham, and another mission in Baltimore, we were called to give a mission at Father Scully's church, situated at Cambridge the seat of Harvard University. Father Scully is known far and wide as the pioneer fighter for Catholic schools. As a mark of what he has accomplished he points with pardon-

able pride to a church, two schools, a convent, a large gymnasium, a high school or college, a theatre hall, and an acre of ground set aside for a Lourdes grotto, and covered with statues of the saints, all visible from the street, and a sermon in themselves to every passer by. As war chaplain, as one of the strongest public advocates of temperance, as a citizen conspicuous among the distinguished men of Cambridge, Father Scully, though ranked by some as an extremist, has won great prestige for the Church and has conciliated many of her enemies who might easily have retarded its work and holy influence. His parish is fully equipped with all that is needed by the various conditions and grades of people in it. To him we came, and by him were treated with exceptional courtesy and kindness. Such a prominent pastor, and a church so well known as his called forth our best efforts. They were appreciated. Crowds filled the church to overflowing and kept the storm doorways packed in mid-winter, returned night after night to hear the sermons. More and more came until there was finally no room left to walk across the sanctuary to the pulpit. The boxes were besieged, and the confessions ran into the thousands. Father Scully was exuberant, almost extravagant, in his satisfaction over the results. He was particularly impressed with the thoroughly practical character and ability of our leader, Father Himmel, and with the force and reasonableness with which we presented the exercises to his people.

TROY, NEW YORK.—The fortnight preceding Lent kept three of the band busy at our church of St. Joseph, Troy. It takes little to stir the hearts of such a congregation as one finds there and the mission brought forth great fruit.

LENTEN MISSIONS.—The tertians from Frederick came to help us during Lent. We could have employed twice their number; for we had twelve big missions, and with more men at our disposal we might have accepted twelve others besides. Simultaneously in six great parishes—The Sacred Heart, Springfield; St. Patrick's, Philadelphia; Sacred Heart, New York; St. Michael's, New York; St. Stephen's, Boston, and the Immaculate Conception, N. Y.—we opened upon the common enemy of mankind. The Church of the Sacred Heart, Springfield is the largest and finest in the city, and a mission there is like a mission to the whole city. Father Himmel led the charge there in person, and with the usual result of victory for the faith and regeneration for the people. A sudden inspiration, an ingenious impulsive appeal brought hundreds of men to perform in a day a cer-

tain duty which the pastor had not expected to see fulfilled in months.

The New York Lenten work this year was as copious as ever. Father Wallace, as leader, assisted by two tertians from Frederick, labored for the multitudes that filled the immense church of the Vicar-General, Mgr. Mooney. The Vicar-General has a month's mission by Ours every three years, and a retreat, he calls it, of two weeks annually. Immediate engagement for next year is proof of the satisfaction and success of this year's work in the Sacred Heart, New York.

Father Edwards of the Immaculate Conception is another of our constant patrons. A true priest of God and friend of the Society, he calls every year for the Exercises. Father Dolan of St. Aloysius' Church, Washington, joined the band for this mission and he was helped by one of the tertian fathers.

To the above mentioned pastors must be added Father Hughes of St. Mary's, Grand St. Father O'Kane conducted the mission and he was seconded by good aids. Father Smith for a whole month directed the Exercises at St. Michael's. He was assisted by three tertians. It speaks well for the success of Ours at this mission, that upon its conclusion an agreement was made for a return of the Jesuits next year. Later on in Lent the same thing took place at Father Wallace's mission in Father Flood's parish of St. John. Father Goeding was chief at the old cathedral, St. Patrick's, this year.

St. Stephen's, Boston, next to our parish of old St. Mary's, was another lenten field well worked by the above father. Space forbids us to speak of another double decker at St. Patrick's, Philadelphia, and a successful mission at the Providence Cathedral. We thus concluded our lenten work and passed to the spring work, which is occupying us at present at Valley Falls and Wakefield.

NOTES ON A JOURNEY IN EUROPE.

A Letter from Father Thomas A. Hughes to the Editor.

EXAETEN, HOLLAND, May 12, 1892.

REV. DEAR FATHER,

P. C.

In answer to your inquiry, regarding the fruits of some recent travels, I must say that I had thought such a topic somewhat out of my way; as I should have to speak about places and things, without being able to consult persons, whose judgment and tastes in such a matter must be of the first importance. I can, however, select some general traits, which may be considered as the impressions of a stranger, and which therefore are beyond the range of precise statements or reports. And, like part of one's private baggage and appurtenances, they are suffered to pass the custom-house, and enter duty free.

What I saw in the north of Italy only confirmed me in a sentiment, which I had often entertained, when looking at the course of our affairs in other parts of that peninsula. I felt that great things must surely be in store for our fathers there, when, in their present condition, they are so hampered, harassed, persecuted; when they are driven into corners, without a secure refuge anywhere; and the sympathy, assistance and favor, which they can rely upon, are chiefly from persons and authorities, the very best in themselves, but who, like the Jesuits, are hemmed in and hampered and baited by all kinds of oppression, big and little, regular and irregular alike. The tolerance which they meet with is there, as in France, a variable quantity, subject to the individual good will, bad will, caprices or policy of sectarian governors. There is no reckoning, I believe, with these functionaries, who are themselves dependent upon undefinable or unknown conditions. The unknown conditions are those set by the powers behind the functionaries. Among the undefinable elements may be counted such as come from the side of public opinion; for even there, under freemason rule, the general opinion of folks is still a factor. When one considers the earnestness and devotion, with which our fathers tolerate such intolerable terms of existence, and meanwhile go on working faithfully, zealously, advancing without being seen to take conspicuous steps, one cannot

but expect that the outcome of a persecution, which is so clearly for justice' sake, will be what St. Ignatius expected and foresaw, as the crown of labors accompanied with patience and endurance not divorced from activity.

At Bologna, there is a community of missionaries, who live in a fragment of a canonry not their own. They serve a church, which is not their own. There as elsewhere they seem to shun being noticed. Meanwhile, the full tide of secularism rolls about them. There is a university, there are gymnasia, which occupy the colleges and houses of the old Society. A *Liceo* occupies part of the great pile of buildings, which were once our day college, boarding college, and college of nobles. The latter is now a theatre. Facing it, on the other side of the street, is the convictus, or old boarding college; and on the inner end of the arcade, or balcony, a fresco still remains, showing an angel giving Holy Communion to St. Stanislaus. At the other end of the pile or edifices is our College Church of Sta. Lucia. On the face of it now is inscribed: *Società Ginnastica*; and a crowd of ladies were issuing from it, as we passed. Our old novitiate, with its church of St. Ignatius, is now the Academy of Fine Arts. The gable of the church rises above the rest of the roof, showing what it was, while the blocking up of the church windows and other adjuncts show what it is.

Bologna happened to be the first place I stopped at, after leaving Florence, where the same general phenomenon was to be witnessed, but subject to local variations. After leaving Bologna, I found the same picture recurring everywhere. In the great cities, the spectacle of the ruins, left by the old Society, was more extensive; the use they were put to was varied, but within certain very defined limits; and the general impression left upon the mind by such a world-wide scene of displacement, expropriation, secularization, was of a depth to excite the profoundest sentiment and reflection on the mysteries of God's all-wise Providence in the government of the world. Our old colleges are to-day chiefly universities, lyceums, academies of fine arts, museums, ministerial or municipal departments. Possibly, the most extreme limit reached, in the variable use of these institutions, was that which I saw in the Calvinistic city of Nimes, corresponding pretty much to the employment of the novitiate church at Bologna. The squares of college buildings at Nimes are devoted to a national museum of antiquities; but the church, which stands out quite clear, and not mutilated as at Bologna, has inscribed upon it, in the upper part of the façade: *Libertè, Egalitè*; while, lower down over the

door, stands the inscription: *Salle de Conférences*. Inside, everything retains the perfect form of a church, the place for the sanctuary, tribunes running round above, and the like. But the lecturer's table is placed in one of the transepts, and the seats are arranged with reference to that.

On one side of these college buildings, there is the stone of an inscription in the wall; but there is not a word upon the stone. This is in harmony with, say, half the ruins of the old Society, while strikingly in contrast with the other half. In many places, as in the Belgian cities, Bruges, Antwerp, Louvain, people would seem to have preserved the old memories, in statues, altars, façades, with a degree of scrupulous reverence. In other places, they have wiped out every possible reminiscence of the Society; thus, in Milan, the sacred Name has been carefully rubbed out of the stone sills in the windows of the magnificent university of Brera; and the noble church of the professed house, built specially for the Society by St. Charles Borromeo has an entirely new façade upon it, with not a memory left of its former use. In the same city, you may see the two opposite tendencies illustrated, almost side by side. There is at Valladolid the Scotch College, which occupies a portion of our great old institution there; and, in the part thus saved from the barracks, the rooms of Father Suarez and of Ven. Louis de Ponte were shown us with great interest by the genial old Scotch rector; and the refectory too is saved. Now, he pointed out to us the three panels in the vaulted ceiling of the refectory. The central one has the monogram B. V. M. The other two have a simple \dagger or cross. He observed, "That cross is the relic of your IHS; the three letters having been expunged, but the cross, over the bar of the H, being left. And so," he said, "is it everywhere." I presume he meant—everywhere in that college. For it was quite otherwise at the church of the old professed house, in the same city. The buildings and garden of the professed house occupied a great *isola* or square; and the church in the corner is now used for parish purposes. Here, in the sacristy, one would imagine he was in the midst of Jesuits. The ample hall is covered with frescoes, paintings, memories of our saints and of our history. There was a throng of priests and acolytes there, preparing for a late Mass, on a Saturday; and one of them was much pleased to take us into the treasury of relics, or "reliquary," adjoining the sacristy. "It is all yours—all Jesuit," he said. The room was full to the top, up to the cornices, with caskets, statuettes, and other devices used so commonly for the preservation and exhibition of relics; there were also some

pieces of rarest art, as an ivory crucifix executed by Michael Angelo. Sometimes, science comes forward to accentuate its appreciation of the work, and also of the legacies left to it, not quite willingly, by the old Society. Our old College at Lyons, standing at the head of a bridge over the Rhone, preserves our old library *in situ*; it is now a public library. Our books are there, a rich collection; and over the principal door hangs the full-sized portrait of "Claude Menestrier" (Father S. J.), represented in his Jesuit attire.

What I have been referring to is one strata of ruins—those of the old Society. In some places you may see two strata, those of the old Society, and those of the new, from the time of the Italian Revolution. Thus, in Genoa, which of old had four or five magnificent houses, some of them in the very finest part, on the hill of Carignano over the bay, there is our old college, now the State University. This, having been already appropriated to university uses, was not returned to us; but the king of Sardinia gave instead the palazzo Tursi, which seems to be the finest of all the dozen palaces facing it and aside of it in the same Via Nuova, now Via Garibaldi. The revolution took that, and made a *palazzo municipale* of it. At the same time, the professed house and church of Sant Ambrogio, aside of the *palazzo ducale*, passed out of our hands for the second time. This church exhibits over its portal the ample inscription of the Pallavicinis, how, "for their affection towards St. Ignatius and the Society, they had erected this sacred edifice and consigned it to the fathers." But, this notwithstanding, you have here an instance of another tendency, which operates, not indeed towards secularism, but away from the Society. Were it not for the good will of his Lordship the Bishop, the monumental church would already be secured against ever returning into the possession of the Society, by means of the manœuvre of binding it down to the perpetual service of a collegiate chapter.

Now a word upon the recuperative energy of the Society in our times. I mean recuperative, not in a material, but in a moral sense. The difficulties, under which our churches and colleges labor, in France and Spain are well known. The churches in France are all closed as everybody knows; they were closed, by seals placed upon the doors, some seventeen years ago. These seals appear to have different degrees of tenacity. I do not doubt the pressure on them, or the degree of tension exercised by Ours, is about the same everywhere. But the disruptive effects of the pressure or tension is singularly diversified in different parts. I noticed something like four different degrees of efficacy, in

breaking the seal or getting round it. One was absolutely negative; the seal remained; the door was closed; every other door was closed to the public; and, during seventeen years, a fine church has been empty, except when the fathers are saying Mass, or the community paying a visit. Thus is it at the Rue Ste-Hélène, Lyons; where, besides the fathers, only the students from the inside of the college use the church, for daily Mass and other devotions. Another, and more successful degree of disruptive energy, might be observed at Montpellier, where the seal is such a live institution that, but a few days before, a commissary had come to inspect it; for information had been given of some felonious attempt made against the majesty of the republic, as exhibited in that wax; and authorities were properly concerned about it. Meanwhile, the folks were walking round through the college entrance, using the church for Mass, confessions, and everything else—only paying their due respects to the republican wax by curtseying round it, as the distinguished visitors to the Queen of England do when they walk out backwards. A third and mightier force might be seen at work, say, in Marseilles, where the thronging congregation comes in through the front; but I doubt whether they come in through the middle door, where of course the wax must be. But the best of all is the specimen of artillery practice, which must have been exercised right under the eyes of the police, under the windows of the chambers so to say, in the metropolis itself. To be prudent, I will not mention the name of the place. But the fact is that, after respecting that seal on the main door during some sixteen years, with various comic episodes to relieve the sustained attitude of respect, but with all services, sermons, courses, confessions going on meanwhile, a year ago it seems to have been thought that the play had lasted long enough; and folks quietly opened the main door; and the people are now walking in and out by that identical door; and what has become of the majesty of the republic and its wax, I am really not in a position to say.

As to our colleges, not only in France but in Spain also, they are sealed up in another way; by the programmes which issue from the bureau of education, and are meant to make a helpless, hopeless prisoner of our whole method of teaching, of our pedagogical capacity and of everything that belongs to us. These paper documents issue with such frequency and they are applied in such a manner, that they remind one of the classic method of catching tigers in India. A hunter there distributes generously an amount of paste over a pile of leaves, right on the path of the wicked

beast who is known to be coming that way; and then the gentleman perches himself high up in a tree, with his gun. The tiger comes along; for he never swerves from his principles or his path; he puts his paw unwittingly on the sticky leaf, which of course sticks; he lifts his paw to the side of his nose, to remove the superfluous piece of vegetation, which then sticks in his eye; he lifts the other paw, and puts another leaf in the other eye; and, when this makes him rather demonstrative, he succeeds in plastering his whole noble face over with pasted leaves, until in despair he rolls himself over and clothes himself from head to foot with the slimy vegetation. At a fitting moment, the hunter puts in a word by shooting him. I think one may be excused for reflecting on this system of tiger-hunting, when he sees the multitude of government programmes issuing from the Ministers of Instruction in France, more than one a year since the republic was started; and then observes the effects of the multiplied application of these precious parchments—effects well calculated. One eye of our system is put out; then another eye; our teachers cannot teach; qualified men cannot qualify; in the boarding college at Toulouse, for instance, there are twenty-one “auxiliary” teachers; and possibly the Government idea is that, when Catholic schools have been duly plastered over with its own pedagogical proletariat, then Catholic education will be in the same forlorn condition as the wild beast in the woods, fit only to be shot. Bad as is the French pedagogical government, Spanish fathers remarked that theirs is worse, for the utter want of rhyme and reason, of sense and science, which signalizes it.

In the face of such odds, Ours struggle with that distinguished success which was noticed last year, when the *WOODSTOCK LETTERS* published the statistics of attendance at our colleges, as well in France and Spain, as all over the Society. The elevated grade to which they carry education is no less observable than the extensive roll of students. I had not the leisure for observing in these two countries, as I had in Belgium, the manner of conducting studies and the style of work done by our professors; but I saw enough to be satisfied, as to the general uniformity, under both these heads, of what was being done in all these countries. As to the efficiency of the programmes in our colleges, and the completeness of the studies, I will note merely such features as the following: that the college of higher studies at Deusto, Bilbao, has some 170 boarders, and about 80 externs, entirely in the courses of law and higher literature and of the mathematical training for engineers; that the

vast college of the Rue des Postes, Paris, is all what we should call Post-Graduate, imparting the proximate training for the Ecole Polytechnique; that there is a similar higher college conducted by Ours on the height of Fourvières, outside of Lyons; and so too in Belgium, at St. Michel, for instance, Brussels, there is a higher special scientific course, in behalf of which the college allows even a portion of the students to reside there as pensionnaires, though otherwise it is not a boarding college. These instances I give merely as having fallen under my notice. Then the attendance at the higher classes: At Liège, there are some eighty rhetoricians, divided necessarily into a couple of sections. The entire attendance at the older college of Liège is about the same as that at St. Michel, Brussels, nearly a thousand. But the bishop insisted on their opening another in a newer part of the city; for, he said, he should otherwise be forced to open one himself. This second college of St. Louis has now about three hundred students, while the older one of St. Gervais continues all the while increasing.

As to the scholastic work of our professors, I could see that it was of the most absorbing nature. They have not a moment of time from one week's end to the other, except to prepare for their classes, to correct the daily themes, and, in the case of some (I speak of day colleges), not even leisure to take a walk on the Tuesday and Thursday afternoons, which are the only times set apart for a promenade. Studies are kept for two hours on those afternoons. Studies begin almost everywhere at an early hour of the morning. In places, where the whole Thursday is free, instead of the two afternoons of Tuesday and Thursday, still the students come for studies on the Thursday morning; and the Sunday morning is taken up with Mass, catechetical instruction, sodality, and perhaps an academy for rhetoric or poetry. To all this must be added the extra labor devolving on prefects, when the college is a boarding school. I could understand then perfectly well the remark of the Father Rector at Brussels, when as Easter approached, rather late this year, with its prospect of two entire weeks of vacation, he said that the "professors stood greatly in need of a little relaxation, for they had had a long stretch of it since Christmas." Such features as I have just noticed seemed to be common throughout Spain, France, and Belgium.

So much for the conduct of studies and the efficiency of our own programmes, as distinguished from the government productions in these countries. But this is only part of that recuperative industry, which I referred to before. There is besides the remarkable spectacle, which I never tired of

contemplating, in the style of buildings, whether of houses or churches, in the finish of artistic character impressed upon them, and in the completeness of their appointments. I had intended to tell you of these matters as almost the principal subjects of interest. But I cannot; or I should have to write an article for you, instead of a few words in answer to your inquiry. So, hoping that this sketch is sufficient for your purpose, I commend myself etc.

Yours respectfully in Christ,

THOMAS HUGHES, S. J.

JESUIT CONFESSORS TO THE KINGS OF FRANCE.

<u>KINGS</u>	<u>CONFESSORS</u>	<u>DATES</u>
Henry III.	Emond Auger	1575-1587
Henry IV.	Pierre Coton	1604-1610
Louis XIII.	Pierre Coton	1610-1617
	Jean Arnoux	1617-1621
	Gaspard Séguiran	1621-1625
	Jean Suffren	1625-1630
	Alexander Jarry	1630
	Charles Maillan	1630-1637
	Jacques Gordon	1637
	Nicholas Caussin	1637-1639
	Jacques Sirmond	1639-1643
	Jacques Dinet	1643
Louis XIV.	Charles Paulin	1649-1653
	Jaçques Dinet	1653
	François Annat	1653-1670
	Jean Ferrier	1670-1674
	François La Chaise	1674-1709
Louis XV.	Michel Letellier	1709-1715
	Bertrand Claude De Lignières	1722-1743
	Silvain Peyrusseau	1743-1753
	Phil. Des Marets	1753-1764

Beginning with Henry IV. in 1604, until the death of Louis XV. in 1774, all the royal confessors except two were Jesuits.

VIRI ILLUSTRRES SOCIETATIS JESU.

FROM 1750 TO THE PRESENT TIME.

It is proposed to publish successively, in the form of Catalogues, the names of the men who, in these stormy times, have illustrated the Society in various ways, as martyrs, victims of charity, theologians, historians, missionaries, etc. Some of the Catalogues, for greater convenience, will be in chronological, others in alphabetical order.

The first column gives, as nearly as possible, the time of death. Where this is uncertain, a "C" will mark "circiter;" where authors vary, the more probable date is assumed, the others indicated by (?).

The second and third columns give the names of the persons, and the places of their death. The orthography of the proper names will commonly show the nationality of the person and the geographical position of the place. An "S" before a proper name, will denote a Scholastic; an "F," a Lay Brother; an "N," a Novice. All others are priests, and if Prelates, Superiors, etc., are designated by their usual titles. A (?) indicates that the degree is unknown or uncertain.

The authorities, quoted in the last column, and discussed in the "Notes," are such as in any given case, seem to treat the subject more clearly and completely.

It cannot be expected, that a first attempt like this, will be either complete, or thoroughly accurate. The dispersion of the archives at the epoch of the Suppression and since; the unsettled state of our Provinces and Houses, deprive the historian of these latter times of many documents, which our former historians had ready at their disposal. No satisfactory history has as yet been written, and it will be no easy task to write it. May we have contributed something towards that desirable end, and may others "enter into our labors" and do better! But especially, may "the cloud of witnesses" to the fecundity of our glorious Mother, increase in all the love for her, and animate us, if not to make a name to ourselves in the eyes of the world, at least to render the Society and ourselves ever more pleasing in the eyes of God!

I. MARTYRS.

COMPRISING THOSE WHO WERE PUT TO DEATH,
OR DIED IN PRISON, OR AS EXILES ON THE HIGH SEAS,
"PROPTER NOMEN JESU."

. . .	1750	R. P. Duhan Supér. de Miss.	Ispahan (Persia)	Belouino (1)
. . .	1751	Tomas Tello	Caborca (Sonora)	Smithson. Rep. (2)
. . .	"	Heinrich Ruhen	"	"
. . .	"	F (?) Francisco Saeta	"	Mission. Cath. (3)
. . .	1752	Francisco Ugalde	Paraguay	Pfister (4)
. . .	"	Romano Harto	"	"
. . .	1754	Antonio de Guaspe	"	"
Jul.	1759	Claude Viot	Genessee, N. Y.	WOODST. LETTERS
3 Oct.	"	. . . Mesquita	Oporto (Port)	Anec. de Pomb. (5)
17 Dec.	"	S. João Moniz	Golfe du Lion (France)	"
2 Jan.	1760	S. João Ribera	Before Genova	"
Feb.	"	(?) . . . Diaz	Rio Janeiro	"
11 Mai.	"	(?) Two others	At sea from Brazil	"
12	"	Cornelio Pacheco	"	"
15	"	Francisco Lira	"	"
25	"	F. One	"	"
Aug.	"	Pedro Teodoro	Açores	"
"	"	Louis Albert	Prison of Açeitão (Port.)	"
"	"	Three Fathers from Maranhão	Para (Braz.)	"
Oct.	"	José Cabral	Prisons of Goa	Bertrand (6)
"	"	Joás Pereira	"	"
28 Jan.	1761	João Lopez	Prisons of Açeitão	Anecd. de Pomb.
Feb.	"	Antonio Paez	"	"
"	"	Manoel Taborda	"	"
"	"	F. Carlo Correa	"	"
Dec. 1760 to				
May	1761	Twenty-four from Asiat. Prov.	At sea from Goa	"
"	"	Four from Maranhão	" " " Para	"
21 Sep.	"	Gabriello di Malagrida	Lisbon	Leben (7)
Oct. 1761 to				
May	1762	Thirty-one from Asiatic Prov.	At sea from Goa	Anecd. de Pomb.
Jan.	1763	Luis de Figuera	Malabar	Daurignac (8)
30 Apr.	"	. . . de Neuville	At sea from Goa	"
8 May	"	. . . Boussel	"	"
11	"	Manoel Gonzalez	"	"
16	"	. . . Simoens	"	"
17 Aug.	"	Antonio Arnão	Guaycúrus (Parag.)	Pfister
11	" 1766	Francisco da Costa	Pris. de Traferia (Port.)	Anecd. de Pomb.
15 Dec.	"	Estebean Lopez	"	"

After			
2 Apr. 1767	Thirty-four from Sp'h America	Before Vera Cruz	Lettres de Mold (9)
" "	José Maños	" Havana	"
" "	Antonio Cepeda	" "	"
" "	Francisco Iguarrategui	" "	"
" "	Martino Alcocer	" "	"
" "	Miguel Benjuaca	" "	"
" "	Francisco Lacreta	" "	"
" "	S. or F. José Barrote	" "	"
" "	" " Francisco Villar	" "	"
" "	A " " Anton Orrey	" "	"
" "	R. P. Baltassare de Moncada	Canal de Bahamas	Noticia (10)
" "	Ex prov. de Quito y Peru		
" "	Fifteen others from Spanish America	Puerto de S ^a . Maria (Spain)	Lettres de Mold
3 Feb. 1775	Oraqio Stefanucci	Castel G. Angelo (Roma)	Picot (11)
From 17			
Oct. 1759 to	[Malabar		
22 Feb. 1777	Giuseppe Pedemonte from	Pris. de Açeição	Bertrand (12)
" "	José dos Santos from Malabar	"	"
" "	Francesco Mourci	"	"
" "	Manoel Diaz	"	"
" "	João Figueredo	"	"
" "	Manoel do Sylva	"	"
" "	Antonio Rodriguez	"	"
" "	Juan Ignacio	"	"
" "	Eusebio de Mattos	"	"
" "	Juan Franco	"	"
" "	Francisco de Albuquerque	"	"
" "	Twenty others		
" "	One	Pris. of Almeida	Anecd. de Pomb.
" "	Seven others	" " Traferia	"
" "	Thirty-seven	" " San Julião	"
" "	Sixteen	Various other Pris.	" (13)
1778	Nunzio de Horta For years pris	oner of Tonking	Montezon (14)
1788	Thomas King (English)	Korea	Marshall
17 Oct. 1791	Antoine de Nepac — Curé de St. Symphorien	Avignon	Jaufret (15)
2 Sep. 1792	V. R. Jean B. Bonnaud Vic. Gen. de Lyon	Paris, Carmes	Diçt. Hist. (16)
" "	V. R. Delfaut Archip, de Sarlat	"	"
" "	Claude François Gagnière des Granges	"	"
" "	Vincent Le Rousseau, Direct. d. l. Visitation	"	"
" "	Antoine Thomas, Direct. des Ursulines	"	"
" "	Antoine Second de la Pitié	"	"
" "	Charles F. Legué	"	"
" "	Nicolas Ville Crochin	"	"
" "	Jean Charton de Milon	"	Crét. Joly
" "	Hyacinthe Le Livec	"	"
" "	Joseph Rouchon	"	"
3 Sep. 1792	Alexandre Lanfant, Prédic. du Roi	Paris, St. Germain	Diçt. Hist.
" "	Pierre Guérin du Rocher, Supér. aux Nouv. Convertis	"	"

3 Sep. 1792	Robert Guérin du Rocher, Supér. aux Nouv. Convertis	Paris, St. Germain	Diët. Hist.
" "	Jacques Durvé Fryteire des Érudistes	"	"
" "	René Andrieux, Sup. de St. Nicolas	"	"
" "	Eloi Herqué du Roule de la Pitié	"	"
" "	Nicolas Marie Verron de St. Nicolas	"	"
" "	Jean Voullat des Érudistes	Paris, St. Firmin	"
I (17?) Feb. 1793	Daniel Duplex	Lyon	Feller (17)
II " "	Charles Dom. Ferry	"	"
18 Mar. "	Charles Brunet	Poitiers	Guérin (18)
6 Apr. "	Gaspard Moreau	Sur le Loire	Pfister
10 Jul. "	Mathieu Fitau	Orange	"
27 " "	Augustin Rouville	Privas	Jauffret
" "	Pierre Lartigue	Clérac	Crét. Joly
9 Jun. 1794	Joseph Imbert de Moulins	Ile d'Aix	Jauffret
28 Jul. "	Antoine Raymond de Limoges	"	"
3(?) Aug. "	Mich. Dom. Luchet de La- motte, chan. de Saintes	"	"
4 " "	Alexis Franç. de Romécourt	"	Belouino
" "	Nicolas Cordier	Rochefort	Crét. Joly
" "	Gilbert Macusson	"	"
17 Nov. 1822	Juan Urugoita	Near Manresa	Daurignac (19)
17 Jul. 1834	Martino Buxons	Madrid	Crét. Joly
" "	. . . Sancho	"	" (20)
" "	. . . Garnier	"	"
" "	Casto Fernandez	"	"
" "	Juan Urita	"	"
" "	Firmino Barba	"	"
" "	Francisco Sauri	"	"
" "	. . . Artiaga	"	"
" "	S. Domingo Barrau	"	"
" "	F. Juan Ruedas	"	"
" "	? José Fernandez	"	"
" "	? Manuel Ostelaza	"	"
" "	? José Elola	"	"
Jan. 1847	Anthony Rey	Ceralvo (Mex)	Courcy (21)
Oct. 1859	M. R. Benoit Planchet, Dél. Ap. de Mésopotamie	Diarbekir	Lettres de Vals
18 Jun. 1860	V. R. Edou'd Billotet, S. de M.	Zahlé (Syria)	L. de Fourvières
" "	S. (?) Ferdinando Bonacina	"	"
" "	S. Jean Macsud (Arab)	"	"
" "	F. Jonas Hélias	"	"
21 " "	F. Alphonse Hachesh (Arab?)	Deir. el-Kamar	"
4 May 1864	Victor Willaume	Zie-Ka (Chine)	Lettres de Vals
24 " 1871	Pierre Olivaint	Paris, Rue Haxo	de Ponlevooy (22)
" "	Jean Caubert	"	"
" "	Anatoli de Bengy	"	"
25 " "	Léon Ducoudray	Paris, La Rouquette	"
" "	Alexis Clerc	"	"
17 Oct. 1877	R. F. Lizaraburu, José Ant.	Guyaquil (Ecuar'r)	L. de Mold
21 " 1887	S. Gennaro Pastore	Scutari, Alban	W. LETTERS (23)

NOTES.

- (1) *Belouino*, Persécutions de l'Eglise, 10 vol. Paris, 1856.
- (2) *Smithsonian Reports* (1863-'64). Translation, by Ch. Rau, of F. Jacob Begert's, S. J. "Nachrichten von . . . Californien. Mannheim 1773." M. Rau's notes are very fair, some most honorable to the Society. He accuses F. B. of some partiality in favor of F. Venegas, S. J., because he criticizes very severely the French translator of that father's work on Cal., whilst he not even names the original. The reason is simple enough. F. V. left his book in MS.; only extracts of it were published subsequently by F. Burriel, S. J., in Spanish; an anonymous writer, probably a Protestant, translated it into English, and Mr. E (idous) translated the English into French in 3 vol. "Histoire de la Californie," which has neither head nor tail.—F. Ruhen was a Westphalian. F. B. distinctly states that he had come to America with him the year before. Caborca which is marked as the place of their martyrdom is indicated in both ancient and modern maps in Sonora (Mexico) on the Altar or San Ignacio River, some miles from its mouth. A notice in the "Missions Catholiques" adds a third victim; François Saeta.
- (3) *Missions Catholiques*—édition de Lyon, 1870 sq.
- (4) *Pfister*, S. J. "Atlas de l'ancienne Compagnie" (Lithogr.). Tables at the end, mostly taken from Créteineau Joly, who is not always reliable (in the last volumes, even generally unreliable) with regard to dates and names.
- (5) Anon. "Anecdotes de . . . Pombal, Varsovie, 1784," a rare and very precious work. The writer, probably one of Ours, has not much order, but must have been either an eye-witness, or have written on the notes of an eye-witness, probably a German or Pole, though the work is in French.
- (6) *Jos. Bertrand*, S. J. "Missions du Maduré" 4 vol. Paris 1847—in justification of the Society on the question of the "Malabar Rites" and the "Native Clergy" against Rohrbacher and others.
- (7) "Malagrida und Pombal, oder: Ein Opfer des Jesuitenhasses, Ragensburg, etc.," Pustet 1872. A well written narrative based on Anecd. of Pombal.
- (8) (Mad?) *J. M. S. Daurignac*. "Hist. de la Compagnie etc.," Paris et Lyon 1862, 2 vol. The authoress follows Créteineau Joly; but is shorter, clearer and generally more reliable than he is.
- (9) *T. W. M. Marshall*. "Christian Missions," N. Y. 1865 2 vol., counts only 25; but the "Lettres de Mold" must have had more precise data.

April 2, 1767 is the day, on which all the Jesuits of the Spanish dominions were apprehended and carried off to the Papal States by command of Don Carlos III., the reasons of which he kept "in his royal heart."

(10) "Noticia" prefixed to his little work on the Spir. Exerc. of St. Ignatius under the title "Arte de la Santidad," published at Poyanne 1877.

(11) *Picot*, the anonymous author of "Mémoires pour servir à l'Histoire ecclésiastique Ile XVIII siècle, Paris 1816" 4 vol.—clear, useful, solid. Many names in our catalogues are taken from the biographical notices in the 4th vol.

(12) It may be asked, why the history of our Spanish Fathers after the expulsion is less complete and explicit than that of the Portuguese. One of the principal reasons may be this: The Spanish exiles received a small pension from their government, which was a great help to them. But in receiving that, they were told, that if any Jesuit should publish anything against the Government, the pension would be withdrawn from all. Thus, even those Fathers in Italy who had ample personal resources durst scarcely breathe aloud, for fear of depriving their poorer brethren of their bread.

(13) From the accounts of that well informed author (Anecd. of Pombal), the figures of Pombal's victims would be about as follows:—

Deported to Italy:

23 Oct. 1759	133	29 Jul. 1760	114	
4 Jan. 1760	121	1 Oct. "	49	
6 Feb. "	105	8 Jul. 1761	59	In all 917
7 " "	225	17 Jan. 1762	111	

In the Prisons of Portugal

(Mostly Germans and Italians, 3 French) 280.

Of these, were dismissed at different times	87
Induced to apostasy	26
Died in prison	88

201

Which leaves 79 at the downfall of Pombal (1777)—"the longest lived class of people he ever knew."

(14) *Montéson, S. J.* "Missions de la Cochinchine et du Tonkin" Paris, 1858. Tables at the end give the names of those that have worked in that mission; the text contains a

terrible description of the sufferings F. Horta had to endure for so many years.

(15) (Anon) "Mémoires pour servir à l'hist. de la Religion à la fin du xviii siècle," Paris 1803 2 vol. The author is *Fauffret*, Napoleon's archb. of Aix after the Concordat.

(16) Anon. *Dictionnaire Historique*, etc., de la Révolution française, Londres 1800. We give the names after Crétineau Joly, who is followed by Henrion, Belouino, Daurignac and F. Pfister. The Dict. Hist. gives the name of some in the text, but contains the registers of the prisons with the date and place of their execution. It marks the quality of Jesuits only for a few in the text, whilst the tableaux indicate for some the positions they occupied at the moment of their apprehension, and for others the quality of "prêtre" simply. Some names are not found in the "tableaux" nor any that sound like them.

(17) *F. X. Feller*, S. J. The editions here followed is the (posthumous) "augmentée et corrigée" Paris, 1836. The corrections and additions are generally correct and reliable, in the spirit of F. Feller, and very favorable to the Society.

(18) *Paul Guérin*. "Nouveau Bollandistes" 11 vol. "Dict. des Dictionnaires" 6 vol. The biographical notices are generally from the last editions of Feller.

(19) The number of victims slaughtered near the cradle of the Society was 24, "all priests or religious." Only F. Urugoitia is named as a Jesuit. Were there others?

(20) Possibly Sancho and Garnier were the same person, Sancho being a Christian name.

(21) *Courcy*. "Hist. of the Catholic Church in the U. S." —praiseworthy as a first attempt in Ecclesiastical History of the U. S., but incomplete and unreliable in many points.

(22) *de Ponlevoy*, S. J. "Actes de la Captivité," etc., Paris 1873.

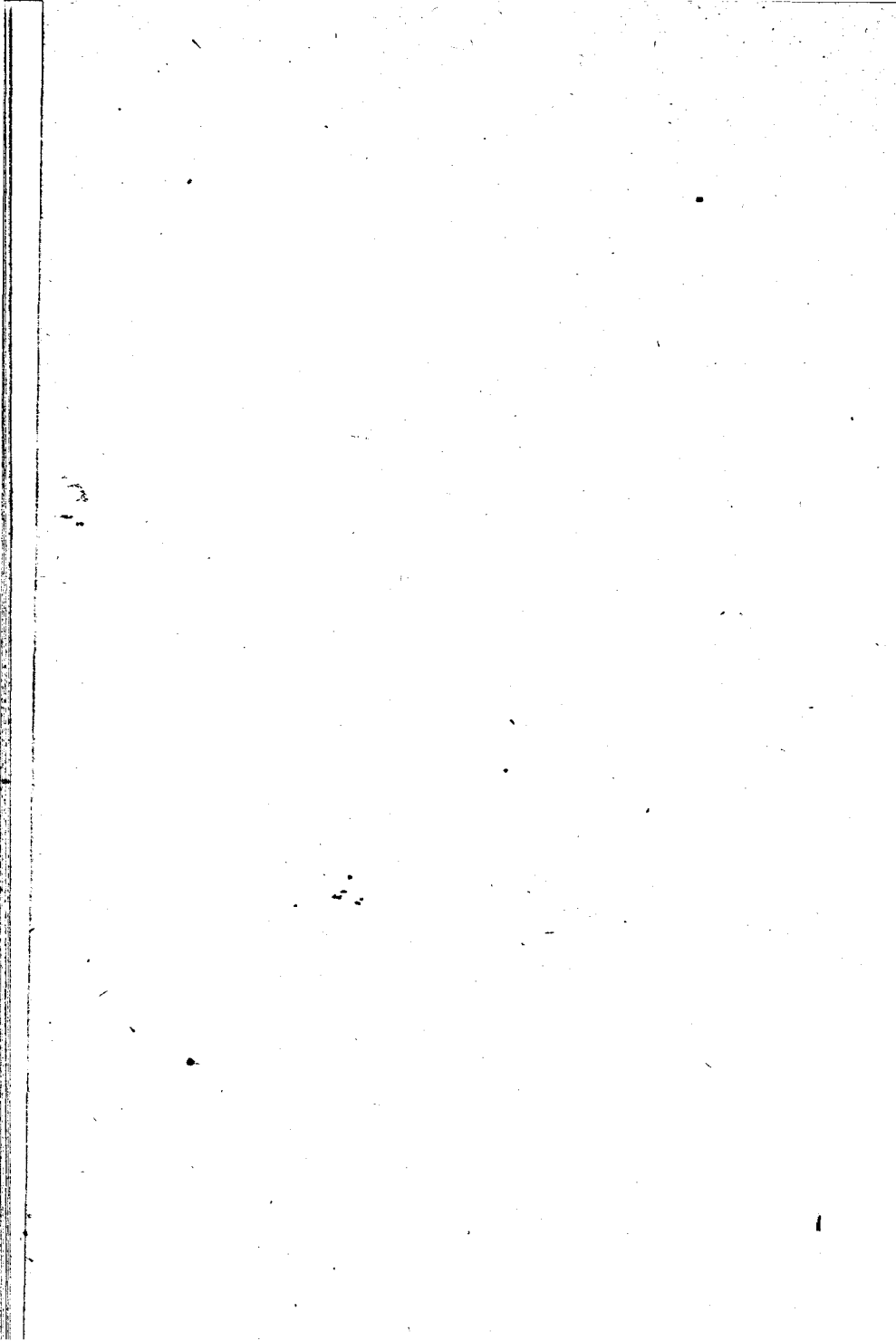
(23) TO RESUME: MARTYRS 312, OF WHOM 67 PUT TO DEATH, 245 DYING IN VARIOUS WAYS, "IN ODIUM NOMINIS JESU."

THE MUNEBREGA PICTURE OF ST. IGNATIUS.

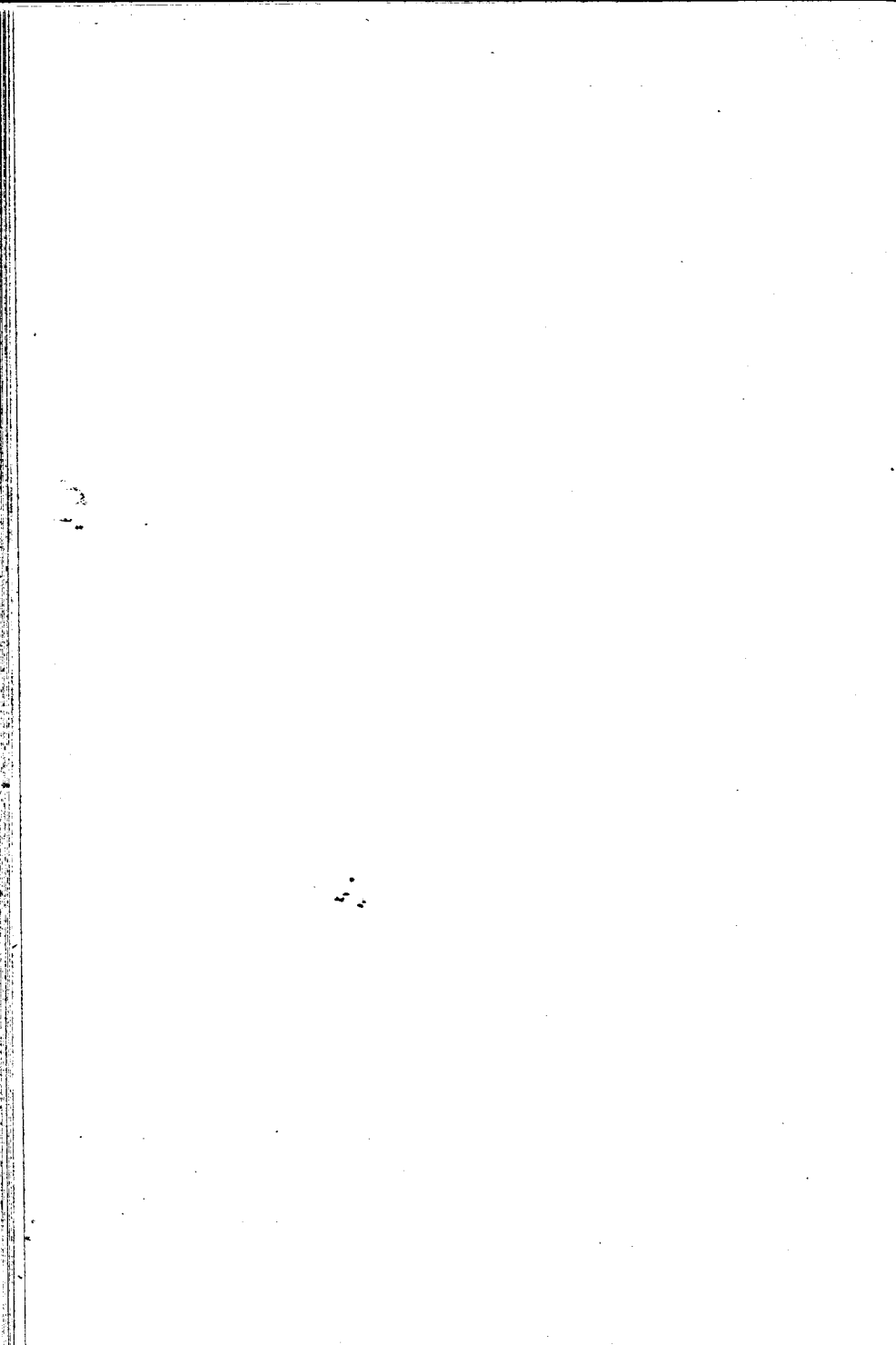
We present our readers in this number a copy of the Munebrega Picture of St. Ignatius. It is the least known of all the representations of our holy Founder, and its history will be new to many who have seen the picture. This is doubtless due to the fact that it has been rarely engraved or photographed, while the different biographies of the Saint do not mention it. Thus the modern lives of Saint Ignatius tell us of the picture which was painted by the royal painter Alonso Sanchez de Coello under the supervision of Father Ribadeneira. The painter had the wax cast of the Saint, spoken of in our next article, and a bust made by a skillful artist, one of our lay brothers. Ribadeneira spent six hours with Coello helping him by suggestions, who produced a portrait which seemed to some a perfect resemblance, though it did not satisfy Ribadeneira. An engraving of this picture will be found in Stewart Rose's *Life of the Saint*, p. 547.⁽¹⁾ Another picture often spoken of and reproduced, is the painting made by James del Conte who had known the Saint intimately. He painted Ignatius as he lay in his bier, and from memory removed the marks of death. The Saint is represented with his biretta. An excellent copy, painted by Father Vito Carrozzini, hangs in the fathers' recreation room at Woodstock, and an engraving may be seen in the American edition of Genelli's *Life of the Saint*. The Bollandists have also a woodcut of a picture sent to Belgium by Father Acquaviva and which Oliver Manareus pronounced the best likeness he had ever seen. Bartoli, too, speaks of the portrait which "Monsignor Crivelli, a Milanese, caused to be taken by stealth, by a painter who secretly watched him while he was in conversation with the prelate."

These pictures are well known, but none of the modern historians, as Genelli or Stewart Rose, speak of the Munebrega Picture, and in the older biographies, as far as we have

⁽¹⁾ See "Ignatius Loyola and the Early Jesuits" by Stewart Rose page 592, note. Unfortunately the author of this note makes Jacopino del Ponte, instead of James del Conte, the painter of the picture of the saint, as he lay in his bier. Besides he says that Giacomo Bassano took the saint as a model for a picture of Moses. The truth is, as Bartoli relates, that Bassano and del Ponte were different names for the same individual, who indeed painted the Moses; while the picture taken after the saint's death is by James del Conte. Cf. "Vie de S. Ignace apres Ribadeneira" par R. P. Charles Clair, S. J., p. 401. —Ed. W. LETTERS.







been able to ascertain, the Spanish author P. Francisco Xavier Fluvia is the only one to refer to it. In his "Vida de S. Ignacio" is found the following account which has been translated from the copy of Manresa, Spain.⁽²⁾

There are various miraculous pictures of St. Ignatius. The most renowned is the one of Munebrega, a small city of Aragon in the bishopric of Tarazona. There is a constant tradition that it was painted by an angel; the occasion was the following. Don Roque de el Villár, canon of the Sepulchre in Calatayud, ordered the pictures of all the founders of religious orders to be painted. When all the pictures were finished, an unknown pilgrim who was one day looking at them, remarked to the canon that the portrait of Ignatius of Loyola, the holy founder of a new order, was wanting and he offered to paint it himself. The canon agreed and left the stranger in the studio to begin work at once. Shortly after, the canon who had gone out to take his dinner, sent for the stranger, but he was gone; his work however was thoroughly done. There on canvas, to the great astonishment of all, is the picture of Ignatius the saintly founder of the Society. Rays of light surround his head, although Ignatius was not beatified at the time, the face is grave and modest, the eyes large and bright, the left hand holds a skull, the right points to it, as if the saint were still preaching to all the vanity of earthly things. The countenance is benign, severe, angry, pale or flushed,—changing according to the dispositions of those who look at it, or to the feelings the saint wishes to inspire. The better to show the skill of his brush, the pilgrim-angel drew the picture so like the original, that no painter has ever been able to reproduce on canvas a faithful copy of it.

Years after the event the picture was sent, together with those of the other founders, to Munebrega, the canon's native place. It was put in the sacristy of the church and for a long time was, if not forgotten, at least not distinguished from the other paintings. On the 17th of April, 1623, the year following the canonization of St. Ignatius, at the request of Father Valerio Piqua, S. J., the lenten preacher of that year, it was taken from the sacristy and solemnly placed in the old chapel of St. Blas (Blasius). The preacher took occasion to deliver before the crowd an eloquent panegyric of St. Ignatius. He inspired his hearers with great devo-

⁽²⁾ We owe this account to Father Francis Daly of Mungret College, Ireland. The translation was made for him by Father M. Jannin, and produced in part in his "Ignatian Album," Limerick, Guy and Co., 1894. Father Daly kindly sent us the complete translation and we have produced it in full,—
Ed. W. LETTERS.

tion and confidence in the powerful intercession of the saint. That very day several miracles were wrought at the shrine. In a little more than a month, over a hundred had been juridically proved: the blind saw, the lame walked, nay, two dead persons were raised to life; many sinners were converted.

The people of Munebraga took Ignatius for the patron of their city, and erected in his honor a beautiful chapel. Nor was the fame of the miraculous picture confined to the city of Munebraga, it was spread all over the country and soon there was not in Spain a sanctuary more frequented, or shrine more renowned, for the great number of miracles. On Friday the 21st of April of that same year (1623), a copious sweat flowed for four consecutive hours, from under the right arm. It was neither blood, nor water, nor oil, but a liquor altogether different from what we are accustomed to see. A fortnight later, Friday the 6th of May, the same prodigy took place. It was witnessed by many ecclesiastics and persons of distinction. On the 20th of February 1729, seven beneficiary priests of the church of Munebraga, swore upon oath, that, notwithstanding repairs in the church, works in and around the shrine, dressings of the altar itself, dust had never adhered to the sacred picture. The five priests who from 1703 to 1729 had been the chaplains of the sanctuary, were brought as witnesses and testified upon oaths to the truths of this wonderful occurrence. This, as well as the fact that the picture had often been seen to change countenance, was commonly believed in and around Munebraga, and it increased not a little the devotion, respect and veneration of the people for this picture.—Vida de S. Ignacio de Loyola por el P. Francisco Xavier Fluvia, S. J., tom. I. cap. iv.—pag. 124, Barcelona, 1753.

These are the principal items in Fluvia's life of St. Ignatius. The history of the picture was written by Father Aloysius de Andrade, S. J., a contemporaneous writer, and published at Madrid in 1669. A copy is kept in the library of Oña. This picture is still at Munebraga where it is held in great veneration.

RECOVERY OF THE WAX CAST OF ST. IGNATIUS' FACE.

*A Letter from Mr. Caspar Moskopp, S. J.,
to his Brother at Woodstock.*

PRESBURG, AUSTRIA, April 23, 1897.

MY DEAR BROTHER,
P. C.

Here is something which I think will interest the readers of the WOODSTOCK LETTERS. You will doubtless remember that, after the death of our Holy Father St. Ignatius, two casts were taken of his countenance,—one in plaster, a second in wax. It was this wax cast which the artist De Coello had before him when painting the picture of the saint under the direction of Father Ribadeneira. Now this cast was formerly kept at Rome with great veneration and our missionaries, before setting out to their destination, used to reverently kiss it. When towards the close of the last century the storm against the Society arose which finally led to its suppression, Father General Ricci, wishing to confirm the Empress Maria Teresa in her attachment to the Society, made her a present of this cast. The empress kept it for a time, but eventually gave it to one of the courtiers. Not long after it came into possession of the Benedictines at Tihany, a monastery situated on Balatony (Ger. Platten-See), the largest lake of Hungary about fifty miles southwest of Pesth. These Benedictine fathers reverently kept the relic, and though on different occasions our fathers endeavored to obtain it, the monks were unwilling to part with so great a treasure. However, towards the close of last year (1896) the Father Provincial of the Austrian Province, Very Rev. Father F. X. Widmann, received the wax cast. He has had photographs made of it representing both the full face and profile.⁽¹⁾ These photographs, as well as the cast, bear a striking resemblance to the picture of De Coello painted under the supervision of Ribadeneira, and are a confirmation of its fidelity. Very Rev. Father Widmann after having had a second cast made, has sent the original to Very Rev. Father General.

In union of prayers,

Your Brother,

CASPAR MOSKOPP, S. J.

⁽¹⁾ We have sent for copies of these photographs and we hope to reproduce them in our next number.—Ed. W. L.

EXSTINCTÆ SOCIETATI MEÆ⁽¹⁾

Carmen Elegiacum

P. MICHAELIS DENIS

Præfeci bibliothecæ imperiali Vindobonensi.

The author of the subjoined poem "Exstinctæ Societati meæ," Father Michael Denis, was born in Bavaria and entered the Society in Vienna in the year 1747. After the suppression of the Society he continued to live in the Austrian capital, where he was known, respected and admired as one of the foremost literary men, and as a distinguished poet. Such men as the celebrated poet Klopstock corresponded with him and were proud of his friendship. In his autobiography he describes in tender and touching words his life in the Society, showing that during the years immediately preceding the suppression, the Society had in no wise degenerated from its early spirit. His heart remained true to his beloved Society to his dying day, in the year 1800. His epitaph composed by himself, reads as follows: "Michael Denis, Exstinctæ S. J. Sacerdos."

It is not surprising that the Freemasons attempted to claim so celebrated a man as one of their own. This gross calumny must have had some currency even during his life-time, for in his testament occurs the following paragraph: "I solemnly declare, in the presence of the all-seeing, that during my whole life I have never been a member of any order, or of any society of whatsoever name, the Society of Jesus alone excepted, in which for twenty-six years I learned and experienced nothing but what was good." Cfr. Duhr, Jesuitenfabeln p. 342, et alibi.—*Editor W. L.*

Pauca sodalitiū superant jam membra beati,
Cujus ego quondam pars quotacumque fui ;
Cujus in excidium solers armavit Avernus
Quidquid ei toto militat orbe mali.
Venales pretio linguæ, mordacia scripta,
Confictique metus, livor opumque sitis
Agrime nos factō circum fremuere ; nec usquam
Cura laborantes ulla levare fuit.
Nil juvat ingenuis teneram formasse juventam
Artibus et mores edocuisse bonos ;
Tot claros genuisse viros, quos nescia mortis
Innumeris loquitur fama voluminibus ;
Semina divinæ legis sparsisse per urbes,
Oppida et agrestis fumida tecta casæ ;
Pulvillis regum morientum, inopumque grabatis
Advigilasse pari nocte dieque fide ;
Tinxisse extremas sudore et sanguine terras,
Quas oriens Phœbus lustrat et occiduus :
Ut regio nusquam nostri non plena laboris
Pro Christo et sancta religione foret.

⁽¹⁾ We are indebted for this beautiful poem—which has been printed before, but is rare—to Father A. M. Gentile of the New Mexico Mission.—*Ed. W. L.*

Nil juvat. Exigimur laribus, disjungimur atque
 Fraterno inviti solvimur officio.
 Proh ! tantum potuit vis conjurata malorum !
 Tantum hominum cœcæ pectora noctis habent !
 Scilicet aurea sæcla tibi reditura putabas,
 Europa, a nostri clade sodalitiū.
 Credula ! tolle oculos, partem circumfer in omnem,
 Et quæ sit facies rerum hodierna vide !
 Adspicis infestos populos, agitataque regna
 Alterum in alterius proruere exitium ;
 Tempa profanata, et pollutas cædibus aras,
 Undique et horrenti diruta tecta situ ;
 Cive domos vacuas, desertaque rura colono,
 Perfugium miseris vix super exulibus.
 Insultat cœlo impietas ; reverentia legum
 Nulla ; fides cessit, fasque, pudorque procul.
 Omne ruit temere frenum indignata juvenus,
 Et florem ætatis deterit ante diem.
 Non ego sum Nemesin qui cœlo devocet, aut qui
 Cuncta hæc de nostro funere nata velit.
 Sunt tamen, averti aut minui potuisse ruinam
 Qui nostro incolumi corpore stante putent.
 Signassemus enim præclaram sanguinè causam
 Aut populis nostra mens rediisset ope.
 Hæc alii. Mihi non tanta est fiducia nostri ;
 Supremi veneror Numinis arbitrium.
 Quodque licet, tumulos obeo, sparsasque per orbem
 Complector fratrum pectore relliquias.
 Quis ubi summa dies jam fessum junxerit ævo,
 Hæc erit ad tumultum spes mihi fida comes :
 Posteritas, quæ non odio nec amore feretur
 Pensabitque mei gesta sodalitiū :
 “ Cœtum hominum talem, dicet, nec prisca tulere,
 Nec, conata licet, sæcla futura ferent.”

BOOKS OF INTEREST TO OURS.

St. Joseph's Anthology.—Poems in praise of the Foster-Father gathered from many sources, by the REV. MATTHEW RUSSELL, S. J. Dublin, M. H. Gill & Son, 155 pages.

In sending a copy of the "Anthology" to the editor of the LETTERS, Father Russell says: "Long as I took to put it together, I wish I had taken another month to it. I have not discovered any similar collection in any language copious as my American selections are, probably some bad omissions will be detected." No "bad omissions" have yet been detected by those who have read these poems at Woodstock. As to the Anthology itself we are confident that we will not find a better review of this beautiful tribute to St. Joseph than the one written for "St. Joseph's Sheaf" by Father Russell himself. The review from the "Sheaf" is as follows:—

It is not the regular custom of this periodical to review new books; and it is not the custom of any periodical to entrust the duty of reviewing books to the authors thereof. Yet the editor of *St. Joseph's Sheaf* has asked me to give in these pages some account of the above work, though it bears my name on the title page.

The second title of "St. Joseph's Anthology" describes it as consisting of "Poems in praise of the Foster-father, gathered from many sources." It is the first book in the English language, or (as far as I am aware) in any other language, composed exclusively of poetical tributes to the Foster-father of our Divine Redeemer. For many years, assisted by many friends, I have collected all the poems I could find written in St. Joseph's honor. This collection has been increased by many original pieces written expressly for this purpose. These have been put first, to give the work an air of originality. But these original poems will for most readers be hardly more unknown than the very fresh and beautiful poetry of American writers like the Rev. Clarence Walworth, Miss Eleanor Donnelly, and Father Edmund Hill, C. P. Some of the poems have never before appeared in print, such as the exquisite verses of the Rev. P. A. Sheehan, author of "Geoffrey Austin," and those of Lady Gilbert, who retains here her more familiar name of Rosa Mulholland. Even Aubrey de Vere and Mr. T. W. Allies, will in this context be discoveries for those who are well acquainted with Father Faber's affectionate hymns. The translations of the other Oratorian poet, Father Edward Caswall, have, of course, been laid under contribution, and many other translated pieces have been added to them, ending with a Coptic hymn and an Armenian hymn to St. Joseph, admirably translated by the Rev. W. H. Kent, Oblate of St. Charles.

St. Joseph's Sheaf has had its share in this filial tribute to our glorious Patriarch; and indeed it will be found that very few of his poetical tributes have escaped the pious diligence of his clients who have helped the editor of "St. Joseph's Anthology." The publishers have brought it out with such excellent paper, printing, and binding, that the book, from this material point of view, is pleasant to look at and pleasant to read. May it inspire in many a heart loving and reverent thoughts towards the *Vir Mariæ de quâ natus est Jesus*.

The *Scripturæ Sacræ Cursus* by the fathers of the German Province, under the editorship of Fathers Cornely, Knabenbauer, and De Hummelauer, has reached its 19th part and consists of twenty-three volumes. The next volume to appear, is the "Commentarius in Exodum et Leviticum;" it is already in press. The "Commentarius in S. Joannis Evang.," and the "Commentarius in Librum Sapientiæ" are in preparation, as well as an "Introduc. Spec. in Veteris Test. Libros" by Father Cornely, and a "Lexicon Antiquitatum Biblicorum" by Father M. Hagen. His Holiness has sent a laudatory brief to the authors, giving them his blessing and offering them his congratulations.

FATHER SOMMERVOGEL'S *Bibliothèque* is nearing its end. The author writes us, "I am now at the end of the alphabet; the article 'Wurzburg, Collège de' has been corrected. There will be an entire supplementary volume of appendices, and corrections; indeed these additions will probably be commenced in the eighth volume which is at present in press."

Manual of the Sodality. Apostleship of Prayer, 27 and 29 West 16th Street, New York City, pp. 315. Price 25 cents. The Manual is beautifully gotten out in blue and silver, and will prove superior, we believe, to many of the larger manuals, in the choice of the prayers, and in the omission of much useless matter.

The Monumenta Publications. PADRE CERVÓS who is connected with the "Monumenta" at Madrid, says that the letters of St. Ignatius recently found are so numerous that they will fill ten to twelve new volumes. These will be published as soon as possible. There are also ready for publication the continuation of the documents about St. Francis Borgia, some writings of Father Nadal, a collection of letters from India, and a complete edition of the letters of St. Francis Xavier.

LITERARY NOTES.—I. Father Tepe is far too well known as a theologian and professor, for our doing anything more than draw attention to the appearance of the fourth volume

of his *Institutiones Theologicae in usum Scholarum*. His work covers the whole ground of Catholic dogmatic theology, with the exception of the treatises *De Aëlibus Humanis*.

2. Another important book announced as already published, is Father Humphrey's treatise *De Deo*, entitled "His Divine Majesty," or *The Living God*. He has treated his subject with a detailed and, if we may say so, an exhaustive completeness. This book forms a valuable addition to the series which Father Humphrey has already produced of treatises on important dogmatic questions.

3. Father Tyrrell has most aptly called his volume of informal meditations, *Nova et Vetera*, although at the same time their general form and character are decidedly new and original. They will not recommend themselves to all states of mind, but to others they will be most acceptable and helpful giving without any effort new point and meaning to old familiar subjects of meditation, and fresh life to well known truths, by drawing new yet simple and effective lessons from them. The writer has aimed at variety, lightness of handling and informality of sequence in the matters which he offers for thought, at the same time that he has ranged his subjects very methodically in an index, which it would be well to consult. The book appears in an attractive form, in clear type, and with wide margin.

4. The opening volume of the new series of *Scripture Manuals for Catholics*, edited by Father Sydney Smith, containing a commentary on the second half of the Acts of the Apostles, has been followed by one on the Gospel of St. Luke.

5. Father Bernard Vaughan's collected edition of his controversial lectures delivered in Manchester, has found two rivals in similar collections of lectures as given by Father Coupe in Preston, and Father Donnelly in Liverpool. He who secures a copy of each, will find his spiritual armory well supplied, as they are written from three quite different points of view, and are directed against three different lines of attack.

6. Father Hamy is preparing for publication a series of twelve engravings, illustrative of the life of St. Ignatius.—From "Letters and Notices."

Des Vocations Sacerdotales et Religieuses dans les Collèges Ecclésiastiques, by FATHER J. DELBREL, S. J. —xiv.—122 pages. Paris, Ch. Poussielgue, 1897.

Father Delbrel dedicates his little book to the teachers and educators of our Catholic youth, in colleges and high schools under the direction of ecclesiastics. He addresses himself therefore in a particular manner to those of Ours who are engaged in college work, setting before them clear and correct ideas of how to deal with the important question of vocation. Though writing primarily for the special circumstances and actual needs of France, the author's principles

and many of their applications are equally well suited to all other countries, ours not excepted. Sacerdotal and religious vocations are not too plentiful among us, especially in some sections of the country, and practical suggestions for multiplying them among our students, cannot but be welcome to those who are told to teach the sciences of earth, only as stepping-stones to the science of the saints.

Father Delbrel tells us in the preface of his work in what sense he understands the term "vocation" of which he treats. It is not God's decree calling a person to a particular state of life; not the presence of divers conditions which render a person fit for such and such a profession. It is the attraction, the taste, the inclination which cause our preferences to lean towards a given state. This it is that we can and ought to instil with God's grace into as many as possible of the young souls committed to our care.

The author then divides his book into four chapters, the outlines of his plan being as follows:—

I. We should be desirous to have in our colleges a great number of vocations to the religious life and to the priesthood. The reasons for this are many; for instance, the esteem we should have for our own vocation, the pressing needs of the church and of souls, the interests of our Society, the special qualifications of our students.

II. We should prepare the way and clear the ground for vocations; develop those qualities in our students which vocations to the priesthood ordinarily presuppose, such as purity, high-mindedness, devotedness and supernatural motives.

