

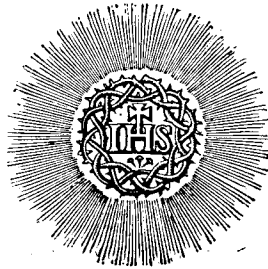
A. M. D. G.

WOODSTOCK LETTERS

A RECORD

OF CURRENT EVENTS AND HISTORICAL NOTES CONNECTED
WITH THE COLLEGES AND MISSIONS OF THE SOCIETY
OF JESUS IN NORTH AND SOUTH AMERICA.

VOL. XXI.



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WOODSTOCK COLLEGE

1892.

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Massachusetts
Woodstock Letters

WOODSTOCK LETTERS

VOL. XXI., No. 1.

THE TERCENTENARY OF ST. ALOYSIUS.

MARYLAND-NEW YORK PROVINCE.

ST. ALOYSIUS'S, *Washington, D. C.*—The great celebration in Washington on June 21, commemorative of the three hundredth anniversary of the death of St. Aloysius, was carried out in every detail according to the programme previously arranged. Those who witnessed it do not hesitate to proclaim it one of the most solemn ceremonies ever witnessed in the National Capital. Long before the Angelus bells had rung out their morning prayer, throngs of people were flocking from every direction toward the one church, in this part of the world, that is dedicated to the angelic patron saint of youth. From Georgetown, from the Navy Yard, and from South Washington came the faithful, many of whom had joined in with the Catholics of St. Aloysius's parish in observing the devotions of the Six Sundays and in making the novena in preparation for the solemn feast.

At six o'clock every seat in the great church was occupied, and the first Mass of the day was celebrated. At this service women largely predominated, for it had been announced that the next Mass would be exclusively for men. About six hundred young women received holy Communion. Those who came to the first Mass not only had the pleasure of consecrating the first hour of the day to the young saint, but enjoyed the pleasure of being the first

worshippers to gaze upon the beautiful scene the church presented after it had been decorated for the great feast. The high altar, above which hangs the historic painting of the boy prince, Aloysius Gonzaga, receiving his first Communion at the hands of the great Cardinal Charles Borromeo, presented a beautiful appearance. The picture was framed in a mass of ferns and cut flowers, through which glistened a hundred tiny electric lights, giving a beautiful effect to the painting, the figures of which stood out in relief among the beautiful decorations of the altar and sanctuary. The angelic child, clad in the habit of a Spanish page, the silken mantilla hanging loosely from his shoulders, kneels upon the predella of the altar. His face is uplifted, with eyes fixed upon the Sacred Host held before him by the holy Cardinal. The attitude of the child is one of intense devotion, the hands crossed upon his breast. Behind him near the altar are mother and father; on either side Rudolph and Francis, his younger brothers, each with lighted torch. The attitude of the group is inexpressibly touching, and great care was exercised by those having the decorating of the sanctuary in charge not to hide any part of the beautiful picture, but rather to make it the central and most prominent feature of the decorations.

Still higher up, above the painting and nearly at the apex of the arch, blazed the full escutcheon of the Gonzaga family, bearing the coat-of-arms of the Marquis of Castiglione. The main shield, in silver and gold, is divided by a cross pattee, between the arms of which, in each of the four fields, is the imperial eagle. Another shield, forming the centre at the junction of the cross-bars, contains four fields, with a crowned lion to the right and left, whilst the corresponding opposite fields contain three bars in the form of what is called in heraldry "Barry of Six," on gold ground. On the inside of the ducal crown which surmounts the entire shield the word "Olympus" is written, this being the motto of the family. About the whole were draped Spanish and Papal flags, giving a beautiful coloring to the background of the sanctuary.

Great taste had been shown in the floral decorations of the main altar. The flowers were all of white, emblematic of purity, the lily being the most conspicuous, the only coloring visible being the rich green of the palms and ferns which banked each side of the altar almost to the walls of the sanctuary. Upon the gospel side was erected the scarlet canopied throne for the Cardinal, with seats beside him for the two bishops that were to be present. At the right side of the sanctuary, above the marble bust of St. Aloysius

by Benzoni of Rome, and which was brought from the Eternal City by Father Ryder, of Georgetown College, in 1851, was hung an exquisitely wrought banner, the work of Sister Clare, of Notre Dame School, and presented to the Junior Sodality. The front of the banner was of white silk and bore the crest and shield of the Gonzagas, the design being taken from a small religious card that had been sent the sister from abroad. The reverse side of the banner was of cardinal silk, in the center of which was the portrait of the saint most familiar to Catholics—that in which he is seen devoutly contemplating a crucifix in his hand. The marble bust of the youth was surrounded by a circlet of rose-lights surmounted by a cross of jets. At each side of the main altar, high up on the wall, were suspended banners in white and red immortelles, bearing the dates June 21, 1591, and June 21, 1891, respectively.

The decorations of the side altars were equally beautiful, the Sacred Heart altar being entirely in red. The statue of the Sacred Heart was encircled by the motto, "Thy Kingdom Come," in jets of gas, encircling a heart. Above this altar was hung the painting which was brought from Mexico many years ago, representing our Saviour as the Good Shepherd. The floral decorations of the Blessed Virgin's altar were in variegated colors, the designs being very beautiful. In the main part of the church the decorations were very elaborate. Over two thousand yards of white and yellow bunting were hung in graceful festoons from the high ceiling, the Roman architecture of the church permitting of very effective draping in this manner, the folds of bunting being caught up by rosettes of the same colors, and above them hung shields on which alternated the coat-of-arms and insignia of Leo XIII., Cardinal Gibbons, the Gonzagas and the Society of Jesus. At the back of the church, in front of the second gallery, were crossed the beautiful Papal flag won by the church at the orphans' fair a year ago, and a handsome silk American flag, immediately beneath which, in front of the first gallery, was hung a life-size oil painting of St. Aloysius, recently presented to the church. This picture is a copy made in Rome of the only portrait of the young prince taken from life, by Paul Veronne.

Seven o'clock was the hour for the Mass exclusively for men, and at that hour a thousand or more had arrived, and as soon as the earlier worshippers could leave they took possession of the church. This Mass in many respects was the most impressive of the morning, for it is always exceedingly edifying to see a large number of young men go to holy Communion in a body. Rev. Father Gillespie was

the celebrant, and had invited two of the young gentlemen of the Catholic Club to serve the Mass for him. It was very noticeable in all the services that it was the desire of the pastor to give the young men the places of honor. Over six hundred went up to the altar rail to receive holy Communion from the hands of Father Dolan. After the gospel Cardinal Gibbons entered the sanctuary, and coming forward to the rail spoke a few appropriate words to the young men, the first that he had spoken, he said, in public, since his recent severe illness. At the close of the Mass the Papal Benediction was given to all those who had made the recent triduum.

While the Mass for men was being celebrated upstairs an equally large congregation of women was gathered in the basement, where Mass and Communion were celebrated for them. At 9 o'clock a fourth Mass was said, and at 10 o'clock one for children.

Half-past 10 o'clock was the hour set for the procession to leave the parish-house to proceed to the church for the celebration of the solemn pontifical high Mass, but on account of the delay caused by the throngs who desired to receive Communion it was impossible to clear the church in time, consequently it was a half hour later when the doors of the house opened and the cross-bearer appeared upon the porch. First came the boys of the Junior Sodality; then followed the altar boys, acolytes, clergy, bishops and Cardinal, escorted by the Young Men's Catholic Club as a guard of honor.

The procession marched by I street to the front of the church, and entering it passed up the central aisle, the clergy, prelates and Cardinal taking their places within the sanctuary. The Cardinal wore his pontifical robe, the great *cappa magna*, and was waited upon by Rev. J. A. Walter, of St. Patrick's Church, and Rev. Cornelius Gillespie, S. J. The celebrant of the Mass was Rt. Rev. Leo Haid, O.S.B., Vicar-Apostolic of North Carolina. The altar boys and acolytes numbered thirty, and for once the large sanctuary was hardly ample to seat all within the rail. Outside the sanctuary were seated the young men and boys of the Catholic Club and Junior Sodality, and from them to the doors of the church was packed a solid mass of people, not a seat being unoccupied. Hummel's Mass was sung by an augmented choir, accompanied by organ and orchestra, under the direction of Dr. Sherman.

Right Rev. John J. Keane, Rector of the Catholic University of America, preached the sermon, which was a panegyric of the boy saint. He sketched the life of the young

prince, dwelling at length on the events pertaining to his early life and before he decided to give up the world, with all its princely allurements to him, and enter the Society of Jesus, and on through his life until his death, at the age of twenty-three, gave another saint to the Church. The bishop upheld his virtues to the imitation of the youth of to-day, and in closing poured forth a stream of eloquent pathos which moved many of his hearers to tears. It was 1 o'clock when the procession left the church, in the order of its entrance, and, returning to the pastoral residence, the Cardinal, bishops and clergy were entertained at dinner.

Hardly had the church been emptied of its great congregation when it began to fill up again for the great mass meeting of children.

For days previous parents had been bringing their children to the parish-house and having the little ones' names inscribed on specially-prepared blanks, which was the first step in the ceremony of the consecration of the children to St. Aloysius. All day Sunday this was kept up, many parents being unable to come before. The slips containing the names of the children will be bound in an immense volume and sent to Rome, where they will be placed permanently on the tomb of the boy saint in the Church of Jesus, and the knowledge that his or her name is lying there will doubtless be a safeguard to many a child when beset by temptation. Fathers and mothers came by the hundred, leading their children, but they were obliged to surrender them at the doors, for there was no room for parents within, for this was the children's part of the great feast and they must be provided for first; so the parents and friends, as many as could find standing-room in the galleries, did so, and looked down on the beautiful scene. Fifteen hundred children's voices blended in the hymn "Mother, Dear, Oh, Pray for Me," led by the choir and organ. Then all in unison repeated after Father Cowardin the words of the act of consecration, to St. Aloysius, chosen by him as their patron, model and advocate.

The hymn to St. Aloysius followed, after which Rev. James Fagan, of Philadelphia, preached a very touching and appropriate sermon to the children. Benediction of the Blessed Sacrament closed the meeting, when all joined in the "Hymn of Praise."

One of the most interesting features of the celebration was the informal reception tendered to the Cardinal in the afternoon by the young men of the Catholic Club of Gonzaga College. It was at 4.30 o'clock, while the great children's meeting was being held in the church, that his

Eminence, Bishops Haid and Keane, in company with the resident clergy of the Society of Jesus, entered the parlors of the pastoral residence, there to find a committee appointed by the club to tender an address to his Eminence. Mr. Thomas J. Murray, on behalf of the club, addressed the Cardinal as follows :

“ *Our Beloved Cardinal*—In the name of the Young Men’s Catholic Club of Gonzaga College, I bid you a most cordial welcome, and, in the name of all here present, welcome you, and thank you for the honor of your presence. It is with hearts full of filial love, reverence, veneration and gratitude that we, together with our friends, assemble around you on this the glorious festive day of our own dear patron, in order that we might manifest in an humble manner our affection for you, our loyalty to Holy Mother the Church and our devotion to the angelic Aloysius. We have banded together in sight of a church dedicated to our saintly patron, and with him as our model and the zealous, learned and devoted sons of St. Ignatius as our directors, we will strive to be true Catholics, better and more patriotic Americans ; for if we be true imitators of his virtues and faithful observers of their admonitions we cannot fail to be true, noble and liberty-loving Americans. It is true that as yet our number is small ; but we fear not, for we desire what is great and good. With the love of God, his Church and our country burning in our youthful souls, we cannot but reach the high and exalted aims for which we strive. With Catholic young men, with hopes and ambitions such as ours, we feel confident that your Eminence will be greatly interested, and as years roll on and our numbers increase we sincerely trust that the Young Men’s Catholic Club of Gonzaga College will be an honor to Holy Church, an honor to the Archdiocese of Baltimore, an honor to the National Capital. Again, dear Cardinal, we bid you a hearty, thrice hearty welcome, thanking you most graciously for your presence, and at the same time, in the name of all present, I ask your blessing.”

The Cardinal replied as follows : “ I only wish, my dear gentlemen, that I had the strength corresponding with my desires to reply to your beautiful address on this occasion. I am now slowly convalescing from a sickness of one month’s duration, and, although I was advised by my physician, by several prelates and clergymen to remain at Atlantic City, I felt it a sacred duty to make some sacrifice in honor of this festivity and to be present on this occasion, I trust that the good St. Aloysius will obtain by his prayers

the grace that I may not suffer in my health by opposing the advice of prelates and doctors by coming here.

“I fully appreciate the beautiful remarks that were made, and hope that this day will be memorable to all of us; that we will all treasure it in our hearts, and retain some moral sentiments which will be calculated to aid us in our lives and to inspire us with noble and gentle sentiments for days and years to come. We are disposed in looking at the picture of St. Aloysius to contemplate him as an amiable, meek and gentle youth; one whose heart was never disturbed by passions, one who did not walk by the ordinary ways of life; but let me assure you that the peace and tranquillity that rested on the face of St. Aloysius was the result of a strong contest against his passions, against the world, the flesh and the devil. You should bear this one fact in mind, that duty and virtue do not primarily consist of those amiabilities of disposition. Virtue, as the very name implies, is a heroic act—a series of heroic acts. The word virtue also implies violence, and we acquire virtue by doing violence to ourselves. Let us then remember that he did violence to himself. He conquered himself, and, therefore, he conquered the world, the flesh and the devil. Let me admonish you, while you are young, to obtain a full, complete and absolute victory over your passions. No man enjoys true liberty except him who stands upright and keeps his passions in subjection. That man enjoys true liberty of mind who has conquered his passions, and then he enjoys the liberty, the glorious liberty of the children of God. And what will it profit us to enjoy civil liberty if we do not enjoy that moral liberty by which we control our passions. When we enjoy that tranquillity of heart which will conquer our passions, we may rest assured that we are conquering the world, the flesh and the devil. Let me express the hope that you will continue in the Christian work of fighting for Christ, fighting for Christian principles; and although your name may not be inscribed in the annals of history as that of St. Aloysius, yet it will be inscribed in the book of God. You will be honored by Almighty God, who will see and reward you.

“What a beautiful reflection to consider that many a man, who during the last three hundred years had fought for glory and country in this world, many a man who endeavored to become glorious in fame and history, is now utterly forgotten, and many a nation and many a dynasty, which was proud and glorious three hundred years ago, has passed away, whilst the name of the modest and gentle Aloysius is honored to-day from the rising to the setting of the sun.

We draw this conclusion from this fact, that God rewards his servants even in this world.

“Remember, then, gentlemen, that you may be an honor to his church, an honor to St. Aloysius, an honor to the city of Washington and an honor to this great Archdiocese of Baltimore by imitating the example of this holy youth.”

At 7.30 o'clock in the evening the church for the sixth time since early morning was crowded with worshippers. This meeting was for the reception of candidates into the League of the Sacred Heart and Junior Sodality. The effects of the flowers and other decorations, so beautiful during the day, were intensified by calcium lights, which were thrown upon them from the upper gallery. After the giving of diplomas and crosses to the candidates and promoters V. Rev. Thomas J. Campbell delivered an eloquent sermon on the life of the saint.

The Benediction which followed closed the last of the services in commemoration of the feast, and when the vast congregation rose to join in singing the grand hymn, “Holy God, We Praise Thy Name,” it was with such zest and enthusiasm as to almost drown the sounds of organ and choir, for never before had St. Aloysius's Church heard such a chorus of praise within its walls.

ST. FRANCIS XAVIER'S COLLEGE, NEW YORK.—As a preparation for St. Aloysius's feast, there were two triduum in the church, one for the boys of the college, and another for the people of the parish. All the examinations were finished in time to have the distribution of prizes on the 17th of June. We had thus three free days and St. Aloysius's day intervening between the end of the year's work for the boys, and the commencement. During those three days a triduum was given to the boys, consisting of Mass and Benediction every morning, with an instruction by Fr. Denny, S. J. Owing to the inconvenience of having the general Communion for the boys on Sunday, the feast itself, they all went to Communion on Saturday, 20th. Mass was followed by Benediction, and after that all the boys, as is customary on such occasions, took breakfast at the college. At about 10.30 A. M., the boys assembled in the College Hall, and in the presence of their invited friends, gave a musical and literary entertainment in honor of St. Aloysius.

We must not omit to mention as a part of the honors that our boys tried to bestow on their patron, the Life of the Saint, written by the students of the class of rhetoric. This alone would have been enough to testify the earnest character of the honor shown the saint. The wide diffusion of

this volume makes it unnecessary to enter into details in regard to it. About 9000 copies of the book were sold. Separate copies of the beautiful picture that served as a frontispiece to the book were distributed widely.

The celebration for the congregation of the parish consisted of a triduum in the evening. An instruction was given every evening by Fr. Van Rensselaer. This was followed by Benediction of the Blessed Sacrament. On Sunday, 21st, solemn high Mass was celebrated in the presence of Archbishop Corrigan. A sermon on St. Aloysius, admirable alike for thought and style, was delivered by Fr. Thomas Hughes. At the conclusion of the Mass the congregation was invited to wait for the unveiling of the new statues of the three young saints of our Society. There had always been the statues of the saintly trio of scholastics above the altar in the west transept, but Fr. Rector wished to give an additional glory to the saints, and to leave before the people a permanent memorial of this day; for this purpose he had three new statues sculptured. The archbishop, surrounded by the clergy and altar boys unveiled them, in the presence of the large congregation, reminders, as enduring as marble can make them, of the three hundredth birthday of St. Aloysius.

We might add in connection with the above, that the boys' sodality chapel, which is the domestic chapel, is being renovated. The ceilings and walls are to be painted, and the general appearance of the chapel will be brightened.

GEORGETOWN COLLEGE.—The exercises of the triduum preceding the tercentenary of St. Aloysius consisted of a sermon, the singing by the students' choir of specially prepared music, and solemn Benediction of the most Blessed Sacrament. The opening sermon on Thursday, June 18th, was delivered by the Rev. Francis A. Smith, late Rector of Loyola College. The Very Rev. P. A. Dinahan, O. P., Prior of the Dominican Convent and pastor of St. Dominic's Church, Washington, D. C., preached on the second night. The Right Rev. John J. Keane, D. D., Rector of the Catholic University, gave the closing sermon in place of his Eminence the Cardinal, whose illness compelled him to cancel his engagement. On the feast itself Gounod's Mass, *Des Orphéonistes*, was sung by a select choir from the city. All of the students received holy Communion at the Mass. More than two-thirds of them had prepared themselves for the feast by making the Six Sundays in honor of St. Aloysius. *A propos* of this devotion it is fitting to mention here an act which doubtless is recorded in the Book of

Life. Returning home at midnight from a distant ball game, tired and hungry after a wearisome ride of six hours on the cars, the boys would not break their fast nor quench their thirst because they were making the Six Sundays and wished to receive holy Communion the next morning.

BOSTON COLLEGE.—The feast of St. Aloysius was celebrated here with solemn high Mass at which Dr. Welch, from the cathedral, delivered an exhaustive panegyric of the saint. At 8 in the evening we had an old time *Academia* consisting of music and literary morsels in English and Latin. Besides a male chorus of thirty robust voices, there was a boys' and men's choir one hundred strong. The Boston College Hall with a seating capacity of about 1600 was packed. The celebration, both morning and evening, marks a red letter day in the annals of Boston College.

LOYOLA COLLEGE, *Baltimore*.—The grand altar at St. Ignatius's was a mass of flowers and lights on Sunday last, in honor of St. Aloysius. At a side altar there was an image of the saint surrounded by lilies.

At 7 A. M. the children received their first Communion in the church. At the same time Mass and Communion for the Men's League was held in the basement. At 10.45 solemn high Mass was sung. The sermon was preached by Very Rev. T. J. Campbell, of New York, on "The Patron in Paradise." He drew a striking comparison between Joseph, the son of Jacob, and Aloysius, the son of Gonzaga. This was the more effective, as the centuries and changes rolling between the two, with differences of clime and nationality, made the parallel at once dramatic and difficult. A significant declaration of Father Campbell toward the close of his sermon was of special import. He stated that, in spite of the immense progress of the faith in this country, no child of the Church had, in this republic, been crowned with sanctity. Holy men and women had existed here and still exist, but not yet had the formal consecration of sanctity been made for any one of them. He was inclined to believe that in the near future, perhaps, this would be changed; that circumstances would arise fruitful of sanctity, and that the United States would have its own glorious servant of God, worthy to be named with St. Aloysius. In the afternoon the children were consecrated to St. Aloysius and the distribution of prizes took place.

At the evening service Rev. Dr. P. L. Chapelle, of Washington, preached on "The Patron of Pupils." He gave a thoughtful account of the saint's life, death, canonization

and miracles, pertinently exemplifying how Aloysius could aid in the inspiration of the intellect as well as of the souls of his clients.

THE CELEBRATION IN THE CALIFORNIA MISSION.

ST. IGNATIUS CHURCH.—No where, perhaps, was the tercentenary of our dear brother saint celebrated with more pomp and solemnity than in the church of our Holy Father St. Ignatius in the beautiful city of St. Francis by the Golden Gate. It really seemed as if the Father exulting in the well-merited honors of his Son providentially delayed the unveiling of his newly decorated temple in order to add unlooked for lustre to the festivities attendant on the tercentenary celebration. However that may be, the blending of the two celebrations was extremely happy. Leaving a fuller description of St. Ignatius Church for another article, only so much shall be said of it as may be necessary for our present purpose.

For upwards of twelve months the sacred edifice had been in the hands of two highly gifted Italian decorators, Messrs. Moretti and Trezzini of San Francisco, and the marvellous work they executed is a tribute to their genius and taste. Few even of those who had been fortunate enough to watch from behind the canvas, the daily progress of the work, formed any adequate idea of the grandeur and magnificence mingled with exquisite delicacy and grace which opened on their admiring gaze on the removing of the veils which had mysteriously hidden, ceiling, walls and pillars for so many months.

All Saturday afternoon and far into the night the fourteen or fifteen confessionals were besieged with pious souls anxious to gain the plenary indulgence graciously accorded by his Holiness Leo XIII., for the morrow's feast.

Sunday, June 21st, was a glorious California day, which added not a little to the joyfulness of the occasion. The Masses from 5 o'clock were attended by vast throngs, hundreds and hundreds of whom received in honor of St. Aloysius the Eucharistic God. To say these good souls were delighted with the scene which met their eyes would be saying little; they were utterly dazzled by the multitudinous beauties which surrounded them on all sides. Over and above the substantial decorations everything was added which could lend in any way to the becoming celebration of the feast. Numberless candelabra had been ordered expressly for the occasion from Paris, thousands of St. Joseph's lilies adorned the altars, calling eloquently to mind the

virtues of our angelic brother. The event of the day was, however, the solemn pontifical Mass which Archbishop Riordan kindly offered to celebrate in honor of St. Aloysius. The earlier Masses had been crowded, but the throng that assembled to assist at the last Mass was a consoling and inspiring sight. Every seat in the vast edifice was occupied; the aisles were crowded to the door, and the overflow, hundreds in number, stood or knelt on the stone steps and on the sidewalk. Fully five thousand, perhaps more, were within the church. At half-past ten the solemn pontifical Mass began. The rich gold vestments worn by the archbishop, the assistant priest and the two deacons of honor and the deacon and sub-deacon of the Mass had arrived but a few days before from France. The Mass was Mozart's twelfth, with full orchestral accompaniment, and a chorus of sixty voices. As the bright sunlight broke softened through the magnificent stained-glass windows and brought out the delicate art tints of the fresco-work on wall and ceiling and fell in glory on the sanctuary boys in their bright crimson cassocks and lace surplices, on the assistant clergy in chasuble, on the ministers at the altar in their rich golden vestments, the sanctuary all the while ablaze with lights, the sight was one never to be forgotten. Many felt from the combined effect of the church's beauty, of the grand music and the imposing ritual that the veil had been lifted and a faint glimpse vouchsafed of the glory reserved for them in a better world.

Rt. Rev. James Healy of Portland, Maine, who had preached on the opening of St. Ignatius Church in 1880, accepted the invitation to preach at its reopening and his sermon was touchingly eloquent. Taking for his text the words of St. Matthew's Gospel xiii. 28, etc., where our Lord enunciates to the Scribe the first great commandment, he applied it to St. Aloysius Gonzaga. For more than an hour he held the congregation in rapt attention as he recited the glories of St. Aloysius and showed the lesson his holy life inculcated, not alone on souls consecrated to God, not alone on youth, but on people of all ages, of all states and conditions of life. The good bishop's heart was in his subject and his native eloquence aided him in giving expression to his feelings of love and veneration for our saintly brother. At the conclusion of Mass the archbishop bestowed pontifical Benediction on the vast congregation, which then slowly dispersed lingering in prayer around the different altars, but especially around that which outshines all the others in beauty, the altar of the dear saint whose feast they had joined in celebrating. All the afternoon people flocked to

the church from all parts of the city, so that it would be hardly too much to say that fully twenty thousand people entered the church during the day. The floor of St. Aloysius's altar was covered with letters to the dear saint in heaven begging of him special favors for his fervent clients. The sight of hundreds of boys and girls, youths and maidens praying earnestly before St. Aloysius's shrine, was a proof of the winning grace and lovable character of this sweet patron of youth.

Beautiful as the church was during the day, its grandeur was increased in the evening when four hundred gas jets and thousands of candles brought out into greater relief the delicate frescos on the wall, showing many of the details lost in the obscurer light of the morning. Every inch of gold on the ceiling gleamed and glistened, the altars, especially that of St. Aloysius, were glorious with lamps and tapers. When the archbishop and his assistants with the long train of acolyths appeared in the sanctuary and began solemn pontifical Vespers in true Roman style the people of San Francisco were treated with a ceremonial the like of which had never been seen in their city. The way in which the services were conducted would have done honor to Rome's best *Magister Cereoniarum*, for they were under the direction of one of the most skilled rubricists in the country. Rev. F. Sasia preached an excellent sermon in the evening, taking as his text: "O how beautiful is the chaste generation with glory; for the memory thereof is immortal, for it is known with God and with men." He happily alluded to the twofold celebration and drew thence many salutary lessons for the spiritual welfare of all present. At the conclusion of the sermon the archbishop gave solemn Benediction and the day's festivities came to an end. One of the features of the Vespers was the singing of the Antiphons and several of the Psalms in parts by the scholastics without help of organ. The music was arranged chiefly in Palestrina style by Father A. Coltelli whose musical abilities are well known to old Woodstockians. The archbishop and the people were delighted with this true ecclesiastical music, so admirably fitted for raising the souls of its hearers to God. When the services were over it was next to impossible to get the people to leave the church, so ravished were they with its beauty. It had been primarily intended to have a solemn triduum preparatory to the feast, but as the state of the church would not allow it, the triduum followed the feast. Every evening the church was crowded with devout clients of St. Aloysius to listen to Father Henry Woods tell with all the affection of

a brother and the warmth of a devout client, the glories of our dear brother and patron St. Aloysius. Each evening there was solemn Benediction, Bishop Healy closing the festivities with pontifical Benediction on Wednesday evening.

No special mention is here made of our college celebration which will take place in the autumn as our pupils are in vacation during June and July. A full description of St. Ignatius Church will be found elsewhere.

SAN JOSE.—The Garden City of California was not behind hand, in honoring St. Aloysius. Father Joseph Riordan conducted a very successful triduum to a crowded audience in our parish church of St. Joseph which had been beautifully decorated for the occasion. Those who had the good fortune of hearing Fr. Riordan's earnest sermons were grateful to him for the moral lessons they so greatly yet forcibly impressed. At 8 o'clock Mass on the feast, the Blessed Sacrament was administered to 100 first Communicants composed of the girls of Notre Dame Convent and the boys of St. Joseph's School. The act of consecration to the Sacred Heart of Jesus and the Immaculate Heart of Mary under the patronage of St. Aloysius was consoling in the extreme. Solemn high Mass, with the music of Mercadante's Grand, was celebrated at half-past ten, but the event of the day was the grand procession of the afternoon. At 3 o'clock ranks were formed at the corner of Market and San Antonio Sts., and marched through the principal thoroughfare to St. Joseph's Church. All San Jose turned out to see the most novel celebration it had been treated with since the days when it was a Pueblo of happy Indians in charge of the good Padres of St. Francis. Would to God such public professions of faith and loyal attachment to Holy Mother Church were more frequent all over the country. What blessings would they not win for our truly generous youths.

Then Rev. J. B. McNally, pastor of the Immaculate Conception, Oakland, a devoted friend of Ours, delivered a most eloquent panegyric of St. Aloysius, taking for his text the very appropriate words of the Psalmist: "I will go unto the altar of God, to God who rejoiceth my youth." After solemn Benediction the vast congregation retired to their homes, consoled, strengthened in their faith, and enriched, we may well believe, with many a precious grace, the reward of St. Aloysius for their zeal in honoring him.

SANTA CLARA.—The following account of the celebration is taken from the article of Mr. George O'Connell, in the September number of the *Pilgrim of our Lady of Martyrs* :

At Santa Clara, California, the tercentenary of St. Aloysius was celebrated with the most genuine enthusiasm. For the six Sundays preceding the festival, a little sermon was preached every Sunday at the children's Mass on some special virtue of the young Prince of Gonzaga, and in the sodalities and the Sunday-schools the same virtues were constantly held up for praise and imitation. Before the feast itself, every child was presented with a copy of the *Messenger* "Life of St. Aloysius." On the 21st of June, all the children who had received their first Communion approached the Holy Table in a body, while for a large number it was the first time that they enjoyed this ineffable privilege. The panegyric of the saint was preached at the solemn high Mass. The afternoon was given up to the grand procession and the public act of consecration. The procession formed in front of the convent of our Lady of Angels, and, in spite of the monster parade in San Jose, at least three hundred children were in line and two thousand persons gathered in the streets. Many visitors drove in a long distance from the country. With their usual courtesy, the town authorities had the route of the procession well sprinkled and lent us the services of three constables. The procession was headed by a beautiful banner of our Lady, after which marched the young ladies and children of the convent, all of whom were clad in white, with long lace veils and crowns of white flowers. These were followed by the boys of St. Joseph's School, the two boys' sodalities, the gentlemen's sodality, the girl choristers and the choir-boys. Then came Schubert's famous band of sixteen men, playing a number of stirring hymns specially adapted. Chiefest of these was "Form your Ranks."

About six hymns were sung as the procession moved along. The St. Berchmans' Sanctuary Society, in cassock and surplice, succeeded the band, and were followed by some eight stalwart young men bearing the statue of the saint. Each sodality and society was preceded by its appropriate banner. After winding through several streets of the town and down around the college square, the procession turned in past the venerable Mission Cross and entered the church, which was already thronged, chiefly by non-Catholics. All the children then knelt and devoutly recited after Father Raggio, the formula of consecration to St. Aloysius. Father Raggio then made a short and inspiring ad-

dress, and the services closed with Benediction of the Blessed Sacrament. The names of all the children participating have been enrolled on the *Lists* prepared by the *Messenger*, and we are much pleased to think of their reposing so soon near the relics of our glorious young patron. May the Sacred Heart teach our children to appreciate daily more deeply the great significance of this public consecration!

THE CELEBRATION IN ECUADOR.

ST. ALOYSIUS'S FEAST IN QUITO.—No words can describe the magnificent celebration of the tercentenary of St. Aloysius held in Quito, capital of Ecuador. The preparatory triduum consisted of a solemn high Mass with numerous Communion on each day, and Benediction and a panegyric of the saint in the evening. On the feast itself, at the early Mass there was again a general Communion of our college boys, of the seminarians, and gentlemen of the city. At 10 o'clock the solemn high Mass was celebrated, at which the chapter of canons from the cathedral, the seminarians and college students, and a large concourse of people from the highest ranks of society were present. At night, the city was illuminated throughout, and with such splendor that rarely has such a magnificent sight been witnessed in Quito, even on national holidays. While on our own terrace of the National College of St. Gabriel, we displayed many colored fire-works, the military band played before the church door its choicest music. Nothing, however, was more beautiful and more impressive than the procession in the afternoon, when the statue of St. Aloysius was borne in triumph on a richly decorated car by the small college boys. Even the president of this Catholic republic, gravely and modestly accompanied by his ministers of state, enhanced by his presence the solemnity. All the streets through which the procession was to pass were adorned with triumphal arches and all the houses, doors and windows with crowns, wreaths and garlands. The ceremonies concluded with the famous hymn to St. Aloysius, composed by Mr. Martinez, one of our philophers, already a master in music; it was sung by a chosen choir of 700 boys to the accompaniment of brass instruments. In a word these feasts were magnificent, and our Society ought to be forever grateful to the people of Quito whose enthusiasm for religious celebrations, devotion to St. Aloysius, and love for the Society of Jesus surpassed on this occasion all our expectations.

Another evident proof of this very high esteem towards

our Society was the public literary exhibitions held in honor of St. Aloysius by the members of the Ecuadorian Academy, and of the Athenæum of Quito, on the 5th of last July. The noble president of the nation, Excelentísimo Señor Don Antonio Flores kindly offered for that purpose the large halls of the government palace, and gave orders to his own attendants and to the artillery soldiers to make all necessary preparations for the occasion. The display of decorations was superb: on an artistic column, tastefully adorned with roses and lilies, stood the statue of St. Aloysius, above which hung a canopy formed of garlands and crowns of flowers. At 7 o'clock P. M. the halls were filled with ladies and gentlemen, and the flower of Quitonian youth, his serene Highness, Señor Flores, presiding. From our Society were invited Father Caceres, Superior of the Mission, Father Coréa, Vicar Apostolic of Napo, besides Father Proaño and Father Vargas, both members of the academy.

The musical part of the entertainment was under the direction of the best artists in the city; the selection of the music was choice, the execution perfect. The highest praise is due to four compositions, delivered on the occasion by our most learned men; first, an eloquent discourse on the influence of Christianity on the education of young people, by Dr. Julius Castro, president of the Supreme Court of Justice and director of the Ecuadorian Academy; then came an ode to the heroes of the Catholic Church, among whom St. Aloysius shines with singular splendor, by Mr. John Leo Mera, president of the Athenæum; thirdly, another poem entitled "To the Angel of Youth," a homage of the Quitonian young men to St. Aloysius, read by Mr. Quintilian Sanchez, and finally, in the name of the directors' committee, a learned speech, delivered by Mr. Charles M. León, on the glories and triumphs of the cross, in which the Society of Jesus, her heroes and her saints, received the highest encomiums. After this, Fr. Proaño read a graceful sonnet entitled, "Two Angels." Finally, Fr. Caceres mounted the tribune to thank the Quitonian Society for such expressions of love and esteem towards us. With his wonderful knowledge of history, he recalled the bonds of friendship which, from the sixteenth century, had ever united the sons of St. Ignatius to the youth and people of Ecuador, and showed most eloquently how all these public manifestations would be for the present Jesuits, as well as for their successors, an incitement in their life of sacrifice and self-abnegation.

This academical meeting was closed by a grave but deep

feeling speech of the president himself, Señor Flores. In a few words he expressed his own sympathy with the Society of Jesus, with the Roman Pontiff, with the Catholic Church and the true religion, and thanked Almighty God for having called him to serve in past times and now to rule a people so devout and Catholic.

We do not know another instance of such a perfect union and harmony between the civil government and the religious authorities, and we most willingly publish the present account as being worthy of all praise in our country.

ST. IGNATIUS CHURCH, SAN FRANCISCO.

The church of our holy Founder in San Francisco, erected eleven years ago by Father Varsi, and described in the *LETTERS* for 1880, Vol. ix., p. 181, has always been considered as one of the noblest church edifices in the country. Recently however, the interior has undergone such a wonderful transformation that it would hardly be recognized. Bishop Healy, in the exordium of his sermon at the reopening, expressed as follows his sentiment of admiration: "When the Queen of the South came to see the riches and splendor of king Solomon and to hear the words of his wisdom, she found that all so much exceeded her expectations that she was obliged to say, 'The half has not been told.' When, your Grace, I look on this wondrous temple, grand and spacious as it was before, now made by the generosity of one among this flock so beautiful, so worthy of the eyes of men, so worthy—if I may dare to say it—of the worship of God I am amazed to think of the invitation of the kind fathers to open my mouth on this occasion." Beautiful indeed it is, in some senses unique. A Belgian art critic, who has visited almost all the prominent churches in Europe and America, says that in America, St. Ignatius Church has no superior and is fully equal to many of those most admired in the world. The beautifying of the church has been rendered possible by the generosity of a San Francisco lady, who wishes it to be a memorial of her late lamented husband, Captain Andrew Welch of our city. The contracts were let for \$50,000, half of which was for the stained-glass windows ordered from Munich, the rest for the frescoing of the church. As the decorations advanced, however, expenses increased so that in the end the whole amount ex-

pended reached at least \$75,000, nearly all of which, if not all, was defrayed by this good lady. She has thus by her generosity placed us all under a heavy debt of gratitude.

The following account, with a few omissions, is taken from a local paper:—

“What a transformation in St. Ignatius Church! Rich vari-colored stained-glass windows depicting silently yet eloquently the events in the lives of our Lord and his Blessed Mother, grand oil paintings from Rome, and the bare walls and ceiling changed by the artist's brush into pictures of sacred events that breathe forth in their grace and merit a beautiful sermon from the holy Scripture, and the whole interior, altars, pews, confessionals—all renovated and beautified. The ceiling, which was formerly white, has been painted in rich brown tints and covered with ornamental figures in stucco work in blue and gold. The general design of the ornamentation is a circle with radiants, Greek border, acanthus leaves and scallop shells. The walls are frescoed in softer tints of buff and blue with lettering, scroll work, etc., in gold. Messrs. Morelto and Trezzini gave to the frescoing what is known technically as art tints, on account of the stained-glass windows which were to be the principal adornment of the church. Mr. Morelto, whose forte is basso-relievo work, makes his angels stand out like statues and renders his perspective domes behind the high altar and the two side altars of the Blessed Virgin and St. Joseph most natural and illusive. As the church is built in the basilica style, besides its nave 70 feet high and 74 feet wide, it has two side aisles with a width of 24 feet and a height of about 45 feet, above which are two very lightsome chapels. In the ceiling of these aisles, the panels between the arches are alternately magnificent specimens of stucco work in the style of the main ceiling, and exquisite oil paintings, the work of a famous Mexican artist, the companion of Garibaldi, the celebrated artist, in many of his most elaborate decorations in this country. Such subjects are treated as the instruments of the Passion, the symbols of the Mass, the emblems of the papacy, the Triumph of the Cross, etc.

The grandest change in the interior is that produced by a number of magnificent stained-glass windows placed in the windows of the side chapels along the whole length of the church. Most of these windows are twenty feet by five or six; some, as those in the organ-loft, higher and broader. As the windows of the side chapel receive only borrowed light from the windows of the chapel next the street and from sky-lights they are of very thin glass; those, however, in the organ-loft facing Hayes St., are of the ordi-

nary thick glass. These windows are from the studio of Mayer and Co., Munich, Bavaria. So beautiful are these windows that even in Munich, the cradle of art, they were placed on exhibition for sometime before being sent to this country, and the art critics were unanimous in their commendation of the work. Eight of these windows on the epistle side represent consecutive events in the life of our Blessed Redeemer, namely, the Nativity, the Finding in the Temple, the Baptism, the Last Supper, the Agony in the Garden, the Crucifixion, the Resurrection and the Ascension. On the gospel side the windows picture the chief scenes in the life of our Blessed Mother, the Immaculate Conception, the Nativity, the Presentation, the Espousals, the Annunciation, the Visitation, the Purification and the Assumption. All of these are taken from the great masters of both the Italian and the Spanish schools. The panels between the windows have been freshly painted by hand, with a profusion of ornaments, and bear appropriate legends in Latin. In the organ-loft are four large windows depicting the events in the life of St. Ignatius. The figures on the windows are of heroic size and are conceived and executed with grace and skill. The first represents the saint in the grotto of Manresa, writing the Spiritual Exercises at the dictation of the Blessed Virgin, who is looking down on him with an expression of love. The second represent the saint and his companions taking their first vows in the crypt of Montmartre; the third is the apparition of our Lord to St. Ignatius at La Storta; the fourth, the saint offering the constitutions of the Society to Pope Paul III., for approval. The list of new windows includes also three rose-windows on each side of the entrance door, and four windows, two on each side of the sanctuary, representing angels in adoration.

The massive columns of the church have been painted to imitate variegated marble and cleverly has the work been done. Over the columns in the cornices or frieze, are medallions painted in oil of the founders of the Religious Orders. They were painted in Rome and are excellent. They are arranged according to the date of the foundation of the Order. Commencing on the epistle side of the church near the door the arrangement is as follows: St. Anthony, St. Basil, St. Augustine, St. Benedict, St. Scholastica, St. Romuald, St. Gualbert, St. Bruno, St. Norbert, St. Bernard, SS. John of Matha and Felix of Valois, St. Dominic, St. Francis of Assisi, St. Clare, St. Peter Nolasco, St. Juliana Falconieri, St. Bridget, St. Frances of Rome, St. Francis of Paul, St. Jerome Emiliani, St. Angela Merici, St. Cajetan of Thiene, St. John of God, St. Teresa, St. Philip

Neri, St. Francis Caracciolo, St. Camillus de Lellis, St. Jane Frances de Chantal, St. Vincent de Paul, St. Paul of the Cross, St. Alphonsus Liguori.

Along the walls over the confessionals are a number of large oil paintings the work chiefly of Gagliardi, father and son. They portray scenes in the lives of the saints and martyrs of the Jesuit Order. Many of these were painted for the occasion. Commencing again on the epistle side, the pictures are arranged in the following order: the martyrdom of SS. Paul, James and John; St. Ignatius receiving St. Francis Borgia into the Order; St. John Francis Regis, St. Francis Hieronymo, St. Peter Claver, St. John Berchmans, St. Stanislas Kostka, St. Alphonsus Rodriguez, a real masterpiece of the elder Gagliardi, the martyrdom of Blessed John De Britto, the martyrdom of Blessed Andrew Bobola by the Cossacks, a most touching picture, the martyrdom of Blessed Ignatius Azevedo and his companions, Blessed Charles Spinola, Blessed Edmund Campion and his companions. These paintings, all real works of art, are uniform in size and set in rich gilt frames.

The organ has been furnished with additional pipes in "wings" on each side and has been entirely repainted, regilded, and adorned with urns, lutes, and a huge centre ball surmounted by a gilded cross. A magnificent pulpit designed by Morelto of antique oak, elaborately carved, was unfortunately not ready for the reopening of the church. The furniture in the body of the church has been renovated and painted to correspond with the general tone of the decorations. The sanctuary has been covered with a red velvet carpet, with designs corresponding to the ceiling. The main altar and arch were not materially disturbed, but several of the side altars have been beautified and redecored. The artists bestowed special pains on the chapels, or side altars, of the Blessed Virgin and St. Joseph. These two altars, as readers of the WOODSTOCK LETTERS of 1880 may remember, are of varied marbles designed and put together in Rome, then taken apart and sent to this city. In the former there are forty-five varieties of marble, in the latter thirty-four. In three recesses on the gospel-side aisles are respectively an altar of the Sacred Heart in carved wood richly gilt with a new gilt railing in front of it, a marble altar of St. Francis Xavier having under the altar in a beautiful shrine the body of St. Placidus, Martyr, a snow white marble altar of St. Aloysius Gonzaga. All these side altars were gifts of benefactors; that of St. Aloysius was the offering of the youths of San Francisco to their patron. Beautiful as they were before, they have been made doubly

beautiful by the generosity of good Mrs. Welch, who surrounded St. Francis Xavier's altar with a magnificent carved railing of precious wood, and that of St. Aloysius with one of burnished brass with silvered lilies in the style of Louis XIV., and the Renaissance. Besides all these, in each of these small chapels there are specimens of basso-relievo work of a very superb kind.

Inside the altar rail are two massive fluted Corinthian columns supporting an arch that spans the nave and cuts it off from the sanctuary. Over the high altar is another arch similarly supported. In front of these arches are heroic figures of the four Evangelists, fifteen feet high.

Within the sanctuary two ornamental tribunes have been erected in keeping with the architecture of the church, for the accommodation of the community. The spaces in the side walls over these tribunes are ornamented in imitation of stucco work in the style of the Renaissance. On these side walls are two large medallions, representing on the gospel side St. Peter, and on the epistle side St. Paul.

This description however gives but a very imperfect idea of the real beauty of St. Ignatius Church. One feature of the decoration strikes everyone, that in spite of the richness and variety of the ornamentation there is no gaudiness. Everything is in keeping, each ornament helps the other. The really exquisite taste manifest in the entire ornamentation of the church is as much owing to the taste of Father Varsi, under whose direction the artists executed their work, as to that of the artists themselves. The account very truthfully concludes: "Only by a personal inspection can one rightly appreciate the wonderful transformation wrought in the interior of St. Ignatius Church."

PHILIPPINE ISLANDS.

(Extract from a letter of Mr. Sigismund Masferrer.)⁽¹⁾

TORTOSA, SPAIN, Nov. 30, 1891.

DEAR BROTHER IN CHRIST,
P. C.

Since my return to Spain from the mission of the Philippine Islands, I have not forgotten my promise of a letter descriptive of that part of the Society's field of labor, and being now settled down in *El Colegio del Jesus*, I purpose to fulfil my promise.

The mission of the Philippines, which, before the suppression of the Society, formed a separate province and embraced almost the whole archipelago, includes in our day only Mindanao, Basilan, and Joló. It has an observatory and two educational establishments, namely, the Municipal Athenaeum and the Normal School, all in Manilla, the capital city. The Athenaeum, which is subsidized by the Town Council, is empowered to confer the degrees of Bachelor of Arts, Master of Accounts, and Graduate in Surveying. For obtaining the first of these degrees, candidates are required to complete successfully the following six years' course: In addition to Spanish, Latin and Greek, first year, geography; second year, universal history; third year, history of Spain and the Philippines, French; fourth year, rhetoric, poetry, arithmetic and algebra; fifth year, philosophy, natural history, geometry and trigonometry; sixth year, philosophy, physics, chemistry, and higher mathematics. For the degree of Master of Accounts, an examination in English is required. Music, drawing, etc., can be taken by boarders only. The students, who are Spaniards, Indians and Mestizos, number 300, of whom more than two-thirds are boarders. In our Normal School, where the teachers for the whole Archipelago are trained, there are some 300 Indians and Mestizos, about 170 being boarders.

Near this institution is situated the official meteorological observatory, which enjoys a very great reputation especially

⁽¹⁾ Mr. Masferrer was professor of physics and chemistry in the *Ateneo Municipal* of Manilla, from which place he was recalled to Spain on account of continued ill health.

in the matter of announcing the coming of the terrible cyclones which are wont to be so frequent from June to December. Their coming is often prognosticated two or three days before, and the news is at once cabled to Hong Kong and Japan, as they almost always move in that direction. The observatory consists of three departments, magnetic, meteorological and seismic, and astronomical, each with its director subordinate to the director general, all being members of the Society.

With regard to Mindanao, let me say that it is one of the largest islands of the Archipelago, and peopled by innumerable tribes which, however, betray their descent from the same stock, namely, the Malay. The island is most fertile and rejoices in a luxuriant and varied vegetation, which, considering the few wants of the natives, accounts for their innate indolence and sloth.

The natives, who dwell by preference along the seashore or the banks of the rivers or in the mountain fastnesses, are steeped in the grossest ignorance. They recognize a multitude of gods, or *diutas*, as coarse and material as their stupid worshippers.

To effect their conversion, we have divided the island into five districts, each under a local superior who is dependent on the superior general of the mission. In each district there are several residences of missionaries who divide their time between the Catholic natives and their heathen countrymen.