III. We should cast the seed of vocations, and be the instruments which God will use to call to his service. This we can do by our direction in public and in private, by our own virtues and good qualities, and by our prayers.

IV. We must foster the vocations when they have taken root; keep the boy's desire for the priesthood or the religious life alive by helping him to defend it against the evil influences of fickleness of mind, dangerous surroundings, etc.; change the desire into a resolution and finally into execution, by directing and guiding the young man in the choice of a state of life.

As may be seen from this brief summary, Father Delbrel's work is a practical one. His hints and suggestions are based on personal experience and the study of the best authors; they admirably combine discretion and prudence with zeal and charity. May this little book be instrumental in multiplying in our colleges the fragrant flower of sacerdotal and religious vocations!

Ontologia, Metaphysica Generalis. Auctore P. CAROLO DELMAS, S. J. Parisiis, Victor Retaux, Via Bonaparte, 82, 1896, pp. xxxvi.—882.

Father Delmas's book is not superfluous, and we think this high praise. In a short Preface he mentions his subject, explains his method of dealing with it, has a few words to say about Scholastic Philosophy, quotes the Bull "Æterni Patris" in praise of St. Thomas, and proclaims his loyalty to the Angelic Doctor and Suarez. Father Delmas also makes a characteristically Jesuit promise of another volume in which, with God's favor, he will deal more fully than was advisable in the present work with the modern theories of Metaphysics. The Introduction (pp. 1-30) is "On the notion and reality of Metaphysics." The author explains the materialistic, critical and agnostic denial of this reality, gives the true definition of Metaphysics and a refutation of the modern acceptance of the term, demonstrates the reality of Metaphysics and exposes the most dangerous errors of Kant and the Positivists. Finally, the scientific character of his subject is developed, before Chapter I. opens "On Being in General" (p. 31). The notion, nature and reality of Being, non-entity, and "Eus rationis" form the subject-matter of the first article; article 2 has a very thorough explanation of the concept of Being, of the unity and precision of this concept. Being is neither physically nor metaphysically univocal; it is analogous. At this point the author confutes the fundamental doctrine of Pantheism. The three principles springing from the idea of Being are next evolved. It must be remarked that Father Delmas allows no adversary to escape: Kant, Hegel, Spencer and others who have completely perverted the concept of Being, are called up in turn for criticism. St. Thomas, Suarez, De Rhodes, Franzelin, Kleutgen, Urraburu, Pesch, Arriaga, Losada, Balmes, Mastrius, Joannes a S. Thoma, Complutenses, are names constantly meeting our eye. Art. 3 contains the notion, division, properties and knowableness of essence. Art. 4 treats of Act and Potency. In this connection the following theses may be of interest: Formal possibility consists in the sociability of the notes. Internal possibility depends upon the divine essence: the divine essence alone does not, but in union with the divine intellect does, determine the form of the Possibles. Under Art. 4 we have the famous question of the distinction between Essence and Existence in created objects. The author first defines his terms, tells us what the controversy is about—a very important step, by the way—gives us the Thomistic, Scotistic, and Suarezian opinions, and then sets down his theses. "At least a virtual distinction must be admitted. "The real distinction does not appear to be solidly proved: the seven arguments in favor of the real distinction are all discussed and answered. "In the third proposition, Father Delmas says that the reality of the essence is

identical with its existence—though two formalities may be conceived, one of which presents essence taken absolutely, while the other represents essence as actual.

Chapter II. is on the unity, truth, and goodness of Being. Art. 1 covers the questions on the nature, division and reality of unity, on the principle of individuation (pp. 247-298), on the concepts of multitude (p. 301) and identity (p. 303), on the nature and division of distinction (which must be admitted, which rejected), and on metaphysical grades. Art. 2 treats of ontological and logical truth (pp. 331-380), Art. 3 of the goodness of Being.

Chapter III. is devoted to the discussion of Substance and Accidents (p. 410), Chapter IV. to the Causes of Being (p. 596) and Chapter V. to the Perfection of Being (791-868). A general and analytical index at the beginning, and an alphabetically arranged index of persons, opinions, and subjects at the end add much to the merit of the volume.

From the foregoing inadequate summary, it will be clear that the author omits nothing that falls under the heading of Ontology. His method is admirable. A general view of the question he is about to treat, with a clear exposition of the principal opinions and the difficulties, forms a proper introduction to the answer he gives in a thesis which is always clearly worded and usually made up of several distinct parts. The thesis is then defined, each part explained, the adversaries named, and authorities mentioned. Each part is again repeated and a few words of further explanation added before the proof, in form and generally short, demonstrates the proposition. Difficulties are solved according to the scholastic method. On page 85, n. 63 sqq, Father Delmas sums up briefly and precisely all he has taught on the matter in question. It is a fact that a few truths alone underlie, like seed-truths, every treatise: what these truths are we learn only after very dogged study. They solve all difficulties, are generally luminous in themselves, and throw light on all side questions. Repetition is an essential, especially for philosophers of the first year, and we only wish that Father Delmas had repeated, after each important question was finished, these few seed-truths from which his whole doctrine grew.

This is a large volume, yet the author is not given to verbiage. In fact, he is rather sparing of words. The reader will be struck by the great order he will find in the thought as well as on the printed page. Father Delmas thinks as well as writes in paragraphs. The matter is his own and so has his individuality in its presentation. Ontology has no dead men's bones for this writer. It lives in his pages and its importance is brought home to us all the more vividly as modern philosophy is teeming with false notions on this head.

May-be there is too much dividing and subdividing. To

use a homely illustration, I think most men prefer their roast when served whole ; when served otherwise, it is apt to lose some of its succulent richness.

Another excellence of this work is the choice, nice language in which the author exposes his thought. Great care has been given to the typography. The theses are printed in italics, the parts, when repeated, the headings of the chapters, paragraphs, etc., in special type so that the eye finds variety on almost every page.

We think too Father Delmas does a good thing when he permits the Angelic Doctor and Suarez and the other great philosophers to speak their own speech ; the scholastics become accustomed thus to the form of thought and to the method of expression of these giants, and this is itself, to use a modern catch-word, a liberal education. To sum up,—this work is evidently a labor of love, done well by a man who has spent many years in the class room, who knows the difficulties that arise from the matter to be treated and from the new condition of things in the mind of a scholastic who has just come from the green fields and pleasant lanes of literature to the Alpine region of philosophy with its aspect cold and forbidding to beginners, but with flowers and a glow of its own for all its constant devotees.

Note.—The author has informed us that the houses of the Society can obtain this work for five francs, instead of eight, if they address their demands to R. P. Bose, rue des Fleurs 16, Toulouse, France.—*Ed. W. LETTERS.*

Theological Books. There has been for some years a rich and varied output of theological works. New editions have lately appeared of works of Cardinals Franzelin and Mazzella, of Fathers Billot, Bucceroni, Hurter and Palmieri. Father Tepe's theology is now complete, Father Pesch's is progressing apace ; we hear that Father S. Schiffini is about to publish what he modestly calls his "Adversaria Theologica ;" the first volume of Father Ottiger's posthumous work "De Ecclesia" is just out ; Father Wilmers has begun to publish his theology in Latin ; also Father Sasse "De Sacramentis."

In the "Cursus Scripturæ" two new names have made their appearance : the Bible-Lexicon of Father Martin Hagen (brother of Father John G. Hagen) and the Commentary on the Book of Wisdom by Father Felchlin are in the press. Father Charles Antoine's "Cours d'Economie Sociale" has been received with unusual encomiums.

The authorship of the Exercises of St. Ignatius. This question of literary history which caused a good deal of commotion and some bitter feeling in the 17th century, has lately been revived and treated again by two learned Benedictine Monks, in the January number of the "Revue des Questions Historiques" and in the "Revue Bénédictine" of November

1896. Let us hope that these two learned essays have set the question definitively at rest for outsiders ; for us Jesuits it has never existed. What the Society has never denied is that St. Ignatius in the beginning of his conversion made use of Garcia de Cisneros' *Exercitatorium*. Very probably he also read the *Life of Christ* by Ludolph of Saxony.⁽¹⁾ Dom Jean Martial Besse in the "*Revue des Questions historiques*," treats the subject very thoroughly in approved modern fashion. He places under his readers' eyes in parallel columns the passages from Garcia de Cisneros and from the *Spiritual Exercises* of our holy Father, in which there seems to be identity or similarity of thought or expression. In summing up, this writer, as well as the distinguished writer in the "*Revue Bénédictine*," reaches the conclusion which already in 1607 Father Ribadeneira, after a thorough examination, had arrived at, viz., that in the beginning of his conversion St. Ignatius derived great profit from the reading of Cisneros' *Exercitatorium*, but that our *Spiritual Exercises* are an original work of our holy Father *entirely his own*.

ACKNOWLEDGMENTS. — 1. From Rev. Eugene Portalié, Ucles, "*La Fin d'une Mystification*."

2. From Mr. William H. Hornsby, Zi-ka-wei, China, "*Histoire du Royaume de Ou*" (*Variétés Sinologiques*, No. 10).

3. From the Rev. Matthew Russell, S. J., Dublin, Ireland, "*St. Joseph's Anthology*."

Province Catalogues of "Castile" ('96 and '97), "Cham-pagne," "Toledo," "Naples," "Galicia," and "Mission of Mangalore."

ANSWERS TO QUERIES.

XLV. "Is there any authority for Ours adding the name of St. Ignatius at the letter N, in the prayer 'A Cunctis?'" Having examined this question I come to the conclusion that there is no reliable authority for doing so. Here are the reasons:—

I. P. José Mach, S. J., "*Tesoro del Sacerdote*, Barcelona," 1872—page 272, says: "Celebrando en Oratorios o Iglesias que no tiene Patron, . . . se nombrará el Patron del lugar si le hubiese, confirmado por la Santa Sede, 12 Set. 1840—*Pero nunca el fundador del Orden*. 16 Abr. 1853."

II. De Carpo T. M. O. "*Kalendarium Perpetuum*" Ferrariæ 1862, p. 187—"Ad litteram vero N nominandus est *tantum* S. Titularis Ecclesiæ in qua celebratur."

III. "*Compendiosa Bibliotheca liturgica*," pag. 357: "Ad

⁽¹⁾ A series of articles on this subject has been begun by Father Watrigant in the "*Etudes*" for May 20, 1897.

litteram *N*, nomen *dumtaxat* apponendum est *S. Titularis Ecclesiæ in qua fit Sacrum.*"

IV. De Herdt "*Sacræ Liturgiæ Praxis*"—Lovanii, 1863 t. I. p. 109—n. 84. 1^o—"Ad litteram *N*, exprimendum est nomen Sancti titularis . . . non autem patroni loci, . . . neque ecclesiæ celebrantis, *neque patroni ordinis.*

V. Maurel, S. J. Guide pratique de Liturgie Romaine : "Au Titulaire de l'Église où ils célèbrent, les religieux peuvent ajouter le nom de leur S. Fondateur, *s'ils y sont autorisés par un Indult.*"

VI. Dictionnaire . . . des décrets des diverses Congrégations Romaines, Migne, 1852 p. 844 n. 15, "A l'Oraison A Cunctis, les religieux peuvent ajouter le nom de leur Saint Fondateur ou un autre, *pourvu qu'il y ait une concession constatée.*"

I have examined the "*Compendium Privilegiorum Societatis*," and I have been unable to find any Indult, authorizing us to do so.—It is true that, on the other hand, *Schneider, S. J.*, "*Manuale Sacerdotum*;" *Hausher, S. J.*, "*Compendium Cæremoniarum*," the "*Compendium præcip. Cærem. ad usum PP. Soc. Jes.*," Anicii 1873. *Wappelhorst*, and others, assert that Regulars are allowed to add the name of their founder, at the letter *N*, in the oration "*A Cunctis.*" But the only authority they cite is a Decree of the Congregation of Rites, June 17, 1843.

Now, the Decree is the following : In una Ordinis Excalceat. *S. Trinitatis* ad 3. n. 4964. 3^o "Inoltre, quando nella Messa si deve dire l'orazione *A Cunctis*, si nominano in essa i detti Sancti Patriarchi in tutti le Chiesi dell' ordine, essendo stampata la detta orazione con la Secreta et Postcommunio coi nomi di detti Sancti invece del *N*, 'atque beatis Patribus nostris Joanne et Felice.'"

Resp. ad 3^m. Permitti posse, dummodo non omittatur Titularis Ecclesiæ nomen . . . Atque ita rescripserunt ac servari mandaverunt in *supradicto ordine.*

This decree, which the above mentioned authors invoke, is proper to the Trinitarians ; there was question of an ancient custom, a custom consecrated in the very redaction of the Missal of the order, a custom which the Trinitarians asked to keep through Indult. The decree thus applies only to the Trinitarians, and hence the author of the "*Compendium præc. Rubric. ad usum PP. Soc. Jes. Namurci*, 1877, says : "*Hoc responsum est pro petentibus Trinitariis, non pro Regularibus in communi, de quibus ne verbum quidem dicitur.*"

Nor can we invoke the "*Communicatio Privilegiorum.*" For there is a decree of the Congregation of Rites to the contrary. This decree is of March 20, 1706, and may be found at the beginning of the Breviary. "An Regulares absque speciali privilegio, sed sola communicatione privilegiorum aliorum Religionum, possint addere nomen *S. Fundatoris* in *Litaniis et Confiteor*, itemque recitare officia et Missas, con-

cessas aliis Religionibus? Respondit S. Congr.:" *Negative* in omnibus.

This is further confirmed by a decree issued for the Franciscans, who in 1853 asked for the same privilege and were refused. Decretum n. 5183, Ordinis S. Francisci de observantia. Dubium XIX.—“In Ecclesiis in quibus S. Titularis in oratione A Cunctis jam nominatus est, vel nominari non debet, nempe si sit SS. Trinitas, Spiritus S. etc., potestne ad litteram *N*, nominari S. P. Franciscus, de quo fit commemoratio in suffragiis, ut nobis concedunt peculiare nostræ Rubricæ?” Ad XIX. — *Negative*, et datur decretum in una Marsorum.

This same question is discussed at length in the “*Nouvelle Revue Théologique*, vol. 13, 1881 page 512, and is also solved in the *negative*. Many of the preceding arguments have been taken from that article.

*Jas. De Potter, S. J.,
Grand Coteau, May 29, 1897.*

XLIV. Enclosed I send you an answer to Query XLIV. Our librarian, Father Braun found the items in the archives of this residence.—*F. J. Valazza, S. J., St. Joseph's Church, St. Louis, Mo., April 5, 1897.*

I. Father William Francis Morand. Born Aug. 25, 1701. Entered Society March 14, 1720 in the Province of Lyons. Arrived in Canada 1735. Died in Louisiana 1761 (Catalog. Rom.).—II. Father Max. Le Roy. Born April 18, 1716. Entered Dec. 14, 1733 in the Province Gallo-Belg. Arrived in Canada 1750. Went to Mexico 1763.—III. Father Nicholas Le Fevre. Born August 15, 1705. Entered Sept. 29, 1733 in the Province Gallo-Belg. Arrived in Canada 1743. Returned or died before 1764.

QUERIES.

XLVI. When was the custom introduced into the Society of praying for the “Northern Nations?” Which were these Northern Nations?

XLVII. In the suffrages for the dead, the Institute requires those who are not priests to say their beads only. Some provinces, however, require the indulgence of two or three Communions. What is the origin and force of commanding these Communions?

OBITUARY.

FATHER MICHAEL NASH.

An account of the early years of Father Nash and of his life in the Society up to 1863, the time he returned with his Zouaves from the war, will be found in his *Reminiscences*, p. 257 of this number. It only remains for us to give here some account of his life from 1863 and an estimate of his character. On his return from the war he was appointed Vice-President of St. John's College during the scholastic year 1863-'64. In August 1864, he was sent to Guelph, Canada, where he attended an out-lying mission of Germans, and taught a grammar class which the superior of the mission hoped would develop into a college. The tuition was free and a lunch was served gratis to some of the students. Even with this encouragement the "collegium inchoatum" was not a success, so it was closed in December 1864, and Father Nash was sent to St. Mary's College, Montreal, where he taught the commercial class and some English branches in the Latin course for the rest of the scholastic year. In August 1865, he was sent as "operarius" to Troy, but he remained here but one year, for in August 1866, he was again in Montreal teaching the commercial class and giving instructions in English in our church. He remained in Canada till 1869, teaching in St. Mary's College and a part of the time giving missions in the diocese of Kingston among the "chantiers," or lumber men, the Metis, and Catholic Indians, and in the Autumn of 1867 giving retreats to communities in Bardstown and Louisville, Kentucky. The year 1869-'70 Father Nash spent in missionary work, being one of a band of missionaries having their headquarters at St. Francis Xavier's, New York. During this time he gave a mission to the soldiers and civilians at West Point and remained in charge of this military post, as Catholic chaplain, during a month while the pastor was absent. He was remembered for a long time afterwards by those at West Point for his apostolic labors during that time. The following scholastic year he was at the new Canisius College, Buffalo, which had been opened by the fathers of the German Province, teaching English. Here he remained for only one year, for the next year he is again at St. Mary's College, Montreal, teaching and preaching. This yearly change came to an end in the Autumn of 1874, when Father Nash was sent to Troy, where he remained for fourteen consecutive years. During the

first three years of his sojourn at Troy he taught an evening school for boys wishing to become priests. It was hoped that this school would develop into a college, and in the catalogue of 1878 Father Nash is marked as "Præf. Stud." of the "coll. inchoat." The college for want of encouragement on the part of the diocesan authorities was abandoned, but seven of the boys whom Father Nash taught in his evening school afterwards entered the Society. In August 1888, Father Nash was sent as "operarius" to St. Laurence's Church, New York. Here he remained for three years, when he was sent back to Troy for another year. In August 1872 he was appointed Spiritual Father for Holy Cross, Worcester, and after two years spent at Worcester he returned to Troy, where he died on September 6, 1895. The last year of his life he was assigned to teach a Latin evening class to the poor boys whom it was thought might have a vocation for the priesthood.

For the following appreciation of Father Nash's character we are indebted to one who lived many years with him and knew him intimately.

Father Nash was a brave man and naturally pugnacious. He was not afraid of danger and was always ready for a daring expedition. He was thus eminently suited as chaplain for the Wilson Zouaves, who were composed of the roughest element of New York. He was much loved and respected by both the men and officers, and in turn he would never allow anyone to say a word against them. His fiery disposition, which he fought against all his life, led him often to express his likes and his dislikes too freely and even, with what seemed to many, bitterness. He had a sharp tongue and he punished with severe lashes those with whom he disagreed. Naturally enough he was an ardent supporter of the cause of the North, and his temper led him at times into saying and doing things which scandalized those who did not know him, nor how much he had to fight against in himself. His ardor and fearlessness showed itself advantageously when the small-pox was decimating the city of Troy. Father Nash at the risk of catching the plague, willingly stayed at the pest house some months to attend the sick and say Mass for the three Sisters of Charity who were nursing the sick. On another occasion whilst at Fordham, he was sent to the Ursuline Convent for some ministerial work. One of the lay sisters had forgotten to give water to their horse. The animal became wild and jumped upon the sister and was trampling her to death when word was brought to Father Nash that a sister had been killed by the horse. He ran at once to the stable and succeeded in rescuing the sister, bruised and bleeding but still alive, from under the feet of the horse, though he himself was injured and laid up with a broken wrist and severe bruises for some time.

Though Father Nash was not a preacher, his retreats to

sodalities of men and women and to religious communities were most successful. His hearers liked his military style and the use he made of his military knowledge to encourage and urge on souls in the fight against themselves and our great enemy. He was a worker and used the time left him from teaching and the ministry to translate a number of books from the German or French. Thus while teaching in Montreal he translated from the German of Father Stöger, S. J., "The Crown of Heaven," which was published by O'Shea of New York in 1877, in 1869 he translated from the French "The History and Origin of the Agnus Dei," and in 1861 "The Pilgrim" from the German.

Father Nash was a capital story teller and could amuse and interest his hearers for hours and hours. He carried the same talent into his writings and what he wrote was always interesting. Unfortunately his active imagination, which served him to advantage in story telling, caused him to exaggerate when writing of the past, so his historical statements cannot always be relied on. The notes in his diary were undoubtedly trustworthy, but what he wrote in his later years from these notes had to be carefully revised and much matter expunged before it could be published.

Father Nash was exact in his religious duties. It is said that during the time he was with his Zouaves he never omitted saying his breviary. When not overcome by his fiery temper, he was amiable and made a number of warm friends. He was much loved by the poor wherever he went and he did not spare himself in laboring for them. He did much to make Ours esteemed by the people of St. Joseph's, Troy, by whom he will long be remembered.—R. I. P.

FATHER ARCHIBALD J. TISDALL.

Born in Philadelphia, Pa., June 25, 1841.

Died in Denver, Colorado, October 11, 1896.

Forty one years ago dear old Father Charles Stonestreet was Provincial of the Maryland Province and was entering the third year of his honored career in that office. Few men leave memories so endearing and so enduring as those that cluster around the recollection of this venerated priest.

Early in June 1856, he left Georgetown College to make the annual visitation at St. Joseph's, Willing's Alley, Philadelphia. During his stay at this ancient little Mecca, hemmed in by towering structures, he was particularly interested in the welfare of the boys attending the then nascent St. Joseph's College, and repeatedly inquired concerning the advantages offered them. One day, as he was returning from a walk, he was met by a pale delicate looking boy of about fifteen years, who, reverently lifting his hat, shyly passed on. There was something in the boy's expressive face—a some-

thing that he wanted to say—that fixed Father Stonestreet's attention, and turning round he spoke to the little fellow. What passed between them was never known till after many years, when Father Tisdall recounting his first meeting with the provincial, said that he spoke then of becoming a priest.

"Well, to be a priest you'll have to leave your father and your mother, and everything you have in the world, and go away and never see again the dear ones of your home. What do you say to that?"

"Well, a good many other boys have done it, and I guess I can do it too."

The good old father was pleased at this guileless and determined answer, and said,—

"Come, see me to-morrow morning after breakfast. That to-morrow morning was June 15, 1856. Little Archie, as he was called, for he was of low stature and inclined to be stocky, was on time and found Father Stonestreet awaiting him. The outcome of this visit was little Tisdall's appearance at the novitiate on the 7th of August following. On that auspicious day he began his probation, and until the day of his demise—upwards of forty years—he was tried and found true to his holy vocation as a son of Saint Ignatius.

His two years noviceship were marked with unwavering fidelity and compliance with the duties assigned to those of novice grade. At the close of his first year, however, his health, never good, was so uncertain that superiors exempted him from the ordinary physical tasks assigned novices and allotted him a room in the infirmary, where, freed from the usual novice chores and exacting routine, he seemed to recuperate rapidly. A few months prior to taking the simple vows, he was sent to the old villa on the heights above Georgetown, D. C. A six weeks stay in that healthful retreat so invigorated him that on returning to Frederick he was permitted to take the vows on the 15th of August, 1858. Falling in line with the other juniors, he studied hard and plodded on manfully, but at the end of two years he asked for a third year of juniorate. His request was granted and he had already begun the extended term, when a call came from Loyola College for an extra teacher. Thither Mr. Tisdall was sent in October, 1860. He was given a class of rudiments and for six years was occupied alternately as teacher and prefect of discipline. During all these years he was an exemplary young religious. Among the many college duties that he so conscientiously performed was that of prefect of health. Although he suffered almost constantly from the ravages of a long incurable illness, still he never seemed to tire in his maternal ministrations to the sick. They who dwelt with him and knew him best were often surprised to find him kneeling in the chapel at his morning visit, after having spent much of the preceding night at the bedside of some sick brother, father or scholastic. He seemed

to make self and its ceaseless cravings subservient to the convenience and comfort of his brethren. With him there was no choice between friend and friend. To all, his kindness was devoid of preference; and condition, birthplace, age or office formed no part of the zeal that animated his good offices in behalf of his suffering brethren. He saw in each of them the image of Him who said, "As long as you minister unto the least of these, you minister unto me."

The time was rapidly approaching when his ardent longing to be numbered among the priests of the Most High urged him to ask from the then Provincial, Father Joseph Keller, permission to make the proximate studies of the priesthood. His petition was granted. This was in July 1866. Immediately after the summer vacation of that year he began his philosophy, which having finished, he took up a course of two years theology, studying privately at Loyola College under the direction of one of the fathers. At the termination of these four years of study he was ordained priest at Woodstock College in July, 1870. A few days after his ordination, he spent ten days of restful vacation at St. Joseph's Church, Philadelphia. At that time the lamented Father Peter Blenkinsop was superior. He received the young priest with open arms and with such paternal greeting that its memory was often recalled by Father Tisdall, when the name of the saintly old man was breathed by any one of the multitude of Ours who had shared his hospitality and felt the warmth of his more than fatherly welcome.

After this brief visit to his native city he was sent to Frederick, where he was appointed minister. It was whilst still holding this office, 1875, that he was made master of novices. He continued in this strange combination of offices until 1877 when he was proclaimed rector at Frederick. It may be said that during his term of office as minister and rector, covering a period of upwards of sixteen years, he remodelled the entire aggregation of ramshackle buildings known as the novitiate. Besides making the rooms and dormitories cheerful and more habitable, he renovated the community chapel and transformed it into a devotional miniature temple. A spacious new refectory and a fine study hall for the novices arose on the site of the dingy old structures that had been in use for these purposes for more than half a century. Within and without the walls of St. John's Church, opposite the novitiate, the talent and skill of the artist were displayed under the guiding hand of Father Tisdall.

Sixteen years of unremitting care and solicitude for those committed to his charge brought about a crisis of failing powers and health that demanded immediate attention. Kind superiors suggested a temporary rest from the arduous duties of his office, and in May, 1886, we find him rustivating at our mission, Conewago, Adams Co., Pa., where he sojourned for nearly six months. About the beginning of October fol-

lowing, he was transferred from that solitude to surroundings more cheerful, and to a climate that promised a partial relief, at least, to the patient sufferer. His new home at Denver, Colorado, was reached by easy stages, inside of two weeks. Here passed the closing, peaceful years of his life.

Broken in health as he was, his buoyancy of spirit never deserted him. His brethren, ever lavish in kindness, found in him the true marks of a son of the Society. Prayerful, patient, and resigned, he awaited the summons to a better life. When the final hour came it found him ready. No sigh of regret at parting from life escaped his lips. Strengthened with the last rites of our holy faith, and comforted with the record of his good works, known in heaven, his anointed hands crossed on his manly breast, he breathed out his chastened soul into the keeping of the Immortal King, whom he had loved and served so long and so well.

He lies in the little churchyard of the college, where western winds wave the willows over the mossy mound that hides his form from view. There, his faithful brethren will often stop to breathe a *De profundis* for the gentle, merciful soul of Archibald Tisdall, priest of the Society of Jesus.—R. I. P.

JOHN B. NAGLE, S. J.

FATHER JOSEPH KREUSCH.

Father Joseph Kreusch was born March 22, 1829, at Eupen, a town in the archdiocese of Cologne, Germany, and was brought up in a thoroughly Catholic atmosphere. During his student life and as a secular priest he came in close contact with such eminent men as Dieringer, Westhoff, Martin, afterwards bishop of Paderborn, and with Archbishop, later on Cardinal, von Geissel, of Cologne. He was ordained priest September 4, 1854. From the very beginning of his career he devoted his special attention and chief energy to the education of the young both in school and church. Before he entered the novitiate, November 3, 1862, he had been inspector of parish schools in two different districts. In the Society he was, after three years of study, employed for one year in the sacred ministry and then sent to this country. He came to Buffalo in September 1868, where Father Durtthaller, superior of St. Michael's residence, was then building the spacious and massive stone structure of St. Michael's for the Germans. About that time, at the request of the superiors of the New York Mission, Buffalo and Toledo were handed over by Father General Beckx to the German Province as a mission to which in the course of time some other places were added. When Canisius College was opened in 1870, Father Kreusch was employed as teacher. Already as a student at the gymnasium he had a great liking for languages; when studying at the university of Bonn, he belonged

to an English speaking club, read the English classics, and used to listen to English lectures whenever an occasion offered. As soon as a sufficient number of regular professors for the new college had been obtained, Father Kreusch was exclusively employed in the parish of St. Michael's, of which he remained pastor until 1886. In that year he was sent as superior to Burlington, Ia. ; in 1894 he returned to Buffalo as superior of St. Ann's, which position he held at his death. His death came quite unexpectedly. In the afternoon of the 10th of December last, after the usual visit of the school, he suddenly felt very unwell ; there appears to have been an affection of the heart. Eight days later, Dec. 18, he said his last Mass in the church and on the following day, after dinner, he was found lying on the floor of his room dead.

Nature and grace had combined to produce in Father Kreusch a thoroughly harmonious character, the ideal christian gentleman, at peace with God and men. He was ever calm, self-possessed, gentle and amiable, a model of regular observance, living entirely and unobtrusively for the work entrusted to him. His chief work, as has been mentioned, was the education of the young. The instruction of the 1800 children of St. Ann's school in catechism was, of course, divided among several fathers ; Father Kreusch had his share like the rest and attended to it most conscientiously. Besides this he visited every one of the twenty-six school rooms regularly once a week, to see that the class work was diligently attended to. Nothing, however, equalled his zeal in preparing the children for their first Communion and for confirmation, which was regularly administered to them eight days after the first Communion. From the time when the special preparation began, the children had to go to confession every month ; for three or four months he would instruct them every day in school and on Saturdays he would spend a special hour with them in the church for "the preparation of the heart," as he called it ; a regular retreat of three days preceded the day of the first Communion itself on which day the good father himself was the happiest of men. Afterwards they were obliged for two years to attend every Sunday afternoon an instruction of half an hour, the attendance at which was strictly enforced.—R. I. P.

FATHER HENRY KNAPPMEYER.

Father Henry Knappmeyer was born June 9, 1835, at Münster, Westphalia, Germany. On April 14, 1857, he entered the novitiate at Friedrichsburg near the same city, where he had in his second year Father Lessmann as socius of the master of novices. After a period of four years of teaching in our college of Feldkirch, Austria, he made his philosophical and theological studies at Maria Laach, from

1864-69. Soon after his ordination he left with other fathers for the United States and was sent together with Father F. X. Delhez and Father G. Friderici to Frederick, to make the third year of probation, 1869-70. After the tertianship Father Knappmeyer went to Buffalo, where the German fathers were about to open Canisius College. He had the honor of being the first prefect and one of the first professors of the new institution. In a small brick building on Ellicott Street two classes were arranged, one for classical, the other for commercial students, containing in all thirty-five boys. At the end of the first year the number of students had reached fifty and the second was opened with sixty. In 1872 the central portion of the present college building on Washington Street was erected. When the father left Buffalo in 1882, he saw the imposing college structure completed and the number of students increased to above 200. During his stay at Canisius College Father Knappmeyer filled with great ability the posts of professor, prefect of day scholars, prefect general of discipline, and prefect of studies. In 1882 he was transferred to the boarding college of the Sacred Heart at Prairie du Chien, Wis., to be professor and prefect of studies and afterwards prefect general of discipline. When this college was closed and changed into a novitiate and juniorate, Father Knappmeyer was sent to St. Ignatius College, Cleveland, O., where he was rector from Nov. 4, 1888, till June 22, 1893. During his rectorship the beautiful college building, an ornament to the "Forest City," was erected. The remaining years of his life he spent as minister and operarius at St. Mary's, Toledo, O. For several years his health had been declining and after a long and painful disease, which he bore with great patience, he breathed his last on January 4, 1897.

Father Knappmeyer was a great lover of literature and a keen and sound critic. Had he devoted his great abilities to literary production, there is no doubt that he would have become a distinguished writer. But he spent twenty-seven years of his life in our colleges as teacher, superior, director of studies and disciplinarian. He had a remarkable gift of managing boys and dealing with all sorts of people. At times one would think that he was able to read the hearts of men. His caustic wit tempered by great kindness of heart and his rare conversational powers won him friends everywhere. In this connection it ought to be recorded that when Bishop Horstmann first came to Cleveland, Father Knappmeyer, then rector of our college, at once won the confidence and friendship of the new bishop. Many secular priests held him in high esteem and often sought his counsel and advice. The early students of Canisius College have always remembered him with affection and have regarded him, not without good reason, as the founder of their Alma Mater.—R. I. P.

FATHER BASIL HAEFELY.

By the death of Father Basil Haefely the number of the survivors of those who entered the Society in Switzerland before the expulsion, has been reduced to seventeen, the members of the "Provincia Germaniæ Superioris" at the end of 1847 being 264. Father Haefely was born February 4, 1822, at Maria-Stein, diocese of Basel, and entered the novitiate at Brieg, October 3, 1843. During his noviceship the socius of the novice master was Father Lucas Caveng, who ten years later became superior of the residence at Buffalo. He was studying philosophy at Freiburg, when this city fell into the hands of the revolutionists and the college had to be closed, November 14, 1847. In the following year he came to this country, with the band of exiles whom the late Father Behrens conducted to America. He spent three years at Holy Cross College, Worcester, engaged in teaching. He was one of the inmates of the building when it was destroyed by fire in 1852. The story was often related in his presence—with what foundation of fact he would not tell—that in order to save his valuables he flung his trunk out of the window and afterwards on opening it found nothing but a shirt. In the same year he was recalled to Europe. He began his theology at Utrecht in Holland, and continued it in the newly-erected scholasticate at Cologne, where Father Anderledy was "vice-rector, præf. tonorum et operarius." In 1855 he made his tertianship at Gorheim near Sigmaringen, Father Nopper being at the time a novice in the same house. Afterwards he studied one year rhetoric at Paderborn and in 1856 was sent to Bombay.

In the East Indies Father Haefely spent twenty-three years. He was pastor of Catholic congregations and military chaplain, professor, and superior. From 1868-79 he also filled the position of vicar general of Bishop Meurin, S. J., vicar apostolic of Bombay. When Father Lessmann was visitor of the mission (1872-73), Father Haefely was superior of the house where ten fathers made their third year of probation under the visitor as their instructor. After toiling twenty-three years in the torrid climate of India his health was shattered and the physicians decided that he must return to Europe. The order to sail came so suddenly that, as he smilingly used to relate, he was hurried off to the steamer in his slippers, not having time to exchange them for his shoes. After his return to Europe in 1879 he continued for some time to draw the salary which was paid to him as military chaplain by the British government. After a stay of two years at Feldkirch, Austria, he was sent to the Buffalo Mission. He was stationed at Canisius College and later on at Toledo, in both places being minister and operarius. In the summer of 1893, shortly before the feast of St. Ignatius, he had a stroke of

apoplexy, from which, however, he recovered so far as to be able to celebrate with special dispensation the holy sacrifice. His physician warned him that the stroke would probably be repeated and the third time it would be fatal. So it came to pass. Well prepared by his saintly life and his sufferings and comforted with the last sacraments of holy Church he died peacefully January 16, 1897.

Father Haefely's was a beautiful, child-like soul, upright, devout, conscientious. When he was quite an old man, his face retained something indescribably child-like. A little girl who did not know his name described him as "the old priest with the baby-face." Those who knew him in his studies, admired his great energy; for he was rather slow in learning. His talents were more in the practical line. He was a man of great common sense; he was skilful in drawing and painting; he was a musician and an excellent stage manager. Of all these practical talents he made, especially in the East Indies, the most extensive use for the greater glory of God. As superior Father Haefely governed in the true spirit of the Society; he insisted everywhere on order and exactness, but he himself did much more than he demanded of others. There was none who did not admire his zeal and his charity. There was only one thing which really afflicted him and this was to see himself reduced to a condition in which he was unable to do any work. Yet even in this condition he did much by his resignation, patience and cheerfulness, for the honor of God and the edification of his brethren.—R. I. P.

LIST OF OUR DEAD IN NORTH AMERICA

From Mar. 9, 1897 to June 15, 1897.

	Age	Time	Place
Fr. Anthony Maraschi.....	77	Mar. 18	San Francisco, Cal.
Fr. Benedi& Piccardo.....	77	Mar.	California.
Mr. James J. Kelley.....	35	Mar. 21	Milwaukee, Wis.
Br. Bartholomew Lynch	47	Mar.	Spokane, Washington
Mr. Ambrose J. O'Connell	31	Apr. 3	Georgetown College, D. C.
Fr. Adrian Hoecken.....	82	Apr. 19	Milwaukee, Wis.
Br. Joseph Kain.....	74	May 6	St. Laurence's, N. Y.
Fr. Paul Nadeau.....	64	May 6	Sault-au-R&collet, Can.
Fr. Nicholas Congiato.....	81	May 10	Los Gatos, California.
Br. Blasius Walch.....	80	Jun. 2	Frederick, Md.
Br. Charles Jogeman.....	23	Jun. 8	Grand Coteau, La.
Br. Matthew McNerney.....	56	Jun. 12	Frederick, Md.

Requiescant in Pace.

VARIA.

Alaska, A new Prefect-Apostolic.—Father John B. René, superior of the residence at Juneau, by a decree dated March 16, has been appointed Prefect-Apostolic of Alaska, in place of Father Tosi. This decree reached Father René on May 20, and he is at present (June 15) on his way to the Youkon. After the promulgation of the decree by Father Tosi, Father René will visit the different missions along the Youkon, and the white settlements in the mining region. His intention is to return to Juneau by the middle of September, and make his headquarters there. Father General has also decided that the Prefect-Apostolic be the "Superior Regularium" for upper Alaska—i. e., the Youkon—but lower Alaska, comprising Juneau, Sitka, etc., is to remain as before under the Superior of the Rocky Mountain Mission. Father Cataldo, who went to the Yukon last year as Visitor, is expected to return this summer.

Belgium.—The "Société Scientifique de Bruxelles," founded by Father Carbonelle for the purpose of proving that there is and can be no real contradiction between faith and true science, is in a most flourishing state. At the annual Easter congress, held at Brussels during the latter part of April, several of our fathers read valuable papers, giving the result of their personal researches in geology, geography, ethnology, natural history, etc. Father Lucas professor of physics at our college at Namur, gave an illustrated lecture on the most recent application of the Roëntgen, or X rays, while the well known Assyriologist, Father Delattre, professor at the Louvain scholasticate, gave a valuable lecture before the different sections united. The work of the "Société" is of the highest scientific order, and it is no little honor to the Province of Belgium that so many of Ours are found to take a leading part in these meetings.

Canada, The Scholasticate.—Father Hamel, formerly Superior of the Mission and recently Director of the House of Retreats at Quebec, has been transferred to the scholasticate at Montreal where he replaces the late Father Henry Hudon as Spiritual Father of the theologians.

Loyola College, Montreal.—Ever since its opening in September last, the new English college has gone on prospering. The number of pupils has now increased to 130; it would be still larger, were it not that many applications for admission have had to be refused for want of the necessary accommodations. There are at present four classes in the college: preparatory, Latin

rudiments, third grammar and rhetoric. Next year, the remaining classes will come over from St. Mary's which will thus become again an exclusively French college. In order to provide accommodations for the increased numbers, a large dwelling house has already been secured on Bleury Street, adjoining Loyola. The present quarters are, of course temporary, and as such are not without their inconveniences. However, superiors are carefully studying ways and means, and as soon as circumstances shall permit, a site will be secured in some convenient part of the city and suitable buildings erected.

The Novitiate.—A very gratifying fact in connection with the opening of Loyola, is the simultaneous increase in the number of English-speaking novices at the Sault-au-Récollet. Several have already entered, and the current bids fair to continue.

Fort William.—Father Paul Nadeau, Superior at Fort William on Lake Superior, was relieved of his office in March last, on account of failing health, and transferred to the Sault-au-Récollet where he has since died of cancer of the stomach. His place at Fort William is being filled temporarily by Father Specht. Father Nadeau has spent all his life since his ordination, among the Indian missions about Lake Huron, undergoing at times great hardships and sufferings. Some account of his labors may be found in the early numbers of the LETTERS in his own words, as he was a frequent contributor from 1874-'78. He was a zealous and devoted missionary.—R. I. P.

Blessed Peter Canisius, His name.—Father Otto Braunsberger, in his monumental work: "Beati Petri Canisii Epistolæ et Acta," discusses this interesting question pp. 70-71. In the first letter here printed, which is the earliest extant, addressed to his sister Wendelina, he signs Petr Kanys. In contemporary documents the family name is written in many ways: Kanys, Kanisius, Canis, Canisius, Kanis, Kaniss, Kannees. Polanco in an official letter writes Chanisius.

Father Braunsberger discusses on this occasion the widely prevalent opinion that the real name was De Hondt or De Hond, and declares it to be an assertion that has never been proved. He avers that in all the original documents of the 15th and 16th centuries pertaining to his family, he has never met with the name Hondt. He concludes, however, that in earlier times the family name may perhaps have been Hundt or rather Hondt.

Copley, Father Thomas—The date of his death, which was formerly unknown, is furnished by these late publications: "Maryland Archives," Vol. X., p. 185, also from the "Calvert Papers," published by the Maryland Historical Society. He died 14 July, 1652.

France.—The transformation of the “Etudes” into a fortnightly has proved a real success. The number of our subscribers, instead of diminishing as was feared by our editor and many others, has notably increased over last year. It was to provide against a possible depression, that I have looked for a less expensive printer outside of Paris, and have found him at Amiens. This will go far towards the equilibrium of our budget, notwithstanding the fact, that for eighteen folia per month the subscription is now two francs less than it was for sixteen folia before the change.—The novitiate at Beauregard near Nancy, especially for coadjutor brothers, numbering too few candidates, has been suppressed for the time being; at St. Acheul there are twenty-four scholastic novices. The work of our fathers is everywhere successful. The missions given at Reims, Lille, Dunkerque, etc., have been very well attended. The sum total of students in our colleges is notably superior to the figures of the years before 1880. Nearly all the residences are reopened; however, everything is not entirely reassuring, as lately our chapel at Donai was closed, on account of some denunciations against the work of Father Trannin among soldiers. In Metz (Lorraine) also, Father Paul Mury has been expelled by the Prussian government, for a too patriotic preface which he wrote for the “History of our Collège, St. Clément” by one of our alumni.—*From Father Joseph Brucker, Paris.*

Galicia.—Father John Badeni on April 4, 1897, was appointed Provincial of Galicicia. The Provincial’s residence has been changed from “Rue Kopernik 26” to “Rue Grodzka 43, Galicicia, Austria.”

India, Madura Mission (Province of Toulouse).—Towards the close of last year, the superiors of the four Indian Missions were summoned to a conference by Very Rev. Father General, who was anxious to settle a variety of things concerning the missions, and, in particular, the studies of our scholastics in this part of the world. His Paternity has, therefore decided that there should be one house of studies in the North at Kurseong for theology, and another in the South at Shambaganore for philosophy. The two houses are located in the mountains, which are the resort of Europeans during the sultry months of the year. The weather and the surroundings leave nothing to be desired. However, considering that the missions of India are served by various provinces, Father General has left a margin for any change that may, in course of time, be rendered necessary. Though the two houses are now in working order, the new programme as laid down by Father General is to come into force only at the beginning of 1898. The new year will see all the philosophers assembled here at Shambaganore, and all the theologians at Kurseong.

Shambaganore.—This house has been a few years in existence, and for want of better accommodation shelters under one roof three fathers, twelve philos-

ophers, thirteen juniors and fifteen novices. The building, which has been hastily put together to meet the exigencies of the moment, is barely sufficient for the large number of scholastics who will be coming up year after year. We are therefore putting up a three-storied edifice which will be the "Collegium SS. Cordis Jesu." The main part of it will contain chapels, halls, and rooms for professors, while the two wings will contain twenty-seven rooms on either side for the scholastics. Our grounds cover an area of 100 acres. It is a most picturesque plateau where a sort of perennial spring seems to reign throughout the year, while down in the plains, the heat is intense and the thermometer registers an average of 100° f. in the dry season. Two miles from here, the pleasure-seeking English residents of Southern India have erected a flourishing town, charmingly laid out with a view to comfort and beauty. Within our own grounds, we are left to ourselves and can get on without any uncomfortable contact with the outside world. We have here fruit and vegetable gardens, woods and streams, dairy and poultry yard. A beneficent government has allowed us the enviable privilege of having our own post office, in which the duly installed postmaster is a lay brother, who is paid by the state for looking after our letters. When he is off duty, he is the brother cook of the community.

Our Colleges.—The annual inspection of our colleges by government officials has always been a source of great inconvenience to us. In spite of our best efforts, their reports are not always what we should like them to be. One of the duties of the inspector is to inquire minutely into the qualifications of the teachers, and to insist upon their being university men with degrees and special training. This it was that induced the superiors up till now to send up a certain number of scholastics for these degrees, and make them go through a bewildering course of studies much at variance with the Ratio Studiorum. To remedy this state of affairs, Father Maffei, Principal of St. Aloysius' College, drew up a memorial of forty pages in which, after reviewing the educational history of the Society, he put forth its claims to an exemption from the requirements of the university. The memorial went to the Director of Public Instruction and to the Secretaries of Government, and was approved of by one and all. Sir Arthur Havelock in granting the much-desired exemption, stated that it gave him great pleasure to do justice to a body of learned men that have had a glorious history of three centuries and have been the educators of the world. The only qualification that is demanded of us is a note from the superior certifying that the teacher is a member of the Society of Jesus and has gone through the usual course of studies of the Society.—*D. Fernandes, S. J.*

Bombay Mission (Province of Germany). *Our Colleges at Bombay during the Plague.*—Of the dozen or two of native high schools only two have so far withstood the shock of the plague, and they are the Government high school and our own St. Francis Xavier's. But it must be noted that the former, two divisions of which numbered last year over 1200 pupils, has now not more

than seventy boys, all told, on the rolls, and Government refuses to close it out of policy, lest thereby they would increase the scare. Our own high school numbers at present 230 out of the 1264 of last year. Among the closed native high schools there are at least three or four that usually had each from 1000 to 1500 pupils, and this year they could not get 100 of them to return. Of the European high schools, the cathedral—Anglican—has dissolved its boarding establishment, and has at present 110 day scholars instead of its former 200. St. Peter's—Protestant—has been transferred to Nasik on the Decan. The Byculla (Anglican) Protestant Orphanage, has a few cases of the plague among its pupils, and was ordered by the municipality to disband the day school, keeping only its boarders. The Scotch Orphanage boarding school is the only one remaining unaffected, as it is situated in an isolated position outside the city limits and receives only orphans. Our own St. Mary's high school—for European boarders and Christian day scholars of all classes—has been divided into two establishments, continuing its day school in Bombay, and transferring the boarding department to Khandalla, in the Ghant Mountains, with 135 attendants in the former, 115 in the latter, numbering together 250 out of the former total of 550 pupils. Of the three university colleges of the city, the Government college has only sixty students and is forced to continue its lectures for the same reason as the Government high school. The Wilson College (Presbyterian Missionary) was dissolved in January, and began work on the second of March with only forty students. St. Xavier's College has maintained from the beginning of the term in January, a steady number of 110 with slight fluctuations, its last year's total having been 262. The present attendance at St. Xavier's—both school and college—amounts to 340 as against the grand total of 1526 of last year. On the whole, therefore, we consider that we have much to thank Almighty God for, as by his favor we are passing through the ordeal with the least losses.—
From a Letter of Father Stanislaus Boswin dated March 28, 1897.

Italy, Province of Venice. A New Foundation.—At the beginning of the current year we opened at Beyamo an apostolic school which goes under the name of the "Scuola Apostolico di S. Antonio." It is hoped that in the near future this school will become a nursery for our novitiate, which for several years past has been very meagre and consequently the Province has increased very little, though our field of operation is very large. In the programme of the above apostolic school it is stated that its chief object is to supply missionaries to the mission of Mangalore in the East Indies; on this account only those are admitted who show inclination to a missionary life. At their entrance the candidates have six months of probation after which, if they have given satisfactory proofs of their vocation and are found to have all the prerogatives required by the programme, they are admitted to make the so-called "apostolic promise" in the presence of the director and of their companions, by which they declare it to be their sincere and firm will to spend

all their life in the service of God and the salvation of souls as missionaries. The house for the apostolic school has been bought with the money left to the Society by Canon Foresti, who died at Bergamo several years ago; it is large enough to accommodate a good community, but up to the present only a few have been admitted.—*Father Paul Perini.*

Lecce, May 31, 1897.—Our *College at Lecce* is undoubtedly the finest in the province of Naples. It is a magnificent structure, occupying one of the healthiest spots of this city. Though only two stories high, it rises about forty-two feet from the ground, giving each story an elevation of nearly twenty feet. It covers a large area, and is surrounded by a garden where orange and lemon trees abound. Father Argento, the rector, began its erection over ten years ago, and he is still working at it, though the decoration is the only thing that remains to be done. To the energy, patience and self-denial of the Rev. Father this college will stand as a perennial monument. He alone, with no assistance or encouragement from the Province, undertook a work that would have discouraged any body of men in this country and these times, and he has completed it with hardly any debt. The building forms a square measuring about 200 feet on each side, and accommodates boarding and day school.

Blessed Realino.—The chapel of our college at Lecce contains the body of our latest glorified confessor—Blessed Bernardino Realino, the Apostle and Patron of this city. Father Argento had to encounter great difficulties in obtaining this sacred deposit. The relics had been buried in the old church of the Society, built by the Blessed himself, and the present occupants of that church were unwilling to part with its most precious monument. Rome was appealed to, and the decision came in favor of the living brethren of the new saint.—*Father Marra.*

Jamaica, The Education Question.—The “Battle of the Schools” is still raging in Jamaica, but the outlook for our Catholic schools is more hopeful. A leading daily newspaper, “The Newsletter,” in its issue of April 5, 1897, says: “After all, the primary right of determining what should be the best education for their children, belongs to parents. The right is indefeasible and everlasting, while the right of the State is merely secondary. Religious instruction should form a distinct and definite branch in the educational curriculum of elementary schools. The Battle of the Schools—secular or voluntary—has been waged in most Colonies, and has, at least in the Australian Colonies, been won along the whole line by the secularists. We have always been opposed to a purely secular system of education, inasmuch as it directly repudiates or ignores the moral, in addition to the intellectual department of the human constitution. •

“Whatever be the defects of the present system of elementary education in Jamaica, it is perhaps the only educational system in operation throughout the length and breadth of the British Empire which, without design or effort,

has solved the religio-educational problem. It is a system of what may be described as State-aided denominationalism. In other words, the schools which, prior to the period of Government grants, were managed and maintained by the different religious bodies, are now placed on a footing of perfect equality, and receive from the Government grants in aid, based on the results obtained for proficiency in the several subjects in which the Schools are examined. In this way every school, whether it be under the management of the Church of England, Roman Catholic Church, Presbyterian Church, Wesleyan Church, Baptist Church, or any other denomination, is paid according to its secular results, while it has the benefit of continuous religious instruction in its own particular tenets. A uniform efficiency is thus maintained, and we fail to see how the Voluntary Schools, either here or in the Mother Country should not receive government aid, provided that they keep the secular education up to the standard reached by the Board Schools and demanded by imperial requirements."

The Queen's Jubilee.—The "Daily News" of April 14, says: "It is satisfactory to know that the celebration of the Diamond Jubilee in Jamaica will be associated with a philanthropic purpose, with a work of pure benevolence and public utility. The Committee unanimously approved of Bishop Gordon's resolution, to the effect that a wing for Incurables be added to the Public Hospital. It was also agreed to concentrate the benevolent efforts of all the parishes, and to apply the funds to the erection and maintenance of the proposed extension of the Hospital with the object of making provision for the admission of incurables.

Mexico.—During Lent in the city of Mexico the spiritual exercises were given by Ours to 1500 men and 2000 women in our new church of St. Francis Borgia, and to 400 girls in the convent of the Sacred Heart.

Missouri Province, St. Louis University.—Scholasticate.—The following were the participants in the disputations, held on April 30; *The Existence of God*, Mr. R. Johnston, defender, Messrs. J. Husslein and W. Lyons, objectors; *Psychology*, Mr. A. Muntsch, defender, Messrs. J. McGeary and T. Smith, objectors; *Ontology*, Mr. A. Forster, defender, Messrs. J. McClorey and J. Fayolle, objectors. Mr. J. McCormick lectured in the afternoon on "The Transformation of Electrical Currents," being assisted in the experimental part by Mr. I. Kircher.

New Orleans Mission.—Father William Power was installed Superior of this Mission on June 17, in place of Father John Clayton who returns to England, and will be stationed at Wimbledon.

College of the Immaculate Conception, A Brother's Golden Jubilee.—On June 19, Brother Ignatius Boemecke happily completed the fiftieth year of his religious life. The golden jubilee celebration was surrounded with pecul-

far interest owing to the fact that Brother Ignatius has lived and labored in the college for no less than forty-six out of these fifty years, having ever since 1851 faithfully shared its fortunes. Many externs called to join their congratulations and kind wishes to those of the community in honor of the golden anniversary; for Brother Ignatius is well known throughout New Orleans. During forty-six years he has filled the responsible office of porter at the college, and has by his tact and kindness won the affection and esteem of every one.

A House of Retreats.—A new chapel and additional accommodations are in course of construction at the college villa near Covington, La. The property, which was bequeathed to the mission by a charitable lady a few years ago, has been used hitherto exclusively as a place of vacation. The improvements now made have for their object to make it serve at the same time as a house of retreat for externs. With its beautiful scenery, and secluded situation on the shady banks of the Tchefuncta River, Manresa ought to make a popular resort from the cares of the busy world, and an ideal spot for recollection and meditation.

St. Charles College, Grand Coteau.—The public disputations of May 1, were participated in as follows: *Ex Ethica*, Mr. M. Cronin, defender; Messrs. L. White and J. McCreary, objectors. *Ex Cosmologia*, Mr. P. Ryan, defender; Messrs. E. Baehr and O. Semmes, objectors. In Astronomy, lecturer, Mr. P. Cronin; *The Moon—Eclipses and Calendar*. In Physics, lecturer, Mr. J. McGee; *The Electric Telephone*.—A storm somewhat similar in its effects to the cyclone that swept over Woodstock last September, has lately visited the scholasticate and its neighborhood, leaving many a sad ruin in its track. Scores of panes of glass were broken and scattered in minute fragments over lawn and garden. Giant oaks that had withstood the blasts of fifty winters, were laid low side by side with the more delicate umbrella-trees, that once lined the path from the church to the graveyard. The windmill itself, though of strong steel and guaranteed cyclone-proof, was found wanting, and yielded before the hurricane. In ten short minutes the whole work of destruction had been accomplished.

Spring Hill College.—The most memorable event of the present school-year was the reception given to His Lordship Bishop Allen on the occasion of his first visit to Spring Hill. It took place on Monday May 31, the day after the bishop's solemn installation at the cathedral of Mobile. Elaborate preparations had been made to welcome in a worthy manner the new head of the diocese; but what assured even more the success of the reception, was the spontaneous and whole-souled enthusiasm that reigned supreme. On alighting at the college gate, the bishop was greeted with a cheer which must have seemed a faithful echo of the farewell cheer of the students of Mount St. Mary's. Then the brass-band rendered a spirited selection, while the distinguished guest was accompanied by the faculty and students to the exhibition hall adjoining the college. The hall presented a scene of beauty, with its

festoons of cedar, its artistic arrangement of flowers, tropical plants, and flags bearing the papal and national colors, and the colors of the college, purple and white. The program of exercises consisted of English and Latin addresses in prose and verse, of music and song happily intermingled, all breathing gladness, congratulation and loyalty. In his reply Bishop Allen particularly dwelt upon the title of College Bishop, which had been given him in one of the addresses. He had indeed been obliged to leave a much loved college, but only, as he was already convinced, to find another near his episcopal city where he would meet with congenial welcome at all times. He pledged it at the very outset of his rule, his liveliest interest and sincerest affection.

Philippine Islands.—During the late revolt in the Philippine Islands, our fathers offered the house of Santa Ana and the Escuela Normal for the use of the Spanish soldiers; they also contributed \$200 towards raising an army of volunteers.—The labors of the Society in the spiritual conquest of Mindanao has lasted 106 years: from 1635 to 1663, 28 years; from 1719 to the suppression in 1767, 48 years; from 1865 to 1895, 30 years. The work done by our missionaries in these 106 years may be summed up as follows: Missions 37; Villages and reductions visited 380; Souls under the spiritual guidance of the Society 214,296; Baptisms in 1895, 15,705; Marriages 2,874; Burials 6,613; Infidels baptized 6,264; Religious in Mindanao 103; Religious in Manila 59.

Portugal, A triple Centenary.—The centenaries of three famous Jesuits, the Venerable Joseph Anchieta, Fathers Suarez and Vieira, will be publicly celebrated in the course of the present year. Brazil is preparing to honor the memory of her illustrious apostle and wonder worker, the Venerable Anchieta. Pombal in his hatred for the Society, had sworn that the servant of God should never be raised to the altars, and committed to the flames the documents which were to be used in his beatification. All hope however is not lost. One of the Brazilian fathers has been sent to Portugal with the special mission of making a new and thorough investigation, which, it is hoped, will be rewarded by the discovery of fresh documents concerning the holy missionary.

In May 1597, Suarez went to occupy the chair of theology at the University of Coimbra. At the request of its rector, the university has decreed to commemorate the happy event with all the pomp and solemnity possible. A committee has been appointed to search the university archives for the purpose of collecting whatever may exist of unpublished documents relating to the great theologian. The records thus found will be published at the expense of the state.

Still greater splendor and display will surround the centennial celebrations in honor of Father Vieira. Antony Vieira is indeed one of Portugal's brightest ornaments. In literature he is the prince of Portuguese prose, just as

Camoens is the prince of its national poetry. As an orator he eclipsed all his predecessors, nor has he been equalled by any one since his time. His broadness of views and his marvellous knowledge of the human heart were such as the most eminent statesmen might envy. He was employed by King John IV. in important and delicate missions to various courts of Europe. Popes Innocent X. and X., held him in high veneration and sought to retain him at Rome. The General of the Society, Father John Paul Oliva, wrote that the Society owed eternal gratitude to God for the happiness of possessing such a man. Vieira cared little for the esteem and applause of men. He asked and obtained permission to labor and end his days among the savage tribes of Brazil. He died at the college of Bahia, in July 1697, at the age of 90.

But the glory which he shed upon his native country by his immense labors and especially by his writings, has not been forgotten, and the greatest enthusiasm prevails for the celebration of his second centenary. The King himself has accepted the title of honorary president of the festivities, which are to be of a national character, and participated in by the most influential men of all parties.—*From the Lettres d'Uclés.*

Rome.—Cardinal Mazzella, who was in June 1896, raised to the dignity of Cardinal Priest, has been still further honored by being made Cardinal Bishop. In the secret convention of April 19, he was appointed by his Holiness and assigned to the suburban see of Palestrina. On Sunday May 8, in the chapel of St. John Berchmans, adjoining the German-Hungarian College, he was consecrated bishop by the Cardinal Vicar, Mgr. Genuari, Archbishop of Lepanto, and Mgr. Orazio Mazzella, titular Bishop of Cusna and Auxiliary of Bari. Mgr. Orazio Mazzella is a nephew of the cardinal. Mgr. Mazzella, Archbishop of Bari and brother of the cardinal was also present. There are but six Cardinal Bishops, and Cardinal Mazzella takes the place and the see of the late Cardinal Bianchi.

Sacred Heart.—Innsbruck has sent us a copy of its latest Letters.⁽¹⁾ These pages are dedicated especially to news about the devotion to the Sacred Heart in our scholasticates, colleges and churches. So we have here a private record of family events. This is a new departure, and one that promises to be very acceptable to Ours in general. We give only a few extracts to show the nature of the communications.

St. Andrä.—Some time ago, an attempt was made to introduce a new practice into the exercises of the devotion to the Sacred Heart by means of continuous adoration in the church. The adoration is so arranged that the whole night preceding the first Friday is spent by the men before the Blessed Sacrament. They come in relays of two every hour. In the morning the women take the men's place and continue the adoration until, in the evening, a full

⁽¹⁾ Mittheilungen der Schol. d. Ost. Ungar. Provinz über d. Verehrung d. hhl. Herzens Jesu (Erscheint jährlich). *Lithog.* pp. 24.

day is consecrated to the public veneration of the Sacred Heart. The unmarried women are not to be outdone. They pass their Sundays and holydays praying in turn before the tabernacle.

Jersey.—In this scholasticate a statue of the Sacred Heart is placed on the ground floor, where the fathers, scholastics and brothers may be seen every morning after breakfast, offering up the labors of the day. Here, too, when one dies, the body is laid out. The following incident is surely worth recording. Theodore Vibeaux was instrumental in having the statue brought to this spot. He was the first to rest in death within its sacred shadow. One little practice in honor of the Sacred Heart is perhaps peculiar to St. Hélier. For some years past it has been the custom for the scholastics to make a short pilgrimage on villa days to one of the two Catholic Churches—St. Martin's and St. Matthew's—in the interior of the Island. On the evening before, a piece of bread and a bottle of coffee are stowed away in the habit pockets. Between four and five o'clock the next morning, in rain or shine, in darkness, gloom or gray, the pilgrims are on the road making their meditations. When they reach their destination, they hear Mass, receive holy Communion and ask our Blessed Lord to reveal His Sacred Heart to the inhabitants of this Island, many of whom have become the prey of different sects. On the way back, they take their breakfast, content that they have exercised the only external apostolate, possible to them, to lead once more to the true fold a people who of old knew only the teachings of the Spouse of Christ.

Mold.—From this scholasticate a notice is sent that reads like a monthly record of our own Woodstock manner of honoring the Sacred Heart. The printed leaflets of monthly intentions, the good works, etc., the card with the various offices marked, the communion of reparation, etc., all show that the Apostleship of Prayer has a true home in Mold.

Tyrnau.—The last feast of the Sacred Heart showed how firm a hold this devotion has on the people hereabouts. A large white flag with a picture of the Sacred Heart on it floated from the tower of the Jesuit church. Crowds flocked from far and near; eight villages sent their representations—some upward of 400 or more who came on foot bringing their banners and crowns, others arrived on the train—in all about 10,000 souls gathered to do public honor to our Blessed Lord.

Our little church could hold only a few; the rest had to remain outside in the immediate neighborhood to assist at the 8 o'clock Mass. Signals however were given from the church door, warning the people of the gospel, offertory, consecration and the other parts of the holy sacrifice. Immediately after, the procession started. Sermons were preached, one in the morning, in Hungarian, another in the afternoon, in Slovak and then a third in German. It was impossible to find confessors for all who wished to confess. One father broke his fast at four o'clock in the afternoon, and later still just before five o'clock a woman received holy Communion.

Travnik.—During carnival time the devotion of reparation to the Sacred

Heart was made by bands of four boys, each band kneeling before the Blessed Sacrament for a quarter of an hour.

Thanks to the hearty recommendation of the South Slavic bishops, new life has been infused into the Apostleship of Prayer. The three degrees are practiced even in the Staatsgymnasium of Sarajevo, and some of the older boys have already gone through the exercises for three days in our seminary. The procession in honor of the Sacred Heart draws crowds to Sarajevo not merely from all the corners of Bosnia, but from the neighboring countries; and from far Ragusa, Bishop Marcelü came to see and learn the method of making the feast of the Sacred Heart the one, great heart-feast of his people.

History of the Society.—Father Astrain is finishing the first volume of the Assistance of Spain; it will be published in a few months.—Father Hughes, after making a tour through Spain to consult the different archives, spent some time with the Bollandists at Brussels, and is now with the German fathers at Exacten, Holland.—Father Pollen has finished his work with the Roman archives.

Spain, Silver Jubilee of our College at Valencia.—This college founded Dec. 8, 1870, has recently celebrated by a three days' feast its silver jubilee. The alumni came from all parts of Spain, and amongst them were a number of Ours whom their provincials allowed to be present on this occasion. It may interest our readers to know how they celebrate such feasts in Spain. The first day opened with a general Communion at the early Mass celebrated by Rev. Father Provincial himself; later in the morning there was solemn high Mass with sermon; a little after 1 P. M. dinner was served at which there were 207 guests present. We need not delay over the enthusiastic eulogiums of our fathers and the fervent protestations of loyalty to their Alma Mater on the part of the alumni; numerous letters and telegrams were read expressing the good wishes of the absentees; telegrams were also sent to the Holy Father and to our Very Reverend Father General announcing the celebration. After dinner a marble slab containing a commemorative Latin inscription was unveiled, and then the alumni rushed to the play ground where many outdid the present pupils in frolic and fun. About 5.30 P. M. all were invited to a play; here again the alumni helped the actors in keeping up the interest of the audience. On the second day all assisted at a solemn requiem Mass for the souls of the departed alumni, dined in the Hotel Paris, made up a purse for the wounded in Cuba and the Philippine Islands, and spent the rest of the day in speaking of old times, toasting the Society, and condemning freemasonry. It was only on the third day that they began to think of returning home. They assembled therefore at the altar of our Blessed Lady and having heard Mass, left our college just as we received the answers of the Holy Father and our Very Reverend Father General to the telegrams sent two days before.

While the jubilee revived in many the memory of their youthful innocence, it also confirmed or won back their love for our Society.

The Sodality of Barcelona, probably the largest and most active sodality of college students in the world, is more flourishing than ever. At the annual retreat during Lent the attendance at the morning exercises was 550, and at night 650 and sometimes 700 were present. The influence of the sodality is becoming more and more evident in Barcelona and its suburbs and the members are called upon whenever any work of charity is to be done.

Troy.—A new Gymnasium Hall for the young men and boys of our parish of St. Joseph's, under the care of Father George Quin, is in process of erection. Ground was broken towards the close of May for the new building which will resemble the schools built by Father Loyzance.

There will be two stories above basement. The dimensions are: 42 feet from sidewalk to cornice, 120 feet front on Fourth street, 70 feet at the north side and 47 feet at the south side.

The basement will contain the gymnasium. It will occupy the entire length and breadth of the building and be 20 feet high. It will have also an elevated running track, and when finished will rank with the largest and best equipped gymnasiums of the country. In the plan of construction, arrangements are made for an extension from the basement to the south, which, it is hoped, will one day contain a swimming pool of unusually large proportions.

On the first floor there will be commodious rooms for reading and amusement. These advantages of course will be chiefly for young men. The parish at large, however, will be benefited by the use of the room in which the library will be kept. There will be rooms for choir rehearsals and other matters relating to parish work.

The second floor will contain the hall only. It will be one of the largest in the city. The building is the gift of an unknown benefactor, who has contributed enough for its erection; it will be for the congregation to complete the work. This will be easily accomplished, since the new hall will always be available as a base of operations.

Home News, Spring Disputations.—April 30 and May 1, 1897. *Ex Tractatu de Deo Creante*, Mr. Goller, defender; Messrs. Heitkamp and Matthews, objectors. *De Christo Redemptore*, Mr. O'Gorman, defender; Messrs. McMahon and Caldi, objectors. *Ex Scriptura Sacra*, "Harmony between early Hebrew and Egyptian Chronology," essayist, Mr. M. J. Kane. *Ex Ethica*, Mr. O'Hare, defender; Messrs. Mullen and Butler, defenders. *Ex Theologia Naturali*, Mr. Barrett, defender; Messrs. C. Lyons and Donovan, objectors. *Ex Ontologia*, Mr. Tierney, defender; Messrs. O'Reilly and Reynolds, objectors. *Geology*, "The Makers of Scenery and Soil," Mr. J. Mulry. *Chemistry*, "Hydrogen," Mr. J. Moakley.

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JAMAICA—A VISIT TO PORT ANTONIO.

A Letter from Father J. J. Collins.

26 NORTH ST., KINGSTON,
July 12, 1897.

REV. DEAR FATHER,
P. C.

I promised Father Pardow that I would give a brief account of a trip to Port Antonio, which I made last year to look after some Catholics who were employed in building a railroad from that town to Bog Walk to connect there with a short line to Kingston. Port Antonio is a small sea coast town about sixty miles to the northeast of Kingston. Its population is about 2000, and its importance is due chiefly to the fruit trade. Not far back in the history of Jamaica sugar was king, but fruit has now come to the fore, and sugar is only a poor second, and it looks as if this commodity will become extinct, if it is not speedily protected by bounties. The old Yankee skipper who is the father of the Jamaica fruit trade, selected Port Antonio as the base of operations. This has caused it to become the most important town in Jamaica after Kingston. The number of vessels to report and clear from Port Antonio is nearly the same as from Kingston. Five steamers carrying an average of 10,000 bunches of bananas clear from the Port every week at this season. The steamers sail from Boston, Baltimore, New York and Philadelphia. It was to this Port that I directed my steps, 23 March, '96. It is reached by mail coach in forty-eight hours, by coastal steamer in twelve

hours, and within the past few months, since the railroad opened up, in four hours by train.

It is almost incredible how little we knew about the north side of the Island a year ago. To show the truth of this statement I need only say that the American Construction Co., which built the railroad, located in Port Antonio, and was there over a year before we knew anything about its make up. But one day the quiet of North St. was broken by the loud voice of a Knoxville contractor's wife. She had come to see the bishop and it only required a glance at her to see that she was not in a joking humor. When his Lordship appeared she said with a show of true Catholic deference, "Bishop, what kind of people are you over here? Why, I reckon you are as bad as the natives, a young man of our parts died in Port Antonio the other day without a priest." When she sufficiently recovered from the first shock of meeting a bishop, his Lordship calmly told her that not he but they were to blame. They should have called upon him, or written him, as we had no station there and only once in a blue moon a father went to that side. He deeply regretted the unfortunate death of the young man, and was ready to do all in his power to prevent a recurrence of the kind. She then said that most of the Catholics had returned to the States, but the few who remained would be glad to see a priest. I was at once instructed by his Lordship to take the next steamer for Port Antonio. Two small coastal steamers make up the round of the Island every week. It is their business to deliver the freight brought out from England and America for the out ports, but discharged from the big steamers in Kingston on account of the conveniences of harbor, docks, store houses, etc. On the morning of the 23rd therefore, Mass over, I had my coffee, took a 'bus and was soon on board the "Spey," which is the coastal service boat for the Royal Mail Line of Steamers. I had a word with the captain and sat down when my attention was drawn to a party of five coming on board preceded by a black man who seemed to be playing the dual role of guide and servant. He had a bundle of walking sticks in one hand and a few bags in the other. I observed that the whole party wore glasses. Their accent was neither good English nor good American. I felt sure that they had a bit of the old Elm in their pockets, my imagination was fanned by the east wind, and I had a vision of the "Common." I had not gone to Boston, but Boston had come to me. If I wanted any further proof for my conclusion it was in evidence in their capacity for en-

quiry. But the clock had gone seven, and an Englishman is nothing, if not punctual.

Seven was the hour for starting, and we were now steaming out of the Kingston harbor, one of the finest in the world, and over what remains of the city of Old Port Royal, which sunk into the briny deep many fathoms at high noon one bright summer's day two centuries ago. Here my countrymen had a feast for their *ingenium curiosum*. They wanted to know how far down is the old city. Whether it can be seen on a clear day when the sea is calm, and whether the Americans had ever gone down there to bring up the gold and things, and other questions galore. We were soon steaming along a few miles off the coast, and the "Doctor" was coming up in a way to make land lubbers dizzy. The big seas sent their spray over the pilot house, and our visitors succumbed one by one to the horrors of *mal de mer*. In the meanwhile I moved about a bit among the officers and crew in search of Catholics. None was to be found. I however got into conversation with a young business man of Port Antonio who has since placed himself under instruction, I hope to baptize him when I go to Port Antonio in August. We rounded the easternmost point of land at noon, Morant Point, on which stands a lighthouse, and within a half mile out to sea, the wreck of the steamer "Golden Fleece" was to be seen.

On my return journey I stopped at Point Morant about ten miles from the lighthouse to say Mass for a Catholic family, who live here surrounded by practical paganism. The name Catholic is totally unknown. I visited the hot "Baths of St. Thomas ye Apostle." They are about nine miles inland, and much in fashion among the health seekers who come to Jamaica. A large and powerful stream of boiling water bubbles up from the side of the mountain, and within a few yards of it, a stream of cold water of about the same dimensions. A little below the source of these streams is a rudely built stone bath house into which both streams are made to flow. Here by means of iron pipes you may moderate the temperature of the water to suit your taste. The medicinal properties of these baths are highly commended. On my way back to the steamer I made a slight detour to get a glimpse of the "Hall," a palace and fortress, still in a good state of preservation, built by the buccaneers. Many an old legend yet lingers around the place. I met on the way back a Dr. Nayland, a Catholic retired from his profession of medicine and quietly indulging himself in pen keeping. He is from the Southern States and held in great esteem here. The most striking feature

of the Island as one rounds it by sea is the ever presence of Blue Mt. Peak. There the Peak is, ever before you pillow-ing its head on the rich blue of the tropical sky.

A little after 6 P. M. Port Antonio was reached. I was pushing my way bag in hand through the crowd in the dock when a little black chap with a squeaky voice balled out "French Parson." It was a sign of recognition. I was recognized in a different capacity a few days later. I was out on the railroad line looking up a Chicago man, when I came upon about 200 blacks working in a "cut." I came on them suddenly, as there was a bend in the road, all eyes were fixed upon me, while shovels, picks, wheel-barrow and drills ceased to move. A little black water carrier dropped his pale, and after sizing me up, said, "him write *ta-ra-ra boom di a.*" The spell was broken and the 200 blacks dissolved in a grin. I fancy the little fellow thought the writer of that catchy song the biggest man on earth. In a few minutes after landing I found my way into the office of the American Construction Co., doing business under the name of McDonald & Co. Mr. McDonald is from Knoxville, Tenn. He is a Catholic, a graduate of Tenn. University, and his occupation is railroad building. He is in railroading what Napoleon was in war, full of resources, brilliant and bold to rashness. He is a young man just having turned thirty. Jamaica wanted a railroad, but could pay for it only by instalments. Senators Brice and Morgan had idle cash to invest, and McDonald had brains to let. The result was an agreement. The idle cash thought a cyclone struck it, and Jamaica got its railroad in short order.

Mr. McDonald was delighted to see me. But he said "you have missed your opportunity. If you had come a year ago, you would have had a church built here now." Over a thousand Catholics have come and gone since we began this work, but only a few contractors now remain to get in their final estimates and close up their work. When I smilingly said I thought it strange that he did not let us know of his presence, he answered that he had been railroading for seven years and never had the occasion of reminding the nuns, or the priests of the presence of railroaders. They were on the line almost as soon as the railroaders, and he took good care to insure them a kind reception by sending them over the line in his own team and giving them a good starter. He has known the sisters to collect between \$700 and \$1000 every month while the work lasted. Some of the contractors make a pot of money, and spend it freely. He here asked me to supper where I

was introduced to several colonels, a few captains, a general and a doctor, all hailing from Tenn. and Ky. They were all Protestants but me. Next morning I said Mass in the large office room for four Catholics, and about a dozen Protestants, Americans, who learning that I was from the States came to have a look at me. After Mass Mr. McDonald placed at my disposal his double team and said "use it father as long as you wish." On enquiry I discovered about six Catholics among the Jamaica creoles. I then started out the line to the Italian camp which was just outside Port Antonio. I found nearly a hundred Italians here. Many of them were sick with fever. I anointed two who were very low. They were all sick at heart and living in a low vile swampy place. They were longing for a chance to return to New York whence they were brought out to Jamaica. The contractors first tried Jamaica laborers, but became so disheartened with the attempt that they had white laborers from the States brought out. These were not a success. One of the contractors said to me, "Father we kept these men together in all parts of the States, but as soon as they reached Jamaica, we could do nothing with them, and they came to grief. The rum and the climate and the habits of the Jamaicans were more than they could stand." Then some of the contractors tried Italian laborers. They sent to a padrone in New York for two hundred men, as an experiment. The padrone was to bring out the men, get them their supplies, and pay them their wages. He was responsible to the contractor for everything. The padrone seems to have been an oily chap who cheated his fellow countrymen out of their honest earnings. This was the cause of their discontent. I need hardly add that the Italian experiment was also a failure, and the contractors were again driven to try the Jamaica laborers. This time with a better result. It was proven that the Jamaican does not know how to work. If he is once trained, he can become an excellent laborer for this kind of work. Some black men came out from the Southern States. They became in the course of time firemen, being far better suited for authority than the Jamaican blacks, who talk too much. They showed themselves steady and thrifty and above the fascination of rum. I found twenty-five black men from the States in one camp, and twenty-three of them had bank accounts. They look down upon the Jamaican blacks, and will tell you "that they don't know notin." I found only one Catholic among all the southern blacks. After I got the padrone to promise faithfully that he would bring all his men to Mass on Sunday, a promise which he never kept, I continued out the

line. About five miles out of Port Antonio I found a contractor, his wife and four children, all Catholics. They induced me to stay over night and give them the consolation of holy Mass. The father and mother came to confession and received holy Communion. My visit was like an angel's to them, they had been in Jamaica over a year, and had seen no priest. Next morning I got a telegram telling me of a dying man ten miles further out. I was speedily on my way. The sick man was in a high fever when I reached him and was almost wholly unconscious, I anointed him. He became conscious shortly. He was a Baltimorean and a brother of the one whose death was the occasion of my visit to Port Antonio. Three brothers came out here to seek their fortunes in railroading. The dead brother had served two terms in the Maryland State Assembly and was one of the most popular men among the railroaders. He became a victim of the Jamaican fever, and his body now lies buried in the Protestant churchyard in Port Antonio. The one whom I attended, recovered, and after meeting many reverses, left the Island together with his sorrowing brother a few months later, both of them broken in health and spirit. They looked upon their affliction and reverses as a punishment from God for opposition to His holy will. Some months before they came to Jamaica their sister showed an evident call to a religious life. Through a false affection for her, they robbed her of the precious gift. In good Jamaica, "fe true," "whom the Gods doom, they first dement."

I continued my journey along the line after I had done what I could for the poor sick man. I arrived in the evening at the mouth of the Spanish River where a Catholic contractor had pitched his camp. He put me up for the night. He and another contractor who had heard of the arrival of a priest in the camp came to confession, heard Mass and received holy Communion next morning. Here I sent Mr. McDonald's team back to Port Antonio and trusted to Providence for means of conveyance from one camp to another. I must say to the honor of the railroaders, I was never allowed to spend a penny. I made two other trips to Port Antonio, and they never cost me a farthing. And what is still more to their credit, they would not let me go by any kind of a conveyance, but would get the very best that could be hired. If I were returning to Kingston by sea they would insist on getting me the very best cabin on a Boston fruit steamer. If I were going further on the line they would not send me on a donkey, or mule, or jaded horse, but on the star horse of their splendid

stables. I mention these because it is a proof of the fine Catholicity of the American. It is such a contrast to the habits of the Jamaicans that it almost dazes one. A priest will sit in the train by the side of a big cultivator, or sugar planter, or pen keeper who will patiently wait till the priest buys a daily paper, and then he will beg the poor priest for a read. This same important individual will bring the latest addition to the family circle for baptism and offer you 25 cents (a shilling) for the service. You know, the reason why the farthing was invented, was to enable Jamaicans to be generous.

As I journeyed along from the Spanish River to Annotto Bay, I fell in with a young Baltimorean who located this new railroad. He is now a division engineer. He is full of the Jesuit of romance and entertains fears of our coming out and taking possession of this Island. He entered Loyola College when very small, but became so attached to his teacher that his people fearing his perversion, took him away and placed him in the McDonough Institute.

Near Annotto Bay I found a batch of men laying track. Six of them were Catholics. I put up in a station newly erected, and next morning at four o'clock, I said Mass for them, at which they all received holy Communion. I heard afterwards that there was one other Catholic who pleaded sickness, and so did not come to Mass. On these occasions I say morning prayers before Mass, preach after the gospel and say thanksgiving prayers after Mass. One of these poor fellows had not been to the sacraments for over twenty years. He said to me when I bade him good bye, "I never thanked God as I did when I saw your cloth come into the camp last night." I know nothing so full of the taste of God as these occasions except a vow day in Frederick and an ordination day in Woodstock.

I unfortunately arrived at the next camp—High Gate—on a rainy day. The men were idle and got to drinking and were beyond the reach of the spiritual. I tried them next morning but it was of no use. One of them said "Father it's no use till I get out of Jamaica." But I could stay no longer, as I had promised to say Mass in Port Antonio on Sunday. I retraced my steps arriving in Port Antonio on Saturday night. I said Mass next morning, and about midday took steamer for Kingston. I made two more trips to Port Antonio before the last of the railroaders took passage for the States, and was always received with the same kindness. Altogether I was presented with over £160—eight hundred dollars.

His Lordship the Bishop, purchased one of the most

beautiful properties in the whole town for a church. But the want of money makes it impossible to build a church now. We can only wait and pray that these good and true Americans who were responsible for my first visit to Port Antonio, may in the providence of God cause the idea which they originated to be carried to completion, and help us to erect in Port Antonio an edifice that will be a worthy memorial of their enterprise and generosity. With kind regards to all, I remain,

Very Truly in Our Lord,
JOHN J. COLLINS, S. J.

FATHER ADRIAN HOECKEN.

A SKETCH.

Father Hoecken died at Marquette College, Milwaukee, on Easter Monday, April 19, 1897, at 6 o'clock A. M. He was born at Tilburg, North Brabant, Holland, March 18, 1815, and he was, therefore, at his death eighty-two years and one month old. He studied his philosophy and theology at the seminary of Bois Le Duc, and was ordained Deacon in May 1839. His pious mother at no small sacrifice to herself, approved his decision to join his brother, Fr. Christian Hoecken, in the Indian missions of the United States. He came to America in 1839, and was admitted as a novice at St. Stanislaus near Florissant, Mo., December 2, 1839. He was ordained a priest in the Cathedral of St. Louis, May 30, 1842, by Bishop Peter Richard Kenrick, who was then coadjutor of Bishop Rosati. Shortly after his ordination to the priesthood he was sent to the Pottowattomie Mission, on Sugar Creek, just outside the western border of Missouri, in what is now Kansas, where his brother, Christian Hoecken, was stationed.

In 1844, he was sent to the Indian Missions of Oregon and the Rocky Mountains. During the seventeen years which he spent in the Rocky Mountains he remained much of that time among the Flathead Indians and their neighboring tribes in Montana, towards the Canadian border. By a very surprising combination of circumstances, Father Hoecken was unavoidably confined for six years among these tribes of Indians, during which he never once beheld a white man, except his lay brother companion, Daniel

Lyons. At length this state of complete seclusion from the civilized world was terminated, by a party of the Hudson Bay Fur Company who chanced to meet with him. His interview with those traders gave him great pleasure; they remained long enough with him to answer a great multitude of questions which he asked, as: "Who is the present pope? Who is now President of the United States? Has there been any great war?" etc.

It was during his lonely stay locked up among the ragged glens and beetling cliffs and dark forests of the Rocky Mountains, that Pius IX. had succeeded Gregory XVI. in the Chair of St. Peter, that the Mexican war had begun and ended; and other changes and events too numerous here to recount. After giving Father Hoecken all the newspapers found in their luggage, his interesting visitors departed on their way towards the Pacific coast. A similar occurrence is recorded in the catalogue of the Vice-Province of Missouri for 1848: referring to the mission among the Blackfoot Indians, it is added: "*Duo alii Patres ex Prov. Germ. Super. jam sunt in illa missione, quorum nomina et locus residentiae adhuc ignota.*"

Father Hoecken could never be induced to write an account of his missionary work among the Indians of the Rocky Mountains; indeed so excessive was his modesty that on the eve of his "Golden Jubilee" in the Society, he entered upon his annual retreat. The particulars herein recorded were elicited from him at different times in familiar conversation.

He remained among the Indians seventeen years, or from 1844 till 1861. During this period his missionary excursions extended through Montana, Washington and Oregon; but most of his time was given to the Flatheads, Kallispels and neighboring tribes, within or adjacent to the district now known as the Flathead Reservation.

Among the tribes which he met with, he often mentioned one who possessed no articulate language, but used, in communicating with each other, none but purely guttural and buccal sounds. As they did not employ words divided into syllables by consonants, no interpreter could be found, who could understand their method of talking, if indeed, they could be said to have talked. Lewis and Clark, in 1805, met with a tribe of Indians called by them Ootla Shoots, on the head waters of the Columbia River, who are described by those explorers as conversing only by means of guttural sounds; and they likened the sound of the words used by these savages as "Very exactly like the clucking of a fowl."

During Father Hoecken's long separation from civilized

society, he seems to have given much of his time and special attention to the Flathead Indians, whom he found to be the most docile and the most susceptible of religious influence of all the tribes he attempted to christianize. It was for this tribe that he established the St. Ignatius Mission. In fact, no other tribe of aborigines, in the United States, has been so completely redeemed from the savage state and so perfectly civilized as the Flathead Indians at St. Ignatius Mission. Even before Father Hoecken was recalled from the Mission, on account of lost health, Governor Stephens, in his official report to the Government at Washington had testified that: "The Flatheads were the best of all the Indians" in the national domain. Senator Vest recently, in an able speech before the United States Senate, contending that the care of all the Indian schools should be committed to the Jesuits, gives special praise to the Flathead Indians at St. Ignatius Mission, whom he visited officially, finding them to have reached the white man's grade of Christian civilization. It is surely true that the devoted fathers who have had charge of these Indians since Father Hoecken was recalled, are entitled to a full share of credit for their complete conversion to the faith and still more advanced civilization, but it was Father Hoecken that established St. Ignatius Mission; he began the good work and after a stay of many years among them so impressed them with his teaching and example that it prepared them for what was afterwards accomplished towards their present superior enlightenment.

But Father Hoecken's success as a missionary was not limited to what he achieved for the Flathead Mission; his zeal had a wider scope of action, extending all through Montana, Washington and Oregon. He also founded St. Peter's Mission in Montana, which, perhaps, ranks next to the Flathead in importance and in the good effected.

On August 15, 1851, Fr. William Murphy was installed as Vice-Provincial and Visitor of Missouri; and about the same time, it would seem, the Indian missions of the Rocky Mountains and Oregon were detached from the Vice-Province of Missouri, by the Very Rev. Father General, John Roothan, and taken immediately under his own authority. But Father Hoecken remained in those missions till 1861, when he returned to St. Louis, arriving there June 17, of that year.

Through his long association with the Indians, as his only companions, principally with the Flatheads, having spent the seventeen most impressionable years of his life among them, Father Hoecken became to some extent, identified

with them in sympathy. He acquired very accurate knowledge of their character and he could portray and illustrate their peculiar traits and their striking opinions on subjects within the range of their knowledge, in a most interesting manner. He often spoke of them as having certain delicacies of sentiment and tenderness of affection towards friends and kindred, scarcely to be expected from the savage heart. The Indians loved him, and to this day, I am informed, they speak of him, inquire about him, and some of them, now and then, made their children write letters to him. Father Hoecken was, to the end, an admirer of the Indians, even retaining in some degree, their manner of talking and their forms of expression.

Father Hoecken was also a close and intelligent observer of nature's beauties, and her wonderful works in the mountains, which he could picture, in his somewhat broken English, most graphically: as one instance of remarkable scenery beheld by him, he often spoke of a lake far down below the plain surrounding it. He estimated the distance of the water beneath the surface of the plateau from which he gazed at it, by the time it required a stone dropped from his hands to reach the water, to be more than a thousand feet. As he could not be persuaded to state in writing an account of his performances and his experience among the Indian tribes of the Rocky Mountains, only such fragmentary facts of what concerns that portion of his life are known as were learned from occasional conversations with him; and even in such cases he was strongly inclined to be strictly reticent as to what concerned himself.

In 1861, shortly after his return from the Rocky Mountains, he was assigned to the Osage Mission, where he continued his works of zeal till the summer of 1865, when he was sent to St. Xavier College, Cincinnati. In 1866, a church for the Catholic negroes was established on Longworth Street, Cincinnati, and Father Hoecken was appointed their pastor. The church was dedicated to St. Anne; he procured for the church a painting of St. Benedict of Egypt, representing the saint as entirely black. But his congregation showed much dislike for this painting, declaring to their pastor that they did not believe in "nigger Saints;" and so great was their dissatisfaction, that it was judged expedient to replace it with a painting of St. Peter Claver. He devoted himself very zealously and very perseveringly to the instruction and improvement of his people, not yet risen much above the degraded ignorance and vices, which usually accompanied the state of slavery. By means of schools placed under the care of religious sisters, the children were

elevated to a higher plane as to their manners, their moral conduct, and their knowledge both of religious and secular matters. He found time also to pay regular visits to the prisons, where he accomplished much good for a bad class of human society. He took his satchel along with him, in making these visits to the prisoners, filled with pious objects, and also things to please their palates. At first his satchel was cautiously searched, lest it might contain contraband objects; but his disinterestedness and uprightness of character soon became well known to the officials of the prison, and thereafter he was allowed to go in and out at any hour, unmolested. He continued in these occupations till 1880, when he was removed to St. Charles, Mo., where, owing to his age, lighter duties were assigned to him. In 1883 he went to Parsons, Kansas; and after remaining there three years, he was sent, in 1886 to St. Gall's Church, Milwaukee. There he performed such duties as did not exceed his strength, till finally the increasing weight of years confined him to his room. On December 16, 1894, the new church, the Jesu, under the control of the Rector of Marquette College, Milwaukee, was dedicated to divine service; and at that time St. Gall's Church was finally given up. Father Hoecken then took up his home at Marquette College, his last home in life on earth. During the last three years of his life, he was feeble, both in mind and body; but even when his nature was placed under such disadvantages, his religious spirit was still dominant, and the holy thoughts and purposes that ruled his life, were strong in death.

Father Hoecken was a Jesuit of true and solid devotion who aimed at no object, no end, but his duty of doing the will of God. He seemed never to have lost the simplicity and unfeigned humility of innocent childhood. He had not, perhaps, a great intellect; but he had a heart that greatly loved God, and the good things that lead to God. He had heroic zeal and self-sacrifice; he shunned no suffering, no hardship, in our Lord's service; and hence, he was always in that state in which he neither feared to live nor feared to die. No wonder, then, that God blessed him with peace in his days, and sweet hope in his death. He was a most edifying religious to the very end.

WALTER H. HILL, S. J.

THE RATIO STUDIORUM AND THE AMERICAN COLLEGE.

CANISIUS COLLEGE, BUFFALO, N. Y.,

August, 1897.

REVEREND AND DEAR FATHER,

P. C.

The charters granted by the State of New York to the different educational establishments have, as you are aware, been lately submitted to careful examination by the Regents of the University. They have even threatened to recall the privileges attached to the charter, if the colleges would not fulfil certain conditions. One of these essential conditions is laid down in the law providing that no institution should bear the name of college if it does not do college work. This section of the law, as quoted in the "Handbook of Examination Department of the University of the State of New York," reads thus in Rule 6, § 7, 6:—

"The court and the regents both refuse to recognize as a college or a university an institution which, though taking the name, in reality does work of a lower grade. Colleges of medicine, pharmacy, dentistry, business colleges and all similar professional and technical schools are not registered as colleges. As college is understood an institution which requires for admission four years of academic or high school preparation in addition to the pre-academic or grammar school studies, and which gives four full years of college instruction as a condition of graduation. Institutions with courses equivalent to three years of college work are sometimes registered when they require four full years of academic preparation, as are other institutions that admit after three years of preparation but which require a minimum of four years of college work. In all cases the total of academic and college work must not be less than seven years in advance of grammar school studies or the institution cannot be registered as giving a full college course."

"The court also refuses to recognize as 'study in the college,' work in an academic or lower department conducted and supervised by a college. To be accepted as an equivalent by the regents the work must have been of a college grade."

If the origin and history of the American college are

taken into account, we can hardly wonder at this injunction; we will only be surprised, that this meaning of college and college work has been so recently inculcated. Rules 5 and 6 of the Court of Appeals were adopted October 22, 1894, to take effect January 1, 1895. Since the law has gone into effect, we are compelled to investigate accurately the meaning of the college and college work, and to compare the college as understood by the law with the college as understood by the Society of Jesus. It is the object of this paper to compare both institutions and to suggest a few ideas of how we may comply with the regulations of the State without sacrificing our time-honored Ratio. The writer hopes to show that our Ratio will essentially cover all that is set forth in the modern plan of the Regents; that the method of the Ratio will curb extravagant "fads," and theories of education; and that the Ratio, if well carried out, will aid us, with the help of God, to surpass the other institutions in instruction, which will be solid, harmoniously balanced, and correlated for imparting general culture.

In order to gain a fair idea of the American college, it will be important to dwell briefly upon the college entrance requirements which have kept so many committees at work. Although opinions differ in some minor questions, the entrance examinations in English are so universally adopted that all catalogues give substantially the same requirements. A certain number of books, standard authors, varying more or less every year, must be studied; some of these books are set down for general knowledge, others for accurate study.

As to requirements in other branches, uniformity is not so great. The reader who does not care to spend much time in examining the catalogues of the leading colleges and universities of the East and the West, will find an excellent summary in the "Chicago School Review" of June 1896, which contains a carefully prepared table giving the entrance requirements of some seventy colleges and universities. The following statement embodies such requirements as seem to be universally demanded:—

In Latin. The grammar is supposed to be finished. Also the reading of four books of Cæsar; four or six orations of Cicero; Virgil, books 1-6 of the Æneid or one book of the Æneid and Eclogues; some colleges require 2000 lines of Ovid. Certain authors may sometimes be substituted by an equivalent from other writers. Latin composition consists in translating connected passages of English prose based on the authors. Light reading is generally added.

In Greek. The grammar is required. Often "Goodwin" is

mentioned. The reading of three or four books of the Anabasis or an equivalent from other writings of Xenophon is also required; very many colleges add 1-3 books of the Iliad.

In Mathematics. The general requirements are Arithmetic with the Metric System; Algebra, quadratics included; Plane Geometry, and in many institutions, Solid Geometry.

History. United States, Roman and Greek History; some institutions require English or Mediæval History.

Regarding *Modern Languages*, etc., the tendency is to demand at least one, either German or French. It is noteworthy that great stress is laid on the German language, which in some institutions may be substituted for Greek.

Science seems to find its way slowly, but surely into the secondary school, and some colleges require sciences for admission.

The reader will hardly pass over these requirements without a few criticisms suggesting themselves. Is the examination in English practical? If it seems difficult, nay well nigh impossible, for a student to give an account of these books at a time when he is expected to undergo a severe examination in several other branches, the method itself cannot fail of approbation. Often the young student has gone through a number of well-graded "Readers" in the grammar school, he ought to be fit to read complete works of excellent authors. If the authors are well chosen—they are not well chosen if all Catholic writers are omitted on the list—the reading of a few entire masterpieces will benefit the student more than the reading of many short selections. Such short selections, detached from the work of a great writer, will give him as much or as little insight into the author's design as the accurate examination of the portal of a cathedral would give him an adequate conception of the entire structure. Adopting, then, the reading and study of authors, let the student prove by notes he has made for himself whilst reading the works, that he is acquainted with them. If, in addition to this, he is able to write an essay on a topic suggested by the author's work, he has ample opportunity of showing his proficiency in English.

We are naturally astonished at the great amount of reading in Latin and Greek. Such an amount will lead to a very superficial study. Although almost all the colleges require somewhat extensive reading, we shall have to insist rather on solid and thorough study and lay great stress on speaking Latin and on translation from the vernacular into Latin and Greek, also on original Latin composition. If to this be added sight-reading or cursory reading we can, to some extent, reach the same amount in reading.

Applying our Ratio Studiorum to the said requirements, we are at once confronted with the fact that the Ratio does not anywhere draw such a definite boundary line between college work and lower studies. There is hardly a college of Ours that does not start with the lowest Latin class intending to carry the pupils through Rhetoric and often also Philosophy. The transition from the "Classis Infimæ Grammaticæ" to the "Media" does not differ from ascending to Rhetoric after Poetry is completed. The secular college, however, supposes the work laid down in the requirements to be finished in the High School or Secondary School. It wishes to get sufficient evidence of the work done before. Failure will exclude the pupil from the Freshman class; sometimes he is assigned a special class in which he may be prepared for entering college, or he is admitted conditionally. Thus the division between college education and secondary school is continually insisted upon, and we find that most of our colleges in the United States have conformed to this idea by marking out in their catalogues the "Collegiate Department" and the lower grades, generally called the "Academic Department." If we, at least in this regard adopt the secular system, it is important to keep before our eyes another principle, viz., that the standard of a college is rated according to the work done before admitting to the lowest college class. It seems, then, imperative on our part, to give the authorities that consult the charter, an accurate account of our college entrance requirements, and to set down and exact such requirements as will rank our colleges among those of the first grade.

Let it here be remarked that a great amount of misunderstanding seems to be created by the equivocal use of the word "college." Every school of Ours in which branches are taught that are above the elementary training is termed a college. This is also done by those who conduct and advertise "Business Colleges," "Commercial Colleges," "Colleges of Short-hand," etc. According to the law, cited before, only "an institution which requires for admission four years of academic or high school preparation . . . and which gives four full years of college instruction" is recognized as a college. This limited meaning of the word "college" is based upon the English conception of college,⁽¹⁾ because the American colleges had for their models the English colleges. The four years of the college are known to all by the names of Freshman, Sophomore, Junior, Senior. It has been customary to arrange the four years' college

⁽¹⁾ Compare Cardinal Newman's *University Subjects*, IV. *Elementary Studies*, § 1.

instruction in some of our institutions in such a way as to name the highest class Senior, the others in a downward scale, Junior, Sophomore, Freshman. Consequently, in such colleges when one year of philosophy is taught, this class is called Senior; the "Classis Rhetoricæ" of the Ratio, Junior; "Classis Humanitatis" (Poetry), Sophomore; "Classis Supremæ Grammaticæ," Freshman. Now, calling to mind the requirements universally adopted, it is evident that students who enter upon our "Classis Supremæ Grammaticæ,"—i. e., those that have finished the "Media Classis Grammaticæ"—are not prepared in Latin or Greek or Mathematics, neither perhaps in English as explained in the requirements.⁽²⁾ Still, this arrangement would imply that we are satisfied with a two years' preparation for college work, wherever the "classis infima" contains one year's work. This would naturally lower the standard of our colleges. If it is necessary to fix somewhere the limit between college and lower grades, we might find this limit in the Ratio. Looking over the work assigned to the "Suprema Grammatica" we shall see that it fairly covers the entrance requirements. Reading of Homer is the only study that has to be added. As to Cicero's oration, the Ratio says, "aut etiam, ubi mos invaluit, faciliores orationes." Would it then not appear quite natural to make the "Classes Grammaticæ" correspond to the secondary schools and to begin the college work with the "Classis Humanitatis?"

So far we have tried to find a boundary line between the college and the preparatory school as laid down in the Ratio. Let us now ask what kind of work must be accomplished in these lower schools. The definite task must be to do the work of the Ratio and to prepare for the college. In the Ratio three years, as a rule, are supposed to be sufficient for the grammar classes. We must not forget, however, that the law of the State of New York requires four years of secondary school and hence the work assigned in

⁽²⁾ The subject assigned to the "Media Classis Grammaticæ" is given in the following rules: "Gradus hujus scholæ est totius quidem grammaticæ, minus tamen plena cognitio: explicat enim præcipue genera et inflexiones nominum et præterita ac supina verborum; nisi hæc jam in infima explicata, recollere sufficiat. Quod superfuert temporis syntaxi impendit. Ex Græcis ad hanc scholam pertinent nomina contracta, verba circumflexa, faciliores formationes et brevis introductio ad syntaxim. Ad prælectiones vero e latinis Ciceronis selectæ epistolæ, narrationes, descriptiones et alia hujusmodi, ex eodem auctore, tum commentaria Cæsaris et facillima quæque Ovidii carmina: e græcis vero Æsopi fabulæ, Cebetis tabula et selecti expurgatique dialogi Luciani."—It will hardly do to set forth these requirements as equal to the requirements made by the secular colleges, although we may grant that the solidity and accuracy of the students in the "media classis" will often compensate for the great amount of reading.

the Ratio must be increased by modern requirements in History, Mathematics, and modern languages. A most obvious arrangement might be, to divide the matters required over the space of four years. It should certainly not appear impossible to accomplish so much in four years, as the Ratio requires essentially the same work in Latin and Greek to be completed in three years. If for the two sections of the "Infima Classis" two years are taken, as certainly may be done, we have a course of four years directly taken from the Ratio. Then it would be prudent to assign some of the matter of the Classis Media to the first section Classis Infimæ, because so many High Schools begin reading Cæsar and other authors at an early stage.

This plan for the Academic Department is too difficult if the students are not sufficiently prepared for the lowest Latin class. The simplest standard for admission to the Classis Infima would be the amount demanded for entering the High School. In the State of New York these requirements are laid down in the preliminary studies; and many children take the examinations in these preliminary branches; many boys in the parochial schools pass these examinations successfully, and also in many other parochial schools that do not take the Regents' examination, the children reach the same standard in English, Arithmetic, and Geography. The work of the academic classes can be performed much more easily, more pleasantly and effectually if the pupils, ordinarily at least, have not to be corrected in English spelling, and have the parts of speech and elementary grammar together with their arithmetic at their fingers' ends. The work of the academic classes is not too difficult, provided, the teacher has not to till the soil, to break the sod, or spend half a year in weeding, provided he can at once sow his seed and be sure of sunshine and fine weather. Sunshine and fine weather are necessarily produced in the classroom, if the pupils feel and experience how they advance daily in the studies assigned to this respective class. But a boy will give up in despair if the ground is not prepared for this work. The average age of pupils entering the High School is claimed to be fourteen. But some pupils pass all the Regents' examination at an earlier age. The chief question is not how old the boy is, but, is the boy prepared and developed?

We find then that the grammar schools of the Ratio correspond in general to the secondary school. But these secondary schools fulfil another mission. For as the secular colleges are often detached from the lower classes, so in the secondary school a curriculum has been set up that abstracts

from carrying the pupil into the higher studies of the college. The secondary school, as well as the high school, is said to have an aim in itself. Consequently, the study of Physics and Chemistry, Geology, Astronomy, Botany, Drawing, Economics, and all other branches, have been introduced into these schools. Our so-called grammar schools never seemed to aim at an education that could be considered complete in itself. It is however a deplorable fact that the number of our students decreases rapidly as they advance to the higher class. The question will be asked, would it be advisable to make our academic classes conform in this respect to the plan of the secondary school. This conforming would chiefly consist in adding some sciences either as obligatory or as optional studies. If the academic course does not offer any studies of this kind, the disparaging slur will be thrown on our schools that they will not or can not afford the same opportunities as the high schools. Thus our schools will be talked about as inferior to the public High School. Besides the gratuitous tuition and the craving for greater liberties, the blame of inferiority will draw the Catholic boys away from our colleges over to the public High Schools. What might be done without increasing the work too much, the writer leaves to others to consider and to decide. In his opinion, optional courses might be offered in the third and fourth year if the pupil proves able to do the work.

Whilst in this the plan of the secular High School might be imitated, another arrangement adopted by the same schools must appear pernicious. High schools in cities (v. g., the Buffalo High School) begin to offer Latin courses, —classic, scientific, Latin-English, English-scientific, college entrances, teacher's course. This university-like arrangement cannot meet with our approval. It seems to be plain enough that the Society cannot recognize any other courses than the classical and, in some places, the commercial.

Let us now return to the colleges proper and to college work. We find that secular colleges lay out a number of departments. Some courses lead to the A. B. degree, others to the Ph. B. or Sc. B. Schools of Engineering, Music and Architecture are also established. Besides this, many universities and colleges give a course in medicine, law, dentistry, pharmacy, veterinary surgery, requiring in substance not more or, for some courses, even less than what is demanded in the general entrance examinations for colleges. No one can help seeing that the aim of the college proper and the university has been blended and confounded; and if, on the one hand, the boundary line between college and

secondary school is clearly drawn, the limit between college and university is indiscernible. Has it not always been understood, that a student who intends to study law or medicine or to prepare for the priesthood, ought to obtain first the full college training as a preparation for his professional study? Glaring, indeed, are the evil effects produced by a system that allows a young man to study medicine or law and to obtain a degree a few years after he has finished high school. Eminent educators are not blind to this prevailing disorder. In a recent paper printed in the "School Review," the victims of poor doctors, poor lawyers, poor teachers and preachers are made to raise a cry of indignation, which will probably be heard over the whole country, and, if heeded, it might restore the reputation which the American doctor and lawyer has lost in Europe. It was rumored some time ago in the daily papers that Harvard University after 1900 would not allow any student to take up the study of law or medicine except he had obtained the A. B. at Harvard or at another institution of high standing. This agitation against omitting the college course has begun, and, in the interest of true science and the welfare of mankind, let us hope that it will continue till it gives us good professional men. At the recent convocation of the Regents at Albany the same principle was discussed, and it was gratifying to see how able professors were urgently demanding the distinction and limit between the college and university. The secretary declared to the satisfaction of all that the Regents encourage the work of the smaller colleges.

This agitation will, no doubt, show the Ratio to its greatest advantage. The work of the college is not professional study, but general culture and preparing for professional study. The Freshman class of the college will be the "Classis Humanitatis," imparting a sound and correct taste for literature. The Sophomore year will be devoted to the art of oratory. The last two years will be demanded chiefly for the study of Philosophy, because a full system of Philosophy is necessary for a professional man. To these principal branches must be added Mathematics, Sciences, History, and such an instruction in Religion as will raise upon a course of apologetics an intellectual study of the revealed truths, pointing out and explaining historical errors of modern times and difficulties. We need not shrink from teaching Philosophy in Latin if the students are well drilled in speaking and writing Latin in the previous years. The Latin language used in Philosophy will not only further accuracy and conciseness, but open the sources of the great

Christian philosophers. In the light of Christian philosophy, the pretentious modern theories will vanish into darkness, and true and genuine progress will make great strides in promoting the advancement of science for the honor of God.

A student, who thus equipped enters upon the study of a profession, has a wider view of his subject, a firmer grasp, a loftier aim. His professional career and practice will be, indeed, a source of blessing for his fellow men, not the curse that is always attached to the workings of a quack. The importance of a college training and the effect of the study of philosophy have of late been well contrasted with the disorderly equipment gained at the boastful universities both by Father Campbell and by Father Richards at the Alumni banquets. The children of the Society seem to agree on this, that the solidity of work must be opposed to the sparkling emptiness of modern education. It is, then, our duty to carry out our aim to the best of our ability. The American youth may shrink from spending four years in a college course, if a great university admits him without this training; there may be only a few that can be induced to undergo the systematic college preparation; but the spirit of the Society has always been rather to train a few excellent men of great influence than a host of students who would hardly reach mediocrity.

If the writer is not mistaken, there is no country at present which affords such a promising chance for the work of the Ratio Studiorum as the United States. May it also be the task of the Society of Jesus in America to take an active part in real university instruction!

The foregoing remarks are in no way intended to be criticisms of other Catholic institutions, but, as stated at the outset, suggestions how to comply with the recent injunctions of the University of New York without sacrificing the Ratio. The principles laid down in this paper form the basis on which the new plan of studies of Canisius College has been constructed.

We expect, of course, that some of our comments will be contested, and that some arrangements will be improved by more practical plans. Such corrections will be cheerfully and gratefully received and considered. Still, to judge from one year's trial in fourth academic and partial adaptation of the plan in other classes, the combination of the Ratio with the modern requirements of the American college promises to be a practical success. This practical success, however, will depend chiefly on the requirements for entering the lowest academic class.

The following table illustrates how the Ratio Studiorum compares with the modern requirements and how the modified plan is taken from the Ratio, and at the same time tries to do justice to the Regents' Syllabus and College Entrance Requirements. Wherever the modified plan differs from the Ratio the reason will readily be perceived by comparing the Ratio plan with the Regents'. Besides, we must bear in mind that the grammar classes of the Ratio imply, as a rule, work for three years, whereas the modified plan supposes four full years.

COURSE OF LATIN IN A FOUR YEAR
ACADEMIC DEPARTMENT.

Ratio Studiorum.

Infima classis grammaticæ ordo inferior et superior—first and second year.

1. *Grammar*. Rudimentorum perfecta cognitio, declinationes, conjugationes generales et communes, regulæ syntaxeos pauci et faciliores idiotismi.

2. *Reading*. Facillima aliqua et selecta ex Cicerone, fabulæ Phædri et vitæ *Cornelii Nepotis* (III. Ac.)

3. *Exercises*. Exercitationes, scriptiones (reg. 4.) vernacula dictata e syntaxis præscripto latine facere, lectionem Ciceronianam ex latino in vulgi sermonem transferre, eandem latine transferre . . . concordantias concinnare. Dictandum argumentum scribendi vulgi sermone ad verbum, perspicuum, quod ad præcepta grammaticæ potissimum referatur.

Media classis grammaticæ—second year or third year.

1. *Grammar*. Totius grammaticæ, minus tamen plena cognitio. Genera et inflexiones nominum, præterita et supina verborum; nisi hæc jam in *infima explicata*, recolere sufficiat. Quod superfuerit temporis syntaxi tribuatur.

2. *Reading*. Ciceronis epistolæ selectæ, narrationes, descriptiones, et alia hujusmodi ex eodem auctore; commentaria Cæsaris, facillima quæque Ovidii carmina.

3. *Exercises*. Exercitationes . . . erunt vernacula dictatum ad auctoris imitationem, tum præcipue ad syntaxis præcepta latina facere (reg. 4). Dictandum argumentum (reg. 7). Concertatio (reg. 10). Mythologia (reg. 1. supremæ).

Suprema classis grammaticæ—third year or fourth year.

1. *Grammar*. Absoluta grammaticæ cognitio; recolitur ab initio syntaxim cum appendicibus, explicat constructionem figuratam, de arte metrica.

2. *Reading*. Gravissimæ quædam Ciceronis epistolæ, de Amicitia, Senectute et alia hujusmodi, orationes faciliores ubi mos invaluit. Sallustius. Q. Curtius, selectæ ex Livio.

Selectæ aliquæ ac purgatæ Ovidii tum elegiæ, tum epistolæ quædam selecta, et purgata ex Catullo, Tibullo, Propertio. Virgillii Eclogæ, vel libri faciliores, ut quartus Georgicarum, V. et VII. Æneidos.

3. *Exercises.* Reg. 4, 6.

Modified Plan.

IV. Academic (First year).

1. *Grammar.* Declensions, conjugations. Some syntactical rules and idiomatic expressions.

2. *Reading.* Cicero's short and easy letters, Phædrus, Historia Sacra. Selections from Cæsar (In many schools the first chapters of Cæsar's commentaries are taken as a basis for the study of grammar).

3. *Exercises.* Translation from English into Latin and from Latin into English oral and written. Formation of short Latin sentences; short original compositions, imitation of authors, descriptions, narrations, letters.

4. Speaking Latin begun during the year.

III. Academic (Second year).

1. *Grammar.* Irregular verbs. Latin case, syntax. Rules on construction, arrangement connection of sentences.

2. *Reading.* Cæsar's commentaries. Cicero's letters, narrations, descriptions. Nepos, Ovid, easy selections.

3. *Exercises,* based on the authors, especially on Cæsar. Original Latin composition, narrations, descriptions, letters.

4. Speaking Latin and sight-reading.

II. Academic (third year).

1. *Grammar.* Syntax completed. Prosody and versification.

2. *Reading.* Cicero's letters, de Amicitia, Cæsar, Sallust, Curtius, Livy, Ovid, Fasti, Tristia, Epistolæ, Metamorph. Virgil's Eclogues, Georgics.

3. *Exercises.* Based on Cæsar and Cicero; original Latin composition.

4. Speaking Latin and sight-reading.

I. Academic (fourth year).

Grammar reviewed. Different metres. Roman Calendar, Weights, Measures, Antiquities, Formation of words.

Cicero's more difficult letters, de Senectute, Orations, Sallust, Curtius, Livy.

Specimens of Eunius, Plautus, Terence, Lucretius, Catullus, Seneca, Persius, Juvenal, Martial, Ansonius (in Bone's edition).

Virgil's Æneid, books i, ii, v, vii.

Exercises, based chiefly on Cicero. Latin composition,

short letters, narrative, based on authors is preferred to translation.

Easy Latin conversation on authors. Light reading.

Regents' Syllabus and College Entrance Requirements.

First Year Latin. Syllabus p. 326. Elementary grammar, including general rules of syntax. Translation of easy Latin into English and short English sentences into Latin. It is strongly recommended that translation of connected passages be taught from the first.

Second Year Latin. Syll. p. 327, 20 lives of Nepos are taken as a substitute for Cæsar's commentaries.

Cæsar's commentaries. Four books are required for this examination. The candidate will be expected to translate any passages selected into good English, which shall at the same time indicate as closely as possible the construction of the original. He should be thoroughly familiar with regular and common irregular inflections. He should be able to state clearly and to apply the most important rules of syntax. Thorough training in the laws of the oratio obliqua is strongly advised.

Third Year Latin. Syn. p. 327-329.

Fourth Year. Translation at sight. Selections may be taken from Sallust, Jugurthine war; Cicero, selected letters, orations against Catiline, for Milo, Marcellus, Ligarius. De Senectute, de Amicitia. Cæsar, civil war. Sallust, Catiline. Cicero's orations against Cataline, on the Manilian Law, for Archias. Ovid's Metamorphoses. Virgil's Æneid, Eclogues.

The student may select some of these authors, to each of them a certain number of counts is given.

College Entrance. 4 books of Cæsar; 4 or 6 orations of Cicero; 1-6 books of the Æneid, Eclogues; Ovid is required by some. Translation of connected passages of English prose based on authors. Light-reading.

**COURSE OF GREEK IN A FOUR YEAR
ACADEMIC DEPARTMENT.**

Ratio Studiorum.

Infima classis ordo inferior legere et scribere, *ordo superior nomina simplicia, verbum substantivum, verbum barytonum.*

Media classis.

1. *Grammar.* Nomina contracta, verba circumflexa, verba in μ ; faciliores formationes, brevis introductio in syntaxin.
2. *Reading.* Græcus catechismus, Cebetis tabula. Æsopi fabulæ, Luciani selecti et purgati dialogi.
3. *Exercises* (reg. 9).

Suprema classis.

1. *Grammar.* Syntaxis, dialectis et difficilioribus idiotismis exceptis.
2. *Reading.* S. Chrysostom, Xenophon et horum similes (mythologia reg. 9).

Modified Plan.

IV. *Academic* (second term of first year). Reading and writing; declensions (1 and 2); regular verb (paradigm).

III. *Academic* (second year).

1. *Grammar.* Declensions and regular verb reviewed, verbs in use, some rules of syntax.
2. *Reading.* Æsop's fables, Cebes' Tablet, Lucian's dialogues, selections from the New Testament (S. Luke).
3. *Exercises* from grammar.

II. *Academic* (third year).

1. *Grammar.* Irregular verbs, syntax.
2. *Reading.* Xenophon's Cyropædia, Agesilaus, Hellenica.
3. *Exercises*, based on authors.

I. *Academic.*

1. *Grammar* reviewed.
2. *Reading.* Anabasis, Odyssey, St. Chrysostom, St. Basil, St. Gregory Nazianzen.

Remark. Such a knowledge of the Homeric dialect is demanded as will enable the student to read the Odyssey or Iliad without great difficulty.

Regents' Syllabus and College Entrance Requirements.

First Year Greek. Syll. p. 329-334. Elementary grammar, list of common irregular verbs. Translation of selections from easy Greek into English and short English sentences into Greek.

Second Year Greek. 3 books of the Anabasis. A substitute for these 3 books may be: Cebes' Tablet, Xenophon's Hellenica, Agesilaus; Homer's Iliad, 3 books.

Third Year Greek. Translation at sight, passages being taken from Odyssey, books 1-4, Xenophon's Hellenica, 3 and 4; Cyropædia, book 1.

College Entrance. The grammar, 3 or 4 books of the Anabasis or an equivalent of other writings of Xenophon, 1-3 books of the Iliad.

REQUISITES FOR MISSIONARY WORK
ON BLACKWELL'S ISLAND.

A Letter from Father Schleuter to Father Provincial.

CITY HOSPITAL,
BLACKWELL'S ISLAND,
August, 1897.

VERY REVEREND FATHER PROVINCIAL,
P. C.

What induces me to write to Your Reverence is the conviction, that there are few of our fathers, who are fully aware of the importance of the work that has been confided to our Society in the care of the Islands near New York. If an opportunity of reaching the root of an evil is always welcome as the most promising means to cure it, the Islands—and especially the hospitals, penitentiary and workhouse—must be welcomed by all those who are anxious to apply an efficacious remedy to the numerous spiritual and even temporal miseries under which New York, like every large city, is groaning. There can be little doubt, that what sends the greatest number of inmates to the Islands as patients and prisoners is religious ignorance. Poverty and bad surroundings, no doubt, must also be mentioned as agents for the Islands; but neither poverty, nor bad surroundings would be successful if they were not coupled with religious ignorance. Doing away, therefore, with this religious ignorance coincides with doing away with what causes so numerous miseries in New York, and which peoples the hospitals and penitentiaries. I cannot doubt that those fathers who have worked on the Islands for a time share with me the conviction, that these Islands are intended by Divine Providence to be a kind of Manresa, and that, consequently, the Society incurs a great responsibility, if it does not make a full use of the opportunity which is offered to it. Many a time I have heard patients and prisoners joyously declare, that they thank God for having been sent here; that they have learned here what they never knew before; that they are now firmly resolved to lead a good and pious life. When met again by their families and friends they are scarcely recognizable. Knowing now their religion and having experienced the sweetness to be found in practising it, they

become for their surroundings what they were never before—a source of consolation and blessing.

To work with success on the Islands let me mention some of the requisites. The first is health. The life is a very laborious and exhausting one. Once on duty means always on duty. If a father would spend the whole time from early morning until night, he would not get through with all that offers itself to be done, and the more he would endeavor to do the more work he would discover to do. Let him only speak to each inmate in the hospital and inquire into his spiritual condition, and he will constantly find Catholics who have never made their first confession; persons baptized Catholics but brought up Protestants; Catholics who have not practiced their religion for a lifetime and even forgotten their prayers; Catholics who are imbued with Protestant ideas, often brimful of those foolish objections against the Church made by Protestantism and infidelity. He will meet with Protestants, who are willing, even anxious, to be instructed in the Catholic religion, but who never had the courage to make known their desire, or did not know how and to whom to speak about the matter. Although the doctors and nurses, with rare exceptions, prove obliging and even willing to assist the priest, being mostly Protestants they have little idea about what a Catholic priest can do for the sick. To depend on them would, therefore, be to expose many a sick person to the danger of not being prepared in due time,—even to die without receiving the last sacraments. It is therefore necessary, in order to prevent such sad occurrences, to look constantly after each patient and to watch the state of his sickness.

What has been said of the patients in the hospital may also be said of the inmates of the penitentiary, of those in health and of those who are sick. It would be an easy matter to have on confession-day, i. e. Saturday, all those prisoners brought together who intend to go to confession. But who would come? Only the well-disposed, and most probably often the same ones. Their number is proportionally small, and the larger number would continue to be what they are,—steeped in sin and ignorance. To reach these it is necessary to visit every single one in his cell. Often, instead of hearing confession, it will be necessary to instruct and exhort a prisoner and thus to prepare him for confession. Patients and prisoners are met with continually who declare that they are not prepared to go to confession; that they have been so long away from confession, that they do not know any more how to go to confession. Here the only thing to be done is to use some violence. “All right;

just let us say some prayers; I shall make the confession for you; only pay attention to the questions I put and answer them as well as you can. You will see, we shall succeed. Only a short time and we shall be through!" Many can be won in this way, which, no doubt, proves to be a very hard job for the priest; but he will often feel compensated by the hearty thanks of this penitent, who has now become conscious, that by the assistance of the priest he has been able to do what he thought to be impossible. Such penitents should be induced to join the League of the Sacred Heart of Jesus, and the priest will often have the consolation that at the monthly confession of his penitent he must go back to some former sins as matter for absolution.

What has been said I think is sufficient to prove my assertion, that one chief requisite to work on the Islands is good health. A second requisite is a knowledge of several languages. In the order of necessity is first, English, then German, Italian, Polish, Bohemian, Hungarian, Slavonic and Russian. Very often persons are met with, who do not speak or understand any except their native tongue. Among the Redemptorist fathers and among the fathers of our Buffalo mission, there are some who have by study acquired a knowledge of one of these languages. Why cannot some of our scholastics be prevailed on to prepare themselves for mission work on the Islands by a special study of several languages? Besides rendering the priest more able to help the prisoners and patients, a knowledge of languages secures also a greater esteem both for him and for the Church.

I don't see why I should mention zeal for souls as another requisite to work with success on the Islands; for it must be evident, that without zeal for souls the post of chaplain on the Islands becomes an impossibility. Zeal for souls alone can keep up the courage of one working constantly among prisoners and the sick; but only a little reflection about the immense amount of spiritual and even temporal good he has it in his power to do, and of the immense amount of spiritual and even of temporal evil he has in his hands the means to prevent, will be sufficient not only to keep up his courage and zeal, but also serve as fuel to increase it.

A priest working among the sick and prisoners stands also in need of many things as means to practise his zeal. To obtain all this he must be a beggar, and he will prove to be a first class and successful beggar, if he be made eloquent by zeal for souls. Let him speak in season and out of season of how much spiritual good can be done by the

distribution of catechisms, little prayer books, rosary-beads, etc., and he will be surprised how willingly pious persons listen to him, and in a short time he will find himself in the possession of a store where he can continually find whatever he judges can be of spiritual help for Catholics, Protestants, Jews, and even Infidels. If religious ignorance is the chief cause of that misery which peoples the Islands, it must, certainly, be a cause of great satisfaction for him to be enabled to distribute in abundance instructive and edifying Catholic reading matter. I must be allowed here to say that I often wonder, how willingly and liberally people furnish such reading matter if only requested to do so, and that I cannot help feeling great consolation when every Saturday two prisoners come to my room in the hospital to get the reading matter for the penitentiary, which is often so heavy a load, that they have to use a cart. This reading matter is distributed every Sunday after Mass, every prisoner leaving the chapel expecting to get either a Catholic paper, or a Catholic weekly or monthly to while away, and this in a very useful manner, the long hours he has to spend alone in his cell. A most beautiful sight is a patient or prisoner, keeping his eyes fixed on a catechism or a little prayer book. One would imagine him reading some wonderful revelation and, indeed, a catechism or prayer book is for many a patient and prisoner a book brim full of revelations. I have good reason to assert, that there are many persons in New York, who preserve as a precious treasure the little prayer book they received whilst on the Islands. Not long ago I was enabled to order one thousand such little prayer books, bound in cloth. Surprising little was the effort I had to make to get the money to pay for them. Who can guess the amount of spiritual good these little prayer books will accomplish!

Those who feel inclined to prepare themselves for work on the Islands quite naturally desire to be enabled to form a somewhat distinct idea of how they would have to spend their time. I may, therefore, be allowed to mention shortly how I myself spend my time, which passes very rapidly.

- 5 o'clock rising; office;
- 6-7 Meditation or hearing confessions in chapel;
- 7 Mass; reading of a meditation—Baxter's;
- 8 Breakfast; visiting wards;
- 12.30 Lunch; visiting wards;
- 4 Office, etc.;
- 5 Visiting wards;

6 Rosary devotion; reading or instruction; evening prayer with examination of conscience in chapel:

6.30 Dinner.

7 Visiting wards, etc.

Every Monday afternoon, baptizing in maternity hospital and confessions in waiting ward.

Tuesday morning after Mass, holy Communion to women in waiting ward.

Every Tuesday evening, visit to the penitentiary to instruct prisoners.

Sunday morning, sermon after Mass in hospital.

At 9 o'clock I go to the penitentiary to be present at the prisoners' practising singing.

At 9.45 Mass, sermon; after Mass Benediction of the Blessed Sacrament.

At 3 o'clock rosary devotion and Benediction at the hospital.

The rest of time visiting wards, etc.

That you may see that by far the greater part of those dying in the Hospital and Penitentiary are Catholics, I subjoin the following statistics:—

There were admitted into the City Hospital during 1896 7630 patients. Of these, 426 died, of whom 327 were Catholics.

In the Penitentiary from July 1, 1895 to June 30, 1896: Men, 1821. Women, 123, Total, 1944.

The religion of these was as follows:—

MEN—Catholics, 1133; Protestants, 560; Jews, 128, Total, 1821.

WOMEN — Catholics, 76; Protestants, 43; Jews, 4, Total, 123.

I hope that with God's help the little I have said will have the desired effect, which is nothing else than to enable our fathers and scholastics to form a more correct idea of what can and should be done on the Islands, and thus to induce some zealous sons of St. Ignatius to fit themselves for such a work, so that in future not so many precious opportunities to do good may be lost in consequence of the unfitness of him who is sent to make use of them, as it is the case with,

Your Reverence's humble servant in Christ,

J. P. M. SCHLEUTER, S. J.

A REPLICA OF THE MARQUETTE STATUE.

The name of Father Marquette has again been brought before the public by the erection of another monument in his honor. When Wisconsin sent the Trentanove statue to Washington a year ago, the people of Marquette, Michigan, were anxious to have a replica of it made for their own city. That their wishes have been fulfilled in so short a time is due mainly to the efforts of Hon. Peter White, a wealthy banker of the City of Marquette.

The statue was unveiled July 15, 1897. It occupies a commanding position on an eminence close to the shore of Lake Superior and on a site which is soon to become a public park. The neat base of the statue is a massive rock: upon this have been built three blocks of concrete leading to the pedestal, which is eleven feet high and made of superior raindrop stone from the famed Marquette quarries. On two sides of the pedestal are the following inscriptions in gilt:

JAMES MARQUETTE
INTREPID EXPLORER

PRESENTED TO THE
CITY OF MARQUETTE,
JULY 15, 1897.

The statue is of bronze. It is eight feet in height, making the crown of the missionary's head just twenty-four feet above the surrounding grounds. In design it is a faithful reproduction of the original in Washington, except for re-arrangement in parts of the drapery, and was cast, too, by the same artist, Trentanove. It has a much higher percentage of copper in its composition than is ordinarily contained in bronze statues: this makes it more valuable, durable, and beautiful. On the sides of the pedestal not occupied by the inscriptions are bas-reliefs. One represents the landing of Marquette at Presque Isle; he is seated in a birch canoe and accompanied by the Canadian Indians. The other represents him teaching a multitude of natives.

It is worthy of note that no cry or objection was raised against the erection of this second monument to the memory of Father Marquette. This is all the more remarkable

when we consider that from Michigan came the loudest protest against the statue in Washington. And now before a year has passed the people of Michigan contribute liberally to have a replica of this same statue placed in one of their largest cities. At the unveiling of the statue one of the speakers, Hon. Peter White, thus referred to Congressman Linton's resolution to have the Marquette monument removed from the capitol:—

A nameless counterfeit of a man has objected to that statue of Marquette because of its priestly robes.