Although these savages are cruel and bloodthirsty and continually at war, they treat the missionary with great respect and veneration, because, as they declare, he is unmarried and, although so much their superior, is always kind towards them. Many are converted every year, but it costs them much to leave entirely their gross superstitions. They are of such an idle and inconstant disposition that sometimes their longing for the onions and flesh-pots of Egypt (which for them is a wild, free life in the mountains) prompts them to abandon in a body the "reduction" to which they had been brought at the cost of such labor and hardship. Imagine the consternation of the missionary when, on his regular round, he finds the little village silent and abandoned. There is but one course to pursue, viz., he must wander through the woods in quest of his truant children and induce them to return to their homes. But, in spite of their fickleness, the Faith is making headway, and it now reigns victorious in many native villages. The most formidable enemy of the Christian name is Mohammedanism, which for centuries has been the creed of the inhabitants of

some of the most delightful parts of Mindanao and Joló. Last September, the captain general brought to a successful close a very vigorous and effective campaign against these followers of the Prophet, whom he undertook to punish for their predatory inroads into the territory of the Catholic natives. Nevertheless, until Spain expels them, we shall gain little. For my part, I think that the only remedy is to drive them from Mindanao and Joló, or to decapitate them. They are remarkable for their cruelty, of which they give frequent proofs by their treatment of the Christian Indians whom they capture. Some of them make a vow to kill Christians; they make a sudden entry into a village and strike down as many as they can, till they themselves are put to death. These fanatics call themselves the "oath-bound" and fancy that to die with their hands red with innocent Christian blood is to pass without fail from earth to paradise.

In Tamontaca, there are two establishments where the children whom we buy of the Moors are educated. When they are of marriageable age, each couple receives some land, household goods, and whatever is necessary to give them a start in life.

I say nothing of the habits of the savages and Moors, except that they are extremely sensual and voluptuous, not to speak of the influence of the climate, which is very warm. Clothing they hardly know and use less. "Why wear it," they ask, "if the weather is warm?"

Throughout the Archipelago, Ours enjoy a very high reputation, and their labors in the islands committed to their care are blessed with precious and abundant fruits. The fact is that the fathers of the old Society established their fame upon such a solid basis of sanctity that, after so long an absence, their memory is still fresh, not merely in the islands to which we have returned, but even in those which have not been visited by a Jesuit since the suppression. So great is the confidence which the natives feel in Ours that they frequently undertake a journey of three or four days for the sake of confessing to a Jesuit in Manilla, although their own pastors are religious of various Orders. Not merely the natives but even the Spaniards find themselves bound to respect the Society. The reason is, I think, because the Jesuits in the Philippines are the Jesuits of Spain, the habit and manner of living and, in a word, everything being the same. Not so with other Orders, for all have admitted certain innovations and modifications, as, for example, some have laid aside the black habit worn in Spain and have adopted white in the islands.

Finally, from what I myself have seen, I can affirm that, to my mind, the Society in those distant isles is like a fair and fragrant lily growing in a mud-puddle.

The freemasons are, of course, straining every nerve to demoralize the people; the Chinese, too, are very numerous and are a perfect pest. But, with the blessing of God and the fostering care of our dear Lady, I trust that our brethren will continue in the future, as in the past, to accomplish much, very much, for the greater glory of God.

Infimus in Xto. servus.

SIGISMUND MASFERRER.

ALASKA.

(A Few Words from Father Judge.)

ST. MICHAEL'S, ALASKA,
August 2, 1891.

REVEREND AND DEAR FATHER,
P. C.

Since writing my last, I have learned from Brother John, that the only seeds he wishes you to send next year are the following: royal dwarf peas, early York cabbage, early short carrots, rutabega (a good quantity), turnips, seed for early rose potatoes. I would also like to have some wheat, oats, barley and rye, to try what we can do in that line.

Brother Power and I took the steamer up with the first load and got back safely some days ago; we will leave again to-morrow with the rest of our goods. We take it in turn, about six hours each. I play captain and second engineer, and the brother is first engineer and first mate. We save more than \$1200 freight charges this year by having our own steamer, besides the great convenience.

The Government Survey party which we met at the mission and brought down with us were all highly pleased with the school. One of them, a Mr. Davis, whose father is a congressman, and also editor of a paper in Arkansas, I believe, took great interest in all he saw. I showed him in black and white from our bills what the school cost us, and told him how little the government allowed us. I am sure he will do what he can to get a larger appropriation.

The sisters reached the mission safely; I left them all

in good spirits. Fr. Ragaru returned to Nulato before I left, and Fr. Robaut will come to Kozyrevsky to take his vows on the 15th of August, and we shall take him back immediately after, when we go up with their supplies. On our last trip we towed FF. Treca and Barnum, and Brother Cunningham to the southern mouth of the Yukon, and left them to sail the rest of the way to their place.

I forgot to tell Fr. Superior when I wrote that it is useless to bring any eyeglasses here except gold and silver. I had three or four pairs of white metal, which I thought would stand, but they all broke before Christmas; my gold one is all I have left. I hoped to get time on this trip to write some letters, but it has taken all my time to fix up accounts, etc. with the Company. I want to start back to-morrow, if possible. So those who do not hear from me, must know it is not for want of good will that I do not write, but because I am too busy. Kind regards to Rev. Fr. Superior and all, and best wishes for yourself.

Remember me sometimes in your holy Sacrifices and prayers.

Yours truly in Xt.
WM. H. JUDGE.

FATHER GRIVEL'S JOURNEY TO RUSSIA IN 1803.

A Letter from Mr. Cooreman to the Editor.

INNSBRUCK, December 25, 1891.

REV. AND DEAR FATHER,
P. C.

In one of your kind letters you told me that the readers of the WOODSTOCK LETTERS would be much interested in reading an account of "Fr. Fidelis Grivel's Journey to Russia." In consequence I send you the following particulars which I found in a biography of Fr. Jacobs, written in 1871 by Fr. John Nepomucene Stoeger, who knew Fr. Jacobs for nearly 50 years. By the way, this Fr. Jacobs is the author of the *Exercitia Spiritualia*, which were printed at Woodstock in 1876. As far as I know, these details cannot be found anywhere else and they are valuable as throwing some light on Chapter xviii., of Fr. Varin's life, by Fr. Achille Guidée, S. J. This author says that Fr. Rozaven

had gone from London to Rome to learn exactly Paccanari's mind about the union of his Society with the Jesuits in Russia and that whilst he was there the Fathers of Kensington House, in London, wrote to Fr. Gruber, the General, to ask for admission into the Society of Jesus. As a matter of fact, they took a much more decided step. The Fathers of Kensington House were afraid that Père Rozaven would not find himself strong enough to overthrow Paccanari's designs. Therefore, after long deliberation, they made up their mind to send one of their own body straight from London to St. Petersburg, to enter into communication with Father General. The object of his mission was to ascertain whether Fr. Gruber was disposed to admit into the Society of Jesus the Fathers of the Faith, who had ever kept this object in view.

Fr. Grivel was elected as their representative on this important occasion. The numerous affairs of the community and of the boarding school connected with it prevented their giving him another priest as travelling companion. A young Belgian named Jacobs who had just begun his noviceship was appointed to go with Fr. Grivel. This resolution was taken on the feast of St. Ignatius, 1803. No time was lost in carrying out the plan, for on the following day the two travellers set out on their journey. They took a boat at Harwich, and after four days of good sailing landed at Göteborg, the capital of the province called Göta Rike, in Sweden. This town, which possesses a good harbor, is situated at the entrance of the Kattegat.

They had the good fortune of meeting there an Italian merchant, who was able to give them information about the way of pursuing their journey. In 1803, the means of communication were not very abundant in Sweden. Fr. Grivel was advised to buy a light open carriage and to use post horses. This was done. At every stage, it was necessary to send a messenger ahead, in order to get a fresh horse ready for the carriage. This precaution was rendered necessary by the harvest season which kept everybody very busy and would have made it rather difficult to find a horse in readiness. After these preliminaries, the journey was begun, but scarcely had our travellers left Göteborg, when lo! the driver comes down from his box and begins muttering something in Swedish, of which Fr. Grivel did not understand a single syllable. Then the driver shows the road, gives the reins to Fr. Grivel and goes away. What was to be done? A Frenchman, remarks Fr. Stoeger, is never at his wits' end. Fr. Grivel says two "Our Fathers" with his companion, and placing himself under the protection of St.

Anthony of Padua and of the souls in purgatory, takes the bridle and allows the horse to proceed along the highroad which it knew so well. The first stage was reached in due time. Here and at each of the following stages, the same incidents, as those just related, occurred, until at last, after three days' driving, Stockholm was reached, without any other guide than Divine Providence and the sure instinct of the post horses. Even there, the two travellers did not tarry very long. Fr. Grivel had the happiness of saying Mass and was glad to grant the petition of the residing missionary who asked him to present his carriage to the poor Catholic congregation. On the third day, they sailed to Cronstadt, whence they easily reached St. Petersburg, on August 16, 1803.

Very Rev. Father General, who lived in the Russian capital, received the two strangers with great cordiality. He listened with attention to the request which Fr. Grivel had to make in the name of the London Fathers of the Faith. His Paternity answered that it was quite impossible to receive them *in globo*, adding that he was ready to admit into the Society of Jesus individual Fathers of the Faith. They had nevertheless to be examined first, and if judged fit, they would be received into the novitiate of the Jesuits.

Fr. Grivel communicated this decision of the General to his fellow-religious, who nearly all joined the Society of Jesus and several of whom occupied, later on, high positions in various provinces. Fr. Grivel made up his mind not to go back to England, and he, together with his companion, asked for admission into the Society in Russia. They were examined by four fathers, according to our Institute, and the result being favorable, Father General sent them to our college of Polock. This was not the ordinary place where the noviceship was made; Dunaburg, in Livonia, having been appointed long before for that purpose. At this time, there lived at Polock an Italian Jesuit, Padre Ricca, who was a member of the Society of Jesus before its suppression in Italy. He had taken refuge with the Russian Jesuits, before their suppression was officially promulgated, and now he was appointed novice master for the first two members of the Society of the Fathers of the Faith, after their entrance into the Society of Jesus. And so began the Jesuit life of Fr. Grivel, who was, I think, thirty years later the first master of novices after the erection of Maryland as a province.⁽¹⁾ Nothing more is said about Fr.

⁽¹⁾ A sketch of Father Grivel will be found in the LETTERS, Vol. x. p. 245. He was master of novices from 1831-1834 at Whitemarsh, and died at Georgetown, where he was spiritual father, in 1842.—Editor W. L.

Grivel in the biography of Fr. Jacobs.

Hoping, Rev. dear Father, that this narrative will not be altogether lacking in interest for some of your readers, I commend myself to your kind prayers.

Devotedly yours *in Christo*..

JOSEPH COOREMAN.

THE LEPERS OF MANGALORE.

A Letter from Father A. Müller to the Editor.

ST. JOSEPH'S LEPER ASYLUM,
MANGALORE, NOV. 6, 1891.

REV. AND DEAR FATHER,
P. C.

Sometime ago I saw, in the WOODSTOCK LETTERS, a note about my Leper Asylum, and within brackets it was said, "Father Müller belongs to our province." This proves to me that I am not entirely forgotten, and gives me hope that some of my old fellow-scholastics, now grave fathers, of Fordham, Montreal and Woodstock, might feel inclined to come to my assistance if only they knew of my wants. I therefore send you by the present mail a number of newspaper extracts about my asylum and especially my last appeal to the public for aid. This appeal was approved of by the bishop and the superior of the mission and published in twenty-six English papers in India and four in England.

Now the way in which my old friends might help me would be to have this appeal published in a somewhat changed form in the most prominent Catholic and Protestant papers of the United States. A large amount of money comes every year from America to India for the Protestant missions, and I am sure, were my work, which is at the same time truly philanthropic and Christian, only known to the American public, abundant alms would come in to help me to carry out my plans. Let it be known to the American public that I receive and actually have in the asylum lepers of all kinds and creeds. In my appeal to the papers I ask only for money to purchase the land and build the leper houses. But it is evident that the work can never be carried on as it ought and prove a complete success unless I get the aid of the sisters. But for this, large funds are required, which are entirely wanting.

In conclusion, I recommend myself and my work, which indeed is a great one to the prayers of all those interested in the conversion of the heathen. There are some 600,000 lepers in India and about 600 in our district, Canara, nine-tenths of whom are heathens. So far no one has died in our asylum without the grace of baptism.

With best compliments to all my old friends, I remain,
 dear Father,

Yours truly *in Christo*.

AUG. MÜLLER.

We subjoin Father Müller's Appeal, and also his Report of the Leper Asylum, published last February:—

FATHER MÜLLER'S APPEAL.

St. Joseph's Leper Asylum, Mangalore, S.C.

The English papers have from time to time made kindly reference to the Leper Asylum under my care, and I may conclude that most of your readers are therefore acquainted with its existence and aim. Since my taking over the medical charge of the institution in June, 1890, the number of lepers who have applied for admission has been at all times in excess of the accommodations. In the early part of this year I erected another house which was immediately filled, and the number of inmates in the asylum has now reached forty-one. The frequent applications for admission, the crowded state of the present three houses, and the generally unsatisfactory condition of the surroundings, (permitting neither of proper supervision nor necessary segregation) have determined me to change the locality and build an asylum upon a neighboring hill. The plans I have drawn out for this will merely consist of several plain buildings surrounded by a wall, and in them, I have attended solely to the sanitary questions without striving for any unnecessary architectural display. For the erection of these buildings I now appeal to the generosity of your readers, to those to whom the hopeless and helpless condition of the leper is ever crying, to those who know of my work and its results. Since the issue of my report last February the enquiries concerning the success of the Mattei treatment of leprosy have been frequent, and widespread. The visitors to the asylum, amongst whom have been many officials, have without exception testified to the undoubted amelioration in the health of the inmates, whilst urging upon me the necessity of securing another and healthier site. With regard to this latter question I may state that the present leper sheds ad-

join the public road, on the opposite side of which is the Hindoo burning-ground, whilst the other side of the asylum borders on a large cemetery. The position is low and unhealthy, and being so open to the road, I am unable to exercise the necessary control over the lepers and their friends, who occasionally introduce toddy, arrack etc., into the asylum, thus counteracting the effects of the medicine administered. The distance of the asylum from my dispensary renders *constant* supervision on my part impossible, and though I have engaged lately at added expense an experienced hospital assistant, the thorough carrying out of the treatment requires my daily personal attendance. For this purpose I am on the point of moving my dispensary to a site, bordering on that selected for the asylum, with the permission of his lordship, the bishop, and I shall commence the erection of the leper houses and wall immediately that my funds in hand permit of it. It is not much that I ask for: the cost of land, erection of houses and a high boundary wall, it is estimated, will amount to Rs 10,000; of this I have in hand Rs 3000, partly from the profits of the Poor Dispensary, and partly raised by private subscription. Of the latter, Rs 100 have been contributed by Sir Frederick and Lady Roberts, 72 have been collected by Mrs. Major King of Thow, Rs 165 by Lady Hudson and Miss Vansittart of Mussoorie, whilst the main body of the subscription is due to the initiative of Mr. E. B. Palmer of Mangalore, who has made an appeal in the town, which has been generously responded to by all classes of the community, Christians, Hindoos, Mahomedans. It must, however, be evident to all that if I am to carry out my intentions, I must appeal to a larger public than that of Mangalore for help in the initial expenses. I have already trespassed too much upon your columns and will only add that the smallest donation, even of a few annas in stamps, will be gratefully acknowledged by,

Your obedient servant,
AUG. MÜLLER, S. J.

REPORT OF ST. JOSEPH'S LEPER ASYLUM,
MANGALORE, SOUTH CANARA, INDIA.

In 1883 a small cart pulled by one bullock stopped at the door of the Jeppoo Seminary. Its inmate was a poor leper woman. As the Municipality had not as yet made provision for lepers and as it was known that we received destitute pagans, two persons of good caste had brought us their mother as they had no place in which to keep her apart

from the rest of the family at home. We too had no accommodation, for as her disease was already far advanced we could not lodge her with the other persons in our asylum. We told them to wait a few days till we had built a little hut for her, and thus began our leper asylum. Little by little our numbers increased as other lepers begged for admission, and in 1886 we received a letter from Mr. S. F. Brito communicating to us the intention of the Town Council to contribute 300 Rupees a year, or Rs. 2-8-0 per month for any number of lepers not exceeding ten. This sum was paid for some months, but in June, 1886, the grant was reduced to Rs. 150 per year, or Rs. 1-4-0 for each of the ten lepers, and though the number of lepers has largely increased the Municipality still continues to contribute only the insignificant sum of Rs. 150 a year. There are now 33 lepers in the asylum, men, women and children, and every stage of the disease is represented amongst them. Some are disfigured only by swelling of the body—the ears, face, hands and feet especially—whilst others have lost these members and instead of fingers and toes have only stumps left. Some are marked all over with large ominous spots showing that the disease has set in, whilst others are covered with ghastly wounds or large tubercles, which upon bursting emit blood and offensive matter. Moved by their pitiful state, I at last made up my mind to try whether the world famed Mattei medicines would not be able to alleviate their sufferings, for I hardly dared to hope for a cure. I began the treatment with the Mattei specifics on the 26th of June last, and the following pages give the result attained during six months.

Then follows a list of twenty-one patients, ten men and eleven women, who were benefited by the treatment. Fr. Müller then continues :

All the above lepers were only admitted into the asylum after they had furnished us with a certificate from the civil surgeon or his assistant that they were true lepers.

In further confirmation of the wonderful effects of the Mattei medicines I may add that up to the 26th of June, 1890, 12 of the lepers admitted into the asylum had died; but since that date there has not been a single death although at least four of them were in a dying state when they came under the Mattei treatment. At present I have under treatment lepers from Mangalore and its vicinity only, and of the poorer class, all of whom are treated, fed, lodged

and clothed gratis. Persons from other districts have applied for gratuitous admission, but I have been obliged to refuse them for want of accomodation and for want of funds. Several well-to-do people have likewise asked me for permission to come to Mangalore and have offered to pay as much as from 30 to 50 Rupees per month. I have been compelled to refuse them as I was neither able to rent a suitable house in consequence of the fear of infection entertained by proprietors, nor could I build one myself for want of funds. From out-patients the reports vary. Some state that they have much improved, others that they are nearly cured, and others that they have not improved in the least. Is the latter due to a false diagnosis, or, as many admit in their letters, to inconstancy in following the treatment? It is hard to tell. One thing is certain that, generally speaking, the treatment may be followed as well at home as here. But the fact is that they generally do not do so. The treatment, especially in the beginning, is rather tedious, and though the good results in many cases show themselves at once, nevertheless in others they are slow in appearing and patients consequently give up the treatment. In the asylum, on the contrary, they are encouraged by those cured or nearly cured who tell them, "Oh! it was the same with me in the beginning, but now I am all right and glad that I kept on." Besides, but too frequently, a slight disorder makes them imagine that the medicine does them harm, and as they have no one near to undeceive them, the patients give up the treatment.

From the above it is evident that the great obstacle we have to contend with is want of funds. Hitherto the asylum has been kept up by private subscriptions, by help from his Lordship the Bishop of Mangalore and the profits made by the sale of the Electro-Homœopathic Medicines. But the money thus obtained is hardly sufficient to provide for the 33 lepers already in the asylum. Of improvements and new buildings there can be no question, but nevertheless some improvements are absolutely necessary in order to succeed in the good work in hand. First, in order to admit new patients new houses should be built, as those we have are already insufficient to lodge conveniently, the 33 lepers now in the asylum. Secondly, the children of lepers not actually or only slightly attacked should be kept separated from their parents. Thirdly, the lepers nearly cured should be lodged in a separate house and not be allowed to lodge and mix with new arrivals full of the leper virus. Fourthly, a separate house should be erected for Hindoos; for unless they are separated and allowed to follow their caste rules, I

do not think that we shall ever be able to get many of them, especially of the better class, to come to the Asylum.

I am glad to hear that Mr. E. B. Palmer, Agent of the Bank of Madras, has called upon the inhabitants of the station to come to the help of the poor lepers, and there are good hopes that his appeal will be generously responded to by all persons without distinction of caste or creed. It is also hoped that this good example will induce the Municipal Councillors to aid the asylum by a handsome yearly donation. The number of lepers in South Canara is estimated at 300, but my private observations lead me to believe that there are at least three times this number; as only those of the poorer classes and those badly disfigured by the disease are known to the public. But it is especially this latter class that is most dangerous to society, as by their open wounds and on account of the advanced stage of the disease they are more apt to spread the infection. Now it is my firm conviction, based upon facts that in the greater number of cases the Mattei medicines are able to effect a cure. By timely segregation, therefore, the disease in its most hideous shape and in its most dangerous form might be stamped out; and it would be therefore greatly to the general good of the public if both municipal and government funds were applied to so noble an object.

AUG. MÜLLER, S. J.

Mangalore, 5th February, 1891.

THE SOCIETY IN CHILI, URUGUAY, AND THE ARGENTINE REPUBLIC.

A Letter from Father Gasset to the Editor.

BUENOS AYRES, Nov. 6, 1891.

REV. AND DEAR FATHER,

P. C.

Although my stock of knowledge is too limited to give full information concerning our missions, I hope the few particulars, which I am able to forward at your request, will be of interest to your readers.

The first return of our fathers to these South American Republics after the general suppression of the Society was in the year 1836. It was shortly after the barbarous *De-guëlle de Madrid* in which several members of our Society

as so many victims of an irreligious revolution, were butchered in the capital of the Spanish monarchy. This outrage is to be imputed to the government, for the inaction and even connivance of the public authorities with regard to the guilty behavior of the mob which perpetrated the crime were evident.

Fathers Coris, Berdugo, Majeste and a few others, fleeing from the danger of imminent death, set out for South America. When they had reached these shores, they were welcomed with every mark of kindness by the people and authorities at Montevideo, the capital of Uruguay, and at Buenos Ayres, the chief city of the Argentine Republic.

Very soon by indefatigable zeal, bright talents, and remarkable tact they gave evidence that the new Jesuits were worthy children of those old apostles who in former times had fertilized this soil with the sweat of their brow and even their hearts' very blood. For six years they continually devoted themselves to this work of zeal without any notable obstacle or difficulty. But, when Emmanuel Rosas, President of the Argentine Republic, began in 1842, to rule his people with excessive severity, to restrain the liberty of his subjects, and to transform himself from a governor into a tyrant, Ours, too, had their share in the oppression.

As Rosas, in his all grasping ambition, wanted to mingle even in sacred things, our fathers opposed so illegitimate a claim, and, as a consequence, they fell from the high degree of esteem in which they had been held and incurred the hatred of him who was now proving himself to be a despot. Fortunately, though not without running many a risk, they got out of his reach, seeking a refuge, some in Uruguay and others in Brazil. The outraged people could not endure for a long time so much oppression, and Rosas was soon obliged to flee and find safety abroad. He left the republic in the hands of the victorious Urquizu. On this change of government, Ours were allowed to return, and from that time up to the present they have suffered no new expulsion.

ARGENTINE REPUBLIC.

Residence of Cordoba.—As to the houses in our possession at present in the Argentine Republic, you know them already from our catalogue. The residence of Cordoba is the oldest of all in the mission except the colleges we have in Chili. The community occupies there the very same house which was built by our fathers of the old Society, though not without suffering some inconvenience arising from its being contiguous to the university which is

under the direction of the government. Still, this house may be called one of the old and dear memories, for everything there reminds one of the Society's former glories. The same church is still under our control; the love and esteem of the citizens towards us have never decreased from their primitive warmth; they are always desirous of knowing us better and they long for our guidance. Besides the great work in the ministry at home, missions are frequently given in the neighboring country places. The fruit, for the most part, is beyond our expectation and it is due to these heavenly visitations that faith is kept alive in this province and that confession is still practised by men, a cause of no little surprise in these lamentable days.

Since 1883, the novitiate, for the opening of which some Spaniards came from Europe, has been located at Cordoba. A few novices, it is true, have entered from the neighboring republics, but the supply is so small that in order to keep it up, it is necessary to secure from Spain, every year, some new recruits. I do not think the number of novices at any time ever exceeded twenty. The air we breathe here seems to possess the property of drying up and exhausting the inspirations of Heaven. Does the same thing happen in North America? If it be so, we might call it an American distemper. But be it as it may, though few in number, the young men who come from that novitiate render great assistance in the colleges, the keeping up of which, on account of the want of teachers, is a difficult task. The city of Cordoba numbers 66,000 inhabitants. In older times it assumed the imperious name of "the American Rome."

College of Santa Fe.—This city, which is the capital of the province, has 14,000 souls. Ours came to it in the year 1862. Almost at the very beginning they opened a boarding college, which formerly accommodated 120 students, but at present, owing to the erection of a new building, there is ample room for 200. During the first ten years, the bishops of Parana used to send us the young men who intended to follow the ecclesiastical career. This college has produced men of learning, and among them the present bishop of Montevideo. Many of its pupils have become model parish priests and by degrees have replaced those of foreign birth who did not enjoy the confidence of their bishops. At one time the college had to remain closed for two years on account of the unjust and cruel persecution of the minister of worship; but the governor of the province was so persevering in his petitions that finally the minister permitted Ours to reopen their classes. All the succeeding

governors have been favorable to the Society and openly acknowledge the good results obtained by the college.

Since 1865 a few German fathers have been scattered here and there among the colonies. In all they number five priests, with two or more brothers to serve them. The bishop is quite well pleased with them, and, thanks be to God, the number of fervent Catholic towns is becoming very numerous.

Residence of Mendoza.—Some of Ours were here giving a mission, when the awful earthquake of 1861 occurred, which destroyed almost the entire city. Among the victims was Fr. Firnes. After that time the inhabitants begged the superiors to establish a residence in Mendoza. A lady, noted for greater zeal than wealth, put up a building suitable for community life, and, in 1879, four fathers and a few brothers came to dwell in it. This residence is very convenient for those who pass over into the republic of Chili. On all sides of us there is an unusually large field for the glory of God. How much could this province improve, were superiors able to send the much needed laborers! It is true, we do some good, but we are far from accomplishing all that we long to do.

College and Seminary of Buenos Ayres.—We have a college in this capital attended by 400 students, boarders, half-boarders and day-scholars. It was opened in the year 1868 and has met with very serious obstacles; but owing to the irreproachable reputation which our early fathers left behind them, there are many who prove themselves our best friends and stout defenders; so much so that the building of the first college was due to these well disposed persons and to the wealthy families of this city. The college had been in existence seven years, when some wicked men together with the freemasons determined to destroy it. The press, opposed to all that has the semblance of good, gathered a host of wicked co-laborers and instilled into their minds that the Jesuits' design was to recover their old possessions, that the Jesuits desired to make themselves masters of the land, and that the archbishop was on the point of restoring to the Jesuits the old church of St. Ignatius. It is needless to say that this attack on the part of the press immediately poisoned the minds of the already ill disposed populace. In fact these calumnies alarmed them to such an extent that they decided at once to destroy the college by fire. They carried out their plans, and on account of the government's negligence in performing its duty, their wicked desires were accomplished. If none of our fathers or brothers perished in the conflagration, it was due to the

kind providence of God and to the never failing protection of Saint Joseph. Some, however, were seriously and severely wounded and the sufferings of others were equal to the agonies of the dying. But amidst all these troubles and misfortunes, friends were found who stretched forth a helping hand towards us and who protected us from the insults and attacks of the infuriated rabble. Our cabinet of physics was destroyed, the library was spoiled and deprived of a great many valuable books and it was only through special protection from Heaven that the new church was saved from fire. So barbarous an act of violence could not but excite comment, and many of those persons who had shown indifference towards us, henceforth declared themselves the friends and protectors of the Society.

Our superiors were about to leave the city, but at the entreaties of persons of high standing who pledged themselves to rebuild the college, they yielded to their desire and remained. The diligence with which that promise was carried out is well attested by the fact, that in the same year, 1875, the course of studies was resumed and the class-work has been going on successfully ever since. Some additions have been gradually built, and to-day we can say that the college is completed. The accommodations surpass by far those of the old one, and the arrangement of the private apartments as well as of the classrooms is much more satisfactory. Those who had seen the old college and who at present behold the new one, cannot but exclaim in wonder, *oh felix culpa!* But still our troubles and annoyances have not yet altogether ceased. The National College has for several years been waging a bitter war against us; notwithstanding this, the families of the students and even the very professors of that college have testified to the efficiency and superior preparation that our pupils show in the annual examinations, which are held at the National College.

The seminary, although in a distinct and separate building, has been for the last eight or ten years under the charge of our fathers. At present there are, I believe, sixty seminarians and the archbishop is very well pleased with us. Among the clergy, there are some priests who are favorable to us, but there are also some others who would prefer to see us at a good distance. These men desire that the seminary should be conducted according to modern principles, but Rev. F. Superior remarked that if the seminary is not to be conducted and guided according to the decrees of the Council of Trent, he prefers to abandon it. As long as the present archbishop lives, there is no immediate danger of any change being made.

So many labors on the part of the Society in order to support these two houses are not yielding the results hoped for. However, the clergy in general have greatly improved and many of our students by their edifying example are bringing fame and honor to the Society.

Among the many educational institutions which our fathers of the old Society founded in this republic for the training of youth, only two are now in our control, viz., the college of Santa Fe and part of the house of Cordoba. Our former college of Buenos Ayres now bears the name of National College: it is here that our students meet to pass their annual examinations. The old college still retains some signs of its former grandeur. How painful is the reflection that the servants have become the masters!

OLD MISSIONS OF PARAGUAY.

As regards our famous Paraguay Reductions, nothing remains to remind us of their former existence. That part which belonged to the Argentine Republic is called to-day by the name of *Territories of the Missions*. These once flourishing missions have been laid waste, and the republic profits little or nothing from these extensive lands. It can truly be said that they have been turned into a den of wild beasts. Nor is that part which belonged to Paraguay in better circumstances. Entrance into it has been forbidden. The only father that I know of, for whom an exception was ever made is R. F. Pares. In the year 1853, President Lopez, who had been a pupil of his, allowed this servant of God the privilege of entering the city of Asuncion, but the visit was of no consequence, as nothing could be obtained from the president. Paraguay was ruined on account of the war with the Argentine Republic and Brazil. It contains now few inhabitants, as nearly all the men perished in a gallant struggle to check the progress of the allied forces. The actual president wishes to have an interview with our superior in the city of Asuncion, and it is generally believed that he is very well disposed towards the Society. Rev. F. Superior is undecided as to the course which he will take, as he fears very much that if he goes to Asuncion, he will be asked to reopen the college, and, owing to the scarcity of subjects, he will not be able to grant their request. We are all ready to labor among these people as they recall to our minds the toils and hardships of our brethren who, as the apostles of the Society, sacrificed themselves for their salvation.

Territories.—The territories of the Argentine Republic are nine. Their dimensions are as follow: Formosa 115,000 sq. kilometers; Chaco 125,000 kil.; Misiones 54,000 kil.; Pam-pa 144,000 kil.; Neuguen 109,000 kil.; Rionegro 200,000 kil.; Chubut 247,000 kil.; Santa Cruz 276,000 kil.; Tierra del Fuego 20,000 kil. The three territories in the northern part of the republic have no missionaries; those which are in the south are under the charge of the Salesian Fathers, with a bishop of their Congregation. These territories are sparsely inhabited and the distance from town to town is very great. The good Salesian Fathers work zealously. President Mitre once offered these missions to Ours, but Rev. F. Superior, though desirous of accepting them, made certain conditions to which the president could not or rather would not agree. Our Superior feared, with reason, that after we had civilized the Indians, *liberal* governors would be sent there to choke the good seed planted by the sweat and labors of our missionaries. Consequently, no one of our Society has ever gone there.

REPUBLIC OF URUGUAY.

In the year 1873, our fathers opened a house in the capital of this republic, Montevideo. Archbishop Vera and many persons who greatly esteem the Society earnestly endeavored to build a college and a seminary. At present, the seminarians and college students meet in the same halls and attend the same classes. The number of students up to this date has been 300.

Montevideo, as well as the other cities, has been more or less injured by liberalism; emigration, too, has overrun and upset everything, and the inclination of the natives, which is bent upon embracing modern freedom, renders our labors almost entirely fruitless. However, here and there, not a few persons receive the sacraments frequently. Moreover, defenders of sound principles are not wanting. Most of the priests in Uruguay were trained by the Jesuits and are very edifying.

REPUBLIC OF CHILI.

In Chili the Society has one college, at Santiago, the capital of the republic, and two residences, one in Valparaiso, the other at Concepcion.

The college, which is the oldest in the mission, is attended by 400 or 500 scholars. Here were educated men who

afterwards distinguished themselves in every profession and who have done much to enhance the glory of the Society in this part of the world. The clergy are content with their own work and have no preference for the Society; all the bishops, however, are known to rely on Ours.

During the last civil war (1891) our fathers entertained fears of a persecution, which had Balmaceda's party come off successful in the struggle, would have been realized. On the other hand, I do not foresee any good issue to come from the triumph of the opposite party, for, though the Catholics conduct themselves in a manner worthy of their name, still the republic is filled with liberalism and nourishes principles of disorder, so that it is impossible for religious people to live in peace.

The German fathers, who have been for a long time in Portoman, are performing great labors in that colony and are in high esteem there. Fr. Superior says they are most edifying, patient, and industrious, so that when he makes his annual visitation, he has always to relieve their poverty.

I must bring my letter to a close. I think I have answered your questions, though briefly. To give you a fuller account would require more time than I can devote at present. You will, no doubt, discover a good many deficiencies even in the few things I have narrated, but you know how to supply what is wanting.

I forgot to say a few words about the studies of our scholastics in this country. In former days almost all the Jesuits who came to this mission were priests; their studies, of course, were finished. Still if it happened that any part of the usual studies had not been completed, it was made up as best it could. In 1870, a class of theology for the long course was begun in the college of Buenos Ayres. Of the seven scholastics who entered the class, all except one, made the complete course of four years. This class existed for seven years; then superiors ordered that all who were to make the long course of theology should go to Europe, and the short course theologians should remain here in the seminary.

Not long ago, a lady gave our fathers a villa situated a short distance from Montevideo, where the classes of literature (rhetoric and poetry) and short course of theology are now taught. If this house can be continued, it will prove a great service to the mission, for there our young men will renew their studies after their novitiate and there too, those who come from Spain before finishing their studies will be enabled to complete them.

If you wish for more particulars, I will cheerfully furnish them to please you. Recommending myself to your prayers, I remain in our Lord,

Your servant and brother,
JOSEPH GASSET.

VILLA MANRESA, QUEBEC.—A NEW HOUSE FOR RETREATS.⁽¹⁾

Ever since the Society of Jesus returned to Quebec in 1849, our fathers have always considered, as worthy of their care and zeal, the work of giving the Spiritual Exercises, especially to men both lay and cleric. They have given themselves to this fruitful ministry as much as circumstances permitted. Thus, to cite but one example, during the scholastic year 1884-85, fifteen gentlemen, comprising four priests, one seminarian, one barrister-at-law, one commission-merchant, and eight students from three different colleges, made, at our residence in Dauphine Street, a retreat of some days under one of our fathers.

Nevertheless, grave obstacles impeded this good work, such as narrow premises without yard or garden, together with the inevitable noise of the city. But Divine Providence took upon itself in 1891 to remedy these inconveniences. A fine large piece of property (800 feet deep by 300 in breadth) was for sale on the road Sainte-Foye, a short distance outside the city limits. Fr. Desy, superior of our house at Quebec, thought the occasion favorable for putting into execution a plan which he and his predecessors had long been considering. Having obtained the necessary permissions from higher superiors, and having received the consent of Mgr. Taschereau, Cardinal Archbishop of Quebec, he bought this beautiful villa in order to make of it a house of retreats under the name of "Villa Manresa," and a country house for our city residence. September 5, he secured it at the comparatively moderate sum of \$8000. He gave \$4000 there and then, and agreed to pay the other four thousand in partial payments within ten years, with the privilege of paying the whole at any time.

Meanwhile, St. Joseph inspired Father Desy with the happy idea of appealing to the generosity of a rich citizen,

⁽¹⁾ We owe the following letter to Father Desy, the Superior of our residence in Quebec. Acting upon our suggestion, he requested one of our fathers to write and forward it to us for the *LETTERS*. It gives us pleasure to acknowledge our indebtedness to Father Desy for valuable and interesting news from Canada on several other occasions.—Editor *WOODSTOCK LETTERS*.

an octogenarian somewhat original, named Mr. Louis Gonzaga Baillargé, Avocat C. R., Commander of the Order of St. Gregory. When this worthy gentleman had been asked some years before to give something for our chapel, he replied: "Father, I do not wish to scatter my little fortune in small donations. Nevertheless, that your journey may not be altogether fruitless, take this," and he made the father a very small offering. That same gentleman, desirous to see the name of God known and adored in many lands, has built churches on each of the continents, and has just given \$15,000 for the restoration of one of the chapels of the cathedral. Fr. Desy then took the liberty to go and remind the old gentleman of the answer which he had formerly given, and used every argument in his power to influence him in favor of Villa Manresa. The latter demanded time to think the matter over. In brief, after some explanations, he gave \$8000, on condition that if ever the work of retreats were abandoned at Quebec, the money without interest should revert to his heirs. Since then other benefactors have contributed about \$3000 for furniture and preliminary expenses in general. But the most signal gift of all is that of his Eminence, Cardinal Taschereau, who on the 16th of November deigned to give his high approbation to the work of Villa Manresa.

At last when the preparations were completed, Father French and a coadjutor brother, established themselves in the new residence, November 23. The same day at 3 P. M., his Eminence blessed both house and chapel. A dozen of priests from the city assisted at the ceremony; a greater number would doubtless have been present if it were not for a heavy fall of rain. Some distinguished personages, among others Mgr. Blais, Bishop of Rimouski, and the Abbé Collet, Superior of St. Anne's Seminary, expressed by letter or telegram their felicitations and their wishes for success. At the same time three exercitants presented themselves. One of them after a retreat of six days decided to enter the Order of Citeaux, and is now at the Trappist monastery of Oka in the diocese of Montreal. These were followed by others, and we have now every ground for hoping that Villa Manresa will do much good to a number of priests and laymen who will come here to gain a new stock of spiritual strength.

It will not be amiss to give our readers an idea of the situation of the house. Let us first take our bearings. Towards the north stretches the suburb St. John of the beautiful city of Quebec. To the south lies the valley of the river St. Charles. On its descending slope are the parishes

of Saint Sauveur and Bijouville, while, beyond the river, the country gently rises through rich and fertile fields till it reaches the two villages of Loretto, and the charming view terminates in a mountain range of the Laurentides. In the centre of the valley the river St. Charles, after a thousand windings, empties its waters into the large harbor of Quebec. To the west at a little distance stands the "Monument of the brave," which recalls the memory of our heroes who fell in the plains of Abraham. You can also notice the convents of Bellevue and Sillery and the residence of the governor general at Spencerwood. Finally, to the south, but on the summit of the hill, are the plains of Abraham where the two famous battles of that name were fought. The second, in 1760, was a brilliant victory which restored the French name without giving back to France the colony which was lost in the first battle of 1759.

The house is surrounded by beautiful trees; the birch mingles the striking whiteness of its bark with the gnarled and sombre oak and the gigantic elm. A beautiful lawn invites a walk beneath the foliage, where the exercitant will have nothing to distract him except the warbling of the birds. In case of rain or snow, there is a fine gallery surrounding the house with a colonnade in the Doric style, which gives the place a serious and antique air, and adds a new attraction to Manresa.

But it is high time to take a look at the inside of our retreat. Manresa is not a grotto, certainly. It is not one of those middle-age interiors which the sound of that old name pictures so graphically to the imagination. Renovated about two years ago, it is the very pink of fashion with its sculptures, its chandeliers, its rich tapestries, its glass-work and its marbles. The carpets with their thousand flowers stifle every noise: there reigns supreme the silence of the desert. The rooms, which are well laid out, offer accommodations for ten exercitants at the same time. Of course, there is no longer the rich furniture of former proprietors. Nevertheless, what has been put there looks well in its simplicity.

It was but natural that the chapel should be the special object of attention on the part of the fathers; the Society has never held back on that point. What was once a brilliant modern drawing-room, has been turned into a neat oratory; altar, sanctuary lamp, Communion rail, stations of the cross, pictures, a prie-dieu for each, all this is very pretty. If you add the marbles of the windows and mantel-pieces, the chandeliers, the superb decoration of the ceiling and

walls, you will be convinced that our Lord has not been forgotten. Here the exercitants find an indefinable charm; here the families of the neighborhood already assemble for daily Mass; here they confess and communicate; here in short is a public chapel. Who knows but here is planted a grain of mustard seed which is to become a huge tree? The secret lies with God; let us not mention it in profane ears. Our cause is in good hands. Our Lady *Della Strada*, St. Joseph and St. Ignatius dispute the high direction of the work. This amicable rivalry cannot but turn to the greater glory of God.

A DISCOVERY AT QUEBEC.

FINDING OF THE REMAINS OF THREE MISSIONARIES OF THE OLD SOCIETY.⁽¹⁾

We have received from Canada some interesting accounts of a public celebration held at Quebec last May, which brought much honor to the Society. Our readers will doubtless be pleased to hear them.

In 1878, the government had for special reasons ordered the destruction of the old barracks, called the *Jesuits' Barracks*, which had been, during the last century, before the suppression of the Society, our college at Quebec. On the 14th of August, one of the workmen unexpectedly brought to light a skeleton, "the skull of which was still partly covered with reddish hair." It was placed in a coffin and brought to the cemetery. The digging went on in another direction, but when, after some days, work was begun again at the spot where the first bones had been found, on Aug. 31, a second skeleton was discovered, the skull being missing. A little cross of St. Andrew, made of white porcelain, was found where the head should have been. These bones were placed in a wooden box and locked up in a little stone house on the ground which had formerly belonged to our fathers. On the next day or the day after, a third skeleton was found, almost entire, the skull of which was remarkable for its size and for its perfect preservation. It was brought to the same place and put in the same box as the second.

It was known that at the place where the three skeletons

⁽¹⁾ Translated from advance sheets of the *Lettres de Mold*, kindly communicated to us by Father Desy.

had been discovered, there stood of old a sodality chapel, which was used by the Jesuits before the erection of their church in 1666. When the old diary of the Quebec fathers had been consulted, it was found that Br. Liegeois and Fr. Du Peron had been buried in this chapel, the former on May 31, 1655, the latter on Nov. 16, 1665; the location of their graves was very exactly stated. The diary added that the body of Fr. Du Quen had been buried on Oct. 9, 1658, without however noting the place of burial. It is justly supposed that it took place in the same chapel, as at that time the custom of burying clerics in the church where the funeral service was held was quite general. Moreover, it was known that the three other members of the Society, who died in Canada from 1655 to '65, had not been buried at Quebec. Hence, the identity of the three bodies found was well established.

Father Saché, who was superior of the Quebec residence, when this discovery was made and who gave the information we have recorded, took every measure necessary for giving the remains of our fathers an honorable burial. But strange to say, when, after many involuntary delays, on May 9, 1879, he wished to obtain possession of the boxes containing the bones, they could no longer be found. They had been taken away and no one has ever been able to tell who was guilty of the theft.

Meanwhile, in June 1889, the news spread abroad that the bodies of the fathers had been found again in one of the vaults of the Belmont cemetery. Fr. Desy the successor of Fr. Saché, who had died some time before, used every endeavor to obtain the necessary authorization to bury the precious remains in the crypt of the Ursulines' chapel. Hereupon, the Hon. Mr. Mercier, Prime Minister of the province resolved, in union with his colleagues, "to surround with all possible respect the burial of the relics" of these early apostles of Canada. His Eminence, Cardinal Taschereau gladly approved of the plan. But new delays, which we are unable to relate here, made it impossible to hold the ceremony before May 12, 1891. At that time all the bishops of the province happened to be present at Quebec to celebrate at the basilica on the morrow, the decree from Rome according to Mgr. De Laval, Canada's first bishop, the title of Venerable. Moved by their love for the Society, they wished to enhance by their presence the solemnity of the funeral services of these our early missionaries. We might even say that the holy bishop wished to be joined in his glory by these devoted laborers of the Society, who had toiled under his guidance for the conversion

and happiness of this land. As for the government of Quebec, by assuming all the expenses of the celebration, it showed very clearly that it looked on the event as a demonstration at once religious and patriotic and that it gloried before the whole country in realizing once again the noble motto of our province: "*Je me souviens.*"

The procession, arranged for the occasion, formed on the Sainte-Foye road and marched thence towards the city. It was made up of almost 6000 persons. All along the line of march, the streets had been adorned and an immense throng of enthusiastic spectators covered both sides of the way. The procession was led by the sodalities belonging to the various schools of the Christian Brothers with their banners and flags and badges. After these came the Holy Family cadets of St. Patrick's Church, the students of the Laval Normal School, of the College of Levis, those of the Petit Seminaire of Quebec with their excellent band, the church-wardens of St. Patrick's, the sodalists of the Haute-Ville, of St. Roch and of St. Sauveur and the members of St. Joseph's Union of this city, accompanied by many delegates from the adjoining parishes and from the Catholic associations. Next came several delegations from the French Benevolent Society, the officials of St. Patrick's Church, the Spanish Consul, the Consul of the Argentine Republic, the members of the Town Council, the Hon. Messrs. Garnexa and Ross, representing the Provincial Government, and six representatives of the Papal Zouaves. Then followed a deputation from the descendants of the Hurons of Loretto and two Montagneis of Lake St. John, bearing the coffins which held the remains of the three apostles of the faith. Rev. Fr. Hamel, the Provincial, Fr. Desy, Superior of the Quebec residence, Fr. Drummond, Rector of St. Mary's College at Montreal, Fr. Turgeon, a former rector, and Fr. Martineau came after the coffins. They were followed by the band of Battery B, a delegation from Laval, Frontenac and Saint Sauveur, the Society of St. John Baptist of Quebec, having at their head, the president and other officers.

The first halt was made at our church. There the coffins were placed on a catafalque and absolution was given by his Grace, Mgr. Fabre, Archbishop of Montreal, assisted by Frs. Hamel and Desy. Then, the procession went on to the basilica. The decorations of this old church were magnificent. In the sanctuary, long violet streamers from the arch above covered with their graceful folds the catafalque on which the Indians had placed the two coffins. The pulpit, church-wardens' pew, and windows were half-hidden

by the violet hangings. The archbishops and bishops of the province of Quebec, the fathers of the Society, and a great number of priests occupied the sanctuary. His honor, the lieutenant governor, was present with his private secretary. The various associations had places in the nave and the rest of the procession with a crowd of the people filled the vast church. Mgr. Benjamin Paquet, Rector of Laval University, then mounted the pulpit and pronounced the eulogy. The discourse, which was admirably written and well delivered, produced a very great impression on the hearers. The eloquent preacher took as his text these words of Isaias, so fitting for the occasion: "How beautiful upon the mountains are the feet of him that bringeth good tidings and that preacheth peace!" The students of the Petit Seminaire sang the *Libera*, and his Grace, Mgr. Fabre, again recited the prayers of absolution. Thence the procession proceeded in the same order as before to the Ursuline Monastery, where the burial was to take place. When they arrived here, the military band played the *Marche de Saul*, whilst the pious throng knelt around the catafalque on which the coffins rested. His Grace, Mgr. Duhamel, Archbishop of Ottawa, gave absolution, and the nuns sang the *Libera* with organ accompaniment. When the coffins were lowered into the vault, his honor, the lieutenant governor, unveiled the beautiful monument which had been put up in the chapel by the government of the province in honor of the missionaries.

It was seven o'clock before the ceremony had concluded. It had lasted almost five hours, and the whole city, one might say, had taken part, showing thereby how piously these people cherish the memory of the apostles who won this land to the true faith, and what esteem they bear in their hearts for the Society of Jesus.

And now a few words about each of the three religious to whom this honor was paid will not fail to interest our readers.

Brother John Liegeois came to Quebec with Fr. Charles Lallemand, the then superior of the Canada missions, and was sent immediately to the residence of our Lady of Angels at Sillery, to fill the office of procurator. From the very first, he was remarkable for his activity, zeal and boundless charity. At one time he could be seen at the hard work in the fields, at another directing the building of the poor dwellings our fathers erected in various parts of the colony for themselves or for the savages. But when there was question of aiding the sick or infirm, his zeal overcame

every fatigue, every danger. He was an excellent mason and carpenter. Hence the fathers of the mission entrusted to his care the many works carried on at that time. It thus happened that he rebuilt the chapel and residence of *Notre Dame de Recouvrance*. Thence he went to Three Rivers where he built a residence for our fathers and a chapel for the natives. At Sillery he directed the work of the Indians in the erection of a fort to protect them against the attacks of their enemies. Superiors, full of confidence in his prudence and courage, sent him twice to France on business for the mission. He was at the fort of Sillery when he won the martyr's palm on May 29, 1655. The Iroquois enraged against the Algonquins and Hurons, who were converted and lived at Sillery, were lurking in the neighborhood ready to surprise and attack them. "Our good brother," says Fr. Francis Le Mercier in a letter dated at Quebec Oct. 13, 1655, hearing some shots at a distance, and knowing that the native Christians were in the fields and would easily be surprised, entered the forest to see if their enemies were not in ambush. They were there; and before he had seen them, they pierced him with a bullet. They cut off his head, but left it behind when they had torn off the scalp. This good religious had a noble heart, full of love for the poor Indians. His charity for them brought him death on earth, but it gave him life eternal."

Fr. Francis Du Peron is justly looked on as the apostle of the Hurons. In the midst of this tribe he spent the greater part of his ministry during his twenty-seven years in Canada. Born at Lyons, January 26, 1610, he entered the Society at Avignon, February 23, 1627. After his novitiate, he made three years of philosophy at Dole. He then taught the third class at the college in this city, then the fourth and the third class at Vesoul, and finally, the third class at Lyons. His regency over, he studied theology for two years at Lyons, meanwhile fulfilling the duties of prefect in the boarding-school of the Trinity, and at his own request, he set out on May 1, 1638, for the missions of Canada. Shortly after his arrival in the colony he was sent to the Huron region, to Ossossaué, the chief settlement of the Attignawautans, or Bear Nation, to the residence of the Immaculate Conception. He remained there only a year, with Frs. Ragueneau and Chaumonot, but his zeal produced great fruits. Superiors recalled him to Quebec. It was to charge him, together with Fr. Isaac Jogues, with the new mission of Saint Mary, which comprised four settlements among the Atarouchronous, a Huron tribe established in the very heart of the country.

He remained there until 1644, when he was transferred to the mission of St. Michael. In 1657, he was at Onnontagué, the principal settlement of the Mountain Nation, one of the five Iroquois tribes. Finally, Fr. Du Peron was made chaplain of Fort St. Louis, built about seventeen leagues from the mouth of the river Richelieu, then called the Iroquois River. It was in this post that he died, Nov. 10, 1665. The following account of his death is found in the diary of our house in Quebec. "On the 15th of November, a vessel arrived from Richelieu, which brought us the body of Fr. Francis Du Peron, who died on the 10th inst., at Fort St. Louis, after thirteen days of illness. M. De Chambly, the governor of the fort, writes to me that he died as he had lived, a good religious. Five soldiers since evening have brought the body to us in a coffin of boards, which M. Sorel, the governor of Richelieu, had made, after having received it on shore with all the soldiers under arms. We have also learned that he kept guard over it all night with tapers lighted. We have had the body placed in the chapel, and as he had been dead for seven days, the coffin was not opened."

As to Father John De Quen, called the discoverer of lake St. John, he has played a great part in the history of the first twenty-five years of the Canadian Mission. He was born in the town of Amiens, in May, 1603, and entered the Society at Rouen, Sept. 13, 1620. His novitiate finished, he made three years of philosophy at Paris, two years of regency and three of theology at the college of Clermont, then another year of regency at Amiens, and his third year of probation in Belgium. Finally, after teaching third class one year, and humanities two years, at the College of Eu, he set out for Canada in 1635, and arrived at Quebec on the 17th of August of the same year. Employed at first as professor in a school which had just been opened for the education of the French youth of the colony, he soon after received permission to go to consecrate himself in the residence of Sillery to the evangelization of the savages. He could scarcely stammer out some words of their language when we find him already hastening to the sick to prepare them by his words and gestures for a Christian death. See in what terms he wrote to his superior, after having converted a savage. "Joseph, who has been recommended so much and so often, quitted this life on the feast of our holy father and founder, St. Ignatius. I made a trial of my skill in teaching him and having him make acts of faith and contrition without borrowing another tongue. He made me

repeat what I had said to him, to show that he took pleasure therein."

In 1636, Fr. De Quen replaced Fr. Charles Lallemand at the residence of *Noire Dame de Recouvrance*, and so found himself charged with the care of the parish of Quebec, preaching every Sunday and feast-day at high Mass, and explaining the catechism after Vespers, to the French who filled the little church.

In 1640, Fr. De Quen returned to Sillery, to take charge of the hospital there. One day, he learned by accident that a savage chief, who was still a pagan, had fallen grievously ill at a great distance from him. He hastily took his cloak and a piece of bread and threw himself into a canoe in order to reach the place. He arrived there during the night and spoke with such good effect to the sick man that he repented of his sins and demanded baptism. However, the father, not believing him as yet in danger of death and wishing him to be better instructed, deferred it, and withdrew to a neighboring cabin to pray and to take a little rest. But sleep eluded his tired eyelids. Incessantly he has the sick man before his eyes, and he sees him surrounded by a legion of demons. He seems to hear a voice from heaven telling him to save this soul. He rises at once and hastens to the side of the sick man. It was time; the poor, unfortunate chief had only a breath of life remaining. The missionary baptized him, and a minute after the happy savage drew his last breath.

The great labors, which the holy missionary undertook, affected his health, and his life was despaired of. But God was keeping him for still greater works. He recovered quickly and in the following year (1641) he went to Three Rivers, to the residence of the Immaculate Conception, where he worked a great number of conversions among the pagans, and led back to the practices of religion the savages, already baptized, who had wandered away. Then he returned to Sillery there to begin once more his labors.

Meanwhile, the savages of Ladoussac having asked for a "Blackgown" to teach them the true prayer, Fr. De Quen, who knew the language of the Mountain Nation, was sent to them. They received him as a messenger from heaven, and soon the entire settlement had become Christian. "Prayers," writes the father, "are offered up night and morning in the huts with such consolation to these good people, that some savages of Saginaw, wishing to embark and return to their own country, came at break of day to ask the father to pray with them to God before their departure. Not long ago the savages were still ashamed of praying in public. Now they

do not hesitate to fall on their knees, to join their hands, and to pray aloud. This change gives great consolation to those who have seen the horror which these barbarians had of our holy faith, and the derision with which they treated those who preached it." From 1643 to 1652, Fr. De Quen was faithful in visiting the mission of the Holy Cross, at Ladoussac, every summer. He remained there for some time, but in the autumn, he returned to Sillery, or to Quebec, there to continue the instruction of the Algonquins, whose apostle he had become. During the summer of 1651, he visited the home of the Bersiamites, a tribe of simple and sweet disposition, about eighty leagues from Ladoussac, and he there established the mission of the Angel Guardian.

To Fr. De Quen belongs the honor of having discovered in the north, the beautiful lake St. John, situated in an immense and fertile valley which is now considered the future granary of the Province of Quebec. The account of this discovery, which he himself has left us, is full of interesting details, but it is too long to be inserted here. It is sufficient to say that in the first voyage in 1647, and a second one in 1652, the holy missionary made a great number of converts among the savages camped on the borders of the lake.

Fr. De Quen, appointed superior of the missions of New France in 1655, held this important and difficult post, which he filled with admirable zeal and wisdom, until his holy death, which took place at Quebec on October 8, 1659.

We cannot better close this article on our three missionaries and the solemnity of their last obsequies, than by citing the beautiful reflections of the *Courrier du Canada*. "What a wonderful spectacle our old Quebec presented yesterday! Those who assisted at this magnificent demonstration will not easily forget it. What memories were called back by those two coffins, which enclosed the remains of three humble missionaries, borne by the descendants of the faithful Hurons and Montagnais, won over to the faith by the apostles of New France! The triumphal procession, the religious and national display, the sounding of trumpets, the floating of flags, the immense crowd gathered together from all sides to do honor to these three servants of God, forgotten during a long time, illustrious to-day, all this was calculated to impress the mind and move the heart.

"The festival of yesterday was one of the most beautiful we have had in Quebec. It will be counted among the great days of public joy to which our people are so enthusiastically devoted. It will also testify that the Canadians have the *memoire du cœur*; for the demonstration of yester-

day was one of gratitude. Our people manifested in a signal manner their gratitude to the apostles of the Society of Jesus who have been the pioneers of civilization and the gospel on our shores."

MONUMENT

Erected in the chapel of the Ursuline Convent of Quebec, to the memory of the Jesuit Missionaries John De Quen, Francis Du Peron, and John Liegeois.

This monument, designed with classic taste, consists of a commemorative tablet of white statuary marble resting on a slab of variegated marble. It comprises a dado, enclosing the description, surmounted by a frieze and a crowned cornice of a pediment with a base supported on two consoles. The ornamentation of the pediment contains a pilgrim's shell (drinking cup) delicately cut out, with a cross in bold relief, the whole surrounded by rose leaves. The cornice is decorated with ovolos finely carved: in the frieze the escutcheon of the Society of Jesus stands out with the device *Ad majorem dei Gloriam*, unrolling itself on a loose ribbon. On the dado, having at the head, after the manner of the tombs of the catacombs, the monogram of Christ, between the alpha and omega is engraved the magnificent lapidary inscription composed by Fr. Ant. Angelini, S. J., professor of sacred eloquence at the Gregorian University in Rome. Resting on the mouldings of the base hangs the coat of arms of the Province of Quebec, sculptured with great elegance.

EPITAPH.

HEIC · CONQVIESVNT · IN · CHRISTO
 TRRS · E · SOCIETATE · IESV
 DE · FIDE · CATHOLICA · EGRRGIE · MERITI
 IOANNES · DE QVEN · DOMO · AMBIANUS · SACERDOS
 QUI · LAGVM · S · IOANNIS · LVSTRAVIT · PRIMVS
 ALGONQVINOS · EXCOLVIT · ANNOS · XX
 LVE · AFFLATUS · OPEM · FERENS
 CESSIT · E · VITA · QUEBECI · A · MDCLIX · A · N · P · M · LIX
 FRANCISCVS · DV PERON · NATIONE · GALLVS · SACERDOS
 IN · HVRONIBVS · RELIGIONE · CIVILIQUE · CVLTV · IMBVENDIS
 ANNOS · XXVII · ADLABORAVIT · PRÆMIA · LABORVM · A · DEO · TVLIT
 IN · CASTRO · S · LVDOVICI · A · MDCLXV
 IOANNES · LIEGEOIS · CAMPANVS · IN · GALLIA
 REI · DOMESTICÆ · ADIVTOR · PATRIBVS · OPERAM SOLERTEM
 ANNOS · XIX · PRÆBVIT
 DVM · CHRISTI · FIDEM · AMPLEXOS · IN · REGIONE · SILLERYA
 TVTARETVR
 AB · IROQVENSIBVS · PECTORE · TRANFOSSO · CAPITE · ABSCISSO
 OCCVBVIT · IV · KAL · IVNIAS · A · MDCLV · A · N · P · M · LIV
 PROVINCIÆ · QVBECENSIS · MODERATORES
 COLLECTIS · RITE · RELIQVIIS
 MONVMENTVM · POSVERVNT · IV · ID · MAIAS · A · MDCCCXCI

MARQUETTE COLLEGE.

Marquette College completed its tenth year in June, 1891. Its establishment was long projected. While in Europe in 1848, in the interest of his diocese, Rt. Rev. Bishop Henni of Milwaukee was offered in trust a sum of about \$16,000 by Chevalier T. G. De Boeye of Antwerp, Belgium, to found an institution under the direction of the Society of Jesus. This was henceforth his favorite scheme, for the realization of which he prayed daily. At his invitation our fathers established a mission at Green Bay, Wisconsin, with the intention of opening a college as soon as possible.⁽¹⁾ This plan was soon found impracticable.

In 1853, two of our fathers, Rev. J. L. Gleizal and Rev. I. J. Boudreaux, the latter afterwards president of Marquette College, preached a mission in St. John's Cathedral, Milwaukee, at which time they were urged by the bishop to open a house in that city.

As the opening of a college then would have been premature, the charge of St. Gall's church and congregation was offered and accordingly assumed September 12, 1855, by Rev. P. J. De Smet, the celebrated Indian missionary, and Rev. F. X. De Coen, in the name of the Society of Jesus. In September, 1857, St. Aloysius's Academy, as the arched sign over the gate read, was begun, and a truly small beginning it was. The one story frame building, which had hitherto served as a pastoral residence, was moved to an adjoining lot, raised ten feet for the erection of a story underneath, and thus metamorphosed and placed under the direction of Rev. S. P. Lalumiere, struggled on its mission until 1864, when it was absorbed and superseded by the more pretentious St. Gall's Academy. St. Gall's was not a mere primary school, but an academy, carrying students through several years of classics, and elementary rhetoric; while the height of the schoolhouse, the area of the Fourth Ward park and of the old burying ground on Spring Street, were more than once measured by its pupils

⁽¹⁾ The Missouri catalogue for 1850 calls this mission: *Col. Marquettense Brevi Inchoandum*. Here our late lamented General of the Society, Fr. Anthony Anderledy, after finishing his theological studies in St. Louis, spent a year, doing missionary work amongst the German, French and English speaking residents.

with theodolite and chain, under the direction of the paternal Father Kuhlman, who all the while talked science and the squaring of the circle so interestingly that if much knowledge was not gleaned, much desire to know was excited.

But time and the growth of the city were preparing the way for the establishment of a college. In 1855, the Rt. Rev. Bishop had purchased property on the "Hill" with the sum donated by Mr. De Boeye, and transferred it to the Jesuits.

Fr. Boudreaux used to tell an interesting anecdote with regard to this property. While visiting the city, he was invited to go out and view the site on which it was contemplated building the college. He drove out in a buggy to a high hill in the country, where, owing to the unevenness of the ground and the wild vegetation, the buggy was upset and Fr. Boudreaux himself thrown out, when, like William the Conqueror, to use Fr. Boudreaux's own expression, he "took formal possession of the soil," little suspecting that future years should see him superior of the college to be built on that very spot.

Our fathers, in 1863, bought adjacent property sufficient to give them the ownership of the entire block bounded by State and Prairie, Tenth and Eleventh streets. In 1864, a charter, giving the power to confer such literary honors and degrees as the trustees might deem proper, was granted to Marquette College by the legislature; and in 1875, another step was taken by the erection of Holy Name church and parochial school on the new site. On August 15, 1880, a throng of people, in numbers and enthusiasm exceeding any hitherto seen in Milwaukee, marched in procession or crowded along the streets to witness the laying of the corner stone of Marquette College. As the Most Rev. Archbishop Henni was too unwell to officiate, the Most Rev. Coadjutor, Archbishop Heiss, assisted by the clergy of the city, performed the ceremony, while Hon. W. J. Onahan, of Chicago, delivered an address in English and Very Rev. L. Batz, V. G., one in German.

In the spring of 1881, Fr. Joseph Rigge came to Milwaukee as the first president of the college. With regard to the early days of the college, the following reminiscences have been furnished by one of the "Pioneer Faculty."

"One day towards the end of June the incipient faculty of Marquette, consisting of one father, one scholastic and one lay brother, placing all their possessions on an express wagon, moved up from St. Gall's pastoral residence to the new college. The only part of the college building then finished, was the third floor, the carpenters, painters and

plumbers being still busily engaged throughout the rest of the house..

“By the untiring energy of the president, everything was put in good shape for the opening of classes, the following faculty being in readiness for the year's work: Frs. Rigge and Cornely, Messrs. Foley, William Wallace and Cassilly, and Brothers Dipple, Borchers and Wm. Feley. Fr. Weinman was pastor of the church. It was a pleasing coincidence often commented on, that the college should have been first taken possession of by a community of three—a number symbolical of the Blessed Trinity; and especially that the full community of the first year should have been composed of three fathers, three scholastics and three brothers, so that the college was sometimes called the “Trinity College.”

“It was a great experience waiting for classes to open in a new college, and we scholastics were, for some days previous, in a fever of expectation. What with sweeping out classrooms, making blackboards and discussing our prospects, we were kept very busy. About the middle of August, the first pupil applied, Joseph Gnacke, and he was assigned to the preparatory department. Every time the door-bell rang, we said, ‘there is a bill or a boy,’ as all our callers in those days fell under one of those categories.

“Finally the great day of the opening came, and our preparations had been carefully made to enable us to handle the rush of students, who were to flock in to place themselves under our guidance. Our own youthful hopes, and rash promises made by sympathetic friends had led us to expect at least 100 pupils on the very first day, and perhaps as many as 150. About half-past seven o'clock, the ringing of the door-bell warned us that the rush was about to begin. Soon we were at our posts, some ready to examine the students, some to give out text-books, and others to make the boys feel at home.

“For a short time we were kept very busy, but about nine o'clock there was a lull which gave us opportunity to see how we stood. On comparing the various lists, we found that the large number of 28 students had been received. We were utterly crestfallen; 28 students! just enough for one class, and here were six grown men waiting to teach them. Making a fair division of the students would give four and a fraction to each professor. Our high hopes had been dashed to earth, and we began to think of packing our trunks and leaving for more congenial spheres. But a little reflection and the soothing influence of dinner softened our tempers, and besides our list mounted to 35 by nightfall.

Mr. Cappel who had come on to assist in case of an emergency was the only member of the faculty ordered to another post, and the students were duly parcelled out amongst the rest of us.

"The number of students gradually increased, owing in great part to the firm discipline and consequent high reputation of the college, and by the end of the year, 77 names had been enrolled on the college register.

"During the first year, it was deemed necessary to do something which might bring the college before the attention of the people. Accordingly the president, Fr. Rigge, undertook to add another burden to his overtasked shoulders by giving an illustrated scientific lecture on Sound. All the latest inventions, which pertained to his subject, were explained so lucidly and manipulated so skilfully as to call forth unbounded admiration from all. The chief electrician of the city even wrote Fr. Rigge a letter, volunteering to assist him in any future lecture. The exposition authorities also called on him to enlist his services for the public weal. In fact this lecture gave considerable prestige to the college staff.

"But it was necessary to impress the people not only with the scientific attainments of the professors but with those of the students as well, so we determined to attempt this more difficult feat at the annual exhibition in June, difficult I say, for our highest class was the third commercial. In a number marked on the programme, 'Theory and Practice, with experiments,' we had grouped some of the marvels of arithmetic. They consisted in weighing a 60 pound rail with a spring balance whose limit was 25 pounds; in testing the specific gravity of the gold medal which was conferred that evening for good conduct, much to the credit of the jeweler who made it; and in measuring, with a foot-rule, the liquid contents of a cask.

"The students' thorough knowledge of geography was illustrated by two of their number, who drew a large map of Wisconsin with colored chalks on the blackboard, and then critically pointed out all the attractions and merits of the state, much to the delight of the audience.

"These two features of the evening were very successful, and we all congratulated ourselves, at the close of the entertainment, that the proficiency of the students in arithmetic and geography had solidly established our scientific reputation in the eyes of the people; especially, as five months before, at our semi-annual exhibition, a student had electrified his audience and at the same time given a specimen of his skill in penmanship, by drawing a magnificent

American eagle on the blackboard, without taking the chalk from the board except to dot the eye. The first year ended with a fine record for the college, and in the second year the number of pupils was almost doubled.

"A sodality was started the first year, though under difficulties, as some of the secular priests insisted that their boys should not come to the college on Sundays, on the plea that they wished them to attend the catechism instruction in their own parish churches. A compromise was afterwards effected by which the sodality meetings were held on class-days.

"During the second year an event of more than passing importance occurred. A West Point cadetship became vacant and it was offered by Congressman Deuster to public competition. A goodly number of candidates from private and public schools presented themselves, and amongst them James Hackett of the college. We were all intensely interested in his success, although we scarcely dared hope for it, owing to the age and acquirements of the other competitors, as well as to the complexion of the board of examiners. Fortunately, however, one examiner was a Catholic and he promised that our candidate should have fair play. He kept his word, and Hackett bore away the prize from all the other schools, to the great delight of Marquette and its friends.

"A feature of the June exhibition in this year was a letter-writing test. The pupils of the second rhetoric class (now called second commercial) offered to write off-hand a business letter on any subject proposed. Mr. Mullen, a gentleman of the audience rose, and taking the morning paper from his pocket, read an advertisement calling for a boy to fill a vacant position. He requested the students to write a letter, applying for the position. The class sat down at a table in full sight of all, and in a few minutes had written very neat letters, which were read aloud, and passed around the audience amidst the greatest applause."

It would take too long to recount the many incidents of the college history; suffice it to say that the college grew and prospered, with scarcely an interruption to its continuous success, as a consultation of the following list will show.

Year	No. of students	Graduates	
		A. B.	Graduates English Course
1881-'82 . . .	77	0	0
1882-'83 . . .	135	0	0
1883-'84 . . .	130	0	1
1884-'85 . . .	151	0	6
1885-'86 . . .	163	0	0
1886-'87 . . .	181	5	8
1887-'88 . . .	205	6	3
1888-'89 . . .	215	0	4
1889-'90 . . .	227	8	5
1890-'91 . . .	232	6	8
		—	—
		Total, 25	35

From this list it is seen that there were no classical graduates for five years, and this for the simple reason that only the three lowest classes of the course and a preparatory department were begun the first year. The steadily increasing attendance and advance of the students necessitated the addition of a higher class each succeeding term, until the course had its full quota and the college was enabled in June, '87, to graduate with the degree of Bachelor of Arts, its first class, consisting of Messrs. F. X. Bodden, C. F. Gaffney, J. I. Drew, H. F. Millmahn and J. D. O'Neil. In the succeeding years it conferred the degree of A. B. on the following gentlemen: A. M. Bodden, E. J. Flynn, D. M. Johnson, C. J. Coffey, J. J. Hannan, W. P. Schoen, P. P. Aylward, G. A. Durnin, W. J. Eline, J. F. Kiedrowicz, M. A. McCabe, P. A. Mullens, C. M. Schoen, C. A. Trzebiatowski, W. J. Carroll, J. C. Husslein, R. S. Johnston, C. F. Schiedel, J. F. Studnicka and J. F. Synnott; and the degree of Master of Arts on F. X. Bodden, A. B., J. D. O'Neil, A. B., B. T. Becker, A. B. and W. P. Schoen, A. B.

The faculty of the college, which consisted during the first year of five professors with Rev. Joseph F. Rigge as president, has increased with the number of students and addition of classes. In 1882, the amiable and saintly Rev. I. J. Boudreaux was appointed president and assisted by seven professors. In 1884, he was succeeded by Rev. Thomas S. Fitzgerald with a corps of eleven professors. In 1887, Rev. S. P. Lalumiere, so well known and highly esteemed as pastor of St. Gall's church for twenty-six years, was transferred to the presidency of Marquette with a faculty of thirteen members. In 1889, Rev. Joseph Grimmelsman assumed the duties of this office, assisted by fourteen profes-

sors. He was succeeded, in 1891, by the present incumbent, Rev. R. J. Meyer, whose long experience and thorough acquaintance with educational matters, aided by a corps of fifteen professors, is an assurance of a high standard and bright future for Marquette.

The following societies have been established among the students: The League of the Sacred Heart, the Acolythical Society, the Sodality. Besides there are various athletic associations, and the game-room, the Library and Reading-Room Association, and the Marquette College Literary Society.

In October '90, the graduates of preceding years organized the Marquette College Lyceum. Membership is not restricted to graduates of Marquette, but its requisites are, to have received a college degree or a liberal education, to be a practical Catholic and in good social standing. All kinds of literary work are embraced within its scope, the exercises of the ordinary biweekly meetings being readings, declamations and papers on questions literary, historical, scientific, philosophical, political (except questions of party politics), followed by discussion. It endeavors also to hold occasionally public sessions to which friends are invited. Its membership is as yet not large, but its usefulness is undoubted and its development promising.

That the standard of the college is high may be judged from the following facts: Since 1886 there has been a yearly inter-collegiate contest in Latin composition among the seven Jesuit colleges of the Missouri Province, including Milwaukee, Chicago, Detroit, Cincinnati, St. Louis, St. Mary's Kansas, and Omaha, with about one hundred competitors each year. The following positions were won by Marquette students: In 1886, the prize, a \$25 gold medal donated by Rev. Father Provincial, was won by Henry Millmann; honorable mention, that is, among the first ten, James O'Neill; in 1890, prize, C. F. Schiedel; honorable mention, J. F. Synnott and R. S. Johnston; in 1891, honorable mention, C. G. Konzal and P. E. Schiedel. In a similar inter-collegiate contest in English composition in 1891, the second prize, a purse of \$25, was won by F. M. Eline.

One other point that is of great interest to Ours is the number of vocations thus far developed. There have been twenty in all, twelve to the Society and eight to the secular priesthood. The following have entered the Society: graduates, David Johnson, Patrick Mullens, Wm. Eline, Joseph Husslein, Robert Johnston and John Synnott; undergraduates, Herman Otten, Thomas Smith, John Weiland, Joseph Kammerer, John McLaughlin, Walter Drum. The follow-

ing are studying in seminaries: graduates, James O'Neil in Baltimore, and Joseph Studnicka in St. Thomas's Seminary Min.; undergraduates, Wm. Hutchinson, Charles Keyser and James Higler at St. Francis Seminary, Milwaukee; John Gurda and John Andrzejewski in Detroit, and Joseph Fyans at St. Cloud, Minnesota.

Besides the original donation of Mr. De Boeye of \$16,000, the college has received a number of volumes for the library, several paintings, the foundation of several scholarships, a donation of \$1000 from a friend, and a contribution of about \$2000 from a number of generous friends and patrons of learning to enable it to fit up a scientific cabinet. But to pay off the debt contracted by the purchase of ground and the erection of buildings, to meet the current expenses and those entailed by improvement and development, the college is entirely dependent on tuition fees.

Such is a brief sketch of the establishment, career and work of Marquette College. When its foundation was first projected, the noble-souled Bishop Henni desired that it should be named after Pere Marquette, the French priest, Jesuit pioneer missionary, the first white man to set foot on Wisconsin soil to bring the Cross and the Gospel to the home of the Red Man, the discoverer of the Father of Waters—with the hope that his religious brethren, now two and a half centuries after he has gone to his reward, may make it a worthy monument to his great name. The Society has borne in mind its mission. It has experienced the difficulties inseparable from the building up of a new institution, and not least the financial embarrassments under which Catholic institutions must struggle. But difficulty is its inheritance; patience, perseverance and noble purpose, its support. In the near future the college will be transferred from its present location to the more eligible site on Grand Avenue, beside the new church soon to be erected there, and we have every hope that it will be an honorable resting place for the bones of Pere Marquette, now in its possession, an ornament to the city and a centre of higher education.

A GLIMPSE AT THE AUSTRIAN PROVINCE.

Extract from a Letter of an American Father at Innsbruck.

INNSBRUCK, Oct. 8, 1891.

* * * * * The first place we reached was Velehrad in Moravia, where a Bohemian novitiate was established about a year ago. Austria is such a polyglot country that our fathers are obliged to have three novitiates for one province, one for Germans at St. Andrā in Carinthia, another for Hungarians at Turnau, and a third for Bohemians at Velehrad. And they seem to be driven to thus multiplying novitiates by a feeling of self-preservation, on account of the race prejudices existing among the different nationalities in Austria. Bohemians and Magyars are loath to enter a novitiate where German is the established language. True, these antipathies wear off easily enough after the novices have been for some time under training. But the difficulty is to get them at all and keep them through the first weeks of fierce trial. Velehrad was formerly a Cistercian monastery, but in the last century it was suppressed by Joseph II., Emperor of Austria. It was then sold to a duke who kept possession of it for a number of years. He, in turn, made over the former monastery and estate to an association, established for the purpose of supporting needy and disabled priests of Norana. At the suggestion and advice of the archbishop of Olmütz, this association entrusted the house and adjoining church to the care of our fathers and settled a fair foundation on them. Of the large estate, Ours would not take charge, since, as I was told, experience has taught them that we are not very successful farmers. The house, which is palatial in its proportions, covers three sides of a square, the church forming the fourth. The latter, built in rococo style, is quite an imposing structure and of exquisite finish in the interior. It is dedicated to the two Slav apostles, Methodius and Cyrillus, and is quite a famous place of pilgrimage. I mention some of these facts about Velehrad, because they tell the history and the fate of a great many ancient monasteries in the Austrian empire. The novices, ten in number, receive of course an entirely Bohemian education. I was told that the Slavs of the

neighborhood of Velehrad were greatly alarmed when the rumor of the arrival of our fathers was first noised abroad. They feared that they had been sent there artfully to undertake the task of Germanizing the population. But their misgivings have been completely dispelled; the Jesuits are now great favorites in Velehrad. I also heard that the Emperor Francis Joseph was greatly pleased at the place being offered to, and accepted by Ours, as he looks upon the Jesuits as staunch supporters of monarchical principles. From Velehrad we went to Hastem (also in Moravia) where Ours have charge of another place of pilgrimage away up on the top of a hill. The rather steep ascent up the hillside is about an hour and a half's walk. Fr. Maly, who is stationed there, was greatly delighted at receiving and entertaining some American guests and acquaintances up in his sacred mountain home. The large crowds of pilgrims, who at certain times toil up to the shrine of our Lady, bespeak the simple faith that still animates these good peasant Slavs.

On the feast of the Assumption this year, when the church (which since the time of Joseph II., had been greatly neglected and nearly fallen into ruins, but which has been restored by Ours) was re-consecrated, over fifty thousand people were present to witness the solemnity. Five sermons in Bohemian and one in German were preached in the open air. As very many of the pilgrims could not reach their homes on that day, and as there is but little room on the crest of the hill for housing wayfarers, the good people sought shelter for the night in the neighboring pine forests, or improvised rough couches in the corridors and passages of the church, a thing which frequently occurs on similar occasions. The fathers told us, that such is the spirit of the people, that there is no danger whatsoever of scandal arising from the promiscuous intermingling of the pilgrims at night in the woods and elsewhere.

We also made a short stay at Vienna, at their college for Nobles at Kalksburg, and at their boarding-school at Kalocsa in Hungary. As I never lived in a boarding-school in America myself, I cannot say how they compare with our own; but my companion was very favorably impressed by them and thought that they were well managed. In Kalksburg the average number of students is about 160, all boarders; board 600 fl. (a florin is nearly \$0.50) But they tell me that expenses generally run up to about 1000 fl., as the extra fees for acquiring certain accomplishments, as riding, drawing, music and the like add considerably to their regular bills. Ours own six fine race-horses, and a pensioned officer has been engaged to train the students in horseback

riding. The same officer also puts them through a course of military drill to prepare them for the army, in which very many of the Austrian nobles spend the better part of their lives. All the students are dressed alike in a rather tasty light-fitting uniform, over which, in winter, a long warlike-looking mantle, likewise of military cut, is thrown. Each boy must have three such suits, one for week days, another for Sundays and a third for gala occasions. This outfit, I hear, forms a heavy item in their accounts. By the way, the captain of the large boys is a certain *Graf von und zu O'Donnell*, a descendant of Irish fugitives who settled down in Austria, where they won the above high-sounding title. The college stands in the midst of a very extensive wooded park swelling in one direction to the height of a moderate hill and enclosed all around by a wall. The top of the eminence is crowned by a chapel of St. Michael, which commands a fine view of the picturesque mountains and plains of the neighborhood. At the foot of this gentle slope stands a cottage, called the "Rauch Tempel" (smoking temple), where the students of the two highest classes can while away their free afternoons in smoking and playing billiards.

In Kalocsa, Hungary, Ours have some 400 pupils, about 160 of whom are boarders. Part of the latter are received entirely free of charge and form a separate division apart from the rest, eating, sleeping and living by themselves. This departure was made some years ago in favor of poor students of promising gifts and blameless conduct, in the hope of developing and fostering vocations to the Society among our own boys. But their expectations do not seem to have been realized in the least up to the present. It is a strange fact that though this college has a brilliant past and has been declared by some of the Hungarian state-officials to be the model college of the kingdom, it has never proved to be a nursery of Jesuits, vocations among the students being lamentably few. This unwillingness of Hungarian boys to enter our Order is attributed to the want of a spirit of self-sacrifice and to over fondness on the part of Hungarian parents for their children, from whom they cannot brook to be separated and on whose support, when in possession of some fat benefice, they calculate. And the temptation, in their case, must, no doubt, be great, for the Hungarian clergymen draw by far the best salaries of any in Europe. The income of some of the Hungarian bishops is, taking into account the comparative value of money in Eu-

rope, almost excessive. Thus the primate of Hungary (whose See is Grau), clears yearly about a million gulden. The revenue of the archbishop of Kalocsa amounts to something like 300,000 gulden. The latter built, and still owns our college at Kalocsa. Only a short time ago, the last archbishop of the place erected and fitted up, close by the college, an observatory of fair pretensions and put it in charge of Ours.

There were at Innsbruck last year 258 theologians, 207 studying law, 253 students of medicine and 127 studying philology. Next year we will be 40 scholastics, six more than last year.

A SECOND LETTER TO OUR ASTRONOMERS.

GEORGETOWN COLLEGE OBSERVATORY,
WEST WASHINGTON, D. C., U. S. A.

DE STELLARUM VARIABILIIUM OBSERVATIONE.

Quum ex iis, quos ut stellas variabiles conjunctis nobiscum studiis observarent invitavimus, nonnulli consenserint: et horum et aliorum causa quos consensuros esse speramus, nonnulla quæ ex usu fore videntur exponenda censuimus. Atque primum quidem pauca dicemus

I. *De Apparatu Necessario.*

a. Telescopio opus est cujus axis polum versus directus sit; non egemus horologio quo tubus vertatur, neque micrometro; circulus autem horarius et circulus declinationis, cum nobis opus sint non ad metiendum sed ad tubum versus stellas variabiles dirigendum, ex charta confici possunt.

b. Neque tubus necesse est instructus sit apparatu photometrico neque ullo alio, præter lentem ocularem, quæ tantum capiat angulum visionis ut dimidium saltem gradum seu totum lunæ discum comprehendat.

c. Stellæ, quæ nudis oculis non conspiciuntur, in tabulis a doctissimis viris Argelander et Schönfeld confectis usque ad decimam "magnitudinem" notatæ sunt.

Cum nullus exstet libellus quo quæcunque ad stellarum

variabilium studium pertinent, comprehendantur, hic quædam subjungimus

II. De Ratione Variabilium Observandarum.

d. Postquam tabulis adhibitis inter ceteras, quæ tubo simul conspiciuntur, stellas stellam variabilem discreveris, ex reliquis aliqua stellarum paria ita seliges, ut in singulis paribus altera stella sit variabili paullo clarior, altera paullo minus conspicua; singulasque stellas selectas singulis litteris, ut *a*, *b*, *c*, *d*, . . . designabis. Deinde variabilem stellam, quam littera *v* significari convenit, quum aliquibus noctibus cum stellis comparationis, e. g., *a* et *b* contuleris, postea conferes cum *b* et *c*, vel *c* et *d*, et aliis, prout mutatio claritatis requiret.

e. Tum quantum intersit inter lucem stellæ clarioris et stellæ variabilis, quantumque inter variabilem et minorem, æstimabis. Mensura autem qua hæc differentia lucis æstimetur, quamvis in alio astronomo in alioque telescopio sit alia, in eodem astronomo qui eodem semper utatur tubo, exercitatione fiet, ut paullatim sibi constet; atque ex hoc ut sua quisque mensura constanter utatur, totus fructus laboris pendet.

Modus autem mensuræ, seu gradus, quo plerique astronomi hanc claritatis differentiam metiuntur, æqualis fere est decimæ parti differentiæ quæ intercedit inter duas quæ vocantur "magnitudines" stellarum. Qui gradus ut recte definiatur, hæc usui erunt:

Quum aër mutatur vel oculi fatigantur, sæpe fit ut lucis differentia modo major esse videatur, modo minor, vel modo una stella clarior appareat modo altera. Hoc cum venerit, si, utra stella clarior sit, certo discernere non possis, alteram alteri pone æqualem. Sin quum diutius dubitaveris, tandem alteram clariorem esse perspexeris, fac unum interesse gradum. Si autem stellæ, etiamsi interdum æquales esse videntur, tamen luce differre sine dubio cognoscantur, duos gradus interesse putandum est. Si denique primo intuitu constet, alteram altera esse clariorem, saltem tres gradus differunt. Ac trium quidem graduum quanta sit differentia, facile senties, si exercitationis causa tres stellas observes, quæ ita inter se luce differunt, ut ea quæ est media claritate, a reliquarum altera unum lucis gradum, ab altera duos gradus differat. Sequitur enim, ut trium stellarum lucidissima tribus gradibus clarior sit quam minima. Simili autem experimento quanta sit quatuor vel quinque graduum differentia, inveniri potest. Plurium autem graduum differentia,

quum sint parum certæ, evitentur oportet. Quos lucis gradus ut exercitatione discernere discas, commodissime contempleris stellas Ursæ et Majoris et Minoris. Variabilium autem si periculum facere libeat, maxime idoneam invenies β *Lyræ*, quum et ternis denis diebus bis maxima, semel minima luce niteat, et nudis oculis conspiciatur, et toto autumnali tempore ab alto cœlo aspicientibus pateat.

f. Præterea ad errores vitandos hæc pauca monenda videntur.

Quum non omnes partes retinæ lucis gradum eundem eadem claritate percipiant, utile erit ex duabus stellis inter se comparandis modo unam modo alteram in mediam partem lentis transferre. Nam quum utramque stellam pari intervallo a media lente distantem simul observas, nisi simul tubum ita huc illuc moveas, ut stellarum imagines per varias retinæ partes transeant, facile in judicanda claritate falleris. Aliquoties in re dubia, velut cum oculus sit fessus, utramque viam inire utile erit.

Stella fulgidissima si forte prope adstet, ne lucis aliarum stellarum turbet æstimationem, micrometro annulari vel alio modo cooperiatur. Ob eandem causam lumina domuum viarumque vitanda sunt.

Quum lucis rubræ claritas cum alba luce comparari non possit, eas ipsas graduum scalas, quibus exercitatione assueveris, rubris vel subrubris stellis non potes adhibere; neque astronomi ullam adhuc hujus rei legem statuere poterunt. Quamobrem enitendum in luce rubra æstimanda, ut saltem sibi quisque constet. Postremo aliqua adjungam

III. De Gradibus Notandis.

g. In diario tantæ amplitudinis, ut complurium annorum notas capere possit, quocunque die stellas variabiles observaveris, hæc notabis:—quotus sit dies mensis, (diem autem a meridie ad meridiem computabis); quæ sit cœli claritas, (hæc autem quatuor quasi gradibus ita significari potest, ut primus gradus (1) significet cœlum serenissimum, quartus gradus (4) cœlum ita obductum ut de stellis nihil observari possit); claritas lunæ (signis hisce (vel ((pro minori majorive claritate adhibitis); aëris humiditas (densa vel tenuis); qua hora stellas variabiles observare cœperis, qua desieris. Pro stellis tamen, quæ ad "typum Algol," ut vocant, pertinent, etiam minutam temporis adscribere oportet. Præterea initio libri annotandum erit, cujus loci tempus sequaris, utrum urbis Greenwich an Lutetiæ Parisiorum, an aliud.

Sic stellas in libro inscribere commodum est, ut prope lævum paginæ marginem singula variabilium nomina aliud sub alio scribantur.

h. Ut describas qua claritate sit aliqua stella variabilis, incipe a stella comparationis majore, variabilem pone mediam, postremam stellam minorem comparationis. Velut a 3 v 2 b , quod sic legendum erit: a , stella comparationis major, tribus gradibus claritatis stellam variabilem v superat, quæ ipsa duobus gradibus clarior est quam b , minor stella comparationis; b igitur lucem quinque gradibus minorem emittit quam a . Item a 0 v hæc significat: a nullo gradu major est quam v , seu æqualis. Plurimum interest ut adscribatur etiam quandocunque variabilis minor fuerit quam ut conspiciatur.

i. Cum magna singulorum mensium parte luna impediatur ne stellas nostras contemplemur, satis erit otii quo, quæ in diario notata fuerint, in alterum librum majorem transcribantur; in quo singulis stellis variabilibus tantum spatii concedendum erit, ut omnibus rebus quæ de quaque stella variabili observata fuerint in eundem locum collectis, satis spatii supersit, quo et quæ proximis annis de eadem stella observata erunt, adscribi, et "maxima minimaque" computari possint; hæc enim quotannis in aliquo ex astronomorum libellis menstruis edenda erunt.

Denique, ut concludamus epistolam, si quis ad nos perscripserit, quali et quanto utatur apparatu ejus generis, quo opus esse initio demonstravimus, indicem stellarum variabilium, quæ ejus telescopio commode observari possint, ad eum missuros nos esse pollicemur; et postea iis, qui de rebus a se observatis certiores nos fecerint, summa semper voluntate et consilio aderimus, et in eis quæ observaverint divulgandis opem feremus.

J. G. HAGEN, S. J.

PROFESSOR SIMON NEWCOMB ON
FATHER HELL, S. J.

We have the good fortune of communicating to our readers a correspondence between Fr. Hagen and Professor Newcomb on Father Hell, the "Imperial Astronomer of Vienna."

As an explanation of these letters we have to premise a statement by Professor Newcomb regarding Father Hell's astronomical work on the Transit of Venus towards the end of the last century. We reprint it from the "Astronomical Papers prepared for the use of the American Ephemeris and Nautical Almanac" (vol. ii., part v., pages 301, 302), although many of our readers may have seen it in the *Stimmen aus Maria-Laach*, more than a year ago. Professor Newcomb says:

"Considering only the geometric conditions for determining the effect of parallax, one of the most favorable stations in 1769 was that of Hell at Wardhus. The station was near the meridian on which the middle of the transit coincided with midnight, at which time, however, the sun was three degrees above the horizon. But the doubts which had frequently been expressed of the genuineness of Hell's observations long made the question whether to introduce them a very embarrassing one to me. It would seem that very soon after Hell's return from his voyage, La Lande, impatient at his failure to publish his observations, expressed strong suspicion of his motives. Hell offered to exhibit his journal, free from all erasures, but this offer was one difficult to accept. Another writer went so far as to maintain that no observations whatever were made at Wardhus owing to clouds, and that the published observations were pure inventions. The question remained in this unsettled state until 1834, when Littrow discovered the original journal of Hell's voyage, which had been preserved at Vienna, and published a critical examination of it. He afterward published a *fac simile* of the record relating to the transit of Venus. His conclusion was that there were obvious erasures and corrections in the journal, the times of first interior contact and of many other phenomena relating to the transit having been erased, and new ones written in their places, generally in different ink,

so that it was very doubtful whether the original recorded times of first interior contact could be discovered.

These results of Littrow's examination were naturally regarded as conclusive, and it does not appear that any one scrutinized the manuscript until the writer visited Vienna in 1883, when, more as a matter of curiosity than with the expectation of reaching any definite conclusion, he compared portions of Littrow's discussion with the original journal. He was soon struck by the circumstance that the description of Littrow did not accurately correspond to the facts, so far as the color and kind of ink were concerned. Cases in which the same kind of ink was used, but in which more had flown from the pen, were described as those where different ink was used. This naturally led to further investigation, and the conclusion was reached that Littrow's inferences were entirely at fault. A detailed account of these investigations is given in the Monthly Notices of the Royal Astronomical Society for May, 1883. (vol. xliii., p. 371.) It will suffice here to give a brief statement of the conclusions so far as they bear upon the question of using Hell's observations:

1. With one or two unimportant exceptions, mentioned below, the numbers printed by Hell are identical with those written in the journal at Wardhus, whether altered or unaltered in that journal.
2. With the same exceptions, the alterations described by Littrow, in so far as they exist at all, were made at Wardhus before it was possible to receive other observations, and were not made with any other object than that of giving correct results. Some, in fact, were made before the ink got dry.
3. The statement of Littrow, that the original figures of internal contact at ingress were erased and new ones written, is devoid of any foundation whatever.
4. The only subsequent insertions with different ink relating to the transit of Venus are (1) the time of formation of the thread of light, which is designated in the original by the single word *fulmen*, and (2) a correction of 2^s to Sajnovic's time of second internal contact.
5. Littrow's mistakes were due to the fact that he was color-blind to red, in consequence of which he wholly misjudged the case on first examining the manuscript, and afterward saw everything from the point of view of a prosecuting attorney."

Professor Newcomb then reprints Father Hell's manuscript notes and explains in a very natural manner the alterations

which he has mentioned. He says: "The explanation is too obvious to need more than a statement." (page 303.)

After these premises the following two letters will be understood by themselves.

*Georgetown College Observatory,
Washington, D. C., Jan. 4, 1892.*

Dear Professor Newcomb:—

The President of the College and myself take great pleasure in presenting you this copy of the "Synopsis," which we have received this morning from the publisher.

We wish you to accept it as a token of gratitude for an act by which you have obliged the Jesuits of all countries and of all times, viz., the rescue of Father Hell's character from the charge of simulation and falsehood, which has obscured his memory for more than a century.

It was fitting that this act of justice should be reserved to an American astronomer, who stands aloof from the petty quarrels of the old world and feels himself independent of the authority of European astronomers.

Adding my best wishes for the New Year,

I remain,

Very sincerely yours,

J. G. HAGEN, S. J.

*Washington, Jan. 9, 1892.
1620 P. St.*

Dear Father Hagen:—

Please accept both for yourself and for the President of the University my warmest thanks for the copy of your "Synopsis," and the assurance of my high and warm appreciation both of the gift and of the accompanying letter.

As for the former, I find it very attractive, and expect to keep it always at hand for ready reference. The only disappointment I feel in it is, that my own little library did not contribute to enrich its contents. I have most of the books you mention, including Euler's *Opuscula*. Can you not call and see it some evening or afternoon?

Your letter is especially gratifying to both myself and family, though I do not feel deserving of the credit you gave me. For me, Père Hell was simply a fellow astronomer, and what I did for his name was done in a spirit of judicial impartiality. At the same time, I must confess that no work of my life has been so pleasant to me to reflect

upon, as this removal of a blot from the reputation of one of the family of astronomers; and your statement, that the body of men devoted to sound learning, to which you belong, feel a pleasure similar to my own, is very gratifying.

Yours very sincerely,

SIMON NEWCOMB.

THE PHOTOCHRONOGRAPH APPRECIATED.

The recent publication of the Georgetown College Observatory on the "Photochronograph" has been the subject of a scientific review in a European paper, whose title is, "*Natur und Offenbarung.*" (Bd. 38, S. 59.) As the writer appears to be a scientist who has thoroughly grasped the idea of the new invention, our readers will be glad to see his views on the subject.