Every one knows that this intrepid explorer was a priest and a devoted missionary, always wearing the robe of his calling, and it would have been manifestly absurd to have represented him in a dress suit, a Prince Albert, or an Indian costume.

In this same hall are the statues of Livingstone, Marshall and Story, in the garb of the chief justices of the supreme court; statues of George Clinton, Roger Williams, Alexander Hamilton, Robert Fulton, Lewis Cass, Thomas Jefferson, George Washington, and half a hundred other great men, dressed in such apparel as they wore in life and appropriate to their calling and the age in which they lived.

One might as fairly object to the soldier in his uniform, the farmer in his homespun, or the colonial statesman in his ruffled shirt, knee breeches and powdered queue. A statue should represent a man as he appeared to his contemporaries, wearing whatever garb, professional, ecclesiastical or military, he wore in life and which most fitly suggests the nature of the deeds for which we remember him.

Father Connolly, S. J., Superior of our residence at Sault-Ste-Marie, was also one of the orators of the day. He referred to this change of public spirit in regard to Father Marquette, and praised the people for their lofty and liberal views.

I take it, said he, as one of the many evidences of the broad and truly liberal spirit in which this celebration has been organized, and one which reflects infinite credit on its promoters, that even a live Jesuit of this nineteenth century should be invited to a place on its program. And yet there is a close tie, somewhat of a family connection, I might even say an identity of spirit, between the son of Loyola who more than two hundred years ago landed from his bark canoe on the shore of this great lake, and, as fame has it, set foot on the very spot now adorned by this masterpiece of art, and the members of the Order to which Marquette belonged, in which he received his training and imbibed his missionary zeal, now continuing his work in every part of the world. Every Jesuit missionary worthy of his calling can say with

the old Roman, "Nihil humanum a me alienum est." Nothing that interests the multitude of our common humanity is estranged from me. Nothing that affects the happiness of man, the welfare of the race, that makes for its true progress the fulfilment of its destiny, but ought to form an object of my study, my labor, my earnest endeavor and bold achievement. This spirit stirred the heroic breast of Marquette.

He crossed an almost pathless ocean, he sailed up the rivers and over the lakes of this great continent, he carried his canoe along the portages and cut his path through the deep and trackless forests, and whilst he kept one eye ever fixed on the glory of a God who condescended to die for man's redemption, with the other he never lost sight of the interests of civilization and science. To the latter he devoted the power of his genius, his deep study, his persevering pains. In fact, in his broad mind and lofty soul, both objects coalesced in a single aim. Ever conscious that temporal happiness and eternal bliss are on the same line, that one is a preparation for the other, whilst he devoted himself to his missionary labors, he felt he worked for man's widest and fullest happiness. Those men of deep learning and wide culture who to-day are making research into the treasures of the historical literature of the early missionaries, know with what accuracy they mapped out every lake, traced every tributary, gave the details of climate, minerals, plants, and other natural resources,—how, in a word, they united the zeal for souls of the missionary with the painstaking research of the explorer.

May we not hope that this statue, erected in the noblest city of our upper peninsula, will speak to all lessons of highest wisdom, will animate to lofty purpose, deeds of heroism and valorous enterprise, that it will awaken especially in the young aspirations extending above sordid gain to noble achievement!

CORRECTION TO THE CATALOGUE OF MARTYRS.⁽¹⁾

1. The victims of Madrid (17 Jul. 1834), whose names are given from Créteineau-Joly, are to read as follows (P. Vivier, nn. 787 to 803):—

PP. Juan Artigas, Casto Fernandez, José Fernandez, Francisco Sauri. SS. Firmino Barba, Domingo Barrau, Martin Buxom, Pedro Demont, José Elola, José Garnier, José Sancho, Juan Urreta.

FF. Vincente Gogorza, Manuel Ostolaga, Juan Ruedas. (15)

2. Of the Syrian Martyrs (P. Vivier, nn. 2477; 2484-2488), P. Ed. Billoet, the Superior of the Mission, is the only priest; all the others are lay brothers. The date of F. Habedi's death is doubtful, June or July 21.

3. The dates of the Paris Martyrs have been transposed by an oversight of the printer. PP. Ducoudray and Clerc were martyred at La Roquette on May 26, PP. Olivaint, Caubert, and Bengy at the Rue Haxo.

On page 412, this number, will be found the names of twenty additional martyrs S. J. who died on the journey from northwestern Mexico to Cadiz, 1767 to 1769.

⁽¹⁾ Vide p. 312, June number of LETTERS, 1897.

VIRI ILLUSTRÉS SOCIÉTATIS JESU.

PRÆLATI SOCIÉTATIS, ANTE 1750.

(*Complementum Catalogi Moldensis.*)

Quum Clarissimi Scriptores Moldenses petierint in suo Catalogo ut quæ supplenda aut corrigenda viderentur sibi significemus, coeperamus passim quæ occurrerunt adnotare. Sed paulatim illa excrevit numerus addendorum, ut maluerimus Catalogum integrum iterum edere. Nec ignoramus etiam nunc in multis deficere indicem nostrum, petimusque vicissim Nostros ut quæ notanda reperiant indicare nobis ne dedigentur.

I.—S. R. E. CARDINALES.

- Bellarminus, Robertus (Ital.) nat. 4 Oct. 1542, ingr. 20 Sep. 1560.
Presb. Card. S. Mariæ in Via 3 Mar. 1599.
Archiep. Capuan. 21 Apr. 1602—25 Feb. 1604.
Presb. Card. S. Praxedis 1621.
Mortuus Romæ 17 Sep. 1621.
- Casimirus, Joannes (Polonus, Jan Kasimierz) n. 1609, ingr. 1643.
Diacon. Card. 1647.
Rex Poloniæ elect. 20 Nov. 1648.
coron. 17 Jan. 1649.
abdic. 17 Sep. 1668.
Mortuus Parisiis (St. Germ. aux Prés) 16 Sep. 1672.
- Cienfuegos, Alvarus (Hisp.) nat. 27 Feb. 1657, ingr. 1676.
Presb. Card. S. Barthol. in Insula 30 Sep. 1720.
Mortuus Romæ 19 Aug. 1739.
- Lugo, Joannes de (Hisp.) nat. 25 Nov. 1583; ingr. 6 Jul. 1603.
Presb. Card. S. Balbinæ 14 Dec. 1643.
Mortuus Romæ 20 Aug. 1660.
- Nithard, Everardus (Germ.)
Archiep. Edessen. in part. et Card. 22 Feb. 1673 (1672 styl. Rom.)
Mortuus Romæ 1 Feb. 1681.
- Pallavicinus, Sforza (Ital.) nat. 28 Nov. 1607; ingr. 21 Jul. 1637.
Presb. Card. Stæ Susannæ 9 Apr. 1657.
Defunctus Romæ 5 Jun. 1667.
- Pazmany, Petrus (Hung.) nat. 10 Oct. 1570; ingress. 1587.
Archiep. Strigon. (Gran.) 28 Nov. 1616.
Presb. Card. S. Hieron. Illyr. 1629.
Mortuus Presburg (Posonii) 19 Mar. 1637.

- Ptolemæus (Tolomei) Joan. Bapt. (Ital.) n. 3 Dec. 1653; ingr. 18 Feb. 1673.
 Presb. Card. St. Stephani in M. Cœlio 18 Mai. 1712.
 Def. Romæ 19 Jan. 1726.
- Salernus, Joan. Bapt. (It.) nat. 24 Jan. 1670.
 Diac. Card. S. Priscæ 29 Dec. 1719.
 Presb. Card. S. Steph. in M. Cœlio circ. 1726.
 Mortuus Romæ 29 Nov. 1719.
- Toletus, Francisc. (Hispanus) nat. 4 Oct. 1532; ingr. 3 Jun. 1558.
 Primus Soc. Cardinalis 17 Sep. 1593.
 Defunctus Romæ 14 Sep. 1596.
- de Ursinis, (Orsini) Alex. (Ital.) nat. 1597.
 Diac. Card. S. Mariæ in Cosmedin.
 In Soc. admissus, retento Cardinalatu, circ. 1622.
 Defunctus Bracciani 22 Aug. 1620.⁽¹⁾

II.—PATRIARCHÆ ÆTHIOPIÆ.

- Almeida, Apollinaris (Lusit.) Coadjutor Patr. Mendez.
 Consecr. Episc. Nicænus in part. Ulissipone 1629.
 Mortuus Oniadegæ Martyr Jun. 1638.
- Baretto Nunnius (Lusit. Nuñez.) Primus Æthiopiæ Patr.
 Promotus Dec. 1554.
 Consecr. Ulissipone et profectus 1556.
 Mortuus Goæ 22 Dec. 1562.
- Carneiro, Melchior (Lusit.) Coadjut. Patriarchæ.
 Promotus Episc. cum Nunnio et Oviedo Dec. 1554
 Consecr. Goæ Episc. Nicænus 15 Dec. 1559.
 Nominatus Japoniæ et Sinarum Administ. 1566.
 Mortuus Macai 1568.
- Fernandez, Emmanuel (Lusit.) Successit cum munere
 et nomine Patriarchæ 1577.
 Defunctus Fremonæ in Æthiopia 10 Mai. 1577.
- Mendez, Alphonsus (Lusit.) Patriarch Æthiop. (Tertius) circ. 1623.
 Consecr. Ulissipone. 25 Mai. 1624.
 Ingressitur Æth. 16 Jun. 1625.
 Exsul. 9 Mai. 1633.
 Defunctus in Indiis 1650.
- Oviedo, Andreas (Hispan.) Episc. Nicæn. in p. Coadj. Patr.
 Promotus cum Nunnio et Carnero Dec. 1554.
 Consecr. Ulissip. et profectus 1556.
 Patriarcha post. Nunnium (secundus) 1562.
 Defunctus Fremonæ 1577.

⁽¹⁾ Vide Corn. a Lapide in cap. v. Epist. S. Joannis primæ, qui ejus admissionem in Societatem in incerto relinquit, quam affirmat Vita Ven. P. Bellarmini.

- Paez, Petrus (Lusit.) Superior successit Fernandez
cum munere et nomine Patr. 1593.
Mortuus Fremonæ 1623.
- Roccia, Joannes (Ital. ?) electus Episc. Hieropol. in part.
et Patriarchæ Æthiop. Coadj. 1629.
Nunquam consecratus.
- Siccus, Didacus (Lusit.) Episc. Nicæn. in part. Coadj. Patr.
Consecr. Goæ cum Almeida circ. 1629.
Mortuus in navigatione ad Æth. 1629.
- Auctoritates : Epit. Juvencii ; Tannerus ; Bruce " Voyage en Abyssinie ;"
" Missions Catholiques ;" Dictionnaire de Feller ; Gúerin, Chaudon ;
Charlevoix " Hist. du Japon ;" Lobo, " Hist. d'Abyssinie."

III.—ARCHIEPISCOPI.

- Bellarminus, Rob. Archiepisc. Capuanus v. supr.
- Benjaminus, Georgius (Maronita) Archiep. Edeneus. (non : Edessenus)
Renunciat dignit. et Soc. intrat circ. 1725 (sub. A. R. P. N. Tamburini).
Moritur Romæ 8 Dec. 1743 (Collect. Lacensis).
- Baretto, Franciscus (Lusit.) Archiep. Cranganor.
Bello et schismate exsul. inter 1641 et 1682 (Bertrand).
- de Britto, Stephanus (Lusit.) Archiep. Cranganor.
Promotus 1617 (Bertrand).
- Cienfuegos, Alvarus (Hisp.) Archiepisc. Montis Regalis in Sic. circ. 1730
(v. s.) (Picot.).
- Freire, Andreas (Lusit.) Archiep. Crangan., Promotus 1682 (Bertrand).⁽²⁾
- Garcia, Francisc. (Lusit.) Episc. Ascalonens. in p. and Coadj. Crang. 1637.
Archiep. Cranganor 1641 (Bertrand).
- Nithardus, Everardus (Germ.) Archiep. Edessen. in part. 22 Feb. 1672-73
v. supr.
- Pazmany, Petrus (Hung.) Archiep. Strigonensis 28 Nov. 1616 v. supr.
- Pimentel, Antonius (Lusit.) Archiep. Cranganor 1721 (Bertrand).
- Ribeiro, Joannes (Lusit.) Archiep. Crangan. 1701 (Bertrand).
- Xaverius, Hieronymus (Hisp. nepos S. Francisci) Arch. Crangan. c. 1605.⁽³⁾
Numquam videtur occupasse sedem (Bertrand).

IV.—EPISCOPI.

- Carneiro, Melchior (Lusit.) Episc. Nicænus i. p. Coadj. Patr. Æthiopiæ.
pro Japonia et Sina 1566 v. supr.

⁽²⁾ Ubi etiam (vol. 3 p. 159) vid. tres ejus literas.

⁽³⁾ Id est, post mortem Akbar, Imperatoris Persarum, apud quem vixit. Opera, sub ejus nomine damnata in Indice, (4 Jul. 1661) ejus non sunt. (Chaudon, Dict.) Catrou, "Hist. du Mogol," 1708.

- Cerqueira, Ludovic. (Lusit.) Coadj. Japoniæ promot. 1591.
 Consecr. Ulissip. et profectus 1594.
 Episc. Japoniæ post Feb. 1598.
 Mortuus ibidem 17 Febr. 1614 (Charlevoix).
- Ciceri, Alexander (Mediolanensis) Episc. Nankin 1696.
 Mortuus ibidem Dec. 1704 (Sicard).
- Fouquet, Joan. Franc. (Gall.) Episc. Eleutheropol. in part.
 Defunctus in Gallia circ. 1722 (Feller).⁽⁴⁾
- Lainez, Franciscus (Lusit.) Episc. Meliapor circ. 1705.
 Mortuus Chandernagor 11 Jun. (Jul.) 1715 (Lettres Edif.)
- de Lotharingia, (Lorraine) Carolus, Episc. Verodun, consec. 1617.
 Societatem ingressus 11 Jun. 1622.
 Mortuus Burdigali 28 Apr. 1631 (Hamy).
- Martinez, Petrus (Lusit.) Episcop. Japon. promotus 1591.
 Consecr. Goæ 1595.
 Def. in mari prope Malacam Feb. 1598 (Charlevoix).
- Morales, Sebastianus (Moraes, Lusit.) Episc. Japon. promot. 1587.
 Consecr. Ulissip. 25 Mar. 1588.
 Def. in itinere prope Mozambique 1588 (Juvenç.).
- Posateri, Anton. (Siculus) Vic. Ap. Chen-si prom. 1704.
 Mortuus in Sina 1704 (Sicard).
- de Rupniew Ujejski, Thom. (Polon.) Episc. Kiew prom. 1648.
 Societ. ingressus 29 Mar. 1677.
 Defunctus Vilnæ (od. Sanctit.) 1 Aug. 1689 (Hamy).
- de Silva, Anton. (Lusit.) Episc. Nankin prom. 1707.
 Mortuus paulo post (Sicard).
- de Souza, Polycarpus (Lusit.) Episc. Nankin 1749.
 Defunctus Pekini 20 Mai. 1757.
- Turcotti, Carol. (Sicul.) Vic. Apost. Kouei. Tcheou prom. 1701.
 Mortuus ibidem 15 Oct. 1706 (Sicard).
- Valens (Valente) Didacus (Lusit.) Episc. Japon.
 Consecr. Ulissip. Mai. 1608.
 Mortuus Macai ⁽⁵⁾ circ. 1648 (Charlevoix).
- de Visdelou, Claudius (Gall.) Episc. Claudiopol. in p.
 Vic. Apost. Kouei. Tcheou 1709.
 Mortuus in Indiis 11 Nov. 1733 (Sicard).

⁽⁴⁾ Notandum : Hic cum P. de Visdelou a communi sententia Nostrorum in causa rituum Sinensium deflexit. V. Belouino.

⁽⁵⁾ Japoniam intrare nunquam potuit. Successere alii, sed consecrati non sunt. In ipsa Japonia, ex Decr. Pauli V., jurisdictio omnis penes Provinciales Soc. erat, quorum ultimus erat *Christophorus Ferreira*, a. 1633 infelix Apostata, a. 1652 felicior Martyr (Tanner).

PRÆLATI SOCIÉTATIS AB AN. 1750.

I.—S. R. E. CARDINALES.

- Franzelin, Joan. Bapt. (Austr.) n. 15 Apr. 1816; ingr. 27 Jul. 1834 (Grätz).
 Presb. Card. SS. Bonifacii et Alexii 3 Apr. 1876.
 Præf. Congreg. Indulgent etc.
 Defunctus Romæ ad S. Andr. in Quirinali 11 Dec. 1886.
- Mazzella, Camillus (Neapol.) n. 10 Feb. 1833; ingr. 4 Sep. 1857.
 Diac. Cardin. S. Adriani 7 Jul. 1886.
 Præf. Congr. Indicis; postea Studiorum.
 Episc. Card. Prænestinus consecr. 19 Apr. 1897.
- Odescalchi, Carol. (Roman) nat. 5 Mar. 1786.
 Presb. Card. SS. Apostolorum 10 Mar. 1823.
 Episc. Card. Sabinens. Vic. Urb. 15 Apr. 1835.
 Deposito Cardinalatu 21 Nov. ingr. Soc. 6 Dec. 1838⁽¹⁾ (Veronæ).
 Defunctus Mutinæ (od. sanctit.) 17 Aug. 1841.
- Pecci, Josephus (Carpinet. frater SS. D. N. Leon. XIII.) nat. 13 Dec. 1807.
 Ingr. 3 Dec. 1824.
 Vixit extra Soc. 1852-1888.
 Diac. Card. S. Agathæ in Suburra 12 Mai. 1879.
 Defunctus Romæ 9 Feb. 1890.
- Steinhuber, Andreas (German) nat. 11 Nov. 1825; ingr. 27 Oct. 1857.
 Diac. Card. S. Agathæ in Suburra (in petto Jan. 1893) 18 Mai. 1894.
 Præfectus Indicis.
- Tarquini, Camillus (Roman) nat. 27 Sep. 1810; ingr. 27 Aug. 1837.
 Diac. Cardin. S. Nicolai in Carcere 22 Dec. 1873.
 Defunctus Romæ 11 Feb. 1874.

II.—ARCHIEPISCOPI.⁽²⁾

- Carew, Patritius (Hib.) Episc. Philadelph. in p. et Coad. Madras 6 Mar. 1838
 Vic. Apost. Madras et Bengal 16 Nov. 1840.
 Archiep. Edessenus in p. 26 Mai. 1843.
 Defunctus 2 Nov. 1855.
- Carroll, Joannes (Americ.) Præf. Apost. Americæ Septemt. 9 Jun. 1784.
 Primus Episcopus Baltim. Promotus 6 Nov. 1789.
 Consecrat. Londini 15 Aug. 1790.
 Primus Archiepisc. Baltim. 8 Apr. 1808.
 Defunctus Baltimoræ 2 Dec. 1815.

⁽¹⁾ Sed ingressus computatur a 30 Nov. quo die datum est Breve Pont.

⁽²⁾ Accensem prælati Societatis etiam eos, qui post suppressionem ad episcopalem dignitatem evecti sunt, quamvis de eorum readmissione non constet. Quod enim ad tantam dignitatem elevati sint, eamque virtutibus ac doctrina ornaverint, in justificationem et gloriam cedit matris, cujus lacte enutriti erant. Cæterum, quis scit, utrum non regressi sint propter eam rationem, quod sic se putaverunt utiles fore S. Ecclesiæ ipsique Societati, aut etiam a S. Sede ipsisque Superioribus a regressu arcebantur, sicut de aliquibus factum constat.

- Dalhoff, Theodorus (Germ.) Archiep. Bombayensis Promotus 1891.
 Gæthals, Paulus (Belga, olim Præp. Provinc.) Episcopus Evaria in p.
 Promotus 31 Dec. 1877.
 Archiepisc. Hierapolit. in p. Prom. 3 Feb. 1878.
 Consecratus in Belgis 23 Feb. 1878.
 Primus Archiep. Calcutten. 25 Nov. 1888.
- van Heule, Augustus (Belga) Archiepisc. Amiden. in part.
 Vic. Ap. Bengaliam Occident. 8 Oct. 1864.
 Mortuus Calcutta 9 Jun. 1865.
- von Hohenwart, Sigismund (Austr.) Præceptor Principum Austriae.
 Episcopus Tegestin (Triest) post 1790.
 Archiep. Vindobonens. 1803.
 Mortuus Vindobonæ 30 Jun. 1820.
- Meurin, Leo (Germ., ante ingress. secret. Card. Geissel)
 Episc. Ascalonens. in p. Vic. Apost. Bombay 10 Sep. 1867.
 Visit. Apost. Malabar ritus Syriaci 1876.
 Archiep. Nisib. in part. Episc. Portus Ludovici 25 Sep. 1887.
 Mortuus ibid. 1895.
- Neale, Leonardus (Americ.) Episc. Gortyn. in p. Coadj. Baltimor. 7 Dec.
 1800.
 Archiepiscopus 2 Dec. 1815.
 Mortuus Georgetown 15 Jun. 1817.
- Planchet, Bened. (Gall.)
 Vice-Delegatus Apost. Mesopotamiam 20 Dec. 1850.
 Delegatus Apost. Mesop. Archiep. Trajanop. in part. 1853.
 Occisus apud Diarbekir 21 Sep. 1859.
- Pimentel, Anton. (Lusit.) Archiep. Cranganor. 1721.
 Mortuus c. 1751.
- Porter, Georgius (Angl.) Archiep. Bombay. Prom. 1887.
 Mortuus Bombay 28 Sep. 1889.
- Raczynski, Ignat. (Polon.) Archiep. Gnes. et Posnan., Primas Polon.).
 Promotus post 1793.
 Readmissus in Soc. c. 1821.
 Mortuus Przemysl 19 Feb. 1823.
- Dos Reiz, Salvator (Lusit.) Archiep. Crangan. 1756.
 Mortuus 1777.
- Steins, Walterus (Neerland) Vic. Apost. Bombay 10 Dec. 1860.
 Consecr. Episc. Nilopolit. in p. 29 Jan. 1861.
 Archiep. Bostrensis in p. Vic. Ap. Bengal 27 Mar. 1867.
 Episc. Auckland (Neo-Zeland) 25 Apr. 1879.
 Mortuus Sydney (Australia) 7 Sep. 1881.
- Telesphorus, Paul Jos. Anton. (Hispan.) Episc. Panam. 1876.
 Archiep. S. Fidei de Bogota 1884.
 Defunctus 8 Apr. 1889.

- de Vasconcellos, Joan. Lud. (Lusit.)
 Archiepisc. Cranganor. 1753.
 Defunctus c. 1756.
- Velasco, Ignat. (Mexic.) Episc. Pastopolit. (Columbia) 1882.
 Archiep. S. Fidei de Bogota 1889.
 Defunctus 10 Apr. 1891.

III.—EPISCOPI.

- Avogadro, Joannes Episc. Novariensis c. 1776.
 Ingress. 15 Oct. 1752.
 Readmissus ad Societ. Rossiacam c. 1785.
 Defunctus Patavii 28 Jan. 1815.
- Barthe, Joan. Maria (Gall.)
 Episcopus Madurensis 21 Mar. 1890.
- Beiderlinden, Bern. (Germ.)
 Episcop. Poonensis 1887.
- Benincasa, Franciscus (Ital.)
 Episc. Carpensis c. 1780.
 Readmissus ad Soc. Rossiacam c. 1785.
- Borgniet, Andreas (Gall.) Provicar. Apost. Nankin 4 Aug. 1856.
 Episc. Berinensis, in part. Vic. Ap. Nankin 2 Oct. 1859.
 Mortuus in Pétchely (viçt. charit.) 31 Jul. 1862.
- Bulte, Henric. (Gallo-Germ.)
 Episc. Bostrensis in p. Vic. Ap. Tchely 4 Mar. 1880.
 Consecratus Ton-ka-ton 29 Jun. 1880.
- Butler, Ant. (Angl.)
 Vic. Ap. Guyanæ Angl. (Demarara) 15 Jul. 1878.
 Consecr. Episc. Melipotam. (Georgetown, Dem.) 15 Aug. 1878.
- Canoz, Alex. (Gall.) Vic. Apost. Madurensis 7 Apr. 1847.
 Consecr. Episc. Tamassinus, in part. (Trichinopoly) 29 Jun. 1847.
 Episc. Madurensis 25 Jan. 1887.
 Defunctus Trichinopoly 2 Dec. 1888.
- Cavandini, Abundius (Ital.) Vic. Apost. Mangalore 1895.
- Cazet, Joan. Bapt. (Gall.)
 Præf. Apost. Madagascar 6 Aug. 1872.
 Episc. Sozusensis in p. consecr. 5 Mai. 1885.
 Vic. Apost. Madagascar 30 Jul. 1885.
- Chisholm, Joan. ingr. 1772.
 Vic. Apost. Scotiæ 1791.
 Consecr. Episc. Oriensis in p. 1792.
 Mortuus 8 Jul. 1814.
- Dubar, Eduardus (Gall.) Vic. Apost. Tchely Occident. 6 Sep. 1864.
 Consecr. Episc. Canathensis in part 19 Feb. 1865.
 Defunctus Thoungkiachouang (viçt. Charit.) 1 Jul. 1878.

- Etheridge, Jacob. (Angl.) Vic. Apost. Guyanæ Anglicæ 25 Jun. 1858.
 Consecr. Episc. Toronensis in p. 10 Oct. 1858.
 Administ. et Visit. Apost. Haiyensis 1859.
 Defunctus in Mari apud Barbadoes 4 Jan. 1878.
- Fenwick, Bened. (Americ.) Episc. Bostoniensis 10 Mai. 1825.
 Consecratus Baltimoræ 1 Nov. 1825.
 Defunctus Bostonii 11 Aug. 1846.
- Garnier, Valentinus (Gall.) Vic. Apost. Nankin 28 Feb. 1879.
 Consecr. Episc. Titopol. (Shanghai) 27 Apr. 1879.
- Golazewski, — Episc. Przemysl (Poloniæ)
 Admissus paulo ante mortem c. 1824 (Zalenski).
- Gordon, Carol. (Angl.) Vic. Apost. Jamaicæ 8 Mai. 1889.
 Consecr. Episc. Thyatirensis in p. 15 Aug. 1889.
- José, Clemens (Lusit.) Episc. Cocinensis c. 1755.
 Defunctus ibid. c. 1771.
- Kerens, Henricus (Germ.) Episcopus Ruremond. 1769.
 Episcopus Neustadt 1773.
 Episc. St. Hippolyti (Sanct Pœlten) 1784.
 Defunctus Vindobonæ 20 Nov. 1792.
- Laimbeckhoven, Godefr. (Austr.) Episc. Nankin 1756.
 Readm. ad Societ. Rossiacam c. 1786.
 Defunctus San-tcheou-fou 22 Mai. 1787.
- Languillat, Adrian (Gall.) Vic. Apost. Tchely Occid. 30 Mai. 1856.
 Episc. Sergiopolit. consecratus Pekini 22 Mar. 1857.
 Vic. Apost. Nankin 6 Sep. 1864.
 Defunctus Zi-ka-wei 30 Oct. 1878.
- Lavigne, Carol. (Gall.) Vic. Apost. Cottayam.
 Episc. Milevit. in p. 13 Nov. 1887.
- Lizarzaburu, Jos. Ant. (Americ.) Promot. 29 Nov. 1869.
 Episcopus Guayaquil (Republ. Æquator.) 13 Jun. 1870.
 Veneno exstinctus 17 Oct. 1877.
- Miège, Joan. Bapt. (Gall.) Vic. Apost. in Kansas, prom. 2 Jul. 1850.
 Episc. Messen. in part. 25 Mar. 1851.
 Deposito Episcopatu, redit ad Nostros Jul. 1874.
 Defunctus Woodstock 21 Jul. 1884.
- Naruszewicz, Stanislaus (Polon.)
 Episc. Smolensk et Luck post. 1773.
 Defunctus Luck 6 Jul. 1796.
- O'Connor, Mich. (Hibern.) Episc. Pittsburg 15 Aug. 1843.
 Deposito Episcopatu Societatem ingressus 22 Dec. 1860.
 Defunctus Woodstock 18 Oct. 1872.

- Pagani, Nicol. (Sicul.) Provicarius Apost. Mangalore 29 Sep. 1878.
 Vic. Apost., Episc. Tricomiensis in p. 21 Feb. 1885.
 Episcopus Mangalor. 25 Nov. 1886.
 Mortuus ibidem 1895.
- di Pietro, Salv. (Neapolit.) Præf. Apost. Honduræ Britan. 16 Mai. 1888.
 Episc. Epiri in p., Vic. Apost. 19 Dec. 1892.
- Piñeyro, José (Lusit.) Episc. S. Thomæ de Meliapore c. 1726.
 Defunctus c. 1756.
- Pozo, Robertus. Episcopus Guayaquil (Æquat.) 1885.
- Sailer, Mich. (Germ.) Episc. Germanic. in p. Coadj. Ratisbon. 22 Sep. 1822.
 Episcopus Ratisbonensis 1831.
 Defunctus ibidem 30 Maii. 1832.
- Schneider, Joan. (Germ.) Episc. Argiens. in part. Vic. Apost. Saxonix 1816.
 Mortuus Dresden 22 Dec. 1818.
- de Souza, Polycarp. (Lusit.) Episc. Pekinensis 1741.
 Mortuus Pekin 26 Mai. 1757.
- Staal, Walter. (Neerl.) Vic. Ap. Bataviæ.
 Episc. Mauricastr. in p. 23 Mai. 1893.
- Van de Velde, Jacobus Oliv. (Neerl.) Episc. Chicag. consec. St. Ludov.
 11 Feb. 1849.
 Translatus ad sedem Natcheten. 29 Jul. 1853.
 Mortuus 13 Nov. 1855.

His addantur : Ex Cretineau-Joly (v. 5, p. 349) : Alexander Alessandretti, episc. Maceraten. ; Joan. Benislawski, Gadaren. in p., Coadj. Mochilowien. ; Butler, Limericen. ; Hieron. Durazzo, Forolivien. ; Philippus Ganucci, Cortonen. ; Josephus Grimaldi, Pinerolien. et Ivreen. ; Imberties, Augustodun. ; Paulus Maggioli, Albingen ; Dominicus Manciforte, Faventin. ; Alphon. Marsili, Senens. ; Carol. Palma, Coloczen ; Jul. Cæs. Pallavicini, Sarazanen ; Hieron. Pavesi, Pontisreimen. ; Anton. Schmidt, Spirensis.

Ex Zalenski (2,72) ; Dederko, episc. Minscien. ; Pitchowsky, Vilnens. ; Odyniec, Mochilowien.

Ex Lîteris Lavall. : Petrus Klobusiesky, episc. Coloczen. mortuus fere nouagenarius a. 1843, benefactor novæ Societatis.

Cæterum Zalenski (v. 2 ; p. 357) : Cret.-Jol. a compté 21 Ex-jés., nommés évêques. Certainement, il n'a pas voulu faire une énumération complète ; que dis-je ? il ajoute : Beaucoup refusèrent dans l'espérance de voir se reconstituer la Soc. de Jésus" prout de Butler Lîmeric. refert Dr. Oliver.

Propterea pariter in alios Ordines ingredi detrectarunt antiqui Jesuitæ, quibus præterea persuasum esse videtur, se nullibi inventuros vigorem disciplinæ et eximiam caritatem, quibus in Societate assuefacti erant.

IV.—VICARII ET PRÆFECTI APOSTOLICI,
ALIQUÆ PRÆLATI SINE CHARACTERE EPISCOPALI.

- Dupeyron, Jacobus (Gallus) Vic. Apost. Jamaicae Coadj. 10 Sep. 1852.
Vicarius Apost. 27 Sep. 1853.
Defunctus Spring Hill 28 Jul. 1872 (sic Ann. Collegii).
- Pinaz, Marcus (Gall.) Præf. Apost. Nossi—Bé (Madag.) 20 Jun. 1851.
Renunciat 20 Sep. 1865.
Defunctus Amboih-Po (Madag.) 22 Dec. 1880.
- du Gad, Ludov. (Gall.) Procur. Mission. Gallicar. in Indiis 1777.
Antea Mission. Macai et Captivus Pombal 1760 ad 8 Aug. 1766.
Defunctus?
- Guez, Ludov. (Gall.) Præf. Apost. Guyanae Gallicae 1761.
Defunctus 1762.
- Jouen, Ludov. (Gall.) Præf. Apost. Madagascar 15 Aug. 1850.
Defunctus Ile Maurice. 4 Jan. 1872.
- Irisarri, Jos. (Hisp.) Præf. Apost. Fernando Po (Afr.) 1858.
Defunctus ibidem 7 Mar. 1868.
- Lacomme, Speratus (Gall.).
Præf. Apost. Nossi—Bé 20 Sep. 1865.
Renunciat—translata Missione 1881.
- Perez, Andreas (Hispan.) Præf. Apost. Marañao (Brasilia) 1871.
Vic. Apost. Napo (Æquator) 1876.
Renunciat 1880.
- Porter, Thomas (Angl.) Vic. Apost. Jamaicae 6 Sep. 1877.
Defunctus (St. Beuno's) 29 Sep. 1888.
- René, Joan. Bapt. (Gall.).
Præfectus Apost. Alaska 6 Mar. 1897.
- Ruel, Alexius (Gall.) Præf. Apost. Guyanae Gallicae 1761—1768.
Mortuus in Gallia c. 1769.
- Saint Leger Robertus (Hibern.) Vice Prov. Hiberniae Mai. 1830.
Vic. Apost. Bengal. 18 Apr. 1834.
Vice Prov. Hibern. 2º 23 Febr. 1841.
Mortuus Dublin. 22 Jun. 1856.
- Strele, Anton. (Austriac.).
Administ. Apost. Dioec. Portus Victoriae (Australiae) 1888.
- van der Stuyft, Honoratus (Belg.).
Provic. Apost. Bengal. Occident. (Calcutta) 2 Sep. 1865.
Renunciat 1867.

Sczerdahely, Georg. Aloys. (Hung.).

Abbas Mitratus S. Mauritii de Botne post 1773.

Defunctus c. 1805.

Tosi, Paschalis (Ital.)

Præfectus Apost. Alaska 1894.

Tovia, Gaspar. (Hisp.).

Vic. Apost. Missionis Naponen. (Æquat.) 1880.

Woollet, Jos. (Angl.) Pro-Vic. Jamaicae Ins. 3 Dec. 1871.

Renunciat 6 Sep. 1877.

C. W. WIDMAN, S. J.

THE ORIGIN OF THE YELLOWSTONE NATIONAL PARK.

A Letter from Father F. Kuppens.

ST. XAVIER'S CHURCH,
CINCINNATI, O.,
Sept. 3, 1897.

REV. AND DEAR FATHER,
P. C.

I received your kind letter asking for information about the Yellowstone Park and my connection with its beginning. Well, thirty years is a long time, and to recall the events of that period without any aids to one's memory is no easy task. However I shall try to give you the main facts as I now remember them after all these years.

About the years 1865-'66 I was stationed at the old Mission of St. Peter's on the Missouri River near the mouth of Sun River. A great part of that winter and spring I spent with the Pigeon Indians roaming from place to place south of Fort Benton, and on the Judith River. It was while leading this nomad life that I first heard of the Yellowstone. Many an evening in the tent of Baptiste Champagne or Chief Big Lake the conversation, what little there was of it, turned on the beauties of that wonderful spot. I do not know that the narrator always adhered strictly to facts, but making allowance for fervid imagination there was sufficient in the tale to excite my curiosity and awaken in me a strong desire to see for myself this enchanted if not enchanting land. In the spring with a small party of Indians hunting buffalo, I persuaded a few young men to show me

the wonderland, of which they had talked so much. Thus I got my first sight of the Yellowstone. I shall not attempt to describe it, that has been done by many abler pens than mine; but you may be sure that before leaving I saw the chief attraction,—the Grand Cañon, hot and cold geysers, variegated layers of rock, the Fire Hole, etc. I was very much impressed with the wild grandeur of the scenery, and on my return gave an account of it to Fathers Ravalli and Imoda, then stationed at the old Mission of St. Peter's.

The first visit of Gen. Thomas Francis Meagher to the mission was made, as far as I remember, in the spring of 1867. He was secretary to the governor of the territory, and just then in the governor's absence was acting governor. He was a man of fine education, had travelled very extensively, was a hero of the war, and an Irish patriot. His visit among us was long remembered. In his company were a United States judge, two U. S. marshals—X. Biedler and Niel Homie—and two or three friends. He was overtaken by a blizzard and was compelled to stay a few days at the mission. On that occasion I spoke to him about the wonders of the Yellowstone. His interest was greatly aroused by my recital and perhaps even more so, by that of a certain Mr. Viell—an old Canadian married to a Blackfoot squaw—who during a lull in the storm had come over to see the distinguished visitors. When he was questioned about the Yellowstone he described everything in a most graphic manner. None of the visitors had ever heard of the wonderful place. Gen. Meagher said if things were as described the government ought to reserve the territory for a national park. All the visitors agreed that efforts should be made to explore the region and that a report of it should be sent to the government.

When I was living in Helena, I believe it was in 1868, Gen. Meagher frequently visited my humble cabin. He used to bring distinguished visitors to see me, among them were U. S. commissioners, professors, scientists, and foreign travellers. I remember particularly Senator Bogg of St. Louis, and Professor Hayden, U. S. Surveyor. Many pleasant evenings we spent together. Of course the conversation often turned to the Yellowstone, a place none of them had ever seen. Finally, a short time before his tragic death Gen. Meagher organized a large party and visited that region. He was delighted with all he saw and on his return told me that the beauty and grandeur of the place far exceeded his expectations, and he assured me too that he would make every effort to have the place set aside as a government reservation.

The Encyclopedia says that the first *official notice* of the Yellowstone was sent to Washington by a party of surveyors in 1869 from Helena,—in 1870-'71 an expedition of surveyors was organized by professor Hayden and his reports induced congress in 1872 to set aside the wonderland for a national park. I am pretty sure that this professor and surveyor, Hayden, was the friend Gen. Meagher so frequently brought to my cabin in Helena, and who there obtained his first knowledge of the Yellowstone. However, as I have said before, thirty years have dimmed my memory of these events, especially as I attached little importance to them at the time.

This, Rev. Father, is my recollection of the setting aside of the Yellowstone region for a national park. Was I the first to suggest the measure? I do not remember distinctly but I rather think it was General Meagher who first spoke of the measure of making the territory a national park.

Recommending myself to your prayers I remain in Xto.

Respectfully yours,

F. KUPPENS, S. J.

A VISIT TO MAESTRICHT AND THE CAVES OF LIMBURG.

A Letter from Mr. Frederick Houck, S. J.

ST. IGNATIUS COLLEGE,
VALKENBURG, HOLLAND,

July 22, 1897.

REVEREND AND DEAR FATHER,

P. C.

One of the principal sights in the southern part of Holland is the famous caves in the Province of Limburg. They extend over an area of several square miles and form a veritable network of halls and passages of every description and form. From the time of the Romans the building material for houses in Maestricht, Valkenburg, and the neighboring villages, has been taken from these immense strata of sandstone. They have, undoubtedly, been deposited by the sea during the cretaceous period, at which time the whole of Holland was under water. These layers of sandstone are rich in fossils and petrifications of great variety. The stone they furnish is not very compact, but,

owing to the fact that it can be so easily obtained and chiseled, almost all of the dwellings within a radius of many miles have been built of it. It can be easily sawed and is, nevertheless, of sufficient hardness to withstand the erosive action of wind and rain. Many buildings that have been built of this stone, a hundred and fifty or two hundred years ago, are still occupied and in good condition. It is, however, especially within the last century, that these quarries have assumed vast dimensions. They are entirely underground and it is difficult for one who has not seen them to form a just estimate of their proportions and intricacy. The whole district between Valkenburg and Maestricht, a distance of about five miles, is literally undermined by caverns and caves of all conceivable shapes. At every visit I discovered apartments, spacious halls and passages that I had not seen before.

Near the various entrances to the caves are the dwellings of the ever ready guides. The tourist is apprised of their profession by the obliging countenance which greets him from every doorway and the numerous signs bearing the inscription: "Gids voor de Goot." In a few minutes he is shut off from daylight and groping about on unknown paths at the mercy of his cicerone. You admire the grotesque figures chiseled or sketched on the walls and are delighted with the novelty of the underground castles. Soon, however, you are led to the right, then to the left, then up a flight of stairs, then down a steep grade, now stared at by a huge wild beast, now frowned upon by his satanic majesty or a monster dragon,—wherever one looks new wonders hewn out of the living stone meet the eye. After you have spent some time in this weird labyrinth and made a hundred or more turns, you involuntarily keep close to the guide, especially if he has succeeded in convincing you of the great number of visitors who, having ventured to enter the caves without a guide, have become lost and fallen a prey to starvation. Two scholastics of the old Society are among the long list of those who have met this sad fate. Of late years, however, the danger of being lost has become less great, since the visits and torch light processions are of frequent occurrence. Besides it has become comparatively easy to discern the principal passages, one of which we followed to a great distance till we reached the chapel.

Owing to the protection the caves of Valkenburg afforded the persecuted Catholics towards the close of the last century they are frequently called the "Catacombs." They recall a sad, yet glorious page in the history of the Church in Holland. One spot, above all others, dear to the Cath-

olics of the vicinity, is the chapel of the catacombs. Here it was that a worthy priest, who had fled from his cruel persecutors during the French Revolution, for nearly two years celebrated the holy sacrifice of the Mass attended by the faithful. There were Sundays, it is said, during the "Reign of Terror" when between five and six thousand people descended into this underground world to assist at the holy mysteries. The plaintive tone of the verses and texts on the walls testify to the resigned sufferings of this afflicted community. The chapel walls and those in the immediate vicinity are decorated with holy pictures in crayon and statues of the saints. The rough hewn altar, kneeling-benches, and baptismal font are still in a fair state of preservation. Engraven in the wall behind the font are the names of the infants baptized in the catacombs. A few hundred feet from the chapel is a large crayon sketch representing a scene enacted here in the year 1799. The persecutors of the Church, hearing that a priest who refused to subscribe the September laws of 1796 had taken refuge in these caves, despatched a number of soldiers to arrest him. Upon their arrival they unwittingly hired a guide who was a staunch Catholic. The latter, pretending ignorance, as to the exact hiding place of his spiritual father, led the priest-hunters about in all manner of directions till, tired out and disgusted with the chase, they left the catacombs in disgust without their prize. Not far from the chapel a small recess hewn into the stone is shown as the cell of this noble confessor who by his hidden life has been victorious over the fanatic "worshippers of reason." The self-sacrificing man of God lies buried near the place where he had spent so many hours and days in devout prayer.

We next turned our steps towards the art gallery of the caves,—a large apartment decorated with crayons of the royal family, the principal Dutch authors, artists and celebrated statesmen. A beautiful likeness of the late King, William III. occupies a prominent position amid a handsome wreath of flowers. Though his majesty was not an ideal character, nevertheless he was free from all that savored of bigotry. When the petition of the banished German fathers was presented to him, he is said to have asked: "Hebben zij wat te vreten?" (Have they anything to live on?) Having been answered in the affirmative, he readily gave his consent. By the king's side is an image of the Queen Regent Emma, whom he married when she was but a girl of nineteen. Above both is an excellent crayon sketch of the last member of the House of Orange, Her Majesty, Queen Wilhelmina. She is now about seventeen years of

age and will ascend the throne on the 31st of August, the day on which she attains her majority.

Whilst wandering about viewing the likenesses of the Dutch celebrities, the visitor's eye is attracted by a large inscription with the words: "Here, Pilgrim, thou art lower than I!" Upon inquiry, he is told that a cemetery is overhead. A few hundred yards from this point I noticed a rope in motion; on approaching, I perceived that some one above ground was drawing water from the well below. The charming landscapes in colors sketched on the walls are worthy of special mention. The atmosphere of the caves, owing to its mildness and uniformity appears to be in no regard injurious to these lovely works of art. Even the bright colors of flowers and rural scenery seem to have retained their original freshness.

The Dutch scholastics at Maestricht have also contributed their mite towards the embellishment of the caves. A short time ago we had the pleasure of viewing their work in the caves located near their villa. Beautiful, life size statues of Our Divine Lord, and our heavenly Mother, and crayon sketches of the saints of the Society, all made by them, can be seen every few hundred feet. What pleased me especially was a little chapel of our Blessed Lady and a perfect facsimile of the crypt and chapel of St. Cornelius as it has been found in the Roman catacombs. Several of the scholastics have merited the gratitude of the public by making a map which gives the exact location of every apartment and passage in the caves of Maestricht. Their pains were well rewarded on many occasions. But a few weeks ago two lads had ventured into the caves alone and lost themselves. After a fruitless search of many hours their parents resorted to the scholastics who found the boys about 11 P. M. of the same day. If these good theologians continue to spend their leisure time thus, the catacombs of Maestricht will in the course of time be a reproduction of one or the other of those at Rome.

Much pleased with our visit to the caves, we decided, before leaving Maestricht to spend a few minutes in the cathedral of St. Servatius. Maestricht, as its native name (Trajectum ad Mosam) would seem to imply, dates from the time of the Romans, and Tacitus, who refers to this city under the name of Pons Mosæ, is said to have ordered the first bridge built across the Maas River at this point. There have been over seventy Catholic churches erected in this venerable old city from the time of its origin up to the present, although its population never exceeded 32,000

souls. Maestricht has a highly interesting history, it having been for many centuries one of the strongholds of western Europe and the scene of endless feuds and struggles. The Spanish and French left its inhabitants but little peace during the last few hundred years. Finally, in 1839, it was recognized as a Provincial City of Holland.

From the year 384 to 722 Maestricht was an Episcopal See. It was established here by St. Servatius who had been driven from his former See, Tongern (diocesis Tungrensis) by the Huns. The sepulchre of this holy bishop, who died in the year 384, is still shown in a crypt beneath the Roman gothic cathedral dedicated to his honor. His relics are preserved in an exquisite gold-plated shrine about six feet long that stands behind the main altar open to view. Every one of the bishops of Maestricht, twenty-one in number, are venerated as saints. Among them are the illustrious Monolphus and Amandus. The former saint who died in 588 gave the diocese his immense fortune, owing to which it was some years later ranked amongst the principalities. After the martyrdom of Maestricht's last bishop, St. Lambert, his successor, St. Hubert, removed the Episcopal See to Liege (Leodium) in the year 722. Here the zealous bishop died five years later. The changes brought about by the French Revolution annexed the diocese of Liege to the church of Belgium.

Few churches in the western part of Europe have a larger number of shrines than the historic cathedral of Maestricht. Once in seven years the relics are exposed for the veneration of the faithful, who are wont to come in large numbers from far and wide. The exposition of these holy relics is a most edifying ceremony. From ten to fifteen of the clergy, clad in surplice, carry the reliquaries from the sacristy to the centre of the church. Here the pastor gives a short sketch of the lives of the saints whose relics are shown and closes with a brief exhortation. More than a hundred reliquaries and shrines are thus shown. The ceremony takes place daily for two weeks and lasts over three hours. The silver and gold plated busts containing the relics of the saintly bishops that once governed the diocese are most beautiful works of art. During the exposition the greatest silence prevails amongst the vast crowd of pilgrims. The genuine piety depicted on every countenance is an evident proof of the salutary influence still exerted by the holy bishops of Maestricht.

It would seem that the Dutch, at least those in the Province of Limburg, appreciate the many special graces showered upon their nation. Though exceedingly primi-

tive in their ways they are devout Catholics. No where, to my knowledge, is the clergy held in higher esteem. At present there are about fourteen thousand members of religious orders and congregations in Holland. In Limburg alone, which is one of the eleven provinces of Holland, there are one hundred and one religious houses. Both the Queen Regent as well as the Queen seem to be well disposed towards Catholics. Some time ago Father Voogel, S. J., "the hero of Lombok" and Father Verbraak, S. J., were made Knights of the Order of the Lion of the Netherlands by the Queen, on account of inestimable services rendered in the Dutch Colonies of the East India Islands. Her Majesty also, a few months ago conferred the Order of Orange and Nassau upon the Superioress General of the Sisters of Mercy at Tilburg; she was one of the first women to receive this coveted decoration. These good sisters, besides caring for a large number of sick and infirm, have charge of 45,700 school children in Holland. In Maestricht and Utrecht at banquets given in honor of the young Queen Wilhelmina, she begged that the flowers offered to her might all be sent to the aged people in charge of the Sisters of Mercy. During her last visit in Maestricht she granted a special audience to the superiors of the various religious orders. There are but few countries on the globe where our holy religion enjoys such freedom and where one sees so many signs of a firm living faith as in Holland. Like the infant Church at Rome, the Church in southern Holland has come forth from the catacombs purer, stronger and more glorious.

Your devoted brother in Christ,

FREDERICK A. HOUCK, S. J.

THE INDIAN MISSIONS OF LAKE SUPERIOR.

A Letter from Father Specht.

NEPIGON, ONT.,
September 10, 1897.

REV. AND DEAR FATHER,
P. C.

The annual status has brought the following changes to our Mission of the Immaculate Conception at Fort William: Father Baudin has been named superior; Father Drolet has been sent to Wikwemikong, Manitoulin Island; while your humble servant has been relieved of the temporary charge he had of the mission, and left with his old status—"Missionarius discurrens." Having thus care of the outlying Indian Missions, I accompanied last July the Right Rev. Bishop of Peterborough on a two weeks visitation to some of my stations. Of this voyage I enclose an account, taken from the "Peterborough, Ontario, Daily Examiner," of August 21. It may interest some of my former acquaintances at Alma Mater, and the readers of the LETTERS in general.

The Diocese of Peterborough extends 117 miles west of Port Arthur and includes the district between Sudbury and Fort William and also about eighty miles along the Sault. Taken altogether it perhaps covers more ground than any other diocese in the Dominion extending west from the borders of the town of Trenton and running up into the back settlements. The only thickly populated portions are the counties Durham, Northumberland, Peterborough and Haliburton, as the southern boundary line then runs north of the populous districts and skirts around until it comes south again to the shores of Lake Superior.

On the occasion of his last visit west, His Lordship, Bishop O'Connor, went to the parishes in the Manitoulin Islands and through the more civilized portion of the district. This time, he took the steamer to Port Arthur and travelled back to Sudbury on the C. P. R. leaving the line at intervals to strike into the back settlements through the smaller lakes with Indian guides and canoes. Considerable canoeing was also done in Lake Superior. On arriving back at Sudbury, His Lordship also went out along the Sault line, coming back again to Sudbury and proceeding from there to North Bay and then home.

In regard to the eight Indian missions visited His Lordship states that few have an idea of the hardships which the parish priest has to undergo, particularly in the winter. Speaking of Father Specht the bishop stated that his parish covered fully four hundred and fifty miles of territory along the railway, where the scattering families of Indians were to be found. The different stations were generally visited once in two months by him when he celebrated Mass and gave instruction. When travelling in the winter time he had often to camp out, digging for himself a bed in the snow and building a huge fire beside it. It was impossible for him to sleep in a tent as the fire would burn it. With the thermometer indicating sometimes 40 degrees⁽¹⁾ below zero, the missionary priest was obliged thus to bivouac in the snow.

The Indians, who are known as the Ojibways, engage in fishing in the summer time and hunt in the winter. Each little band of Indians seems to have its own particular hunting ground and it is never trespassed upon by the others. They speak either English or French, and sometimes both. The bishop addresses them in English when visiting their settlements and the missionary interprets the words into the Indian dialect. The different bands do not seem to be increasing in numbers, but are apparently just holding their own. The reserves are almost too scattered for effective work as generally only about twenty or thirty families are found together and it is thus hard to look after the training of the children.

In the whole diocese there are about 6,000 Catholic Indians, and in the particular portion visited there are 2,100 of them who belong to the Roman Catholic Church. When an Indian Mission is reached by His Lordship, the pleasure of the dark-skinned parishioners, as may be imagined, is very great, and they generally show their appreciation of the honor of the occasion by gathering in a body and firing a volley from their guns.

In visiting the Nichipicoten Mission, which is sixty-eight miles from the railway, the bishop and his party paddled through Manitou and Dog Lakes, and also through a long river, making seven or eight portages, one of them three miles in length. When portaging one of the Indian guides would hoist the birch bark canoe up on his head, and the other one carried the luggage. Even his Lordship was not exempt from being called upon to assist in the weary work of portaging, while the swarms of black flies and mosquitoes were even more trying than usual at this season of the year. Being very swampy, portaging is naturally very slow work in this country.

⁽¹⁾ One night, some three or four years ago, I slept out with the thermometer 61° below zero.—*Fr. Specht.*

On the way back to the railway by another route there were twelve portages, one of them being five miles long. The party had to camp three nights both going and returning from Nichipicoten.

At Fort William the church and convent, which were destroyed some years ago by fire and were since rebuilt, look very handsome. A large orphanage for Indian children has also been erected at this point. The town seems to be prosperous and the business men energetic, but His Lordship was not so favorably impressed with the activity in Port Arthur and other towns and villages along the line, though they have not been idle, for a convent and hospital have been erected in Port Arthur by the parishoners.

There are eight schools amongst these Indians, with Catholic teachers and strange to say there are 2100 Catholic Indians to 140 Protestants according to the Government returns. There is only one Protestant Mission in this district and that is at Nipigon Lake. No less strange is the fact that the proportion in regard to religion is about reversed on the Brantford and other Indian reserves east.

In the district just visited there are about twenty priests, all of whom are Jesuit fathers.

The above account will give you some idea of my field of labor. I have no less than fourteen different missions to attend: eleven of them are in Canada, and four in the United States. They have an aggregate Catholic population almost all Indians or half breeds, of 1400 souls. The pagans number some 450. Of Protestant Indians we have no more than fifty or so; but I have a larger number of Protestant whites—mostly Americans and Swedes—in my missions in the States, i. e., in Minnesota and Isle Royal, Michigan. I estimate them at about 200. These missions are situated in three dioceses, so I have three bishops to deal with—the Bishop of Peterborough, the Bishop of Duluth, and the Bishop of Marquette, Michigan.

Of the Indians under my charge fully one half are nomadic, notwithstanding all our efforts to induce them to settle in the Reductions. This state of things entails great hardships on the missionary who has to attend to their spiritual wants, especially during the long winters so prevalent on Lake Superior. In one half of our missions we have schools. Some of them are but poorly attended; owing principally to the nomadic habits of our people, and largely also to the carelessness of the parents in sending their children to them.

As regards morality the people of some of these missions fairly compare with the whites. In others—viz., those that

are closer to the white settlements,—it is not so satisfactory, the Indian not having the same moral courage to resist temptation the average white man or woman has; not unlike certain plants that thrive in the hot-bed, but wither, when transplanted into the open field. Hence it has at all times, and I believe in all places, been the policy of our missionary fathers founded on experience, to keep these children of the forest in separate settlements. I once heard the Right Rev. Bishop of Duluth give great praise to the father of our Society for what they had done in this regard.

We have all heard the saying: "The best Indian is the dead Indian." For my part I believe that there is more truth in these words than the man, that first pronounced them, suspected. Yes, "the best Indian is the dead Indian," in this sense: that while a good many of them lead lives that are little in accordance with the rules of their holy religion, they make edifying deaths. Such, at least has been my experience. In my seventeen years of ministry among them, I have found only one Catholic who refused the last consolations of our holy religion; and this, though it was a terrible example of God's judgements, produced a salutary effect.

The person in question was an old Indian woman, an apostate of some forty years standing. Up to the time of her first marriage she lived as a good Catholic. Her father, Catholic though he was, married her first to a Pagan Indian, who, however, had the happiness of receiving baptism at the point of death. Then she married a brother of this man, a Pagan too, and lived with him in sin, an apostate to her faith, to her very death. Hearing of her sad bodily condition, but especially moved by the imminent danger in which she was of forever losing her soul, I hastened to her bedside, accompanied by an intelligent half breed. I had been told that she refused to be reconciled to God, because, she said, her sins were too great to be forgiven. I had the precaution to get from the Ordinary, whom I went to see personally, the necessary faculty to marry the dying woman even in case her reputed husband refused to become a Christian. The wretched creature not only did not listen to my message of peace, but repeatedly ordered me out of her house, with a gesture that I can never forget, and which forcibly reminded me of the pictures, we so often see, of the death of the sinner.

But let me turn to a consoling remembrance. Not a week ago, I had the happiness of receiving back into the fold, a sister of the above woman, likewise an apostate of some forty years standing. Her case was similar to that of

her unfortunate sister in all except in this, that she returned to her God. I then baptized her husband who was seventy-five years old, and joined them in holy wedlock. Thus God drew good from evil; for, I am convinced, that this twofold conversion was brought about by the salutary fear which the above sad end stirred up in the hearts of those two fortunate souls and of many others that heard of it.

Asking you, dear Rev. Father, for a remembrance in your holy sacrifices and prayers, I remain,

Your loving brother in Christ,

JOSEPH SPECHT, S. J.

THE EXPULSION OF THE JESUITS FROM NORTHWESTERN MEXICO IN 1767.

The following article has been translated for the LETTERS by Father Widman of St. Charles College, Grand Coteau, from a very rare and little known work, entitled "De Vitis aliquot Mexicanorum." The twenty names here given should be added to the list of "Viri Illustres" on page 312 of the June number.—Editor W. L.

The fathers—forty-eight in number and mostly old men, belonging to various Provinces—were quietly attending to their work of instructing and civilizing the Indians. One day a courier arrived from Mexico with a message from Don José Galvez, the viceroy, to the Superior of the Missions, with strict orders to intimate to the missionaries the decree which banished them from all the dominions of the Spanish crown. They were to assemble at the port of Guaymas to be thence conveyed to their destination wherever that might be. The fathers everywhere received the terrible sentence with stupefaction, but at once prepared to obey it. Most of them had to travel many miles to reach Guaymas, and at every step they met poor Indians, to whom they had taught the Christian faith and life, and who wept bitterly over the loss they had suffered, while some uttered terrible threats against the reckless persecutors.

At Bica (?) on the southern bank of the Yagui, many were thrown into two miserable boats, and reached Guaymas only after many dangers and hardships. Guaymas itself was a mere assemblage of log cabins, lately put up in haste

to serve as barracks for a detachment of soldiers who, it was said, were soon to come. In this wretched residence, which a blast of wind or a strong rain might have destroyed, these forty-eight Jesuits, arriving successively from Sinaloa, Sonora and Pimas, lived for nine months, crowded together with domestic animals, whilst the savage Seres roamed in the vicinity and might, at any time, have attempted an invasion, like that which but a few years before had cost the lives of Fathers Tello and Ruhen. In this place, they lost the first of their companions, F. José Palamino an old man, who fell a victim to privations and misery.

Some time in Dec. 1767, the remaining forty-seven were packed on a small vessel which was to transport them to the harbor of San Blas. Under ordinary circumstances the voyage would have been accomplished within a week or so, but it took them fully ninety days. After a time, food became scarce; the water was abominable, and the scurvy began to rage fearfully. If things continued thus, it was evident that all would perish by hunger and thirst, or by disease. This determined the captain to run his vessel into the small harbor of Escondido, on the California side of the gulf. Here they remained for a few days to procure such provisions as might be found in the barren country. As soon as the wind became favorable they set sail again, but new disasters awaited them. A terrible storm arose, and it was considered little short of a miracle that the frail craft was able to keep afloat. The very next morning however, when they thought themselves far out of their way, they discovered that they were approaching San Blas, their destination.

The governor of the place, Don Manuel Givera, received them kindly and did all in his power for their comfort. But there was to be no rest for them. Their journey over land to Guadalajara was the most painful of their travels. Setting out on horseback early in the morning, they travelled in the great heat of the day, through dismal swamps filled with alligators. Often times, they were compelled to dismount and walk in the water up to the shoulders. The few blankets, books and other luggage they had with them, were either lost altogether, or so wet that they could not be used. For several nights, they were obliged to sleep on the bare, damp ground. The royal commissioner who accompanied them could not only do nothing for them, but was forced to share their privations.

When they reached Tepic, the inhabitants of that place provided them generously with everything they could get, and a gentleman of the vicinity, Don Francisco Posadas,

brought them to his villa, entertained them with a splendid banquet, and procured a fresh horse for each of them. His charity was to cost him his life. A few days later, the exiles reached a small locality (Aquatacan) where contagious fevers had broken out among the population. As soon as Don Posadas heard of it, he hastened to their assistance, though unwell himself at the time, and died even before he reached the place, so that the exiles could not even bury their benefactor.

On this journey of scarcely seventy miles, which occupied about one month and a half, they lost nineteen of their number. Two died at the above named place: Fathers Enrique Kirtzel, a German, surnamed *El Santo*, and Sebastian Cava, a Spaniard, a man we are told, of admirable meekness. Their companions continued their journey to Istla (Ezleta), where all fell sick at the same time with a disease, whose nature no one could tell. There died (Sep. 1, 1768) Father Nicolas Pereira of Lacatlan (Mex.). He was seventy-two years old, having passed forty-two years in apostolic labors amongst the Indians. As he was unable to walk, he was offered to remain in the country, but engaged himself by a vow to follow his brethren, wherever they went, and to make a pilgrimage to Loreto, if he were able to do so.

On the same day also died Father Francisco Villaroja, a Spaniard, who was young and strong, and Father Miguel Lemera of Talpujuyaga (Mex.), at the age of sixty-six, having passed thirty-six years amongst the Indians. The records mention his great love of poverty; he had given away the only poor blanket he had, and death found him lying on the bare ground.

The next day, Sep. 2, died Father Lucas Merino, the last Superior of the Māyo and Yagui Missions, universally beloved for the sweetness of his disposition.

On the third died Father Alexander de Rappicaneis (Rappenu?) of Bremen, who had grown old amongst the Pueblos of Sonora, with whom his memory remained long after him.

The fourth beheld three more burials: Father José Rondero of Los Angeles, distinguished for the nobility of his birth, his great talents, and his charity (He had once been recalled from his missions to be placed in a prominent office in the capital, but begged so much to return to his humbler and more laborious work, that Father General at last yielded to his entreaties). Father Pio Laguna of Chiapas who, though of delicate health, had long lived among the Indians

of Beseraca (Sonora), where he was surrounded by the savage Seres and Apaches, accustomed to plunder and murder whatever came in their way. Xavier Pascua, born Apr. 14, 1732, at Antiquera (S. A.), the missionary of the Babispe (Sonora). The historian who had lived with him says, that he was the most perfect image of Saint Aloysius, in whom no one could ever remark the slightest fault against the rules. And he adds that there was a report of a girl restored to life by his prayers, which—he says—is quite credible, as God is wont to bestow the gift of miracles on souls of perfect purity.

Three days later, Sep. 7, died Francisco Hlawa, a native of Prague (Bohemia), the Missionary of the Pimas, who had escaped the massacres of 1751, to consecrate himself for sixteen years more to the salvation of his people.

On the 11th died at the same place, Ezleta, Father Johann Nentwick, a German. He was a distinguished mathematician, and had been Superior of the Missions at the epoch of the above mentioned Indian revolution.