The title of this periodical indicates the line of its tendency: viz., to defend divine revelation by showing that there is no opposition between faith and nature. It was founded in Germany by several Catholic scientists and priests some 40 years ago. The following is a translation of the review in question:—

"The Photochronograph and its application to Star Transits. Georgetown College Observatory, 1891."

This publication accompanied by two beautiful photoengravings affords a new proof that Catholic scientists are keeping abreast of modern science in its restless course of new discoveries. On 36 pages 4vo., we have the solution of a problem that has puzzled astronomers for half a century; the problem, namely, of how to do away with that greatest of all the errors of observation, known to astronomers as the "personal equation."

As is usual in discoveries, the solution of the problem was near at hand. Experiments and suggestions had been made for the last five and twenty years. Probably the most ingenious apparatus was the "Passagenmikrometer," invented by Fr. Braun, S. J. (Leipzig, 1865); but the instrument was never made.

In the preface of this publication, mention is even made of photographic experiments made at Harvard College: still, the Columbus who was to make the egg stand had not as yet come upon the scene. Well, this is what has at last been achieved by the astronomers of the Georgetown College Observatory in Washington.

The first photoengravure shows the little instrument. It is extremely simple, consisting of a narrow bar, fastened to the anchor of an electro-magnet, which latter connects with a clock-contact. This is the invention of Father Fargis, S. J.

The second photoengravure exhibits in a straight line more than 200 photographs of the star *Sirius*, consisting of white dots upon a dark back-ground. The row of dots is broken by regular intervals, which tell the beginning and the middle of the minute. Each dot represents one second of time. The memoir explains furthermore that it is the above-mentioned steel bar, which, at each stroke of the clock's pendulum, reveals for an instant the light of the star, hiding it the rest of the time. Perpendicularly to this row of dots can be seen a black hair-line: this is the picture of the thread in the telescope.

Thus is brought about a connection of the star-picture with the clock on the one hand, and with the position of the instrument on the other; a fact which is mentioned in the publication only by the way, but which, being the main point, ought to have been brought out more strikingly. On the whole, we must express our disappointment that greater stress was not laid upon certain important points; for even the specialist has to thumb the pages more than once, and study the *Sirius*-plate again and again before he realizes the full bearing of the invention.

Greater stress, for example, might have been laid on the fact of the slender means which were at the disposal of the observers; viz., a transit instrument built half a century ago by Ertel in Munich, which, consequently was never intended for celestial photography. Our observers relate that when they first went to work, they were devoid of all experience in this line of investigation, and that they hit upon the right thing as if by a lucky accident.

Again, the importance of the new apparatus, not only for determining time and longitude, as the memoir very modestly hints, but for celestial photography in general, ought to have been more fully brought out. One need but recall the recent failure of the determination of longitude between London and Paris: the English and French observers first did their work at home by telegraph; then they exchanged places to do the whole work over again, for the sole purpose of getting rid of the exasperating "personal equation." In spite of all this a mistake of half a second remained. All these observers agree that the great expense of time and money is wasted, and that the whole labor will have to be done over again. Nay, it is proposed that the observers shall not only exchange places in London and Paris, but

carry with them their own instruments. Now all this would become entirely unnecessary if the new apparatus just described were inserted at each end of the electric telegraph, thus setting aside the observers altogether.

Georgetown College is the oldest Catholic educational establishment in the United States, and has lately celebrated the centenary of its foundation. We congratulate Georgetown College on following in the footsteps of the once famous Roman College Observatory. Had the celebrated Fr. Secchi published this memoir, it would indeed be numbered among his very best achievements.

WITH THE INNSBRUCK SCHOLASTICS IN VACATION TIME.

To spend the entire month of August on a narrow stretch of table-land at an elevation of some two thousand four hundred feet above the sea, in a country richly wooded and grass-grown, with some of the highest peaks of the Tyrolean Alps in constant view, and glaciers within not impossible distances; to be allowed to wander at will across the meadows and under the shady fruit-trees of a pleasant villa overlooking a long, pent-up valley, green and gay with luxuriant farms rolling down to an eager, shining river, whose murmurs could be heard far up along the slopes, as it chafed against the wall of fir-grown rock that hemmed its foaming waters to the right; to realize all day long that the outside world was very far away, and to catch no other tokens of its existence save what came home to one by the shrill whistle of the fast-going express, plying between Paris and Rome, or the thundering metallic jangle of the long "goods-trains," carrying the rich products in trade of the busy people of the north to the more easy-going folk of the south; and, over against you to the west, to watch the fantastic playing of the wind, from hour to hour, as it whirled the white dust along the stately *Brenner strasse* that follows the pathway of the ancient Roman road leading southward along the middle spur of hills that line the great pass into Italy—to enjoy all that, and to be in addition the wards of a kind-hearted superior whose one concern, during all the days of your sojourn, was *Speisen* and *Spiele* and *Ausfluege* in plenty to fill up the vacant hours—that was the happy privilege of the American colony at Innsbruck at the "villa" which

they spent in company with their Austrian brothers during the summer vacation of 1891. It was a month of novel experiences, some of them instructive, and all pleasant to look back upon. The house in which we lived was a substantial Tyrolese dwelling, known as the *Zenzen-Hof*. It had been a villa of the old Society, and in passing out of our hands had acquired the picturesque name which it still retains. In external appearance it differed little from the ordinary houses of the well-to-do Tyrolese farmers. It was a two storied structure, square and gabled, and covered with white stucco, having the barn and stables at one end, and the dormitories and rooms of the community at the other. Most of us enjoyed the privacy of single chambers. The arrangements of the day had many points of resemblance with those of the villa at St. Inigo's. At breakfast, at which there was not seldom *Deo Gratias*, bowls of native honey and great piles of fresh butter and wheaten *semmels* were put upon the board to remind you that it was a time of good cheer. A detail of this kind could hardly escape the notice of a stranger; and to appreciate it one must remember that no where on the continent is breakfast a very serious affair.

Of the modes of pastime, with which the more favorable conditions of geographical position and national customs have made our brethren familiar over seas, there were not so many. To take a case in point; there were streams in abundance, and all within easy distance; but I never heard that anybody went to fish in any of them. Nevertheless, one could easily forget that he was in Europe; for it was impossible not to realize how trivial and unimportant were the differences that marked off the holidays of a scholastic in the old world from those of his brothers in the new. The same spirit was everywhere apparent, not merely in the broader feature of the rule, but even in the smallest details of the discipline of common life, in the arrangements for rest and recreation, in the management of excursions, in the vagaries of head-gear, which embraced every variety of covering from a "knock-about" to a fez-cap, and in the generous supply of periodicals and illustrated magazine-literature, in the production of which the great German publishing-houses are making such commendable efforts to surpass their English and American masters. The game which absorbed most of our attention when knocking about the grounds was *Kugel* or *Kegel*, as I was not unfrequently instructed to call it. *Kugel* is good German for our game of nine-pins. I say this, of course, *salva meliore doctrina*; for in a dispute about the correctness of *Kugel* as against *Kegel*

I dare not decide. I believe it all depends on the point of view, *Kugel* being the ball, and *Kegel* the pins.

The *haustus lautior* was given regularly at four in the afternoon. It was the hour at which casual visitors from the city usually arrived; and it was always characterized by true Austrian fellowship and general good-feeling. Unlike our Maryland *merenda* it was served in the community refectory, where the fathers and scholastics sat together and sang songs and ballads of their own composing with the most catching of refrains. It was delightfully classic. It was like being at Athens in the days of the Peloponnesian war, and listening to Terpander's *skolia*. One needed but the moving branch of myrtle to make the illusion almost complete. But it was more than classic. It was *bonum et jucundum* too; and many a time at these four o'clock luncheons was I reminded of St. Bernard's touching adaptation of the Scripture text. Here indeed were the sons of many peoples, whom all the codes of all the politicians of central Europe could not amalgamate, dwelling together in a unity that was positively inspiring to behold.

But that which contributed most of all to fill our summer's holiday in the Tyrol with experiences worth remembering was the incessant round of pilgrimages and mountain bands, in which the whole community, fathers, scholastics and brothers took part. Pilgrimages and mountain bands! The juxtaposition in fact was not as strange as it looks in words. You must take the phrase *in sensu composito* when you are in the Tyrol. There are no pilgrimages without a mountain party, nor is a mountain party conceivable without some public act of devotion. The first of these excursions carried us to the shrine of *Our Lady of Heilig-Wasser* and the great round top of *Patscherkofl* some three hours above it. Fr. Barrett and Br. Cooreman, a good stout specimen of the Belgian Province, together with Br. Esterhazy and myself were sent out in the early dusk of the morning, before the mist had risen from the hills, as a sort of advanced guard with instructions to get things ready at the shrine, and secure a good breakfast for those who were to follow an hour or two later. We sallied forth a little after four, armed with good stout Alpine stocks, and having one knapsack in the party, containing an abundant supply of native white wine and buttered *semmels*. We carried, in addition, a few hard-boiled eggs which had been cooked to a density that appalled me, when I came to test them; but I was assured by those who knew that they would leave no unpleasant effects, and were, besides, an excellent preservative

against the inconveniences of over-perspiration, and the consequent danger of catching cold. The hygiene of mountain-climbing permits liberties with one's digestive organs undreamed of by the scientific dwellers of the plains. A brisk walk of three hours carried us up to the snug little *Gasthaus* of the Premonstratensian Canons, perched like a nest among the firs, over two thousand feet above the Inn. Adjoining the chapel was the shrine of *Our Lady of Heilig-Wasser*, where Fr. Barrett said Mass and gave us holy Communion. Nothing is so typical of the Tyrol and the picturesque but fervent devotion of its brave-hearted mountaineers as this place of pilgrimage at *Heilig-Wasser*. If you enter the chapel in the early morning you will probably find a mere handful of peasants at Mass, not more than four or five at the utmost. In the course of the day, a wood-cutter will drop in to mutter a prayer before going to his work. Later on, a mother and her daughters will enter, as they are passing on their way to gather brushwood along the mountain. It is altogether a religious place, and fit to be a home of memories. You are far above the level of many of the highest passes in the Alps, the St. Gothard, the Mt. Cenis, and the great Brenner. There is not a human habitation in the neighborhood. If you look down through an opening in the trees you will see the pretty villas of the well-to-do citizens of Innsbruck scattered along the outskirts of the hamlets of the *Mittel-gebirge* and further down two or three great yellow castles, and the rich green valley of the Inn. You are looking down on historic ground. It was through this narrow pass below you that the hordes of Brenner marched so many centuries ago; it was down through these same hills that Pontius Pilate rode to seek his fortune in the capital far to the south of these rugged mountains; it was along that dusty highway that the young St. Stanislas tramped in his weary search for the Blessed Peter Canisius; it was on these heights that the patriot Hofer fought for liberty against the great Napoleon. But up here there is no other sign of life but Our Lady's chapel and the little *Gasthof* of the Premonstratensians; while above you, and below you, and on every side are black masses of fir and the solemn silence of the hills. As you see all this you can hardly help asking yourself, how came an oratory to be built on this out of the way ledge of the mountains? The answer is in the gurgle of the spring outside the church door, and in the votive-tablets that literally cover the walls of the shrine from roof to floor. They are curious things, those votive-tablets. They are grotesque, if you will. The drawing is

out of all proportion, and the coloring is a distraction to the soul. But they tell an eloquent story. The dates of some of them carry you back three centuries and more; while others of them are barely a week old. They record every imaginable sorrow from which the Tyrolese peasant prays to be delivered, from the havoc of the storm or the terrors of the lightning, which does such fearful work upon these mountains; or from the more ordinary griefs of the death of a mother in child-birth, or the loss of a cow, or the falling of a tree. They are in every variety of dialect, and there is often a freedom in the grammar that tries the knowledge of the reader who has gleaned his German from the text-books of the schools. To every picture there is appended its own descriptive legend, giving day and hour when the threatened woe was held back; but through them all there runs the tender burden, always expressed in a formula that knows but a single change: *Maria hat geholfen* or *Marialtilf!* It was an edifying spectacle to one brought up amid the colder devotions of the west; and you said to yourself: "It is good to be here." In answer to a query of mine, one of the fathers very sensibly remarked, that in permitting the erection of these tablets the ecclesiastical authorities made no claim for the miraculous nature of the favors granted. There might be something supernatural in the character of the incident; but it wasn't always possible to decide. Our Lady had been appealed to in a moment of great need, and what had been asked for had come to pass. The person so blessed naturally felt grateful; as why shouldn't he? Hence the odd little pictures set up in thanksgiving, just as in America we send acknowledgments to the *Messenger of the Sacred Heart* in Philadelphia, when what we have prayed for has been vouchsafed us.

The healing waters of the well break from the mountain wall just outside the chapel door, and flows into a large stone basin. Above the spring is a very old and quaintly carved statue of our Lord in painted wood, representing him as rising from the dead. The wound in the side is a large opening, by looking through which the beholder sees that the image is quite hollow. This is all that remains of a curious contrivance of ancient days, by means of which the waters were made to flow into the back of the statue, and out through the great wound in the side. The present bishop of Brixen, however, Dr. Aichner, a distinguished canonist and a very saintly prelate, objected to this piece of naïve realism as being calculated to encourage superstition,

and he ordered the guardians of the shrine to let the waters flow in their natural channel.

We took breakfast in the same upper room, as an inscription in marble on the outside of the house duly set forth, in which the Emperor of Austria, the King of Saxony, and poor unfortunate Maximilian of Mexico once passed a night on one of their hunting expeditions, far back in the forties. We learned from the good old woman who waited on us that two American bishops had honored the same chamber with their presence. One of them, I believe, was the present bishop of Rochester. We naturally tried to make the dear woman believe that that incident should have been recorded in marble also, as being not less noteworthy. "The Americans are a great people." "Ya, Ya," she answered, "*die Amerikaner sind brav, aber der Kaiser*"—the sentence was left unfinished; but the arched brows and the contented smile that accompanied the rhetorical pause that followed, told us better than words what the great *Kaiser* was in her eyes. There was no converting her; for loyalty is not the least of the many virtues that make the Tyrolese so lovable.

The hardest part of our journey still lay before us. It was nearly nine when we began the ascent. The day was clear and glorious; overhead was a rich blue sky. Far below us lay one hundred miles of the valley of the Inn, with its long level stretches of green pasture-land, and its fields of yellow wheat blurred and indistinct in the soft haze of August. At the height at which we were the air was keen and bracing; and for a good part of the way we pushed on bravely, full of the exuberance of the place and the hour, in spite of the fact that the peak seemed as far off as when we started. By the time we reached the open Alpine spaces, our energies began to flag; and when, a little past noon, we dragged ourselves across the lichened rocks that lay scattered about the top, we were a tired and broken party. But a fire and a hearty lunch soon put us in good humor, and we were in the right mood to enjoy the scene. It was wonderful. *Patscherkofl* is by no means one of the highest of the Tyrolese peaks; its altitude not being much more than seven thousand feet above the sea; but the outlook from the summit is grander than from many a loftier mountain. Besides the lovely beauty of the Inn valley which lies some five thousand feet below you as you face the north, you see rising up in front of you the long double wall of bare rock that marks the southern confines of Bavaria; while to the west and south are the broad snow-fields and the shining glaciers of the *Stubai*. It was surely worth all the trouble

we had taken to see it. One felt as though he could stand looking at it forever.

The journey down was not as problematic as the ascent had been. We stopped on the way at a herdsman's hut to have coffee made; and we reached home a little before seven where we found a good dinner awaiting us. One of the excellent traditions of the Austrian Province is that a day's outing shall always be finished with a substantial meal. The community dinner is postponed until the return of the excursionists; the *fercula lautiora* are then put upon the board, and the indispensable tumblers of hot tea, sweetened with loaf-sugar and Jamaica rum, are brought in as an appropriate close to the day's relaxation. That tea, I believe, is the Austrian *goutte*. It is the *haustus vini generosioris* provided for in so many custom-books.

The pilgrimage to *Heilig-Wasser* was but the first of a series of five excursions, conducted on similar lines; with the sole difference, that each succeeding expedition surpassed the foregoing, not merely in the greater tax it put upon our endurance, but in the larger opportunities it gave us for acquiring an experience that was as delightful as it was instructive. In every other excursion we went on historic ground. For the expedition to Telfes we rose as early as two o'clock. A half hour later we were on the road, making our way through the woods of the Ahrenberg, under the faint light of the stars. It was very romantic. We marched in single file, meditating as we went, up hill, down dale and across stream, lighting a candle stump, every now and then, to guide ourselves in uncertain paths. At four we came in sight of the glaciers of the *Stubai*, all flushed with rose, as the first rays of the morning sun broke across their rolling fields of snow. It was a sight to remember. I had read of the *Alpengluchen*, but I had never dreamed it was half so beautiful. Below in the valley where we were moving it was still gray, and the meadows were half veiled in drifting mist: but far up above us every peak was tipped with opalescent light. We heard Mass and received holy Communion at the parish church of Telfes; breakfasting afterwards with the *Pfarrer*, Dr. Von Alpenheim, an old Innsbruck *convictor* and very devoted to our fathers. Towards midday we reached an upper *Alm* with an enclosed valley, where a cluster of peaks made a veritable amphitheatre with sloping sides of short thick grass, rich in deep green color, and pleasant to the touch as softest velvet. Here one of the Hungarian scholastics, Br. Drebitka, prepared a substantial dish of *Kulas* (pronounced *Kúlash*), a

kind of Magyar ragout, highly seasoned with that fiery red pepper of which the Hungarians are so fond.

But our most ambitious climb came some days later. As the train comes down through the Inn valley from the northeast, the passenger gets a glimpse of a bold conical mass of scarred, naked limestone rising behind Innsbruck to the southwest. That is the *Serles* or *Waldrast-spitze*, as it is just as commonly called. It is one of the highest peaks in the North Tyrol, and stands right in the path of the sirocco, which blows up through the Brenner pass from Italy at frequent and unexpected intervals, to remind you that Africa is not so very far off. One could hardly avoid a friendly feeling towards that peak of *Waldrast*; it looked so like the ideal mountains on which the youthful imagination used to feed a generation ago in the now defunct atlases of McNally and Monteith. If there were only a perennial snow-cap the picture would be complete; but, as I said, the sirocco blows that way; and though there is snow there often enough, even in July, it never remains a long time together. That peak was the terminus of our most memorable excursion. We rose at half-past eleven; and set out at midnight, under a glorious full moon. After four hours of hard climbing, we knocked at the door of the Servite Monastery adjoining the church and shrine of *Our Lady of Waldrast*; and in a little while the priests of the party began Mass. The church was rather a large building in the *rococo* style; though not without beauty. It had been rich once upon a time; but that was in the last century before Josephinism came in with its dubious reforms, and its Jansenistic zeal for primitive discipline and pure morals. Behind the convent was a large mass of gray walls, crumbling and ivy-grown. That too was a Josephine reform; for the "Imperial Sacristan," says a popular Tyrolese tradition, couldn't endure the thought of noble monastic buildings: they were an abomination to his austere soul. After breakfasting at the little *Gasthof* opposite the convent, we pushed on to the top. For an hour and a half nobody seemed tired, and the climb was very pleasant; but about ten, the bank of dark cloud, which had been dragging along the upper ridge all morning, came down upon us with a whirl of rain, sleet, and wind, that threatened to sweep us down into the *Stubai-thal* with every gust. We kept on, however, though it grew so dark that we could hardly see a dozen feet before us. It was impossible to keep together; and our party soon broke up into small bands of two and three. As we reached the top the storm changed into a hissing, blinding rain of sleet, that made one's ears and cheeks tingle

with pain. Now and then there was a rift in the great bank of seething gray cloud that swirled around us, showing wonderful glimpses of the *Stubai-thal* bathed in sunshine a good mile and a half below to the west. But of the Inn valley—and it was for that superb view we had spent all our labor—we saw nothing. Yet nobody would think of turning back when so near the summit. So we pushed bravely onward, climbing up the last bit of sheer rock with the help of a steel cable. The sensation could hardly be called pleasant; though it was surely very exhilarating. It was so cold you could hardly hold on with your hands; and in an unexpected moment there came two or three ugly cracks of thunder, to remind you that there were other dangers than those of stumbling on those terrible heights. There was little speech uttered in getting over that last bit of rock; and more than one pale face peered anxiously at its neighbor in the mist; but companionship makes a man brave; and somehow or other, we clambered on, and in a few minutes two of us—for all that I remember is Brother Eterhazy and myself—were crouching blankly on the knob of bare stone that marked the summit, nibbling our *Semmels*, and trying to assure each other that we were ten thousand feet above the Adriatic! The wind was blowing with a violence that made it unsafe to stand upright; for there was a sudden slope of six hundred feet of smooth rock but a stone's throw away. So spreading a mackintosh on the sleet, we sat down to drink our wine and listen to the shrill music that the wind made, as it blew across the nozzle of our bottles. It soon became evident that to stay there for more than five minutes would be impossible. It wasn't the wind that drove us down, nor the long muffled growls of thunder; for that was far below us. It was the cold. I never felt anything so cutting. The temperature of a Dakota blizzard would make mild spring weather in comparison with it. In an hour and a half we were back in the little *Gasthof* of the Servite Monks, eating a good Tyrolese dinner, and laughing over our exploit. Many of us were too tired to think of making the return distance on foot; so Fr. Gasson headed a party down the hills on the opposite side of the mountain into *Mattrei*—the old *Mattrei* of the Romans—where we caught a train that took us back to the *Zenzen-Hof*. That night there was much speech-making at dinner, for it was the night of one of the great villa-feasts, and those of the party, who in the midst of the rain, sleet and mud of the roads, had vowed to climb no more mountains, were disposed to look upon the resolution as inconsiderately made.

A few days later we were on our last excursion, exploring

the great gorge on the abbey lands of the Benedictines of *Ficht* and *Georgenberg*. It was a long narrow defile, walled in by jagged masses of vine-grown rock over six hundred feet in height, a veritable Colorado cañon—in miniature, as the resident native with becoming self-surrender never fails to add, if he suspects that you have come from the land of newer wonders across the seas. He has a dim sense that every league of his native soil is as familiar to an American, as the nooks and corners of his own noble *Imthal* are to himself and the peasantry. But the gorge in the *Georgenberg* need steal no fame from the marvels of the great West. It has a solemn beauty that is all its own. The sons of St. Benedict were surely in love with God's mountains when they came to build a cloister in this almost impossible place, nine centuries ago. The Abbey of *Georgenberg* was founded in the year 980. It is a mere mass of ruins now; the old abbey church and a wing of the former cloister being the only portions in preservation. Towards the close of the last century, when for the third time in the course of its long history the abbey had been destroyed by the forest fires that sometimes break out upon these mountains, the monks determined to build lower down in the shelter of the valley. That was the origin of the present foundation of *Ficht*, a noble monastic pile on the lower slopes overlooking the Inn. The monks of *Ficht*, in common with the rest of their brethren throughout the Austro-Hungarian Empire, are reputed to be very rich. A new comer is quick to notice the difference between them and the ordinary clergy. Their ways are very courtly, full of an exquisite refinement; and they are very gracious to strangers. The abbot, who is a person of some consequence in the empire, is a man of simple, almost retiring manners, who comes very frequently to take dinner with the community at Innsbruck.⁽¹⁾ It was at his invitation that the excursion was undertaken. The church of *Our Lady of Georgenberg* is very beautiful, and

⁽¹⁾ It may interest Ours in America to know that most of the Benedictines in Austria, Hungary and Bavaria, come to Innsbruck to study. They live in our house and follow the ordinary discipline of our scholastics. They are under the government of a regent and one prefect, both of whom are Jesuits subject to the ordinary obedience of the rector of the house of studies, who must not be confounded with the rector of the university. Under the existing arrangements, that office cannot be held by one of the Society. The Premonstratensians, the Cistercians, the Conventuals of Herzegovina, the Teutonic Knights and ordinary diocesan students from other parts of Europe follow the same mode of life. They dine and take recreation in common. With the exception of the Conventuals, they all confess to Jesuits. They have their own spiritual prefect, but are free to confess to any of the fathers of the house. There were a little over a thousand students at Innsbruck last year. Three hundred and thirty of these were matriculates in theology, of whom nearly one half lived with our fathers. The *Convictus* at Innsbruck has no legal status. It is purely a private enterprise of Ours.

wonderfully rich in relics. It is here that one of those famous mediæval miracles of the doubting priest and the Real Presence took place, when the consecrated wine is said to have assumed the appearance of human blood. The incident happened over six hundred years ago. A portion of the sacred species was inclosed in a sealed phial at the time of the miracle; and even to this day the phial with its contents is exposed to the worship of the faithful in a large monstrance of precious metal. Through the courtesy of one of the fathers we were allowed to inspect the phial quite closely. It is about the size of a man's little finger. In examining it I saw a reddish brown substance such as would be found by a deposit of rich wine at the bottom and on the sides of the glass. I believe that proofs of the authenticity of the relic and of the genuineness of the original miracle are not lacking; but I met nobody who gave me a satisfactory account of them. The number of *ex-voto* offerings that give evidence of cures wrought by the touch of this relic of the Blessed Sacrament is very striking. Many of them are exceedingly old; and not a few of them precious and beautiful. On a knoll opposite the church there is an oratory, dedicated to the Holy Trinity, with some noble specimens of modern German wall-painting, representing the early champions of Catholic teaching on the great mystery. We took dinner in a large dining-room of the hospice, now become a mere *Gasthof* for transient guests, under the portrait of the long-forgotten Cardinal Celsarius, Minister of State, under the Emperor Matthias. Like all Cardinal Ministers, Celsarius was a great man in his day; but like not a few of that class of dignitaries he fell from favor; and from 1619 to 1622 he was a prisoner in disgrace in the monastery of *Georgenberg*. There was something more than dramatic, I thought, in this uncouth revenge of time, in this strange medley of old-time stateliness and modern commonplace, in the tavern-like furniture, the *menus* and wine cards, and nineteenth century bent-wood chairs, in the confused chatter, and the light-hearted banter of this excursion dinner of some two dozen Jesuit scholastics of many races, in this ancient house of prayer, now become a mere inn for the entertainment of orthodox, liberal, and Jew, and that handsome, thoughtful-looking, half-melancholy face of the disgraced and banished cardinal in the Vandyke beard gazing down upon it all. "The whirligig of time" does "bring in his revenges," and they are often grotesque as well as cruel.

While waiting for the train at Schwaz, we visited the churches of the old town, staying longest in the ancient *Pfarr Kirche*, a beautiful Gothic structure in a lamentable

state of decay, divided into two great naves by a middle line of pillars, and rich in sixteenth century tombs in bronze and marble and profuse armorial bearings. The middle line of pillars marks a moral as well as an architectural division; for the church is under a kind of divided jurisdiction; one half being in charge of the Franciscans, and the other being ministered to by the parish priest and his assistants. A faded silken banner hung from every pillar. I counted no less than four wooden statues of our Lady, dressed in wonderful robes of spangled silk and velvet, and having long curls of beautiful human hair that fell down about the shoulders in rich profusion. The *ex-voto* offerings were very numerous, and as I gathered from some of them, each statue seemed to be under the care of a separate guild. Schwaz was a centre of Tyrolese Lutheranism in early reformation days; and tradition says that for a time the outlook for this paradise of faith was very gloomy. The lord of the solemn-looking keep that rises among the oaks on the hill above the town gave shelter to the heads of the sectaries; but our own Blessed Peter Canisius and his companions, and the devoted Capuchins, who opened one of their earliest houses in Innsbruck, were too much for this reforming noble; the sectaries were sent packing to "the black north;" and to this day it is the boast of the peasantry that heresy never gained a footing *im heiligen Land Tirol*.

That night we had our farewell dinner. There was some speech-making and much singing about the scholastic vagaries of the year, and especially of the mishaps of the pleasant vacation tide; then there was tea, and we knew that the end had come. On the evening of the following day the fathers returned to Innsbruck; and we remained at the *Zenzen-Hof* to begin our retreat. Nine days afterwards while walking along the *Brenner strasse* on my way into Innsbruck, I turned to look up for the last time at the white, stuccoed house upon the hill, with the great bronze crucifixion standing out in the lawn beside it. I could hardly help feeling like a lad going away from home to school. There are many permissible modes of recreation open to a scholastic of the Society; but few so delightful, I think, as a three weeks' holiday with that happy community of Ours in the Tyrol.

CORNELIUS J. CLIFFORD.

Louvain, Jan. 25, 1892.

VOCATIONS FROM FORDHAM.

A Letter from Father Fagan to the Editor.

Feb. 7, 1892.

REV. AND DEAR FATHER,
P. C.

In the last number of the WOODSTOCK LETTERS there was a statement, which in justice to St. John's, should not be allowed to pass uncorrected. In the *Varia* you say that this college has given fifteen graduates to the Society and ten undergraduates. In point of fact St. John's has sent eighteen graduates to the novitiate and twenty-seven undergraduates. Actually, there are alive in the province five Fordham graduates and eighteen undergraduates as the lists I give will show.

Fordham graduates who have become Jesuits: 1850, Rev. David A. Merrick, A. B.; 1857, Rev. John M. Fitzpatrick, A. B.; 1858, Rev. George B. Kenny, A. B.; 1863, Rev. William J. Doherty, A. M.; 1865, Rev. Francis A. Smith, A. M.; 1865, Rev. John N. Poland, A. B.; 1866, Rev. William Poland, A. B.; 1870, Thomas A. Donahoe, A. B.; 1872, Rev. John C. Keveney, A. M.; 1873, Rev. George E. Quin, A. B.; 1873, Rev. Joseph Zwinge, A. B.; 1876, Alexis J. Meyers, A. B.; 1878, Inigo P. Deane, A. B.; 1878, Austin P. O'Malley, A. B.; 1879, Cornelius J. Clifford, A. B.; 1879, Edward F. Reynaud, A. B.; 1881, Thomas Fenton, A. B.; 1884, James J. Walsh, A. M.

Of these, one, Mr. Fenton, died a novice, two others, Mr. Donahoe, '70, and Mr. Meyers, '76, remained only a short time in the novitiate, and three others took their vows but are no longer among us.

Fordham undergraduates who have become Jesuits:—1846, Rev. Patrick F. Dealy; 1868, Frederick Tourtelot; 1873, Rev. James P. Fagan; 1873, Rev. James Wellworth; 1874, Rev. John H. O'Rourke; Thomas McCafferty; 1875, Rev. John J. Broderick; 1876, Rev. Thomas G. Wallace; 1877, Rev. Henry A. Rache; 1877, Rev. John B. Pittar; 1877, Rev. John Sinnet (Canada); 1879, Thomas I. Cryan; 1879, William M. McDonough; 1879, William Richmond; 1880, Patrick J. Cormican; 1881, Bernard E. McCusker; 1881, James H. Moffit; 1881, Peter J. O'Carroll; 1882,

(Rev.?) Joseph A. Watson (Canada); 1883, Eugene L. Ryan; 1883, Michael A. Purtell; 1887, Ferdinand A. Rousseau; 1887, John J. Lunny; 1887, John P. Walsh; 1888, Edward H. Weir; 1888, Francis P. Donnelly; 1890, John M. Keane

Of these Mr. Tourtelot did not enter the Society till about 1876. He had been forced to leave school in 1868 through family reverses of fortune, but he preserved his vocation through eight years of a busy life and died happily among us. Some details of his noble and edifying career appeared in the WOODSTOCK LETTERS, after his death. Of the others, Mr. McCafferty lost his mind during the long retreat and had to be sent away; Mr. Richmond also was sent away much to his sorrow, as he showed no signs of a vocation. Mr. McCusker left the Society after taking his vows, and Mr. Moffit who was forced to leave the novitiate by failing health was granted the privilege and the consolation of pronouncing his first vows, almost with his last breath. The others are still at work in the province.

With regard to these lists it will be noticed that no undergraduate of this college, except Father Dealy, entered before 1872. In the last nineteen years, therefore, Fordham has sent to the novitiate twenty-six undergraduates and nine graduates, or an average of about two each year. It might be remarked too that as Father Dealy entered in 1846, the year our Society assumed control of the college, fully twenty-five years passed before the influence of our fathers began to make itself felt. While, then, we are reaping in joy what others who went before us sowed but did not live to reap, we cannot overlook the zeal and earnest work of those who both reaped what had been sown and sowed on their own account in the last twenty years.

In making out the lists given above, frequent recourse had to be made to old catalogues of the college, and especially to the last Triennial Catalogue, issued in 1890. The first thing that must strike one in looking over the list of graduates given therein is the frequency with which the word *clergyman* or *clerical student* occurs after the names. We have heard it so often repeated that our boarding-schools are exceptionally barren as regards vocations, and that life in boarding-schools in general, but more particularly in the year immediately preceding graduation, is fatal to vocations, that many of us have been brought to accept this as a settled and demonstrated fact, and even to advance reasons for what is certainly a very serious state of affairs if it exist. I do not know how far the figures below will go

to dispel this notion, at least as far as it applies to Fordham, but I think they will interest many.

Since 1846, St. John's College has graduated somewhere in the neighborhood of 521 students; 135 of these or something more than one-fourth part have devoted themselves to the service of God. Of the forty-five Honor Men, that is of the graduates who stood first in their class, twelve became clergymen or, again, a good fourth of the whole number; and of these nine were graduated in the last twenty years.

The Biographical Medal was founded in 1859. It has been awarded, therefore, about thirty-one times. Thirteen of the successful competitors or nearly one-half became priests, seven within the last twenty years. The Hughes Medal for mental philosophy was awarded for the first time in 1878. Of the twelve graduates who have won this, the highest distinction in the gift of the college, seven gave themselves to God, and of these two entered the Society.

In fact, I find only three years of the forty-five since the college first gave degrees not credited with representatives in the ranks of the clergy: these are 1852, '56, and '61. For the last twenty years, the number of vocations to the priesthood among graduates and undergraduates, as far as I have been able to ascertain them is shown by the table below.

1871—2	1881—2
1872—7	1882—3
1873—2	1884—6
1874—5	1885—3
1875—4	1886—8
1876—7	1887—3
1877—2	1888—2
1878—6	1889—3
1879—6	1890—3
1880—2	1891

The class of 1890 had already given two members to the Society, in Mr. John P. Walsh and Mr. Francis P. Donnelly; a third member decided to enter the Society in the retreat the class made after their final examination, but family reasons have prevented him so far from obeying the call; this year a fourth means to enter the seminary. The year 1891 gave Mr. Edward Weir to the Society, and another member of the class would have followed him were it not for parental opposition; a third member of the class, now taking the postgraduate course here, will next year begin his studies for the priesthood at Innsbruck.

Bishop Rosecrans was a graduate in 1847, and the following are actually the Vicars General in their dioceses, or have held the position in the past: the Very Rev. William A. Keegan of Brooklyn, graduated in 1848; the Very Rev. James Hughes, Vicar General of the Hartford Diocese, graduated in 1849; the Very Rev. John A. Kelly, V. G. of the Trenton Diocese, in 1853; the V. Rev. James S. Lynch, V. G. of the Syracuse Diocese, in 1867; the V. Rev. Charles C. Prendergast, V. G. of the Savannah Diocese, in 1853.

The record is not one that this old seat of learning need be ashamed of, and if a reason were to be asked for this fecundity of old St. John's it would have been easy for anyone to divine the chief one, had he been present in the college on the day of our Lady's Purification, known here as sodality day. At 6.30 all the boys approached the Holy Table. At the solemn Mass which was sung at nine A. M., all the boys were again present, the sodalities following their banners, marching in procession from their divisions to the parish church, where the solemn reception of the new members of the Parthenian Sodality took place. In the evening at 6.30, the boys again assembled in the college hall where representatives of the three senior classes gave a Literary Academy in honor of the Queen of old St. John's. At the close of the exercises the whole college arose and chanted the *Magnificat*. As long as this spirit of love and devotion to Mary reigns here vocations will not be lacking.

Commendo me, etc.

JAMES P. FAGAN.

REMINISCENCES OF OUR LATE FATHER GENERAL.

[The following reminiscences have been compiled from accounts sent to us by those who have personally known and appreciated our late Father General. We are not at liberty to publish their names, but we can say that we have written to those who, we knew, had intimate relations with his Paternity and that they have all answered. In the name of all our readers we thank them for their promptness and the trouble they have taken to make us know him better and the great work he did for the Society.—Editor W. L.]

Anthony Maria Anderledy was born at Beresal, Canton Wallis, in Switzerland, on June 3, 1819. One of his fellow-novices who well remembers the birth place, writes us, it was on the magnificent road that leads from Brieg up to the Simplon Pass into Italy, almost half-way up the mountain. Four miles north of Beresal was the college of Brieg conducted by our fathers, and it was here the young Anderledy made his studies from the lowest grammar to rhetoric which he finished in 1838, thus completing his college course in six years. As a student he was cheerful, full of life, and fond of harmless tricks. He was a general favorite and won by his manliness a great authority amongst his fellow-students. His moral character was above reproach and so much esteemed that no one would ever have dared to say anything unbecoming in his presence. He acted frequently in the college dramatic exhibitions, and excelled in the representation of daring and energetic characters, and he is still remembered as having played remarkably well the part of the Greek emperor Anastasius, who, after having persecuted the Church, met his death by being struck by lightning.

On account of his lively character no one imagined that he would join the Society; but when God called him he made the sacrifice, though it cost him so much to leave his home that a few days before his entrance, in the presence of one of his prefects and a fellow-student, he shed bitter tears. This is the more remarkable as his home had not many natural attractions, his father keeping a boarding-house in the mountain village, far removed from all that might be attractive to a young man of education and of such a viva-

cious disposition. Of his character at this time and the impression he made on his fellow novices, one who passed with him the first four years of his religious life writes as follows:—

“I became acquainted with Fr. Anderledy on the 5th of October, 1838. There were seven of us, young men and students of different Jesuit Colleges, who had just finished their poetry or rhetoric, and we were all going to enter together the novitiate of the Society which was then at the college of Brieg, half a mile from the Rhone, in the Canton of Wallis. We arrived there on the 4th of October, 1838, about 10 o'clock in the morning, and learned that an eighth postulant, a student of philosophy by the name of Anthony Anderledy, was expected. We were of course anxious to see him and that he should enter with us. The next day he came and we received him most cordially. To our first question, ‘Where do you come from,’ he told us that he was a Swiss like all the rest of us, having been born but about four miles south of the novitiate.

“Our master of novices was the excellent Father George Staudinger; seeing and hearing him, you would think you saw and heard one of the companions of St. Ignatius. We lived in the novitiate from the 4th of October 1838 to the 10th of October 1840, which was then the tercentennial year of the Society. On the 10th of October, eight of us took our first vows, Father Anderledy the last in turn, because he entered a day later. We were called the eight beatitudes, a miserable application indeed, with the exception of the eighth beatitude which fell to the portion of Father Anderledy who surely had to taste of it.

“You will ask me what impression he made on his companions in the novitiate, what distinguished him, what virtues and qualities were specially noticed? I will tell you in a few words. As the great man appeared at the end of his life, so we noticed him in the foundation he laid in the novitiate. We all felt happy in his company; he was affable, kind-hearted, charitable, generous, modest, truly devout, mortified, eloquent and fervent. When speaking from the pulpit in the refectory he had very winning manners, and in spite of himself, we could notice in him great dexterity for governing. All these qualities increased during the two years of juniorate, and we perceived in him a determined disposition to be a saint—a saint according to the spirit of the Society whose constitution, rules and customs he evidently esteemed, praised and followed, and no difficulty could make him deviate from them. This is his character, which sometimes we would compare with that of Claudius Aquaviva.”

After his novitiate Fr. Anderledy had his full juniorate, Fr. Kleutgen being his professor both years. He was then sent to teach in the college of Fribourg for two years. His health was poor, but his will and energy of remarkable strength. He had once a hemorrhage while in his room, but paid no attention to it, going to his class as usual. A few days later, however, being called to the parlor, on his way he had another hemorrhage and, being unable to hide it, was compelled to take better care of himself.

In the autumn of 1844, Father Anderledy was sent to the Roman College, and is marked in the catalogue for that year to repeat his philosophy. The following year he began his theology, Cardinal Franzelin and Father Valerian Cardella among others being in his class, while his professors of dogma were Perrone and Passaglia. Before the end of the scholastic year, on account of his weak health, he was sent back to the College of Fribourg, where he continued his theological studies till the autumn of 1847, when the war against the Catholic "Sonderbund" broke out. Our fathers had at Fribourg besides the scholasticate a famous boarding-college for secular students. On the eve of St. Stanislaus's feast the city was surrendered to the Protestant invaders. In the morning after holy Communion, Father Rector announced to the community, consisting of some fifty members, that all had to leave the college at once, scatter themselves for the time being among different families and to leave the city as soon as possible. In the course of a few days the fathers and scholastics left the city in disguise, leaving in little bands and setting out in different directions, but all to meet again in Chambéry, Savoy. Fr. Anderledy set out with one or two companions, but after proceeding some distance they were arrested by the soldiers in a small town, led through the principal streets and finally put into prison. They were, however, released in a few days, the bishop of Fribourg interceding for them, on the plea that they were not Jesuit priests but only students. At Chambéry the scholasticate was reorganized and studies resumed. But early in 1848, the revolution broke out. Charles Albert, King of Piedmont and Savoy, issued a new constitution and the people cried out: *Abas les Jésuites!* They had to leave in February or March. This was the occasion that brought so many German fathers to this country. Rev. Father Behrens took under his care a community of forty-four, partly priests, partly scholastics, and they embarked at Antwerp on the first of June for New York. The novice, now a scholastic, who described for us the novitiate of Father Anderledy again met him and thus describes their voyage.

On the first of June we embarked at Antwerp and went down the river Schelde into the North Sea. There between England and France, tossed by fearfully contrary winds, we were rolling for nearly eight days. We all showed on our countenance and by practical sea-sickness, what we thought of the ship "Providence." And thus it went on for seven weeks, exercising us with the rigors of Lent more or less, in an unavoidable penitentiary; for the captain of the boat had calculated to be in New York in four weeks instead of seven, and hence the provisions had to be stretched just as much as our stomachs so that some of us nearly lost our lives. Our superior used to say: "Courage, after the voyage we have had, we need not fear anything,—death alone is equal to it." Well, Father Anderledy was there; I saw him every day, and I was always more and more edified. He had been ordained deacon and he had every day to assist the priests, who said Mass whenever the weather permitted it. He was, indeed, a sort of *fac totum*, kind and charitable to all.

On his arrival at New York he was sent with several of his companions to St. Louis to complete his theology. On the 29th of September he was ordained priest by the venerable Archbishop Kenrick. The following year he made his fourth year of theology, and taught catechism and was one of the confessors of the students.

After passing his examination *ad gradum* he was employed in missionary work, and he was for a time pastor of Green Bay, Wisconsin. In this place he gave a remarkable proof of his zeal and energy. On a Sunday morning he found the chalice put in the cupboard of the sacristy so high up that he could not reach it. He mounted on a chair, but unfortunately fell and broke one or two of his ribs. Nevertheless, he held the customary service; afterwards there was a sick-call to a distant place. Fr. Anderledy not minding his broken ribs attended the sick man, and only in the evening when he returned home, he thought of himself. His position in Green Bay was a very difficult one, the congregation being composed of Irish, Germans and Canadians; so Fr. Anderledy had to preach in three languages. It is well known that he had a special talent for languages which was of great service to him, but his greatest trouble was with the church trustees. These trustees were very obstinate, and Fr. Anderledy was determined. Finally, it came to such a pass that he could not stand it any longer and left the place. He worked also at Marquette, Michigan, and is marked in the Missouri Catalogue, as being sent there to open a college shortly,—*brevi inchoandum*.

In 1850, when Germany was opened to the Jesuits, Fr.

Anderledy was recalled by the provincial. First, he went to Tronchiennes, Belgium, where he made his third probation. Then, he became missionary. The fathers had founded residences in various cities of the Rheinland and Westphalia, Munster, Paderborn, Cologne, Aachen, Coblenz. From these places missionary bands went out in all directions. Fr. Anderledy was highly esteemed and very much liked as preacher, especially by the men, on account of the clearness, logical connection, and solidity of his thoughts and arguments. At Wurzburg the professors and students of the university flocked together to hear his lectures and declared, were he attached to the university, he would be a great acquisition. One of the most difficult and successful missions was that given by FF. Haslacher, Pottgeisser, and Anderledy in Danzig, of which a printed account appeared by a Protestant, probably a high official. Danzig is a commercial city situated on the Baltic, in the northeastern part of Prussia. At the time it counted 60,000 inhabitants, one-third of them being Catholics distributed in four parishes. The president of the province, a disciple of the philosopher of Koenigsberg, Immanuel Kant, did his best to extirpate Catholicism from Danzig and other places. On that account the mission was a difficult enterprise, also because this was the first one given in that part of the country. The fathers gave first a complete mission of two weeks with 44 sermons in one church, and after an interval of one or two weeks another mission of the same length and with an equal number of sermons in another church. The people came regularly and in large crowds, also many Protestants. The result was very satisfactory. The printed account mentioned above contains the subjects of 42 sermons of the first mission. The Protestant gentleman attended almost all of them and also those of the second mission. He does not find words sufficiently to express his admiration of the virtues, zeal and learning of the fathers. He points out the clear and solid teaching, the logic of the reasoning, the eminently practical character of all the sermons and lectures, without their giving the least offence to those belonging to other denominations. He shows this by extracts, several striking passages, and by detailed summaries of the lectures given on the duties of the different states of life.

It may be interesting to many to know the subjects treated successively during the first mission. This is the list: 1) Purpose of the mission; refutation of objections. 2) Necessity of religion. 3) Origin and destiny of man. 4) Use of creatures. 5) Sin, the turning away from our last end. 6) Malice of sin. 7) Delay of penance and conversion. 8) Necessity of penance. 9) On eternity and the necessity of eternal punishment. 10) On Hell. 11) On

That all the praise of the Protestant gentleman may without diminution be applied to Fr. Anderledy no less than to the other missionaries, appears from the following passage towards the close of the account: "Among all the sermons I have heard, I would give the first place to that preached by Fr. Anderledy on the twofold eternity (for the good and the wicked) including the immortality of the soul, since it bore, to my judgment, the stamp of an eminently logical thinker."

The labors of the missionary life, however, exhausted Fr. Anderledy's health so much, that he lost for a time the use of his speech, and was removed from his post in 1853 to become vice-rector of the scholasticate at Cologne, where theology was taught. At the same time he became professor of canon law. He promoted very much retreats to men, and he himself gave several with great success. He always took great care of the health of the scholastics and was a real father to them. In 1856, the house of theology was transferred to Paderborn, and Fr. Anderledy became rector there, 1856-'59. He continued suffering and spitting blood. Once he asked the physician quite categorically: "Please tell me, doctor, how long have I still to live? Tell me quite freely." The doctor hesitated. "I am not afraid, to hear the truth. Please tell how much time can you give me?" "One year," was the answer, and Fr. Anderledy was satisfied. But the Almighty spared him for greater things to his honor and glory, and in November 1859, he was appointed provincial.