On the 14th died Pedro Diaz, of a well known family of Mexico, only twenty years old. He was of delicate health and was much troubled with scruples, which did not prevent him from starting at once from his home, when bid by obedience, and travel some 1200 miles, only to find at his arrival the decree of banishment, which obliged him to enter upon another journey, much longer and more painful.

On the 24th, at Magdalena, died Emmanuel Aguirre, born in Biscay, near Pampeluna. He had been Superior of the Missions, and was distinguished by his affability, simplicity and zeal.

At the same place three days later, Father Fernando Berra of Guanajuato, filled with the apostolic spirit from his earliest years.

Later, at Ezleta, where he had been left behind, after long sufferings, died José Liebana, a young nobleman, to whom Father José Belido, a man of renowned sanctity, had foretold that he would go to heaven by the shorter route (*mortis sacræ compendio*).

In another village (Mochiltic) died Ramon Sanchez, a Spaniard, distinguished by his modesty and love of silence, and Maximilian Leroi, a Frenchman. Born at Cambrai, he had been on the Mission of New Orleans. When the Jesuits were banished from Louisiana, he went to Pensacola (then Spanish) and from there to Mexico, where the fathers received him with open arms. He had been in Sonora but three months, when he saw himself banished a second time.

On Nov. 16, died at Tegula, the last victim of this dreadful journey, Father Bartolomé Saenz, a Spaniard, and a religious of great humility and charity.

The remaining twenty-eight continued their voyage to the harbor of Vera Cruz, some 1300 miles, then again by sea to Havana nearly 900 miles more. So great were the hardships they had to endure, that they must have envied more than once the lot of those, who had suffered an earlier, but a shorter martyrdom.

Their vessel was detained before Havana for several months, and finally they reached Cadiz on July 10, 1769, more than two years after the royal decree. Thence they were transported to a small maritime town (Mnesteum, in Latin, whatever this is), where they remained in confinement for three years more. Lastly, a royal decree ordered them to be scattered among the various provinces of Spain, and placed under custody of other religious orders, especially the Franciscans. Shortly after they heard—with what dismay, we can imagine—the catastrophe of the Society, Aug. 16, 1773, and passed away, one after another, forgotten, despised, persecuted perhaps to the end by men, but not forgotten by God; for their names are surely written in the book of life to be revealed on the day of judgment.—From "*Joannis A. Maniræ Veracruciensis, de Vitis aliquot Mexicanorum,*" 3 vols. Bologna, Volpe, 1792—*Vita Salgadi*.

THE SOCIETY DURING THE YEAR 1896.

In the October number of last year an article was published on the Society during 1895, with statistics in a tabular form of the increase, percentage of deaths, and the number of those entering and leaving each province. It is proposed in the present article to do the same for the year 1896. On account of the want of exactness⁽¹⁾ in the catalogues, and also of the different dates at which they are published, these tables can lay no claim to mathematical exactness. The percentage of error, however, is believed to be small, and these tables may serve for comparison of one

⁽¹⁾ It is almost impossible to get from the catalogues the exact number of subjects of the Society. Some are counted twice, both in their own province and in that in which they are living. Others are not counted in the total of the Society at all. This happens from their being put among those "*ex aliis provinciis*" in the province in which they are laboring, and not counted in the total of their own province. Six instances of this have come under the writer's notice and there are doubtless more.

year with another and for general results with a fair degree of exactness. More time and care have been spent on these statistics this year, and different members of the province have been written to, whenever there was reason to believe the catalogues were at fault. Our thanks are due to all these for their promptness in answering.

CONSPECTUS SOCIETATIS JESU UNIVERSÆ
INEUNTE ANNO 1897.

ASSISTENTLÆ	PROVINCIAE	SAC.	SCH.	COAD.	UNIV.	AUG.	UNIV.	AUG. ASSIST.
ITALIÆ	Romana	205	86	109	400	4	1899	30
	Neapolitana.. ..	139	87	83	309	9		
	Sicula	97	100	68	265	9		
	Taurinensis.....	177	238	144	559	6		
	Veneta	189	92	85	366	2		
GERMANIÆ	Austriaco-Hungarica	318	173	239	730	12	3970	103
	Belgica	436	401	213	1050	7		
	Galiciana	165	139	134	438	16		
	Germaniæ.. ..	530	346	387	1263	60		
	Neerlandica	237	132	120	489	8		
GALLIÆ	Campaniæ	313	144	125	582	13	3038	19
	Francia	503	205	230	938	—8		
	Lugdunensis.....	434	168	221	823	10		
	Tolosana	392	157	146	695	4		
HISPANIÆ	Aragoniæ	380	303	360	1043	10	3078	37
	Castellana.....	341	370	325	1036	15		
	Lusitana	104	98	70	272	—2		
	Mexicana	51	86	44	181	—5		
	Toletana	157	222	167	546	19		
ANGLIÆ	Angliæ.....	291	233	122	646	...	2491	27
	Hiberniæ	148	110	49	307	4		
	Maryland. Neo-Ebor...	233	203	158	594	10		
	Missouriane	165	186	107	458	12		
	Missio Canadensis.....	100	85	72	257	—2		
	Missio Neo-Aurelian...	66	107	56	227	3		
	Ineunte anno 1897	6171	4471	3834	14476	216	14476	216
	Ineunte anno 1896	6069	4423	3768	14260	201	14260	
	Augmentum	102	48	66	216	15	216	

Our first table shows that the year 1896 had an augmentum of 216, an increase of 15 over the augmentum of 1895. It was, like its predecessor, in comparison with the twelve preceding years, a poor year in the increase of subjects of the Society, being surpassed by eight of these years, while only four were inferior to it. The German Province is re-

markable for the large augmentum of 60, and the German Assistancy for its increase of 103.

Number of Deaths, Percentage, and average Age of Deaths in the Society during 1896.

PROVINCE	NO. OF DEATHS				PERCENTAGE	AVERAGE AGE			
	Fath-ers	Schol.	Bros.	Total		Fath-ers	Schol.	Bros.	Total
Rome	4	1	3	8	1.92	71	25	67	63½
Naples	5	1	3	9	2.85	77	19	53	62
Sicily	4	.....	2	6	2.20	74	.....	81½	76
Turin	1	3	1	5	0.86	80	22	56	41
Venice	4	.....	2	6	1.50	66	.....	48	60
Austria	6	.....	3	9	1.18	71	.....	54	65
Belgium	11	7	3	21	1.93	61	26	62	49
Galicia	4	1	3	8	1.77	59	23	52	52
Germany	6	2	4	12	0.94	62	25	59½	55
Holland	7	.....	3	10	1.97	54	.....	63	57
Champagne	4	.....	2	6	1.02	56	.....	73	61½
France	9	3	5	17	1.76	68	23	61	57
Lyons	12	1	6	19	2.23	62	29	65	62
Toulouse	10	4	1	15	2.10	59	28½	68	51
Aragon	11	1	8	20	1.85	55	24	51½	52
Castile	8	1	7	16	1.49	54	23	46	49
Portugal	2	4	.....	6	1.52	56	22	.....	34
Mexico	2	1	.....	3	1.55	55	27	.....	46
Toledo	2	1	.....	3	0.54	58½	19	.....	45
England	9	1	3	13	1.94	62	33	70	62
Ireland	3	1	.....	4	1.27	73	20	.....	59½
Maryland-N. Y.	5	4	3	12	1.94	59	28	75	52½
Missouri	1	.....	4	5	1.05	53	.....	68½	65
Canada	2	1	2	5	1.94	69	25	42	49
N. Orleans	1	.....	1	2	0.42	66	.....	70	68
	133	38	69	240	1.61	63.7	24.9	59.6	56.4

The second table gives the number of deaths, according to the "Catalogus Defunctorum." It is 240, being 246⁽²⁾ in 1895. The percentage of deaths, compared to all in the Society at the close of the year is 1.61 (1.68 in 1895) and the average age of these dying 56.4 (58.4 in 1895). In the table the average and percentage is given for each province, computed as explained in Vol. XXV., p. 461. It will be seen that the average of death for the fathers (64) is four years above that of the brothers (60). This is, however, when the fathers are taken by themselves without the scho-

⁽²⁾ In the article of last year 248 was given as the number of dead, as Father George O'Connell and Mr. O'Neill were counted. In the "Catalogus" these names are counted for 1896.

lastics. The average of death for both the fathers and the scholastics is 55.1 or five years less than that of the brothers.

Number and Age of those Dying in 1896.

Age.....	85	80	75	70	65	60	55	50	45	40	35	30	25	20	15	Tot.
Fathers.....	5	7	16	15	15	22	19	9	11	6	5	3	...	...	...	133
Scholastics.....	...	...	...	...	...	...	...	...	...	...	2	5	10	18	3	38
Brothers.....	1	7	6	6	12	10	5	5	4	1	3	6	1	2	...	69
Total...	6	14	22	21	27	32	24	14	15	7	10	14	11	20	3	240

The third table gives the number of those dying at and above 85 years of age, the number at 80 and between 80 and 85, and so on, for each five years down to 15. The oldest one to die during the year was Father Charles Young of the Irish Province. He was 98 years old. The next oldest was Father Peter Point, aged 94, of the Mission of Canada.

The last table contains the number entering and leaving during the year. The number leaving is found by subtracting the number dying plus the augmentum from the number entering, as fully explained in the October number of last year, page 464. As a desire has been expressed to know the number who left as novices, this has been computed from the catalogues and placed in the fifth column. It will be seen that of the 237 leaving, 137 left as novices and hence 100 after taking their vows. The number leaving (237) is about the number given in the catalogue lists of the "Vita Functi," thus illustrating the statement of Père Terrien, that the number leaving as a general rule about equals the number of deaths.

It will be remarked that the number of deaths in the last table is but 230, while in the preceding tables it amounts to 240. The number 230 is the province catalogue number, 240 the number of the "Catalogus Defunctorum" which is published only at the close of the year. As a number of the catalogues are issued in November, they cannot in their list of "Vita Functi," include those who die in November and December, while the "Catalogus Defunctorum" gives the names of all known to have died during the whole year. Another reason for the discrepancy is that the names of those dying in 1895 after the catalogues were printed, are

The number Entering and Leaving
the Society in 1896.

PROVINCE	NO. EN- TERING	NO. DEAD	AUG- MENT.	NO. LEAV'G	NO. LEAV- ING AS NOV.
Rome	21	8	4	9	5
Naples	16	6	9	1	...
Sicily	17	6	9	2	2
Turin	32	6	6	20	5
Venice	13	6	2	5	2
Austria	33	11	12	10	7
Belgium	47	22	7	18	12
Galicia	34	7	16	11	8
Germany	80	9	60	11	7
Holland	21	8	8	5	4
Champagne	22	5	13	4	2
France	21	14	-8	15	10
Lyons	36	19	10	7	6
Toulouse	24	15	4	5	1
Aragon	46	20	10	16	11
Castile	55	16	15	24	16
Portugal	15	6	-2	11	9
Mexico	8	3	-5	10	1
Toledo	33	3	19	11	4
England	23	12	...	11	5
Ireland	12	4	4	4	4
Maryland-N. Y..	29	13	10	6	3
Missouri	26	5	12	9	6
Canada	10	5	-2	7	6
N. Orleans	9	1	3	5	1
	683	230	216	237	137

counted in the "Vita Functi" of 1896, but having been counted in the "Catalogus Defunctorum" for 1895, they are, of course, not repeated in that of 1896. Thus in 1896, twenty-two died after the printing of the catalogues, but twelve names in these catalogues are not found in the "Catalogus Defunctorum," having already appeared in the catalogues of 1895. Twenty-two minus twelve gives us ten, the difference between the dead of the "Catalogus Defunctorum" (240) and the "Vita Functi" (230) of the province catalogues.

THE ORIGIN OF
ST. MARY'S COLLEGE, KANSAS.

WITH A SKETCH OF FATHER CHRISTIAN HOECKEN.

A Letter from Father Walter H. Hill.

ST. LOUIS UNIVERSITY,
ST. LOUIS, Mo.,
Sept. 11, 1897.

REV. AND DEAR FATHER,
P. C.

St. Mary's College is at St. Mary's Mission, Kansas, in what was the "Pottowattomie Reservation" from 1848 till the treaty with the United States was signed by representatives of the Pottowattomie Indians in 1861, when the tribe was transferred to the Indian Territory. The town that has there sprung up retains the original name, St. Mary's Mission. This was the name of the mission when it was at Sugar Creek, near the Missouri border: see Missouri catalogue for 1846; and it was given also to the new locality selected for the tribe north of the Kaw or Kansas River in 1848. The history of these Pottowattomies, their transfer from Michigan in 1838 to Sugar Creek, at the head waters of the Osage River, and their removal ten years later, or in 1848, to the present St. Mary's Mission, was related at sufficient length in the WOODSTOCK LETTERS for 1875-'6-'7. When the rude mission church was erected at St. Mary's, Kansas, it was dedicated to the Immaculate Conception, and it served for a time as Bishop Miege's Cathedral. The college appropriated to itself the beautiful name which was borne for many years by the Mission, St. Mary's.

Fathers Felix Verreydt, Maurice Gailland, and Christian Hoecken devoted many years of their lives, undergoing much hardship, to this tribe of Indians. A biographical sketch was given of Father Gailland in the WOODSTOCK LETTERS for 1878, and of Father Verreydt in the LETTERS for 1883. But the WOODSTOCK LETTERS were not begun till several years after the death of Father Christian Hoecken. It may, perhaps, be appropriate to state herein some principal facts of his life, before describing the origin of St. Mary's College.

Father Christian Hoecken was born at Tilburg, North Brabant, Holland, February 28, 1808, and he entered the Society in Missouri Nov. 5, 1832; he had been ordained to the priesthood before he left Holland for the United States.

It is inferred from the somewhat meager record of that period, that, after his novitiate, Father Hoecken was employed in pastoral duties at St. Charles, till 1836, making occasional excursions to Catholic settlements at the north and west, and northwest of St. Charles. In the catalogue for 1835, he is named as residing at St. Charles, Missouri. He accompanied Father Van Quickenborne when, in 1836, the Kickapoo Mission was founded, eight miles north of Leavenworth City. In 1837 Father Van Quickenborne returned from that mission, owing to ill health, and he died at Portage des Sioux, August 17 of that year. Father Felix Verreydt succeeded him as superior at the Kickapoo Mission, and in the following year, or in 1838, Father Verreydt was sent to Council Bluffs, to begin a mission at that place among the "Prairie Pottowattomies," or the nomadic portion of the tribe, recently moved to that locality by the United States authorities. Father Christian Hoecken then took charge of the Kickapoos; but as they had a strong passion for *frewater*, and were most daring, and far-venturing horse thieves, and shunned the presence of the "black-gowns," little or no good could be effected among them. The missionaries finally abandoned them as utterly indomitable.

Early in 1839 Father Hoecken was sent to the Sugar Creek Mission of the Pottowattomies. But after a few months' stay at Sugar Creek, he lost his health, and was sent to Council Bluffs. In September 1841, the Council Bluffs Mission was abandoned by the missionaries, and Fathers Verreydt and Hoecken took charge of the Pottowattomie Mission of Sugar Creek, Father Verreydt being appointed superior. Though Father Hoecken visited various tribes of Indians, made excursions to the Sioux Indians on the upper Missouri, and once visited the Pottowattomies who remained in Michigan after the main body of the tribe was removed, in 1837, yet he was attached to the St. Mary's Mission all the remaining years of his life, or till 1851. In 1851 he started with Father De Smet to visit the Indians at the head waters of the Missouri River. The journey was to be made on the steamboat *St. Ange*, which was owned and commanded by Captain Joseph La Barge, a kind and generous Catholic gentleman, who often transported Father De Smet and other Jesuit fathers on his boats, with all their supplies for the Indian Missions from St. Louis as far as

Fort Benton near the falls of the Missouri, and in no case would he accept any compensation, though the distance exceeded 2500 miles. Fathers De Smet and Hoecken started from St. Louis on this trip early in June 1851; the steamboat *St. Ange* was loaded with goods for the American Fur Company, and besides its cabin was well filled with passengers. After the vessel had been toiling up the rapid and turbid Missouri River for a number of days, and reached the mouth of the Platte River, Asiatic cholera broke out among the passengers. Father Hoecken did all that zeal and charity could prompt, to help the sick and dying. The disease was of a virulent type, eleven of its victims died, and Father De Smet was prostrated with bilious fever. Then Father Hoecken was seized with the fearful scourge, and his symptoms, at the very beginning of the attack, plainly indicated that death would ensue quickly. Father De Smet anointed him, and he survived the ceremony but a few minutes, yet he had answered all the prayers. He died June 19, 1851, as recorded at the time both by Father De Smet and Captain La Barge, but in the catalogue of the vice-province his death is registered as having occurred June 21. His remains were placed in a decent coffin, and buried at a duly elevated spot on the Nebraska shore of the river, about two miles above the mouth of the Little Sioux River, which comes in from the Iowa side. By Captain La Barge's estimate of distances, it is probable that his death occurred opposite Fort Calhoun in Nebraska, the original Council Bluffs, so named by Lewis and Clark in 1804. On the return trip of the *St. Ange*, Capt. La Barge took up Father Hoecken's remains, despite the protests of his passengers, and delivered them to our fathers at St. Charles, Missouri, only about six or seven miles from St. Stanislaus Novitiate. They were buried at the novitiate, on July 30, 1851. Thus, at the early age of 43 years, a young life was cut short, which gave promise of extraordinary future usefulness in missionary labors among the savage tribes of the Rocky Mountains. In fact, had he lived, it is not unlikely that he would have joined his brother, the late Adrian Hoecken, seven years his junior, who was then performing works of heroic zeal in northern Montana,⁽¹⁾ it may be in the deep mountain valley, where Father Adrian founded St. Ignatius Mission.

Some of the foregoing particulars, concerning Father Christian Hoecken, were learned from the venerable and

⁽¹⁾ It is probable that Father Adrian Hoecken was secluded in the mountains eleven years without seeing any white man, except his companion lay brother, Daniel Lyons.

reliable Captain Joseph La Barge, who still survives, and is in the 82nd year of his age. For more than half a century his boats made frequent trips from St. Louis to Fort Benton, and intermediate military posts; and all our missionaries who desired that means of conveyance to the mountains were welcomed on his vessels, free of charge. It must be confessed, however, that this laudable generosity of Captain La Barge, the noble hearted benefactor of the Catholic missions in the Rocky Mountains, never received in return its merited gratitude or credit.

In the year 1869, most of the Pottowattomie Indians had left their reservation on the Kaw River, west of Topeka, and white immigrants were moving in rapidly, and occupying the vacated land. The resident missionaries at St. Mary's, did not follow their flock in their migration to their new home in the Indian territory, but thenceforth they devoted their zeal to the white settlers that succeeded the Indians in their former reservation. The year 1869 was deemed, by the fathers at St. Mary's and the Provincial, an opportune time to begin a college at their old mission home for the benefit of the white population, already numerous in Kansas. Accordingly, Father Diels, representing the superior of St. Mary's, Father Ward, was called to St. Louis in December 1869, to arrange details of the undertaking with the Provincial, Father Coosemans.

While in St. Louis, Father Diels had the seal of the proposed college engraved with the rising sun as its emblem. The Provincial, Father Coosemans, ordered his socius to prepare the formula of a charter, accompany Father Diels on his return to Kansas and attend to the legal incorporation of the new college. The two proceeded to Leavenworth where this formula of a charter was submitted to the inspection of Lawyer Carroll, who was requested to correct any technical errors which he might observe in it. Father W. J. Corbett was then acting as administrator of the Leavenworth diocese, Bishop Miege being absent in Europe, where he awaited the convening of the Vatican Council. After going to St. Mary's Mission and deliberating maturely over the several articles of the charter, Father Diels and companion went to Topeka, the State capital, where Judge Morton kindly consented to examine carefully and in detail the entire charter, and make such changes and corrections as he deemed best for the interests of the future college. It was suggested to him that, perhaps, the provision inserted in the instrument exempting all the college land and other property from taxation should be omitted. To this change in the charter he objected, saying that while

there might ultimately be litigation over it there was sufficient probability of its validity to justify the retaining of so valuable an exemption. "If this clause lead to a contest in the courts," he added, "it may even come before me; I cannot now say what my decision would have to be, but by no means must we strike out what may prove to be so important an advantage to your new college." The case afterwards actually came before Judge Morton for final adjudication, who, after having it under advisement for three months, decided adversely to the validity of the provision exempting all the college property from taxation. The college was chartered under a general law of the State; in recent times, no charters are granted for such institutions by special acts of the legislature, in any one of the States; even the Catholic University at Washington, D. C., is incorporated under a general law. The charter was left with the secretary of State of Topeka for record, whereupon the fathers returned to St. Mary's, and organized the first board of trustees on Christmas eve, 1869. This charter was copied, with some modifications, by the Sacred Heart Academy at St. Mary's Mission, and also by the Saint Francis Institute and the Loretto Academy, at Osage Mission, and they too were incorporated the following year.

The Ladies of the Sacred Heart had charge of the Indian girls ever since the year 1841, and they accompanied the fathers in 1848, when the Pottowattomies were transferred from Sugar Creek to their new reservation, north of the Kaw River. During all this time the expenses of both communities were paid from the common fund, no separate accounts being kept. When St. Mary's College and the Sacred Heart Academy became legal corporations by their charter, a division of the mission property was made, and the arrangement as to their respective shares proved mutually satisfactory. In 1870 a college building was planned by the Provincial, Father Coosemans, with the assistance of Architect De Bar of St. Louis. It was first intended to locate the college on the elevated plain to the north of the site afterwards actually chosen; but as water could not be found, except at an inconvenient depth below the surface, the building was erected at the foot of the bluff. The college was put up in 1870, but as the brick was badly made, the building was regarded, by some, as insecure. It may, indeed, have been by a special providence that the college was totally destroyed by fire, February 3, 1879. The Ladies of the Sacred Heart kindly gave up their new academy building to the fathers, and temporarily occupied a rented building in the village. In the summer of 1879, their prop-

erty was purchased by the fathers, and they withdrew from the mission.

St. Mary's, Kansas, has now grown to be an extensive and prosperous boarding college, the only boarding college conducted by fathers of the Missouri Province. But it is not proposed, in this article, to narrate the history of its progress and development; this will be done, it may be conjectured, at some later period of its existence. The aim of this brief sketch was merely to state accurately and from personal knowledge, some principal facts, as to the origin of St. Mary's College, Kansas.

WALTER H. HILL, S. J.

ECUADOR—THE REVOLUTION AT RIOBAMBA.

A Letter from Father Malzieu.

LA CONCEPCION COLLEGE,
PIFO, August 30, 1897.

REVEREND AND DEAR FATHER,
P. C.

I had to get rid of college troubles and noisy boys to be able to answer your last two letters of January 2 and May 22. Of course the only reason that prevented me from writing during such a long time, was the great amount of work given me and which I was unable to finish either by day or by night. Happily all that is over for a good while, for I am now at Pifo in my poor, but neat room of a tertian. The probation will begin to-morrow. We are nine in all, and among the fathers are two of my fellow novices in Spain in 1881. The scholasticate of Pifo is so much changed since I left it some seven years ago for the United States, that I cannot help wondering especially when I consider the hard times we live in. Though everything is home made, with a splendid water power they run a fine mill, a vertical and a circular saw and the electric dynamo, that supplies light not only to the chapel and refectory, to the large hall and library, but to every private room of the house. This improvement is such a novelty that many come from Quito to inspect it. Indeed all the attempts made in Quito to put up an electric plant have proved to be failures and the capital of Ecuador is still lighted with dim and pale kerosene lamps. As to the intellectual standard of the scholas-

ticate, you may judge by the grand act of theology that was given at the beginning of last July by Father Galdos. The Most Rev. Gonzalez, Archbishop of Quito with several of his church dignitaries came to be present at it and all returned home truly delighted.

Of your old acquaintances, Father Villota is minister here and professor of philosophy, Father Buendia is coming from Riobamba to teach theology and Father Villagomez who on last Easter made his solemn profession, goes to Riobamba to teach literature. The only real drawback I find at Quito, is the fewness of scholastic novices. This is easily explained. The Ecuadorian youth are so restless to-day that very few think of religious life, besides, the times since the coming of General Alfaro are hard and trying, and we have just escaped the danger of a general expulsion from the country.

I suppose you have heard of the sad accidents that happened in Riobamba last May 4. As we are under the rule of Radicals, the plea to persecute any honest man is that he conspires in favor of the conservative party against the government. In this way, for instance, the public prison of Quito, called the "Panoptico" was filled with numbers of the most excellent and worthy gentlemen, during last January, because they were said to be conspirators. I saw them myself, when called on holy Wednesday to prepare them for paschal Communion. Indeed it was a heartrending sight to see so many people kept there out of their family, toiling in dark and damp rooms, without any crime proved against them, except that they were said to have conspired against the radical power of General Alfaro. On the same plea the good bishop of Riobamba, Rt. Rev. Andrase, had been so much persecuted by the governor that the Catholics of the town became greatly excited and tried to free him. They called in their behalf two of the conservative chiefs from the neighboring country where they were hidden, got a promise from the best of the military bodies to fight in favor of the Catholic cause, and thought that the triumph was secured; for they supposed that undoubtedly all the people would rise in arms and defend their beloved prelate. You may take this as an instance of the way in which revolutions are begun in Ecuador. In fact, during night the conservative captains came silently into the town, took possession of the terrace of our college, as the best dominating point of defense, and at 5 o'clock in the morning of May 4, opened a sharp fire upon the barracks of the radical soldiers, lodged just in front. Imagine the surprise and fright of Ours, who at that moment were getting up in

another part of the house, completely ignorant of the plot. Five of them ran into the domestic chapel to pray and die courageously: others remained in their rooms during the bloody battle that was being fought inside of our house. Breaking down the wooden door of the church, the radical soldiers came easily into the college, killed the fifteen or twenty young men who were fighting with the conservative chiefs, took these prisoners and gave themselves up to destroy and steal everything that came within their reach. Then they penetrated into Father Rector's (Emilio Moscoso) room and found him kneeling and saying his beads. They stole out of his desk a good amount of money, and killed him cowardly by three distinct rifle and revolver shots in the head and chest. Then they placed the bleeding corpse in a chair and put a rifle in his hands and spread the rumor abroad that the Jesuit Rector had been shot because he was fighting as a conspirator. The other fathers and brothers were drawn out of the chapel and their rooms, bruised by blows, wounded, tied with cords and thus driven into prison. In the church they tore off the tabernacle door, took the consecrated hosts out of the ciborium, ate them and drank wine from the chalice, and committed every kind of sacrilege hitherto unheard and unseen on Ecuadorian land.

Profiting by the calumny spread against Ours at Riobamba, viz., that they had taken part in the conspiracy of the conservative party, several deputies at Quito introduced a resolution to expel the whole Jesuit Order from the Republic. What horrors were said against us in the national convention during these days! Still at this very time we were greatly consoled on seeing all ranks of Quitonian society rise as one man in our favor and interest General Alfaro himself in our behalf. It was certainly a great triumph for us to witness the most distinguished among the ladies and gentlemen of Quito take up our defense and go personally to the President to protest against our expulsion. In fact the resolution was rejected, our accusers were reduced to silence, and soon complete peace was restored to us. Even in Riobamba, after a fortnight passed in prison, our fathers returned to the college, and had to yield to the prayers and entreaties of the families to open the classes again in order to complete the scholastic year. Such had been the testimonies of constant affection from our college boys to their professors during the time of their imprisonment, that for gratitude sake at least, it was but just to grant them this favor. A wonderful fact noticed by a medical doctor and all our people, is that the blood of Rev. Father Emilio Moscoso,

taken into a bottle three days after his death from the floor of his room, remains still perfectly liquid with its natural color. A few days ago, I heard of it again, and though kept in the open air it does not lose its natural state.

Although the national convention granted full liberty of study for two years, to the college of Quito, we had the ordinary examinations during the whole month of July. We hope that they will let us go on in the college just as before, with the classical method of our Ratio. We fear, however, because the new law on study, evidently aimed at us, leaves aside Latin and Greek; besides it requires in all the colleges a rector and two inspectors, of the secular State. If the law is applied to us, we will have to give up all official teaching. But even in this case, I don't think it will be feasible to accept your offer, to return to the United States, because we open two new colleges in the next year. One is at Pasto, in the south of New Granada. This is a college seminary with 180 students, in which besides college classes, philosophy, theology, canon law and scripture must be taught. True, this city is rather within the territory of the province of Castile, but, *de facto*, especially on account of the awful roads, it is far nearer to Quito than to Bogota. Hence we have accepted it, hoping to get some vocations for our novitiate, for the youths of Pasto are known for being intelligent, constant, and noble-minded. The other college is at Arequipa, in Perú, from which we have received very fine offers; the first subjects for that house will start from Quito by the end of September, but the college will not be completely founded before next year. President Piérola now in power, is very favorable to the Society, and it is time to do something for the Peruvian boys, who are good-hearted generally speaking, but much neglected and hence easily corrupted.

And what about the Napo Mission? It is sad to say, not a Jesuit remains there; those poor Indians have not a single priest among them, not even to baptize their children, and all this evil is due—just as the trouble at Riobamba—to the hatred of a governor for the Society. The plea here was no conspiracy of any kind, but covetousness. It was said that Jesuits went to Napo, not at all for the spiritual welfare of the Indians, but for the sake of getting gold, which is lying in the sandy banks of the whole country. At Quito nobody but our enemies believed it. Still this calumny was sufficient for Governor Sandobal to get a note of expulsion from the Secretary of State of General Alfaro. The Jesuits were ordered to leave the Napo region, with

express prohibition to come again into it, either privately or in a body. All their goods and possessions were confiscated by the State, for "these foreigners came to this country without a cent, and here, out of the goods of the Indians, they became grand proprietors." Fortunately, foreseeing such an event, almost all the missionaries had been called away by Rev. Father Superior; the Sisters of the Good Shepherd, in charge of an Indian school at Archidona had already returned to Quito, bringing along with them all the little boarders who were willing to follow them; our fathers had done the same with the boys of the school, who are now at Pifo, learning some trade and the Spanish language. In this way only two priests and a brother were left at Archidona, when the order of expulsion was announced to them. Amidst the tears of the poor Indians, they were taken down the Napo River, by an escort of white soldiers, and conveyed in this military way as far as the mouth of the Tiputini River, and left there at liberty, either to die in the woods or to look for their support through the forests of Peru or Brazil. They thought it better to take the canoe again and follow the Tiputini River, and thus come to Mocoas and thence to Pasto, in New Granada, and thence to Quito, a travel of nearly three months, amidst the most horrible hardships. The three of them returned half dead, with toil, fever and fatigue. Such is the sad end of the Napo Mission.

Not to abandon altogether the Indian race, we accepted a parish of Indians called Zám-bisa, not farther than eight miles north of Quito. Of course all these people, about 5000 in all, have been baptized by the old parish priests, but their spiritual instruction has been so much neglected that it will not be easier to instruct them than to convert them for the first time. We expect great fruit from this Mission, which seems to bring with it all heavenly blessing.

My best regards to all my acquaintances at Woodstock, and do you, dear father remember your

Brother in Christ,

P. N. MALZIEU, S. J.

THE GOLDEN JUBILEE OF ST. FRANCIS XAVIER'S.

Those who have read the "Reminiscences of Father Nash" published in our last number, will easily recall how after the close of the scholastic year of 1846-'47, Father Larkin was sent to New York to found a college and residence of the Society. It was to be the first permanent establishment of the Society in the Empire City. Classes were opened in October, 1847, just fifty years ago. The time had come to celebrate the Golden Jubilee of the college. It was thought well not to wait till October itself, but to anticipate a few weeks and celebrate it in connection with the annual college commencement in June. Thus a whole week from June 15 to June 22, was assigned to different exhibitions, to which the alumni and friends of the college were invited, in commemoration of the founding of Alma Mater. Our space permits us to notice these celebrations in a general matter only.

On Tuesday, June 15, the Seniors occupied the stage of the college theatre and treated an interested audience to a series of lectures on electricity, including the now famous X-rays. The lectures were illustrated with experiments.

On Wednesday, June 16, the friends of the college were entertained by the Cadet Battalion, in the handsome new armory of the Ninth Regiment on West Fourteenth Street. Capt. John Drum commanded the battalion. Col. Seward and the entire staff of the Ninth Regiment reviewed the cadets, and then followed the drill. Competitive sabre and bayonet fencing and individual drills were gone through with, all for gold medals. Guard mount and dress parade brought the exercises to a close.

Thursday, June 17, was Philosophers' Night. Of this evening one of the daily papers, the *New York Tribune*, speaks as follows: "Anniversary exercises last night consisted of a public defense of selected theses in Psychology, Natural Theology and Ethics by the class of '97. The defending was in Latin and English. * * * Both objectors and defenders put forth strong arguments; some of the objectors were graduates, and a number of them visiting priests. The young gentlemen were highly complimented on their skill in handling the questions, and on the ease with which they

spoke the Latin language." We may add that these compliments were richly deserved.

Friday, June 18, the theatre was crowded with the friends of the students of the Grammar School, formerly known as the Preparatory Department. It was "Prize Night."

Saturday, June 19, was "Prize Night" for the College and Academic Departments. The usual surprises and disappointments of such occasions were everywhere manifest and many who had entertained hopes of capturing honors and failed, found encouragement in their past efforts to hope for the coveted honors next year.

Monday, June 21 was Commencement Day. This was the great day to which all that had gone before served but as a preparation—a day full of incidents and of unusual events. It began by the celebration, at ten o'clock in the church, of a

Pontifical Military Mass.—A Military Mass is rare in this city, and the church where it is celebrated is always thronged; but a Military Mass celebrated by the Apostolic Delegate has no precedent in the country. This was our honor on June 21, 1897, for Archbishop Martinelli consented to be the celebrant. This was all the more to be appreciated as His Grace had, to fill out his engagement, to forego meeting President McKinly at Georgetown. Those engaged in taking part in this ceremony and assisting Most Rev. Archbishop Martinelli in the sanctuary were all graduates of St. Francis Xavier's.

His Grace Archbishop Corrigan, robed in *cappa magna*, occupied the throne in the sanctuary attended by Bishop Wigger of Newark, Bishop McDonnell of Brooklyn, Bishop McFaul of Trenton, and Bishop Hoban of Scranton—all former students of the College. The clergy formed a procession in Academic Hall, passed out the college entrance on Sixteenth Street, and down the street to the church. The street was kept clear by the College Cadets, and the sight of that procession of many well known priests of this and other dioceses, attired in cassock surplice and biretta, followed by the episcopal purple, worn by eminent dignitaries of the country, passing between the thronged sidewalks, was a spectacle seldom seen and a memory long to be treasured by the favored witnesses of it.

The *Commercial Advertiser*, of New York, described the church function as follows:—

As the officiating clergymen proceeded to the altar, the cadets marched into the church as a guard of honor. They took up their position before the altar, while Archbishop Corrigan took his seat on the throne. Behind the throne

a host of priests, secular and religious, most of them alumni of the college were congregated. As the strains of Mendelssohn's Sonata in A died away, a choir of surpliced priests, about forty in number (alumni of the college), chanted the *Missa in Solemnibus* with harmonies written for the occasion by Gaston M. Dethier, organist of the church.

The sermon was delivered by Rt. Rev. Winand M. Wigger, Bishop of Newark and a member of the class of '60.

After the Mass the procession returned to the College by the centre aisle of the church through the crowded street to the main entrance on Sixteenth street. Lunch was served, and the visiting clergymen were invited to wait for the afternoon reception and dine with the Faculty at 5 o'clock.

The afternoon, from 2 to 5 o'clock, was spent in giving a reception to the relatives and friends of old and present students. The doors were thrown open and all were admitted. In the quadrangle a tent had been raised, beneath which a substantial lunch was served to all who wished it.

Academic Hall was a mass of college colors and American and Papal flags. The walls were covered with large frames, holding photographs of students old and young, all named, and but lately dragged from their hiding places in the numerous college albums. The other parts of the college buildings had their attractions—the library, classrooms tastefully decorated, the cabinet with its many scientific treasures—but most interest was centred in the collection of photographs of individuals and classes going back to the first years of the existence of the college.

At 3 P. M. the Apostolic Delegate, accompanied by Archbishop Corrigan and the Reverend President of the College, seated himself on the platform in Academic Hall and received all those who wished to be presented to him. Thousands availed themselves of this opportunity of greeting Pope Leo's representative. A continuous line of ladies and gentlemen during one entire hour passed before the Delegate and received a genial smile, and frequently a few words from the distinguished guest of the day. The Reverend President introduced each one to His Grace Archbishop Corrigan, who presented each individual to Archbishop Martinelli.

Commencement Exercises.—The crowning event of the day was the commencement itself, held in Carnegie Hall at 8 P. M. For days before, it was impossible to satisfy the applications for tickets. Coupon tickets were supplied to the Alumni who applied for them, but when the event drew near, it was found that the demand far exceeded the supply, and many requests had to be refused.

The clergymen were asked to attend the exercises in cassock and biretta; those who were to receive degrees were expected to wear the academic cap and gown, and the lay alumni were requested to appear in the same approved costume.

At 8 o'clock the procession was formed and marched to the stage through the centre aisle of the great hall, while an orchestra of fifty pieces under Prof. G. M. Dethier played a triumphal march. When priests and laymen, graduates and honor men took their seats on the stage, scarcely a vacant chair was found in the three hundred and fifty that had been prepared. In the place of honor on the immense stage were seated the distinguished guests of the evening: His Excellency Archbishop Martinelli, Apostolic Delegate; Archbishop Corrigan, Bishops McDonnell, Wigger, McFaul, and Hoban, and His Honor Wm. L. Strong, Mayor of New York.

The exercises were short.

After the Bachelor's and Master's Oration and the Jubilee Ode, came the usual award of medals and conferring of degrees. Then followed the real jubilee part of the commencement, Father Pardow's Oration. He has kindly revised this oration for the WOODSTOCK LETTERS. Father Pardow spoke in part as follows:—

It is just forty-two years ago since I had the happiness of coming within the range of Jesuit formation or education; and from the bright September morning when I entered the College of St. Francis Xavier, forty-two years ago until this Golden Jubilee evening inclusively, I have been undergoing that same process of Jesuit formation. I presume to know something about the process. And although on an occasion like the present when we see around us so many distinguished men, both of Church and State, so many of our alumni and other friends of the college assembled to honor Alma Mater, one might be tempted to indulge in the higher flights of rhetoric and to tell of all the great things that the college has done and will do in the cause of education, and to unroll the names of its great men, and even to divine those of the future; still, I believe that I shall do more for the honor of Alma Mater if I refer even briefly to one or other of the principles that underlie all Jesuit formation or education.

I shall ask you to take a glance with me, rather at the power-house of Jesuit training than at the various intellectual trolley lines that branch out from it in every direction.

One of the principles underlying all Jesuit education is, that the unit of education is not the college taken as a whole nor even the class as a whole, but the individual. A college may become famous by a score of its distinguished graduates,

and a class may become famous by three or four of its members ; but St. Ignatius Loyola in founding his great system of education wished that the full force of the educational current from the power-house be directed to the individual ; he wished the success of his method to be measured by the work done in every single one of those who come under its influence. He insisted that the educational process should reach down to the very soul and fibre of the man ; he wished to develop all that is in the man instead of merely inserting or injecting one or other science ; he aimed at forming not simply a scientist, but a man in the full sense of the word. He considered, moreover, that the educator is not merely following a profession, but a divine vocation, the most divine of all : the vocation to fashion and mould the souls of men. Now, to be able to direct this great formative process, the educator must himself be most carefully formed. Even after being graduated, the one who is to be a professor in any of the Jesuit colleges, must go through at least seven years of severe mental and moral training before he is allowed to come in contact with the minds of even the youngest of the students. Loyola considered it essential that the future educator should be familiar not only with the various subjects which he is to teach, but also and especially with the individual subject whom he is to educate ; in other words, that he should study first of all, human nature. It is universally required by law, I believe, that everyone who aims at obtaining the degree of doctor of medicine should go through very serious examinations in the anatomy of the human body, even though he is to be a specialist for diseases of the eye, the ear, or the throat. A most wise regulation, indeed ; lest whilst he is caring for the special ailment to which he has devoted his energies, he should injure some other part of the complex human organism. Now, we ask ourselves in amazement, how it is that when men are appointed to take care, not of the human body, but of the human soul, there is no law that requires them to undergo even the most superficial examination as to what that human soul is in its essence and in its properties. For surely it is impossible for any man to educate another man unless he knows what man is. Yet there are very many systems of education in which, practically at least, the so-called educator considers the human being before him as at best an intellect joined to a body. A solid study of the individual would reveal another faculty, and one too that needs education even more than the intellect itself, that is the human will, the faculty that gives man the power to choose what is right or what is wrong ; the faculty that makes him a free being ; in other words, the faculty that secures his manhood. Can that system of teaching be called education in which the moral training, the training of the will is put aside, nay, in which the very existence of free will

is almost ignored? The Jesuit system, as all Catholic education, answers emphatically, no.

I am fully aware that the view I am taking of Jesuit education, is not the one found in popular hand-books. I am convinced that many of my hearers have been told that the Jesuit system "crushes out the individual;" that in the great, or at least huge Jesuit body, the individual is no more than a simple wheel that does its little work, or a screw that fits into a preordained groove and remains there; and that provided the order advances, any advance of the individual along his own lines is not to be thought of. The advocates of this view afford striking proof that the education insisted on by Loyola has not yet reached all classes; any one who asserts that the Jesuit system crushes all individuality, may indeed be a man instructed in certain branches of learning, but is not educated or developed up to the point of doing his own thinking. It is the view of those who consider that the encyclopedia is the "ultima thule" of investigation; and that provided they have seen a statement however wild in the "latest revised edition," that statement must be true.

A very great step would be taken in the direction of true education if a body of thinking men and women were formed who would refuse to receive information at second-hand; who would call always and everywhere for the sources of affirmation and the proofs of assertions; and who would challenge any statement not backed by sound reasoning, unimpeachable authority or indisputable facts. Surely, it is high time, in these closing years of the nineteenth century, that the human mind should break asunder those bonds of ignorance and prejudice that have kept it from attaining the truth in so many directions. It is time that it should be willing to accept the truth whatever it be, in history, in literature and especially in religion. But to find the truth in many things one must go beyond the encyclopædia, and devote himself to individual research.

It is from not considering sufficiently all that goes to make up the individual that mere instruction is often mistaken for education: and mere instructors are put down as educators. A few years ago we had our great "educational exhibit" at the World's Fair in Chicago. It was a grand exhibit indeed, but it was rather instructional than educational. It was easy to exhibit to the public eye the progress made by our young people in arithmetic, writing and spelling. That could be done on paper; and most of the passers by could form a judgment of these three things; spelling, possibly, excepted. But when there was question of making the exhibit really educational: of showing the education imparted, then the colleges stood aghast. How were they going to show to the pleasure-seekers at Chicago their educational standard and results? How were they going to put these on paper? How were they going to make them so plain that he who ran might

read? At last some of the great colleges, in despair over an educational exhibit, decided to put on exhibition the photographs of their baseball teams. The students of Alma Mater considered that they would get nearer the mark if they represented and interpreted at the World's Fair a Latin play. This would show individual training and development; and this was accordingly their contribution to the educational exhibit at Chicago.

Instruction is not education: neither are instructors always educators. A professor of analytical chemistry brought to class one day a tear shed by a mother on the death of an only son, and he told his class that he was going to analyze that tear in their presence. He did so, according to the most improved methods; and when he had finished his careful analysis he turned to the class and said: "You see, young men, that a mother's tear at the death of her son is only a drop of salt water after all." As an instructor, the chemist was right; as an educator he was all wrong. There was very much more than salt water in that poor mother's tear, although that something, over and above the salt water was not discernible by his clumsy methods and gave no precipitate in his earthy test-tubes.

The educational system championed by Loyola and the Jesuits, goes below the surface, as it wishes to reach the very depths of the individual. The individual, as he is, with all the forces that are in him must be led forth and developed; even as Moses led forth the forces of God's people from weakness and slavery to victory and freedom. The individual must be developed along religious lines for he is a rational creature and a Christian, and so there is one thing that the Jesuit system insists on more than on anything else, namely, the absolute need of divine faith in education. It will not do to teach simply broad morality; for unless the moral teaching rests on clear, positive, definite, unmistakable religious dogmas, it will not be able to resist the onslaught of passion and self-interest. It is only when the bright light of revelation shines into every nook and corner of his being that the individual will be fully led forth from the bondage of sin and error. Nor is this religious instruction needed only in the primary or secondary grades;—in the grand edifice of true and complete education, sound Catholic doctrine should cement everything from turret to foundation stone.

In conclusion, I ask the graduates of this evening, the Jubilee Class of '97, to remember that they are not only a class, but that they are as many individuals as hold in their hands the diploma just received from Alma Mater. We shall never be satisfied with the class of '97 if there is in it one single individual untrue to the teachings received within our college walls. Let no one fancy that his education is finished because he has received a degree: he has only been shown

the way: he has not reached the term. A great work still remains to be done by each one: a sacred duty to be performed, towards himself and towards his country. But let this be the unwavering principle that is to guide each one's life, that if he wishes to be true to himself and to his country he must first of all, and before all, and above all, and at all times and under all circumstances be true to his God.

His Grace Archbishop Corrigan followed Father Pardow and aptly gave as an illustration of the individuality of Jesuit formation, the different rectors who in later years had presided over the college and were known to many of the audience as well as to himself. Each one had had his individual way in conducting the institution, and yet they were all Jesuits and gave the Jesuit formation. He congratulated the fathers and alumni on the grand results achieved by the Jesuit system of teaching as exemplified at St. Francis Xavier's during the past fifty years. The applause which greeted His Grace's words showed how fully his hearers appreciated what he had said.

THE ALUMNI BANQUET.

This with the Memorial Volume was the contribution of the Alumni to the Jubilee Celebration. It took place on June 22, in Delmonico's large hall. The Apostolic Delegate, Bishops Wigger, McFaul, McDonnell, and Hoban, and His Honor Mayor Strong, with several of the former Rectors of the college, and the Presidents of sister Alumni Associations were the guests of honor and filled an elevated table at the head of the hall. Nearly two hundred sat down to dinner, where everything was served in Delmonico's best style. Nothing was left-undone to add to the elegance of the banquet. The menu was a work of art, and an orchestra furnished music at intervals. The reunion of the old graduates before and during the dinner made this the most social part of the Jubilee, and their attachment to the college and their gratitude for what it had done was openly expressed.

The genial President of the Alumni Association, Dr. Charles G. Herbermann, '58, made the opening address.

His words brought back to minds, taken up with the ordinary cares of life, many scenes and many faces well known years ago, now long since passed away. He thanked the distinguished dignitaries for their presence and dwelt for a moment on the honor of having on the occasion one so dear to the heart of Leo XIII.

The mention of the Holy Father brought cheers from the entire gathering, and appeals were made for a few words

from Archbishop Martinelli. Despite his expressed intention of not speaking at the banquet, and his well known aversion to making impromptu speeches, the Apostolic Delegate was so delighted with the enthusiastic applause that greeted the mention of Pope Leo's name, that he arose and in the vernacular expressed his own esteem for the great literateur, philosopher and theologian of the Vatican.

The toast *Alma Mater* was answered by the Rev. Thomas E. Murphy, S. J., president of the college, who said with great truth, that the events of the week just passed had been eloquent proofs of the success and the growth of the college, and the best earnest of its future welfare. He paid a well deserved tribute to the alumni committee who had done so much to make the jubilee celebration the success it was, and who were able to put before each guest at the banquet a lasting pleasure in the Jubilee Memorial Volume.

Mayor Strong's speech for the "City of New York" was a review of its progress and the efforts made in every direction to improve the material, intellectual, and moral condition of the people. The schools and colleges came in for their share of praise, and special prominence was given to the great work that colleges had in moulding men who would rule our city with intelligent laws and fearless integrity. He modestly acknowledged he was not a college man, and thought that few of those before him could appreciate a college education as he who had so much felt its want. He said that in visiting the different parts of the city he had been astonished at the progress and efficiency of the parochial schools, and the good they were doing for the city.

Gen. Alexander S. Webb, LL.D., President of the College of the City of New York, had promised to speak for "The Sister Colleges and Universities" but we were deprived of the pleasure of his company by a sudden and severe illness.

The Rev. Cornelius Gillespie, S. J., President of Gonzaga College, Washington, D. C., generously took his place and made a plea for the National Capital, by showing how far it surpassed our own city in educational and other facilities; not an attraction of Washington was overlooked, the privation of some of which his New York hearers thought a blessing. The speech was witty throughout and gained well merited applause.

The masterly speech of Rev. William Livingston, '83, for "The Clergy," had the true ring and he had the hearts of his auditors as he told of the work, the patience, the sacrifice and the influence of the priest of God.

Mr. William J. Carr, '82, spoke for "The Laity." He claimed that they were loyal to *Alma Mater* and ready and

willing to further her interests and made an eloquent appeal to the wealthier among the Alumni to aid Alma Mater by means of bequests and endowments.

It was understood that no speeches should be made but those in reply to the toasts, but the calls for Father Pardow were so unanimous that he arose and reminded the Alumni of the needs of Alma Mater and how it was in the power of many of them to help her by making her wants known.

THE MEMORIAL VOLUME OF THE ALUMNI.

The greatest surprise of the dinner was the gift to each guest and alumnus present of a copy of the magnificent Memorial Volume, entitled "The College of St. Francis Xavier, A Memorial and a Retrospect, 1847-1897." This elegant volume of nearly 300 pages is inscribed, "To their Alma Mater, the Alumni of the College of St. Francis Xavier." The Preface tells us that, "convinced that there is no grander, no more humane work than that of the intelligent and virtuous educator, the Alumni Association of the College of St. Francis Xavier decided that they could celebrate the Golden Jubilee of their Alma Mater in no worthier manner than by handing down to memory the story of the hard toil, the intelligent effort, the noble self-sacrifice, the devotion to duty and learning, and the crowning success that make up the annals of the college, which has done so much for them, and to which they are so deeply attached." After an introduction by Dr. Brann, '57, giving the history of the Jesuits in New York till the foundation of St. Francis Xavier's, the history of the college is related, a chapter being given to each President. An appendix contains The College Charter, The Founded Scholarships, The Alumni Association, and a list of books written by the Professors and Students of St. Francis Xavier's. The volume is illustrated with large photoengravings of the Presidents, Bishops of the Alumni, the Presidents of the Alumni Association and college buildings and smaller wood-cuts of seals, badges, etc. It is tastefully bound in the college colors, maroon and white, with the college seal on the cover. A finer present to each Alumnus could hardly be imagined, and we wonder that the committee appointed to get it out could have so well succeeded in the short time given to them. As it was intended as a Memorial Volume but 500 copies were printed, and these copies cost some \$1500. The Alumni, indeed, have acted most generously towards Alma Mater, for \$3645 were collected for the banquet and memorial volume and the balance of \$450 is to be used in some way

for the benefit of the college.⁽¹⁾ It is no more than right to emphasize the fact that both the Banquet and the Memorial Volume were the gift of the Alumni to Alma Mater. The Banquet served to bring together the Alumni and bind them closer to the college and awaken in them a new interest in its welfare, and the Memorial Volume will perpetuate and keep alive the earlier years of Alma Mater, and even the jubilee itself. St. Francis Xavier's has thus reason to be proud of her Alumni Association, for perhaps no other Catholic college has so flourishing an association as hers, and no college one which has shown its gratitude and appreciation of their Alma Mater than have her Alumni by their ready response to the demands made upon them and by their voluntary contributions.

With the Alumni Banquet happily closed the Golden Jubilee of St. Francis Xavier's.

A NEW RESIDENCE AT THE BIRTHPLACE OF ST. FRANCIS HIERONYMO.

A Letter from Very Rev. Fr. F. Marra.

VICO EQUENSE, Aug. 30, 1897.

REV. AND DEAR FATHER,

P. C.

I am answering your welcome letter of the 16th, from the most picturesque house of the Society in our Province. One of Ours, a poet by birth, used to call this the jewel of our province, and he was right. In front of you is the sea—the calm, azure gulf of Naples—extending twelve or thirteen miles and ending with that queenly city rising from the water on the opposite side. When you come out on the loggia, balcony or window, you are almost perpendicularly above the deep blue water that gently comes to kiss the rock on which you stand, and gently departs. Behind you, are high hills, almost constantly green, and studded with houses and villas literally buried amid numberless pines, furs, and olive,

⁽¹⁾ The treasurer's report gives the items as follows :—

Collected from the Alumni.....	\$3645 00
Paid for Memorial Volume.....	1425 20
Banquet, etc.....	1775 80
Balance on hand	444 00

\$3645 00

orange and lemon trees. This is a small boarding college, not our property, but conducted by our fathers at the request of the archbishop of Sorrento to whom it belongs, and whose little seminary it had been in former years. It numbers about eighty boarders and twenty or thirty day scholars.

But let me also give you some domestic news from this side of the common province. We have just opened a new residence. It is at Grottaglie, the birthplace of our saint, —St. Francis de Hieronymo. We had formerly a residence in this town for many years, in fact until 1860, when the province was dispersed. At that time the house was occupied by the Government, which later turned it into a barrack for its carabinieri. Only the church which encloses the little dwelling where St. Francis was born, could be saved from seizure; this was administered by some worthy priests appointed by the archbishop of Taranto to hold it in custody for the future Jesuits. Year after year passed, however, and though the people were longing for our return, this could not be effected. One of the chief obstacles in the way was the lack of a house and of means to build or buy one. A rich merchant of the town finally enabled his fellow citizens to have us again by putting at our disposal, as a free donation, one of his own houses, not far away from the church. Our sustenance was another difficulty. How were we to support ourselves having no parish revenues or fees, as in the U. S., and no hope of alms or donations from the people, who are generally very poor, and unaccustomed to support their priests? A saintly and wealthy priest solved this second difficulty by donating to the Society all his property, consisting of several houses and farms with produce enough for three or four of Ours to live upon. He put one condition to his donation, that he should come and live the rest of his days under our own roof. Being an elderly gentleman of a very quiet and amiable disposition, there could be no objection to this condition.

I visited the place last June, and was very much pleased with the faith and piety and devotion to the Society among the people. The most influential citizens vied with each other in doing honor to the Provincial of the Society in Naples. My intention was to go there by a morning train and return in the afternoon. This I found to be practically impossible: so many had made arrangements to entertain me, that I had to stay two days, or bitterly disappoint some of them. As I passed along the streets, always accompanied and followed by those highest in authority among the clergy and laity, the men sitting in front of their houses or stores would stand up and respectfully uncover

their heads; the women would come out to the doors and windows and look at me with evident marks of complacency and satisfaction. When I left, the mayor of the town himself was among those who escorted me to the railroad station.

On the 26th of August two fathers made their formal entrance into the town and church. The archbishop of Taranto wanted to introduce them to the people. At the station they were met by the clergy and civil authorities, who escorted them directly to the church. It was about seven o'clock in the morning, so the first act of the archbishop and fathers was to say Mass, at which, though it was a week day, a great part of the population was present, and were addressed by the prelate. "The greatest glory of Grottaglie," said His Grace, "was its patron St. Francis Hieronymo. He had that day returned among his fellow citizens and devout clients in the persons of his two religious brethren, like himself, the children of St. Ignatius. Grottaglie, though a little town, possessed in them what many larger cities could justly behold with envious eyes. The people had reason to be grateful to God, who does not bestow on every one such available instruments of salvation." The Mass and address being concluded, a *Te Deum* was sung, the whole congregation responding, as is customary in Italy, and many shedding tears of joy.

From the church the archbishop and the two fathers were escorted to the residence, which they found neatly furnished with everything necessary, at the expense of the donor of the house, Mr. Vito Nicola Mummolo. This gentleman was out of himself with joy.

From Grottaglie our fathers are called to do great work in the diocese of Taranto. The archbishop has told them so, and with God's blessing I hope they will answer well both His Grace's expectations, and the people's devotion to St. Francis and the Society.

Yours sincerely in Christ,

J. MARRA, S. J.

A CURIOUS HISTORICAL LETTER.

The following letter was recently found in the library of Holy Cross College by Mr. F. A. Rousseau and was sent to us that we might examine if it were genuine and of any value. We submitted it to Father Widman of Grand Coteau, who has advised us to print it. He has also sent us what he believes to be the real meaning of the letter. This will be found below.—*Ed. W. L.*

(Exact reproduction of the document.)

2 of the Fathers are dead in prison there are 16 in all Fr. Malagridis has not been seen of his knees since his empresement wch was ye 11 of Jan-ry, there are 2 loves they gave him then remain untouhd, and a little time agoe one of ye Portuguse Ministers going to Examen him he told him, Sr propose all yr questions I'll satisfie all wth one answer, ye minister haveing proposed his questions, the Father took a Crucific out of his bosom and said to it ANSWER; DON'T YOU ANSWER LORD upon which the whole prison trembled after such a manner, that ye minister & those that accompanied him took to there heels liveing ye Doore open, the Pope is not satisfied wth his nuncio not only for not giveing timely notice of wt passes in ye kingdome but also for signing ye papers wch Carvallo sent to rome wch Saldana refused to do without reading, saying he had only one soul, and did not care to loöse it, wch vext Carvallo to ye Heart, and forbid him ye court, Cardinal Tempe is expected from Rome, Don Pedro the Kings Brother has Gards because he used to vissit the JESUITS after there impresment.

Valladolid June 1th. 1759

*this is wrote by our most Dr Rd Mothe Teresa of Jesus
Howardi.*

The paper about Carvalho I believe it to be authentic (i. e. belonging to the epoch and place which it represents) and
(444)

to reflect well enough the opinion of half-informed, pious people on the events in Portugal. My conjecture is that the good Superior of Valladolid, Teresa de Jesus, wishing to inform some friends of hers and of the Society in France, Belgium or England, of the various rumors which she heard, and dreading to write in Spanish—*propter timorem judæorum*—or fearing not to be understood by them, had some poor sister to translate her letter into bad English and send it off as it was.

As to the facts the letter mentions, I would remark: (1) The two fathers reported as dead, are probably Father John Henriquez, the Provincial, and Father A. Torres, the Præpositus of the Professed House, because Card. Saldanha had answered upon one occasion that they must be considered *au rang des morts*, as the French historian has it. (2) The number of 16 prisoners before June 1st, 1759, is entirely or nearly exact, because on Jan. 12th, ten were arrested; a few days later, two others; in Feb. some more from the other houses. (3) The almost miraculous facts about Father Malagrida are probably pious exaggerations, as we find no records of them, at least in these precise terms. But they prove the reputation of sanctity which Father Malagrida had amongst the public. (4) That the poor Nuncio Acciajuoli allowed himself to be deceived by Pombal, is a well known fact. But he soon saw his mistake, and had to pay for it dearly. (5) What the document says of the protestation of Card. Saldanha must probably be referred to the Card. Patriarch José Emmanuel, who on his death bed declared the innocence of the Jesuits, and had an authentic act written out in order to undeceive the public, and for the discharge of his conscience. (6) Who Card. Tempe was, where he was "expected," and what this expectation had to do with the affair of the Portuguese Jesuits, is difficult to say. Neither the name of this cardinal, nor any name similar to it, has been found in any of the lists of that epoch. The persecution exercised by Pombal against Don Pedro, the King's brother, as well as against his uncles, Don Antonio and Don Manoel, dated farther back than the imprisonment of the Jesuits, though the Infanta, in fact the whole royal family, were well affected towards them and bitterly deplored their unhappy lot.

C. W. WIDMAN, S. J.

FATHER JOSEPH COOLIDGE SHAW.

A MEMORIAL SKETCH.

In last June a monument was dedicated at Boston to Robert Shaw, colonel of the fifty-fourth regiment of Massachusetts infantry (colored). He was killed at Fort Wagner, South Carolina, while leading his troops in an assault. The newspapers were filled for several days with articles on the celebration and the man in whose honor all was done, and the "Century" for June contained an article with illustration of the monument. These facts led a former editor of the LETTERS to seek in its pages for some account of Father Shaw, the uncle of the hero of the hour. None was found, as he died before the LETTERS were founded. It seemed well that his life should be noted and this an appropriate time, so the following sketch was kindly furnished to us by his former classmate, Father Edward H. Welch.—Ed. W. L.

Joseph Coolidge Shaw was born in Boston on the 22nd of January, 1821. His father Robert G. Shaw, was a highly-esteemed and wealthy merchant of that city; his mother was of the Parkman family, and an aunt of the late distinguished historian. At the age of fifteen he entered Harvard University, and was graduated in the class of 1840. He took a high rank in his class, and was much beloved and esteemed by his classmates. There were at that time two positions which at graduation were given to the most popular members of the class—that of class orator, and that of president of the class-supper. The choice of the two was given to Mr. Shaw, and he chose the latter.

After graduation he went to Germany, studying the first year at Heidelberg, the second at Berlin. He then travelled for some time. In Italy he met the late distinguished F. W. Faber of the London Oratory, then a minister of the Church of England. Mr. Shaw had been brought up a Unitarian, and his residence in Germany certainly had not strengthened his faith. Mr. Faber on the contrary, was full of faith, and even then always spoke of the Church as the "Holy Roman Church." He begged Mr. Shaw to call when at Rome on Father Glover an English Jesuit residing there. He did so, and the result was his conversion to the

Catholic Church. He returned to Boston, and entered the Law School at Cambridge, where he remained over a year, and where he had the happiness of bringing into the Church one of his fellow students, the late Mr. Anthony McIntosh of Norfolk, Va. He now began to feel a call to the ecclesiastical state, and with the full consent of his parents returned to Rome, where he entered the College of the Nobles conducted by the fathers of the Society of Jesus. After three years he came back to Boston, and was ordained priest by Bishop Fitzpatrick in the old cathedral of Holy Cross. He remained at his father's house for some months lecturing, preaching and visiting the poor. During this time an event happened which he concealed from his family, as with their ideas they could not have approved of his conduct. Dr. Webster, his former professor of chemistry at Harvard, had been convicted of the murder of Dr. George Parkman, Father Shaw's own uncle. Wishing if possible to do good to this unfortunate man Father Shaw called on him in prison, and used his best endeavors to bring him into the Church.

Although ordained, he had not finished his studies; and not being able to return to Rome on account of the troubles there, he passed a year at St. John's College, Fordham, N. Y. Here he begged for admission into the Society of Jesus, and was received. On the 7th of September, 1850, he entered the novitiate at Frederick, Maryland. At once he became an example to all his fellow novices, and was most careful to observe even the smallest rules. During the few months his life was spared, he read through several times and with great care the Life of St. John Berchmans that he might imitate him as closely as possible. Although his health had always been excellent, and he had inherited a fine constitution, he caught a violent cold on Christmas night, which soon brought on a rapid consumption. Everything was done for him that skill and affection could do, but in vain. The heavenly Master called him to Himself. He died on the 10th of March 1851. It is almost needless to say that he bore his long and painful illness with the greatest patience. Once when alone with an intimate friend, who had followed him to the novitiate, he said to him: "What a happiness it is to die in religion." A few days before his death he dictated to this same friend a letter to his parents, saying to him at the same time: "I mean this for my will, though I do not call it so." After expressing to them his gratitude for their unvarying kindness he went on to distribute all his effects: he forgot no member of the family not even the servants. That he might be ordained *titulo patrimonii* as it is called—the Church requires that some

means of support should be assured to all who are to be advanced to holy orders—his father at the time of his ordination, had given him the sum of \$3000. This with the interest which had accrued he now left to the college of the Society that was to be built in his native town, and which is now known as Boston College. To the same institution he left his valuable library collected partly in Germany, but principally in Rome. He is thus the earliest benefactor of this now flourishing Institution. He had sent home from Rome a little picture of himself in water colors: after his death his father had a very large and elegant copy of this picture taken in oil, and presented it to the novitiate at Frederick, where it is still to be seen.