It had been the desire of the fathers to acquire a suitable place for a scholasticate of the province. Under Fr. Anderledy the magnificent old Benedictine Abbey, Maria-Laach on the beautiful Laacher-See, was purchased. It was in the possession of the Protestant chief magistrate of the district (with the exception of the church which was and remained

death. 12) Multitude of sins, examination of conscience. 13) On the sins against the ten commandments. 14) Judgment after death. 15) On confession. 16) Being accessory to another's sins, seduction. 17) The last judgment. 18) The broad road to perdition: avarice, impurity, intemperance, pride. 19) Contrition. 20) Occasion of sin. 21) God's mercy to penitent sinners, Prodigal son. 22) On faith, infidelity, credulity, superstition. 23) Authenticity of holy Scripture. 24) On Christ our Lord—his holiness, divinity, our model. 25) Love of our enemies. 26) Lecture on paternal power. 27) Institution of the Church to preserve truth. 28) On bad books—right to forbid them. 29) On the duties of youth. 30) The Primacy. 31) On prayer. 32) Lecture on the duties of men. 33) Necessity of external worship of God. 34) Real Presence. 35) Adoration of the most Blessed Sacrament, in its essence, its manifestations, its effects or fruits. 36) On sacrilegious Communion, act of reparation. 37) Keeping of the Lord's Day. 38) On purgatory. 39) Veneration and invocation of the saints. 40) Veneration of the Mother of God. 41) On the Cross, sufferings and tribulations. 42) The reward of a virtuous life, Heaven.

in the hands of the Prussian government), who never would have sold it to a religious order, least of all to the Jesuits. But under the prudent direction of Fr. Anderledy, the negotiations were carried on in such a manner that the place was sold to the fathers. The house was repaired and enlarged, and after Easter 1862, the scholastics went there to occupy their new abode—the philosophers from Aachen (Aix la Chapelle), the theologians from Paderborn.

In December, 1865, Fr. Anderledy was relieved from the office of provincial, having served two terms, and became professor of moral theology at Maria Laach, a charge which he retained also when he was appointed rector of the place in February, 1869. He remained rector hardly two years as in December, 1870, he was called to Rome to be Assistant to Father General.

As professor of moral theology he arranged a new edition, with valuable notes, of the well-known *Neo-Confessarius* of Fr. Reuter. All those who lived under Fr. Anderledy as rector are full of praise for his more than fatherly care and charity concerning all his subjects. He was a real mother in love, but a strict father in asking compliance with one's duties. His only thought seemed to be to make his community happy, and he did everything in his power to improve the place and to cheer up his scholastics, to preserve and improve their health and promote their studies. He bought for them a fleet of half a dozen boats for rowing or fishing on the lake, and many a time he was seen with some scholastics sailing in a boat or going on a pic-nic party in the neighboring woods. In the house he would often join the scholastics in recreation especially in the free afternoons, or when there was longer recreation; particularly when the bad weather prevented them from going out, he would spend hours and hours with them playing games and conversing pleasantly and familiarly. There is but one voice as to this point: never did they meet a superior with such a tender heart for his subjects, especially for those engaged in their studies, as Fr. Anderledy.

Another who knew him intimately writes as follows:—

I made the acquaintance of our late Father General after his return from America. At that time I was in the novitiate of Friedrichsburg near Munster. He came there in the summer of 1852 to make his annual retreat, and I remember that he said his *culpa* before the novices in the refectory. This *culpa* I have never forgotten, because he had probably received permission to say what he would like

to say, and so he made rather a public general confession than an accusation of mere external faults. As his health was weak he could not preach, so this charge was given to me on a mission we gave together, he hearing confessions only. On this occasion I learned to esteem his manly character. I met him again the following year at Paderborn. Meanwhile he had been employed on several missions in various parts of Germany, and though I never heard him preach, I know that he was considered an excellent missionary. His bodily strength, however, was not equal to such work. Repeatedly his lungs were attacked and he spat blood, so that the physician told him, if he gave another mission, were it only one, he would be disabled for ever with regard to preaching. Nevertheless, he went to a mission; why the provincial allowed it, I don't know; it was really his last mission; and from that time he never preached again, as far as I know, in great churches. Soon after, he was appointed rector of the college of Cologne, where some theologians of our province were making their studies. The house was small and inconvenient. The rector took for himself a room according to the rule which bids that "the diet, apparel, and lodging shall be such as become poor men;" this he did also, when he went with Fr. General afterwards to Fiesole, and thus he ever acted with regard to poverty and mortification. He was always careful and strict in maintaining religious discipline and never let faults and defects pass unnoticed or uncorrected. But at the same time, although of an ardent and choleric temperament, he was full of charity towards all. With regard to this, I recollect that after having been superior for many years he told me once that he had learned by experience, that there is no better way for a superior than to govern with great charity. In Cologne we had only a small domestic chapel, and so most of the fathers said their Masses in different churches of the city—a thing not always pleasant, especially if they had to walk in winter-time to distant churches. The rector, in spite of his delicate health, used to say his Mass not at home, but outside. He could not, as I have said, preach in the great churches. But he did something else to exercise his great zeal for the glory of God. He gave retreats, but only to men. For this purpose he went by turn through most, perhaps all, of the parishes of the city, and gave these retreats with great success. This was, so to speak, his *specialty*. Later on, when he was provincial, he was remarkable for urging Ours to work principally for *men*, and discouraged whatever could seem excessive in *ministerio seminarum et in specie, monialium*. As far as I know, he

himself never gave a retreat to women or to nuns. He remained rector at Cologne till November, 1856, when he was sent to fill the same office at Paderborn, where he remained till 1859.

About his life and work in Paderborn I do not remember anything particular. His health was so impaired there that the doctor wished to send him to Honolulu, to which he replied, "I am ready to go there as missionary, but not for my health's sake." Nevertheless, he always did his ordinary work.

On November 1, 1859, he became provincial, and remained in this office during six years. Since his return from America, the province had grown very much; so there was plenty of work for a provincial, and he gave himself up entirely to his charge. It was his principle not to do anything outside of his office as long as his time and care were required for it. Therefore, he did everything belonging to it with the greatest exactness; every letter, especially from the superiors, was answered speedily, and he let not a single point pass without reply. And his answers were always clear and well deliberated, so that it was easy to govern under his direction. He wrote many letters during the night, when the day did not suffice. What he had done as local superior for the maintenance of the rules and religious discipline he did now for the whole province. Without entering into details, I can say that he governed his province as he did afterwards the whole Society. The points on which he insisted mostly at that time may be gathered from the letters which he wrote as General to the whole Society. To show the efficacy of his firm government, I give one instance out of many. In the cities, people were unaccustomed to see one of Ours in the streets without a companion. In one place a bad paper accused a father of a grave fault committed in a house of the city, but without giving his name; it was a base calumny. The bishop himself took our defence in hand, and among other arguments for our innocence he did not hesitate to ask, if ever anyone of Ours was seen going into any house without a companion. In a similar manner as the *regula socii*, other points of discipline were strictly executed, but without constraint, because the provincial knew how to gain the hearts of his subjects and to keep them by the manifestation of a sincere and generous charity. On December 18, 1865, he was relieved of his office, and appointed professor of moral theology in the college of Maria-Laach. There he was *totus quantus* occupied in studying and teaching. The scholastics esteemed him very much for his clearness and the great care he took

to help them privately in their studies. At this time he also got out a new edition of Reuter's *Neo-Confessarius*. On February 2, 1867, he became rector of the college. I saw him at this period often at the Provincial Consultations, which used to take place in his college. On such an occasion, about Easter, 1870, he received a letter from Fr. General ordering him immediately to Rome. He left the following day. The evening before he asked me, for what purpose he might be called to Rome. I had not the slightest doubt that he was to be Assistant. As soon as I met him in Rome only eight days later, having been called there not less unexpectedly, I learned that he had already made so great an impression on the Assistants that it was said by some he would be the next General. I found him busy in his office, and he told me that he had more than enough to do, and would, therefore, not occupy himself with anything else. He would not take faculties for hearing confessions, because he saw that others did too much in this line to the detriment of their official duties. Only after a long time he passed his *examen ad audiendas confessiones*, at the request of Fr. General. Of course he didn't fail. The last question of the *Examinator* was, where he had been teaching moral theology. I went from Rome to India, and kept up a regular correspondence with him. This I mention to testify, that Fr. General was much helped by him in treating various, difficult and delicate questions, on which I had to inform myself and to give detailed communications. Especially I had often an opportunity of admiring his prudence and firmness in maintaining the rights of the Society and the integrity of the constitutions, misunderstood and impaired by men of high ecclesiastical authority.

Returning from India to Fiesole, where I lived with him in the same house about half a year, I learned to appreciate his solid virtue even more than hitherto, and could tell various examples of his humility, charity, mortification, simplicity and piety, but this will be done better by those, who have been for years in daily intercourse with him. In conclusion I can say, that in consequence of so many familiar relations with him, I was not surprised at any measure he took afterwards for the benefit of the Society, especially in his letters, and I regret deeply that he had not time to execute others, which he certainly had still in view. May it be done by a successor, who knows them, and who will try to govern the Society in the same spirit!

DEATH AND FUNERAL OF FATHER GENERAL.

We owe the following letter to Father Andreas Samuel, Editor of the Letters of Mold. It was sent to him from Rome for his Letters, but arriving too late, he most kindly forwarded it to us for publication in this number.

ROME, January 29, 1892.

It was far from being foreseen that our Father General would be carried off so suddenly. On New Year's day, the fathers of the *curia* had complimented him on his good health which he did not deny, yet on the eighth of January he felt so worn out that he was obliged to take to his bed. He complained of general debility and of an entire loss of appetite. After two or three days of care and attention, he wished to get up and to resume his duties. He received the Provincial of England, who was on his way home from a visit to Malta, and he even left his room to go to confession. When the doctor was informed of this fact, he expressed great surprise that Father General had not fallen down on the way. In about three or four days his strength was exhausted, and he was obliged to yield to his sickness. The doctor, whom he did not wish to see until then, declared that he was suffering from bronchial trouble, and that his condition was very serious. Informed of the danger, his Paternity asked for the last sacraments and received them without delay. Still we entertained some hope for his recovery; the doctor was a stranger and was not well acquainted with the patient's ordinary state of health, perhaps he was alarmed too soon. The next day the illusion was dispelled, when several physicians from Florence declared that all hope must be given up.

Sunday morning a telegram was sent to Reverend Father Provincial of Rome, asking for the Apostolic blessing. The Reverend Father hastened at once to the Vatican, where the Sovereign Pontiff, deeply affected by the news, gave his heart-felt blessing to the dying General. His Paternity received with profound acknowledgment this last mark of affection from the Holy Father, and requested that an expression of gratitude be sent to his Holiness for the many and continual favors he had shown the Society.

On Monday it was evident that he was gradually sinking. He entered upon his agony so quietly that a brother who was watching at his bed-side had hardly time to warn the father who was in the adjoining room, and before the prayers for the dying were finished our Father General had passed to a better life. This occurred January 18, at eleven o'clock P. M. The next morning, the same telegram that brought to us at Rome news of the death of our Very Reverend Father, informed us of the choice he had made of Father Louis Martin as Vicar General.

Although, personally, Rev. Fr. Anderledy was but little known in Rome, where he seldom appeared, the news that the General of the Jesuits was dead caused much regret in the city, and called forth true marks of sympathy. The Catholic papers, especially the *Osservatore Romano* and the *Voce della Verità*, which the day before had asked prayers for the dying priest, paid him rare encomiums.

It was decided that the body should not be removed immediately to Rome. It was justly feared that the funeral cortege would excite too much attention, as the line of route from the station to the church of the Gesu leads through the most frequented parts of the city—and the daily papers were then full of accounts of the late General's death.

At Fiesole, the seminarians came to chant the office in our chapel. This was indeed providential, as there were so many of us sick at the *curia* that we had already begun to fear that we could not go through the ceremony with becoming solemnity. The body was finally removed to the cathedral, where the Chapter, in the absence of the bishop, who was ill, received it with all solemnity. Here Mass was sung and absolution given. There were present several confraternities and numerous friends, as well from Fiesole, as from Florence.

Father Anderledy, the first General of the Society to die out of Rome, was buried in the cemetery at Fiesole, awaiting the day when he will be laid beside his predecessors, all of whom, with the exception of Fr. Beckx, whose tomb is in our mortuary chapel in the Campo Verano, rest in the vault of the Gesu.

Our various houses in Rome held immediately solemn funeral services. At the college of the Greeks and Ruthuanians, the Mass alone lasted two hours. No detail of the oriental rite was omitted, not even the distribution of wheat and bonbons that had been blessed. Yesterday (Tuesday, the 28th) was the day appointed for the ceremony at the Gesu, where funeral services were held in the name of the whole Society. The invitations were not published either

in the papers or by means of posters, as is the usual practice here, but letters were sent to those whom it was thought proper to invite. On this occasion the Fathers Assistant of Italy, Germany, France, and Spain came from Fiesole. The church of the Gesu was draped in black. In the middle of the nave a monumental catafalque had been set up, rising in three stages in the form of a pyramid. All about it shone countless lights; at the corners, sheaves of flame, fed by large and beautiful candles happily grouped, produced a most brilliant effect. The choir of the church was entirely occupied by the Dominican Fathers, who were present to the number of fifty. Among these was the Master of the Sacred Palace, Father Raphael Pieroti. To the children of St. Dominic belongs the right to bury the General of the Jesuits.⁽¹⁾ This is a touching tradition coming down to us from the time when there was occasion to fear lest theological controversy between the two Orders should wound charity. When the office had been chanted, the Procurator General of the Order, acting in the name of the General, who has been absent from Rome for some time, celebrated Mass and gave the absolution. His two assistants acted respectively as deacon and subdeacon. He was much moved at the sight of the venerable religious gathered around the catafalque at the moment of the absolution. The ceremonies lasted from half-past nine till a quarter to twelve.

Between the choir and the catafalque, and also in the chapels of St. Ignatius and St. Francis Xavier, were placed the most eminent of those to whom invitations to attend had been extended. In one group, with our Assistants, the Provincial of Rome, and the Superiors of the different houses in the city, were the heads of the Orders, and the Superiors General of the Congregations, all of whom honored us by their presence. Here also could be seen the Roman nobility, the Bishops, Monsignori, deputations from the colleges, and finally, the members of the Society, to the number of about one hundred and fifty.

Behind the catafalque there was still a part of the church reserved for the rest of those to whom letters of invitation had been sent. The remainder of the church was occupied by the people. The scholastics who acted as ushers assured us that the great church was completely filled. In the galleries (?) (tribunes) the stalls (loges) were occupied by those cardinals and ambassadors whom business or sickness had not prevented from being present. We are informed that

⁽¹⁾ It is customary to make an offering of sugar and chocolate to the Dominicans who are appointed to take charge of the funeral services of the General of the Jesuits.

their Eminences, Cardinals Mazzella, Masella, Vanutelli, Zigliara, and Melchers were present. Among the members of the diplomatic corps were noticed the two ambassadors from Austria to the Vatican, the two ambassadors of Spain, those of Monaco, and of several of the republics of South America.

THE OFFICIAL ANNOUNCEMENT OF
FATHER GENERAL'S DEATH.

Reverende in Christo Pater,

P. C.

Hoc ipso die 19 Januarii, postquam A. R. P. N. Generalis nocte proxima hora undecima in osculo Domini obiit, hora octava ante meridiem coram RR. PP. Assistantibus et omnibus Professis quatuor votorum, qui Fesulis adsunt, præter tres morbo impeditos et lecto decumbentes, reserata a me fuit schedula, in qua scriptum erat nomen Vicarii Generalis post dicti Patris Nostri mortem, eaque publice lecta, renuntiatus est Vicarius Generalis Societatis P. Ludovicus Martin Secretarii Substitutus.

Hanc igitur electionem, Ræ. Væ. significo, ut eam cum suis subditis quamprimum communicare velit, atque in tanti Parentis amissione levamen aliquod habeant Patres Fratresque nostræ Societatis.

Commendo me SS. SS.

Reverentiæ Vestræ servus in Christo,

ANTONIUS ROTA, *Secr. S. J.*

Fesulis, die 19 Januarii, 1892.

Reverende in Christo Pater,

P. C.

Hesterna nocte, hora fere undecima, pie in Domino decessit A. R. P. N. Antonius Maria Anderledy, qui ab anno 1883, tamquam Vicarius, ab anno autem 1887, tamquam Præpositus Generalis universam Societatem rexit.

Quo Instituti nostri amore fervuerit, qua assiduitate, qua constantia muneri suo exsequendo incubuerit, novit R. V. noruntque præcipue illi omnes, quorum opera et consilio in gubernanda Societate usus est. Hoc unum spirare videbatur ut Instituti nostri leges nihil detrimenti caperent : contra ingruentem errorum colluviem morumque defectionem, quæ

hisce temporibus nationes omnes fere pervadit, Societatem defendere nunquam intermisit. Sentiebat ille quidem quantis Societas nostra conflictetur difficultatibus, ut gloriam Dei promovere secundum Instituti normam possit; sed ideo etiam maximum momentum in eo positum esse censuit, ut legum nostrarum vigor incolumis servaretur. Quare in hanc rem totus incubuit: non tempori, non labori, non valetudini pepercit, ut curæ a Deo et a Societate sibi demandatæ satisfaceret.

Fatiscentem viribus, et senio ac assidua expediendorum negotiorum cura debilitatum pestifera lues, quæ modo undique grassatur, infecit ac brevi tempore a nobis eripuit. Tertio die antequam animam efflaret de periculo mortis admonitus, non solum Sacramenta piissime recepit, sed propter declaratam sibi morbi gravitatem gratias maximas egit, coram adstantibus PP. et FF. magna animi demissione veniam ab omnibus petivit, constantem suum erga Societatem amorem testatus est, eidem denique, sublevatis in cælum manibus, amantissime benedixit.

Ingenita animi fortitudo, quam semper præ se tulerat, nunquam ei, ne cum morte colluctans, deesse visa fuit; sed ad extremum usque spiritum idem, qui semper fuerat, esse perrexit. Tandem post duos reliquos dies, viribus destitutus et morbo confectus placide obiit in osculo Domini, mercedemque laborum suorum a Deo impetraturus, in cælum, ut speramus, evolavit.

Solemne funus post dies aliquot Romæ in templo nostro a nobis omnibus agetur. Quin etiam ejusdem cadaver illuc transferre, quum primum per leges et iniqua temporum adjuncta liceat, et mens et desiderium nobis est. Interea tamen, de PP. Assistentium consilio, hujus iniquæ conditionis nostræ, quam recentes eventus parum propitiam esse significarunt, rationem habendum esse duximus.

Curet igitur R. V. ut, quæ in Instituto nostro (Offic. Vic. Gen. n. 2.) præscribuntur suffragia, omnia indicantur et a singulis persolvantur. Præterea servetur decretum quintum Congregationis VII., et, quod gratus animus ac pietas in carissimum Patrem postulat, in suis quisque precibus et Sanctis Sacrificiis, ejusdem memor esse pergat.

Me etiam, quam maxime possum, SS. SS. et OO. Reverentiæ Vestræ commendo.

Reverentiæ Vestræ servus in Christo,

LUDOVICUS MARTIN, S. J.

Fesulis, die 19 Januarii, 1892.

FATHER JAMES PERRON.

A SKETCH OF HIS LIFE

PART V.

Father Perron as a Superior.

On the feast of St. Ignatius 1862, Father Perron was appointed rector and master of novices at Sault-au-Recollet, near Montreal, the novitiate for the Mission of New York and Canada being then established at that place. The following letter to his sister gives his own description of the Sault and his first impressions of Canada :—

ST. JOSEPH'S NOVITIATE,
SAULT-AU-RECOLLET,
NEAR MONTREAL,
September 6, 1862.

My very dear Sister,

My letter is dated from a place quite different and far distant from New York. I send you a little sketch that you may know where the village of Sault-au-Recollet is situated, for in this village is our house of St. Joseph which constitutes our novitiate for this part of the country. You will see that it is on an island formed by the St. Lawrence and the Ottawa. This latter river is small in comparison with the St. Lawrence, but one of its branches which passes in sight of our house is as large as the Loire at Tours, and its current more rapid. The name Sault owes its origin to the rapids which are quite near, and as it is said that a missionary Recollet was drowned in these rapids many years ago, Sault-au-Recollet has been given to the little village which has grown up at this place. Here am I located, surrounded by a country which at present resembles France, both as to the climate and the culture of the land, but which changes entirely during the winter, which lasts six months and which covers the ground with four or five feet of snow and causes our rivers to disappear under a thick layer of ice, except at those places where there are swift rapids as at the Sault.

I am now occupied with the care of our novices ; it was considered good to confide this charge to me, though I am

yet a novice myself. But the grace of God will support me as I confidently believe, and will give me all that is necessary to be useful to these dear children of Canada, descended from the first French colonists sent here by Louis XIV.

Here is found the French character in all its primitive vivacity, cheerfulness, and thoughtlessness; as different from their neighboring Americans of the States who are called Yankeès (the Indian pronunciation of the word English) as fire from ice. The Canadians are devoted Catholics, and it was a great consolation for me to find here the village churches, as in France, with their choristers, the *prone* and hymns joyfully sung by the whole congregation.

It is in the midst of these good people that I am constantly employed. Our novitiate is a small house, still very poor and deprived of all resources; however we have land near us which by being cleared and cultivated little by little, will in the end yield us some return. But this demands time and labor. Here I am, then, laboring in the fields, taking care of cattle, raising potatoes, etc. And we have to work all the harder at this as it is our only means of support. God provides for all, and up to the present time we have not wanted anything really necessary, and we live in the greatest peace and joy. We have here at present thirteen novices preparing for their studies, and five preparing to be coadjutor brothers. The people being poor, the young men come here with nothing, and although they belong to the respectable families of the country, and have received a good education in the seminaries or ecclesiastical colleges, their parents, who have a dozen children and who have to work for their living, cannot do more than give them their permission and their blessing; but this they give with great joy, for they are very happy to have their children become religious.

As a master of novices Father Perron was remarkable for the example he gave to all. His novices indeed looked upon him as a saint, and as years passed by and they saw more of him this veneration never wore off. But a few months ago one of his novices, who had seen much of Father Perron in his later years, said to the writer, "How fortunate we were to have been trained by a man whom we could always venerate and who was ever a living example to us of what we read in Rodriguez and in the lives of the saints." Indeed it was so. No one in the house wore so poor a cassock as the father master; it was no longer black but faded to a light yellow, and we used to wonder how many years he must have had it. It was patched, too, and, though worn, scrupulously neat. His shoes were certainly not made to excite any vanity, they were immense clogs fit for peasants and ploughmen. His room was poverty and neatness combined. What was strictly necessary and no

more, and this room, though he was rector, he himself swept regularly twice a week, made his own bed, and would never allow himself to be waited on. There was a register to the furnace in the room, but no one ever saw it open, and the cold was often so intense that a shiver passed over one on entering it. Severe as he was to himself he was kindness itself to those about him, and yet there was no weakness in his government, nor did he ever through human respect or a false sympathy degenerate into any softness. Two things in particular were remarkable in the formation he gave his novices. First, the care he took in the choice of his novices and his promptness to dismiss those he thought unworthy. Many a time it happened that a postulant would arrive at the novitiate and before his retreat was finished return home to wait another year. It seemed hard at the time, but there are those amongst us to-day who now clearly see that the delay was necessary, and that if they had entered when they first presented themselves they would not, in all probability, have persevered.

More remarkable still was the pains he took to gradually teach the novices to learn to depend on themselves by keeping the rule before them and its spirit, and thus learning to decide matters for themselves instead of running every minute to their father master. During the first year, indeed, he did not act thus and the novice was welcomed and every little doubt patiently listened to and solved. But after the long retreat and especially at the beginning of the second year when they came for advice they were often told, "You ought to know enough now to decide that for yourself. What does your rule say? You must begin now to learn to act for yourself, you will not always have the father master to run to." The result was that his novices at the end of the novitiate were prepared for their life in the colleges or in the juniorate. There was something manly about them.

On the 7th of January, 1866, Father Tellier, the Superior of the New York and Canada Mission, died at Montreal. Though he had been sick for some time and had asked to be relieved of his office, no one had yet been appointed by Father General to take his place. As in such a case the superior of the mission had a right to name his successor, his admonitor, Fathèr Legouais, the spiritual father at Fordham, announced to the mission that Father Perron had been chosen by Father Tellier. Father General confirmed the appointment, and on the 15th of March of the same year, he received his official designation as superior of the mission. A new life and one of far greater responsibility began for him, and there can be little doubt that the five

years which followed were the hardest of his life. He labored earnestly to improve the mission in every way. He opened, in September, the juniorate at Quebec, visited carefully all the houses, wrote out and had printed a system of book-keeping in accordance with the plan proposed in the Institute, and encouraged his subjects everywhere to a greater activity. But especially did he exhort all to fidelity in spiritual matters and to the practice of the interior life. The spirit which animated him and his method of governing are admirably shown in the memorials he left after his annual visitation to the rector or the superior. One who was rector in one of our larger colleges has given us several of these memorials with full permission to publish them. The first is dated April, 1866, and is as follows:—

April, 1866.

Rev. and Dear Father Rector,
P. C.

Besides the official memorial left to you, and to be published for all, I leave you these few words for your own direction:—

I think that you ought to take as especially directed to you these words of our Lord, *Quis putas, est fidelis servus et prudens, quem constituit Dominus super familiam suam, ut det illis cibum in tempore*. So that the virtues you have most to exercise in your charge are *Fidelity* and *Prudence*; and the principal care you ought to have is to provide the family intrusted to you with *cibum in tempore*, viz., everything necessary for their spiritual and temporal life in proper time.

I. FIDELITY. You have to be faithful; (1) towards God; (2) towards the Society; (3) towards your religious community; (4) towards the congregation and the college; (5) towards yourself.

I. *Fidelity towards God* is required from all, more from a religious, and most of all from a superior in the Society of Jesus, in which we make profession of doing everything, *Ad majorem Dei gloriam*. Examine yourself, therefore, on this point according to the 15th, 16th, and 17th rules of the Summary, remembering that *non potest abscondi civitas supra montem posita*.

II. *Fidelity towards the Society* is required from all the children of the Society, but especially from the superiors who have received authority and power to avert evil and promote good, and this is done only by the *perfect observance of the constitutions and the rules*. The principal duty, therefore, of a superior of the Society is to govern, and to *govern according to these constitutions, rules, and lawful customs*. Out of these limits there is for the superior only darkness and precipices into which he is exposed to fall with his community: *si cæcus cæcum ducat, ambo in foveam cadunt*. Now how can a supe-

rior guide himself and his community according to these constitutions, rules, and lawful customs if he does not know them? And how can he know them if he does not earnestly apply himself to the study and practice of them? Hence the necessity of this study in a superior, whatever exterior occupations he may have; he cannot be dispensed with this obligation, because the very salvation of his soul depends on it. Hence the love of these constitutions and rules and lawful customs and the practice of them are necessary in a superior, and this not only for the chief rules but for the very smallest. Just as the rites and pious practices of devotion used in the Church, though not of faith, are, however, necessary to maintain this faith alive, and the neglect of them leads to Protestantism, so is it amongst us in regard to our rules and customs, the neglect of the smallest of them is a step towards relaxation. The reading of the Institute, the perusing of the *Elenchus Recloris*, the fidelity to the daily consideration prescribed to the rector are, therefore, quite necessary to you.

III. The fidelity towards the community entrusted to your care requires of you this unbounded charity, of which our Lord gave the example and model; *Ego sum pastor bonus; bonus pastor animam suam dat pro ovibus suis—mercenarius autem videt lupum venientem et dimittit oves et fugit, et lupus rapit et dispergit oves.* You see by these words what a self-abnegation and constant care you are bound to exercise in regard to your inferiors, in order to fulfil perfectly your office towards them. This office is principally threefold; You have to be their *Pastor, Physician, and Father.*

I. The office of *Pastor* includes especially the charge of providing for their temporal, and, especially, their spiritual life when necessary. But now, *Qui intrat per ostium, pastor est ovium . . . et oves vocem ejus audiunt, et proprias oves vocat nominatim et educit eas, et cum proprias oves emiseric, ante eas vadit et oves eum sequuntur quia sciunt vocem ejus . . . amen dico vobis, quia ego sum ostium ovium.* From these words you see that your office of *Pastor* requires that you help them.

1. By your prayers, *ego (J. C.) sum ostium.* 2. By your instructions and exhortations, publicly, but especially privately, *vocat eas nominatim . . . ejus vocem audiunt.* 3. By your example, *ante eas vadit.* You see again on this account how necessary are the perfect knowledge and practice of the whole Institute.

II. The office of *Physician* requires that you apply yourself to the care of their infirmities, but especially of their spiritual infirmities. So you have to study carefully this part of ascetic science. You have in the Institute a masterpiece on this subject, in the *Industria ad curandos animi morbos*, which you ought to peruse frequently and know thoroughly.

III. The office of *Father* is not so much a particular office, as the habitual state and behavior required of you in regard to your inferiors, loving them, devoting yourself for them,

watching over them, always anxious about them, to avert evils and dangers from them, to provide for everything they want, both for the *temporal* and *spiritual*, but chiefly as to the latter; so that your heart being filled with this fatherly love, it may appear in all you do. *Et oves eum sequuntur, quia sciunt vocem ejus.*

IV. *The fidelity towards the congregation and the college* will be exercised fully by the members of your community if you have for them this proper care of their temporal and spiritual welfare.

V. *The fidelity towards yourself* will be brought home to you by the words of our Lord, *Quid prodest homini si mundum universum lucretur animæ vero suæ detrimentum patiatur?*

2. PRUDENCE. If you are *faithful* in all the points, which I have mentioned, you will obtain from God by *prayer* the true and divine prudence, most different and even contrary to the worldly prudence of which God says, *Perdam sapientiam sapientium, et prudentiam prudentium reprobabo.* This is the prudence composed of human respect, self-love, confidence in worldly help, and search after worldly comfort.

We can, indeed, be prudent only by the most faithful and perfect observance of our *constitutions and rules*; because only with them and by them can we obtain the grace of God to enable us to fulfil meritoriously and fruitfully all the obligations of our state.

You see by this what you have chiefly to apply yourself to :
 (1) A most faithful performance of your spiritual exercises.
 (2) A serious study of the Institute and especially of what regards your office, as your special rules of rector. (3) A great fidelity to your daily half hour of consideration. You will find in the *Elenchus Rectoris* a great help to perform them faithfully. Peruse again and again the *Industria ad curandos animi morbos*. Support the members of your community by the fervor and assiduity of your *prayers*. Teach them by the solidity and unction of your *doctrine*. Draw them after you to God by the perfection of your *example*.

I recommend myself, Rev. and dear Father, most earnestly to your holy sacrifices and prayers that I may fulfil entirely what I preach to others.

Your most humble servant in Christ,
 JAMES PERRON.

The next year the following memorial is left for the same Father Rector:—

February 7, 1867.

Rev. and Dear Father Rector,

You have already the memorial to be read in public. I send you another to be read to the consultors only. These two memorials have to be written in the book of memorials. As to yourself in particular, dear father, I have already told

you most of what is to be told. Besides, you have the private memorial which I left you last year, and which I recommend you to read and meditate upon again. I shall add only a few words to complete the matter. It is certain that government in the Society must be principally spiritual and interior; though it must be, too, well directed as to the material and exterior. I praised you, and sincerely, for this material and exterior care you take of your community, and you do it, I am sure too, from a supernatural motive; this will, no doubt, draw the blessings of God on you. But, dear father, it is not enough. You must remember that before all you have charge of the souls of your inferiors, whom you are strictly bound to *help*, and to *urge* on in the work of their *perfection*, according to our constitutions. Consider seriously this obligation and reflect on the strict account you will have to render to God of it! Indeed, I feel that it is for us superiors, a tremendous thought, worthy to be kept at every moment before our eyes.

Now, how have you to promote this perfection of your inferiors? how to procure by their means the salvation and perfection of many others? First, you must keep in your mind that this perfection does not consist in doing *many things*, and that the more you do, the better it is; it does not consist principally in having a large college, a great number of students, a large church, a large house, large revenues, etc. But it consists in *doing well*, and *as well as we can*, the work intrusted to us. Hence, you see immediately that our *desires* and our *efforts* to do *well* must be great and be excited by all means; but that the *material extension* of our work must be regulated by a proper *discretion*, and kept in the *limits* of what we can do *well*. Without that discretion, instead of improving by the extension of our work, we shall lose the fruit of our labors before God and men, by imposing on our shoulders a burden we are not able to carry.

Consider, therefore, how you have to work at the twofold perfection of your own soul and those of your subjects. You will find it is to be done by *prayer*, by *exhortations*, and by *example*. Consider these heads sincerely one after another, and see what is wanting. I shall not develop them, at least here; it is enough for the present to have pointed out to you the matter for your consideration.

It is what I intend when I recommend to you to be *prudent*,—*Fidelis servus et prudens quem constituit Dominus super familiam suam ut det illis in tempore tritici mensuram*. *Fidelity* has reference most to your interior state; and *Prudence* to your exterior acts; and both are necessary, that you may provide for the material and spiritual wants of your inferiors.

See, therefore, what you have to do, and to encourage yourself to that work say with our Lord, *Pro eis sanctifico meipsum*. Your work is not easy, I know it; but this is a

new reason to obtain by fervent and assiduous prayer what you want.

I recommend myself earnestly to your prayers and holy sacrifices and I am your humble servant in Christ,

JAMES PERRON.

These memorials were followed up and kept before the mind of the superiors during the year—for instance, the last memorial was followed a month later by the following letter:—

March 13, 1867.

Rev. and Dear Father Rector,

Remember that you are rector; therefore you have to direct both, the temporal and the spiritual. This twofold care is necessary, but remember that the spiritual care is far more important than the temporal one. The souls of your subjects are intrusted to your care, their salvation, their perfection, and by their means, the salvation and perfection of many other souls depend on the proper direction you give them.

What, dear father, will be the advantage for us to have our college enlarged, to have a new large church built or bought, etc., if the men, whom we have to use, are not as to their spiritual advancement on a level with that material prosperity; if, on the contrary, the multiplication of the work is a new obstacle to the regularity of the community, to the preservation of religious discipline?

Well, my dear father, do not allow your mind and heart to be so much intricated in those temporal things. Reserve a part of them, even the best part of them, for the spiritual. Be sure that the true interest and greatness of the Society does not rest on that material prosperity, but *chiefly* on the sanctity of its members; apply yourself consequently, *chiefly* to it; and be afraid rather of any material enlargement, as long as you do not, in the same time, provide for the spiritual improvement. Do therefore, dear father, with a great simplicity and without human respect and pusillanimity, what I told you. Support the authority of Fr. Minister, and exact the obedience of all in the house to him, and of him to you, gently but firmly, I am behind to back you, in case of any difficulty. Be *prudent*, as I recommended you often. *Prudent interiorly*, as I explain here to you, in giving interiorly the preference to the spiritual above the temporal. *Prudent exteriorly*, in showing that preference, in your intercourse with Ours, with seculars. Worldly eyes are sharp enough to perceive defects in religious, even in that regard, though they may care very little for spiritual matters for themselves.

Keep therefore a great reserve with regard to material enlargement in your intercourse with strangers.

Father Perron never grew weary in insisting upon what was necessary. As an illustration we give extracts from these letters to the same superiors and at no great intervals of time, pointing out the necessity of firmness combined with suavity. His words, too, are always encouraging when ever so little is done in the right way. In the first letter he writes :—

I know well all your difficulties, and appreciate the means of conciliation you take to overcome them. I approve much of the mildness you make use of towards your subjects, and as I have told you at other times, God will bless you for it. But what I warn you against is that you confound not weakness and negligence with mildness. Now, the exercise of our authority for correction is so tedious with some persons, that we have naturally a great repugnance to fulfil our duty in their regard, and consequently we are most inclined to give it up, under pretence of mildness. We are bound however to do it, and mildness consists only in doing it *mildly*, not in omitting it. And when we judge prudently that we are not able to do it properly or usefully by ourselves, we must warn our superiors, and tell them the *whole trouble*, without any human respect or fear, and warn them again and again, if necessary, until we get a certain direction ; and put it in execution with the same fidelity. Had that been done always in our mission, I think that we should not have the difficulties which we now experience.

But let us not condemn what has been done before. What I say is, that we have to do our duty now, and God almighty will turn all to his glory. Take patience and do the best you know, until my return, then I shall try to apply the remedies, according to the light communicated by God. Peace indeed is a great good, and for the sake of it, it is proper and meritorious to give up *our rights* very often, but *never our duty*; we should have always before our eyes the chivalric motto, *Fais ce que dois : advienne que pourra*. You should do well to read attentively the n^o 3 of the 2^d chapter of the *Industriæ : quæ debilem gubernationem faciunt*.

The last year of Father Perron's charge as superior was full of crosses. He had faithfully tried to do his duty, he had done it too with all meekness, and yet many did not understand, and complained. In the notes of his retreat for this year he refers to these trials as follows :—

Fifth day.—I have been much troubled to-day by thoughts of bitterness about certain facts in which it seemed to me that due justice had not been done to my observations. This only proves how deep rooted pride still is in my whole being, and how weak in me is that spirit of faith which I know how so well to recommend to others on similar occasions. I will then labor earnestly to crush out that wicked propensity which would deprive my actions of all their merit if I would be so foolish as to yield to it and, besides, deprive me of all that peace and quiet which is prepared for me by the mercy of God if I put all my troubles and difficulties into the Heart of Jesus. Does he not know everything? Is he not able to make matters turn to his greater glory and to my greater good? I will, then, after I shall have done what my duty demands keep my soul in peace about the result, *in patientia vestra possidebitis animas vestras*. And if I do that with a sincere resignation, and for the love and imitation of our divine Lord, he will make up for all exterior and apparent loss by inestimable treasures of grace. I must, besides, gather in this way a great fruit which is made sensible to me by these difficulties. It is, that superiors must be particularly on their guard when they have to judge and to decide questions to which they are parties themselves and are in the least way interested, lest their own interest may swerve the rectitude of their decision. Even when they can decide without neglecting or injuring unlawfully other interests entrusted to their care, it is often expedient to relinquish their own rights in order not to hurt the feelings of their inferiors.

It was thus by giving up his own rights and everything of self that he determined to conciliate those who opposed him, but in vain. God seems to have sent him the cross and there was no way to escape it. That he took it as such and bore it manfully there can be no doubt. About this time he gave an exhortation to the scholastics who were then studying their philosophy at Fordham. He put before them that now they were reproducing the hidden life at Nazareth. It was a time of peace, but the time would come when they would have to reproduce the passion, to go up to Calvary and be crucified. He spoke with so much feeling that we felt that the time had come for him, and in speaking of what must come to every companion of Jesus faithful to follow his divine model, he but spoke of what had already come to himself.

In June 1869, his three years having elapsed, Father Perron was replaced as superior of the mission by Father Bapst. The spirit in which he accepted his removal from office is

well shown in the following words with which he closes the notes of his retreat for 1869:—

I have understood during this retreat that what God requires of me now is that, after I have labored during several years for the perfection of my brethren by governing them and teaching them by word, I have now to teach and to edify them by the practice of what I taught, especially by the practice of humility, obedience, the abnegation of self, meekness, and fraternal charity.

Father Perron filled the office of Socius to Father Bapst for some weeks and was then appointed procurator of the mission. This office he filled for nearly three years, when he was asked for by the provincial of the Maryland province, as instructor of the third year of probation. He went to Frederick in the autumn of 1872, and at this point we will resume his life in our next issue.

FATHER JEREMIAH O'CONNOR.

A SKETCH.

Never since the founding of our province has so lengthily a death-roll been given her to record, as in the year just closed. Never, perhaps, in the history of the Society in this country, has any death-roll, in proportion to its numbers, borne so many names of members in active labor, whose removal has made gaps in our ranks, not soon to be closed. When we recall the names of FF. Brady, Racicot, Moylan, Doucet, Kevill, Hanrahan, Heidenreich, Kernan and O'Kane, all actively engaged in works of the Society: then, to these the catastrophe of July 3, at St. Inigo's, which robbed us of three scholastics, it will readily be seen that the hand of God has been heavy upon us,—for the eternal happiness of those called we may safely hope, as we are sure it is for our chastening.

In the unlooked for death of Father O'Connor, to whose memory a tardy tribute is here offered, came not the least of the bereavements, which our sorrowing province has by God's ordinance been called upon to sustain.

Father O'Connor was born in Dublin, on Easter Sunday, April 10, 1841, and was within a few weeks of filling out his fiftieth year, when death summoned him. His father had been dead a month or more when Father O'Connor was born. God provided for him amply in view of this loss, by giving him a mother, who in strength of faith, holiness of life and gentleness of disposition was fitted to train in the ways of God the future priest and religious. Devotion to this mother, while she lived, and to her memory when dead, may be truthfully called the dominant sentiment of Father O'Connor's life. From this mother he imbibed the two strong passions of his soul: love of holy Church and his native land. Of the latter, it is unnecessary to speak, since none could live with him and not have frequently recurring proof of its existence.

Of his love of holy Church, it is difficult to do it simple justice, and still seem to speak within bounds. He did not so much regard the Church as the divinely established organ of Christ's revelation, teaching infallibly and guiding men safely through the widespread sea of error; he rather looked upon her as Christ's very spouse, beautiful and holy, to be loved both for herself and for Him, in whose power, and for whose sake she exists. By virtue of the strong faith, that seemed a part of his very existence, so thoroughly had it permeated mind and heart, Father O'Connor was imbued, as not even worthy priests always are, with what may be called the ecclesiastical instinct; something very like to that spirit which our Holy Father has sketched for us in his "Rules for thinking with the Church."

Coming to this country in the years of early boyhood, he settled with his mother in Philadelphia, and there, first at the public high school and later on at old St. Joseph's, laid the foundations of his classical and mathematical studies. In 1860, he entered the Society of Jesus, beginning his noviceship at Frederick in July of that year. It was not easy to say, whether one should admire more the generosity of the loving boy, who was willing to leave his mother, without a child to solace her loneliness; or the noble mother, who thought the surrender of her only child not too heroic a sacrifice, when God made the demand.

In 1863, Father O'Connor began his regency at Loyola College, and in the same place closed it, to enter Woodstock, when in Sept. 1869, the house of studies was there opened. As a teacher he gave proof of brilliant talents, remarkable versatility, and, when occasion called for it, seemingly unlimited capacity for labor. This latter quality will be considered all the more singular, when we recall, that, by reason of his distaste for physical exertion, he should have been indisposed for any but mental labor. With his happy disposition, quick wit and strong personality, he wielded a powerful influence over the youth, who came under his charge: and few teachers are remembered with more sincere affection and ungrudging esteem than Father O'Connor. In the classroom, on the college stage, in the sanctuary of the church, his impress was left upon everything that went on, while these years of his regency lasted.

During the seven years spent at Woodstock, Father O'Connor was a painstaking and a successful student, and his joyous spirit made sunshine for all who passed those years in his companionship. By special favor of our venerable Father Beckx, who wrote him in granting the peti-

tion a beautiful letter, Father O'Connor was ordained in 1874, a year before his time, in order that his saintly mother, then in failing health, might not die until her eyes had looked upon her child at the altar of God, a Priest of the Most High.

His studies completed, his tertianship made, he was sent to Boston, and there in 1880 succeeded Father Fulton as Rector of Boston College. His administration, successful in all essential respects, came to an end in 1884. Assigned to duty as *operarius* at St. Francis Xavier's, New York, he remained there until placed in charge of the church and residence of Saint Lawrence in the summer of 1888, and at this post of duty, death found him on February 27, 1891.

The end was such as one might expect in the case of a man who kept the faith as perfectly as did, unto the last, our dear father. His calmness on receiving the announcement of the physician's verdict, that a fatal ending must be looked for, surprised an attendant priest, who asked Father O'Connor if he had no fear. "None," he replied; "I have put myself many a time in this very position, and I know all it means. I have learned to die." Thoughtful for others, unselfish, in his regard for their comfort, he preferred to make his last fight alone with only God for his comforter. His resignation, his patience under much suffering, and his fervent invocations bespoke the strength of that faith, whose influence had moulded his life from childhood on to this his dying hour.

In his death was made singularly conspicuous the tender love that bound Father O'Connor to the Society. She was indeed a mother, in the devotion he paid her and in the regard he held her. Through life, he was never so happy, never so entirely his better self as when in the midst of his brethren, he was casting around upon them the bright influence of his saintly nature and the warmth of his generous heart. With externs, even though his official life obliged him to mingle with them, he was reserved and even timid: and too closely, perhaps, for his health did he live within the narrow limits of his religious home.

It is as a pulpit orator that Father O'Connor will be best and longest remembered by the world beyond the sphere of his religious life. A rich and varied imagination, bright fancy, ready and sparkling thoughts, dramatic action, and musical sonorous voice combined with his native humor and pathos to fit him to sway the minds and hearts of his hearers. Nevertheless, what seemed to one, who listened to the easy flow of speech and watched the earnest, vigor-

ous delivery which characterised his sermons, the spontaneous outcome of the enthusiasm of the moment was in fact the production of immense labor. Every sermon delivered from pulpit, every exhortation given in retreats was written with painstaking care; and it is almost incredible the amount of such work that he was capable of accomplishing in a given time.

In the Society, which he loved so well, Father O'Connor will be long remembered and lovingly, for his kindly nature, warm heart, earnest advocacy of the honor of religion, and lofty conception of the priestly dignity, which he safeguarded from word of reproach and blame, as was fitting in one dedicated to the sublime office by the saintly mother who bore him.—May his soul rest in peace.

OBITUARY.

BROTHER THOMAS DOUGHERTY.

The death of Brother Dougherty, which it is our mournful duty to announce, will be sad news for a large circle of our readers. By those of us who have been students during recent years he will be remembered as a kindly old brother, whose scrupulous neatness and methodical exactness, together with a certain polite nervousness, marked him as an ideal specimen of an old-school Irish gentleman; while to the old boys his name will serve as a memento of pleasant memories of long-gone days. Being stationed at Georgetown for thirty-seven years, he was known to many, and was among the first they would seek for on the occasions of their visits to *Alma Mater*. And thus his death will be a source of deep regret not more for us who lived with him in his last illness than for those who knew him in his prime of life. For he was to all kind, eager to satisfy, and careful to learn what one wanted, so that he might be of greater assistance. His agreeable manners, added to his fund of experience and unobtrusive piety, won for him friends amongst the old and the young, and produced a lasting impression upon all classes of students.

Brother Dougherty was born in County Derry, Ireland, August 14, 1827. Emigrating to Canada in 1842, he settled at Fredrickton, New Brunswick. But Canada not being to his liking he came to the United States. He learned the trade of harnessmaker, and then, with the hope of bettering his fortune, travelled to different cities, working for a time in each. At last we find him in St. Louis. There he attended a course of sermons given by the famous Jesuit preacher, Father Smarius. The result was that he became dissatisfied with his mode of life and resolved to leave the world and devote himself to the service of God and his neighbor in the Society of Jesus.

He entered the novitiate, Frederick, Md., as a lay brother on August 21, 1852. When he had completed his two years of noviceship, he was sent to Georgetown, where he was destined to pass the remainder of his life. He was first appointed shoemaker, and later the work of assistant bookbinder was added to his duties. Three years afterwards, in 1859, a third office, and that the responsible one of buyer was given him.

This position he held for thirty-one years, rendering invaluable services to the college. Many of us students owe much to his kindness and prudence in the little purchases we entrusted to his care. By the business men of Washington and Georgetown he was universally esteemed and honored for his business qualities and manly traits of character.

In October, 1890, he was rendered unfit for duty by an attack of heart trouble. Although an invalid for nearly a year, he bore his suffering with Christian fortitude. His cheerful nature never deserted him, rendering him as pleasant a companion in illness as he was in health. Early in September it was evident that death was near, but it came not till the 27th of the month, when, at 1.20 A. M., he died peacefully and piously, fortified by the last sacraments.

On Monday morning at 9 o'clock the Rev. Rector and the faculty recited the Office of the Dead in the chapel, the students and some friends of the deceased being in attendance. A low Mass of Requiem followed, after which the faculty and students forming in procession accompanied the body to the cemetery, where the last sad rites of the Church were performed.

In the death of Brother Dougherty the Society of Jesus loses a pious and faithful member, the students of Georgetown a kind and trusty friend, and the college a generous benefactor. In this connection we are reminded of an incident that illustrates his deep love for Georgetown College and his perfect practice of the poverty he had vowed. In 1887 he inherited a small fortune from his brother. His first thought was for the interests of the institution that had been his home for thirty-seven years, and so, with the consent of superiors, he applied the legacy to the needs of Georgetown College. His chief concern was that the college should receive the whole amount and that none of it be used for his personal wants. What an example for us who have such a loathing for poverty and such a longing for riches.

It remains for us but to add that what we can do for him now we should do most eagerly and earnestly—pray for the repose of his soul that he may not be long detained from the reward that God is so willing to bestow upon him on account of his merits and virtues.—R. I. P.—*Georgetown College Journal*.

BROTHER JOHN KILCULLIN.

Brother John Kilcullin died at the St. Louis University on October 17, 1891, after an illness of two weeks or, more properly, of a year or more. He was on his way from St. Mary's, Kansas, to the novitiate at Florissant, where he expected to prepare for death. On leaving St. Mary's, Monday, Sept. 28, he was in his usual state of health, suffering from an old disease, but without any alarming symptom; and no one sur-

mised so sudden an end. He arrived at St. Louis rather weak, and in a few days was reduced to a state of prostration in which he rapidly declined. He himself perceived that death was at hand, spoke of it cheerfully and prepared himself to meet it with the aid of God's grace imparted by the last sacraments. He passed away without any apparent pain, as if in a quiet sleep, experiencing in his own case the peaceful passing away from earth, that he had shortly before dwelt upon as having been an eyewitness to in the deathbed scenes of many of Ours.

Brother Kilcullin was born in County Mayo, Ireland, on Sept. 14, 1823. He came to this country about 1850, and settled with his brothers in St. Louis, where he was employed as head clerk in a hardware store. He entered the novitiate Feb. 26, 1853, being then thirty years of age. Before the end of his noviceship, his previous experience as schoolmaster in Ireland caused his superiors to employ him as teacher in St. Xavier's parochial school in St. Louis, and later on at St. Charles Mo.; in all, nine years. Of the thirty-eight years of his religious life, twenty-three were passed in teaching school; and of these, thirteen were devoted to the training of Indian boys on our Kansas missions, 1863 to 1876. The last eleven years of his life he spent at St. Mary's College in the domestic duties of a lay brother. He showed in many little ways a singular love of poverty and was ever ready to do a kind turn for another. Though suffering much, he worked steadily day by day and took great interest in every one of his employments, no matter how humble.

In conversation with externs he made it a point to introduce some religious topic and thus made many sincere friends,—indeed the college boys as well as the people living near the college often inquire kindly about Brother Kilcullin, from whom in days gone by they had frequently received good advice for the benefit of their souls. He was buried at the novitiate, Florissant, on Monday, Oct. 19.—R. I. P.

BROTHER FRANCIS A. HEILERS.

Brother Francis A. Heilers was born near Munster, Westphalia, May 14, 1826, entered the Society at Florissant April 24, 1853, took his last vows August 15, 1863, and died of cancer on December 16, 1891 at the hospital of the Alexian Brothers in St. Louis. A thick-set broad-shouldered man of medium height, his firm build was an index of his character as a religious and a mechanic. He aimed at what was firm, substantial and solid, whether he was building a college, a church or a stable, and in the spiritual edifice of his own perfection he had all the signs of building equally well. He was a silent, patient and laborious lay brother, giving edification in every community where he was employed.

In his native town, which he left at the age of 20 to evade conscription, he had learned the trade of a cabinet-maker, and studied drawing. His father was a millwright. On landing in New Orleans about 1846, he applied himself to building as a more profitable trade. But the cholera made him direct his steps further north; and he settled down to his trade in St. Louis, Mo., where he soon saw a prosperous business opening before him. The Jesuit Fathers of St. Louis, becoming acquainted with his worth as a Catholic as well as a mechanic, recommended him to the superiors of the novitiate for the construction of a large brick barn. Afterwards drawn by grace to the Society, he entered as a novice in the spring of 1853. From that on for nearly forty years, he made himself useful as a carpenter and builder in most of our large houses of the Missouri Province. It is reported by those who lived with him, that several large churches are indebted to his skill and superintendence in building or repairing, as St. Joseph's Church in St. Louis, St. Gall's in Milwaukee, the Holy Family and Sacred Heart churches in Chicago; and half a dozen buildings of St. Mary's College, constructed between 1881 and 1887 owe their solidity and some other peculiar features to Brother Heilers as architect and builder. After his vows, he was sent to St. Louis University; thence to Chicago where he lived fourteen years—from 1857 to 1869, and again 1874-'76. From Chicago he went to Milwaukee in 1869, then to Florissant for four years; from that to Chicago again, living a year at St. Ignatius College and a year at the Sacred Heart Church on Halstead and 19th Streets; thence he was called to Cincinnati for three years, from that to St. Louis for two years more; and the last ten years of his life he belonged to the community at St. Mary's, Kansas, where the dreadful disease of which he died kept him on the sick list for four or five years. He was skilful as a draughtsman and his care in superintending buildings sometimes surprised even professional architects.

His cancer attracted much attention from its course of treatment. It first appeared under the right nostril about eleven years ago, while he was in St. Louis. About 1884, it showed symptoms so alarming, that the physician of St. Mary's College undertook to cauterize it and check its progress. But after some years it was poisoning the blood and eating into the right jaw. At length, in September, 1888, the brother was sent to a private hospital in Kansas City, Mo., where they professed to have cured many persons by means of a prepared plaster which drew off the virus and loosened the cancer. On several occasions the writer visited the brother in that hospital, saw the plaster applied, witnessed the gradual loosening of the cancer, and, after it had been extracted, saw it in a glass jar exhibited with many others, great and small, in the doctor's show-case. The brother stated that he

felt the plaster working with a drawing sensation through his whole body. After three months' treatment the cancer came out; and in a few more months the brother returned to St. Mary's College on April 12, 1889, with an artificial nose and upper lip. The cancer had eaten its way close up to the right eye. The jaw had healed up in a few months; but nature could not recast the nose and upper lip, two-thirds of which had been devoured by the silent, greedy foe. For two years he moved in the community with his artificial nose, which, like spectacles, he laid aside while at work alone in his shop, putting it on only for appearance in public.

While he must have suffered greatly from the annoyance and forced isolation, as well as from the pain of his disease, the good brother was never heard to complain. He bore himself with a stoical fortitude, which must have sprung from humility and mortification and the imitation of Christ. He was doubtless a fright to all who met him on the streets of Kansas City, as he walked out to the neighboring churches to visit the Blessed Sacrament and hear Mass—with his face all bandaged like Lazarus at the tomb. But in that he showed his religious spirit, wishing to compensate himself for the want of community life. On returning home, he believed he was completely cured. But our college physician was persistently incredulous; and after a while foul matter began to flow from the wound, and the odor made it evident that the cure was not complete. It had served only to prolong his life. On April 28, 1891, he was admitted into the Alexian Brothers' hospital in St. Louis, where he could receive more nursing and medical attendance. And there, after lingering eight months, he at last succumbed to the unrelenting monster that pretended to be dead, but was the more securely preying upon its victim. St. Mary's College spared no expense in the hope of curing Brother Heilers, and thus afforded an edifying instance of the charity of superiors.—
R. I. P.

FATHER HUBERT J. HEIDENREICH.

Fr. Heidenreich was born in Anhalt, Westphalia, on March 13, 1848, and after making the ordinary course of the *Gymnasium*, he took up the trade of a machinist. He left Germany about 1870 for America, and went to Washington, D. C., where he made the acquaintance of Fr. Simeon, at that time pastor of St. Joseph's Church. Fr. Simeon was much impressed with the young man's piety and intelligence, and encouraged him in the desire to study for the priesthood and gave him lessons in Latin for some time, until Fr. Emig, then head of the missionary band, took him to Frederick. Fr. Heidenreich entered the novitiate in August, 1874, and after two years went to Woodstock, where he was ordained

in April, 1879, and took his last vows at Georgetown, August 15, 1889. He was employed in various occupations in the Society, including that arduous labor on the islands in New York harbor. He came to St. Peter's College, Jersey City, as minister, about three years ago, and was still holding that office at the time of his death. The manner of his death was rather sudden and startling, and as an erroneous account was given in the daily papers, it may be well to state the exact facts. Fr. Heidenreich's health, owing to the terrible earnestness which he threw into any work he had to do, began to fail some years back, and though seemingly active and healthy, he was forcing himself all the time and in consequence making such great demands on his nervous system as to be unable to resist any severe attack of sickness. The immediate cause of his death may be traced to worry and overwork, especially around Commencement. On that day he was busied with so many details—as usual allowing nobody to help him—that he did not take time to eat a single meal during the entire day. Late that night when all was over, he went to the refectory and partook of the only dish he could find, which happened to be lobster salad; he then took a little ice-cream. It is said that he merely touched this latter dish, but it was enough in his then weakened condition to bring on a severe attack of indigestion, which quickly turned to cholera morbus, and from this he never rallied. This was Friday night, and although several physicians applied all the known remedies through the night and next day, it was useless. While others did not judge the case hopeless at the start, he himself said otherwise and quietly asked for the last sacraments. They were administered on Sunday night, and he died early the next morning, which happened to be the patronal feast of the church and college, June 29, the Feast of SS. Peter and Paul. As has been said already, Fr. Heidenreich was a man of intense activity and earnestness in his work, which won for him admiration from Ours and seculars, among whom he made many friends, particularly with the young men of the parish, over whom he watched with specially zealous care. He will long be remembered in St. Peter's parish for his manly character and sterling virtues.—R. I. P.

MR. HENRY RAIDERS.

On the third of January, 1892, the California Mission sustained a severe bereavement in the death of one of its most promising scholastics, Mr. Raiders, who died at the early age of twenty-eight years.

Mr. Raiders was born in Rhenish Prussia, in the village of Steele, near the town of Essen. His parents left Germany and settled in Belgium, in or near Siege, while he was yet a

boy. About the age of eleven years, he entered the Apostolic School at Tournhout. Rev. Fr. Baetman was the director of the college at Tournhout; and to his fatherly heart our Henry was very dear. The care with which he sought to correspond to the interest taken in his welfare must have lightened his superior's load.

After spending some five years in the apostolic school, Mr. Raiders presented himself to the then Superior of the California Mission, Rev. Fr. Aloysius Varsi, and his offer was forthwith accepted. He arrived in California during November, 1881.

His life in the Society was in the usual regular course, up to the termination of the juniorate in 1886. A year of sickness then intervened. A grievous pulmonary disorder had declared itself, necessitating frequent and copious tapping of the region of the lungs. This course of treatment proved so beneficial, and restored him to such good health that by the middle of 1886 he was pronounced strong and well enough by his medical attendants to take active part in college work. Accordingly, he was sent to St. Ignatius College, San Francisco, where he was appointed to teach the higher classes of Latin and Greek, and the intermediate class of Mathematics, in the various branches of which, by his own unaided efforts, he had made remarkable progress during the year of his forced inactivity, when able to give himself to study. Two years thus passed in the college, with the most gratifying results, as is attested by his fellow-professors. By the order of superiors and to his own great delight, he entered on the usual course of philosophy, during which his brilliant talent coupled with close application won for him the well-merited esteem of professor and pupils alike. Yet withal he was humble and unassuming, and in spite of the vexatious symptoms left by his pulmonary affection, ever patient and cheerful. His course of philosophy happily terminated, he was again assigned to college work in St. Ignatius for the scholastic year 1891-'92, as professor of humanities and mathematics. But just towards the middle of the year death sends the premonition of its coming, in a sudden hemorrhage of the lungs an hour or so after midnight, during the early part of December of last year.

The flow of blood was promptly checked, and it did not return for the time. As soon as sufficiently strong again, he was sent to the more even climate of Santa Clara Valley, there to rest, and, if possible, recover. He now seemed for a while to be rallying; but it was only a deceptive appearance.

The disease was making its silent inroads. On Sunday morning, January 3, Mr. Raiders had been brought holy Communion by Rev. Fr. Mazzetti. Thanksgiving concluded, he had breakfasted and was reposing quietly, when suddenly

he told the brother infirmarian that he felt as if another hemorrhage were coming on: this was about 8 o'clock A. M. The hemorrhage came: he spoke no more, being evidently suffocating. Rev. Fr. Testa gave him the last absolution and the indulgence *in articulo mortis*. Rev. Fr. Gallagher hurried for the holy oils, anointed the dying scholastic, and at 8.20 he peacefully passed into eternity. His sickness had been borne with edifying resignation and patience, the final example of that genuine religious spirit, quietly solid, which had marked his brief career among his brethren.—R. I. P.

FATHER WILLIAM H. MORRISON.

Father Morrison died at Georgetown College, February 15, 1892, after a long and painful illness. Born in Ireland, January 4, 1859, he came to this country at an early age, received a classical education at Boston College, and entered the Society of Jesus on the 2nd of December, 1880. After his noviceship he was sent to Holy Cross College, Worcester, where he taught for eighteen months. His health beginning to fail, he was transferred in 1884-'85 to Loyola College, Baltimore. But the change not proving beneficial, he was sent in 1885-'86 to Las Vegas College, where it was hoped that the mild climate of New Mexico would effect a restoration to health. After a year's residence there, feeling strong enough to continue his theological studies, he returned to the province and entered Woodstock College, where he was ordained priest by Cardinal Gibbons on the 27th of August, 1887. He was then assigned to Georgetown as prefect of the rooms. During this year he gave occasional assistance to the pastor of the Church of the Immaculate Conception. 1888-'89 he was appointed assistant prefect of schools in the College of St. Francis Xavier, in New York City. His physicians again recommended a change of climate, which he sought in Denver, Colorado. Here he soon began to recuperate and was able to attend to some of the parish work of the Jesuit church in Denver. He was destined, however, to exchange one dread disease for another more painful. In the exercise of his ministry he was caught in a storm, and from the exposure there resulted an acute form of rheumatism, which would yield to no treatment.

In 1890-'91 Father Morrison, almost bent double, returned to Georgetown. Disease of the spine had developed, to add to his sufferings. For months, racked with excruciating pain that made each movement a torment and rest in any position impossible, Father Morrison bore his cross with a cheerfulness and a patient resignation to the will of God that was a source of constant edification to his brethren in religion and to the students of the college. Indeed, his meekness was all

the more admirable in one who was irascible by nature. Unable to engage in the laborious duties of the college, he did most effective work of far higher value by his prayers, sufferings, and spiritual direction of many students. Fond of study, he was accustomed each year to map out and follow with admirable diligence for one so ill, a course of study in philosophy, theology, and the Latin and Greek authors. His fine literary taste in English directed his readings towards the best classic and current literature. His genial disposition, sympathetic nature, and dry humor made him very companionable.

During the month of January his friends saw that he was failing fast, and they prayed that his sufferings might soon terminate in a happy death. On Sunday, the 14th inst., he exerted what little strength remained to offer for the last time the holy sacrifice of the Mass. On Monday afternoon he received the last sacraments, and eight hours afterwards he was dead.

The office of the dead was chanted by the faculty in the chapel on Wednesday morning, February 17. Then followed the Mass of Requiem, which was said by the President. The funeral took place at 11.45 A. M. Preceded by cross-bearer, acolytes, students, faculty, and the sorrowing mother and sister of the deceased, the remains of Father Morrison were borne by lay brothers to the little graveyard, where Father Rector read the burial service.—R. I. P.

College Journal.

LIST OF OUR DEAD IN THE UNITED STATES

From Dec. 1, 1891 to March 15, 1892.

	Age	Time	Place
Fr. Patrick Dealy	66	Dec. 23	St. Lawrence's, N. Y.
Fr. Henry Duranquet.....	83	" 30	Woodstock.
James Egan, <i>Coadj.</i>	78	Jan. 18	Fordham.
Thomas M. Connell, <i>Schol.</i> ...	24	Jan. 13	New York.
Fr. William H. Morrison.....	33	Feb. 16	Georgetown.
Fr. John J. Murphy.....	48	Mar. 4	"
Fr. Cornelius B. Sullivan...	36	Feb. 15	Detroit.
Francis A. Heilers, <i>Coadj.</i> ...	65	Dec. 16	St. Mary's, Kansas.
Fr. Antonius Laurent.....	64	Mar. 6	Macon, Ga.
John B. Boggio, <i>Coadj.</i>	73	Dec. 30	Santa Clara.
Henry Raiders, <i>Schol.</i>	28	Jan. 3	"
John J. Malone, <i>Schol.</i>	30	Jan. 12	"
Fr. Edmund J. Young.....	70	Feb. 4	"
Fr. Joseph Bayma.....	76	Feb. 7	"

Fathers 8. Schol. 3. Coadj. 3. Total 14.

Requiescant in Pace.

Varia.

Belgium, Liege.—The number of pupils attending the College of St. Servais has now reached nearly one thousand. In consequence, it has been resolved to build a second college in Liege. In an eloquent speech which Mgr. Doutreloux, the bishop, made at the commencement, on August 6, he urgently advised this step. The new college will be built between the river "Ourthe" and the "Longdoz" station. It is not uninteresting to note that the ground was purchased from M. Frère Orban, the well known Belgian statesman, who, about 35 years ago, made himself famous by his thrice repeated cry, *A bas les couvents!* (away with religious houses!) whilst descending from the parliamentary tribune, where he had made a violent speech against religious orders.

The new Congo Mission.—Two vicariates apostolic had been in existence, when Pope Leo XIII. resolved to add a third one. At the often repeated request of King Leopold II., his Holiness invited the Belgian Jesuits to take charge of a third vicariate.—The first band of missionaries for the Congo will probably not be appointed before next June.

In future, the *Précis Historiques* (See WOODSTOCK LETTERS, vol. xx. p. 192) will give a monthly account of the progress of the Belgian missions both in Bengal and in Africa.

Two hundred exercitants took part in the retreats given between August and Christmas-day, at Fayt near Charleroi. It is a very good beginning.

Beyroot.—A special course of engineering has been added to the courses followed in our university.—The inspector sent to Beyroot by the French government to visit the school of medicine in our university, although not partial to us has made a very favorable report and has even insisted on the establishment of a faculty of medicine at Cairo, which should be under the direction of our fathers, as is that of Beyroot.—The first two numbers of the writings of a great Christian poet in Arab have just been edited by Fr. Salhani, and have excited the admiration of the *savants* of Europe. Congratulations come to the learned father from Paris, Leipzig, Berlin, London, Munich, Vienna, St. Petersburg, etc. Many orientalists have already offered their cooperation to the father in his noble work; and the same attention of the learned world has been called to the publication, "Poètes Arabes chrétiens" by Fr. Cheikhs.—The Arab grammar of Fr. Donat Vernier (1st vol. has already appeared) promises to be the most complete and the most methodical of them all, and to leave far behind the renowned work of Sylvestre De Sacy.—*Letters of Mold.*

Fr. Dillemann, who until recently was attached to the professional staff of the university, is now devoting his attention, with the most consoling results, to parish and sodality work. He is the director of a young men's sodality

that numbers about 200 members. These associations, he says, are of the utmost importance in a country which, until a few years ago, was a stranger to western civilization, knew neither wealth nor poverty, but lived in patriarchal simplicity, prizing above everything else the faith of their ancestors. Not to speak of the loose way of living of those connected with the harbor improvements at Beyroot, or engaged on the Beyroot and Damascus railway, the country is being flooded with immoral and irreligious books. Fr. Dillemann is earnestly engaged in forming a library where his young men may find a good supply of wholesome and entertaining reading matter; but he is sadly crippled through lack of funds in a country where now a sheep's fleece is sometimes insufficient to pay the taxes on the animal.—You have doubtless read in the daily papers that many railways are being planned for the Ottoman empire. We have heard lately from Beyroot, that the railway from Beyroot to Damascus (132 kilometres) and that from Damascus to Mézrib (90 kilometres) are to be commenced in a few months. This will be quite a change for this old country. Meanwhile the effects of the attacks on religion in the West are being felt in the East. It is noticeable that Christian employees are being done away with in the administration. Freemasonry is exerting its fatal influence everywhere. There is even a slight revival of fanaticism among the Mussulmans. Very severe censorship has been exercised on the Arabian journal *La Gachir*, which is edited by our fathers. Each week they suppress some articles or parts of articles. We fear the new Wali at Beyroot is not as well disposed towards us as the old one. Indeed, the French Consul is there, but his authority has been weakened by the conduct of the government of the Republic against religion, and one does not remain ignorant of it in the East.—*Letter from Père Samuel.*

Books, Recent Publications:—

Mgr. Alexis Canoz, S. J., premier évêque de Trichinopoly, par un Père de la même Compagnie. Paris: Retaux Bray, 1 vol. in 8vo avec portrait et carte, 5 francs.

"The Parent First:" An answer to Dr. Bouquillon's Query, "Education: To whom does it belong?" By Rev. R. I. Holaind, S. J., New York: Benziger Brothers.

"The State Last:" A Study of Doctor Bouquillon's Pamphlet: "Education: To whom does it belong?" With a supplement reviewing Dr. Bouquillon's Rejoinder to Critics; By Rev. James Conway, S. J., Canisius College, Buffalo, N. Y. Pustet, N. Y., 1892.

Fr. James Conway's pamphlet forms an exhaustive review of Dr. Bouquillon's line of argument, thus supplementing what Father Holaind so ably did on such short notice. It has been received with the greatest praise and has met the unanimous endorsement of the professors of Woodstock who have written to congratulate the author on his noble stand for the truth. One of our leading reviews concludes an article, after giving copious extracts, as follows: "In short, we must pronounce this book in many respects one of the most remarkable controversial works which has come under our notice, while in the matter it treats it is not likely soon to be superseded. Here we shall only say that the author has put the Catholics of this country under a deep obligation of gratitude by this manly and learned work."

Fr. Hartsig has commenced an instructive series of papers on "Education," in the *Michigan Catholic*.

Fr. Ignatius Minasi's very erudite work on the "Doctrine of the Twelve Apostles" is replete with the most edifying matter on the construction and life of the Church in the Apostolic age. From a doctrinal, exegetical and liturgical point of view, it throws remarkable light upon the ritual of the Church, as we use it; for instance, upon the meaning of the prayers in the holy Sacrifice. Several notices of it are expected in the Reviews.

The last Letter of our late Father General to the Society, entitled "Saint Aloysius, A Model of the Contempt of Human Vanities," has been translated into English and published by the Woodstock Press. It may be had by Ours at cost price, viz., 20 cents.

A supplement to the Roman Martyrology for the Saints of the Society of Jesus has also been issued by the Woodstock Press. It is in English and comprises the corrected Martyrology of all our Saints and Blessed.

The second volume of the *Bibliothèque de la Compagnie de Jésus*, extending as far as the name Desideri, has been published. The third volume is nearly ready and we are indebted to Père Sommervogel for the advance sheets of a part of it containing the Bibliographie des Œuvres du R. Père Félix.

Wilmers' "Handbook of the Christian Religion," edited by Rev. James Conway, proves to be a most satisfactory text-book. The new edition in the press contains a supplement which will greatly enhance its value,—a list of the ecumenical councils together with the occasions on which they were held; a collection of the creeds and professions of faith in use in the Church; and the *Syllabus* of Pius IX.

The Catholic Publication Society Co. has published "Frequent Communion," by Fr. Joseph Huber, and "A Brief Text-book of Logic and Mental Philosophy," by Rev. C. A. Coppens, S. J.

The two books for boys written by Mr. Francis Finn have met with a most flattering reception both from readers and critics. "Percy Wynn" is now in its third edition. A second-edition of "Tom Playfair" has been issued, the first which was gotten out just before the holidays having been sold within two months. All who are buying premium books should put these two at the head of their list.

Father Sabetti has a valuable article in the March number of the "American Ecclesiastical Review" on the decree, *Quemadmodum*, i. e., about the account of conscience to be rendered in religious communities to superiors who are not priests.

Books in the press or in preparation:—

Père Alfred Hamy, author of "l'Iconographie de la Compagnie de Jésus," is publishing at Paris "Documents pour servir à l'histoire des colleges de la Cie. de Jésus dans le monde entier de 1540-1773 par le Père Alfred Hamy, S. J." The work contains, 1. *Conspectus status totius societatis, anno 1749*, with an enumeration of the 1488 houses according to the order of provinces; a general Latin repertory in alphabetical order; a list of 1000 Latin synonyms, and a general index; 2. The indication of 1300 hitherto unknown engravings, prints, and drawings of the above houses and of the place where they may be seen and copied; 3. The alphabetical list of 340 English localities served by the fathers of the Society, 1580-1773. But 600 copies will be printed and they will be sold to subscribers for 2 francs 50 centimes. Orders should be sent to Monsieur A. Vivier, 35 rue de Sèvres, Paris.

Father Conway of Buffalo will soon issue through Benziger Brothers an

English edition of Rev. V. Cathrein's work on "Socialism and the Right of Property." The book, which will be a good-sized volume, is only an extract, or chapter, taken out of the author's large work on moral philosophy, which is generally admitted to be the most learned and complete extant on moral and social subjects.

Among the works "in preparation" are Father Rickaby's, S. J. translation of the principal portions of the second part of the *Summa Theologica* of St. Thomas, under the title of *Aquinas Ethicus*.

A translation from the French of Father Xavier de Franciosi's *Spirit of St. Ignatius* will soon be issued by the Catholic Publication Society Company.

A new volume of the *Acta Sanctorum*—the second for November—is being printed. About twenty sheets are ready.

A 2nd edition of Father Maas's "Life of Jesus Christ" is now in the press. It will be improved by some new notes and engravings.

Father Frisbee is preparing a new edition of the "Imitation of Christ" with Père Gonnellieu's well known reflections and prayers at the end of each chapter. Challoner's translation will be followed, but the text will be carefully revised. The reflections will be collated with the original, as many sentences from other authors have crept into the English editions, and have been published under the name of Gonnellieu. The editor has taken pains to get the best text both of Gonnellieu and of the Imitation.

The second edition of the *Interior of Jesus and Mary* by Père Grou, is in the binders' hands. Several misprints have been corrected. Father Frisbee is also preparing new editions of the rest of Père Grou's ascetic works, and the Catholic Publication Society Company has announced them.

Silver, Burdell and Co. of Boston announce that they are bringing out the "Laws of Thought, or Formal Logic," by Prof. William Poland of the St. Louis University, in a complete course of philosophy to be published in several volumes.

Boston, Mass., Boston College.—The number of students remains substantially unchanged. An evening Latin class has been formed, which is doing good work, and will help some promising young men to realize their aspirations for higher things. The orchestra, composed of students, will furnish the music at the minor entertainments and reunions of the college.

Church.—At our last general reception the church—seating 1500 people—was completely filled with members and those desiring to become members of the sodality. The young men's sodality has received a great impulse this year, and is increasing rapidly in numbers and fervor. All the sodalities are in a flourishing condition, notably the sodality of the married men. A new branch has been added to the League of the Sacred Heart in the form of an organization for men *only*. Monthly meetings are held on Sunday night in the upper church. In addition to the sermon and devotions, the men—numbering nearly a thousand—sing the League Hymn, sustained by the thrilling peals of the great organ. The scene is inspiring and edifying. The work of the Sunday school is helped by the aspirant conference of the St. Vincent de Paul Society, composed of boys 16 to 18 years of age, whose special work it is to look up absentees from Mass and catechism.

The Young Men's Catholic Association is very prosperous at present. The course of lectures this year has been of a high order of merit. Fr. McGurk gave a superbly illustrated lecture on "Columbus and his Discoveries," for the first time in this course, and has repeated it several times since for charitable purposes. It netted more than \$750 in aid of the Home for Destitute

children. President Eliot of Harvard College, lectured on "The wholesome Variety of American Schools and Colleges." Many of his utterances were strongly Catholic, and the position that he took in favor of private schools and denominational education has attracted much attention, provoking, of course, much comment in a community where the public school is worshiped as a fetich. He was one of the strongest and most influential supporters of the right side before the committee of the legislature a few years ago, and if the intention is carried out of having a public discussion between him and the champion of the public school system of Boston, it will be a bad day for ignorance and bigotry.—It is a most commendable provision in the constitution of the association, which prescribes the annual retreat, followed by a general Communion. The exercises take place from Passion to Palm Sunday; the result is most consoling, as the thousand members of the association, and a crowd of other young men, who are all cordially invited to the retreat, and attracted by the concourse of the members, are thereby enabled to make their Easter duties. Last year, the retreat was going on during the week which included the 17th of March. Despite the attractions of St. Patrick's Night celebrations—suppers, lectures, concerts, etc.,—the young men stood by their guns nobly, and more than 650 out of 800 active members sacrificed the entertainments, and marched into the church from their hall in solid phalanx to hear a discourse on the "Dangers of Delay in the work of Conversion." This fact is eloquent.

California, San Jose.—The new building, lately erected by Ours at San Jose adjoining St. Joseph's church, intended to serve a triple purpose—that of a college, a sodality chapel, or college hall, and parish residence—is in the form of a hollow square, the fourth side of which is formed by the rear of the church. The first story is fourteen feet from the level of the courtyard, and all this space, including the courtyard (which is to be covered with bituminous rock), comprises an area of 6000 square feet, which will afford ample playground for the college.

That part of the building to be used as the parochial residence has a frontage of ninety-five feet by fifty feet in depth. The first floor has two rooms for the bishop's use, a porter's room adjacent to the main staircase, and five parlors. In the rear of these, and separated from them by a corridor, are the dining-room, kitchen and pantry, toilet-rooms, etc., and the new sacristy which is to be connected with the church. From this floor are several staircases leading to the playground and basement.

On the second floor are six sleeping-rooms, the library, linen-room, bath and toilet-rooms, and two rooms so connected with the church that Mass and sermons can be heard therefrom by the inmates. The third floor contains seven sleeping-rooms.

Adjoining this building is the one which contains the chapel, or college hall, and classrooms of the college. It has a frontage of 40 feet by a depth of 137 feet, and is four stories in height in front and two in the rear. Three finely proportioned semicircular arches of sandstone give access to the lobby, from which three staircases lead respectively to the parish house and chapel on the first floor and the classrooms on the second floor. The playgrounds are also reached from this lobby. The centre flight of these staircases leads to the chapel or hall, which is 37 by 88 feet, and has a seating capacity of 500. The choir is located directly over the entrance to the chapel. The sanctuary has an anteroom on each side, one of which can be reached from the playgrounds by means of a staircase.

The second story contains six classrooms 22 by 32 in size. The third and fourth stories are located over the lobby and contain three rooms each. All the corridors of the different floors in this building are in direct communication with the respective floors of the parish house. At the rear of the playgrounds is a one story building, with a covered veranda, which contains two classrooms 27 by 30 feet each; on this veranda are two staircases, one leading to the playgrounds, and the other to the second-story classrooms. All classrooms are well lighted, and although on the second floor, have two direct staircases to the street.

The studies are to be divided into three distinct departments—one exclusively for the preparatory course, one for the commercial, and the third for the classical. Each department contains a full complement of very capacious rooms, well lighted and ventilated, entirely free from the noise of the streets and furnished with all the modern conveniences. As the preparatory class is to qualify younger students for the college courses, applicants for this class are not to be received unless they can read and write creditably, and are already familiar with the minor parts of arithmetic.

The commercial course will offer special opportunities to those preparing for a mercantile career, whilst the classical department will in every respect be complete and in strict accordance with the "Ratio Studiorum." As a scientific department has not yet been added to the college those who successfully complete the classical course are entitled to a diploma, upon the presentation of which, either at Santa Clara College, Santa Clara, or St. Ignatius College, San Francisco, they will without further examination be admitted into the scientific course. Rev. Father Calzia, the rector, hopes to obtain from generous friends thirty free scholarships, which will be secured for the classical course. The college will open in full force on the first Monday in August, 1892.

The new German Church, under the title of St. Mary's, being erected by the German Catholics of San Jose, is fast gaining proportions, owing to the wise direction of the pastor, Rev. Joseph Müller, S. J., late of Buffalo, who hopes to have all in readiness for services within a month's time.

San Francisco.—A remarkable conversion was lately effected by Rev. Father Sasia in the person of Mr. Lawrence Kip, a promising young attorney, and grandson of Bishop Kip of the Protestant Episcopal Church. The young man began to study the truths of our holy religion some four or five years ago under the direction of Father Sasia, and persevered in attending instructions until all was made clear to him beyond a doubt, when he was handed over to the care of the Rev. George Montgomery, chancellor of the archdiocese who gave the finishing touches and received him into the true fold at St. Mary's Cathedral. The ceremony was witnessed by the two sisters of the convert and a number of friends. The conversion quite nettled the Episcopalians, and they gave vent to their feelings in rather strong language against Ultramontanism and Jesuitism, but all to no purpose.—At St. Ignatius College the "Ratio" is rapidly gaining ground. To complete it to the last requirement, after Christmas vacations the "Infima Grammatica inferioris ordinis" was introduced, and great results are in promise.—At Los Gatos several improvements are in progress. Not least among them is an extensive veranda for the use of the novices, and a porter's lodge wherein the old Roman patriarch, Brother Antonio Ciotti will act as custodian, and ply his trade as formerly.

Educational Notes.—Special measures are being taken to restore the “Humanities” in Belgium and France. So we read in the *Journal of Education*, October 1, 1891. The principles which govern such a restoration are the same which must vindicate for classical studies their proper place anywhere. If particular causes, such as anti-Catholic bigotry, are not operating in all places, at least the opposition of utilitarianism will be found identical in the United States and elsewhere. Hence, for an understanding of the meaning and force of classical studies, we would recommend highly Pere Burnichon’s articles, in the *Etudes*, entitled: “Humanités Classiques et Humanités Modernes.” The first section of his second article, that in November, 1891, treats the question of mental discipline as necessitated by classical study. We would remark that no one can be an effective and zealous professor, unless he not only knows the classics well enough to instruct pupils solidly in them, but also appreciates the reasons why the classics alone are worthy of being made the staple of all humane or liberal education. Without this appreciation, routine work remains mere routine; while higher literary work, which supplies ample occasion for originality, ever renewed freshness, and the development of a taste more and more refined, sinks to the level of mere routine. One notable result of this is the want of refined taste in English composition; since the faculty, if once acquired, would assert itself in all directions. It would, for instance, assure this primary and indispensable quality of good English prose, that each sentence is well formed; and, between the sentences, both the logical and grammatical connections are just and perspicuous. Hence results a whole paragraph well conceived and well expressed. Of fluent pages and fluent pieces there is no end. But of classical work in the details, and therefore of classical pieces in English, there is somewhat of a scarcity.—In the manner of conducting the classes, a most important code of directions is to be found in the *Ratio Studiorum* of 1586: *Monumenta Germaniæ Pædagogica*; *Ratio Studiorum*, vol. ii., pages 165–176. The chapters are entitled respectively: “How to carry on the class exercises, whereby Latin and Greek are usually learnt;” and “The Helps that may be employed to excite and inflame the Zeal of Students in the Pursuit of Polite Letters.” It is evident that we have here the traditional system of the Society from the first, the same by which our order came into complete control over the literary education of Europe. When, a hundred years later, the Thirteenth General Congregation prescribed that a Method of Instruction should be drawn up for the guidance of our teachers, and Father Jouvancy accordingly published his *Ratio Discendi et Docendi*, a little comparison between his book and the *Ratio* of 1586 will show the identity as well of the method so committed to writing, as of the traditions which were thus reduced to form. As Father Ignatius Visconti bears witness (*Ibid.*, vol. iii., p. 129), it was owing to this method of Ours, and the attendant success, that colleges were asked for, and were endowed; and there are many other testimonies in the history of the Society to the same effect. If, in the course of time, others entered the same field, “so that our schools became less necessary,” and the vernacular literatures of Europe thrived in all directions, it is not difficult to see that, at present, an inverse process has set in, with the general decay of thorough classical training. Hence, it may be the part of the Society to do again, in an age of decaying taste, what she accomplished when the literatures were but forming.—*Letter from Fr. Hughes.*

Egypt.—Last November, our fathers of Cairo had the consolation to see their large and beautiful new church, built near their college of the Holy

Family, consecrated by Mgr. Guido Corbelli, Apostolic Delegate. The ceremonies, of a most impressive character, were witnessed by an immense number of people of all classes. It was in truth a day of triumph for the Catholic Church in Egypt.—Fr. Cordier writes from Minieh that he succeeded in establishing a school at Mallawy, a town numbering 18,000 souls, of whom one-third are Christians, the rest Mussulmans. A suitable locality having been offered to the father, he went through the city with his schoolmaster, followed by a large crowd of curious people, to post up in the principal streets great placards with these words: "The public is notified that the Jesuits will open to-morrow, with the help of God, in this city of Mallawy, a college for the study of the French and the Arab languages." The population is apparently well disposed towards us. Let us hope that our new school will help us to remove the Protestant element that is gaining rapidly among the ignorant classes, and to win over the simple and misguided Copt schismatics.—*Letters of Mold.*

France, House of Retreats.—From a letter of Father A. Hamy, the zealous director of retreats for laymen, we gather that houses of retreats existed in the various provinces of the Society before the year 1773. In the catalogues of France we see that the cities of Amiens, Avignon, Caen, Chambery, Dijon, Lyons, Marseilles, Nancy, Nantes, Orleans, Paris, Quimper, Rennes, Toulouse, and Vannes had their "Domus Exercitiorum" or their "Director Asceticus." At La Fleche, four popular retreats were given every year; the same may be said for Rouen. There were eleven such houses in Sicily alone.—Fr. H. Watrigant, another director of retreats in Champagne, in his new edition of the "Historia Exercitiorum" by Fr. Diertins, speaks of several such houses of retreats established then in Germany, Mexico, Peru, Paraguay, Spain, Portugal and Italy.—*Letters of Mold.*

Lalouesc.—The tomb of St. Francis Regis is yearly visited by 80,000 pilgrims, coming from all parts of France, and is the scene of numerous miracles wrought through the intercession of the saint. Last year five wonderful cures came to our notice, not to speak of the numberless conversions that take place, especially during the season of pilgrimage.—*Letters of Mold.*

Paris.—You ought to know that the three colleges of Paris have suffered some annoyance on account of the number of fathers there. Complaints were made against their having more than three fathers in each house, but as they have been given several months, that is to say, an indefinite period within which to conform to the regulation, it is probable that the *status quo* can be kept up or almost so. In spite of the Radicals' desire of injuring us they are embarrassed when there is question of execution. It is true that the Law on Associations, i. e. on religious associations, has been laid aside by the senate. It is a suspended threat. But the law itself has not yet been passed. Public opinion speaks strongly against these tyrannical measures. We know on good authority that there is no thought of disturbing the peace of our houses for the present. Catholics have set on foot a movement of organized resistance. "Better late than never," says the proverb.

Province of Lyons.—The novitiates are filled and a pretty large number of postulants are still held back by their parents. No scholastic of the province is in service at present. Some are preparing to undergo the examination for the Licentiate, so as to have to serve for only one year. Our colleges, not only the seven in France, but also the three in the East, are flourishing both in the number and in the piety and labors of the scholars. At Lyons they are going to build a house of retreats on the hill of Fourviere. Two lots have

been bought in the quarter *des Brotteaux* in order to build there a new college and a preparatory department to the military school of St. Cyr. These have not yet been built, but we look confidently forward to the future, despite the threatening outlook of the present.—Allow me to make a slight correction. You say in your last number, that in Syria a course of philosophy has been begun for the scholastics who have to remain outside of France, and even of Europe, till their 29th year. I believe that I wrote, and it is true, that the affair is under consideration, but the fact is not yet accomplished. Perhaps in this matter I have made a *lapsus calami*. The article of the *Lettres de Mold* on St. David's College and the catalogue of the province will enlighten you on the true state of affairs.—*Letter from Père Samuel.*

Georgetown College, Observatory.—During November several new stars varying in brightness have been discovered by the Director of the Observatory. All of them are in the neighborhood (within less than a degree of arc) of other variable stars which have been known for many years back. This fact would indicate that the sky is beset with innumerable stars varying in brilliancy, though perhaps within such narrow limits of time and brightness that they escape detection, unless patient and systematic search is made. The most remarkable of the newly-discovered *variables* are near the three stars, *R Ceti*, *R Geminorum*, *U Canis Minoris*, i. e. in the constellations of the Whale, the Twins, and the Little Dog. The first two of these new stars pass through all their phases of brightness in about a week, and their light changes about a *magnitude*. The period of the last star is not yet sufficiently known. Notices of these discoveries will not be given to scientific papers before the elements of variation (period, greatest and smallest brilliancy) have been fully determined.—The mounting of the new 12-inch equatorial telescope has been erected in the large dome and the object glass will be inserted in some weeks. The new "latitude instrument" which we mentioned in our last number is almost ready for use and will soon be described in a special publication of the observatory.—The oscillation of the earth's polar axis has become more than ever a burning question. We are glad to state that it was reserved to an astronomer of this country to discover the length of the period of these variations. Whilst astronomers were misled by Euler's theoretical period of ten months, Mr. Chandler has shown that a period of fourteen months actually satisfies the observations. As to the latter, however, there has been no progress during the last two years, and it will be reserved to the Georgetown College Observatory to reach the highest accuracy by the photographic method.—From the last two numbers of the Georgetown College Journal we learn that, incidental to the systematic work going on there, a large number of new variable stars have been discovered during the last few months. Their publication, however, has been judiciously deferred, until sufficient material will have been collected, to disclose the nature of their variability. We shall give our readers a fuller account of the work in a future number.—The "Photochronograph" is accumulating a vast amount of automatic transits, which, together with their laborious computations, will form a handsome and valuable volume for publication about a year hence.—*Letter from Fr. Hagen.*

Library.—We are pleased to state that the grand historical library of the late Dr. John Gilmory Shea will come to Georgetown. When it became known about a year ago that the library was for sale the Reverend President endeavored to secure it for Georgetown, and appealed to some friends and alumni for aid. They responded generously enough to warrant his entering upon negotiations for it. Dr. Shea some days before his death signed the final

contract by which Georgetown, for a consideration that was satisfactory to him, became the owner of the library. The conditions are such that the collection may be considered as almost a gift to the college. Containing about 10,000 printed books, valuable manuscripts and pamphlets relating to the early history of the Church in America, a line of Bibles from the beginning of printing, a number of books in Spanish, and a unique collection of Indian dialects, the library will find an appropriate home in the oldest Catholic College in the United States and a worthy resting place amid other storied learning in the magnificent Riggs Memorial Library. When the library arrives at the college, we shall endeavor to give our readers a detailed description of its contents.—*College Journal*.

Gift—The college has recently received from a generous lady, who some years ago gave a large gift, the sum of \$2000—\$1000 for the Coleman Museum, and \$1000 for the Academic Department. The latter amount has been applied to the Shea Library.

St. Ignatius Water.—The wife of the chief of the Yakima Indians had been for six months and more very sick, when she fell into a state of unconsciousness, after the loss of her sight and of her hearing. All possible remedies had failed and our Fathers, Laure and Garrand, expected to hear of her death every day. The good chief Ignatius asked Fr. Laure to come to his aid and to save a life so precious to the welfare of our Catholic Indians. The father, on his return to the residence, filled two bottles with St. Ignatius Water, although one only was to pass for the miraculous water and the other for the very efficacious remedy, which he had promised to the chief. This stratagem was made use of so that the cure might not be ascribed to any natural remedy. The sick woman had not been able to swallow for some days. Now she was made to take a little water from each of the two bottles that had been sent to her house. She did so without any trouble. Then some more was given to her, with the same success. Gradually she recovered her sight and her hearing, and all her sufferings disappeared. She was soon perfectly well and a few weeks later she made a trip of twenty-five miles to see her children at our schools. These facts are attested by Fathers Garrand and Laure and related for the greater honor of St. Ignatius.—*Letters of Mold*.

Japan.—Fr. Algué, of the Toledo Province, now studying astronomy at the Georgetown Observatory, has sent us the following letter which is of more than usual interest, in showing how at last Japan may be again opened to us through the scientific labors of our fathers:—

I received to-night (March 10) from Nangasaki a letter of Fr. Michael Saderra, director of our meteorological and magnetical observatory at Manilla (Philippine Islands), who was sent by the Spanish Government to China and Japan in order to make a magnetic chart of these two countries. Another father of our Society has also been appointed to do the same work in the different islands of the Philippine archipelago. Fr. Saderra writes as follows:—

“*Nangasaki, February 12, 1892.* To-day, the octave of our Japanese saints, I have had the consolation of being in the city where they were martyred and just opposite the mountain on which they were crucified for our holy faith. May our Lord grant me something of their apostolic spirit! After living for 12 days in Tokio, we visited Yokohama, Nagoya, Kioto, Koke, and Osaka. We made magnetical observations in all these towns excepting the last, and not, I think, without real profit. We did the same yesterday in Moji, though owing to the Japanese policemen we could not take complete

observations. To-day, or to-morrow, with the help of God, we will work here, if the sun is kind enough to show us his face.

"There are in Japan a great many things of interest and worthy of deep study. Modern progress is adopted with eagerness in this nation, and hence it is amusing to compare their old customs with their new ones. For instance, you will find a good many persons with hats and overcoats after the latest European fashion, who at the same time wear something which can hardly be called trousers, and large wooden shoes on their feet.

"In Tokio, the capital of the empire, there is a splendid university, with numerous modern buildings, European style, devoted to the different scientific branches. Remarkably interesting are the Meno museum, and another, called in English, educational museum. In the former there may be seen plenty of beads, crosses, pictures and other objects which belonged to the old Christians, and in the other, there are articles of no less importance. As to our special studies, I visited the astronomical observatory which is poor,—the meteorological, provided with a great number of instruments but nothing remarkable in the order and disposition, the seismic, which is in good condition. The director of this last one, Mr. J. Milne, introduced me to Mr. C. C. Marsh, who has been in your observatory and is perhaps acquainted with Fr. Hagan. Moreover, I found in this country an old alumnus of Georgetown University, Mr. McDonnell, A. M., a very fine gentleman who seems, after so much travelling, to remember very well, the early training he received in Georgetown."

The meteorological charts mentioned above are supposed to be very useful for the investigation of the laws, if there are any, of the earthquakes, which cause so much damage in those countries. Besides, Fr. Saderra, in another letter, expresses the belief that this scientific excursion will be of great use and profit to our holy religion.