We may here add a circumstance, trifling in itself, but which shows Father Shaw's conscientiousness, and his strict regard for the truth. About three or four years after graduation, while he was still studying law, an intimate friend of his came home from Europe. As it was vacation-time, Mr. Shaw was in the country, a few miles from Boston; but the very next morning he drove in to his friend's house, who was of course overjoyed to meet him, and especially expressed the pleasure he felt at his taking the first opportunity possible of coming to see him. "But I did not come in town *expressly* to see you" he answered. "I am to dine to-day with Mr. —, and came to see you on the way." He whom I allude to may perhaps have wished that the trip to town had been made solely for his own sake, but he could not but admire his friend's candor, and his unwillingness to take to himself the credit of anything which did not belong to him.

He showed this delicacy of conscience, though in a far graver matter, in a letter from the novitiate, dated All Souls, 1850, to this same friend, who had just informed him that he too had been received into the Society, and would soon be with him. He writes: "I received your most acceptable letter a couple of days since, and my heart is full of gratitude to God for having so sweetly but efficaciously brought you to know and to embrace His holy will. In the letter which I wrote you concerning my own vocation, I dared not breathe a word of my hopes and prayers with regard to yours, lest human affection might have some share in what ought to come wholly from God, or might even be mistaken for His voice: and now I am rewarded for this little self-denial by seeing Him accomplish in you all that I could have desired."

Towards the close of this letter after having described the novitiate he adds: "What shall I say of ourselves? Ah, H—, when you have experienced the sweets of religion and

the real easiness and lightness of the burden and yoke of Christ when fairly taken up as it is in His Society, you will say what the Queen of Saba said of the wisdom and greatness of Solomon, that the half had not been told her. It is a different order of things, altogether from what we have been accustomed to even in the seminary."

One more incident which will serve to show how carefully Father Shaw even before entering the novitiate, avoided everything superfluous or expensive in dress. The writer of these lines was on the point of starting for Frederick, and called on Father Shaw's mother to bid her farewell. The weather was very cold, and he had around his neck a scarf of rather rich material but very sober in color. Mrs. Shaw in the course of conversation noticed the scarf, and at once said: "*Coolidge* would not wear that." He told her that his father had just made him a present of it, and she was perfectly satisfied. To do justice to this excellent and very charitable lady it may be added that on this occasion she had on the table before her a large quantity of thick woolen socks which she intended for the poor, and she obliged the writer to take a pair of them with him "to draw on" as she said, "over his boots when in the cars."

I remarked above that Father Shaw was universally esteemed and beloved: I can give no better proof of this than in citing a passage from a sermon preached after his death by the Rev. Ephraim Peabody, a Unitarian Minister, at King's Chapel, Boston. "Who is he" he says "that overcometh the world? Who triumphs in life? Who hath the victory in death? A few years ago, there was one among you, a youth nurtured in the same schools with yourselves, your companion and friend; having in his own heart those gifts which win the hearts of others. A few years went by, and you knew of him as one passing through dark struggles of the mind, but through them reaching repose and peace: you knew of him as making those sacrifices to his sense of duty, which to the gentle and affectionate are the true martyrdom. A few years more passed, and he was again among you, a living and saintly example of devotion to works of mercy and love—a short season more, and his life sank peacefully away. Where lay the charm of that life? And what took from that death all that lends death terror? It is answered in a single word, and that word is fidelity. Fidelity to his convictions of duty, fidelity to God, laboring faithfully where he felt himself called to labor."

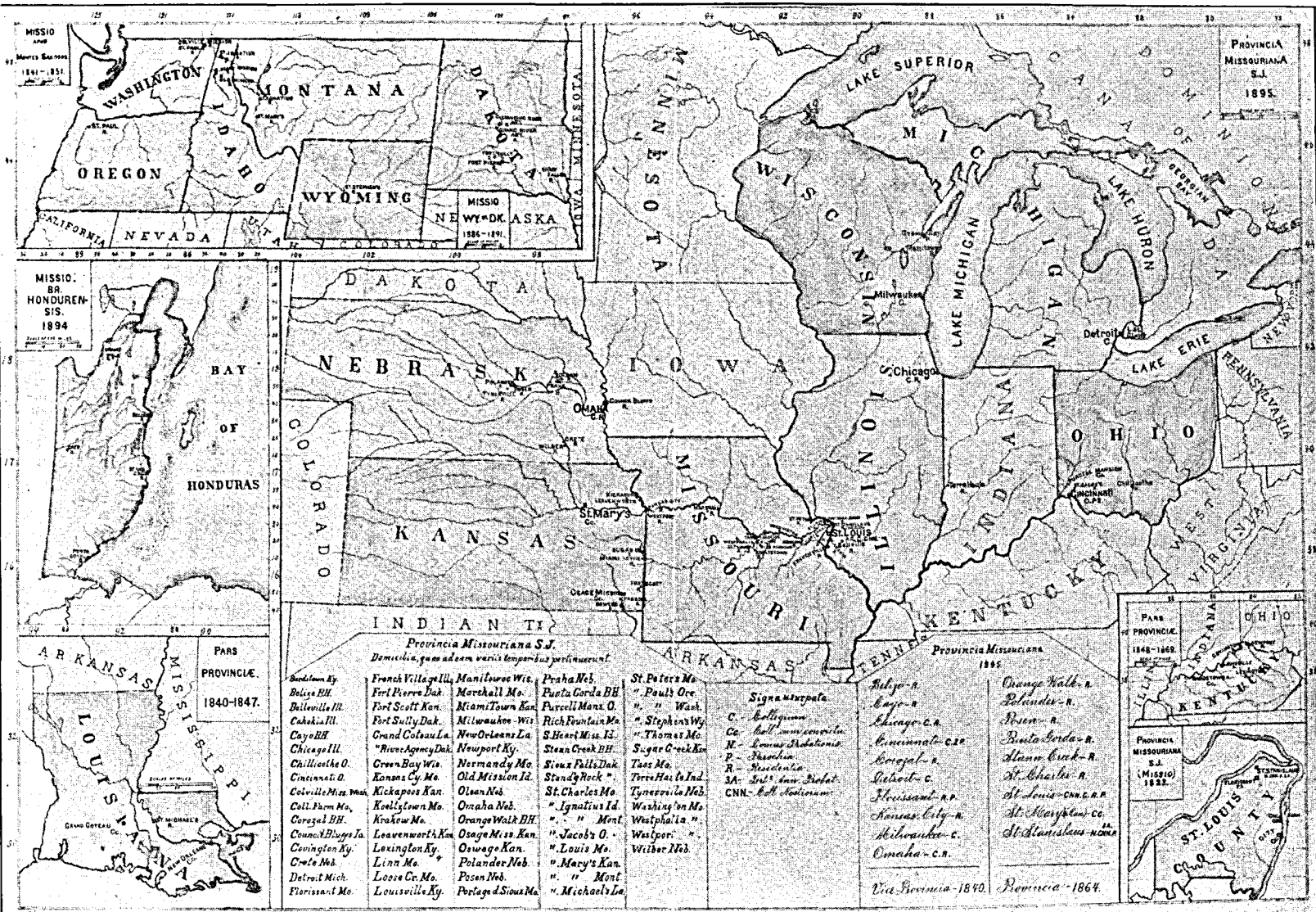
Forty-six years have passed since Father Shaw died, fifty-seven since he was graduated at Cambridge, and we believe that the few surviving members of the class of 1840 rarely

meet each other without an affectionate remembrance of one who even in his college-days was never known to speak ill of a companion, and was always ready to do a kindness to others. But those who knew him also after he had received the light of faith, and had themselves been led to that faith, knew him as a religious and a priest, observed his daily life, his zeal for the salvation of souls, his earnest desire to avoid the smallest faults, and his fidelity to the graces he received, must needs hold his memory in benediction, and count it a most signal favor granted them by Providence to have enjoyed his friendship. As they well knew that he prayed for them while on earth, may they not have the assurance that he now intercedes for them in heaven.

AN HISTORICAL MAP OF THE MISSOURI PROVINCE.

Many of our readers may not be aware that the Histories of the Society, for which matter is now being collected under the direction of Father General, will be accompanied by an Historical Atlas giving in a graphic form the history of each province of the Society. The maps for many of the provinces have already been completed. Missouri was one of the first to respond to the invitation of Very Rev. Father General and some two years ago sent its historical chart to his Paternity. It is this map—enlarged from a small photograph taken at the time—that we present to our readers in connection with this article. We were all the more desirous to publish this map, as it will not appear in its present form in the Historical Atlas of the Society. For the sake of uniformity a number of changes have been made, but to us in this country the original map will be of interest and profit. For no labor was spared in investigating the smallest details by those who compiled the map, while the results have been verified by the personal inspection of the older fathers and historians of the province, so the map may be regarded as accurate and trustworthy. The only thing we regret is that the reproduction is not as distinct as it would have been could we have had a better photograph or the map itself. This was impossible as the original had been sent abroad. The following description, however, which has been kindly furnished to us by one of

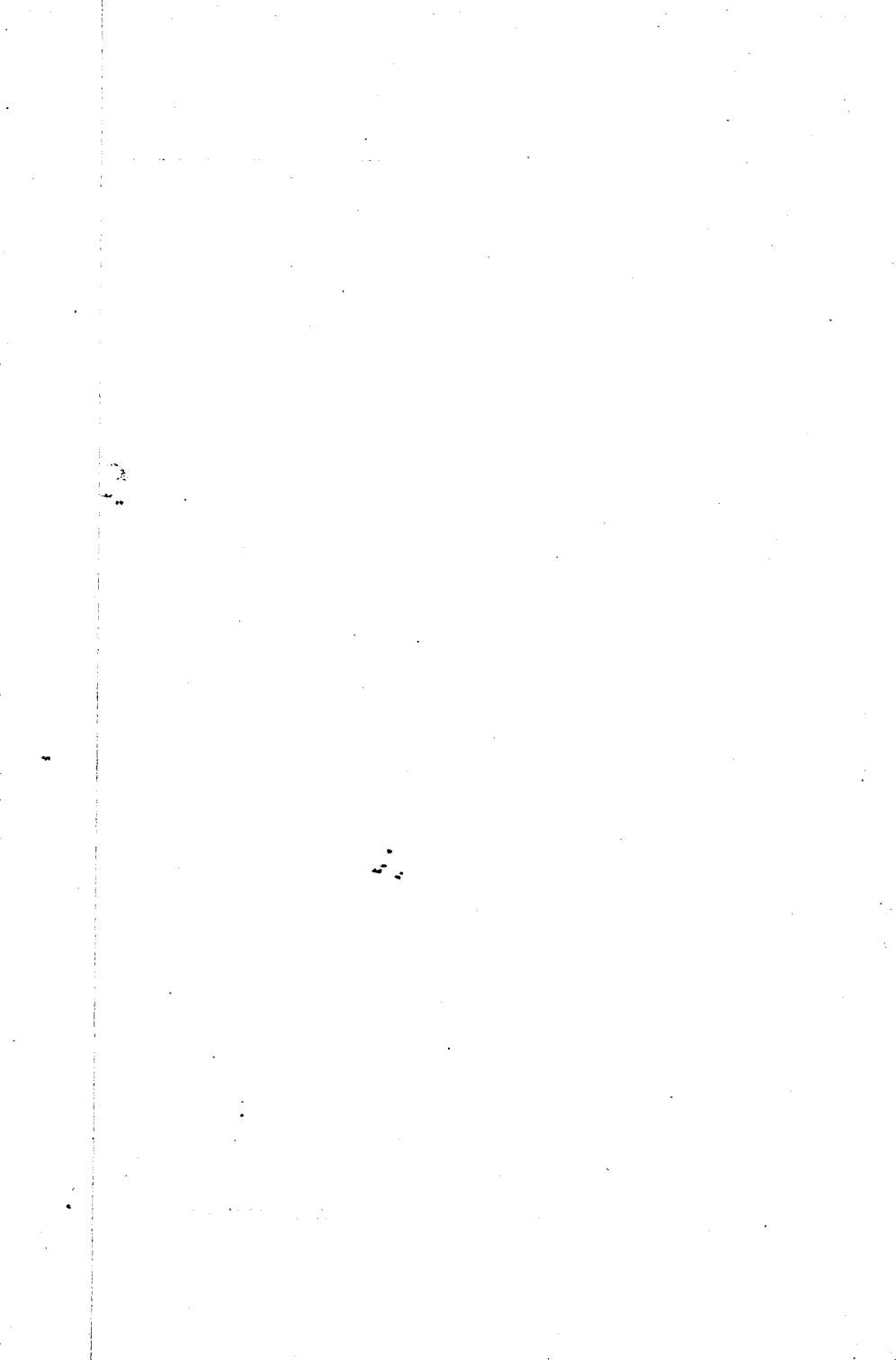
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Provincia Missouriiana S.J.
Demissio, quae ad eam variis temporibus pertinet

Burdett Ky.	French Village Ill.	Manitowish Wis.	Prairie Neb.	St. Peter Mo.	Signa utripala	St. Louis Mo.	Orange Hall a.
Belle Mead Ill.	Fort Pierre Dak.	Marshall Mo.	Puebla Gord a BB	" Pauls Ore.	C. Sullivan	" Blunders a.	Rosen a.
Bellville Ill.	Fort Scott Kan.	Miami Town Kan.	Purcell Marx O.	" Wash.	Co. ball missouriensis	" Buda Gord a.	Stam Creek a.
Cahokia Ill.	Fort Sully Dak.	Milwaukee Wis.	Rich Fountain Mo.	" Stephens Wy.	N. Lewis Adalena	" St. Charles a.	St. Louis - can. a. n.
Cayo BH.	Grand Couleau La.	New Orleans La.	S. Henri Miss. L.	" Thomas Mo.	P. Macdonia	" St. Marys Kan.	St. Stanislaus n. c. n.
Chicago Ill.	" River Agency Dak.	Newport Ky.	Stann Creek BH.	" Sugar Creek Kan.	SA - ball miss. Dubet.	" St. Stanislaus n. c. n.	
Chillicothe O.	Green Bay Wis.	Normandy Mo.	Sioux Falls Dak.	Taos Mo.	CAN. ball Missouriensis		
Cincinnati O.	Kansas Cy. Mo.	Old Mission Id.	Stand'y Rock "	Texas Ha. & Ind.			
Colville Miss. Wash.	Kickapoo Kan.	Olean Neb.	St. Charles Mo.	Tyneoria Neb.			
Coll. Farm Mo.	Koolytown Mo.	Omaha Neb.	" Ignatius Id.	Washington Mo.			
Congal BH.	Kirkcree Mo.	Orange Walk BH.	" " Mont.	Westphalia a.			
Council Bluffs Ia.	Leavenworth Kan.	Osage Miss. Kan.	" Jacobs O.	Walsport "			
Covington Ky.	Louisville Ky.	Oswego Kan.	" Louis Mo.	Wilber Neb.			
Croft Neb.	Linn Mo.	Polander Neb.	" Mary's Kan.				
Detroit Mich.	Loose Cr. Mo.	Posen Neb.	" " Mont.				
Florissant Mo.	Louisville Ky.	Portage d. Sioux Mo.	" Michael's La.				

HISTORICAL MAP OF THE MISSOURI PROVINCE OF THE SOCIETY OF JESUS.



the compilers, will do much to explain what may be obscure in the print.

The recently constructed map of the Missouri Province for the future general atlas of the Society, contains much information of an historical nature. At a glance it can be seen that at one time or another no less than fifteen states were under the jurisdiction of the superior of that province.

The map shows that the province of Missouri was begun in 1823, and as a mission, its territorial extent comprised only the county of St. Louis. In the year 1840 the mission was made a vice-province, and it was not until twenty-four years afterwards—in 1864—that it attained to the dignity of a province. In 1840 the state of Louisiana belonged to the Missouri Province, and was held for seven years. In the following year, 1841, the Rocky Mountain Mission, comprising the present states of Washington, Oregon, Idaho and Montana, was added. This vast field remained under the jurisdiction of Missouri for ten years. From 1848 to 1869 Kentucky was a part of the province, and from 1886 to 1891 the Wyoming-Dakota Mission looked to the Rev. Provincial of Missouri for laborers in that vast vineyard.

The present province of Missouri comprises the states of Missouri, Ohio, Illinois, Michigan, Kansas, Wisconsin, and Nebraska. The mission of British Honduras was appointed to the Missouri Province in 1894.

The map has been so constructed that the province as it now exists is in the centre; at the right lower corner is a small map of St. Louis County. Immediately above that is a small map of Kentucky. In the left hand corner is a small map of Louisiana. In the upper left corner is another map showing the Rocky Mountain and the Wyoming-Dakota Missions. To the left of the main map is also a small one of the British Honduras Mission. All these smaller maps contain the dates of the years during which they were annexed to the Missouri Province, and the residences, etc., as they existed in those times.

In the main map, under the name of the city or town where there is a residence or college of Ours, has been placed a Roman letter, to show at a glance what we have, had, in each place. Thus, for instance under St. Stanislaus are the letters N. CNN. P. 3A, which signify that at that place there is a house of probation, N; a house of studies for Ours, CNN; a parish, P; and a house of third year probation, 3A. Under St. Louis are the letters CNN. C. R. P., signifying that in that place there are a house of studies for Ours, a college, a residence, and another parish.

The map indicates that the Missouri Province and its

mission contain nineteen residences, viz: Belize, residence; Cayo, residence; Chicago, college and residence; Cincinnati, college and two parishes; Corozal, residence; Detroit, college; Florissant, residence and parish (This signifies that two parishes are attended to by Ours, but that our fathers have only one residence. A college, of course, presupposes a residence, and a residence presupposes a church in connection). Kansas City, residence; Milwaukee, college; Omaha, college and residence (Formerly Omaha College had a collegiate church and another parish with its own residence. Since the construction of this map the college church has been made a parochial church, and the residence with its church relinquished); Orange Walk, residence; Posen, residence; Polander, residence; Punta Gorda, residence; Stann Creek, residence; St. Charles, residence; St. Louis, house of studies of Ours, college, residence, and parish; St. Mary's, Kansas, boarding college; St. Stanislaus, novitiate, house of studies, a parish and house of tertianship.

All the names are tabulated at the foot of the map, and another table contains all the names of all the residences that have at any time been held by the province, either in the province proper, or in any of its missions. These number seventy-seven.

When the atlas of the Society shall have been made, which is to contain all the provinces throughout the world, and is destined to be a preparatory work to the history of the Society, and a sort of guide to the historians, all existing residences of each province will be underlined with a conspicuous red mark, so that when one looks at the Missouri Province map, for instance, he will be enabled to see at a glance which houses are now held by Ours, and which have been relinquished to secular clergy, or given over to other provinces.

ALASKA.—THE GRAVE OF
LIEUTENANT BARNARD, R. N.

A Letter from Father Barnum.

ST. MICHAEL'S, July 3, 1897.

DEAR FATHER RICHARDS,
P. C.

With your regular and rapid postal facilities, you can hardly realize the full meaning of missing a mail chance in Northern Alaska. I had the following account ready to send last year, but being obliged to visit a remote post I thereby lost the opportunity of forwarding it.

During the seasons of 1848-1850 several vessels of the British navy visited Bering Sea in search of the Sir John Franklin expedition. While at St. Michael's the commander of one of these ships, heard a vague rumor to the effect that the Indians along the Koïklotzena R. (Kuyukuk) had some news of the Franklin party. Nulato was then the only white settlement near this region, and it happened that the agent of the Russian Fur Co. who had charge of that post was then at St. Michael's, on his usual summer visit. Arrangements were made by the British captain, with the superintendent of the Fur Co. that a naval officer should be allowed to visit the interior and investigate the rumor.

Lieut. J. J. Barnard, R. N., was appointed for this duty, and it was agreed that he should accompany Derabin, the Nulato agent, on his return trip and pass the winter there in making researches. The party made the long and toilsome journey of 675 miles up the Yukon, in a large seal-skin boat, termed by the Russians; Lidará. The lieutenant settled down for the winter, at this remote little outpost in the Arctic solitude. The post consisted then of a small stockaded enclosure, and was manned by four or five Russian exiles. Derabin had a bad reputation, and was detested by all the neighboring Indians for his unjust treatment of them and for his brutality. Exasperated finally beyond endurance, the Indians of the Koïklotzena resolved upon having revenge, and decided upon making an attack. Their plan was carried out with great secrecy, and early on the morning of Feb. 16, 1851, the assault was made. The few Russians at the post were too cowardly to attempt a

defence, and so the Indians obtained an immediate and easy victory.

The room in which Lieut. Barnard slept was broken open, and as he sprang up from his bed, a crowd of furious savages rushed upon him. For a few moments, he is said to have bravely defended himself, but he was soon slain by arrows.

At that time these Indians knew of no other white men, except Russians; had they been better informed, Barnard's life would have probably been spared. Derabin, who was the cause of this massacre, was among the first to be killed and thus atoned for his evil career.

At the beginning of the attack, an arrow with a copper barb pierced the abdomen of one of the Russians and he fell mortally wounded. After the Indians withdrew, this man whose name was Pauloff, managed to have himself brought to St. Michael's in a dog sled. The journey was made over the usual winter portage via Ulukuk and Unalaklik, but shortly after his arrival, he expired in great agony.

As soon as the news had been made known by Pauloff, another English Officer, Surgeon Adams, proceeded at once to Nulato, and buried the remains of Lieut. Barnard. Years passed on, the little cross erected by Adams decayed away, and all traces of the grave were well nigh obliterated. In the summer of 1895, Very Rev. P. Tosi, S. J., Prefect Apostolic of Alaska and the Aleutian Islands, while making his visitation of our missions, left instructions to restore the neglected grave and to erect a suitable enclosure around it. This has been done, and at present the new cross bears the following inscription, composed by Rev. Father Fanning, S. J., of St. Louis University, Missouri Province:—

MEMORIÆ · SACRUM
 SUÆ · BRITANNICÆ · MAJESTATIS
 CLASSIUM · REGIARUM
 SUBCENTURIONIS
 J · J · BARNARD
 VESTIGIA · IOAN · FRANKLIN · EQ · AUR · INDAGANTIS
 AB · INDIANIS · KOYUKUKENSIBUS
 XIV · KAL · MAR · M · D · CCCLI
 FALSO · UT · INIMICUM · ROSSIANUM · HABENTIBUS
 IN · HOC · PAGO · NULATENSI
 MORTE · AFFECTI
 TUMULUM · HUNC · VETUSTATE · COLLABENTEM
 PATRES · SOCIETATIS · IESU
 HANC · VINEAM · DOMINI · COLENTES

NE · FORTIS · VIRI · FAMA · OBLITERETUR
 BENIGNE · RESTAURARUNT
 XVIII · KAL · SEPT · M · D · CCCXCVI

Thinking that the members of the Barnard family would be pleased to know of these facts, one of the fathers wrote to England, hoping that through the aid of some of Ours the desired address might be obtained. His letter had the good fortune of being handed to Father Considine, who at once showed deep interest in the affair and promptly took the proper steps to secure the information by publishing the item.

The "London Times" Thursday Nov. 21, 1895, has the following:—

ENGLISH NAVAL OFFICER'S GRAVE ON THE YUKON RIVER.

The Rev. D. Considine, Manresa House, Roehampton, S. W., writes, under date Nov. 19, enclosing a letter from an American Jesuit father, with reference to the grave of Lieut. Barnard, R. N., who was a member of the British expedition which visited Bering Sea in 1850 in the search for Sir John Franklin's party, and was killed in the course of an attack by Indians on the store of the Russian American Fur Company at Nulato. Writing from "Holy Cross Mission, Yukon R., Alaska, U. S. A., season of 1895," this correspondent says: "It is sad to think that the last resting place of this brave naval officer, who perished in the discharge of the charitable duty of seeking for the survivors of the ill fated Franklin expedition should become forgotten. Therefore last June when Father Tosi made his visitation at our mission of Nulato, he instructed the father in charge there to fence in the grave and renew the cross. Thinking that perhaps some of our fathers in England might know or be able to obtain the address of the family of Lieut. Barnard, it would surely be a source of consolation to them to learn that their relative's grave afar in this dreary Arctic wilderness is yet known and cared for."

The result of the publication was most satisfactory; two days afterwards Rev. Father Considine received the following letter from Gen. Sir C. L. Barnard, R. M. Artillery:—

*Castle House, Usk,
 Monmouthshire, 23 Nov., 1895.*

Dear Sir,

With reference to paragraph in "Times" newspaper, 21 Nov., 1895, headed "English Officer's Grave on the Yukon

River," I beg, as a member of the family of the late Lieut. J. Barnard, to tender their best thanks for your kindness in making known through the public press, particulars concerning the protection of his grave in the Arctic wilderness and renewal of cross and inscription, and at the same time to mention that it is a great source of consolation to his surviving relatives to learn that his grave is still known and cared for. I shall feel extremely obliged if you will communicate the grateful thanks of my family and self to the Rev. Father Tosi and others concerned for their great kindness and thoughtful consideration.

I would add, in conclusion, that I shall at any time be most happy to repay any expense incurred by the father in charge of the mission at Nulato if you will kindly inform me how I can communicate with him.

I remain yours sincerely,
C. L. BARNARD.

*The Rev. D. Considine,
Manresa House,
Roehampton.*

A few days after the receipt of General Barnard's letter, Father Considine received another communication as follows:—

*76 Messillian Road,
St. John's, S. E., Nov. 30, 1895.*

Sir,

The paragraph in the "Times" of Nov. 21, about the grave of Lieutenant Barnard on the Yukon River was sent to me several days after the 21st inst., which must be my apology for so long a delay in writing to you.

My dear mother, who entered into her rest last year, was Lieutenant Barnard's eldest sister and had she been living now I know how very very grateful she would have been to hear that her brother's grave had been cared for by strangers in such a generous and feeling manner as it had been by the members of the Holy Cross Mission. Two brothers of Lieutenant Barnard still live in England, but the elder Admiral Barnard is lying at present in a precarious condition and would be quite unable to do anything himself towards expressing his appreciation of the information in the "Times," but I hope the other brother may have seen it, and will acknowledge it. One sister is living in England, and two others are abroad and I shall make it a point of letting them know as soon as possible the news which I know they will hear with very much gratitude.

Please accept my and my sisters' and brothers' best

thanks to you for letting us know about our uncle's grave, and if you are able to convey to Father Tosi our grateful thanks for his great kindness we shall feel very glad indeed.

I am, faithfully yours,

CATHERINE ASHWORTH.

THE DIAMOND JUBILEE
OF GONZAGA COLLEGE, WASHINGTON, D. C.,
1821—1896.

Gonzaga College was opened on Sep. 8, 1821 (Vide LETTERS, Vol. XVIII. p. 280). It completed thus seventy-five years of its existence more than a year ago, and this auspicious event was duly celebrated last November (1896) by a three days' jubilee. It was all the more worthy of celebration as Gonzaga is the oldest Jesuit college in this country after Georgetown. St. Louis was founded in 1829, Fordham not till 1841, and Holy Cross only in 1843. Even though old St. Mary's of Kentucky was founded in 1821, it did not become a college of the Society till 1832. The jubilee began on Sunday morning November 15, by the celebration of a solemn pontifical high Mass, which was celebrated by the Apostolic Delegate, Mgr. Martinelli. The students of the college who belonged to the cadet corps sat directly in front of the altar rail in uniform and side arms. The music and ceremonies were in every way worthy of the occasion. Father Tynan of St. Inigo's, and Father Barrett of Woodstock, acted as deacons of honor to his Grace, and the rector of the college, Father Gillespie, as assistant priest. A large audience filled the church to overflowing. After the Mass Father Pardow delivered the sermon. He spoke of the work done by the Jesuits in education, and particularly of the work accomplished during three quarters of a century at Gonzaga College, where they had instructed so many of the Washington youth. In the evening a reception was tended to the Apostolic Delegate in the new Gonzaga hall. An excellent orchestra furnished music. Father Gillespie made an address of welcome to the Apostolic Delegate, Father Colgan read a Latin poem signifying the regret all felt in the loss of Cardinal Satolli and expressive of the confidence that his place would be ably filled by Archbishop Martinelli. Father Mandalari followed with a poem in Italian, the native language of the distinguished

prelate, who seemed to appreciate highly what was said. Father Pardow then addressed his Grace in a few words. Mgr. Martinelli replied in English as follows:—

“I am pleased to be present on this occasion, and I rejoice with you in the celebration of the ‘Diamond Jubilee’ of Gonzaga College. In congratulating the fathers upon the success of the college, I wish to congratulate you all on the opportunity afforded for the Christian education of youth. The training of the youthful mind by Catholics is a noble work. Without a Christian education you cannot have good citizens. It has been well said that the boy is the father of the man, and no man can be loyal to his father and country if he is not loyal to God. We teach ‘loyalty’ in the Catholic schools and colleges. It is not my purpose to speak at any length on this subject to-night. I thank you for your kind expressions of regard and your welcome.”

At the close of the address the people present were invited to ascend the stage in order and were duly presented to the Apostolic Delegate. This closed the first day of the jubilee.

On Monday, November 16, His Eminence, Cardinal Gibbons, celebrated a solemn pontifical Mass. The Mass was a military one on the part of the students. The salute with drawn swords was given at the *sanctus*, etc., as is usual on such occasions. Father Patrick Quill, an alumnus of the college, preached a commemorative sermon on the history of the college, what it had done in the past, and its prospects for the future. The same evening a reception was tendered to his Eminence by the faculty and alumni in the new hall. It was attended by a large number of people. Addresses of welcome were made on the part of the Alumni. The Cardinal replied briefly speaking highly of the college and exhorting parents to show their appreciation of the fathers and their work practically by sending their sons to Gonzaga.

After the reception the Alumni adjourned to the banquet hall of the new building. Here an elaborate menu was discussed, toasts were offered, and speeches made. The whole evening passed off most pleasantly and served to show the attachment of the Alumni to Alma Mater. Thus ended the social part of the jubilee.

Tuesday, the last day of the celebration, most appropriately a solemn requiem Mass was sung by Father Tynan for the deceased members of the Faculty, of the Alumni Association and for the departed benefactors and friends of the college. Father John A. Chester, an alumnus of the college, preached the sermon. He dwelt especially on the

lives of the former presidents, and thus recalled to his audience much of the history of the college and the great men who had been called to govern it. The same evening "Guy Mannering" was given in the new hall by the students of Gonzaga College.

Thus was appropriately celebrated the Diamond Jubilee of our second oldest college in the United States. It was in every way successful and served to draw the many Alumni of Gonzaga in Washington in closer union with the college, while it reminded the public that in their midst a Catholic and Jesuit college was flourishing, and demanding the support of all those interested in true Christian college education.—*Vivat! Floreat!! Crescat!!!*

A SUMMER SCHOOL OF ST. IGNATIUS.

Lists and statistics are usually regarded as dull and unattractive reading; hence we do not suppose that it will be rash to venture the assertion that very few of our readers will do more than cast a passing glance upon the tabulated accounts of Summer Retreats found in the latter part of the WOODSTOCK LETTERS. Yet it merits longer and more thoughtful consideration; for this apparently dry array of facts and figures represents a very great work of God, that is being done year by year in our midst. It puts briefly before us the labors of one session of that grand spiritual summer school of our Holy Founder St. Ignatius, wherein our fathers by their generous and untiring zeal are producing such consoling and splendid results for God's glory and the good of souls among our secular clergy and the religious bodies of sisters and brothers, upon whom in large measure the supernatural wellbeing of the people and the Catholic education of our children and youth depend. Most of the retreats are given during the two hottest months, July and August; for this is the time during which both exercitants and directors have the only leisure possible for the spiritual exercises. This summer 154 retreats were given; 27 to priests, 119 to sisters, 4 to seminaries, 2 to brothers and 2 to assemblies of young women. The 27 retreats to priests represent 17 of the large dioceses of the eastern States. Each priests' retreat averages from 30 to 150 priests, though dioceses such as Boston, New York and Philadelphia send into retreat annually about 250 priests,

Each retreat to sisters averages from 25 to 100 nuns. At Mt. St. Vincent's on the Hudson, this year, five retreats were given. In each of the first three of these retreats there were 300 sisters, in the fourth 100 and in the fifth 70 superiors.

The priests' retreat lasts 4 days, retreats to sisters average from 6 to 8 days, most are 8 days. Annually one retreat of 30 days is given to the Christian Brothers at Amawalk, N. Y.

Now it is the testimony of those who have had the greatest experience in giving the spiritual exercises, that if a retreat is to be successful the director must devote himself heart and soul to his work. As God seems to have blest abundantly our retreats this year, it may perhaps be possible to gather from the summary view just presented, how much virtue and learning, how much labor, spiritual, intellectual and physical, must have been expended in the retreats enumerated. The importance of these retreats and their vast power for good are clearly apparent from the fact that they are given to priests and religious bodies of men and women who serve God in so exalted a dignity and sphere of life; but this idea will be immensely augmented, if we further reflect that every priest in his ministry and labors exercises an influence over at least one thousand persons; in many cases indeed the number of souls whom he reaches is much greater. In the Diocese of New York, for instance, there are scarcely 500 secular priests, while the faithful are rated at 800,000 or more; Boston Diocese has 500,000 Catholics, and only 350 priests. Now if all these priests were only to become such holy men, such zealous apostles for souls, such devoted servants of God, as the Exercises are calculated to make them, what glorious work for the Kingdom of Christ would be done throughout this willing land of ours. True we cannot expect that the full results in all their entirety will be effected at once, but gradually and certainly year by year these retreats will lead up to the desired goal.

Moreover, holy priests and fervent Catholics necessarily exert a beneficent influence upon those outside the Church with whom they come in contact, hence in this way too the good work progresses from year to year according as successive annual retreats produce ever increasing sanctity of life in the priestly retreatant.

With respect to the religious sisters and brothers to whom the education and training of our Catholic children and youth are in so large a measure intrusted, who can compute aright the priceless value of these Summer retreats; for in these retreats and through them these religious educators are themselves first educated in that interior spiritual life of

heart and mind which gives tone and spirit and power to their labors of the year.

These few considerations seem of themselves to offer sufficient means for arriving at a somewhat just appreciation of the great and lasting benefits to souls and to God's glory, that follow from the exercises of St. Ignatius as given in the Summer retreats. Indeed the spiritual exercises of our Holy Father have ever been believed by his sons to possess a *quasi* sacramental power, a specially blessed efficacy, and have ever been measured as their most precious heritage and as the potent instrument placed in their hands for the attainment of the twofold end proper to the Society, — their own perfection and the sanctification of the neighbor.

The thought of the truly splendid results, which have been already produced in the past, and which with God's favor will be yet more abundantly increased in the future, must bring most solid consolation, spiritual joy and encouragement to all those whose privilege it has been to share in these fruitful labors of the retreats, and have thus had some part in the burden and heat of the day.

It will serve also to stimulate to diligent, generous, and painstaking efforts, those who are preparing themselves for this sacred mission. Upon all it will impress the necessity and duty of earnest and continual prayer that the Society may not be in any way wanting in this great work, and that therefore God's abiding grace may be ever with us to enlighten, guide and strengthen us in this ministry for His greater glory. Paul may plant and Apollo water but God must give the increase. "Non ego sed gratia Dei mecum." "Sine me nihil potestis facere."

WAS THE MISSOURI MISSION ANNEXED TO THE PROVINCE OF BELGIUM?

Father Vivier in the preface to his recently published "Nomina Patrum ac Fratrum," who have died in the Society, on page xvii. gives a table implying that the Missouri Mission was at one time annexed to the Belgian Province. He was led to assert this by the fact that the catalogue of the Missouri Mission was for a number of years published as a part of the Belgian catalogue. No decree of annexation, however, can be found in the archives at Brussels or at St. Louis, and the author has ordered the note to be expunged, as may be seen in the review of his work among our book notices. We publish this letter, to prevent as far as depends on us, a similar mistake being made in the future, as it may be regarded now as settled, that at no time was the Missouri Mission annexed to the Belgian Province. Though Father Vivier is extremely accurate and painstaking, his work is one of such great detail that it is no wonder that this error has crept into it. Indeed if there were no errors the work would not be human. His readiness, too, once he is shown to be wrong, to correct a mistake is worthy of all praise and gives us greater confidence in his fidelity and sincerity.—ED. W. L.

ST. LOUIS UNIVERSITY,
Sept. 15, 1897.

DEAR REV. FATHER IN XT,
P. C.

In reply to your request of the 11th inst. for information relative to the statement made by Father Vivier, that the Missouri Mission was annexed to the Belgian Province for some years in virtue of a decree dated, according to him, March 26, 1836,⁽¹⁾ I beg to offer the following facts, which go to show that the reverend writer is in error:

1°. No decree nor letter of that date from His Paternity can be found in our archives.

2°. There is no reference made later to any such decree or letter of the date stated, either on the part of His Paternity or of Rev. Father Verhaegen, then Superior of the Mission.

3°. In a letter to Rev. Fr. Superior, dated July 23, 1836, Very Rev. Father Roothaan opens with a reference to previous letters of that year in these words: "Post litteras meas die 27^a Januarii, alias duas ad R^{am} V^{am} dedi, nempe 2^a Aprilis et 28^a Junii; non dubito quin illas rite acceperit." There is no mention of a letter or decree of March 26. Moreover, in this letter His Paternity makes mention of the Belgian Province only to this extent, viz., of desiring that its documents of information should serve as a model for the Missouri Mission. Thus: "Illum (Catalogum hujus anni,

(1) See Father Vivier's "Nomina Patrum ac Fratrum," p. xvii., note.

1836) spero cito mittendum, et quidem ad normam et formam *Belgici* exaratum calamo." And at the close: "Quoad Catalogum istius Missionis vellem ut R^a V^a tempestive illius accuratissime descriptum ad Provlem Belgii mitteret exemplar; typis illum per modum supplementi ad Provæ Catalogum adderent. Denique petat R^a V^a a Provli Belgii formulas typo exaratas Informationum ad Gradum, ad Gubernationem, Elenchi visitationis, Catalogorum 1^{mi}, 2^{di} et 3ⁱⁱ. Sic enim accuratius documenta illa redigentur." Certainly, such directions do not imply, much less do they establish an *annexation* of the Missouri Mission to the Belgian Province.

4°. The Annual Letters and History of the Belgian Province of 1836 and subsequent years though most carefully written and entering into minute details, contain not a single word about such *annexation* nor even mention of the Missouri Mission, except *in passing* in an obituary sketch of Father Van Quickenborne. In contrast with this reticence, the annexation of the Holland Mission to the Belgian Province is duly noted, and subsequently the happenings in that Mission occupy no little space in the Annals.

5°. The following record is found in the Annual Letters of the Missouri Mission of the year 1830: "Decretum est Romæ die 25^a Septembris Missionem Missouriianam deinceps fore sub immediata jurisdictione A. R. P. N. Generalis, adeo ut ipsius Superior non amplius penderet a Præposito Missionis Marylandicæ."—And

Finally, in the opening of the Annual Letters of 1840, the writer thus records the successive stages of development from the foundation of the Mission in 1823 up to its erection into a Vice-Province: "Hæc Societatis nostræ V.-Provincia ad Occidentem omnino extrema, hucusque Missio dumtaxat Missouriiana nuncupata, ab anno 1823 ad annum 1830 a Præposito Missionis Marylandicæ pendebat, dum deinceps, Decreto die 25^a Septembris Romæ dato, ab illa Missione separata sub *immediata jurisdictione* A. R. P. N. Generalis constituta est. Aucto demum Residentiarum ac Sociorum numero, hujusce anni initio, visum est Præposito Generalis Societatis, A. R. P. N. Joanni Roothaan, quem Deus O. M. sospitet, illam hoc nomine cohonestandam. Illius, cum Missio diceretur, per triennium fere Moderator fuit R. P. Petrus Verhaegen belga, qui appellatæ nunc V.-Provinciæ Præpositus V. Provincialis 9^a Martii est renunciatus. Itaque 9^o Martii quod Missio ante erat V.-Provincia facta est." It is not probable that the annalist, who seems to have been Rev. Father Verhaegen himself, would, in thus sketching the successive changes of the Missouri Mission,

have passed over in silence its annexation to the Belgian Province, alleged to have been made by a formal decree dated March 26, 1836, had such an event taken place, at a time, moreover, subsequent to the Rev. Father's appointment as Superior of the Mission.

From these facts the conclusion seems to be plain, that Father Vivier is in error.

Yours sincerely in Dno.,

M. W. O'NEIL, S. J.

THREE MISSIONS IN CHARLES CO., MD.

At the request of the pastor two fathers of Loyola College gave missions at Hill Top, Pomfret and Glymont during the vacation. Ours have been in charge of the faithful in this part of Maryland for nearly two hundred and fifty years, and by a succession of zealous pastors religion has flourished. God has blessed the work, and notwithstanding the troubles of the penal times and the drawbacks of the slavery and post-slavery epochs the faith is still undimmed.

The mission at Hill Top began on Sunday, Aug. 8, and lasted for four days. The attendance was very good, and the missionary was much impressed by the good will of the people. It was no uncommon thing to meet with persons who had come fasting and on foot seven, eight and ten miles in order to receive holy Communion. The large majority of this congregation is of colored people, who are exposed to great danger on account of mixed marriages. I may add that this is the danger for the whites as well and in all parts of the State. Some delude themselves with the thought that the Church is gaining by these marriages, but a week's experience in missionary work would convince them of the contrary.

After the mission was closed the young men of the parish gave a play in the church yard. The "Hidden Gem" was chosen and well rendered. The pastor has undertaken this kind of entertainment to keep the young men together and about the church. They all feel that no other denomination can do as well.

The work at Pomfret began on the 15th and here the colleague of the missionary came to his aid. This is a larger congregation and the whites are in the majority. The same edifying events were noticed here as at Hill Top. The sacrifices made by the poor to gain the indulgence of the mis-

sion were notable and showed a most lively faith. The play given at Hill Top was repeated here after the mission was closed.

Glymont, or Cornwallis' Neck, was the last place visited by the fathers, who leaving the pastor to conduct the play and festival at Pomfret, began the work on the evening of the 19th. It was said by one of the missionaries that Glymont is a good sized colored congregation run by a few whites. It is true. Colors of every hue from darkest African to Caucasian blonde, and yet not up to the standard, are noticeable. These who so closely resemble the whites are called "we sorts," and are to be pitied, since they do not associate either with the whites or the blacks. They cannot go to the white schools for social reasons, and are ashamed of the blacks. They are densely ignorant as a consequence, and yet are well disposed towards religion and do their best to comply with its requirements. The "we sorts" are the offspring of African, Caucasian and, perhaps, Indian blood.

The mission ended after high Mass on Sunday the 22nd. It was said that this was the first time high Mass was ever sung here, though the congregation has been in existence for over a century. Some of the officers and men from the government grounds at Indian Head on the Potomac attended the mission quite faithfully.

In closing this brief account I cannot refrain from saying a word about the hospitality of the people and the kindness of the pastor. Moreover, I, in common with other fathers well acquainted with the needs of the counties, wish to see a classical school in some central point and not above the means of the people. Great good could be done. A hundred and twenty years ago nearly all of the twenty-six priests in Maryland and Pennsylvania were natives of the counties, and this state of things had been brought about amid great obstacles, as all had to be educated at St. Omers and other houses of the Society on the continent. Again it is regrettable to see educated and refined families cut off entirely from higher culture for the children.

During the three missions about 850 Communions were given; seven persons were received into the Church. Numbers were enrolled in the Scapular and the League of the Sacred Heart. Many who had not been to the sacraments for years were brought back to their duty.

J. A. MORGAN, S. J.

BOOKS OF INTEREST TO OURS.

Nomina Patrum ac Fratrum qui Societatem Jesu ingressi in ea Supremum Diem Obierunt, 7 Aug. 1814—7 Aug. 1894. Parisiis, ex typographia R. Leroy, via dicta de Vanves, 185, 1897. Quarto pp. 763.

Father Vivier whose patient research and accurate information the readers of the WOODSTOCK LETTERS have admired in his edition of the early French catalogues, surpasses himself in his new work published under the foregoing title. From the very start we are reminded that we have to do with a book of extraordinary merit; for His Paternity has deigned to receive its dedication. The Preface introduces us to the make-up of the work the simplicity and clearness of which leave nothing to desire. The book is divided into two main parts: the first, which the author considers as the body of the work, contains the list of those that died in the Society, arranged according to the chronological order of their death; the second gives the same list according to the alphabetic order of their family names. At the end, a few pages are filled with "addendi" and "errata."

Returning now to the main parts of the work, we find that in the Preface the author explains his general principles of writing and arranging names, whether they belong to persons, or to places, or again to provinces, and his manner of fixing and expressing dates; after this we have seven tables if we may so call them: the first gives the number of Fathers, Scholastics, and Brothers that died in each single year from 1814 to 1894, and also the total number of those that died from 1814 to each particular year; the second gives the names of the different provinces, vice-provinces, and missions of the new Society together with the date of their decree of erection and the date of its promulgation; the third gives a list of those members of the old Society, about whose reentrance into the new Society we have good reason to doubt; the fourth gives a list of names of places that may occasion difficulty to the reader on account of their different form in different languages; in the fifth place the author gives a list of auxiliary documents that are not included in the annual and triennial catalogues of the Society; in the sixth place, there is a list of names giving all those who have in any way aided the writer; finally, the more common abbreviations are explained. Before proceeding further, we may give expression to the surprise we felt at seeing the names of Bishops Carroll and Neale among those about whose death outside the Society we are not certain.

Throughout the first part or the body of the work proper, the page is divided into six columns: the first gives the running number of each death in the new Society, reaching from 1 to 8311; the second contains the name and surname of each Father, Scholastic, and Brother, to whom the line is devoted; the third states the time and place of birth; the fourth, the date of entrance into the novitiate, and the name of the province to which the subject belonged at the time of his death; the fifth, the time of his last vows and his grade in the Society; the sixth, the time and place of his death. Foot notes supply such erudition as is required in order to locate the place, and identify the person definitely; at times, they indicate also differences of statements found in other documents. Here we may draw attention to the fact that this arrangement which has been followed faithfully throughout, is as irksome and trying to the author as it is satisfactory to the reader. Many a time the author has been obliged to omit information known to him alone by reason of his investigation of documents that are not often studied with care and assiduity, while he had to mark a blank for just the items he professes to communicate. It surprises one at first sight that only 8311 members—not counting the 5 Addendi—died in the space of the eighty years intervening between Aug. 7, 1814, and Aug. 7, 1894. But when one considers that, after all, the members of the Society in its first years of restoration were not very numerous, one cannot pronounce the fact inexplicable.

The alphabetic index of family names devotes two lines to each member: first are mentioned his name and surname, the province to which he belonged at the time of his death, and the running number under which he is mentioned in the body of the work; the second line gives the year of his birth, of his entrance into the Society, and of his death. The index is, therefore, not a mere reference list, but in many cases it supplies all the information wanted concerning any particular member. In three pages of "Prænotanda" the author explains all that is necessary for the proper understanding of the order, the manner of writing, and other details of the index proper.

This general outline of Father Vivier's work must suffice in the present sketch of the book; for while it shows the infinite amount of painstaking labor on the part of the writer, it indicates also the interesting character of the work, at least for all those that love the Society and its members, and its immense usefulness, not to say absolute necessity, for all who study or write our history. Taking into account the author's accuracy and width of investigation, it is not surprising that he has found some names of members not given in the regular Society catalogues.

Even after the publication of his work the indefatigable writer has succeeded in securing five names not otherwise

registered: 1. P. de Andrea, Franciscus Xaverius; ortus, 11 April, 1741, Napoli; ingressus, 17 Maji, 1755; gradus, . . . (?); obitus, 31 Dec., 1817, Pondichéry [cf. Vivier, letter of Sept. 24 and postal of Oct. 4, 1897]; 2. P. Tartagni, Joannes Baptista; ortus, 31 Oct., 1735, Bologna (?); ingressus, 27 Feb., 1752 in prov. Venet.; gradus, 15 Aug., 1769, profess. 4 votor.; obitus, 31 Dec., 1828, Bologna (prov. Italiæ), [cf. Vivier, letter of Sept. 17, 1897]; 3. Bolvin Josephus; ortus, 25 Mar., 1833, Wargnies-le-Petit (Sord); ingressus, 20 Nov., 1855, Prov. Franciæ; gradus, schol. approb.; obitus, 30 Jan., 1861, Vals (Hte. Loire) [cf. Vivier, letter of Aug. 23, 1897]; 4. P. Moirez Amandus; ortus, 23 Jan., 1801, Villers-Bretonneux (Somme); ingressus, 13 Nov., 1833, Prov. Franciæ; gradus, 3 Feb., 1845, coadj. spirit.; obitus, 31 Jan., 1861, Parisiis [cf. Vivier, *ibid.*]; 5. S. Moffitt, Georgius; ortus, 5 Oct., 1859, —; ingressus, 5 Sep., 1878, Prov. Neo-Eboracensis; gradus, nov. schol.; obitus, 30 Oct., 1879, Louisville (Ohio?) [cf. Vivier, *ibid.*].

In keeping with the modesty of a sincere investigator, the Rev. Author invites all his readers to inform him of any errors they may notice in the work—and without the charisma of infallibility it is morally speaking impossible to publish a work like the “*Nomina . . .*” without making some mistakes. Thanks to the compliance of some of his readers, Father Vivier is glad to announce the following corrections and additions to his table that gives the names of provinces, vice-provinces, and missions together with the date of the decree of their erection, and the date of its promulgation [p. xvii.]:

Missouriana [Missio sui juris], decret., 25 Sept., 1830.

Marylandiæ [Prov.], promulgatio; 8 Jul., 1833.

Missouriana [Vice-Prov.], decretum, 24 Dec., 1839.

Neerlandica [Vice-Prov.], decretum, 27 Dec., 1848; promulgatio, 6 Jan., 1849.

Tolosana [Prov.], decretum, 7 Aug., 1852; promulgatio, 25 Aug., 1852.

This communication has been printed from a letter of Father Vivier, of Oct. 1.

How easily one may go wrong in this sort of historical investigation is illustrated by the following occurrence. The annual catalogue of Missouri was printed in the years 1837–1842 with that of Belgium; for the years of 1837–41 the two catalogues bear the common title “*Catalogus Provinciæ Belgicæ et Missionis Missourianæ*,” and their pages are numbered continuously; the last year (1842) however the two catalogues, though printed together, have separate titles and a distinct pagination. It was from this fact that Father Vivier inferred that Missouri must have been annexed to Belgium in the year 1836, though he could not give the date of the particular decree nor that of its promulgation. Whatever may be the true explanation of the foregoing difference between the Belgian and Missouri catalogues of 1837–1841 on

the one hand and those of 1842 on the other, Father Vivier's conclusion is pronounced false by all competent authorities on the Missouri history.⁽¹⁾

We do not know whether a comparison of Father Vivier's work with the catalogues of our province is a fair test of its general accuracy; but partly for our own convenience and partly for the interest of our readers we here subjoin the result of such a comparison for the years 1820-1840. Thos. Downing [n. 260] died according to V. [Vivier] Sept. 4, 1820 or Sept. 7 [footnote]; according to C. [our catalogue] he died Sept. 7; Elias Newton [n. 353] died according to V. on Sept. 4, 1822, according to C. on Sept. 6 of the same year; Father F. Malevé [n. 359] died according to V. Oct. 3, 1822 or Feb. 3 [note], according to C. he died on Oct. 3; Father C. Neale [n. 387] died according to V. in Georgetown, according to C. in Port Tobacco; V. omits Nichols Rubens who according to C. died as "schol. novit.," at the age of 21, on Nov. 31, 1824, in Montreal, Canada; Henr. Dobbys [n. 479] died according to C. on April 4, 1825, a date not given in V.; Father J. Murphy [n. 506] died according to C. at St. Inigo's, while V. has a blank for the place of death; Father E. Fenwick [n. 542] died according to C. in Georgetown, a place not given in V.; Jos. Mobberly [n. 538] died in Georgetown according to C., while V. does not mark the place of death; J. Drain [n. 667] died according to V. on July 6 or 7 [note], 1831, while C. gives July 7; Thomas Faye [n. 779] was according to V. a scholastic novice, according to C. he was a coadjutor novice; we have not added a few slighter discrepancies such as St. Ignatii in V. for St. Inigoes in C. But the latter has been adopted by V. too, at least in most cases.

If any one should imagine that, after all, the work of Father Vivier cannot be as perfect as we have represented it to be, seeing that it disagrees in so many items from the catalogues of Maryland and therefore in a proportionate number of instances from other catalogues, we are sure from the start that we have to do with a novice in this branch of investigation. Those who have any experience in Father Vivier's line of work will be unanimous in their praise of his results and his accuracy. It is a work that is a glory not to its author alone, but also to the author's province, and to his order, the Society of Jesus.

⁽¹⁾ After this notice was set up, we received a postal from Father Vivier, dated Oct. 8, and containing the following direction: "effacez la ligne et la note (p. XVII.) qui se rapportent à l'annexion de la Mission de Missouri à la Prov. Belg. en 1836."

Historia de la Aparicion de la Sma. Virgen Maria de Guadalupe, desde el año de 1531 al de 1895 (2 vols. pp. 432, 492), por un sacerdote de la Compañia de Jesus (PADRE S. ANTICOLI, S. J.) Mexico; Camacho, 1897.

This is the fourth work that comes from the pen of Rev. S. Anticoli, S. J., touching the wonderful apparition of the "Virgin of Tepeyac." The object of the author in the present volumes, is to give a thorough *Summarium Cause*: to establish beyond question the supernatural character of the apparition, imitating in his treatment, the style and methods of the Congregation of Rites in the causes of beatification and canonization. To better effect his purpose and at the same time render the work intelligible to the ordinary reader, Father Anticoli follows the chronological order. The first volume relates all that happened in connection with the "Apparition of our Lady of Guadalupe," from 1531 to 1736, the year of the great epidemic in Mexico, when the whole people solemnly took as their national patron, the "Virgin of Tepeyac." The second volume recounts the events that occurred from 1747, the year in which the Holy See sanctioned the "Patronage of our Lady of Guadalupe," to the year 1895, when the miraculous image of our Lady was solemnly crowned.

The history of the apparition though critical, in as much as it examines and discusses the facts related, is not, in the mind of the author, purely polemical. In three treatises written respectively in the years 1884, 1892 and 1893, the author has defended the authenticity of the apparition, refuted the objections of sceptical Catholics, and clearly demonstrated the approbation of the Holy See. To these treatises the author refers the inquisitive reader for the thorough discussion of controverted points.

Father Anticoli has spared no pains in the compilation of the history, having (as he tells us) read more than fifty authors on the subject, not to mention a vast number of old manuscripts. He is at his best in those chapters that treat of the genuineness of the traditional account of the apparition, the examination of the apparition according to the rules laid down by the Congregation of Rites, the marvellous influence of the devotion to our Lady of Guadalupe, in the spread of Christianity, and most of all in the refutation of certain artists who declared the miraculous picture to be the "work of human hands."

The work on the whole is comprehensive, logical and clear. No dry details, no labored explanations mar the beauty of the narrative. The ever increasing growth of the nation's belief in the supernatural character of the apparition and the reasonableness of such belief are the two points kept continually in view. In the light of the facts narrated and discussed and the moral certainty they induce, the reader is forced to acknowledge our Lady's wonderful dealings with

the Mexican race, and exclaim with the author in the language of the Psalmist "non fecit taliter omni nationi."

Compendium Instituti Societatis Jesu, Præpositorum Generalium Responsis et Auctorum Sententiis Illustratum, Auctore P. Henrico Ramière, S. J. Editio Tertia, quam emendavit et recentioribus decretis auxit, novissimæque Compendii Privilegiorum recensione accomodavit P. JULIUS BESSON, sacerdos ejusdem Societatis. Tolosæ, typis A. Loubens et A. Trinchant, 27 via dicta d'Aubuisson, 1896.

Our readers are too well acquainted with the former editions of Father Ramière's commentary on the Institute to need an introduction. But they will find the third edition of the same work even more serviceable and reliable than either the first or second. The general arrangement of material which appeared to some persons wanting in clearness and method, has indeed been kept, but its deficiency has been remedied by a good analytical Index. The former lithograph characters have in this edition been replaced by printed type. The twenty-third and twenty-fourth General Congregations, the more recent answers of our late Father Generals, and the new *Compendium Privilegiorum* have been duly considered in their practical bearing on the life of the Society. Some ancient answers of our Father Generals quoted in the former editions, have been omitted in the present as being too irrelevant. The inaccuracy, if we may so call it, of the former editions with regard to the statement of the opinions of certain authors and even of the answers of Father Generals, has been removed by quoting the exact words of the respective authorities, or by the aid of other commentators on the Institute. Another charge against the former editions urged that the answers of the Father Generals in which the law of the Society is strictly explained and defined, were mixed up by Father Ramière with those answers given from a prudential point of view, stating what might or ought to be done under certain circumstances; the editor has endeavored to remedy this defect by premising the general rules on the value of the answers of the Father Generals. In the beginning of the book a chronological Index of the papal documents referring to the Society, has been added, and at the end a chronological list of the Father Generals, so that the reader may at any given quotation find his true historical bearing. The bibliographical list is full and practical without being pedantic. On the whole, the work is calculated to give a good compendious view of the life and law of the Society, both as to the letter and the spirit.

Life of Father Beckx. FATHER A. M. VERSTRÆTEN, S. J., has published in Flemish a biography of Father Beckx, which has been translated into German by Father Joseph Martin, S. J. (8°, 200 pp., Ravensburg, Dorn, 1897). It is

the plain, simple narrative of the life of a holy priest, whom providence chose to accomplish great and important labors and for three decades placed at the head of a great religious order. The little book makes highly interesting and very edifying reading. For us American Jesuits one event in the life of Father Beckx possesses a peculiar interest. In a letter to his mother, dated October 17, 1819, the day before he left Belgium to enter the novitiate, he tells her that for ten years he had felt within himself the call to join the Society. Now this means that when he was a mere boy, thirteen years old, he had made up his mind to become a Jesuit. But it was impossible for him to carry out his design in Belgium, as the Jesuits were rigorously excluded from the country by the Dutch government. In 1815 he entered the Seminary of Mechlin, where he and his bosom friend John B. Devis made known their holy desires to their spiritual directors, by whom they were told to wait patiently and put off their purpose for a time.

Meanwhile the celebrated missionary, Father Charles Nerinckx came from Kentucky to Belgium and published an appeal to the Belgian youth to follow him to America. All those who should join him were to be left free either to become secular priests or enter the Society of Jesus in America. Here then, thought our young seminarian, was the opportunity offered by providence. "Peter Beckx and myself," writes Father Devis, "went to see Rev. Charles Nerinckx and offered ourselves for the American Mission *in the Society of Jesus*. But Beckx fell dangerously ill and without him I did not wish to go to America." And so Father Nerinckx returned to Kentucky in 1817 without these two candidates. Both were ordained priests at Mechlin, March 6, 1819, and when, a few months later, they heard that the Society was about to open a novitiate in Hildesheim, Germany, they at once took the necessary steps, left their country October 18, and entered the novitiate on October 29, 1819.

Commentarius in Exodum et Leviticum—Auctore FRANCISCO DE HUMMELAUER, S. J. Parisiis, sumptibus P. Lethielleux, editoris, 10 via dicta "Cassette," 1897.

The present volume was published on Aug. 15, and forms the 20th part, or the 24th volume, of the "Cursus Scripturæ Sacræ" that has thus far actually appeared. This fact sufficiently determines the form and general character of the work. Besides, the readers that are acquainted with Father de Hummelauer's former publications, will not expect much of what we call commonplace commentary in his new book. The author does not indeed betray ignorance of what the fathers and theologians of former days have thought and written on the texts which he explains; but he is so careful not to overload his book with "dead erudition," and to state the views and opinions of our own time, that his readers are at first

tempted to regard his commentaries as incomplete. This first impression, however, soon vanishes and gives way to a thorough satisfaction; for while this method reduces the bulk of Father de Hummelauer's Commentaries—Exodus and Leviticus, e. g., are explained in one volume of 552 pages—it also saves time and labor to the reader, and gives him a clearer insight into the present state of bible study than a more diffuse treatment could do. It is, we believe, eminently true of Father de Hummelauer's Commentaries what our Holy Father in his letter of Oct. 14, 1896, wrote to the authors of the *Cursus Scripturæ Sacræ*: “. . . Qua in re id peculiariter commendatum volumus, ut quæ a doctrinarum externarum peritis eisdemque in fide catholica firmis ex linguarum biblicarum notitia, ex re historica vel ex physicorum disciplinis similibusque studiis opportune suggeruntur, ea Librorum Divinorum seu sententiæ plenius arripiendæ seu veritati vindicandæ minime prætereantur.”

Scripture Manuals for Catholic Schools (Arranged with a view to the Oxford and Cambridge local examinations). Edited by the REV. SYDNEY F. SMITH, S. J.—The Gospel according to St. Luke by the Rev. J. W. Darby, O. S. B. and the Rev. Sydney F. Smith, S. J.—Acts of the Apostles (chapters xiii.—xxviii.) by the Very Rev. T. A. Burge, O. S. B., London, Burns & Oates, Limited. New York, Cincinnati, Chicago, Benziger Bros.

The two little volumes before us are eminently fitted for the purpose which they claim to serve. Their size and make-up, their type and arrangement appeal to the taste of the young student. Maps, introduction, explanatory notes, and recapitulating questions keep the reader wide awake, and almost force him to notice the points of special interest or uncommon difficulty. We hope sincerely that the new burden laid on the shoulders of Father Sydney F. Smith will not prove an obstacle to the speedy appearance of the rest of the *Scripture Manuals*.

Library.—Thanks are due to Father Scully for the following books: 1°. Works of Sir Wm. Jones with life of the author—13 volumes.

2°. *Regula Viva seu Analysis Fidei in Dei per Ecclesiam nos docentis auctoritatem*—Auctore Thoma Bacono, alias Southwell, S. J.

3°. *Gambacurtæ (Petri), S. J., Commentar. de immunitate Ecclesiarum, etc.*

4°. *Cienfuegos, Albar., S. J., Ænigma Theolog., seu potius ænigmatum et obscurissimarum quæstionum compend.* 2 vols.

5°. *Escobar, Joann., Tractatus Bipartitus de puritate et nobilitate probanda sec. statuta S. Officii Inquisitionis.*

6°. *Carleton (Compton) Thom., S. J., Cursus Theol. Scholast., 2 vols.*

Mittheilungen aus der Deutschen Provinz Nr. 1. Juni, 1897, pp. 67 (Nur für die Unsrigen).

The fathers of the German Province have at last fallen into line with the majority of the Provinces of the Society and have established their family chronicle under the title of "Mittheilungen aus der Deutschen Provinz." The editor is Father Bernard Duhr, one of the well known writers of the Province. He succeeded Father Pachtler as editor of the "Monumenta Pædagogica," and is the author of the excellent and learned work "Jesuitenfabeln."

We have often been puzzled why the German Province, which is the largest in the Society, keeps up three foreign missions with 444 members, and besides has 89 of its subjects living in fourteen different provinces, did not feel the need of a family correspondence. Nevertheless, the editor, in an admirable introduction, seems to find it necessary to give reasons for the starting of the new domestic periodical. The time, too, he adds, is peculiarly fitting. The Province celebrates this year the glorious jubilee of its father and founder, Blessed Peter Canisius; and commemorates two sad anniversaries, the fiftieth year of its expulsion from Switzerland, and the twenty-fifth of its exile from Germany. Our programme, says Fr. Duhr, is contained in Very Rev. Father General's jubilee letter to the editor of the *WOODSTOCK LETTERS* which is reprinted in full. The arrangement and contents are very much like ours: News from the foreign missions: India, Dakota, Rocky Mountains, Brazil, Chili; Statistics (taken from the *WOODSTOCK LETTERS*), Books, Historical notes from the German Province of the old Society, Obituary notices, *Varia*.

In the statistics the editor remarks that we left out the three "Collegia Inchoata" St. Stanislaus', St. Patrick's and St. Vincent's in India, also the Archiepiscopal Seminary in Bombay. We submit that we are not to blame for this omission but rather the German catalogue, which does not assign to these institutions the prominence due them. Among the obituaries are those of Father Faller and of Father Sasse. Father Sasse had been Professor of Scholastic Theology for more than twenty years, and when in 1890 he retired, he was bidden by Father General to write a complete "Theologia Scholastica."

We extend our cordial welcome to the "Letters of Exaten." Ad multos annos!

The address is,

Redaction der Mittheilungen, Exaten bij Roermond (Holland).

The Dream of Napoleon, by FATHER WILLIAM POLAND, S. J., of St. Louis University, St. Louis. B. Herder, pp. 46.

In a recent issue of the LETTERS we noticed Father Poland's essay on "Style in Composition." Among other works of the author we then called attention to his study "The Dream of Napoleon." That work was then accessible only to readers of the "Catholic Reading Circle Review." It has since been brought out by Herder in a well printed and neatly bound booklet of forty-six pages.

Napoleon was not a commonplace man; but it has been his fortune to be used as a commonplace theme by writers of every description and of every grade of merit or demerit. Orator and poet, philosopher and historian, novelist and essayist, have thought it their duty to give their readers an estimate of Napoleon and his doings. As Father Poland remarks, "the literature on the subject would make a library of itself." Were we offered such a library and the opportunity to peruse it with care, we would select from the hundreds of volumes not more than a half a dozen. One of these would certainly be the essay of Father Poland. There is in it not a trace of the conventional way of treating the subject. It is a fresh, vigorous, independent handling of a great character. The hero stands before us, depicted in his true historical setting. The genius reveals himself in every scene. In the college hall, the battlefield, the cabinet, or in his prison isle, we never miss the magic of his commanding personality.

Yet it is quite clear that the author's motive in writing is not hero worship. He does justice to the great qualities of Napoleon. But he does not conceal the weaknesses, the duplicity, the hollowness, the boundless selfishness that lay at the bottom of what appeared the noble actions of the "repressor of the revolution." The most interesting and, we think, the most instructive part of the essay is the presentation of that towering ambition that scrupled at no means to gain its ends, that aspired to supremacy not only in the affairs of men but in the Church of God as well, that scorned to rule the mere "carcasses" of men, while others held the key to their hearts and consciences, that thought it but a shadow of power to be dictator of Europe and Emperor of France if he could not be also Pope of Rome. In this respect the study of Father Poland is a good corrective of the over laudatory works of Abbot and others.

De Prohibitione et Censura Librorum post Leonis PP. XIII. Const. "Officiorum ac Munerum" Brevis Dissertatio ARTHURI VERMEESSCH, S. J.

The special object of the author of this small, but valuable work, was to offer to the clergy, especially to those who have charge of souls, a commentary that might enable them to answer the questions that are frequently put to them with

regard to this Pontifical Constitution. To attain this end, the rules laid down in the pontifical constitution had to be expounded with clearness, shortness, accuracy and order ; and we are glad to see that none of these qualities is wanting in the work.

The commentary is logically divided into four chapters : The first contains the general notions concerning the nature of this law, and such as help to the understanding of the rest.

The second is concerned with the books and writings that come one way or another under the prohibition of the Church.

The third contains the rules referring to the censorship to which various kinds of writings are to be subjected before being published.

After having thus commented on the law, the author explains its sanction in the fourth chapter, which he closes with an exposition of the rules regarding the permission of reading and retaining prohibited books.

We are sure that this short commentary will prove useful to all its readers, by enabling them to get a clear and accurate knowledge of the rules contained in the Pontifical Constitution.

Staatslexicon (Cyclopedia of political and social sciences), Freiburg, Herder, 5 volumes, large quarto.

This great work, the publication of which was begun in 1887 and has just been completed, is mentioned here not only because it is a triumph of Catholic science but also because in the catalogue of contributors we count the names of twelve members of our Society.

Le Pape Jean VIII. par A. LAPÔTRE, S. J.

This is an historical work of the highest merit. It is full of original research and throws new light on many intricate and perplexing problems in the Church history of the 9th century, the century of the ambitious intriguer Photius, author of the Greek schism.

Geschichte der Weltliteratur (History of Universal Literature) by A. BAUMGARTNER, S. J., 1st vol. pp. ix and 620, Freiburg, Herder.

The first volume of Father Baumgartner's great history is now complete and has received the unstinted praise of all lovers of literature. This volume gives the history of the literatures of western Asia and of the countries of the Nile. It is divided into five books : 1st book : Israelites, Babylonians, Assyrians, Egyptians ; 2nd book : Ancient Christian Literatures of the East and the Talmud ; 3d book : Literature of the Arabs ; 4th book : Literature of the Persians ; 5th book : Minor Literatures of the peoples of Islam ; Turks, Afghans, Kurds, Turkomans.

The delight with which one follows Father Baumgartner through the variegated fields of all these literatures makes one forget what years of patient toil it must have cost him to accumulate his astonishing stores of literary learning. The books on Arab and Persian literature are exceedingly interesting and instructive, but in the chapters on the Bible, old and New Testament, the author surpasses himself; the beauty of style and the elevation of thought are worthy of his great subject. May God grant him life and strength to finish the work so gloriously begun; it will be a *Monumentum ære perennius*.

A Last Word on Anglican Ordinations by the REV. S. M. BRANDI, S. J. Translated with notes by the Rev. Sydney F. Smith, S. J. The "American Ecclesiastical Review," New York, 1897, pp. 122.

We call our readers' attention to this important work. It is an exposition of the Pontifical Bull "Apostolicæ Curæ," and contains a complete refutation of all the objections raised against the Papal decision. "By references to the sources of history and theology," as Father Heuser remarks in his preface, "whatever might require clearing up in the minds of those who are still insufficiently informed to appreciate the full justice of the decision," has been done by Father Brandi. The author had every facility to make this study, as the Holy Father directed that he have free access to all the departments of the holy office and to the secret archives of the vatican library in order that he might utilize every available document. More than this His Holiness gave a special brief of approbation and his Apostolic blessing.

ACKNOWLEDGMENTS.—1. From Father S. Brandi, S. J., of the "Civiltà," Rome, "Condanna delle Ordinanze Anglicane;" "Roma e Canterbury."

2. From the Rev. J. Cooreman, S. J., Ceylon, "L'Apostolo di Ceylan, P. Giuseppe Vaz."

3. From the Rev. William H. Hornsby, S. J., Zi-ka-wei, China, "Variétés Sinologiques" No. 11 and No. 12.

4. From Padre Luis Ignacio Fiter, S. J., Barcelona, Spain, "El Agna de San Ignacio;" "Congregacion de la Inmaculada de Barcelona, Estado del personal año de 1897;" "La Congregación Mariana" par P. Löffler, S. J.; "Recte et Immobile" par P. Kreinten, S. J.; "Guardia de Honor Mariana."

5. From the Rev. John Moore, Mangalore, "Status Missionis Mangalorensis, 1897;" "The Queen's Jubilee at South Canara."

6. Our usual exchanges.

ANSWERS TO QUERIES.

XLVI. *About the custom of praying in the Society for the "Northern Nations."*—It was Blessed Peter Canisius who, in 1553, seeing the condition of religion in Germany, wrote to St. Ignatius requesting him "to order each priest of the Society to say every month a Mass that God might give to that people the light of the Catholic faith, and each of those who were not priests to pray for the same intention." The saint found this request to be quite in accordance with the spirit of the Society and, on July 25, 1553, issued a circular to all the houses, even those that were "at the furthest extremities of the Indies. For the succor of Germany and the northern nations," he orders a Mass every month, etc., that the Lord may be pleased at last to have mercy upon that nation and the other lands, which heresy has infected." And he wishes that they should continue to do so as long as the need of these countries shall exist. Since the necessity hardly ever ceased Father Lainez and the Father Generals who came after him confirmed the above mentioned ordination.

The full text is given by Father Genelli (p. 352 of Father Meyrick's transl.), cf. Stewart Rose, p. 526; Bartoli II, 286; Dorigny, Vie d Canisius, 83. Also "Beati Canisii Epistulæ et Acta" by Father Otto Braunsberger, Vol. I, p. 427, n. 132 with the documents there quoted. Cf. "Vita del B. P. Canisio" by Father G. Boero, L. II. § X. Versus finem.

The oldest editions of the Institute (v. g. Paris 1620) contain (Catalogus Orationum) the same expressions, as we have them now. The paragraph, however, is distinct (as now) from those prayers, which are prescribed in the Constitutions themselves. It would seem, therefore, that the practice was observed as a custom after St. Ignatius, and that in the course of time and for the same motive, the Mass and prayers for the pagans were added, until they became a fixed rule by the authority of Rev. Father Aquaviva.

Who were these Northern Nations?

From the words of St. Ignatius himself there can be no doubt that he referred not merely to Germany and the nations north of it, as Sweden and Norway, but also to England. In a letter from Rome dated July 25, 1553, in the handwriting of St. Ignatius and reproduced in the "Cartas de San Ignacio," vol. III. p. 256, Carta cccxxvi. he orders the monthly Masses and prayers "for the aid of Germany and England and the northern nations" (en el socorro de la Alemania é Inglaterra y de las tierras septentrionales).

Orlandini l. 13, n. 25, after relating how Canisius asked St. Ignatius that the priests should offer a Mass monthly, and those not priests their prayers, for Germany, says "Id quod ex eo tempore, *addita nominatim Anglia, de qua spem opti-*

mam Marie regnum attulerati, ab omni Societate fieri cœptum, numquam postea desitum est."—From this and the above letter, it seems that it was St. Ignatius himself who added England *nominatim*, which country was then suffering severe persecution.

XLVII. *About the two communions for the dead of the province.* The indulgence of two communions is required in the Roman and Venetian Provinces. Mr. Ghezzi writes from Gorizia: It may interest you to know that "the indulgence of two communions is required in our province too. The notice read in the refectory is taken from the "raccolta di avvisi che si leggono nel repettorio del collegio Romano" (Notices which are read in the refectory of the Roman College). Our (lithographed) copy bears the date 1845. Rev. Father Vioni our ex-Provincial and procurator general believes the Raccolta to date back at least as far as General Fortis.

What is the force of commanding these communions?

A passage from the "Compendium Instituti Societatis Jesu," auct. P. H. Ramiere, S. J., Pars v. p. 294 may throw some light on this point. He says "La communion, le jour du décès de l'un des Nôtres, dans la résidence du défunt, ne doit pas être établie *comme un point de règle*, mais seulement généralement permise, en sorte qu'elle reste entièrement libre." P. Roothaan, 24 Oct. 1850.—*From C. Ghezzi, Gorizia.*

We have also received replies from Father Alès of Angers, and Mr. D. Fernandes of Shembaganore, Madura.

QUERIES.

XLVIII. Is anything known in the Society of the subsequent life of the coadjutor brother who was spared by the Calvinist pirate Soria, the slayer of our forty martyrs? Did he ever come back to us?

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

OBITUARY.

FATHER EDWARD A. MCGURK.

Over the opening days of vacation time at the Boston villa, near Fairhaven, Mass., in 1896, was cast a gloom by the sudden yet not unlooked for death of one, who had in many a summer gone contributed largely to the pleasure of Ours, who sought Saint-Teresa's-by-the-sea, as the scene of their annual outing. On Saturday, June 27, Father McGurk, who then held the post of Spiritual Father in Boston College, journeyed with the scholastics to Fairhaven. On the Friday following he died. A memorial sketch in the Church Calendar of the Immaculate Conception, Boston, for August, 1896, furnishes these details of his last moments.

"At dinner, July 3, he seemed to be in his usual health and spirits, and after dinner he retired to his room for a rest. About 4 P. M. a noise, as of heavy breathing, was heard to proceed from his room; and Father Gasson, the superior of the villa, entered and found him unconscious and in convulsions. Brother Ramage, the infirmarian, did all he could to draw the blood to the lower parts of the body by the application of hot water to his feet and ice to his head. When the doctor arrived, he pronounced the case hopeless. All he could do was to stop the convulsions by a hypodermic injection. Father O'Neil had previously given absolution and Extreme Unction; and about ten minutes before six, while the community were in the chapel singing a hymn to the Sacred Heart at the First Friday benediction, Father McGurk went to be judged by that same Sacred Heart for whom he had given up the world and consecrated his life in religion. Immediately after benediction the bell tolled for the *De Profundis*, and the Scholastics knew that their brother and guest was no more."

Had Father McGurk lived but a few days longer he would have rounded out thirty-nine years of life as a Jesuit. When not yet sixteen years of age he entered the Society of Jesus in Frederick, Md., having quitted, on July 20, 1857, his native home in Philadelphia. He came to the Novitiate from a course of classical studies in "old St. Joseph's College." His character-making, but uneventful life as a novice of the Society of Jesus from its earliest days, gave promise of what maturer years realized: and his fitness to become what the French admirably denominate "a man of affairs," was evidenced from his entrance into the order and recognized by superiors.

On the feast of St. Ignatius, in the year 1859, he was admitted to the perpetual vows of the Society, and after spending two years more in Frederick, completing his course of Belles Lettres and Rhetoric, he was sent in the September of 1861 to Holy Cross, where, as teacher and prefect, he labored during the entire course of his regency. Primitive days were those for students and professors alike, and the story of the hardships and privations jointly endured by both, challenges, when told, the wonder and even belief of the students of to-day. The sharing in common of much that we should shrink from or rebel against, constituted a strong bond of union between pupil and master, and, with his kindly nature, backed by gentleness of manner, the young professor made of his students life-long friends.

In 1866, Father McGurk began at Georgetown College his philosophical studies; when the House of Studies for the Society in the United States was opened at Woodstock in Maryland, in September of 1869, he was one of the pioneer students of the college. In the summer of 1872 he was advanced to Holy Orders, and was sent, upon the completion of his studies, to Boston College. After a residence of two years in that institution he was recalled to Holy Cross and filled there the chair of rhetoric, until in 1876 he went to Frederick for his third year of probation. On the 15th of August, 1877, he was admitted to his last vows, and in a few months began, what may be termed, his public life as a Jesuit. He was appointed President of Loyola College in Baltimore. Laboring under adverse conditions, which set in at the outbreak of the Civil War, this institution had for years been hampered by a heavy debt. In carrying out a scheme for its liquidation set on foot by his predecessor in office, Rev. Stephen A. Kelly, S. J., Father McGurk first displayed that sound financial judgment and quick business perception which afterwards marked his administration of the presidential office in Gonzaga College, Washington, and Holy Cross. While at the head of Loyola College he lifted from it the burden of debt under which it had long staggered, he elevated the standard of studies pursued there, he inspired life and even enthusiasm into the work done in the school, and renovated the church of St. Ignatius, attached to the college.

About the year 1884, Father McGurk was placed over Gonzaga College in Washington. He labored here with his usual success in the conduct of the schools under his direction; engineered several important real estate transactions, which materially bettered the financial condition of the college, and erected a commodious residence for the priests and scholastics serving in the church and the schools. In 1890 he was given a period of rest from official labors, and for nearly two years resided in Boston, where in the confessional, the pulpit and the sick room, his ministrations were attended

by abundant fruit. When a successor for Father O'Kane in the office of President of Holy Cross College was called for, Father McGurk was recognized on all sides as one eminently fit to be chosen.

His administration was of brief duration, the fatal illness, which eventually terminated his life, making its first inroad upon his health in the early months of his tenure of office. A trip abroad in the summer of 1894 was undertaken with a view to his restoration to health. The hope entertained was but partially realized. On commencement day of '95, in the excitement caused by a storm which drove from the campus to the hall the assembled guests, a second stroke prostrated Father McGurk. Although he rallied from its effects, it was made clear, beyond all doubt, that he was thenceforth to be unequal to the burdens of official life, and he surrendered his charge to the present incumbent, Rev. John F. Leahy.

What Father McGurk accomplished in the brief time that he presided over Holy Cross, it would not be easy to recount. In the magnificent building, projected by his predecessor, but which Father McGurk erected, he has left an enduring monument of his energy, financial ability and courage under adverse circumstances.

Within the compass marked by the dates that appear in the sketch here given, was spent a life of good works and faithful service to God, the Church and the Society of Jesus. But it was not so much what Father McGurk did as what he was, that claims our admiration and endears to us his memory. Of a pious and reverential nature, he readily yielded his soul to the discipline of religious life, and from the first brought himself to follow supernatural motives and to act from supernatural principles. High strung and of no sluggish temperament, he gained a safe mastery over himself, and seldom was he betrayed into excesses of feeling that would bring reproach or regret. Honest, straightforward, frank, he impressed all as a sincere man, one free from guile.

As a religious, he gave all through life evidence of the possession of an earnest, active, even enthusiastic temperament, elevated, strengthened and spiritualized by those supernatural qualities which must be developed in a soul which lends itself in docility to the influence of the rule drawn up by Saint Ignatius. He loved to labor, and he was as conscientious, devoted and eager in preparing a triduum to be given to a handful of children as when called to more honoring offices in public. His nature, in tendency kindly, by grace was made charitable, and his judgment of others was tempered by due consideration for human weakness.

In the confessional his mature judgment and remarkable prudence, sanctified by the spiritual love of a priest for souls, made his guidance invaluable; and he led many to high spiritual ways of interior life. In the pulpit he was earnest and persuasive, always preaching God, never self. It was of

the necessity of his nature, that he should make friends, for he was kindly of thought, ready of aid and easily touched both by the needs and the confidences of his fellowmen. To himself he bound fast his friends, who could not fail to appreciate his affection while they prized as of real worth his friendly counsels and his sympathetic interest. In all his relations with those brought near to him, or in any way drawn within the sphere of his influence, Father McGurk made it clear that it was in God and for God he loved men, and those who yielded themselves to this influence were themselves imperceptibly brought nearer to God.

Death came to him on the sudden, but it came neither an unexpected nor an unwelcome visitant. From the hour in which he laid down the cares of office he recognized that the end could not be far off. Its nearness cast no gloom over his sunny nature. He kept alive his interest in men and things; books that yielded him pleasant thoughts were his daily companions, and he took delight in the flowers that friendly hands were constant and generous in placing about him; for him, all things beautiful as all friends true, were gifts from God, and in God he enjoyed them to the last.

The sudden coming of his death and the uncertainty regarding the precise hour of his interment kept from him at the last many friends who would else have been beside his open grave. On the afternoon of the first Sunday in July he was laid to rest among those sleepers in the Lord, whose bodies commingle with the dust on the hillside, where the first services of his manhood, as well as the last labors of his maturer years, were consecrated to God. In the sweet memory of his blameless, God-fearing, fellow-loving life we can but place him among those whom the late Laureate has thus beatified:—

"Thrice blest, whose lives are faithful prayers,
Whose loves in higher love endure;
What souls possess themselves so pure
Or is there blessedness like theirs?"

J. A. DOONAN, S. J.

FATHER BENEDICT PICCARDO.

By the death of Rev. Father Benedict Piccardo on Feb. 13, 1897, the Society of Jesus has lost a very picturesque embodiment of the pioneer missionary life in the Mission of California.

Up to the date of his last illness, "Padre Benito," as he was affectionately called by his dusky Spanish flock, was untiring in his efforts to do good to souls in out of the way places among the mountains enclosing the Santa Clara Valley. Zealous work of this sort was his occupation almost from the date of his ordination to the holy priesthood. As a reminiscence

of by-gone days when the Society of Jesus had only a feeble foot-hold in California, it may be interesting to our readers to set forth briefly the chief facts in the deceased father's life.

Born at Voltri in the Riviera di Genova in 1819, young Benedict Piccardo received his early education at a college of the Barnabites in Finale near his native town. His father was one of the line of famous paper makers whose handiwork was held in such high esteem throughout Italy, that public documents were required by law to be preserved on no paper but theirs. No book-worms attacked that paper, and many a precious heirloom of the old Republic of Genoa has come down to our days intact on paper made by the Piccardi. About the early life of the subject of our sketch little or nothing is known; but in 1838 he entered the novitiate of the Society of Jesus at Chieri in Piedmont. His noviceship over, he reviewed his rhetoric for a short while and then studied philosophy for the two years that were then customary in the Society.

Those were troublous times for all religious, especially for the members of the hated Company of Jesus. Hence it was that, after a short regency, he was applied to the study of theology and was ordained in 1847. Almost immediately after he had to flee from his native land with several of his religious brethren, taking refuge in France and afterwards in England, where he learned English for the purpose of fitting himself for the foreign missions. Having labored among his fellow countrymen in England, and shown his zeal also among the struggling English Catholics, he embarked in 1851, or thereabouts, for Belize.

What his labors and trials were in that remote corner of the Master's vineyard we have no means of ascertaining; but, that he devoted himself heart and soul to the salvation of the flock entrusted to him, no one who knew him in after life can for a moment entertain a doubt.

Whilst Father Piccardo was laboring in Belize, the Society of Jesus had accepted the invitation of Most Rev. Joseph Sadoc Alemany, O. P., Archbishop of San Francisco, and Fathers Michael Accolti and John Nobili had gone down from the Rocky Mountains and taken possession of the abandoned Franciscan Mission at Santa Clara, fifty miles south of San Francisco.

Among the many recruits received by these pioneer missionaries was Father Piccardo, who arrived in 1856 and was appointed assistant pastor of St. Clare's Church. The Catholic population of Santa Clara Valley at that time consisted principally of the Spanish-speaking descendants of the Christianized aborigines, and of their Castilian masters who had come from Mexico since the Spanish occupation of California in the beginning of the seventeenth Century. The former constituted a class like the peons of Mexico only more degraded and unhelpful; the latter had little more than the

traditional faith of their adventurous ancestors and had degenerated dreadfully as a result of contact with the "Gringos," who came from the East with all the unscrupulous shrewdness and grasping avarice of fortune-hunters to fleece these simple people of the West.

Among this Spanish-speaking population Father Piccardo began to labor with all the enthusiasm of his nature. Many a time did he go on horseback as far as Half-Moon Bay distant some forty-two miles from Santa Clara, stopping on the way to say Mass in the little chapel built among the giant redwoods by Rev. Father De Vos; or at San Mateo more than half way to San Francisco.

The new Idria Quicksilver mines were opened about the time at a place in the Coast Range Mountains called New Almaden some eighteen miles south of Santa Clara. Thither hundreds of the native Californians went to labor in extracting the precious cinnabar, and thither also went Father Piccardo to attend to their spiritual wants. He built a chapel for them near New Almaden, and another at Guadalupe a few miles away where a second quicksilver mine had been opened. Here the good father assiduously instructed the children and warned the adults against the degrading vices which were decimating them, and encouraged them to be true to the religion of their forefathers.

The spirit of mortification and humility that characterized him was manifested in the way he bore privations during the course of his apostolic labors. He slept at New Almaden in a "shanty" through the chinks of which the wintry blasts had full play. Often he had to live on a little bread and cheese which he had taken along with him from Santa Clara, the boorish mountaineers not seldom forgetting to invite him to partake of their scanty fare. After his visits to the hovels of the poor peons he was some times covered with vermin, to get rid of which required heroic treatment.

For about three years he acquitted himself of these arduous duties in Santa Clara and the surrounding region. He was then removed for a brief while to St. Ignatius College, San Francisco. Father Piccardo was a ripe classical scholar. His love for Virgil amounted almost to idolatry. To him, then, was entrusted the highest class of Latin and Greek, and he taught his beloved authors for two or three years. Though he was an excellent scholar, he was not, they say, successful as a disciplinarian, and for this reason he had to be removed from teaching.

While leading the turbulent young Californians through the intricate beauties of Virgil and Cicero, Father Piccardo could not forego the humble works of the ministry, and he chose to labor among the outcasts of society. The State penitentiary at San Quentin and the City Prison were the

chief scenes of his zealous labors. He begged books, magazines and newspapers for his wayward flock: he learned several languages so as to be able to instruct and confess the criminals in their own tongue. He converted some Chinese by means of an interpreter, and he began the study of their language the better to be able to work among the members then flocking to California.

In 1868 he was stationed at San José, three miles south of Santa Clara, and here he resumed his labors among the Spanish-speaking population of that city, as well as among the miners of New Almaden and Guadalupe. This work he continued till his death, even when removed to Los Gatos and subsequently to Santa Clara. Though seventy-eight years of age the good father would go, rain or shine, on his distant excursions to say late Mass and preach in his little chapel in the mountains, and this thorough-going devotion of his to his holy work may be said to have cost him his life. On Sunday, Feb. 1, he went as usual to New Almaden to say Mass. Having finished his thanksgiving he locked the chapel and looked around for a conveyance to take him home to Santa Clara. Seeing none at hand, he started on foot for a ranch some four miles away where the man lived who usually accommodated him.

It was a cold, drizzly day; and after trudging those four miles over a muddy road, he at length reached his destination bathed in perspiration, only to meet with a curt refusal from the ranchers. Nothing daunted, the good father set out once more for another farm some miles away. On the road thither he met a baker who invited him to a seat on his wagon. Father Piccardo accepted the invitation with thanks, and perched on the unsheltered seat he rode home exposed to the chilling blasts of winter. Wishing to dismount near the college he tried to imitate his agile companion by leaping from the wagon, but he fell awkwardly to the ground and was badly shaken up. However, he was able to get up and walk to the college. On arriving, he went to his room and said nothing to alarm anyone that whole week, though the hand of death was slowly but surely tightening its grasp on his frail body. On Friday night he gave an exhortation to the community, and his distress was evident to all. Shortly after, he took to his bed which he was never to leave alive. For another week he lingered on, battling with the dread pneumonia. On former occasions when delirious in sickness, he used to rave about his favorite Virgil, quoting striking passages from the *Æneid*; but now his wandering thoughts were of Heaven, the Sacred Heart of Jesus, the Blessed Virgin and the saints. A few days before his death he suddenly regained consciousness and called for Father Brunengo the Spiritual Father of the house, to make his general confession. His confession over, and the penance performed, he lapsed once more into his former delirium. At length worn out with the disease,

the good father passed to his reward at 3 P. M. on Feb. 13, 1897, in the 78th year of his age and the 59th since his entrance into the Society.—R. I. P.

FATHER JOHN PINASCO.

The sorrow which the unlooked for death of Father Pinasco brought to his brethren of the Mission of California will find a response in the heart of many an old acquaintance and friend of his all over the country. His openness of character, resplendent in his broad genial face, his warmth of heart and his deep-souled sympathy won for himself and for the Society true friends, and his death has left a void in many a heart.

Born at Chiavari near Genoa, on June 11, 1837, he received his early education at the Archbishopial Seminary. His early companions speak of him as an innocent, lovable, studious boy who brought joy wherever he went. He entered the Society of Jesus on Dec. 19, 1853. During his novitiate he laid the foundations of the deep, earnest, childlike piety which accompanied him through life. In 1856 he was sent to Stonyhurst to study English Rhetoric and the following year he began his course of philosophy. His teacher was the learned and saintly Father Bayma. Father Pinasco was fond of speaking of the wonderful charity he experienced on his journey through France and England and later on through our American provinces. This brotherly attention to an utter stranger bound him, he confessed, more tenderly and strongly to the Society of Jesus than would a month's retreat. The lesson learned thus early in his religious life was not forgotten, as all will readily admit who ever experienced his open-hearted hospitality in the days when he was superior.

On finishing his philosophy in 1859 hearing of the pressing need of evangelical laborers in the newly opened vineyard of the Lord in far off California he offered himself for the post. Those were the heroic days of Santa Clara College, whither he was sent as professor and prefect. The buildings were simple in the extreme, the accommodations equally so, the boys good-hearted, noble fellows, but with all the wildness and utter lack of culture which must be looked for in a border country. Fulfilling the duties of two or three men he passed many a weary day and restless night during his seven or eight years of teaching. He was a ripe scholar and gave himself generously to the study of our language of which he acquired a truly remarkable mastery. An efficient teacher he won the admiration of his pupils and compelled their esteem by his wise, firm disciplinary methods. Naturally passionate, he was so reformed by grace that he seemed utterly imperturbable. An instance of his solid virtue, which occurred later in his life, may be

mentioned here for the consolation of others of his brethren who may be called on to endure a like trial. Succeeding, by order of his superiors, the justly popular and beloved Father E. J. Young as Director of the Debating Societies, he had much to endure from some of the admirers of his predecessor, who resented the change. Calm and cheerful he presided over meetings rendered as annoying as possible by the recalcitrants. His virtue was triumphant and left an indelible impression on many a seemingly wild and thoughtless boy.

When the year's trying labors were over, the only recreation he asked was a few days' rest in San Francisco. Born and reared on the Genoese coast, he had an innate love for the sea and his recreation consisted in spending the greater portion of the day in looking at the shipping in the bay of San Francisco, or in watching the ocean liners going out or coming in through the Golden Gate.

It was only in 1868 that he could be spared for his theological studies. These he began in the old scholasticate at Georgetown and finished in the early days of Woodstock College. His companions of these happy days will attest his studious habits, his piety and his amiable ways. He delighted to speak of the charity and self-sacrifice of professors and students in those heroic days of the college. Father Pinasco was the first priest to be ordained at Woodstock.

On finishing his studies, he returned once more to the scene of his former labors, Santa Clara College. During several years he taught one or other of the rhetoric classes, conducted the debating societies and acted as chaplain of the boys.

In 1876 he was called to the rectorship of Saint Ignatius College on Market St., San Francisco. During several years he had to combine the offices of President and Vice-President. Gentle and tender of heart, he was ever a firm, uncompromising disciplinarian, justly rating the good of the college and the requirements of order above the particular advantages of the individual.

When the early fathers offered their services to the late Archbishop Alemany, in the days when San Francisco was hardly more than a mining camp, he allowed them to settle in what was known as St. Ann's Valley, a valley of sand between hills of sand. In Father Pinasco's days it had become the centre of the business portion of the city, which meant, over and above the noise and bustle, a tax rate reaching \$12,000 a year. The selection of a new site for a church and college was imperative and one was found in the western addition in Hayes Valley. The property could be had for a moderate sum of money and the old property could have been sold for something in the neighborhood of a million dollars. Good Archbishop Alemany demurred, and led on by some of our friends among the secular clergy, absolutely refused to hear of our removal.

The question was referred to Rome, and the Propaganda decided in our favor and the Holy Father sent his blessing for the work. During this unfortunate delay the good friend of Ours who owned the sand-pit in Hayes Valley found that it was worth some \$75,000 more than it was the year previous, whilst our old property, owing to the terrible financial "crash" of 1878, could not be sold for more than \$300,000.

Father Pinasco under the direction of Father A. Varsi, then Superior of the Mission, erected the magnificent church and college of St. Ignatius, of which he continued rector until the summer of 1880, when he was sent back to Santa Clara College to rule its destinies for three years. It was here especially that the charitable hospitality of Father Pinasco became evident. No matter how much engrossed he was by business, he devoted himself to his guests with the cheerful attention so characteristic of him.

Relieved from office in 1883, he taught rhetoric for a year in Saint Ignatius College and was director of the Men's Sodality. In 1884 he was appointed to the responsible office of Master of Novices, which striking recognition of his virtue and ability sensibly pained his humility. Those who knew him best affirm that he was never the same after his four years of directing the novices. He had ever been a most exact religious man, but now in his anxiety to do naught that might scandalize the novices, he became scrupulous and endured for the rest of his life a species of agony. He still preserved much of his cheerfulness, but his dread of responsibility made offices of trust ever after excessively trying on him.

In 1888 he returned gladly to Santa Clara College where he taught 2nd rhetoric with his old time energy until the winter when the college once more hailed him as its President. He was still affable and kind, as of yore, and won the hearts of the new generation as he had the hearts of those of an elder day.

Santa Clara College has much to be grateful for to good Father Pinasco, who took such a lively interest in every plan for its advancement. The college and teachers and students were in his thoughts and prayers even when absent. The beautiful lawn in front of the college, the admiration of all visitors, is his work. He, too, gave birth to the Alumni Society of the college. The mathematical series issued by the late Father Bayma was inspired by him when rector. In 1893 he became Vice-President of Saint Ignatius College and director of the Men's Sodality and filled both offices with honor, until the winter of 1895 when an inveterate cough and weakening of the lungs induced superiors to have him try the milder air of the novitiate at Los Gatos. Here he lived, until the call came to go Home—a truly religious life, edifying all by his cheerful fulfilment of every community exercise. He filled the offices of minister and socius of the

master of novices who looked up to him with reverence and love. His tender fatherly care of the sick during these days was most edifying. Seemingly when almost restored to his pristine vigor, a slight attack of pneumonia carried him off in a few days, despite the anxious care of doctor and infirmarian. The end came quietly on the 9th of March, 1897, and the good father died, fortified with all the consoling rites of holy Church.

Before closing this brief outline of Father Pinasco's life, one striking feature must not be omitted,—his wonderful charity to his brethren, as expressed not only in kindly obliging ways, but in his truly tender care of their reputation. Those who lived on the closest terms of intimacy with him will remember with edification, that never did he unnecessarily speak of the defects of his religious brethren or even of the boys, while conversation on such topics visibly pained him. He had the happy disposition of looking ever at the bright side of a man's character and was most lenient in his judgment of men and things.—R. I. P.

FATHER ANTHONY MARASCHI.

In Father Anthony Maraschi the Mission of California has lost one of its earliest and most efficient workers, a founder and builder of the Society in the West. He was born at Oleggio in Italy on the 2nd of September, 1820. At an early age he entered the seminary at Novara, and there passed his first years of study. At the age of twenty-one, when he had almost completed his theological studies, he followed the call of God to the Society, and was received at the novitiate of the province of Turin, at Chieri.

Of Father Maraschi's life in the novitiate little more has come to us than that, during some months toward the close of his probation and after he had taken his vows, he reviewed rhetoric under the celebrated latinist, Father Paria. These few months of juniorate over, the young scholastic was sent to the college "Del Carmine," in Turin; where for three years he taught one of the lower grammar classes. His associates were greatly impressed by his virtues and sterling character. His piety was sincere and deep, but it was an unobtrusive piety revealing itself in strict fidelity to duty.

At "Del Carmine," as one who was with him tells us, the pupils given Father Maraschi were famous for dullness and inattention, yet there was no complaint from their teacher for his wasted toil, no apathy or discouragement. On the contrary, day after day one would generally find him carefully examining and correcting the wretched themes of his unpromising charges.

In 1847 Father Maraschi was sent to Genoa as substitute procurator of the college and prefect of the boarders. The

year following, one long to be remembered by our fathers in Italy, he was appointed a professor in our college at Nice, then in Italian territory; but the revolution was begun, and the father had taught but a few months when our house was attacked, and the community driven into the streets by the frantic Piedmontese. For a time Father Maraschi lived in retirement at the residence of a friend in the city. In April of the same year he went to Marseilles at the call of Very Reverend Father Roothaan, then in that city. Here he was ordained on the 30th of April by Monsignor De Mazenod, the pious founder of the Oblates of Mary Immaculate. Towards the close of 1849 we find him at Georgetown University preparing for his examination "ad gradum."

After this, for several years he taught ethics and mental philosophy at Worcester College. In 1853 he was back again at Georgetown for his third year of probation; and when in the following year Rev. Father Congiato was appointed the first superior of the mission just established in California, Father Maraschi, then teaching moral and mental philosophy in St. Ignatius' College, Baltimore, was chosen one of a party of three whom he sent on before him to the Golden State. He arrived in San Francisco in November 1854, and began that life of toil which was to cease only in the rest of the grave. His first home in San Francisco was with Archbishop Alemany, at St. Francis' Church; and on the 8th of December of the same year, he preached the first sermon ever heard in San Francisco on Mary's Immaculate Conception.

After some months spent in assisting different pastors in the city, Father Maraschi, at the invitation of the archbishop, purchased a lot in the outskirts of the rapidly spreading town, and erected the first St. Ignatius' Church and College, of which he was placed in charge as vice-rector. His prudent and energetic management was blessed with success. The church and college prospered; while the virtues of their founder won from the hearts of the people a lasting love and reverence. It was then that the esteem and affectionate trust, which the faithful of San Francisco bear for our fathers, and which has opened success to their ministry, first took root. The zeal and self-sacrifice of the devoted priest were everywhere patent; for, to the duties of his twofold office, he added the care of the finances, together with the trying parochial labors of those wild days, and the drudgery of the classroom.

On being relieved after some years of his professorial duties, Father Maraschi continued in the management of the finances of the house and mission, and this office, though of late in almost total blindness, he kept until the last. In his spiritual employments also Father Maraschi had made thousands his friends. During the whole day he was constantly called to the confessional, or to the parlor, where Catholics and Protestants alike came to receive comfort and advice, or the help of his prayers. To him they attributed the power to

heal them in their infirmities and diseases, and to his word they yielded an obedience born of faith.

Amid these unsparing labors his life wore away, and shortly before his death Father Maraschi showed many signs of declining health; yet such were the fidelity and promptness with which his customary duties were executed, that no thought was given to relieving him of the burden of active service. On account of his failing sight, however, one of Ours was appointed to attend him whenever he left the house. Early in March last the signs of weakness grew more perceptible and the father acknowledged that his health was not just as it should be, and that all appetite for food was gone.

The virtues that had made this simple life so lovely were not wanting at its close. The reluctance with which he received the attentions that his weakness demanded, the ready obedience with which he ever yielded to these when the will of his superior was made known to him, the gratitude he expressed when any kindness was shown him, ceased only with his life.

The last night of Father Maraschi's life was no exception, as he kept his consciousness to the end. Although the perfect clearness of his mind seemed to forbid the thought of immediate danger, it was thought prudent by Reverend Father Superior to administer the last sacraments at once, and by 10.30 P. M., Extreme Unction had been given to him. Throughout the night, except during a brief space of unconsciousness, his mind was without a cloud, and his memory, most faithful.

In the morning when on leaving the room to say Mass Reverend Father Superior imparted his blessing and lightly stroked the head of the dying man, the words of gratitude, "Thank you, Father," were the last from the lips of Father Maraschi. Five minutes before seven o'clock he was dead.
—R. I. P.

FATHER NICHOLAS CONGIATO.

The death of Father Nicholas Congiato at Los Gatos, on the 10th of May, 1897, took from the Mission of California one of its chief and earliest builders. Father Congiato was born at Roague in the north of Sardinia, on the 14th of September, 1816, and at an early age he entered our college at Sassari. As a student he was of a quiet disposition, fond of books, and somewhat averse from the sports of his school-fellows. Even then he was drawn to devote his life to God, and after two years of struggle against his father's opposition, on the 15th of May, 1835, he was received into the novitiate at Cagliari.

The term of novitiate, and a short juniorate at Chieri passed by uneventfully. Superiors however noted in the young man

an ardent longing for virtue, and special administrative ability. About this time Very Rev. Father Roothaan wrote to the different superiors to learn the spirit of our young men in regard to the foreign missions. The letter was read in the refectory, and many of the scholastics expressed their eagerness to set out at once, if that might be, for the wild scenes of missionary toil. Father Congiato listened, but his heart could echo no such emotions. Saddened, and longing for what he could not share, he turned to St. Francis Xavier to obtain for him the spirit he so much admired. To the novena then made in the saint's honor our father, when in old age he looked back over his life's rough way, loved to refer God's special providence for him.

From the juniorate Father Congiato was sent to Turin for his philosophy; and here he remained, after his course, as vice-president of the College of Nobles. His rare prudence and fidelity in this office marked him as fitted for the same position in the celebrated College of Freiburg, whither he was soon removed. Among his fellow-scholastics at Freiburg was our late Father General, then engaged in his theological studies. Our father remained there until the memorable day when Ours were driven from Switzerland by the Protestants. On the morning of the feast of St. Stanislaus, 1847, the community were ordered to leave the college at once in small parties, and to make their way in disguise into Italy.

Father Congiato was now ordered to begin the study of theology; but his superiors, urged by the troubled and uncertain state of the times, and relying on his sound judgment and tried piety, decided to have him ordained before the completion of his course. Scarcely had he been raised to the priesthood when the revolution of 1848 broke out, spreading special havoc amid the ranks of the Turin Province. Italy no longer offered a field for his zeal, and the young father turned his face to America. In company with Father Joseph Caredda and Father Charles Messea he started for Belgium, then took ship from Antwerp, and after a voyage of fifty days reached New York, where orders awaited him to proceed to St. Louis. A short rest, and he was sent to the College of Bardstown, Kentucky. Here he finished his theological course, and filled the several offices of spiritual father, confessor and consultant of the house, admonitor to Rev. Father Rector, and finally of President of the College.

In the year 1851, Father Congiato was appointed superior of the newly established Mission of California and of the Mission of Oregon, by the Very Rev. Father Peter Beckx. Many were the hardships the new superior endured in his arduous task of organizing the concerns, spiritual and intellectual as well as financial, of both these missions; but he bore up under his burden, weak and suffering in health as he was, without faltering. He soon even increased his labors,

for when on the 1st of March, 1856, Father John Nobili, first President of Santa Clara College, died, Father Congiato assumed the burden of this office also. Two years later Father Felix Cicaterri became Superior of the California Mission and Rector of Santa Clara. One of the local papers speaks thus of our father: "The late Father Nobili founded the college, and at his much lamented demise he had won for it a reputation which an older seat of learning might envy. The Very Rev. Father Congiato was the second president, and notwithstanding the delicate state of his health, which will not permit him to hold the office any longer, he has maintained the college in such a state of efficiency, as proves that no more worthy successor could have been selected to follow in the footsteps of its founder. To him may be ascribed in a great measure the advantages which it now possesses for the physical as well as the mental training of the students. His resignation will be much regretted, for his amiable and engaging manners gained him the affection and confidence of everyone with whom he came in contact."

The rest granted was a short one for the following year Father Congiato was sent as Visitor to what was then called the Oregon Mission, and which constitutes the present Mission of the Rocky Mountains. Some of his labors at this time are mentioned in one of his letters, quoted by Daurignac in her "History of the Society." The mission among the Black Feet Indians, as well as many other works scarcely less important, owe their beginning to his efforts. But his missionary journeys, in one of which he penetrated to the Missouri River, covering some four thousand miles on horseback, seem undertakings of even greater sacrifice, and worthy of greater praise.

Returning to San Francisco, Father Congiato was chosen Vice-Superior of St. Ignatius College, and soon after Superior of the Mission. This office he retained until 1862, when he was appointed Rector of St. Ignatius College, only to be raised once more three years later to the charge of the entire mission. In 1868 Father Ponte, the Visitor appointed for the mission, succeeded Father Congiato in the superiorship, the latter remaining Rector of St. Ignatius.

The strain of this protracted labor began to show itself, and in January, 1870, Father Congiato was sent to San José as superior of St. Joseph's Residence in that city. In his new position his zeal and disinterestedness in advancing the welfare of the church entrusted to him won from his people the deepest love and veneration. These were put to the proof a few years later when the large frame church of the parish was burned to the ground, and the brick building attached to it, ruined. Tears flooded his eyes at the sight of the destroying flames; but the Catholics of the city were prompt to console their affectionate father. Work on the new church was begun at once, and within a year the present stately brick

structure was reared above the ruins. For nearly twenty years he remained in San José until the name of Father Congiato, revered by all, had become a word of love and an un-failing power for good throughout the city. In 1883 he was once more called to the Superiorship of the Mission, but owing to his declining years, the infirmities of old age, and the love in which his people held him, he was permitted to reside in San José. Five years later the charge of the mission was given to Rev. Joseph Sasia, and Father Congiato, broken down with years and labor retired to the novitiate at Los Gatos, which claims him as its founder and beloved father. Here he passed the last six years and a half of his life, acting now as minister, now as socius to the master of novices or as spiritual father; or else, while health permitted, teaching Latin to the youngest portion of the community, and in the few leisure moments his infirmities left him, translating Alvarez's Latin Grammar for the less advanced of his pupils. He was naturally a man of energy and work, strong in character and resolute in will; and in the light of these qualities, his burning charity for his neighbor, and large-hearted compassion for the distressed, his simple and tender devotion to St. Joseph and to the Holy Souls, and finally his touching love for the Society, gleamed forth in his actions with rarer, loftier beauty. The aged father passed the last few months left him within his room, patient, resigned, and wrapt in close and tender union with God. And the Lord whom he had served so truly sent him a sweet and peaceful death. Thus, with his mind clear to the last, and raised in ceaseless prayer, he passed to the presence of his maker on the 10th of May, 1897.—R. I. P.

LIST OF OUR DEAD IN NORTH AMERICA
From June 15, 1897 to Nov. 1, 1897.

	Age	Time	Place
Br. Theodore Vachon.....	74	Jun. 17	Woodstock, Md.
Br. Timothy O'Sullivan	85	Jun. 20	Loyola College, Baltimore.
Mr. Frederick Peterson	18	Jun. 28	Los Gatos, California.
Br. Michael Hogan	81	Jul. 1	Holy Cross College, Mass.
Fr. Adolphe Larcher.....	82	Jul. 7	Montreal, Canada.
Br. Martin Ealy	67	Jul. 9	St. John's Coll. Fordham, N. Y.
Fr. D. Leo Brand.....	44	Jul. 17	Georgetown College, D. C.
Fr. John. J. Coghlan.....	68	Aug. 7	St. Louis, Mo.
Fr. Charles Messea.....	82	Aug. ...	Santa Clara, Cal.
Fr. Paul Muset.....	43	Sep. 7	Missoula, Montana.
Mr. Thomas O'Brien.....	23	Sep. 17	Macon, Georgia.
Br. Thomas Stakum.....	46	Oct. 4	Sault-au-Récollet, Canada.
Br. Denis Lane.....	22	Oct. 21	Los Gatos, Cal.
Br. John Curran.....	77	Oct. 24	Boston College, Mass.
Fr. Theodore Fleck.....	70	Oct. 30	Metz, Germany.

Requiescant in Pace.

V A R I A .

Alaska.—Father Barnum writes from St. Michael's, July 3, 1897, that he spent the last winter at Akularak, along with Father Cataldo. Father Tosi had a stroke of paralysis in March and was speechless for five weeks. He got somewhat better and was able to get to St. Michael's in June at the same time as Father Barnum. Very Rev. Father René, the new Prefect-Apostolic, arrived in June, and after giving notice of his appointment, he started up the river to visit the upper missions. Father Parodi has been unwell and has been transferred with Father Post to Akularak. Father Cataldo has returned to the States. Fr. Barnum was to return also, but was asked to stay one more year and help Fr. Robaut to complete the grammar. "Father René," writes Father Barnum, "said he would appoint Father Crimont superior and leave me at St. Michael's where I could complete the Innuít Grammar and dictionary. It has all been revised, enlarged, and improved. It consists of 320 pages of foolscap, there are 7000 words in the vocabulary and prospects are that we shall have 10,000. One more year would be well spent on this grammar and dictionary."

Latest News.—On August 13, he writes, "The two steamers from Frisco and Seattle have come on their second trip loaded down with prospectors. No mail for us of any note, no new men. Two more extra steamers are due any day. This will make twelve vessels here this season. Try and imagine what a leap forward this is from the old, *annual* visit. This Youkon country is now on the verge of ruin, whiskey and bad men prevail and the old order has changed. Everybody is simply crazy over gold."

After the above had been set up we received a letter from V. Rev. Father René, who is now at San Francisco, giving a full account of the Mission. It will be found at the end of this number.

Australia, St. Ignatius College, Riverview, Sydney.—"Our Alma Mater" informs us that Father John Ryan for the past seven years Rector of Riverview and known to our readers for his letters on the college, has been appointed Rector of Kew College, Melbourne. We are indebted to him for a prospectus of Kew College, beautifully illustrated. Rev. Father Kenny, Superior of the Australian Mission for the present holds also the office of Rector of Riverview.

Belgium, Silver Jubilee of the Apostolic School at Turnhout.—This school founded in 1872, celebrated on September 6 its Silver Jubilee. Of the 300 missionaries it has during these years sent to all parts of the world but a very

few could be present, but there were representatives from the Dominicans, Franciscans, Jesuits, Premonstratensians, Oblates of Mary, and even one from the Congregation to which Father Damien belonged. A solemn high Mass of thanksgiving was celebrated, followed by a banquet and a play in the evening. Father Louis Boetman, the founder of the school, is still living but on account of infirmities due to his advanced age—he is in his 91st year—was unable to be present. He sent, however, a letter which was printed and distributed to all. Of the 297 students he has lived to see depart from the college for missionary work, 177 have come to the Society; 37 of these are in the Belgian Missions of India, Ceylon and the Congo, the rest are scattered over the world, a number in the Rocky Mountains of our country and even in Alaska.

Tronchiennes.—There are altogether 45 tertians, a larger number than in any previous year. They represent the provinces of Maryland-New York, England, Ireland, Holland, Turin, Belgium and the Mission of New Orleans. The long retreat began on October 10, to end on the feast of St. Stanislaus.

Brazil, San Leopoldo.—The beginning of this year was for us a time of bitter persecution. Our enemies did their best to calumniate us by shameless articles in their newspaper. They also at carnival time had a splendid march or procession of masked persons throughout the streets of the city. There were in that procession some twenty carriages, the three first of them being magnificently equipped. But in the middle were carriages with men disguised as Jesuit fathers and Franciscan nuns, who ridiculed and profaned the sacramental institutions of Holy Eucharist and Penance. They even went so far as to perform before our college the most immodest gestures. But after the rain comes sunshine. Now the sky seems to be quite bright, all attacks have ceased, because our President interfered. This well-intentioned man is said to be the candidate for the Presidency of the whole Brazilian republic. He is just, and intelligent and an able politician, though a firm Positivist. In the month of April he paid a visit to our college. On this occasion he spoke first to the fathers who met him at the door, after this to the boys assembled in the vast hall, saying many words in praise of the Catholic religion, the fathers and the college, calling our enemies madmen and desiring Rev. Father Rector to have recourse to him in any emergency.—*From Father J. A. Heeb, S. J.*

California, St. Ignatius College, San Francisco.—We are gradually dropping the lower classes of our Preparatory Course. Last December and May we discontinued two classes,—2nd and 3d Elementary, as they were called. The "First Elementary" will be dropped at Christmas. This will explain the diminution in our number of students.—Fathers Van der Eerden and Finnegan came last July, to give missions on the Pacific Coast. They have applications enough to keep them busy till July 1898. On Sunday, Sept. 26, they concluded a very successful mission in our (St. Ignatius) Church. There were over 6000 Communions; 12 converts; 26 adults prepared for first Com-

munion; fully 1500 men, many among them young, promised of their own accord to approach the sacraments once a month for one year. It was a magnificent sight to see these men rise to their feet before the altar, and pledge themselves to be faithful to their promise.

San José.—No list of college students can be expected from San José: what there was in the line of a college—and it was very little—is no more. As it is only three miles from Santa Clara, and a trolley line runs between the two places, there seems to be no need of a classical college at San José; so for the present at least, San José exists as “residence.”

Canada, Quebec.—Rev. Father Hamon of St. Mary's College has been appointed superior of the residence at Quebec; Father Desjardin has returned to the Gesù in Montreal.

Montreal, St. Mary's College.—The Gesù was the scene of a most imposing ceremony on the feast of the Assumption; the occasion being the first ordination performed by the Most Reverend Paul Bruchési, the newly consecrated Archbishop of Montreal. There were thirty-nine candidates in all, the most of them Ours. Of these, eleven were for the priesthood, six for the sub-diaconate, and twenty-two for the tonsure and minor orders. The beautiful church was crowded and the sanctuary, large as it is, could not contain all the members of the clergy both secular and regular who assisted at the ceremony. Some eighty or more imposed hands on the candidates for the priesthood. At the close of the services, the archbishop, the newly-ordained, the visiting priests, the fathers and scholastics of St. Mary's and Loyola Colleges and of the Immaculate Conception—in all fully two hundred—were entertained at dinner in the boys' refectory of St. Mary's College. The repast was enlivened with songs and choruses and congratulatory verses, to the great astonishment and delight of the visiting clergy, who for the most part were unacquainted with this peculiarity of our family feasts. His Grace himself was much moved throughout and finally rose to his feet amid great applause. In a few well chosen words he thanked Rev. Father Superior, Father Rector, the fathers and scholastics for their cordial reception; he spoke very humbly of the high dignity bestowed on him, manfully accepted its burdens and duties, and trusted to the prayers and cooperation of his clergy and the religious communities for their successful discharge.

The Scholasticate.—On the following day, His Grace was present at a little family feast given at the Immaculate Conception in honor of the newly-ordained priests. The God-speed and good wishes expressed in song and verse, again called him to his feet. He expressed his admiration for the Society and its good work in many fields, mentioned his own indebtedness to our professors of the Roman College, and spoke feelingly of his long intimacy with some of our fathers, several of whom were his old school friends, and concluded by wishing us every success in our chosen fields of labor. Altogether His Grace's little speech was much relished, and left a very favorable impression.

The new archbishop is still a comparatively young man, being scarcely forty-two years old. He is learned, eloquent, very zealous, and last but not least, he is a devout client of the Sacred Heart.—*From Mr. Féré.*

The Novitiate at the Sault.—During the year 168 made retreats at the Sault; of these 99 made choice of a state of life. Six chose the secular priesthood and 52 the religious state.—Father Charaux is still tertian instructor. He began the long retreat on Sept. 90, with 30 exercitants,—10 tertian fathers, 14 scholastic novices, and 6 brother novices.

St. Boniface College, Manitoba.— You will see by the list I send that we have 82 pupils. This is more than we have had at the beginning of October for at least five years.

Below you will find an advertisement which has been inserted, unchallenged by our many jealous enemies in Winnipeg, for the last two months.

St. Boniface College.

THE ONLY CATHOLIC COLLEGE IN AMERICA
THAT COMPETES ANNUALLY

With half a dozen Protestant Colleges and Collegiate Institutes.

In proportion to the number of its pupils ST. BONIFACE COLLEGE
HAS WON MORE SCHOLARSHIPS
Than any of its Protestant Competitors.

As Protestants of Winnipeg read the "Northwest Review" more carefully than Catholics, they would have been sure to protest if the advertisement had not been unanswerable. It continues as follows:—

This year the students of St. Boniface College came off with even more than their usual success. They captured the two scholarships for Greek, Achille Rousseau, of the previous year, winning the coveted \$40 over 26 competitors from his own and other colleges, and Jean Arpin the corresponding \$25 in the Preliminary over twenty competitors. As our candidates numbered only eight against forty from three other colleges, this double victory redounds greatly to their credit. Moreover Achille Rousseau was fourth out of seventy-seven in Latin and Algebra, Antonin Dubuc was first out of one hundred and thirty from St. Boniface, Winnipeg, Portage La Prairie, Brandon and Regina, in the Latin of the Preliminary. The French and history scholarship of \$60 in the previous was won by Fortunat Lachance. In the Latin course of Mental and Moral science, Marius Cinq-Mars took his B. A. degree with first class honors and the Silver Medal, while Noel Bernier and E. J. Golden divided the two scholarships in the Junior B. A. year, receiving \$100 each. The only other student in this year, Gustave Rocan, obtained first class marks in all the honor papers of his course. The St. Boniface candidates maintained their long established reputation for thoroughness in the pass subjects, Cinq-Mars being second out of twenty-eight in Latin and

first out of thirty-three in Physics. Not one of the St. Boniface men failed in anything.

Some idea of the difficulty of these university examinations may be gathered from the fact that, out of *seven* pupils sent up in May, 1896, by the Sisters of St. Mary's Convent, Winnipeg—a convent famed even among Protestants for its thoroughness—*four* failed completely; i. e., missed their entire examination. No such calamity has ever befallen any student of St. Boniface College since we took charge of it twelve years ago. The three Protestant colleges have to deplore complete failures every year.—*From Father Drummond.*

Our Colleges.—The tables at the end of this number giving the number of students during the past scholastic year show that it was on the whole unfavorable. Counting all the colleges in the country there was a decrease of 123 as compared with the preceding year. It is true that this is due in part to the dropping of some of the elementary classes at San Francisco. Still in Missouri there was a decrease of 38 and in Maryland New York an increase of only 5.

The second table, giving the number of students on Oct. 1, shows a decrease of 162, but this again is due in great part to the suppression of the elementary classes at San Francisco. Maryland New York has an increase of 67 and Missouri of 40, but the Southern Mission owing to the yellow fever has no students at Spring Hill. The Buffalo Mission, and the colleges of the far West, and California have also a deficit as compared with last year. St. Mary's, Kansas, has the largest increase (42), then Georgetown (32), then Fordham (30).

England, A new Provincial.—Father John Gerard, formerly editor of the "Month," and well known to our readers from his recent work "What was the Gunpowder Plot," was appointed Provincial on Sept. 8. Father Sidney F. Smith has replaced him as editor of the "Month."

Wimbledon.—Father Clayton has been appointed Superior of Wimbledon College. One of our tertian fathers who passed some days there writes: "Father Clayton could not do enough for us to make us feel at home; in referring to America he spoke of it as 'our country,' and he appeared delighted with the treatment he received there. Among his subjects is Mr. Clifford, formerly of our province. He is director and prefect of studies of the young gentlemen graduates who wish to prepare for Oxford and Cambridge civil service and Government examinations. They have a special part of the college assigned them, and no regular classes are held. Everything is conducted on the plan of private tutelage and reading. Mr. Clifford is delighted with his work."

Munresa, Roehampton.—A very decided advance has been made this summer in the number of our juniors who were presented at the Oxford and

Cambridge Higher Certificate Examinations. Whereas some eleven or twelve years ago, one only, Brother George Gruggen, stood this examination and passed; while, last year, again only one, Brother William Brand, passed with a like success, this year no fewer than sixteen have gone in for it. The subjects taken were Latin, Greek, mathematics, French (with the exception of one out of the number), and English (with also a single exception). The examination was held at Manresa itself, from the 12th to the 24th of July. Results not yet known.

In the Science and Art Examination, South Kensington, held at Wandsworth, Pure mathematics alone were taken up. In the several Stages, which, as it is known, vary according to matter included, one passed in the 2d Class, in Stage 6; two passed in the same, in Stage 4; three did so in Stage 3; ten in the 2d Stage. In Stage 1 one passed, and two obtained the mark of "Fair." Thus there were nineteen passes in all, a result which may be considered very good indeed.—*Letters & Notices.*

Stonyhurst has the present year 35 philosophers, 171 college boys, at Hodder (the preparatory department) 44, total, 250. These are all boarders and about 24 of them are new boys. There are 19 in rhetoric and there are two divisions in syntax (*suprema grammatica*). The higher line this year is unusually large.

France.—Two fathers of our province are making their tertianship at Angers. One of them writes: There are 29 fathers in our tertianship. They come from the following provinces; France, 10; Lyons, 6; Champagne 5; England, 2; Rome, 4; Maryland-New York, 2. Father De Maumigny is our Instructor. We begin our long retreat on October 18, to finish on Nov. 21.

Province of Lyons.—The scholasticate of the province of Lyons which since 1880 has been at Mold, has been transferred to Fourvière, overlooking the city of Lyons. The address is 4, Montée de Fourvière, Lyon, France.

Garcia de Cisneros again.—In the June number of the *W. L.* p. 330, there was a brief reference to several interesting essays lately published on the question of the indebtedness of St. Ignatius to Garcia de Cisneros. Father H. Watrigant has just concluded his series of articles in the "Etudes" on the "Genesis of the Spiritual Exercises of St. Ignatius." In the last article which appeared in the number of Oct. 20, he shows that Garcia de Cisneros' *Exercitatorium* was merely a compilation drawn in great part from the ascetical works of Gerhard Zerbolt of Zutphen and John Mombaer of Brussels. Both were members of the Society of "Brothers of the Common Life" founded in the latter part of the 14th century by Gerhard Groote at Deventer. It is well known that Thomas á Kempis also belonged to the same society.

Frederick, The Novitiate.—The novices at present at Frederick come from the following colleges:—

College ⁽¹⁾	1st yr	2d yr	Total
St. Francis Xavier's.....	7	4	11
Boston College	3	6	9
Holy Cross.....	1	4	5
Georgetown	5	0	5
St. Joseph's, Phila.....	0	3	3
St. John's, Fordham.....	1	2	3
Loyola	3	0	3
Manhattan.....	1	0	1
Providence (not from coll.)	0	1	1
Total,	21	20	41

From the Juniorate, we have received an elegant Kalendarium for the scholastic year 1897-'98. All the class days, holidays and feast days are noted pretty much as in our Woodstock Kalendarium.

(1) Hugo Gaynor from Georgetown, now at Sault-au-Récollet, a scholastic novice, is not counted in the above list.

India, A New College at Belgaum.—Father de Azevada writes us that after spending the latter part of last year and the beginning of 1897 in giving the Exercises to the clergy of Goa and some other neighboring dioceses, he was called to Belgaum to be superior of the new college which was opened on the 1st of June last. "We have started it in a 'bungalow' until our means will allow us to put up a more substantial building which we expect to do in the course of a few years. St. Paul's is the name given to the new college; and we feel quite confident that this new college will continue not only the name but also the glories and especially the work of the old St. Paul's College, which now lies in ruins among the palm-groves which grow to-day where of yore stood the palaces of the renowned Goa."

Ireland.—*Repeated triumph of our Colleges in the Government Examinations!*

The Royal University,—*First and second Arts Examination.* Our University College, Dublin, has repeated its success of the past years, winning the highest honors of all Ireland in the Royal University examinations. The result for 1st and 2nd Arts is thus emphasized in the Dublin "Freeman":—

"University College once more comes out victoriously first, even in competition with the only successful Queen's College, that in Belfast. This Catholic College has gained fifty-one distinctions, as compared with Belfast's forty-six, Galway's eighteen, and Cork's six. Thirty-two of its distinctions are in the first class, while only sixteen of Belfast's, eight of Galway's, and one of Cork's belong to that order. The Catholic College has won first place in both grades, and first place in no fewer than nine subjects."