Jersey City, St. Peter's College.—At the opening of the present scholastic year the college course was entirely done away with owing to the small number of boys attending each class. It was feared that this move while necessary would injure the college and have the effect of keeping away many new applicants, especially as there were rumors floating about to the effect that this was but the preliminary step to closing the college and removing the fathers from Jersey City. However, on opening day, as if to encourage the fathers to remain the number of new boys was surprisingly large, there being nearly fifty registered for the lowest class. One gentleman on entering another son at the college said that as long as there was a Jesuit in Jersey City no one else should teach his boys. And not alone in numbers do they excel; but in character and talent the new boys appear to be much above the average, and already several of the best have signified their intention to join the Society. Encouraged by this evidence of good work yet to be done in Jersey the fathers determined to meet the people in their devotion to Catholic education. A public specimen was given at the close of the first term and the college hall was found too small to accommodate the immense throng that gathered. The specimen which included all the classes—not excepting grammar, elocution or arithmetic—gave great pleasure to parents and the priests of different parishes, as manifesting solid work done in and out of class. At the close, Fr. Rector made a stirring appeal for Catholic education, merely voicing, as he said, the words of our Lord "Suffer little children to come to Me." Circulars were then distributed announcing the fact that a number of free scholarships—including the Myles Tierney Scholarship of Fordham worth \$330.00 a year—had been founded and were open to all residents of the city and

neighborhood and would be decided by a competitive examination. As a result, over fifty boys took the examination; six won scholarships; about 30 others did so well that they were encouraged to come on special terms, and now a new class numbering 35 has been formed and put in charge of a competent secular teacher. What is specially noteworthy is the interest displayed by the secular priests, many of whom have called at the college to congratulate the fathers on the new departure, coupling it with the hope that the movement may not be allowed to die out, expressing themselves heartily in accord with it and of the great good it will do to the Catholic interests of Jersey City. Altogether, the future of the grammar course is assured, independently of the college classes, and those who may desire to finish the higher studies can easily do so at either St. Francis Xavier's or Fordham.—The Young Men's Lyceum, not over-successful latterly by reason of its distant location, has been brought to the college and promises to do well; the important point made is that none but sodalists shall be permitted to join.—The church consecration association is being put in active operation again with a view to have the much postponed ceremony performed before the close of the year.—A neat programme of all the lenten services has just made its appearance.—The new silver medal of the B. V. M. Sodality, circular in shape and hanging from a silver bar on which the name can be engraved, is worn constantly by many of the college boys and young men of the lyceum and attracts no little attention.—Fr. Minister will assist the missionary fathers during lent, two Tertian fathers being sent to replace him.—Word has just been received of the death in the neighboring town of our greatest Catholic historian, John Gilmary Shea. The Society owes him an eternal debt of gratitude for making her part in the Catholic history of this country so well known. Only lately he expressed regret that he had not written a separate history of the Society. It is to be hoped that his priceless collection of documents, etc., relating to the Society's work in America may come into the possession of Ours.—R. I. P.

Missouri Province.—The very first name on the province record of the "Examina Annuæ" is that of Very Rev. Father Anderledy our late General. It is not a breach of secrecy to say that the votes of his examiners were very high. The same storm which drove Mr. Anderledy across the Atlantic broke up many European provinces, and in the year 1850, seventy-two of these exiled Jesuits were enjoying the hospitality of the Missouri Province. But never was charity better requited, for many of these exiles, some of whom were men of the highest talent and education, remained in our midst for the rest of their days, devoting their life energies to the building up of a new spiritual empire in these far western lands. This is not the place to enshrine their glorious names, but it is to be hoped that their memory will not wholly die for want of grateful hearts and willing pens.—The catalogue for this year gives the following:—

*Prospectus Sociorum Provinciae Missourianae
Ab Anno 1871 ad Annum 1892.*

Ineunte anno	Sacerd.	Schol.	Coadj.	Univ.	Incrementum
1871	87	54	93	234	6
1872	86	62	93	241	7
1873	88	73	94	255	14
1874	94	79	92	265	10
1875	95	96	96	287	22
1876	101	104	98	303	16
1877	109	109	98	316	13
1878	110	119	105	334	18
1879	115	116	103	334	0
1880	113	111	101	325	-9
1881	115	113	105	333	8
1882	114	118	103	335	2
1883	120	111	101	332	-3
1884	118	121	102	341	9
1885	124	132	105	361	20
1886	130	221	104	355	-6
1887	128	122	107	357	2
1888	128	134	108	370	13
1889	133	133	108	374	4
1890	141	140	106	387	13
1891	144	149	110	403	16
1892	145	160	112	417	14

It will be remarked that the condition of the province from 1878 to 1884 was almost stationary. This was owing in great part to the fact that in 1878, the supply of European novices ceased, so that from that year onwards the province has drawn its subjects entirely from its own territory.—During the great jubilee celebrations in St. Louis last November, the rectors of all the colleges together with Rev. Fr. Provincial called on Archbishop Kenrick to pay their respects.

Chicago.—The *Church Calendar* has this to say of this year's sodality lecture course:—"The series opened under the most favorable auspices. The lecture by Rev. T. S. Fitzgerald, S. J., was graceful, elegant and instructive; the supplementary part of the programme was artistically rendered, all the participants being adepts in their profession; the audience was large, select, and appreciative. The entire evening was most usefully and pleasantly spent. The remaining lectures which will be equally attractive will take place on the following Mondays: Feb. 1, Rev. E. J. Gleeson, S. J., of Milwaukee, 'Ethics of Wages;' Feb. 15, Rev. E. M. Dunne, D. D. of St. Columbkille's, 'A Prophetic Biography;' Feb. 29, Rev. J. N. Poland, S. J., 'Satan's Patchwork.'"—To pay for the repairs of the magnificent church organ and various other improvements, a bazaar was held lately, which resulted in a net profit of \$17,000.—Great interest is being taken in the temperance movement, pastors and people alike earnestly striving to spread its influence, even the ladies of the parish have formed a society.

Cincinnati.—To duly celebrate the completion of the new classroom building, the college alumni held a reception, at which over two hundred guests were present. Of this event a daily paper had the following account: "The St. Xavier Alumni reception last evening might be called a social triumph of the first order, for, with a refined and appreciative gathering, there was a faultless arrangement about the hall and entertainment sufficient to please

the most exacting. The affair was in the nature of an introductory to the new quarters of the association, situated on the first floor of the splendid new addition to the college. The members of the alumni contributed to the building of this structure, and the hall which they will hereafter occupy may properly be called their own as a society. However, as the organization is necessarily affiliated with the college, in fact a very body born of that institution, the interests of both are one and the same. For this reason there were present not only friends of the alumni, but a host of well-wishers to the college. At 8 o'clock the doors of the new addition were thrown open, and from that time until the closing of the event, at the appropriate hour of 10 o'clock, a most delightful time was spent by the guests. The hall is well constructed, of most commodious form and capable of seating 780 persons. The acoustic properties are considered next to perfect. The library adjoining was thrown open last evening, and in it were served refreshments, etc. The committee having the affair in charge conducted it in a manner which made it remarkable for order and convenience. The visitors were shown the chapel, now nearing completion, on the third floor. It is a compact apartment of moderate size, with a very lofty ceiling modelled after the Romanesque form of architecture. When entirely finished it will be a striking feature of the college. The Cincinnati Orchestra furnished the music. Dr. Wenning, on behalf of the alumni, delivered the opening address, in which he spoke encouragingly of the advances made by the society. He was succeeded on the stage by Mr. Lawrence P. Poland, who gave a brief history of the alumni. Both speakers were interesting, and were generously applauded. This constituted the entertainment in the hall. Fathers Schapman, Calmer, Prince and Peters ruled as moderators over the gathering, and their creditable endeavors tended in no small degree to make the guests feel at home."—Dec. 29, will be long remembered in the college annals, for on that day the beautiful new chapel was blessed by the archbishop, and Memorial Hall was formally opened to the public. To both celebrations very elegant invitations had been issued. For the morning ceremony, the chapel benches were well filled by the invited guests. The high, deeply-arched ceiling and heavy moldings, lighted up by the delicately tinted sky windows of full cathedral dimensions, give a very devotional appearance to the chapel. After the blessing, pontifical high Mass was celebrated by Bishop Maes, of Covington. His assistant priest was Rev. J. P. Frieden, the Provincial of the Jesuits of the Missouri Province. The deacon was Rev. Father Tappert, of the Mother of God Church, Covington; the subdeacon, Rev. James Moore, of the cathedral, and the master of ceremonies Rev. Henry Moeller, of the cathedral. During the progress of the Mass the archbishop had his place within the sanctuary. He had for his deacons of honor the Very Rev. Father Allbrinck, V. G.; Rev. Father Byrne, President of St. Mary's Seminary, on Price Hill, and Rev. Father Schapman, President of St. Xavier's. Not the least important adjunct of the Mass was the music. The organist and director of the choir of St. Xavier's Mr. A. J. Boex, had this in charge, and was assisted by the church choir, of thirty voices, and complete orchestra, secured by Mr. John Weber. The selections used were from Haydn's Imperial Mass, with but one exception, the "Gaudeamus," which was sung to the elaborate and effective scoring of Diabelli. The occasion was rendered memorable from the number of distinguished men of the Church that it brought together. Naturally the members of the faculty are greatly rejoiced at the completion

of the chapel. To use the words of one of them: "How often we have looked forward to the time, when we should have Mass for the boys in the new chapel! That time has come at last. Fr. Martin is appointed to say the Mass. No time is lost now in bringing the boys to and from the church. One is sure too that class will open every morning at nine o'clock, and besides what advantages for the boys themselves! What an opportunity for quiet prayer and undistracted devotion! The weekly devotions can now be managed with much greater satisfaction and gain to all concerned. Nearly all present can be induced to take part in the hymns and all can listen to the instruction without effort or straining."—The evening celebration of Dec. 29, was of a different character, being a representation of various Shakspearian scenes by members of the alumni association, under the direction of Mr. Charles Koehler. That the entertainment was highly successful, no one who saw the cast of characters could doubt, especially as the reputation of St. Xavier's Alumni for elocutionary training and ability is probably unsurpassed in the West. The large audience present seemed pleased both with the entertainment and the hall. The hall looks very brilliant in the glory of its electric lights. It is comparatively plain however, as far as decoration goes, but it offers to generous alumni of artistic tastes an opportunity in the future to gratify their liking for beautiful frescoes and mural decorations. The curtain is drawn not dropped; it looks like two great pieces of dark-colored tapestry, covered with dragon-like figures of dull gold. John Rettig the celebrated painter of "Rome under Nero," "The Conquest of Mexico," etc., did all the scene-painting for the stage. St. Xavier College has made a new venture of interest to college men. Besides spending \$400 in fitting up its gymnasium, it has engaged a regular athletic instructor to drill the students in gymnastic exercises. Those of Ours who believe that we should not neglect the physical culture of our pupils, while training their minds and hearts, will be deeply interested in the result of the experiment. Certainly many of our city lads show a sad lack of bodily strength and development, which must have a deteriorating effect on the race as well as on individuals; and if Cincinnati's trial prove satisfactory its example will soon be followed by other colleges.

Detroit.—The college lately offered its friends a novel and agreeable entertainment in the way of a singing-match, which was participated in by ten or twelve of the students.—The gymnasium owing to Mr. Otting's efforts has been thoroughly equipped.—The school teachers of the city have established a reading circle which holds its meetings in our school hall.

Kansas City.—The devotional stations of the cross so familiar to all who were acquainted with the old college church in St. Louis were solemnly erected in St. Aloysius' Church, on Nov. 22, by Father Aloysius Kurtz, O. S. F. These stations are oil paintings, five and a half feet high by four and a half wide, painted by Alphonse Vandeneucken, a Dutch artist; and some forty years ago, they were brought to St. Louis from Holland. The estimated value of these paintings is \$7000, though their long historical association with the university makes them doubly precious.—At the solemn memorial services held on Jan. 28 for the repose of the soul of Very Rev. Fr. General, the office of the dead was chanted by one Redemptorist, one Lazarist, one Benedictine, two Franciscans, two Dominicans, two Jesuits and two secular priests.

Milwaukee.—The building fund for the new church is increasing satisfactorily, two generous friends in particular having made donations of \$5000 each; and another one, of \$6000.—Three important conversions have recently

been made through college influence. The first convert was the son of the late Senator Carpenter, a young man of promise and ability. He succeeded in bringing with him to the baptismal font the young lady to whom he was engaged; and a week after their marriage, his mother following their example also asked for baptism.

Omaha.—A sodality has been started amongst the most influential Catholic citizens of the city. The rector of the college, Fr. James Hoeffler, judging the close of the November mission a favorable moment for beginning the sodality, called a meeting of gentlemen, who had sent in their names, for the feast of the Patronage of the Blessed Virgin, Sunday, November 15. At this meeting, he appointed the following gentlemen as the first Board of Directors: Messrs. Jno. A. McShane, Edward Cudahy, Jas. G. Gilmore, John F. Coad, Jno. A. Schenk, Matthew McGinn, Dr. P. Keogh, Frank Burkley, Harry Burkley, Geo. J. Paul, C. J. Smythe, James F. Murphy, John Templeton, Edward Murphy, Dr. Chas. C. Allison. The members present at once proceeded to elect the principal officers by ballot, with the following result: Hon. Jno. A. McShane, President; Mr. Jas. G. Gilmore, First Vice-President; Mr. Frank Burkley, Second Vice-President; Mr. Geo. J. Paul, Secretary; Mr. C. J. Smythe, Treasurer. The sodality is to meet once a month.

St. Louis.—Fr. Peter J. De Meester celebrated on Nov. 12, the golden jubilee of an active and useful religious life. Hale and hearty still, he bids fair to live many years.—Fr. Wm. Poland has been publishing in the *Western Watchman* a series of articles on "Fundamental Ethics by question and answer." These articles if collected will make a complete handbook of ethics.

Scholasticate.—During Mr. Daniel Dougherty's visit to the city, he came up to the recreation room one evening and entertained the scholastics with some of his charming recitations.—Two of the second year philosophers are taking a special course of histology, under a professorship established at the Washington University.—The following are the text-books in use throughout the course of philosophy: logic and metaphysics, Lahousse; phil. moralis, Ferretti, tom. 3; calculus, Osborne; algebra, geometry, and trigonometry, Wentworth; general astronomy (larger text-book), Young; physics, Ganot; chemistry, Elliot and Storer; laboratory manual, Williams; Compendium of Geology (smaller text-book), Le Conte.

At the public disputations on November 23, Messrs. Driscoll, O'Donnell, and Livingstone defended in philosophy, the objectors being Messrs. O'Connor, Hornsby, Weisse, McKeogh, and Trojanek. Mr. Cooney, assisted by Messrs. Goesse, and Kellinger, gave a lecture on the "Composition of Velocities." The defenders in the February disputations were Messrs. Cardon, Schuler, and Otten; the objectors, Messrs. Thomas Finn, Shyne, Goesse, Hill, Conroy, and Slevin. Mr. Simon Ryan explained all about the "Combination of Gases by Volume and the Kinetic Theory." Mr. Paillon assisted him.

St. Mary's.—The following description of the new building was written for the *Dial* by a member of the poetry class:—"Christmas being a time of universal happiness and pleasure, it was appropriate that Rev. Father Rector should have chosen it as the most suitable day upon which to present to the junior students their new building, which had just been completed, and which was to be in future their college home. On this occasion no imposing ceremonies were thought to be necessary, as the average small boy usually

dislikes ceremony, no matter how appropriate it may be; but on Christmas Day they entered the building and immediately claimed it as their own.

"The building is 92 by 52 feet, four stories high, made of red pressed brick with brown stone trimming, and stands parallel to the building occupied by the faculty, in the space formerly used as a part of the juniors' yard. From the front of the building, which faces south, you enter by means of massive stone steps into a wide corridor that leads to an inside staircase built in a projection at the rear. These steps, by means of a half-turn, allow a person to ascend to the floor above, where there is a corridor corresponding to the one on the first floor. On the first or ground floor are two large rooms; the one on the right of the hall is used as a lavatory, where 120 boys may perform their ablutions in comfort. Around the room are parallel rows of marble wash-stands, each furnished with a water-faucet; above the stands are boxes fitted with lock and key where all the necessary articles of the toilet may be kept, while beneath the wash-stand are other boxes for shoes, skates and the various articles of the wardrobe which a small boy always finds so hard to keep in their proper places. On the opposite side of the corridor is the gymnasium and recreation room, to be used by those who wish to have indoor games on days when the weather will not permit outdoor sports.

"The whole second floor is occupied by a study-hall and clothes-room. The study-hall is large, pleasant and airy, with windows on three sides, through which the merry sunbeams enter to cheer the student at his work; the desks are arranged in parallel lines, and, when the 125 seats are occupied by as many boys working earnestly at their books, the room presents the appearance of one where much earnest study is accomplished. This room is brilliantly lighted for the evening study-hours, by ten chandeliers, each containing four 16-candle power incandescent lights.

"The clothes-room, with its unique appointments, proves an interesting sight to an observer. It is divided into 320 small closets, fitted with hooks and shelves, that afford the greatest convenience for keeping one's clothes in perfect order. Each student has a separate closet with a lock upon it, so his wardrobe cannot be disturbed by another. A staircase in the northwest corner of the room leads directly to the seniors' yard, while the members of the junior division have their entrance on the opposite side. Brother Woodward has charge of this department and patiently listens to the weird tale of the *college orphan*, who always needs something and can never find anything.

"Ascending to the third floor, the visitor is ushered into two large dormitories. The many pretty bedsteads, arranged in regular order and clothed in snowy coverlets, present a pleasing picture to the eye, and the rooms, well ventilated by numerous windows, bespeak comfort for those who use them.

"On the top floor is the new college hall, 89 feet long by 49 feet wide. At the west end is the stage, which has recently been completely furnished with numerous sets of new scenery and the various properties necessary to a successful theatrical production. A neat drop-curtain graces the proscenium and ascends and descends with a smoothness which shows that the mechanism of the stage is complete. The hall is finished in curly yellow pine, the ceiling is skirted by ribs supported in several places by neat pillars; the wall and ceiling will soon be frescoed. The hall is furnished with 500 opera chairs, but the seating capacity may be easily increased when the occasion demands it. The lighting of the stage and auditorium is done exclusively by incandescent lights, which make it possible to produce many stage effects

hitherto not attempted at St. Mary's on account of the absence of proper facilities for lighting.

"As a whole the building is a most complete and handsome one in every respect; the wainscoting, doors, and window sashes being finished in rich yellow pine, while the staircases and banisters are of white oak. Electric lights run throughout the whole building, water mains with hose attachments are in a prominent place on each floor while the numerous stairs and fire-escapes make the risk to life or limb in case of fire very small. The hall is certainly an excellent one, and fills a want long felt at our college, and we trust it will stimulate a desire among the boys to give many plays and entertainments. The small boys have good reason to thank Rev. Father Votel for their comfortable home, and we know many who regret that they are not again small to share the pleasant quarters."

New Orleans Mission.—Fr. William J. Kennely was appointed Superior of the Mission on November 14.

New Orleans, College.—The number of students in actual attendance is 473, and more are expected next month.—An exhibition by the first grammar class, under the care of Mr. Marnane, gave great satisfaction.

Church.—A copy of the famous statue of St. Peter, venerated in St. Peter's Church in Rome, was erected in the church during November. The original was made from the colossal pagan statue of Jupiter Capitolinus, which was melted and cast into a statue of the Prince of the Apostles. This statue of the apostle, whose feet have been kissed by the faithful for many generations, stands near the "Confession," on one of the sides of the great aisle of St. Peter's Church in Rome. A descriptive booklet with prayers and a picture of the statue has been issued, and the archbishop has granted an indulgence of forty days for those who recite one Our Father and the Hail Mary before the statue which has been placed in the church.

Father Duffo celebrated in November his golden jubilee as a religious of the Society. This good father has labored for many years among the prisons of New Orleans, and prepared many a murderer for death; pretty much as Fr. Henry Duranquet did for so many years at New York. He has published an account of some of his experiences, in a little book, which he calls, "Wonderful Operations, or the Divine Spirit in the Sinner's Heart, displayed from the year 1858 to 1863, in the Prisons of New Orleans." The archbishop, the bishop of Mobile, and many of the clergy united to honor the feast with their presence; whilst letters and telegrams were sent to him from all over the country. *Ad multos annos!*

Galveston.—Father John O'Shanahan, formerly superior of the mission, was appointed rector of Galveston on Jan. 1, 1892.—The opening of our new church at Galveston took place with the usual ceremonies, shortly after Christmas. The bishop, the secular clergy, and a great number of prominent citizens both Catholic and Protestant were present. Fr. Thomas O'Connor preached the sermon of inauguration. Procession, blessing, music, and sermon were described at length in the local newspapers; and the new church is declared by all to be one of the chief ornaments of the Island City; a description of it will be published in our next number. Our college is making steady progress and keeping pace with the growth of the city, on which its prosperity depends.

Grand Coteau.—Our first disputation took place on Dec. 4—defender, Mr. P. Philippe; objectors, Messrs. J. Sherry and J. Foulkes. Mechanics, Mr.

A. Maureau. Second disputation, Feb. 13; *Second year*—defender, Mr. L. Paris; objectors, Messrs. A. Maureau and O. Wocet; chemistry, M. J. Coffee. *First year*—defender, Mr. J. Reville; objectors, Messrs. J. Frankhauser and P. Cronin.—Fr. Theobald W. Butler was appointed vice-rector on March 5.

Spring Hill.—The next catalogue of Spring Hill will contain no less than 165 names of students—no day-scholars, a number small enough in itself, but very large when compared with that of former years. In point of general good behavior and in piety, there has also been a great improvement. The unusual increase in numbers has necessitated the opening of a new dormitory; and in spite of the fact that no prefect has ever been appointed for it, the most perfect order has always reigned in those new quarters. In fact, much could be said in favor of the new generation here, which might surprise the veteran teacher and prefect of Spring Hill. The weekly communicants are very numerous, and the Communions on the first Friday amount to 85 or 90. Thanks to the zeal of our Fr. Minister, the devotion to the Sacred Heart has taken root among our boys. More than 100 are members of the League, and openly wear the badge. To foster and to direct their enthusiasm, an instruction is given to the members of the League on every first Friday. A large statue of the Sacred Heart has also been ordered; it will be placed in the boys' chapel above the main altar, where a statue of St. Ignatius stood heretofore, as a constant reminder of this devotion.

The retreat of the students took place in the beginning of January. It was preached by Fr. William Power, whose manly eloquence and thorough earnestness greatly impressed and quite won the hearts of his hearers. About the same time Fr. Fulton left us for New Mexico. The weather had been exceptionally bad during his stay among us, and, as a consequence, the beneficial influence of our climate afforded him but small relief and improvement. We parted with him with regret, as we had much to learn from his experience, and to enjoy from his intercourse and conversation.

The "grippe" has dealt rather lightly with us. None of the boys were seriously attacked, and only one scholaſtic had to interrupt his work for a few days on its account. — The next number of the *Album*, our college paper, is now in press. It will be illustrated as usual, and will give you some idea of the work of our boys, together with all the local news. — I had intended to mention the name of the young Spring Hill graduate who died lately in Macon, after one month's novitiate. His vocation to the Society is considered here as very providential, and an obituary of him would be very instructive. We hope that Mr. Bernard, who knew him best, will favor us, through the WOODSTOCK LETTERS, with an account of his short life and edifying death.—With this suggestion I close, in order not to delay this letter beyond the appointed time.—A parting word for dear old Woodstock. I often think of it, and I greatly miss its beautiful walks and kind faces. I look back with pleasure on the three happy years which I spent there, and I earnestly hope to see it again.—*Letter from Mr. Chamard.*

New York, St. Francis Xavier's College.—The boys have been working with remarkable earnestness this year. A high standard is kept. Several boys were put down to a lower class the first month, on account of falling below this standard. This action served as an effective spur to the others. For some years past it has been customary to give one set of marks for the classics, and a distinct mark for mathematics. Want of success in mathematics did not interfere with promotion in the classics. This year we have combined the mathematic notes with the others, so that only one note is given every

month. This system has produced a striking improvement in the study of mathematics: they are probably 25 or 30 per cent higher than before. Of the boys who succeed in the classics, there are few who cannot succeed in mathematics, if they wish to. A little forcing will do a great deal.—About Dec. 15, rhetoric gave a public exhibition, consisting of an interesting and realistic specimen of a trial by jury. The play of Guy Mannering was produced by the students, Jan. 4, '92. All the parts were well played, and the whole was a success.—On Feb. 24, occurred the semi-annual literary exercises of the debating society of the college. The literary exhibition presented was a symposium on Robert Browning. At a time when every literary society has its Browning meeting, it might seem the right thing for us to worship the "rugged bard," especially as some people say the Jesuits are not abreast of fashion. Whether we are up to the times and its fads and fashions, I forbear to say, but we have had our Browning symposium, and I should remark that the first speaker introduced the subject by saying that it was not out of deference to the fashion that we chose the topic, but on account of Browning's intrinsic merits. Some of the audience came with prejudices against the poet, but left with minds more favorably impressed, not however overlooking his many shortcomings. The exercises were classical and interesting, and displayed a great literary appreciation on the part of all engaged in the symposium. Each class is to give a public specimen of its work,—first grammar and third grammar in March; second grammar, belles lettres and classics in April or May. On the 20th of April the students will play King John.—The post-graduate lectures of Fr. Halpin, which began so auspiciously, have continued with the same success. About 150 attend every lecture; thus the class has lost but few of those who began it. Fr. Halpin's name is known at Columbia College. Some of the Columbia students propose difficulties for solution to those attending the lectures. The good work is thus spreading. About 20 are candidates for the degree A. M.—Mr. Henry M. McCracken, the Chancellor of the University of the City of New York, a Presbyterian, by the way, called here lately, and was much surprised at the extent of our college and its facilities, particularly in regard to the science cabinet. He said that our collection of scientific instruments was more extensive than that of his own university. He wanted us to unite with him and others against Columbia's monopoly of the Bronx Park Botanical Garden.—Our new refectory was opened Jan. 17. It is a decided improvement over the old one, not only as to location, situated as it is on the same floor with the chapel, but also in point of light, air and every other respect.—The commencement will be held in the college quadrangle. Electric lights will illumine the space.

The Church.—Every effort has been made to make the preaching effective and attractive. I mean by attractive, not showy, but such as to draw our own people and Protestants to hear us. The preacher and the subject are announced the week before from the pulpit, and are published much earlier in the papers. Many Protestants come to the sermons. Electric lights have been introduced into the church. The first full illumination took place on the evening of Jan. 24. On Christmas Day, our fathers were invited to preach at the solemn high Mass in many of the churches of New York and vicinity. Fr. Halpin preached in our own church of St. Francis Xavier. Fr. James Casey, in St. Stephen's; Fr. Pardow, in the Cathedral; Fr. Gleason, in St. Mary's; Fr. J. F. X. O'Connor, in St. James'; Fr. Fink, in the Transfiguration; Fr. Timothy Brosnahan, in St. Peter's, Jersey City; Fr. Himmel in SS. Peter and Paul, Brooklyn; Fr. Forhan in St. Peter's, Staten Island; Fr. Younan, in the church of the Holy Rosary, Elizabeth, N. J.—Our Lenten

course of sermons will be as follows: Fr. Rector will give at high Mass on the Sundays of Lent the course of sermons which he gave last year in the New York Cathedral. Fr. Halpin will preach every Sunday evening on the Pope's Encyclical on the condition of the working classes. The Wednesday evening discourses will be given by the other fathers.—Fr. Prendergast will preach the Three Hours' Agony. Fr. Denny will give a week's retreat at St. Ann's, this city, from March 6, to March 13, assisted by Frs. Casey, Halpin and O'Conor.—Our fathers are also invited to preach in the cathedral (on Good Friday), at St. Agnes', St. Bernard's, St. Stephen's, St. Peter's, St. James', St. Ann's and Holy Innocents; and the missionary band in St. Bridget's, St. John Evangelist, Immaculate Conception, St. Mary's and Sacred Heart Church.—The fathers of St. Francis Xavier are also invited to preach during Lent, in the cathedral of Newark; at Bridgeport, Conn.; Ansonia, Conn.; Brewsters, N. Y.; Long Island City, N. Y.

The Italian Church.—Fr. Russo's work is going on prosperously. As I said in the last number of the LETTERS, his church accommodations are too small for his growing congregation. He is now negotiating for a larger piece of property. The one he has in view, and hopes to purchase very soon for about \$50,000, is about 50 by 100 feet, so that by some alterations a chapel may be built 45 by 100 feet. This would give seating and standing capacity for about 800, a great increase over the present chapel, which accommodates about 260. At present, it may be said that all the work is done on Sunday. The fathers say two Masses each, a sermon is preached at each Mass, and confessions are heard before the Masses. Nearly all the baptisms and marriages are performed on Sunday. Last Sunday, February 20th, there were 12 or 15 baptisms and 3 marriages. The Sunday-school class embraces from 150 to 200, a very good showing for six months. The catechism is taught in English. One of the best works achieved is the organization of the men's sodality, which was started at Epiphany and numbers 60 heads of families (March 1). The number of confessions is still small; there are about 100 communions a month. Up to Christmas there were 100 baptisms, five months' work; up to March 1, there were 100 more, so that the increase is marked. When Fr. Russo gets his new building, it will be a blessing not only for the people, but also for the fathers. Apart from the fatigue of 7 or 8 hours' work on Sunday, there is the added hardship, not a slight one either, of breathing foul air all day; for it is easily seen that after the four Masses, at which 800 or 1000 people are present, the small room with poor ventilation is little better than a poison trap. In the evening about 9 or 10 o'clock, when one would think the hour of needed and merited rest had come, the work is not over. The father takes broom in hand, and sweeps out his chapel, to make it ready for Mass the following morning. I remarked in the last account that this was a missionary work: I hardly judge it necessary to repeat that assertion, but allow the facts to speak for themselves.

Rome.—The students of theology and philosophy at the Gregorian University number from 860 to 870—from every country and wearing every kind of uniform. The increase over last year is about fifty. In the long course of dogma, FF. de Augustinis and Billot have more than 400 students. Several seminaries, whose students follow our course, are under the direction of Ours. Our Society has also in Rome itself a house of retreats, the house of the writers oft he *Civiltà*, and the College Massimo with about 600 students.—*Letters of Mold.*

South America, Our Colleges.—The following table gives the number of students in all our colleges of South America. It has been compiled from letters received from each mission, and may be relied on as sufficiently exact:—

		Board- ers	Half board's	Day schol's	To- tal
Mission of New Granada	{ Bogota	150	22	60	232
	{ Medellin	100	3	100	203
	{ Pasto.....	.....	130	.....	130
Mission of Ecuador	{ Quito	100	.....	250	350
	{ Riobamba .....	.....	.....	100	100
	{ Lima (Peru).....	.....	200	.....	200
	{ La Paz (Bolivia).....	.....	150	.....	150
Mission of Chili	{ (Santiago (Chili).....	.....	.....	.....	500
	{ Buenos Ayres (Argent. Rep.) .....	.....	.....	.....	400
	{ Santa Fe	200	.....	.....	200
	{ Montevideo (Uruguay)	300	.....	.....	300
Mission of Brazil	{ Friburgo..	150	.....	.....	150
	{ Itu.....	500	.....	.....	500

New Granada.—In *la Defensa Catolica* from Bogotá, we find a most flattering account of the commencement exercises held at the end of last November in our College of Saint Bartholomew. It is the first time since the readmission of the Society into the Republic of New Granada that we have had graduates in arts and philosophy. There were fifteen in all, and they made so favorable an impression on their examiners that the Minister of Public Instruction, and many other persons of learning who were present at the exhibition, were agreeably surprised to find such a fluency and deliberateness of speech in youths of so tender an age. Two essays received special commendation, one on the Viceroy Flores, and the other on Simon Bolivar "el Libertador" considered as a statesman and legislator.—The public examinations for the whole college were held on three successive nights, during which each class gave a proof of the progress made in the respective branches taught. These exercises were enlivened by the recitation of some choice lyric and dramatic poems, and by the performance of several pleasing pieces of music, requiring considerable skill in their execution.—On the fourth day, which was Sunday, November 20, a solemn Mass of thanksgiving was celebrated, during which all our pupils received holy Communion and the new graduates made a public profession of their Catholic faith. After the sermon and the *Te Deum*, all went to the large college hall, where the Statue of Glory might be seen on a tastefully adorned column, around which were hanging the medals, prizes and decorations. When the musical introduction was over, Fr. Aloysius Xavier Muñoz, Prefect of Studies, delivered a speech on education and fine arts, which is spoken of as being "excellent, perfect as to the ideas and form, and most suitable for the occasion." Archbishop B. Herrera, who presented two of the medals, took pleasure in pinning the decorations on the breasts of the successful students, as their names were called to receive them.—The success was complete and the highest expectations realized. "La Defensa" concludes its account in the following words: "It is quite evident that, on beholding the remarkable progress made by their pupils, the Rev. Jesuit Fathers feel amply repaid for their labors in the difficult task of

teaching, and moreover their scholars on returning home find their hearts filled with a deep feeling of gratitude towards their kind and virtuous professors."

Spain, Manresa.—The winter here is to all purposes over, and a mild one it was, for only twice do I remember to have seen any ice—once on a tiny pond, and then it was only a very thin coating, and another time in our own garden where it hung in the prettiest of icicles about a little fountain. For months the mountains, fifteen or twenty miles to the north of us and clearly visible from Manresa, have kept almost unchanged their covering of snow; and when the wind comes whistling from them it is well to put on American underclothing and a Dutch cardigan, and a Spanish soprana, if you would not feel the cold cutting through; but this has not been often, and has been interspersed with delightful spring weather like that which we are now enjoying. The winter has been very exceptionally mild, for I am told that ten degrees below zero is a point not unknown in Manresa and that sometimes the snow covers the ground for months. I send you a copy of the *theses* defended by the boys of our college here in Manresa. They consist of twelve propositions *Ex Cosmologia*.—*Defendit*, D. Franciscus Solà.—*Arguent*, D. Aloysius Teixidor, Emmanuel De Palan, Joaquimus Guimera. The defense is in strict form, just like the monthly disputations at Woodstock; is in Latin and anybody is free to take up and urge the objection or put a new one. The boys speak Latin quite fluently and correctly, and are not very old either. They begin philosophy at thirteen or fourteen. I was astonished indeed when I first saw the philosophers, that such young heads should have to deal with such difficult matters, but I was more astonished at the way in which they showed that they had mastered them. All, it seems, is owing to the *Ratio Studiorum* which is in full force here with Romans and Carthaginians, as fierce and implacable in scholastic contests as their predecessors were when contending for the supremacy of the world.—The college was built in the times of the old Society. Here is the account taken from the album published by our fathers last year in honor of the tercentenary of the birth of our holy Founder, "Don Frey Lupercio de Arbezù, Cavalier of the Order of St. John, Commander of St. John of Malta, Knight Commander of Caspe in Arragon, founded the college in 1616 and endowed it in perpetuity with an annual rental of 1500 pounds in Catalan money. Closed in 1767, it was reopened in 1818 at the instance of the Town Council. Suppressed in 1820, it was again opened in 1824. Closed in 1835, the Society returned to it in 1864. Expelled in 1868, the fathers once more took possession in 1877," and I may add, the Society is about to be again driven from its old home by the present Mayor and Town Council. If St. Ignatius wished that the Society should suffer persecution, what truer model than the college founded in his beloved Manresa! An addition to the college was begun in 1750; the work was suspended in 1767; recommenced in 1818, it was not finished until 1831.—*Extract of a letter from a Tertian Father.*

Tortosa, Colegio del Jesus.—Here at Tortosa Society affairs are going on very nicely, and Ours are doing an immense deal of good *in Domino*. A short distance from the college and at the place whither the scholastics resort on Thursdays for villa, the fathers have established a house of retreats for laymen, and it is wonderful what numbers come to make the Spiritual Exercises of our holy Father. Hardly eighteen months have passed since the house

was first opened, and already 1500 men came to take part in the five days' retreat, and, in fact, retreats are conducted almost uninterruptedly, Thursday being the only day the house is free.

Zambeze.—We have at present two stations in the vast district of Inhambane, the last one being founded at Bembé, last August, by Fr. Courtois the famous author of a Caffre grammar. He writes that the American preachers from Boston abandoned most of their posts, owing to the unhealthy climate. His mission has been sorely tried by the death of zealous colaborers. Yet the work for new centres is being pushed ahead, thanks to the protection of the Portuguese authorities. Fr. Desmaroux writes from Quillimane that a new missionary station is going up at some distance from the town; that the bishop of Mozambique has given over to our charge all the Caffres in his immense diocese, which means several millions of these poor souls. Fr. Dupeyron has just started a new mission in the Milanji Mountains, south of the Njassa Lake. The climate there is very healthy, the land fertile, and the situation magnificent.—*Letters of Mold.*

Home News.—*Autumn Disputations*, Nov. 27 and 28, 1891. *Ex Tractatu de Deo Uno*, Fr. Mullan, defender; Fr. Stanton and Mr. Kelly, objectors. *Ex Tractatu de Vera Religione et Ecclesia*, Mr. Palermo, defender; Messrs. McLoughlin and Brounts, objectors. *Ex Sacra Scriptura*, "De Antiquissimis textus Græci Recensionibus" by Fr. Gannon. *Ex Ethica*, Mr. Brosnan, defender; Messrs. McLaughlin and Duarte, objectors. *Ex Cosmologia*, Mr. C. Lamb, defender; Messrs. Dillon and Thompkins, objectors. *Mechanics*, "The Balance," Mr. Duane, lecturer; Mr. Raley, assistant.

Winter Disputations, Feb. 12 and 13, 1892. *Ex Tractatu de Deo Uno*, Mr. Villagomez, defender; Messrs. Gorman and Trivelli, objectors. *Ex Tractatu de Vera Religione et Ecclesia*, Mr. Porta, defender; Messrs. Flynn and Mulry, objectors. *Ex Sacra Scriptura*, de "Diebus Herodis," Luc. i. 5., by Mr. Hanselman. *Ex Cosmologia*, Mr. McLaughlin, defender; Messrs. Neary and Duane, objectors. *Ex Logica*, Mr. O'Lalor, defender; Messrs. Cronin and Doody, objectors. *From Hydrostatics*, (1) Pascal's Law; (2) Bodies Immersed in Liquids; (3) Conditions of the Equilibrium of Liquids—Artesian Wells, Mr. Thompkins, lecturer; Mr. Finegan, assistant.

OFFICE OF THE LETTERS.

Our next number will be issued in June. Articles for it should reach us before May 15, and Notes for the Varia by June 1. We have been unable to begin the educational department in this number, as the article promised us by an old teacher to open the department is not yet ready. We have been asked to publish the LETTERS quarterly instead of three times a year as we now do. This we hope to be able to do next year. We shall be grateful for any further suggestions and shall carry them out when we can do so.

Fructus Ministerii Patrum Provinciae Missourianae, a die 1 Julii 1890, ad diem 1 Julii 1891.

DOMICILIA	Bapt. infant.	Bapt. adult.	Confess.	Comm. in T.	Comm. extra T.	Matrim. bened.	Matrim. revalid.	Ultim. sacr.	Parat. ad 1. Con.	Parat. ad Confirm.	Catech.	Conc. et exhort.	Exerc. presbyt.	Exerc. relig.	Exerc. stud.	Exerc. priv.	Mission.	Nov. et trid.	Visit. hosp.	Visit. carc.	Visit. infirm.	Sodalit.	Num. sodal.	Alumn. in coll.	Puer. in sch. paroch.	Puell. in sch. paroch.
UNIVERSIT. S. LUDOVICI	74	83	119709	52080	12339	45	27	48	146	169	411	413	16	7	1	11	24	1	479	8	1158	418	40	75		
RESID. S. JOSEPH	236	11	45277	36362	33	3	105	150	164	467	361	2	2	9	16	441	6	1778	6	1778	413	444				
DOM. PROB. S. STANISLAI	20	2	15782	1250	4094	1	30	15	460	258	14	18	9	3	5	11	40	2	50	6	405	142	127			
RESID. S. FERNANDI	84	2	8813	12400	45	14	24	47	51	440	80	3	6	4	15	260	4	250	4	557	197	241				
RESID. S. CAROLI	71	5	12520	5700	4800	17	3	29	65	107	110	350	6	4	15	60	4	557	4	557	197	241				
RESID. WASHINGTONIENSIS	116	9	17569	17566	50	24	2	46	29	103	258	9	9	7	102	4	235	84	96							
RESID. KANSANOPOLIT.	39	10	9610	8625	10	1	11	37	29	103	258	4	11	3	17	46	184	31	6977	11	4834	278	1736	2283		
COLLEG. S. IGNATII	1114	102	244733	200884	31928	269	39	1477	909	960	745	1443	5	1	3	4	14	1574	6	1574	500	512				
RESID. CHICAGIENSIS	238	13	52007	40168	2610	50	7	243	220	220	115	285	5	1	3	4	14	460	8	550	247	100	120			
COLLEG. S. MARIE	64	4	21635	9990	11380	12	4	33	42	21	714	306	1	7	1	16	280	7	634	120	30	90				
INSTITUT. OSAGIAN.	37	10	12959	12218	1525	11	20	55	150	134	2	11	4	6	40	1192	4	946	281	266	207					
COLLEG. DETROITENSE	108	34	68536	54000	8899	27	2	90	160	165	393	340	11	18	214	19	1192	4	946	281	266	207				
COLLEG. CREIGHTONENSE	18	9	16265	10383	7346	1	6	2	60	65	185	196	1	11	4	6	40	2	172	225	161	243				
RESID. OMAHENSIS	145	28	12844	13721	31	5	45	90	146	267	119	80	3	133	19	4	578	4	578	161	243					
RESID. OLEANENSIS	41	998	950	15	12	15	38	80	48	4	6	30	3	133	19	27										
RESID. POSNANIENSIS	58	3370	2050	15	3	21	57	240	360	4	8	48	4	160	40	60										
COLL. S. F. XAVERII	548	237	106592	96500	50220	112	37	1080	380	379	970	830	1	13	4	1	2	9	651	361	2728	10	2520	404	671	566
COLL. MARQUETTENSE	112	9	38568	29000	16700	34	3	111	95	82	158	309	9	3	3	8	283	5	504	737	232					
RESID. MILWAUKIENSIS	111	14	40194	29600	377	52	13	118	115	115	298	217	1	1	14	33	12	1764	5	863	246	227				
MISSIONARII	5	103	43415	54050	92	2	296	240	707	3	7	1	46	3	12											
<i>Summa Totalis</i>	3239	721	891396	633447	206363	772	248	3547	2954	2673	6504	7046	11	107	44	13	91	178	1459	464	17046	103	18134	2205	4708	5318

WOODSTOCK LETTERS

VOL. XXI., No. 2.

THE JOURNAL OF A WESTERN MISSIONARY.

ST. LOUIS UNIVERSITY, April, 1892.

REV. DEAR FATHER,

P. C.

Our archives possess a very precious book in manuscript, which is called the "Linton Album," but is really a Journal of Father De Smet. Dr. Moses Louis Linton was a close friend and ardent admirer of the great missionary, and received from him very full accounts of the journeys and voyages made in the interest of the Western Missions. These accounts were elegantly transcribed into what we may call a rather sumptuous album. In many cases, original letters were inserted. Altogether, it is Father De Smet's own autograph writing which predominates in the album. When the good doctor died, he bequeathed the valuable records to the St. Louis University.

The range of narrative and description covers not only what the famous missionary himself accomplished and experienced, but also various matters, incidents and experiences of other fathers, with biographical notices and photographs inserted. Substantially, however, it is a set of memoirs about Father De Smet himself. Much of what it contains is, no doubt, incorporated in the published volumes of "Indian Sketches." But there is much more which volumes of that kind could not reproduce. A cloud of associations rises in the mind, as persons or places are mentioned, are sketched with pencil, commemorated in verse, annotated

with scholia. An atmosphere of recollections places the reader in the midst of the life and progress which characterized the early half of the present century in the midland and Rocky Mountain region of the United States. Obvious as is the difference between the seeming romance of a life spent thus on the plains, or in the hills, and so many other lines of life pursued in an even tenor, which scarcely afforded variety enough to give matter for a general description, yet the intermingling of names in the memoirs, the intercourse of letters, the identical resources, which all the divers ministries of the province are seen to be drawing from, naturally throw the mind into a network of associations, and where so much is very different it is easy to see how much is still the same.

The minutes of Father De Smet's travelling life begin with the year 1821, when he first left Belgium. From that date the narratives in the Album continue up to 1871. There is a sum total of miles noted on page 37, where the diary properly begins:—"Skeleton for the Album of a Physician of P. J. De Smet's travels; 179,032 miles." I take it, this sum comprises all the journeyings of those fifty years. There is some mention of railroads, when the records are about his crossing the Eastern States or travelling through Europe; but by far the most significant portion of his life was spent in the saddle, or in the traders' boats of the upper Missouri, that is, from St. Louis two thousand miles up to the Yellowstone and Fort Benton. The sum total is a fair exponent of the physical work and endurance of this man with his iron constitution. Similar physical endurance was exhibited for half a century by men like Father Damen and Father Weninger, but in a very different field. Were an arithmetical exponent allowed for indicating the spirit of zeal which animated men like these, it might be applied in that sense too. And we should have a right to multiply it by the round sum of the number of men who have worked and died here, to form some estimate of the corporate life of the province as a whole. Even so, it could scarcely be considered to cover forces of another kind, directive and conservative, which remain behind the operations of expansive energy.

It is evident that Father De Smet stood on a vantage-ground of his own, as regards the general edification of the Church and the extending of the Society's influence. He was equipped with natural endowments of a very high order for the life of a traveller. He may have been conscious of possessing such qualifications, and have cultivated them from his earlier years. For it cannot fail to strike the read-

er of his memoirs that the young priest comes to this precise field of activity admirably qualified with acquired sciences to turn his opportunities to the best advantage. In the Album, we have whole pages on the zoology, botany, geology, mineralogy and geography of the valleys, rivers, and mountain ranges which he sees. He cannot cross the Atlantic, which so many have occasion to admire, without pencil sketches of the icebergs and the northern lights. In the Rocky Mountains he pencils "mock-suns," sources of rivers, herds of buffaloes. He is an apt observer of character; and his illustrations show off the Indian figuring in various situations, perorating in the grand council, dancing the medicine dance, or, in the midst of a mounted war-party, pointing out to the missionary himself from a rocky peak some splendid scene lying before and beneath them. The grey-haired black-robe, with head uncovered, is looking fixedly at the prospect, seeing far deeper than the painted chief imagines.

On page 42, he gives one of his usual tables of distances, from St. Louis to Fort Union—2,322 miles. Then follows this note: "N. B. The number of bends of the Missouri, from Bellevue to the mouth of the Yellowstone River is 256. In the same distance, the number of its islands is 42." Bellevue is just below Omaha. His "First Sight of the Rocky Mountains" he celebrated with verses, upon the theme:

Dies venit, dies tua
In qua reflorent omnia;
Laetemur nos in viam
Tua reducti dextera.

It is a scene of solemn loneliness. He salutes it in the light of days yet to come:

V.

All hail majestic Rock—the home
Where many a wanderer yet shall come;
Where God himself from his own heart
Shall health and peace and joy impart.

VI.

Sorrow adieu—farewell to fear—
The sweet-voiced hymn of peace I hear;
Its tone has touched the red-man's soul:
Lo! o'er his dark breast tear-drops roll!

To a "Grêle et Trombe sur le Nebraska" he dedicates a poem in French (p. 35). Later on (p. 47), we have a much longer poem on the same subject in English, which he closes with the naïve parenthesis "(à la Longfellow):"

. . . . From the river to the heavens,
 Rose a shape of vast dimensions—
 Rose a spiral form of vapor—
 Vast abyss of gathered vapors,
 From which struggled with loud thunder
 Rolling clouds of darkest color;
 Gulfs unfathomed like the whirlpools
 That abound in seas Norwegian. . . .

Nor does he fail, in the interest of future generations, to lay an impost on the *naïveté* of others. For instance, he writes a stanza in four languages (p. 36.), on the "Vigilance, Courage et Naïveté d'une Sentinelle," who at his post gave the alarm "Indians!" roused the whole camp, as was his bounden duty in such an emergency, only to be found by the bustling soldiers fast asleep at his post, and giving the well-timed alarm—in a dream!