The Degree Examination.—On Oct. 22, the degrees and honors for '97 were conferred at the Royal University Buildings, Dublin. The Marquis of Dufferin, Chancellor of the University, presided. Examiners, fellows, secretaries,

senators were present in their robes. The large hall was crowded with undergraduates and their friends and specially invited visitors. The colleges of Ireland waited with intense interest for the announcement of the results, for these results are the most important of the University Year, giving the record of the different colleges in the examinations for B. A. and M. A. degrees, for scholarships, studentships and junior fellowships. The rival Catholic and Protestant colleges of Stephen's Green (University College, S. J.) and Belfast divided the interest and enthusiasm of the great assembly. Let the results speak. We copy them from the government report :

The M. A. Examination.—In this examination three out of the four studentships awarded, five out of the six first class honors awarded, the only two special prizes awarded, two out of the three gold medals awarded, and the only second class honors awarded, all went to University College. It bore away thirteen out of the eighteen distinctions conferred. Of the five others the three Queen's Colleges got four, of which Belfast got two, Galway one, and Cork one.

<i>The B. A. Examination</i>	<i>First Honors</i>	<i>Second Honors</i>	<i>Total</i>
University College	4	13	17
Queen's College, Belfast	3	13	16
“ “ Cork	nil.	nil.	nil.
“ “ Galway	nil.	4	4

Taking the whole of the arts examination for the Academic Year we find our University College by far first on the list with 82 distinctions as compared with 63 for Belfast, 25 for Galway and 7 for Cork.

We sincerely congratulate University College. The grit and industry and brain of her comparatively small number of students, many of whom can attend only the night classes, which she out of her devotion affords them, have beaten from the field the hundreds who throng the halls of her Protestant rivals. Her poverty has put to shame their rich grants and their unsurpassed equipments and facilities. And her teaching is a splendid testimony in our day when so many new methods are being introduced into education, to that proved old method of our schools, which has educated the generations of the past and can educate and is educating the generation of to-day.

The Intermediate Examinations.—Clongowes Wood College prepares especially for these examinations, and its record for '97 is worthy of the best traditions of that institution. It carries off the highest honors—winning the “Blue Ribbon” of the examination—the highest place in the senior grade. In referring to the great triumph of Clongowes “The Freeman” writes:—

In the highest grade Clongowes Wood College, which aspires to be an antechamber to the University, outdistances all competitors. In addition to holding both first and second places in all Ireland, Clongowes boys have won three out of the five gold medals awarded, two exhibitions, five book prizes, and five composition prizes in Greek, French, English, and Celtic; the first place

in Latin, Greek, English, Celtic, Trigonometry, and second place in Mathematics and French. 8877 students presented themselves for examination.

Mungret and Limerick.—We are happy also to call attention to the success of Mungret College, Limerick, and of the Sacred Heart College, Limerick. The former among the Catholic colleges, occupies the highest place after University College, Dublin, in the Royal University Examinations. The latter holds a worthy position in the honor roll of the intermediate examinations. One of the students of Mungret got a special prize of \$250 for distinguished answering in the B. A. examination. Another student of Mungret and a student of our University College, secured the only two first class scholarships in ancient classics.

For a full appreciation of the success of our Catholic colleges in Ireland we refer our readers to an article entitled "Catholic Education in Ireland—its struggles, its triumphs, and its hopes" to appear in the "American Ecclesiastical Review" for December. This article was prepared for the "LETTERS" but being of general interest it was given to the "Ecclesiastical Review."

Honors to Father Edmund Hogan, S. J.—A high honor was conferred by the Royal University this year on this distinguished Celtic scholar. The Marquis of Dufferin, Chancellor of the University, referring to Father Hogan said: "We are about to confer the degree of Doctor of Literature on the Rev. Edmund Hogan, University College, Dublin. Father Hogan's contributions to literature, and especially to the researches into the history of our own country, have been so considerable that it would take too long to enumerate them; all of them are of the highest interest, and many of them exhibit his wonderful knowledge not only of modern Irish, but of the old language of our ancestors."

Italy, Anagni.—The new seminary at Anagni, forty miles S. E. of Rome, which has been built and furnished by the Holy Father as a general seminary for this part of Italy was opened Oct. 28. His Holiness by a "Motu proprio" has entrusted the teaching and administration to our fathers and designated Cardinal Mazzella to represent him at the inaugural ceremonies. At first, philosophy alone will be taught, so that there will be no theology for three years, when the present class of philosophy will have finished its course. Father Caterini is rector, Fr. Campagna, minister and Father Laurenti, spiritual father. Fr. Louis Baille of the province of Lyons will teach logic and metaphysics, and Father M. Nani-Mocenigo, of the Province of Venice, will be the professor of mathematics. Some thirty or forty students are expected for the first year of philosophy.

Gregorian University.—Father De Maria remains prefect of studies but will not teach philosophy the coming year, his place as professor will be filled by Father Starace of the Province of Naples.

Father De Augustinis, we regret to learn, is suffering from a stroke of paralysis so that he will be unable to occupy his chair of dogma at the Gregorian University during the present scholastic year. He has our sympathy and prayers in his affliction from which we hope he will soon recover. We do not forget how much we owe him; he was one of the founders of Woodstock and the first editor of the LETTERS.

Father Brandi is still assistant editor of the "Civiltà" and contributes many valuable articles to its pages. Some of these are printed apart and translated into French and English, as may be seen by referring to our book notices. He does not, however, confine himself to writing, for we read in the "London Tablet" of August 21, 1897: "At the Eucharistic Congress at Venice, held Aug. 9, 1897, Padre Salvatore Brandi, S. J., delivered one of the most interesting discourses. He dealt with the Blessed Eucharist and the Anglican Church in a polemical way."

Jamaica.—Father Edward Magrath has gone to Jamaica to take the place of Father Patrick H. Kelly, who has returned and is at present stationed at Leonardtown. Father Rapp writes that the college fathers of Kingston, Fathers Gregory, Kelly and Kayser, spent their vacation with him at Reading Penn.

Keyser Island.—The House of Retreats at Keyser Island has been closed and the island will be used henceforth for a villa only. Father McDonell has been transferred to Troy.

Mangalore, St. Aloysius' College.—The last annual College Report, issued December 14, 1896, gave the number of students on the roll as 421, which showed a numerical increase of seventeen on the preceding year. That was the third time since its foundation in 1880 that the number exceeded 400. The returns for March 31, 1897, give a sum total of 509, distributed according to race and creed as follows:—

	<i>College Department</i>	<i>High School</i>	<i>Lower Secondary</i>
Eurasians	3	6	7
Native Christians	27	133	240
Hindoo Brahmans	51	13	0
Non-Brahman Caste Hindoos	7	8	9
Mahometans	0	1	3
Parsee	1	0	0
	<hr/>	<hr/>	<hr/>
	89	161	259

The increase in numbers is most perceptible in the College Department, owing to the influence of Hindoos from the South Canara High School. There were only 52 in the College Department last year.

The success of our two colleges in the B. A. examinations of the Madras University may be judged from the following percentage of passes:—

	<i>Eng. Lang.</i>	<i>Second Lang.</i>	<i>Science.</i>
St. Aloysius' College, { '95	75	83.33	51.5
Mangalore { '96	37.5	66.66	80
St. Joseph's College, { '95	66.2	77.2	58
Trichinopoly { '96	21.5	81	72

In the F. A. examinations in the same two years one Mangalore college passed 50 and 70 per cent, and the college of the Madura Mission 61.7 and 26.33 per cent.

In St. Aloysius' College there are nine fathers, three scholastics, and thirteen secular teachers employed. Father Müller of the Maryland New York Province, is a member of the community, but the college is only what he calls his Brooklyn, i. e., his sleeping place. His ministrations are almost solely confined to Kankanady, about a mile away, where he looks after the Homeopathic Poor Dispensary, the hospital and the asylum for the lepers. It may be worthy of notice that the extreme east and the extreme west of America, New York and California, are represented in the college community. There is a room ready for a representative of the centre, Missouri. We hope to see it and others occupied before long.

There is a grand field here for work. I think on the whole, the grandest in India. The climate is not very trying after all, with ordinary care one can get on very well. We are better off here in many respects than Ours in other parts of India.

A Scholastic Leper.—A few months ago a scholastic came to us from Calcutta, an East Indian, all broken out with leprosy. He is under Father Müller's care at Kankanady living in a little house built for him expressly. We can go to see him to cheer him up and console him, but I think it will take all Fr. Müller's "Specifics" to cure him. I think he is the only one thus afflicted in the Company. Father General wrote a very nice letter about him. Father Müller is devoting all his care to him, but he has little hope of rooting out the dreadful disease.

Missouri Province, St. Louis University, Scholasticate.—The only change made this year in the professional staff has been the appointment of Father C. Borgmeyer as lecturer on chemistry in succession to Mr. J. Coony, who is now pursuing his theological studies at Woodstock.—The philosophers number 67, of whom 14 are in the 3d year, 30 in the 2d and 23 in the 1st. The New Mexico Mission has contributed 12, the California Mission 8 and the Province of Mexico 2; the rest are of this Province.

College.—The new session of the Post-Graduate Course opened on Monday, Oct. 11; the lecturers are the same as last year, but the classes in philosophy are held on separate evenings, not, as in the previous sessions, on the same evening of each week.—Among the few changes in the faculty of the college

has been the appointment of Father Joseph A. Murphy as Professor of Rhetoric and of Mr. J. B. Furay as Professor of Physics and Mathematics, the former replacing Father B. Otting who has entered the third year of probation, and the latter succeeding Father C. Borgmeyer, who has been transferred to the department of chemistry.—On the 6th of August, Father Francis H. Stuntebeck, who as Procurator of this Province has for the past sixteen years zealously and jealously looked after its temporal interests, happily completed the 50th year of his religious life. Occurring as it did during vacation, at a time when the great majority of this community were absent, the scholastics at the villas and the fathers on retreat work, the celebration of the father's golden jubilee was necessarily devoid of the variety which has characterized similar festivities held here in recent years; but it was not the less whole-souled and sincere; and the hearty felicitations addressed to the venerable jubilarian—venerable, because of his patriarchal-looking beard, if not for his years—the fervent prayers and earnest wishes assured to him and offered for him by brethren and friends, at home and abroad, combined to make the day a blessed day to him, and one of genuine gladness and happiness.

Chicago, St. Ignatius College.—Fathers E. Magevney, and A. Dierckes, the prefects of studies last year, the former for the collegiate and the latter for the academic classes, have both been assigned to bands engaged in mission labors, and their offices have been transferred to Fathers F. Cassilly and F. Livingstone. Father Jas. O'Meara, after having passed 25 years in assiduous devotion to the duties of the classroom, especially as professor of rhetoric, has entered on the more varied work of the ministry in the Church of the Sacred Heart, Father S. Blackmore having replaced him in the chair of rhetoric.—The college, while not enjoying an increase of students over last year's register, still bears the palm as the banner college of the province in point of numbers.

Cincinnati, St. Xavier College.—The Post-Graduate Course, which was introduced last year and proved a decided success, was resumed during the first week of October, bidding fair from the number of students enrolled, viz. 60, to make for itself a still more brilliant and enviable record, the more so as a marked degree of earnestness and of enthusiasm for its development, on the part both of the college authorities and of the students, continues to be displayed. The lecturers this year are the Rev. Rector, Father M. J. O'Connor, on mental philosophy; Father J. N. Poland on ethics; Father T. Treacy on science; and Father F. J. Finn on literature.—The Under-Graduate Department has this year passed its high-water mark of actual attendance of students, having registered 401 by Oct. 1. Father M. J. Ryan has succeeded Father J. Poland as professor of philosophy, and Father R. Corcoran has replaced Father J. Meloy as professor of rhetoric.—St. Xavier again this year heads the list of vocations to the Society from our Missouri Colleges, having furnished 7: St. Ignatius College, Chicago, however, follows close in its wake by a contribution of 6.

Detroit College.—Whether it be true or not that an era of prosperity has come upon the country, it is certain that a marked increase of students, raising the actual attendance to a number considerably in excess of the total for last year, attests a flourishing condition for this college. It is, moreover, worthy of note that, with the exception of 10, the 242 students are of the classics.—Father C. Moulinier holds the office of prefect of studies in succession to Father J. Murphy, and Father G. Worpenberg has been relieved of the office of Minister and made professor of rhetoric.—The college paper, which came into existence towards the close of last year and was christened "The Tamarack," has appeared in a new, quite fascinating dress and greatly improved type; all which proclaims the determination of its promoters to make it a successful and worthily representative journal.

Milwaukee, Marquette College.—Father J. Burke, for the last two years prefect of studies, and Father T. Brown, the professor of philosophy, have retired to the novitiate for their 3d year, the former being replaced by Father W. Fanning and the latter by Father H. Otting. Father J. Corbley is now associated with Father P. Mulconry in mission labors, and has been succeeded by Mr. A. Estermann as professor of rhetoric.

Omaha, Creighton University.—A memorable event in the history of Creighton University and, in fact of the City of Omaha, was the formal opening and dedication of the magnificent John A. Creighton Medical College on Tuesday, Sept. 29, in presence of a brilliant assembly. This noble monument may well be called the crowning work in the series of charitable and munificent enterprises carried to completion by one, who has so well merited the title of Count, bestowed upon him by the present Supreme Pontiff. His many generous works were fittingly and gracefully recounted on the occasion by the Rev. Rector of the University, Father John F. Pahls. The structure covers 132 x 66 feet of ground, is of four storeys in height and is built of greyish pressed brick with stone trimmings. The grand double staircase leading through the centre of the building from basement to attic, the wainscoting and all the interior wood work are of antique oak. The equipment is all that could be desired, showing ample recreation and reception rooms on the first floor, two lecture rooms, each of which has seating capacity for over 100 students, and a physiological laboratory on the second, a grand amphitheatre, capable of seating an audience of 450 persons, and a chemical and pharmaceutical laboratory on the third, and a perfectly appointed dissecting room on the fourth. Ample provision, moreover, has been made for the accommodation of the professors by the addition of a number of study rooms on the second and third floors. The attractiveness of the new college has already borne fruit in a large increase of students, the register on Oct. 1 containing 85 names. Father C. Coppens continues as lecturer on medical jurisprudence.

St. Mary's College.—Father J. McCabe has returned to the post of prefect of studies and discipline, relieving Father M. McMenamy who has entered

the "schola affectus" at Florissant, and Father J. Hill has succeeded Father R. Corcoran as professor of rhetoric. The college has entered on its most prosperous year, and its capacity is now taxed well nigh to its utmost, as attested by the roll-call of boarding students which on Oct. 1 had reached a total of 256.

St. Stanislaus' Novitiate.—The new building for tertians, a description of which is given below, has been completed just in time to supply a long-felt want; for they number this year 21, of whom 9 are of this province, 7 of the Rocky Mountain Mission, 2 of the Californian, 2 of the New Mexican, and 1 of the Province of Mexico.—The scholastic novices received since last March number 27.

The New Tertian Building.—The tertian building was begun May 4 of the present year and after many delays incident to a country place, far from a city, has at length reached completion. It is a handsome three story brick structure, fifty feet wide by ninety feet long, containing 30 private rooms besides a large hall, which is to serve for recreation and for instruction purposes. Two large tanks, with a capacity of 1200 gallons each, situated in the attic will supply water for the bath-rooms and water closets which have been placed at the end of each of the three corridors. There is in the basement an arrangement for supplying hot water for the bath-rooms in winter. Whatever regards the plumbing and ventilation has been carried out according to the most approved modern ideas. The furniture of the rooms, the beds and bedding, wardrobes and tables are all new. All the floors have been oiled and varnished. The rooms are finished in maple wood and stained a cherry color, while the corridors, that is the doors and wainscoting, and the stairs are of oak. The corridors are floored with hard maple and the water-closets with tiling. The floors of the cellar are of concrete.

The building has been built with a view to strength and hence the masons and bricklayers were not allowed to include the purchase of the materials in their estimate. We supplied the sand, lime, cement, stone and brick ourselves. There are very few wooden partitions in this building. Two parallel brick walls within the building and extending the full length reach from the cellar to the attic, while four cross walls almost the width of the building rise to the same height. We have every reason to believe that the tertian building will last for many a year. It is a model of comfort, neatness and strength.

There is a handsome niche of stone, at the height of the second story, supported by two stone columns, which is destined to receive in the near future, a statue of St. Ignatius, founder of the "schola affectus."

Mission of New Mexico, Pueblo, Colorado.—Father Stephen J. Bueno, of the Maryland New York Province, has labored most successfully during his two years' pastorate of St. Patrick's Church. The parish school, where two hundred and fifty children are taught, was on the point of being closed for lack of funds, but through his tireless energy it has been kept open. The

attendance has been increased by many recruits whose parents, won over by his zeal, withdrew them from the public schools and sent them to receive a religious education.

Nearly a score of converts have been received into the Church and eight others are now under instruction. All previous attempts to start a men's sodality had proved hopeless, but Father Bueno's patient perseverance was rewarded by the establishment and successful continuance of that needful adjunct to a parish. Two tough old sinners, who had been away from the sacraments for twenty and thirty-four years respectively, now edify the congregation by their regularity in approaching the Holy Table on the monthly communion day of the sodality of which they are earnest members.

Father Bueno devotes one week in every month to certain Mexican settlements situated thirty or more miles east of Pueblo. His labors were needed, for a Presbyterian preacher, who was an apostate Mexican, had pitched his camp in what seemed a promising district; but thanks to Father Bueno's sonorous Castilian eloquence, the perverts were reclaimed, almost to a man, and the gospel shark silently stole away, but nothing else, as far as known, for the eyes of the people kept close watch on him until he disappeared.

What is now needed is a missionary for Pueblo's Mexican and Italian Catholics, whose spiritual abandonment is as pitiful as it is complete. The abomination of desolation hovers around their hearths.

New Orleans Mission, College of the Immaculate Conception. Fifty years a priest.—On Sunday September 12, Father Aloysius Curioz celebrated the golden jubilee of his priesthood. On the same day and date, Sunday September 12, 1847, he had been ordained priest at Rome by the archbishop vice-regent of the city. The golden anniversary was duly celebrated in the Church of the Immaculate Conception by a solemn high Mass of which the venerable jubilarian was the celebrant. He was assisted by Rev. Father Firle, Superior of the Redemptorists, as deacon, and Rev. Father Byrne, Superior of the Lazarists, as subdeacon. As Father Curioz is one of the fathers who had the greatest share in the founding and building of the church and college in 1848, and has subsequently been connected with it for many years as rector, and laborer in the sacred ministry, it is not surprising that his friends and well-wishers filled the church on this occasion, and in many ways testified their joy and congratulations to the hero of so glorious an anniversary.

Father Curioz entered the Society at Melun in France, in 1835, and in 1844, was sent to the Roman College to study theology. Soon after his ordination, the outbreak of the Carbonari took place in Rome, and the consequent expulsion of the Jesuits interrupted his fourth year of study. All had to fly from Italy, Father Curioz having for his companions on the journey Father Secchi the astronomer, and Father Miede afterwards Bishop of Leavenworth. The three went to Genoa, and thence to Marseilles. Father Curioz proceeded to Lyons where the General, Father Roothaan was residing for the time being.

The Province of Lyons was then endeavoring to establish a mission at New Orleans, and the Father General suggested to Father Curioz the idea of going to this new field of work, adding however, that yellow fever was then raging in Louisiana, and that one of the fathers had already died of it. This news did not in the least deter Father Curioz from his project, and in the midst of the terrible pestilence of '48, he landed in New Orleans. To minister to the fever-stricken was the work immediately assigned him, and he continued while the epidemic lasted to work fearlessly among its victims. When the fever had disappeared, a college was opened, and a few years later in 1854, Father Curioz was appointed its president. He filled this post till 1862. Later on, during the trying and troubled times which accompanied and succeeded the civil war, he was again president successively of the colleges at Grand Coteau and Spring Hill. Father Curioz is now eighty-one years old, having spent sixty-two years in the Society, and in spite of his advanced age, his tall spare form is erect, his health is unbroken and he is still able to engage in the work of the ministry with almost youthful energy.

Our Novitiates.—The number of juniors and novices in the novitiates on October 1, was as follows:

	NOVICES						JUNIORS		
	Scholastics			Brothers			1st yr	2d yr	Tot.
	1st yr	2d yr	Tot.	1st yr	2d yr	Tot.			
Maryl. New York	21	20	41	6	7	13	9	33 ^(a)	42
Missouri	27	22	49	7	1	8	12	8	20 ^(a)
California	3	12	15 ^(b)	2	3	5	31	...	31
Canada	14	7	21 ^(c)	6	3	9	...	6	6
New Orleans.....	9	5	14	1	2	3	6	6	12
Buffalo Misslon..	5	4	9	1	1	2	7	4	11
Total,	79	70	149	23	17	40	65	57	122

^a One junior belongs to Canada, two to New Mexico.

^b Two novices belong to Rocky Mountains.

^c One novice belongs to Maryland N. Y., one to Champagne.

^d There are 16 juniors in 2d year and 17 in 3d year.

Philippine Islands, Father Frederick Faura, a Martyr of Charity.—A number of our province will remember Father Faura, for he came to this country at the time of the World's Exhibition, and spent several months at Georgetown. He was a distinguished meteorologist and was in charge of the observatory at Manila. He returned there when he left Georgetown. Towards the end of last year he was taken sick, and it was during his sickness that Ryzal (or Ryall) the leader of the insurgents was captured and condemned to be shot within 24 hours. During this period he was placed in the chapel of the Passion and he was offered the assistance of one of the fathers. He peremptorily refused the admittance of any priest, proclaiming himself a Protestant. Several of our fathers attempted to see him but he repelled them

one by one. Finally, Father Faura, who had been his former professor at Manilla, rising from his sick bed made a last effort for the conversion of the unfortunate man. He though at first repulsed, was received by Ryzal, and arguing with him for a long time he had the happiness of seeing him repent, make a sincere confession, and thus return to holy Church. He heard Mass, and received holy Communion with great fervor, begged pardon for his errors, and advised others to renounce all connection with masonry. His conversion was complete and his death that of a Christian. The effort to effect this conversion, however, cost Father Faura his own life. Worn out and wearied with the interview he returned to his bed to die. The conversion of his former pupil was the last apostolic act of Father Faura, and we may hope that it gained him a martyr's crown.

MARYLAND NEW YORK PROVINCE.

RETREATS FROM JUNE TO SEPTEMBER INCLUSIVE—1897.

Dioceses.		Good Shepherd.	
<i>Rets.</i>		<i>Priests. Rets.</i>	<i>Srs.</i>
1 Albany		75 2 Albany, N. Y.	84
2 Boston		200 4 Boston, Mass.	400
2 Brooklyn		200 2 New York City	460
2 Burlington		60 1 Norristown, Pa.	30
2 Cleveland		80 1 Peekskill, N. Y.	20
1 Halifax		30 1 Philadelphia, Pa.	26
2 Hartford		200	
1 Kingston		30	
1 Manchester		60	
2 New York		320	
2 Philadelphia		250	
1 Portland		60	
1 Providence		100	
1 Richmond		30	
1 Rochester		80	
2 Springfield		200	
1 Syracuse		60	
1 Toronto		40	
1 Wheeling		30	
		Sisters of Mercy.	
		1 Bangor, Me.	25
		2 Beatty, Pa.	200
		1 Bordentown, N. J.	80
		1 Burlington, Vt.	35
		1 Dover, N. H.	30
		1 Greenbush, N. Y.	60
		1 Harrisburg, Pa.	25
		3 Hartford, Ct.	320
		1 Loreto, Pa.	40
		2 Manchester, N. H.	70
		1 Meriden, Ct.	60
		1 Middletown, Ct.	50
		1 Mt. Washington, Md.	50
		2 New York City	90
		1 Philadelphia, Pa.	75
		3 Portland, Me.	150
		2 Providence, R. I.	80
		1 Rochester, N. Y.	40
		1 Wilkesbarre, Pa.	60
		1 Worcester, Mass.	17
		Seminarians.	
1 Emmitsburg, Md.		40	
2 Overbrook, Phila.		150	
1 Seton Hall, N. J.		20	
		Brothers.	
1 Christian Bros., N. Y.		30	
1 Xaverian Bros., Mass.		50	
		Sisters of Charity.	
1 Baltic, Ct.		40	
1 Greensburg, Pa.		200	
1 Holyoke, Mass.		60	
1 Leonardtown, Md.		12	
1 Newburyport, Mass.		55	
5 New York, N. Y.		1100	
1 Roanoke, Va.		8	
1 Wellesly Hills, Mass.		30	
		Sisters of Notre Dame.	
		2 Boston, Mass.	235
		1 Chicopee, Mass.	42
		1 Lowell, Mass.	130
		1 Philadelphia, Pa.	45
		1 Waltham, Mass.	125
		1 Washington, D. C.	30
		1 Worcester, Mass.	40

Sisters of the Sacred Heart.		<i>Rets.</i>	<i>Srs.</i>
<i>Rets.</i>	<i>Srs.</i>	2 Srs. Holy Child, Sharon Hill, Pa.	90
1 Albany, N. Y.	120	1 Srs. Holy Cross, Balt. Md.	30
1 Atlantic City, N. J.	40	1 " " Notre Dame, Ind.	450
1 New York City	80	1 " " Wash., D. C.	60
1 Philadelphia, Pa.	85	1 " Holy Names, Schenec-	
1 Providence, R. I.	45	tady, N. Y.	25
1 Rochester, N. Y.	40	1 Srs. Hospitallers, Kingston, Ont.	45
		1 " Immaculate Heart, Burling-	
		ton, Vt.	36
		1 Srs. Immac. Heart, N. Y. City	50
		1 " " West Ches-	

Sisters of St. Joseph.			
1 Binghampton, N. Y.	50	ter, Pa.	260
2 Brighton, Mass.	140	3 Ladies of Loreto, Canada	150
3 Philadelphia, Pa.	430	2 Little Sisters of the Poor, Phila.	35
2 Ebensburg, Pa.	100	2 Mission Helpers, Balt., Md.	50
3 Flushing, L. I.	500	1 Our Lady of the Cenacle,	
1 McSherrystown, Pa.	40	New York City	20
2 Rochester, N. Y.	200	1 Presentation, Fishkill, N. Y.	25
1 Rutland, Vt.	60	1 Providence, Chelsea, Mass.	20
1 Springfield, Mass.	200	1 Sacred Heart of Mary,	
2 Troy, N. Y.	200	Sag Harbor, L. I.	15
		1 Salesians, West Park, N. Y.	30
		2 Ursulines, New York	100
		2 Lay People	100

Sisters of the Visitation.		Summary.	
1 Baltimore, Md.	50	Dioceses,	Retreats, 27
1 Frederick, Md.	50	Seminaries,	" 4
1 Georgetown, D. C.	55	Brothers,	" 2
1 Parkersburg, West Va.	30	Sisters,	" 119
1 Richmond, Va.	22	Lay People,	" 2
1 Washington, D. C.	30		
			154
			145
			9
			2105
			210
			80
			9197
			100

Other Communities of Women.			
1 Sisters of Bl. Sacrament, Corn-			154
wells, Pa.	50	Last year,	145
2 Franciscan Srs. Peekskill, N.Y.	250	Augmentum,	9
2 " " Staten Island	110		

RETREATS GIVEN BY FATHERS OF THE MISSOURI PROVINCE FROM JUNE 15 TO OCTOBER 15, 1897.

TO DIOCESAN CLERGY.			
<i>Diocese</i>	<i>Retreats</i>	<i>Diocese</i>	<i>Retreats</i>
Chicago	1	Omaha	1
Detroit	1	San Francisco	1
Dubuque	1	Vincennes	2
London (Ont.)	1		

TO RELIGIOUS COMMUNITIES.

(Men.)

St. Viateur's College, Bourbonnais Grove, Ill.

(Women.)

<i>Sisters of</i>	<i>Sisters of</i>
Charity, Mt. St. Joseph, O.....	Charity, B.V.M., Milwaukee, Wis...1
" " B.V.M., Chicago, Ill.....	" " " Sioux City, Ia...1
" " Council Bluffs, Ia.1	" " " Wichita, Kan.....1
" " Davenport, Ia.....	" of Nazareth, Lexington, Ky.1
" " Des Moines, Ia.....	" " " Mt. Vernon, O.1
" " Dubuque, Ia.....	" " " Nazareth, Ky.2
" " Holden, Mo.....	" " " St. Vincent, Ky.1
" " Lyons, Ia.....	Christian Charity, St. Louis, Mo....1

<i>Sisters of</i>	<i>Sisters of</i>
Good Shepherd, Carthage, O.....2	Precious Blood, Crete, Neb.....1
“ “ Chicago, Ill.....3	Providence, St. Mary of the Woods, Ind.....2
“ “ Cincinnati, O.....1	Providence (Colored), St. Louis, Mo.1
“ “ Columbus, O.....1	Sacred Heart, Chicago, Ill.....2
“ “ Kansas City, Mo.....1	“ “ Cincinnati, O.....1
“ “ Louisville, Ky.....1	“ “ Grosse Pointe, Mich...1
“ “ Milwaukee, Wis.....2	“ “ London (Ont.).....1
“ “ Newport, Ky.....1	“ “ Omaha, Neb.....2
“ “ Peoria, Ill.....1	“ “ St. Charles, Mo.....1
“ “ S. Omaha, Neb.....1	“ “ St. Joseph, Mo.....1
“ “ St. Louis, Mo.....2	“ “ St. Louis, Mo.....2
“ “ St. Paul, Minn.....2	St. Benedict, Nauvoo, Ill.....1
Holy Child Jesus, Lincoln, Neb.....1	St. Dominic (III. Order), Grand Rap- ids, Mich.....1
“ “ Waseca, Minn.....1	St. Dominic (III. Order), Port Austin, Mich.....1
Humility of Mary, Ottumwa, Ia.....1	St. Dominic (III. Order), Sinsinawa, Wis.....1
Imm. Heart of Mary, Chicago, Ill.....1	St. Francis, Pawhuska, Okl. Terr...1
“ “ “ “ Monroe, Mich.1	“ “ Peoria, Ill.....1
Little Compy of Mary, Chicago, Ill.1	“ “ Purcell, Ind. Terr.....1
Loretto, Florissant, Mo.....1	“ “ Rochester, Minn.....1
“ “ Joliet, Ill.....1	St. Joseph, Chicago, Ill.....1
“ “ Loretto, Ky.....2	“ “ Cincinnati, O.....1
“ “ St. Louis, Mo.....1	“ “ Green Bay, Wis.....1
“ “ Springfield, Mo.....1	“ “ Kansas City, Mo.....1
Mercy, Catawissa, Mo.....1	“ “ Marquette, Mich.....1
“ “ Cedar Rapids, Ia.....1	“ “ Peoria, Ill.....1
“ “ Chicago, Ill.....3	“ “ St. Louis, Mo.....1
“ “ Cincinnati, O.....2	St. Ursula, St. Martin, O.....1
“ “ Clinton, Ia.....1	“ “ Springfield, Ill.....1
“ “ Council Bluffs, Ia.....1	“ “ Youngstown, O.....1
“ “ Des Moines, Ia.....1	The Poor, Milwaukee, Wis.....1
“ “ Dubuque, Ia.....2	“ “ St. Louis, Mo.....1
“ “ Los Angeles, Cal.....1	Visitation B.V.M., Chicago, Ill.....1
“ “ Omaha, Neb.....2	“ “ Dubuque, Ia.....1
“ “ Ottawa, Ill.....1	“ “ Maysville, Ky.....1
“ “ St. Louis, Mo.....1	“ “ St. Louis, Mo.....2
“ “ Sioux City, Ia.....1	
Notre Dame, Cincinnati, O.....2	
“ “ Columbus, O.....1	
“ “ Odell, Ill.....1	
“ “ Reading, O.....1	
“ “ (School), Chicago, Ill.1	
“ “ “ “ St. Louis, Mo.1	

* * * TO LAY PERSONS.

College Graduates.....3
Children of Mary Sodality, Ursul. Conv., Cincinnati, O.....1
“ “ “ “ Sacred Heart Convent, St. Joseph, Mo.....1
Young Ladies' Sodality, St. Francis Xavier's Church, St. Louis, Mo.....1
“ “ “ “ St. Raphael's Church, Springfield, O.....1
Inmates of Home for the Aged, Chicago, Ill.....2
“ “ “ “ Milwaukee, Wis.....1
“ “ “ “ St. Louis, Mo.....1
Children, Good Shepherd Convent, Newport, Ky.....1
Penitents, “ “ “ “ Chicago, Ill.....1
“ “ “ “ Cincinnati, O.....1
“ “ “ “ Milwaukee, Wis.....1
“ “ “ “ Newport, Ky.....1
“ “ “ “ Omaha, Neb.....1
“ “ “ “ Peoria, Ill.....1
“ “ “ “ St. Louis, Mo.....1
“ “ “ “ St. Paul, Minn.....1

SUMMARY OF THE RETREATS.

To Diocesan Clergy.....	8
“ Religious Communities (Men).....	1
“ “ “ (Women).....	117
“ Lay Persons.....	20

Total, 146

Rocky Mountain, St. Ignatius Mission.—In the scholasticate we have the same professors as last year. We have 8 lay brothers and 2 scholastics in charge of the boys' school. Though our contract was reduced we have many children in our schools. The kindergarten has already over 80 babies, the Sisters of Providence have 65 pupils so far, and we have 70 boys. We expect at least 40 more children before the end of October.

Our Scholasticates had on Oct. 1, the following number of students:—

	—THEOLOGIANS—			—PHILOSOPHERS—			
	Long course	Short course	Total	1st year	2d year	3d year	Total
Woodstock	68	14	82 ^(a)	22	15	13	50
St. Louis .....	...	...	...	23	30	14	67 ^(b)
Montreal	18	9	27 ^(c)	...	12	10	22 ^(d)
Grand Coteau.....	...	1	1	14	...	10	24
St. Ignatius (R'y Mts.)	...	13	13 ^(e)	...	...	15	15
Total,	86	37	123	59	57	62	178

^a Of these theologians 25 belong to Maryland, 30 to Missouri, 12 to New Orleans, 7 to New Mexico, 1 to California, 6 to the Rockies, 1 to Canada.

^b Of these philosophers 12 belong to New Mexico, 8 to California, 2 to Mexico, 45 to Missouri.

^c Of these theologians 9 belong to New Orleans.

^d Of these philosophers 2 belong to New Orleans.

^e Of these theologians 5 belong to Missouri, 1 to New Mexico, and 7 to Rocky Mountains.

Troy.—Father Quinn, who is always devising some new scheme to render more effective the working of his Boys' Sodality, has recently established a Sodality Roll of Honor, which is published semiannually. A copy of the following testimonial, neatly gotten up and printed in colors, is given to each boy, and he is required to have it signed by his teacher or employer:—

Boys' Sodality, St. Joseph's Church,

TROY, N. Y.

THIS TESTIMONIAL IS DESIGNED TO FURNISH MATERIAL FOR A

◀ SODALITY ROLL OF HONOR ▶



Published Semiannually.

The employer or teacher is requested to kindly affix signature in case the boy concerned is really in excellent standing as indicated below.

I hereby certify that is commendable as being above the average in point of fidelity, industry and good deportment.

Signature of employer or teacher
Name of business house or school

The forthcoming Roll of Honor will be published 189

On St. Aloysius Day the Roll of Honor was read at a special meeting of the sodalists to which their friends were invited. With each boy's name was read that of his employer or school, and both were published the following morning in the newspapers.—The Sodality has at present 216 regular members with fifty-two lads on the waiting list ready to fill vacancies.

Washington, D. C., Gonzaga College.—This year marks a solid increase for Gonzaga and the first graduating class for many years. It is worth notice, that 150 students is a better proportion for the population of Washington—and especially its Catholic population—than 600 in New York or 400 in Boston.—Of our 154 only 23 are in the preparatory course, and these twenty-three are understood to be in preparation.

The church.—Father Pardow has successfully organized the Men's League of the Sacred Heart. They meet the third Friday of each month in the upper church and go to Communion in a body. At the first meeting 500 men were present. Excellent results are expected from these league meetings.

Home News.—The ordinations took place on June 26, 27, and 28. Cardinal Gibbons conferred the Holy Orders on each of these days. On the last day John M. Coughlan, John J. Fleming, Charles F. Bridges, Joseph H. Smith, Michael R. McCarthy, L. Eugene Ryan, Michael J. Kane, Francis J. Lenahan, and Francis J. Lamb were ordained priests for the province of Maryland New York; Henry G. Huerman, Thomas J. Couners, James E. Conahan, William A. Mitchell, Francis J. Morfeld, Michael F. McNulty,

Joseph F. Hill, Michael A. Leary, Louis Kellinger for the Missouri Province; Francis Kowald for the New Mexico Mission.

Our Vacations were spent as usual at St. Inigo's. Father W. G. R. Mullan was superior, and certainly did all in his power to make every one happy. Father Tynan, the superior of the residence as usual contributed much also for our enjoyment, and his assistant, Father Hamilton, interested us all with several entertainments from the two brass bands he has formed among his colored parishioners of St. Inigo's and St. Nicholas. Father Carroll came from Georgetown and added much to our joy by his cheerful words and reminiscences, while his patient endurance of his heavy cross was a source of admiration and edification. We love to think that he too profited by these vacation days and that he returned to Georgetown in better health and with only the pleasantest reminiscences of St. Inigo's during the vacation of 1897.

A New Rector.—On August 3d, Father Burchard Villiger was installed as Rector of Woodstock. As most of the professors were absent and many of the new comers had not yet arrived, the usual greeting to the new rector was postponed till Oct. 10th, the feast of St. Francis Borgia.

The Faculty.—Father J. F. Galligan is Minister and procurator; Father Maas is Prefect of Studies and teaches Scripture and Hebrew, Father Smith is teaching "De Gratia;" Father Casey "De Re Sacramentaria;" Father Sabetti has the class of Moral Theology, and Father Guldner the Short Course. Canon Law has been introduced into the course. It is taught twice a week by Father Papi. Father Barrett teaches Metaphysics and Father Aloysius Brosnan Logic. Father Freeman has Physics, and Father Denis O'Sullivan Mathematics, Chemistry and Astronomy. Father Holaind teaches Ethics. Father Frisbee is spiritual father and editor of the LETTERS. Father McAtee has charge of the parish.

Revival of the Academies.—The theologians' and the philosophers' English Academies, which in 1889 and 1890 were so flourishing, have been revived at the request of Very Rev. Father Provincial. Their special object is to give our scholastics an opportunity of expressing in English what they have studied in class. The theologians' academy meets every second Wednesday. The officers are: President, Mr. J. Finn, Assistants, Mr. Mahony and Mr. Shealy, Secretary, Mr. Neary. The first public meeting was held on Oct. 20, Mr. Taelman read an essay on the "Stability and Development of Dogma," or "How development in the Church's dogma is to be reconciled with the unchangeableness of faith." After the paper was read Mr. F. Connell and Mr. La Chapelle introduced the discussion, to which Mr. Taelman replied. Rev. Father Rector, the Prefect of Studies, the Spiritual Father and several of the faculty were present and were much pleased. The second meeting was held Nov. 10; Mr. J. Finn read an essay on the "Index of Prohibited Books," Mr. Matthews and Mr. Goller opened the discussion.

The philosophers' academy meets the first Wednesday of each month, the first meeting being held on Oct. 6. The President is Mr. E. T. Farrell; Consultants, Mr. J. G. Linnehan and Mr. Mark J. McNeal; Secretary, Mr. H. W. McLoughlin. At the first meeting held on Oct. 6, three papers were read: "The Province of Philosophy," Mr. J. G. Linnehan; "The Utility of Philosophy," Mr. E. T. Farrell; "Scholasticism—Its Place in History," Mr. M. J. McNeal. Hereafter at each meeting one paper is to be read followed by a discussion. The paper for the November meeting was "Pantheism," by Mr. J. J. Carlin, and the objectors were Mr. Geale and Mr. Keating.

Greeting to our new Rector.—On the feast of St. Francis Borgia, the theologians and philosophers gave an entertainment in the library to offer the new rector—Father Villiger—their best wishes. Mr. Buel opened with a Latin "Salutatio" in which he happily welcomed Father Rector from the "schola affectus"—for he was tertian master last year—to the "schola intellectus;" verses and addresses in Latin, French, German, and English followed, interspersed with songs and music by the new orchestra in charge of Mr. Bertram. Father Rector spoke in conclusion.

Father Provincial's Patronal Feast.—Rev. Father Provincial did us the honor to come to Woodstock to celebrate St. Edward's day, Oct. 13. The addresses of congratulation and music were given during dinner. The Latin verses read on the occasion seem to express the love and gratitude we feel towards one who already has endeared himself to us all as a kind and devoted father. They began as follows:—

Quem Deus eximio populum custodit amore,
 Justos, magnanimos donat habere duces.
 Eduardi Regis replevit gloria terram,
 Eduardi Regis transiit astra decus.
 Non sibi, sed populo vixit, fulsitque benignis
 Legibus imperium, Rex minus atque Pater.
 Nos ter felices, quos tanti nominis heres
 Virtutumque simul dirigit, unit, amat.
 Munere largus amor, munus pater optimus ipse,
 Qui sua diffundens gaudia, nostra parit.

A New Edition of Father Maas' Life of Christ has just appeared as we go to press. It is much improved as regards binding and paper and is illustrated with some 45 engravings of scenes in the life of our Lord, and with maps and plans of Jerusalem. The publisher is B. Herder of St. Louis, Missouri. The price remains the same, \$2.

Catalogues.—The following catalogues are still lacking in our collection:—

1. Prov. Rom. '83. ('49. '50.)
2. Prov. Taurin. '32. '34. ('48. '49. '50.)
3. Prov. Sicul. '16. '17. '18. '19. '20. ('21. '22. '24. '25.) '27. '28. '30. '31. '32. '34. ('49); about 1805-'14 cf. cat. 1891.
4. Prov. Neapol. '32. '33. ('49.)
5. Prov. Galic.—Austr. '34. '37. '38. '32 and all earlier.
6. Prov. Galic. ('49. '50. '51. '52.)

7. Prov. Germ. '32. '37. '44.
 8. Prov. Franciæ '60.
 9. Prov. Lugdun. '46.
 10. Prov. Hispan. '21-'26. '31. '39. '42. '53. '55.
 11. Prov. Aragon. '65.
 12. Prov. Angliæ ('29-'39. '43. '48. '49. '51).
 13. Prov. Misour. ('23-'34.) '36. ('44.) '49. ('51.)
 14. Prov. Mexic. '21-'54. '58-'65. '19 and all earlier.
 15. Prov. Hibern. ('45. '46. '48. '49. '50.)
 16. Prov. Venet. ('49. '50.)
 17. Prov. Russiæ 1808. '10 '12. '13. '14. '15. '17 and all later; 1805 and all earlier.
 18. Missio Nankin '83. '87. '90 and all later; '79 and all earlier.
 19. Missio Bengal Occid. We have only 1894, 1895, 1896.
 20. Missio Mangalor. We have only 1883, 1894, 1896.
 21. Missio Chilo-Paraguar. We have only 1894, 1895.
- We will gladly exchange copies of our duplicates for any of the above. For a list of these duplicates see LETTERS Vol. XX; page 60.

England, Results of the Oxford and Cambridge Examinations.—We have received at the last moment the "Letters and Notices" for October giving the result of the examinations referred to under "England," p. 501:—

Manresa.—We gave before the number of Juniors who presented themselves this year for the Oxford and Cambridge Higher Certificate Examinations, and the subjects which they took up. The results of the Examination have been communicated since, and are as follows. Of the sixteen candidates, 10 obtained Certificates, of whom 3 gained distinction in Latin, 2 in French, and 3 in English. Six of the total number failed to obtain Certificates, but of these one was distinguished in English, while two passed in four subjects, failing only in one. With reference to the above results it may be stated by way of comparison with certain public Colleges, that among the 41 successful from Harrow there were only 11 distinctions; among the 58 from Eton there were 30; and among 53 from Rugby were 48 distinctions.

In this latter case, 38 distinctions of the whole number were obtained by candidates who had competed successfully on previous occasions. The results therefore stand well for Manresa, considering that this is the first time that our Juniors have been presented in a body. The Examiner's Report described some of the papers as being of exceptional merit.

What may be called the Lower Community of Manresa reaches a good figure for this year, as it comprises 30 Juniors; 37 Scholastic Novices, besides 3 more accepted and expected; and 18 Coadjutor Novices, together with one postulant.

Stonyhurst.—Though the opening attempts upon the Higher Certificate Examination are not perhaps of the most brilliant, still they contain many instructive lessons. We passed five boys out of ten who went up, but did not secure any distinctions; though two were honorably mentioned for good work

in Higher Mathematics. To gauge the relative value of this result it should be remembered that the average number of passes throughout England this year was slightly over fifty per cent., that the number of distinctions is about one in fifty passes, and that by far the greater number of those who secure distinctions from the public schools have been up for the examination more than once—some three or four times.

The lesson, therefore, which we may learn from our earliest attempt is more encouraging than at first sight the results would seem to justify. At all events the standard is evidently well within the reach of our colleges. It gives encouragement to the special subjects of our college courses, and above all it affords abundant scope for all the best powers of our best boys being fully exercised. Later, perhaps, we may secure a still greater advantage, which appears to have been so far overlooked. It seems the custom of the Board to appoint examiners for the different centres or colleges who will be likely to be most in touch with the spirit of the special place in question. As often as not an old boy is nominated to correct the papers of the school from which he himself has come. Consequently, it may easily occur that in time we shall be allowed our own graduates at the University as our examiners—a concession the more probable when we remember the recent appointment of a Catholic examiner for Scripture in the Oxford Local Examinations.

For the other examinations, nine secured certificates in the Lower Certificate examinations, one of whom did exceptionally brilliantly.

German Province, Valkenburg.—Father Charles Frick, until recently Socius of the Provincial, has been appointed Rector of the *Collegium Maximum* of Valkenburg. Father Frick came to America as a young scholastic and from '80-'84 taught at Buffalo and Prairie-du-Chien. He is the author of the *Logica et Ontologia ad usum scholarum* which is in use at Woodstock.—Father Lehmkuhl has been called to Valkenburg to edit the second volume of the late Father Sasse's work *De Sacramentis*.

Cleveland.—"St. John Berchmans' Hall" is a country house near Cleveland, about an hour and a quarter's walk from St. Ignatius' College. The property comprises forty acres of ground and the location is very healthy. It serves both as a villa for the professors of the college and a home for the young scholastics who study philosophy. Their professors are Fathers Ming and Edward Steffen. The philosophers had to be kept here, because Valkenburg was literally over-crowded.—The Commercial Courses have been done away with both in Buffalo and in Cleveland; the present fourth Academic of the latter college numbers 74 students.—Father Richard Martin, lately of Cleveland, is taking a higher course of Physics, Mathematics and Chemistry at the Johns Hopkins University in Baltimore.

SUPPLEMENT.

THE PRESENT STATE OF THE ALASKAN MISSION.

A Letter from Very Rev. J. B. René, S. J.

SAN FRANCISCO, CALIFORNIA,
October 31, 1897.

REV. AND DEAR FATHER,
P. C.

You ask me by your note of October 26, which has just come to hand, what you may put in the forthcoming number of the WOODSTOCK LETTERS about Alaska. I am afraid, if I answer fully your question, I shall be too late for the October number. The only thing I can do under the circumstances to comply with your request is to send you at once a few remarks on our actual situation in Alaska.

Father Crimont is in Kosyrefski with Father Ragaru and three lay brothers; viz., BB. Negro, Marchisio and O'Hare. As I am obliged to reside a part of the year in Juneau and the other part on the Yukon, Father Crimont is in my absence in charge of the mission there, as vicar general of the prefect apostolic and the acting superior of Ours. Father Monroe remains in Nulato; he has now Br. Giordano as companion.

Father Judge has followed the miners from Forty Miles and Circle City to Dawson City, where I found him busy at erecting an hospital two storeys high, built of logs of course, on the very best location in the new city. He had nothing but a tent, as church and house; but he intends building as soon as he can, a church and a residence for two priests. He seems to be much esteemed and loved by all the people about him. Everybody praises his zeal and charity. The poor father has been alone for two years. I wish I could have sent another father to Dawson City; but all that I could do was to send him Brother Cunningham. It is uncertain yet whether the five sisters, who left Akularak and were ascending the Yukon to take charge of the hospital, have been able to reach their destination.

Father John Post is now in Akularak with Father Parodi and two lay brothers, viz., BB. Tuigg and Brancoli. You have heard how poor Father Parodi, during last year, whilst he was alone at Tununa, near Cape Vancouver, had a terrible trial. When I met him at Akularak, where he was brought by some Indians in a pitiful condition, he had already rallied and seemed to be himself again. As the causes of his troubles have been removed and he will not be sent again alone to such a distance, I hope he will be all right this year.

Father Robaut is now at St. Michael's helping Father Barnum to complete his work on the Eskimo language. Both will visit our station on the Kuskokwim towards Christmas and will spend the remainder of the year at Kosyrefski. When I left St. Michael's at the end of August, all our fathers and brothers on the Yukon were in good health and excellent spirits. I was very much consoled by the patience, courage, and, I may say, even joy with which they bear, as a rule, very great hardships. When consulted about the things necessary to promote the success of our mission, they agreed in the same opinion and pointed out the same needs, especially the lack of men in a work of such magnitude as the evangelization of Alaska.

As for me, I am entirely of the same opinion. I do not hesitate to say we have a great work before us in the immense territory of Alaska, and to be able to accomplish it with success, we need the grace of God, time, and men. The two first will not be wanting to us, but where shall we find men willing to spend their lives in that dreary land for the salvation of the souls of poor people, for the most part still plunged in the superstitions of Shamanism? Our mission is only at its beginning, when we consider that out of the seven great districts of the territory, we occupy only two—viz., the district of Juneau and the district of the Yukon River—and this very imperfectly. We have only one station in the populous valley of Kuskokwim; none in the arctic district, none in the Nushagak district, none in the Aleutian Islands, none in the Kadiak district, which extends from the St. Elias through the valley of Copper River, up to the Alaskan peninsula. All these districts are in the hands of the Russian priests or of some Protestant ministers. It is true, the population is not numerous, if we consult the last census of 1890, but it has wonderfully increased since, especially in certain districts, and the probability is, that it will increase more and more in the future.

As for Rev. Father Cataldo, I did not see him at all. When I was in Akularak, I was told he had sailed from St. Michael's by the first steamer. I suppose his mission as a visitor on the Yukon had by that time come to an end. Father Barnum must have informed Your Reverence already about the illness of Very Rev. Father Tosi in the month of February this year. On landing at St. Michael's this was the first news which was conveyed to me by Father Barnum. It was thought advisable by all our fathers and the doctor who was consulted on the matter, that the father should repair to a milder climate, where he could receive all the care and attention the condition of his health requires. But Rev. Father Tosi, and it can be easily understood, did not leave without regret the old field of his labors. As a soldier, he wanted to die on the battlefield. However, reason and virtue prevailed upon the desires of his heart, and he was to leave St. Mich-

ael's by the Bertha. The last news I heard about our dear father, was that he reached Juneau on the 7th of October on his way back to the States. Father Treca tells me he was greatly in need of rest when he arrived there, but now he feels better.

You have heard about the change which was made by our Very Rev. Father General in the government of our mission. It has now been made clear to everybody that our mission on the Yukon does not depend any more on the Superior General of the Rocky Mountains, but enjoys its autonomy under its own superior, like every other mission of the Turin Province. However, the Juneau district of our mission is still under the supervision of the Superior of the Rocky Mountains.

Perhaps Your Reverence would like to know the origin and end of the imbroglio which signalized the simple fact of the nomination of a new Prefect Apostolic of Alaska. As I am convinced it was the fault of nobody, we are free to speak plainly about it. It seems to have originated from the blunder of a copyist in Rome, who took one name for another.⁽¹⁾ And as false news seems to travel far more rapidly than truth through the world, that bogus information had already spread everywhere, when the letter of Very Rev. Father General dated May 15, was journeying slowly on its way to Juneau. The true nominee had long before received the pontifical decree dated Rome, March 16, on the very eve of St. Patrick. He had been waiting for a letter of Very Rev. Father General up to the 4th of June, but then, not to lose the only chance he had of visiting our missions on the Yukon this year, he was obliged to start by the first boat sailing from Sitka to St. Michael's; trusting at the same time that the letter from Very Rev. Father General would be forwarded to him in good time to St. Michael's, as it was later on. This letter of his Paternity put an end for ever to the confusion which the false news had engendered in the minds of Ours on the Yukon. It is only fair to say that our fathers and brothers on the Yukon displayed, as a rule, great tact, discretion and good will during the short time in which uncertainty prevailed.

Were I not so much pressed by time—as my reply to your letter must be mailed without delay—I would gladly add here something about the necessity of multiplying schools everywhere in our mission, as the only way to secure in a near future a generation of fervent Christians in a land where heathenism and polygamy are still having their own way. We can have little influence on the adult population, which has long been the slave of pagan corruption and superstitious

⁽¹⁾ Reference is here made to a report in the newspapers that another father, not Father René, was appointed Prefect Apostolic. As the letter of Very Rev. Father General had not arrived there was confusion for some time.—Ed. W. LETTERS.

habits. Besides I feel convinced that, unless we secure a greater abundance of grace, and at the same time strike the minds of the savages, and moreover gain the esteem of the American people by the manifest usefulness of our efforts in the civilizing of Alaska, we can never expect great results from our work A. M. D. G. If I am not greatly mistaken, all this may be obtained by us, if we manage to have done by others what we cannot conveniently attempt to do ourselves. The problem which occupies the mind of the people is how to make Alaska a habitable land; those who will succeed to cultivate the soil, to rear cattle and above all the reindeer, and by their industry will supply the inhabitants of the country with planed and dressed lumber from the forests of Alaska, will have done a great deal to solve the problem. Why then not try to have that done by others under our guidance, to the great advantage of our mission, the credit of our Society and the honor of our Mother the Church? Why should not Catholics be the pioneers of civilization in Alaska as every where else? Please excuse me for haste.

Ræ Væ Addictus in Christo servus,

J. B. RENÉ, S. J.,

Præf. Apost. Alaska.

Students in our Colleges in the U. States and Canada, 1896-'97

		Scholastic Year 1896-'97														
COLLEGE	PLACE	Number of students	Boarders	Half Boarders	Day Scholars	§ A. M. (in course)	College course	Grammar course	Latin Rudiments	Commercial	Preparatory	|| Augmentum (Boarders)	Augmentum (Half Boarders)	Augmentum Day Scholars	Total	Province Augmentum
Md. N. Y. Prov.																
Georgetown Univ.	Georgetown, D. C.	(a)286	192	1	93	(b)34	122	106	24	.....	.....	-14	-6	25	5	
Gonzaga*	Washington, D. C.	143	.....	.....	143	.....	15	53	48	27	.....	.....	.....	-7	-7	
St. John's	Fordham, N. Y.	218	157	2	59	2	79	65	35	15	22	-8	2	7	1	
Holy Cross	Worcester, Mass.	361	294	.....	67	.....	219	128	14	.....	.....	67	.....	16	83	
St. Francis Xav.	New York	661	.....	.....	661	.....	202	165	99	.....	195	.....	.....	-100	-100	5
St. Joseph's	Philadelphia, Pa.	202	.....	.....	202	.....	44	60	98	.....	.....	.....	.....	34	34	
Loyola	Baltimore, Md.	164	.....	.....	164	7	58	75	24	.....	.....	.....	.....	-36	-36	
Boston	Boston, Mass.	443	.....	.....	443	.....	151	174	97	21	.....	.....	.....	24	24	
St. Peter's	Jersey City, N. J.	260	.....	.....	260	.....	92	70	98	.....	.....	.....	.....	1	1	
Missouri Prov.																
St. Louis Univ.	St. Louis, Mo.	327	.....	.....	327	.....	67	109	68	48	35	.....	.....	-1	-1	
St. Xavier	Cincinnati, O.	387	.....	.....	387	.....	103	196	.....	68	20	.....	.....	-7	-7	
St. Mary's	St. Mary's, Kansas	242	230	.....	12	.....	60	98	.....	84	.....	7	.....	-4	3	
St. Ignatius	Chicago, Ill.	476	.....	.....	476	.....	155	213	.....	86	22	.....	.....	-18	-18	
Detroit	Detroit, Mich.	241	.....	.....	241	.....	81	145	15	.....	.....	.....	.....	-49	-49	-38
Creighton †	Omaha, Neb.	198	.....	.....	198	.....	60	138	.....	.....	.....	.....	.....	22	22	
Marquette	Milwaukee, Wis.	243	.....	.....	243	.....	77	100	.....	66	.....	.....	.....	12	12	
N. Orleans Miss.																
Spring Hill	Spring Hill, Ala.	131	131	.....	.....	3	46	32	.....	42	8	4	.....	.....	4	
Immac. Concep.	New Orleans, La.	375	.....	.....	375	12	63	75	34	70	121	.....	.....	42	42	25
St. Mary's	Galveston, Texas.	111	.....	.....	111	.....	21	47	.....	.....	43	.....	.....	-21	-21	
Canada Miss.																
St. Mary's	Montreal, Can.	341	103	46	192	.....	133	115	44	.....	49	-49	-48	-52	-149	
St. Boniface	Manitoba	76	20	5	51	.....	26	5	11	34	.....	9	.....	-1	8	7
Loyola	Montreal, Can.	148	30	10	108	.....	29	55	.....	64	30	10	108	148		
California M.																
Santa Clara	Santa Clara, Cal.	239	152	6	81	.....	142	31	.....	48	18	4	-9	8	3	
St. Ignatius	San Francisco, Cal.	441	.....	.....	441	.....	66	113	58	.....	204	.....	.....	-135	-135	-132
Buffalo Miss.																
Canisius	Buffalo, N. Y.	302	87	.....	215	.....	67	153	.....	14	67	-9	.....	-5	-14	
St. Ignatius	Cleveland, O.	194	.....	.....	194	1	39	95	30	12	18	.....	.....	-34	-34	-48
N. Mexico Miss.																
Sacred Heart	Denver, Col.	147	70	12	65	.....	21	56	44	.....	26	14	7	11	32	32
Rocky Mt. Miss.																
Gonzaga	Spokane, Wash.	121	37	.....	84	.....	18	35	44	.....	24	.....	.....	26	26	26
TOTAL		(a)7478	1503	82	5893	59	2227	2681	940	635	936	55	-44	-134	-123	-123

(a) Law School, 274; Medical School, 86; School of Arts, 286; Duplicated 11; Total, 634.
 (b) 23 Post Graduates for degrees, 11 special students. (c) The real difference between last year and this is - 238, but San José 115 is not counted, being suppressed.

† 52 in Medical School, augmentum of 1.

* The Colleges in italics have commercial courses.

‡ N. B. The A. M.'s and A. B.'s are counted in the College course.

|| As compared with the year 1894-'95, the total then being 7716.

Students in our Colleges in the U. States and Canada, Oct. 1, 1897

		Oct. 1, 1897.														
COLLEGE	PLACE	Number of students	Boarders	Half boarders	Day scholars	A. M. in course	College course	Grammar	Latin Rudiments	Commercial	Preparatory	Augmentum (Boarders)	Augmentum (Half Boarders)	Augmentum (Day Scholars)	Total Augment.	Prov. Augment.
Md. N. Y. Prov.																
Georget'n Univ.....	Georgetown, D. C.†	271	196	6	69	(^b)24	118	84	45	.....	.....	7	6	19	32	
Gonzaga.....	Washington, D. C.	151	.....	.....	151	.....	27	45	56	.....	23	.....	.....	12	12	
St. John's*.....	Fordham, N. Y.	212	146	6	60	4	81	65	36	11	15	15	4	11	30	
Holy Cross.....	Worcester, Mass.	313	259	.....	54	.....	190	107	16	.....	.....	-16	-1	1	-16	
St. Francis Xav.....	New York.....	622	.....	.....	622	.....	189	139	145	.....	149	.....	.....	27	27	
St. Joseph's.....	Philadelphia, Pa.	171	.....	.....	171	.....	44	73	54	.....	.....	.....	.....	-20	-20	67
Loyola.....	Baltimore, Md.	140	.....	.....	140	.....	61	48	31	.....	.....	.....	.....	-20	-20	
Boston.....	Boston, Mass.	444	.....	.....	444	.....	165	163	90	26	.....	.....	.....	25	25	
St. Peter's.....	Jersey City, N. J.	240	.....	.....	240	8	88	62	82	.....	.....	.....	.....	-3	-3	
Missouri Prov.																
St. Louis Univ.....	St. Louis, Mo.	319	.....	.....	319	.....	70	114	52	58	25	.....	.....	4	4	
St. Xavier.....	Cincinnati, O.	401	.....	.....	401	.....	99	228	.....	55	19	.....	.....	26	26	
St. Mary's.....	St. Mary's, Kansas.	270	256	.....	14	.....	61	125	.....	84	.....	42	.....	.....	42	
St. Ignatius.....	Chicago, Ill.	438	.....	.....	438	.....	146	200	.....	74	18	.....	.....	2	2	40
Detroit.....	Detroit, Mich.	242	.....	.....	242	.....	83	149	10	.....	.....	.....	.....	17	17	
Creighton †.....	Omaha, Neb.	162	.....	.....	162	.....	50	112	.....	.....	.....	.....	.....	-31	-31	
Marquette.....	Milwaukee, Wis.	220	.....	.....	220	.....	54	112	.....	54	.....	.....	.....	-20	-20	
N. Orleans Miss.																
Spring Hill.....	Spring Hill, Ala.	Closed	on	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Immac. Concep.....	New Orleans, La.	311	.....	.....	311	.....	63	72	25	55	96	.....	.....	11	11	8
St. Mary's.....	Galveston, Texas.	92	.....	.....	92	.....	19	35	.....	.....	38	.....	.....	-3	-3	
Canada Miss.																
St. Mary's.....	Montreal, Can.	339	122	19	198	.....	159	86	63	.....	31	-28	-48	9	-67	
St. Boniface.....	Manitoba.....	82	17	3	62	.....	25	7	11	27	12	3	-2	19	20	-4
Loyola.....	Montreal, Can.	165	46	12	107	.....	.....	61	46	.....	58	21	12	10	43	
California M.																
Santa Clara.....	Santa Clara, Cal.	208	122	4	82	.....	124	32	.....	40	12	-16	-2	13	5	-200
St. Ignatius.....	San Francisco, Cal.	381	.....	.....	381	.....	71	98	58	.....	154	.....	.....	-195	-195	
Buffalo Miss.																
Canisius.....	Buffalo, N. Y.	263	88	.....	175	.....	62	153	.....	.....	48	8	.....	-33	-25	-55
St. Ignatius.....	Cleveland, O.	198	.....	.....	198	.....	48	120	30	.....	.....	.....	.....	-30	-30	
N. Mexico Miss.																
Sacred Heart.....	Denver, Col.	115	54	5	56	.....	17	42	28	11	17	-7	-4	3	-8	-8
Rocky Mt. Miss.																
Gonzaga.....	Spokane, Wash.	87	33	.....	54	.....	20	28	24	.....	15	-4	.....	-6	-10	-10
TOTAL		(^b)6857	1339	55	5463	36	2134	2560	902	495	720	25	-35	-152	-162	-162

(^a) Including four special students. (^b) The difference between Oct. 1, '96 and '97 is really — 397, but Spring Hill and San José are not taken into account above.

* The Colleges in italics have commercial courses.

† Medical School 87, augmentum of 24; Law School 263, augmentum of 23.

‡ Medical School, 85, augmentum of 22. ¶ These A. M.'s are counted in the college course.

¶ As compared with Oct. 1, 1896, the total then was 7254.