A popular narrator, like Father De Smet, must not only have been qualified to put in the lighter touches, wherein so much of the charm of description lies, but also have had a ready eye for the minute incidents and observances of life. This is exemplified in little elegant pleasantries, of which I must give one example in full. It is a Souvenir for the Patronal Feast of his friend, Dr. Linton who, on his conversion, had assumed the name Louis (p. 79). The epigrammatic missionary takes for his cue, on the occasion, a profound grammatical observation of Bray: "N. B. L'if (selon Bray) est l'emblème de l'immortalité de l'homme—c'est un arbuste toujours vert." I cannot say, whether the epigrammatist is quite alive to the pleasantry involved if the same profound reflection be carried over to the English language, and be applied to that world-renowned conjunctive particle, "if," which poets have thought it worth their while to celebrate in immortal rhyme: "If 'ifs' and 'ands' . . ." and so forth. Be that as it may, the philosophical mind must be charmed to think that, unharmonious as the rasping voices of grammarians usually are, in this case a Bray can be an exception, striking the melodious note, that "if" is a spray ever green, very green! Upon such a theme, Father De Smet discourses thus to his friend:

Une Branche de l'immortel *if*
 Dans toute sa déclinaison,

Presentée au Docteur Moïse Louis Linton
 à la Fête de St. Louis son illustre Patron.

Acceptez les souhaits d'un humble *Substantif*,
 Au nom duquel s'attache un gros-gras *Adjectif*.

Je veux chanter, en vers votre *Nominatif*.
 Ma muse aujourd' hui a pouvoir *Genitif*,
 Et pour elle Apollon est devenu *Datif*.
 N'en faites pas, Docteur, un cas *Accusatif* !
 J'ai voulu—Mais Phoebus, sourd à mon *Vocatif*,
 Malgré moi, m'a réduit au plus triste *Ablatif*.
 Agréez, aujourd' hui, mon zèle *Positif* ;
 Un zèle sans égal et sans *Comparatif* ;
 Un zèle qui vous est au *Superlatif* !
 Ah ! si j'étais pourvu d'un verbe assez *Actif*,
 Vous verriez à quel point tout mon coeur est *Passif*.
 Que ne puis-je à vos yeux le rendre *Indicatif* !
 Eprouvez-le, Docteur, au mode *Imperatif* ;
 Vous me verrez alors surpasser *l'Optatif*.
 Mon grand respect pour vous garde le *Subjonctif*.
 Mes autres sentiments sont à *l'Infinitif* !

I do not feel at liberty to quote at large for the readers of the LETTERS either from the accounts of travels or the description of persons and places. I might be rehearsing what is already public property in Father De Smet's published writings. His letters which appeared in the religious journals of Europe are well known as having done a notable service to the Church in America and to the Society. We may remark too on the literary finish with which he took care to have his productions set off in English. He was, in his own line, typical of much that was going on about him in those days,—days somewhat remarkable for men of iron constitutions and a determination to match. His intrepidity and the evident ascendancy he possessed over the savage tribes captivated the military mind itself. When generals and troops could not, with any degree of prudence, expose themselves beyond certain lines of the frontier, and even when accredited messengers of peace went on their mission at the peril of their lives, he and others like him were seen to observe little of the conventional rules of self-protection, either in their expeditions or in the equally trying permanency of their residence among the Indians, just like the missionaries of old. And, when Father De Smet accompanied the peace commissioners, it was not so much under cover of armed forces that he ventured among the hostile tribes, as it was under the spell of his name and influence that the generals and their forces shaped their movements. We have a formal acknowledgment of this, in an autograph note of General Terry, countersigned by Generals Harney and Sanborn (p. 147). They say among other things: "We are satisfied that, but for your long and painful journey into the heart of the hostile country, and but for the influence over even the most hostile of the tribes, which your years of labor among them have given to you, the results which we have reached here could not have been accomplished."

While he was performing feats which astonished the secular world, some may be inclined to consider that his work was more than surpassed for its intrinsic value by the steady apostleship of others, whose lives were unintermittingly spent in those out-of-the-way countries. For example, we have on page 101, an elegant hand-drawn map of the Kansas Valley, at St. Mary's, sent to Father De Smet by Father Dumortier in 1866. There are two dozen stations marked as having for their base of operations the central mission of St. Mary's. Extend this; multiply it, with modifications, so as to cover much of that extent of country, now seven hundred miles long by three hundred wide, which forms the present Province of Missouri; and there where the missionaries began so, and laid the foundations of the Church, we have a dozen dioceses to-day. A settled priesthood, well organized, is gathering in the harvest where these apostolic adventurers went forth to sow the seed.

Very different indeed it was, this romance of the plains and the hills, from the journeying of the home missionaries, by the hundreds of thousands of miles, year after year, in well-provided railroad cars; but it was not more different in that respect than in the fact that the missionary of the cities came into more contact with souls, in a single week, and was more of a dispenser of grace during that short time, than the Indian Missionary could hope to be in a very long period. And the same may be said of the studious life in the college, where, amid books and laboratories, the professor acquired more and dispensed more, in a few brief weeks, than the travel-worn missionary could collect or describe in years. But the spirit of labor, of devotion, of systematic propagation of the faith was the same in all, and their combined forces rendered possible the age of plenty which is the life of the province now, in studies, in fruits of zeal, and in absorbing and ever widening labors.

THOMAS A. HUGHES.

ABOUT TEACHING.

Two scholastics—a theologian and a philosopher—were taking an after-supper stroll at St. Inigo's. The repose of evening and of the scene was conducive to grave thinking, which found utterance in grave discussion. Philosophy just finished had not subdued the philosopher's inborn ardor; in truth, the larger knowledge seemed rather to have fostered in him a keener power of impulse, which at times broke forth into splendid flashes of enthusiasm; he was, in a word, "nourishing a youth sublime." This enthusiasm was now directed towards college life on which he was about to enter. His companion, too, had had his impulsive period—those dear days of illusions which were sweet to recall; a varied and severe regency, however, had toned down impulse and illusion to sober conservatism and habitual self-repression; but, even though the glorious thrill was o'er, he could still sympathize with it in others. The natures of the two men were in many ways congenial, and hence intercourse begot mutual expansiveness. At first they talked informally of the scene around them; of the pioneer Jesuits who bore above the Maryland colonists the stainless banner of truth and civil liberty; of their loyal daring in difficult days; of their patient waiting in that weary springtime when the seed had been sown that was ripening now into the fulness of the white harvest. The philosopher, with that fine faculty which nature gave him and which education had refined, delicately passed from topic to topic, until at last the older man threw off reserve, and mere talking blossomed into conversation. The college statistics published in a late number of the **LETTERS** supplied ample material for and were the proximate cause of the following dialogue.

Philosopher.—Having carefully studied the college statistics in the **LETTERS**, I tried in vain to find a reason for this signal and, I might say, sudden appreciation of our colleges and of our system, which the large increase certainly bespeaks.

Theologian.—The reason is not far to seek. Our system must always prevail in as much as it is a system, but chiefly because it is a perfect system. Our success may for a time be slow, but under ordinary circumstances doubtful never.

Heretofore we have been retarded and have in a certain degree lost prestige by the unavoidable necessity of employing secular teachers; now, however, that our own men are numerous enough to teach all the classes an immediate and visible improvement has been perceived by the keen eye of the American public.

P.—You speak very modestly. To me, however, it seems, that a great share of praise is due to the faithful men, who, few though they have been, did the work of many, and especially to the teachers of recent years, who have so jealously guarded our good name and have handed down to us of the rising generation colleges almost perfect in discipline and studies.

T.—I am well aware that you do not intend to flatter. We did our duty and employed the *Ratio* to the best of our knowledge; and the *Ratio* administered by zealous and loyal Jesuits will always win, even in the face of financial disadvantages, as against mere monied institutions and eclectic systems. When we shall have perfected a few details, our colleges will occupy their proper position—they will be models, which even Protestant Universities will not be ashamed to imitate, as they have not been ashamed to do in the past.

P.—I am curious to know these details, for the spirit of reform is strong within me. I suppose all young men are reformers, until they have acquired a larger experience which begets a larger toleration. Is premature admission to the classical course one of these details? I ask this question, because I have always been convinced that I began the ancient classics before I had made due proficiency in the elementary studies—English grammar, geography, history, etc.

T.—Your case is not exceptional. The evil of premature admission to the college course is not uncommon. Let us take a case. Percy Playfoul drives up to the college with his tearful mother. He is at once ushered into the great presence of the prefect of studies, who, skilful man that he should be, discovers in a trice that Percy cannot tell an objective case from an interjection; that to do and to suffer are to him grammatically identical. The prefect in his best manner informs Mrs. Playfoul that her boy has a great mind, which should be kept in abeyance until his body is better developed; that a year at home in the sunshine of maternal love would fit him physically for the renowned intellectual career that was surely awaiting him; that to give immediate scope to that intellect now might prove fatal. Mrs. Playfoul wiped her tears away at the prospect of having her dear boy at home for another year. She was overjoyed that she

had at last found one man of true discernment, who saw at a glance what she alone had seen before. How swift these Jesuits are, she thought, to detect genius. But the command of Mr. Playfoul senior was stern and unmistakable; Percy must not return to the Playfoul mansion. She states her difficulty, and the prefect not being a hard-hearted man yields, and Percy is enrolled. Now this boy had a fair memory and hence had little difficulty with the declensions, but when it became necessary to apply the principles of concord, government, analysis and the like, the poor boy "groaned and agonized." And the difference between the active and passive voice remained a mystery to him for many a day, until at last the natural bravery of the lad gave way to discouragement and consequent indifference. His whole course was beset with difficulties; his only ambition was to make his class each year, a thing which he often failed to do; he was a clog on the wheels of the class and a scandal to the studious. It is needless to add that he missed the beauty of the classics, that he was an inferior graduate and no credit to the college. I fancy that the monk in the exorcism, whom the devil twitted with the famous *hoc est aliud rem*, must have begun his Latin prematurely.

P.—You are very graphic and have such clear views on this matter of entrance that I shall presume on your kindness to ask you a few questions on teaching in general and about the grammar classes in particular, as it is quite probable that in a few weeks I shall be teaching grammar. At the very start I must apologize for the ignorance of the *Ratio*, which my questions will reveal. Philosophy has driven out of my head what had been so carefully explained by my respected teachers in college and in the juniorate. Please explain to me how the prelection should be given and the secret of its success in the hands of competent masters.

T.—Convinced of your candor, I shall answer in the same spirit, eschewing all claim to be a master in the *Ratio*. Now in the prelection, what is called the *argumentum* calls for a word or two of explanation. This *argumentum* consists in a brief statement of the meaning and drift of the passage to be translated. This statement should be in the vernacular for the lower classes; in Latin, however, for the higher. Without this *argumentum* the students will be working in the dark, will be deprived of a powerful incentive to arouse interest. Without it the thread of the narrative is lost and blind routine takes the place of living, intelligent appreciation.

P.—Quite so; I follow you with the greatest pleasure and interest.

T.—When I shall begin to weary you, do not hesitate to check me. To resume. After the *argumentum* comes what some people would call a literal translation. I should call it a phrase by phrase or simply a phrase translation, in which as the *Ratio* lays down the compact phrases—without cutting or dividing—are expressed in the precise vernacular equivalent. In this way, as you perceive, a clear line is drawn between the idioms of the different languages, the ear is attuned to the genuine ring of what is truly Latin coin and the future theme is made easy, instructive and interesting as I shall explain later on. A word for word translation, as it is called, is an abomination and altogether foreign to the *Ratio*.

P.—You instruct me more and more. Please continue.

T.—After this phrase translation, which reveals the subtle shades of difference of idiom, succeeds the most difficult and important part of the prelection. This translation should be as elegant as the teacher, after much care and repeated endeavor, can produce. He should express the original thoughts in such English as the best masters employ; no half-Latin, half-English constructions; no feeble rendering of epithets; in a word, no doggerel prose. On this translation we base our reputation as teachers of the classics and of English too. If it is well done we can educate English scholars; if it is ill done the whole flavor of the classics is lost, and we should not be surprised, if students at the end of their course ask us wherein consist all the vaunted beauty and perfection of Latin and Greek, nor should we be astonished if parents complain that their sons have learned neither ancient classics nor their own mother tongue.

P.—Now you begin to frighten me, for all this supposes more labor and preparation than one can bestow, especially when you consider the many subjects to be taught and the short time that remains for private study.

T.—I should be very loath to frighten or discourage you. Nevertheless I am forced to say that the teacher must be convinced of the absolute necessity of arduous preparation. Hence you see the mistake of those who fancy that because they have been appointed to a low class they will have an easy time. Let us see. Mr. O'Tium, after many years' experience, is told off to teach Vergil. To-morrow he will give a prelection in the "Pollio." To-night he reads it over, taking in the full drift of the poem as he goes. He understands it thoroughly; nay, he is quite alive to its every

beauty. He lays the book aside and thinks no more about it till class begins. Now observe that he is only able, from his own showing, to give the *argumentum*. He has not carefully examined the peculiar Latin idioms and their English equivalents. Hence, he cannot do full justice to the phrase translation. But how about the clear, expressive, elegant English version! Suppose that he has given more time to preparation. Let him read aloud to himself after he has gone over the passage even a second time. I seem to see him blush. Will his English give the students to understand that this is one of the finest gems in all Latin literature? Perhaps my few remarks will help you to realize that the greatest masters of English style have become such by translation. Try sometime when you have leisure in the coming short vacations to translate Ovid as Irving would, or an essay of Cicero in Newman's style, or a speech of Demosthenes in the Gladstone or Macaulay manner. You will find it difficult, but you will find, too, that translation is a powerful, if not the chief means, of acquiring a perfect English style.

P.—But would not English of this kind be lost on the average small boy in the grammar classes?

T.—At first indeed he will most likely fail in appreciation, but by degrees he will acquire a relish for his authors, so that when his grammar course is over he will be ready to study literature with pleasure and profit to himself and honor to the college. Furthermore, this exercise in perfect translation is an invaluable means of training the teacher himself for his work in the pulpit; for thereby he cultivates the faculty of expressing the finest shades of thought in the most exact words—a faculty which is indispensable if one would escape talking heresy, particularly in doctrinal sermons, in which, owing to the subtlety of the science, vague conception and loose expression are most dangerous.

P.—I do not yet clearly see how the teacher can find time to prepare as you would have him prepare.

T.—I have already hinted at the solution of your difficulty when I said that the teacher must enter on his noble career with the firm conviction that his regency is not a time of sweet repose, but of constant, enthusiastic industry and labor. Secondly, let the daily lessons be very brief as the *Ratio* requires—let his motto be *non multa sed multum*. In this way ample time will be at his disposal.

P.—You have answered me quite satisfactorily, although your insisting so much on hard work shocks many of my preconceptions about what I used to consider the poetic life

of teaching. Your view of it is, to say the least, prosaic enough. Now for the remainder of the prelection.

T.—Yes there remain the finishing touches—the erudition—to be noticed. The Greeks and Romans were highly civilized. Their civilization was embodied in a code of laws and customs, which have ever been the admiration and delight of scholars; their religion has come down to us in that strange mythology, which false and often gross as it is, has nevertheless a peculiar charm. But above all the teacher should take occasion to show from the various allusions in the text that Greece preeminently and Rome in a secondary degree was the home of the fine arts, the treasure-house of the beautiful, the great university whither have gone all the great scholars of the ages, in whom burned the sacred thirst for refinement and beauty. This part of the prelection has for its special function to excite curiosity, to arouse interest, to cultivate the imagination, to beget a taste for the beautiful and finally to relax the mind after the strain of the translation. Now to secure these results, the teacher should exclude all text-books—such as Anthon—which tend to defeat his purpose; for if the student read these notes at all, he will do so in a desultory way—just enough to blunt the keen edge of curiosity and attention to the living voice of the teacher, and not enough to derive any solid advantage. For the same reason, and for the sake of doing away with a multiplicity of lessons, he should exclude, at least in the lower classes, special text-books on mythology and antiquities.

P.—Your words inspire me with a new sense of the responsibility of a teacher. Were I not afraid that I am too exacting I should ask your advice with regard to the Latin theme.

T.—Ah! You have mentioned the most vexatious puzzle that confronts the teacher. He is puzzled to find a suitable subject; he is perplexed with regard to the best time for correcting; he is confounded when he comes to the actual correction. He has a large class, let us suppose. If he call each individual to his desk, as indeed the old *Ratio* requires, confusion and disorder will surely ensue, unless he be a first-rate disciplinarian. Now all teachers are not perfect disciplinarians and so the question arises how shall the average teacher correct his themes. With regard to the subject-matter of the theme there can be no diversity of opinion; for as I have already indicated it is supplied by the phrase translation. All the peculiar phrases and idioms of to-day's lesson in the author—Latin or Greek—should be so arranged in the very best English style as to form a connected

narrative for the morrow's theme. Beware of that foreign system of using such exercise books as Arnold. Such books may indeed be used to supply sentences to illustrate the rules of syntax, but never as theme-books. With regard to the time to be set apart for correction, I shall say nothing; for the *Ratio* is explicit on this point, and requires a well defined order of time from which the teacher is not to swerve at will.

P.—I see how important it is to take the subject of the theme from the author in the manner just explained and how conducive this method is to drawing a clear line between the idioms of the different languages, but the difficulty of correction still remains.

T.—Yes, this is a real difficulty, nor am I arrogant enough to think that I can solve it. There is one thing clear, however, that the chief and sole end of correcting themes is not, as some think, to enable the teacher to give correct marks. This is quite secondary. The primary purpose is to teach the students by their mistakes, and I maintain that more profit is gained by correction well done than by the writing of them in private by the student himself. Hence the mistake of those teachers who carefully correct the themes in their rooms and return them without a word of explanation. I have not, however, answered your question—how should themes be corrected in class? I might answer by saying that there are as many methods as there are teachers. But this is too vague. Remembering that we are speaking of the average teacher, we shall take for granted that individual correction at the teacher's desk is impracticable. This premised, I shall suggest one or two methods. For instance; the teacher at the fixed time passes his theme to each student. He gives them a few minutes to read over and study the mistakes indicated in the theme. He enquires after a time if each boy understands the corrections, the reason of the mistakes, the rules violated, why such and such constructions are not Latin, etc. Here each boy will propose his difficulty which will be fully discussed and solved for the good of the whole class. Finally, one or two students will, without using their paper, write it on the board. Again; the themes are passed around the class not to their owners, but to others. Let each one try to understand the mistakes of his neighbor, ask questions, suggest purer Latinity here and there, etc. The theme is then written out fully on the board as above.

P.—I never before realized that proficiency is the grand result that should be aimed at in the correction of themes. This being well understood, the mode of correction does

not seem to be so essential nor so puzzling. Now about the English composition. I shall never forget the agony which my first composition on a burning ship at sea caused me. I had never seen the sea nor a ship. I had seen a house on fire, but the resemblance between the house and the ship did not occur to me at the time. I could not write at all and began to cry. Now, my big sister who had once been in New York had seen both the sea and a ship, but she could not well see the burning *nexus*; this, however, she contrived to supply, thanks to a newspaper in which was described a forest fire in the West.

T.—I think the chief difficulty is to be found in the subjects usually given; they are generally above the boys' heads. Besides, it often happens that boys have no sympathy with their subject. Take the time honored titles for English composition: "Vacation;" "A Week in a Canoe;" "A Factory on Fire;" "A Thunderstorm;" "Spring," "Summer," etc. Subjects of this kind are neither easy nor interesting to beginners, whose imagination is yet dormant and whose vocabulary is most scanty. For such boys select the simplest object in nature, but let it be an object which appeals to the best feelings of the boy and which easily lends itself to beautiful thoughts. Take a horse, for instance, for your first subject. Let them define a horse; in what does it differ from other animals domestic and wild; give some of its noble qualities. Finally, require them to give a few elegant epithets, which are applicable to a horse in its various moods of repose, endurance, gentleness, passion. Above all things teach them the real meaning of words, and how to hit off distinct qualities by the proper adjective. Afterwards take a more difficult exercise—a piece of simple, but elegant and interesting poetry—a passage from Goldsmith say—and direct them to turn it into prose. Having succeeded in such exercises as these, you may read some striking scene from an English classic and require the students to reproduce it; for instance, the plague of locusts in "Callista;" the court scene in Macaulay's essay on Warren Hastings; the story or part of the story of "Evangeline."

P.—Your view of the matter is very plausible, but you seem to neglect the imagination, which you must confess is an important faculty in a good writer.

T.—I duly recognize its importance and I have avoided all reference to it on set purposes, for it is to my thinking a most delicate faculty, on the proper cultivation of which depends the acquisition of good style. Some persons think that the imagination of the boy should be permitted to run

riot into all manner of fine writing and tropical nonsense, until it has attained a certain perfection, after which time his work should be pruned and his wings clipped. I hold, on the contrary, that a boy is never to be indulged in mere word painting. Most certainly give him full scope to embody beautiful scenes and splendid pictures, but never permit him to blotch such scenes and pictures with senseless verbiage; else you will cooperate with him in laying the foundation of a false taste and of a false style, which are the great literary evils of the time. Teach him from the start that the great beauty of style is suggestiveness; teach him to have a horror of fine writing; to have almost as tender a conscience with regard to literary as he has with regard to moral truth. In this way he will be able to express *truly* all the feelings and thoughts within him, and he will acquire a fine sense of the fitness and beauty of his adjectives, which is the test of style. Hence, I repeat that if the teacher see to it that no slang nor flashy English shall be employed in class; if in the matter of English composition he be rigid in requiring the most chaste work, and if the translation be what it should be we may fear no rivals in teaching English.

P.—I am thoroughly convinced; but when you hinted at vague and flashy knowledge which is acquired in other colleges I could not well follow you.

T.—I shall explain in a few words. In many colleges—not our colleges of course—students learn a little about everything, but an exact knowledge of nothing, and hence the world is infested with men who think they know all things, because, through want of this exactness, they have never formed a definite estimate of their own ignorance. To understand what I mean by inexactness, its evil consequences and its utter absurdity I shall recommend you to study carefully a few chapters of Newman's "Idea of a University," in which he tells in his own peerless way the story of the examination of an inexact youth who applied for admission to the university. The one word *anabasis* supplied matter enough for the Greek examination. Then he goes on to give specimens of Latin and English composition. These chapters are altogether golden, and exemplify what I have tried to say on the necessity of thorough exactness and bigoted intolerance of all vagueness and rapidity in teaching and all falsity in taste.

P.—I am truly glad I suggested these last remarks, and, though I have already read those chapters of Newman to which you refer, I shall on the first opportunity study them most carefully. One word more; this subject of English composition naturally suggests a question about the English

course in our colleges. What do you think of this English course?

T.—Ah, the English course! This is the great problem. The advocates of this course make use of the following argument: We should bring under our influence the greatest number of students; therefore we should have an English course in each of our colleges. This argument appears to me a clear case of *non sequitur*. The antecedent is perfectly true, but it warrants no such consequence; for by persevering in our system which has been so eminently successful during three centuries we shall in the end attract more students than by trimming our sails to every popular breeze, thereby forfeiting our reputation of conservative teachers, who are convinced that the ancient classics are the best human means of educating the spiritual nature of man. The temptation to yield to the spirit of the times is very enticing; the vulgar dictum, that there "isn't no money in Greek," finds much favor in many quarters; the *nouveaux riches* wish their sons educated as swiftly as they themselves had become wealthy. If we should yield, we shall be rebuked with the rebuke that we have a system which is not a system, that we have degenerated from the lofty thoughts of our fathers. I think the policy near-sighted, and I am certain that of all men Jesuits should struggle steadfastly against utilitarianism in education, and champion at all times the principle and the practice that knowledge is a good thing in itself—that it is its own reward. And whilst we sympathize with our brothers in other lands who are forced to modify the *Ratio*, owing to existing circumstances, let us be very thankful that no such state of things obtains with us. The arts not commerce—Minerva not Mercury—Ours have ever cultivated. We are now educating the sons of our first alumni, who know well from experience that a classical education is the only education, and as the years go on and the generations of educated men multiply this conviction will grow deeper.

Our two friends had now approached the villa. They stood watching the effects of the sunset upon the river, and as they noticed the wine-colored water, the *haustus* bell rang out in a suggestive way; they separated to satisfy a lower thirst, which even the exhilarating waters of knowledge do not always assuage.

EDUCATIONAL NOTES.

The Educational Value of a Course.—There is considerable discussion going on, among certain authorities, about what is called the "culture values," or "educational values," of different kinds of study. The term expresses an important idea, which is in sharp contrast to the notion of mere utility in a study. The theory of utilitarianism in education has largely shaped and built up the systems of instruction which are prevalent. And the failure of such systems to produce accomplished scholars, or even men of well-balanced minds, who are able to reason in different fields of thought, and to adjust themselves to various kinds of intellectual work, has impressed the minds of thoughtful teachers, and led them to discuss the question of a given study's real worth. Professor Patten of the University of Pennsylvania (*Educational Review*, Feb., 1891, p. 105) defines the educational value of a study to lie "not in the knowledge imparted, but in the effect upon the student. It gives him a better capacity for work, a faculty to do other work of like character, purer ideas of life, greater confidence in his intellect, and keener appreciation of moral obligations. The utility of a study, therefore, and its educational value cannot be too sharply contrasted." This professor scarcely alludes to classical instruction. He is taken up with a disquisition on the values of scientific courses. A critic, Professor Jenks of Cornell University (*Educational Review*, January, 1892), takes exception to various points in the essay, and, just incidentally, he lights on the recollection of a classical curriculum. He says: "The old classical curriculum was, after all, formed largely on the right plan. There the classics were so studied that, if they were fairly taught, the student began to get the best of discipline from them. The same thing is true of mathematics. And the two subjects were so diverse in character that the mental discipline was of a fairly diversified kind."

The work to be accomplished by a truly developing system of education is not that of making specialists. It is to make a young man capable of handling his own powers; which implies that he is conscious of their efficiency, what-

ever line of life he follows, and that he is sufficiently self-confident to take interest in using them. Giving this credit to a classical course of study, Professor Jenks makes a curious remark: "The old classical course," he says, "gave this power to all those whose natural aptitudes led them towards language, or mathematics, or grammar." Now, if "aptitude" for speech is required as a condition for literary studies, it is notorious that all the young, boys not excepted, have a natural aptitude for talking, long before any other aptitude has shown itself; and it is on the strength of this original tendency that the study of language comes natural to them before any other is distinctly in place. And, as to grammar and mathematics, their title to a primary place in education may readily be traced to another origin; that is, the helpless necessity under which 'the young mind suffers of learning to be exact. There is nothing it detests so much; and nothing that is more necessary from the first. The young and untutored do not see why things may not be taken at large, and in the gross, with a fair amount of generosity—jumping at constructions, flying at conclusions, bounteous in free translations; in a word, despising trifles.

It is the principle of mere utility which has cast into shape most modern courses. As Professor Patten says: "All our practical courses are long and valued for their utility. These courses are split up into parallel sections, each having some one science or group of sciences, prominent in them." This idea is directly antagonistic to that of the *Ratio*. The results of its effort to develop the young mind, on a programme like this, are not so much antagonistic to those of the *Ratio*, as they are simply negative, where our method is positive in its method, its means and its results. In one or other respect, however, they may be called antagonistic, in as much as they leave the mind warped and narrow, incapable of taking a broad view of anything, impervious to reason outside of its own specialty, and therefore worse than undeveloped.

Accuracy or Precision.—A sample of exactness, in a matter of every day exercise, is given by the Rev. E. Thring. (The Theory and Practice of Teaching, ch. x., p. 225.) The distinguishing terms which he uses, "construing," and "translating" are employed by Ours in some parts of the world, though not perhaps with the same degree of distinction between them. He says: "Construing, strictly so called, requires the learner to show that he knows the exact sense, and proper grammatical construction of each word in the language he is construing from, and demands rigid accuracy, not literary skill. Translation divides itself naturally

into two kinds; first, translation from another language into English; secondly, translation from English into another language, whether in prose or verse. A strong and well-defined distinction ought to be drawn between translating and construing, though there is much in common. A translator has to show that he is master of the two languages he is dealing with, and not a learner of one only; and that he can on principle render the one into the other as a first-rate modern writer would write it, giving intentionally and consciously the exact counterpart in each instance, however different the actual words or constructions may be."

Here it is evident that the knowledge of grammar, required for "construing," is not a general instinct, as to how the sentence hangs together. It is not that *sensus quidam venaticus*, which scents out the meaning, and enables an inaccurate youth to go through a course of classics, with a transcendental knowledge of grammar, knowing it all by a right of eminent domain, which is seldom exerted in practice. Such a lofty acquaintance with etymology and syntax can never yield a finished style. For I think it is understood, that a perfect style does not show itself only in the chapter or the essay; it is primarily in the page and the paragraph. And the boy who learns how to write paragraphs well, and to make them run easily into one another, will write perfect pages and chapters in due time. Now, clearly, it is "Etymology and Syntax" which hold the keys of perfection in the paragraph, and of perfection in the sentences which go to make the paragraph. Cardinal Newman illustrates what is meant here by accuracy. (University Subjects: Elementary Studies; § 1, Grammar.)

As to what the Rev. Mr. Thring says of "Translation," that is a fair commentary on part of what is contained in our idea of a teacher's prelection.

Vindication of the Ratio Studiorum.—From how many points of view is the method and theory of the *Ratio* vindicated, as time goes on! If one scans the pedagogic literature of the last forty years, he will scarcely fail to meet with an endorsement of each and every point in our system, written and acted upon three hundred years ago. In Dr. Emerson E. White's recent criticism on "Promotions and Examinations in Graded Schools," we find that the point of view from which he takes exception to the system in vogue is just that which determined the programme of the Society, in the matter of promotions and examinations. (Educational Review, May, 1892, p. 500-3.)

Take our prelection, and go back forty years, when Dr. Fred. A. P. Barnard was president of the University of

Mississippi. (Henry Barnard's *Journal of Education*, vol. v., p. 776.) He lays down principles which cut at the root of a certain abuse in conducting class—the same abuse which Jouvancy distinctly warns our teachers against, when he is urging the proper employment of the prelection. Thus Dr. Fred. Barnard speaks: "It is certainly true, that it is only so far as, for whatever reason, the instructor does actually superadd his own teachings to the text of the lesson, that any talents or attainments, which may belong to him personally, can be of any sort of use to his pupils. For all the purposes of *mere* recitation, any man, who is capable of understanding what a pupil says, and of reading the book or books from which he has learned it, so as to compare performance with the text, is as good and as capable a presiding officer and examiner in a classroom, as any other. The teacher, therefore, who meets his classes for no other purpose at any time but to 'hear their recitations,' is not really a teacher, except in so far as he engrafts upon this exercise the expository feature which is the distinguishing characteristic of the plan of instruction by lecture." Here he does not mean or say that lecturing is the proper form of teaching for all grades; but that the lowest grades must contain that element of personal exposition, which is the predominant feature in the teaching of higher faculties.

Again, take the personal contact subsisting between a professor of Ours and every one in his class. This means personal knowledge of each, interest in the individual's progress, and a readiness to meet the needs of everyone, as far as the general interests of the class permit. Thus it is nothing strange for us to have pupils present their difficulties, and talk the matter out with the teacher. Yet the editor of the *Journal of Education* notes the following suggestion of President Fred. Barnard as "somewhat peculiar" (*Ibid.* p. 777): "To make the plan of oral teaching more effective, President Barnard proposes to introduce another feature, somewhat peculiar: 'This is to afford the members of the class, pursuing their studies in any school, the opportunity, after the instructor shall have completed the exposition of the topic of the day, to bring up for re-examination points which still remain for them obscure, or to ask further information in regard to matters which may not have been fully explained. This is, in fact, to inaugurate a species of recitation in which the student and teacher reverse the positions usual in this exercise. The student questions; the teacher replies.'"

HISTORICAL STUDIES ON THE SOCIETY OF JESUS.

A Letter from Mr. Cooreman.

INNSBRUCK, April, 1892.

REV. AND DEAR FATHER,

P. C.

By way of introducing the subject of this letter allow me to quote a few words which I read p. 294, vol. xx. (1891) of the WOODSTOCK LETTERS. "... Almost all these occasions have served to show, that what is wanted is not so much any popular exposition of our history, however excellent. The questions come down to one or other fine point, which requires critical research. . . . The materials at hand must be 'sources,' to meet the demands of this kind of work."

These lines struck me and I asked myself: What can be done to supply the material needed? and here are a few thoughts which crossed my mind.

1. If "sources" are needed, the first thing to be done, is to look for them. But where? It would be very difficult to answer this question fully. The "sources" for the history of the Society of Jesus are scattered all over the world. No doubt, the Roman archives of the Society are still very rich; but how many documents are to be found elsewhere! I had a good opportunity of ascertaining this fact during a trip which I made last year through Austria. In one library, I found a few catalogues of the Old Society; in another, some more, and after having visited three libraries I succeeded in making a complete list of all the Jesuits who died in Austria from 1715 up to 1773. This work was very useful to Père Sommervogel who was thus enabled to fill some gaps in the biographies published in his gigantic work. The same thing may be said of the *Litteræ annuæ* and the *Historiæ domus*. Volumes of these invaluable documents are scattered in all directions, some in monasteries, some in private houses, not a few in public libraries, among which the Imperial Library of Vienna and the Royal Library of Munich are not the last in this respect. In the Benedictine

Abbey of Admont (Styria) are to be found not less than 800 *elogia* of Jesuits, more than 400 of which are original letters and have the signature of men famous in the Society. Similar *elogia* have proved of great use to Fr. Nilles for his important work: *Symbolæ ad illustrandam historiam ecclesie orientalis in terris coronæ S. Stephani*.

While writing, I have before me a letter of the librarian of the Benedictine Abbey of Martinsberg (Hungary). It contains a list of 72 MSS. concerning the Society, several of which are historical. This list was made up from the catalogue of the library, and the writer of the letter mournfully adds that many of these MSS. he could not trace in the library.

In September, 1885, I paid a visit to the Town Library of Courtray, Belgium, and I saw there 16 MSS. about Jesuits. Among them were: *Extractum breve ex litteris P. Benedicti de Mattos, socii Patris Andreæ Rudominæ in missione Sinensi, folio, 8 pages*; *Narratio Expulsionis Patrum Nostr. ex Magdeburgo*; *Epistola Aloysii Molingo, S. J. 26 Junii, 1631*; *Copie d'une lettre du P. Recteur de Mæstricht au due de Bouillon, 20 Juillet, 1638*—the very day on which three Jesuits were slain at Maestricht by the heretics. I found there also an account of the feast celebrated by Ours at Breda, on Nov. 24, 1632, in honor of our Lady of Mercy. The statue which was then at Breda has been in our church at Innsbruck since 1640, and in October, 1890, we celebrated here the 250th anniversary of its arrival. One of the fathers of the house was preparing a history of our Lady of Foya, of whom our statue is a reproduction. Well, I thought that the aforesaid document would be interesting in connection with the history; so I wrote to the librarian of Courtray; he first answered I must have been mistaken, as there was no trace of such a MS. in the library. I wrote back, giving a few particulars of my visit and adding a complete list of the MSS. I had seen together in one cover. A few days later, he acknowledged that I was right, but that it was impossible to find the document for which I had asked. He had found only a few of those I mentioned and he thought that the others were either lost or mislaid, when some of the MSS. had been sent out to be bound.

So much for the original "sources" of our history and the way in which they seem to get lost. What should be done, if that be the case? I have no authority to answer this question; I am quite satisfied with having given some facts which may elicit some zeal for the preservation of our family records.

2. "It is in these present years, while the remnants of

dispersed libraries are still floating about Europe, that librarians will find it to their purpose to inspect the book-catalogues of the various European booksellers, and fill the gaps in their libraries, for barely more than a pecuniary trifle. Many of these books which are so valuable to us will otherwise go to furnish bookbinders with backing for their covers, or shopkeepers with wrapping for their parcels." (WOODSTOCK LETTERS, *loco cit.*) I may safely suggest that the last mentioned danger is not so much to be dreaded. Some of our booksellers are keeping a very sharp lookout for books concerning the Society, and they will not allow a great many of them to be recklessly destroyed. And in regard to the "pecuniary trifle," I know that in America a dollar is not worth much more than a franc or a florin here, and therefore you might acquire a great many books of which we Europeans cannot even dream. For instance: Tanner, Matth., *Societas Jesu usque ad sanguinis et vitæ profusionem militans*, Pragæ, 1675, folio, \$40; *Lettres du Japon., Peru et Brazil*, Paris, 1578, 12°, 110 pages, \$20; Creuxius, *Historiæ Canadensis libri x.*, Paris, 1664, \$24; Torres, Diego, *Relatione breve del P. Diego de Torres*, S. J., Proc. della Prov. del Perù, circa il frutto che ti raccoglie con gli Indiani di quel Regno, Roma, 1603, 92 pages, \$24; Telles, *Chronica da Comp. de Jesu da Prov. de Portugal*, Lisboa, 1645-47, \$50; Corbie's *Certamen triplex, with the portraits of the three English martyrs*, can seldom be had under 40 dollars. Such prices are, as a rule, too high for us Europeans, and if these works are not bought up in America they will certainly not fall into our hands at all. But even *you* might find it difficult to obtain them at this price. For some European booksellers try to monopolize all valuable works and you may be sure that when they see a book marked somewhat below their own prices, they send a telegram at once to secure its possession. I know that Rosenthal, of Munich, uses this method to provide his wonderful shop with the most valuable works of every kind. It would not be a bad plan, I think, if your librarians were to draw up a list of books they need and entrust it to somebody in Europe who might buy the books as soon as they appear on the market. Another scheme would be to send the list to booksellers at Rome, Paris, London, Munich and Leipzig and ask them to state their prices. I have noticed that even in Europe the same work has a very different market value.

3. Now, I wish to call your attention to another set of sources which may prove very serviceable when some contested point is dished up. I mean the articles which have

been written in various reviews and magazines which are under the management of Ours. The *Month*, the *Précis Historiques*, the *Etudes Religieuses*, etc., the *Zeitschrift für Katholische Theologie*, the *Stimmen aus Maria-Laach*, the *Civiltà Cattolica*, etc., if taken in a body, constitute certainly a well supplied arsenal of defensive arms. Often, also, it will be worth the trouble to see if Cardinal Hergenröther has not something on the subject in his masterly history of the Church. His third volume is merely an index of the sources to be consulted. For instance, in the VII. Periode, chap. ii., n. 324 seq. he writes two pages about St. Francis Xavier, and in the 3rd volume we find over against the corresponding number not less than 22 "sources," not including six works to be consulted about his miracles and one in which particulars may be found about the veneration of the same saint. By the way, if "a certain professor" in America tried to prove last year in the pages of the *Popular Science Monthly*, that the miracles of St. Francis Xavier were inventions of later times, we must not be surprised; for three years ago in Europe, Herr Brunnhofer made the startling suggestion that the great missionary was the counterpart of an old Hindoo demi-god with the name of Kshat-travairya, of which Xavier was only a corruption. (Cfr. Iran und Turan. Leipzig. W. Friedrich, 1889.)

4. The attention of your readers has already been called (vol. xx. 1891, p. 459) to a very important work, viz: *Jesuiten-Fabeln, Ein Beitrag zur Culturgeschichte* (by Fr. Bernard Duhr, S. J.), Herder, Freiburg in Breisgau and St. Louis, Mo. To give an adequate idea of the usefulness of this book, I will quote here the items treated up to the present date.

1. Ignatius of Loyola founded the Jesuits to destroy Protestantism. 2. The violated general confession of Empress Maria Theresa. 3. Pope Clement XIV. poisoned. 4. The *Monita secreta*. 5. Jesuit Education to be rejected. 6. The Jesuits, the principal authors of the Thirty Years' War. 7. The Jesuits' blasphemous confession of faith. 8. The Jesuitical Camarilla at the Court of James II. 9. St. Bartholomew's Night, an awful orgy of the Jesuitical spirit. 10. Obligation to sin. 11. Cupidity and riches of the Jesuits. 12. The disreputable trading of the Jesuits. 13. The French Revolution, a product of Jesuitism. 14. The end justifies the means. 15. Nicholas I., King of Paraguay and Emperor of the Mamelukes. 16. The marriage of Fr. Adam Schall. 17. The Suppression of the Society, a proof of its danger to the public welfare. 18. The lawfulness of tyrannicide,

an invention of the Jesuits. 19. Regicide as used by the Jesuits.

These 19 chapters have been treated clearly, briefly, and, nevertheless, as fully as desirable in the 424 pages (four parts) already published. The complete work will number about 800 pages and will have an index of matters and persons. More than one of the foot notes corroborate what I said on the whereabouts of the *sources* of our history.

5. In vol. vi. of *Wetzer und Welte's Kirchenlexikon*, 2^o *Auflage* (continued by Dr. Franz Kaulen), *Herder*, 1889, there is a very good article on the Society (col. 1374-1424) by Fr. Victor Frins, a distinguished member of the German Province. Here is a list of books quoted by this author as standard works in regard to our history.

Orlandini, Sacchini, Jouvençy, Cordara; various works of Bartoli; Agricola, Flotto, Kropf: *Hist. Prov. Germ.* 1541-1640, 5 vols; Reiffenberg, *Hist. S. J., ad Rhenum inferior*, Colon. 1764; Créteineau-Joly; F. J. Buss, *Die Gesellschaft Jesu und ihr Zweck*, Mainz, 1853; Brühl, *Neueste Geschichte der Gesellsch. Jesu*, Würzburg, 1847; Ribadeneira; Pachtler; Huylenbroueg, *Vindiciæ alteræ*, Gandair, 1713 (concerning Mariana); Ranke, *Die römischen Päpste*; Hübner, *Sixtus V.*, Wien, 1870; Grisar, *Jacobi Laynez, Disputationes Tridentinæ*, 2 vol. Oeniponte, 1886; Janssen, *gesch. des deutschen Volkes*, Bd. iv. ff.; Pallavicini, *Hist. Conc. Trid.*; Oliv. Manareus, *Tractatus de rebus a Societate gestis*. (MS. at the State University of Liege.) Fr. L. Delplace of the Belgian Province has edited this "source" from another MS. he found in Italy. When I was a prefect at Liege, I compared the two and sent to Fr. Delplace the result of my collation. The Liege MS. is somewhat more complete than the one existing in Italy: Prat, Maldonat, etc., *l'université de Paris*, 1856; Carayon, *Hist. de l'université de Pont-a-Mousson*, Poitiers, 1870; Prat, *Recherches hist. du temps du P. Cotton*, 5 vol. Lyon, 1826; Rapin, *Histoire du Jansénisme*, Paris, 1861; Daniel, *Entretiens d'Eudoxe et de Cléanthe*, Cologne, 1694; Mariana, *de rege et regis institutione*, Toleti, 1599; Garasse, *Hist. des Jésuites de Paris* (ed. Carazon), Paris, 1864; A. Bellesheim, *geschichte der Kath. Kirche in Scotland*, Mainz, 1883. The same author has published lately a work about the Church in Ireland; Tanner, *Societas Jesu militans*, Pragæ, 1675; *Societas Jesu apostolorum imitatrix*, Pragæ, 1694; Patrignani and Boero, *Menologies*; Prat, le P. Claude Le Jay, Lyon, 1824; Boero, *Vita di Nicolò Bobadiglia*, Firenze, 1879; Rasz, *Convertiten*, 13 Bände, Freiburg, 1863-1880; *Les Jésuites de Russie*, 1772-1785, Paris, 1872; St. Zalenski, *Les Jésuites de la Russie-*

Blanche, 2 vols. Paris, 1886; Riffel, Die Aufhebung des Jesuitenordens, Mainz, 1845; Ravignan; Alfr. Weld, The Suppression of the Society of Jesus in the Portuguese dominions, London, 1877; Carayon, Le Père Ricci et la Suppression de la C. d. J., Poitiers, 1869; Sigwart-Müller, Der Kampf zwischen Recht und Gewalt, 3 Bde., Altdorf, 1863-1866 (principal work about the Sonderbund); Dallas, History of the Jesuits, London, 1816; Stöcklein, Der neue Weltbott, 36 Thle, Augsburg, 1726-1755; Lettres édifiantes et curieuses.

Fr. Frins mentions also some articles published in magazines edited by Ours. Of course, the list is not complete, but a mere look at it will convince one that no important portion of the history of the Society has been left out.

6. Before ending this already rather long letter, I make one more suggestion. If anybody wishes to treat some point of our history and thinks he has not the necessary documents, let him apply for particulars to Père Carlos Sommervogel, 11 rue des Récollets, Louvain, Belgium, or to Fr. Bernard Duhr, Hauptstrasse 6, Lainz bei Wien, Austria, or to Père A. Lallemand, 14 rue des Ursulines, Brussels, Belgium. Fr. Lallemand is the librarian of the Bollandists for the documents concerning the Society. I know their courtesy well enough to be certain that a few lines sent to one of them will secure to the writer some data which will prove useful.

Believe me, Reverend and dear Father, in union of prayers,
Yours faithfully in Xt.

J. COOREMAN.

OUR NEW CHURCH AT GALVESTON.

ST. MARY'S UNIVERSITY,
GALVESTON, TEXAS.

March 5, 1892.

REV. DEAR FATHER,
P. C.

In my last communication to the WOODSTOCK LETTERS, I gave a brief outline of the plan of our church of the Sacred Heart, the building of which was then suspended for want of funds. Though two years have since elapsed, the thread of the narrative may now be fittingly taken up, as, until January last, the church was not sufficiently advanced to allow of its dedication.

As will be seen from the description subjoined, the Sacred Heart Church is one of the largest in the South; but in point of architecture it has no equal here, and few are superior to it in the United States. If, as is intended, the interior adornment correspond with the architectural beauty, it will be a church that any city may be proud of.

We had no peculiar facilities for building a grand church. Our parish was formed in 1884 out of very heterogeneous elements, and numbers at present not more than 1500 souls. A goodly proportion of these (fortunately their number is rapidly decreasing) seem to hold that a practical knowledge of the precepts of the Church is not essential to sound Catholicity, and that the alleged Creole programme of going to church to be christened, married, and buried, is good enough for them. Besides, for the most part, our Catholics are poor, and the other churches of the city are either unfinished or in debt. But the name of the Sacred Heart seemed to bring a blessing on the work. Help came from unexpected sources. Our fairs, concerts, picnics etc., were successful beyond our hopes. Non-Catholics and non-parishioners came to our aid as cheerfully as our own people, and an occasional bigot, waxing wroth at our success, advertised us from his pulpit, cheaply but efficiently.

At last the roof was completed, the floor was laid, temporary altars were erected, and Jan. 17, feast of the Holy Name, was appointed for the ceremony of dedication. The

following description, taken from one of our local papers, will give an idea of the church as it then appeared:

"The 'Gem of the Gulf' is already famed for the taste and elegance which its buildings exhibit. Visitors from the North and East have expressed themselves in terms of unwonted admiration of the architecture of this city. Its churches, its schools, its public institutions and palatial private residences, embosomed in the variegated luxuriance and wealth of flowers of a semi-tropical climate, 'make glad the heart that hails the sight,' and reflect creditably on southern enterprise and southern genius.

"That the Jesuit fathers, having spiritual care over the smallest of the Catholic parishes in this city, and with no resources but the liberality and munificence of our citizens, should have conceived and successfully executed the design of erecting the largest and one of the costliest churches in Texas, is a living proof of indefatigable industry and untiring energy, and is the best possible evidence of the religious zeal permeating their parishioners.

"The church is an ornament to the city and is an earnest of the faith of the Jesuit fathers in the future material, industrial, and spiritual development of Galveston. Its seating capacity is far in excess of present needs.

"Slowly, silently have they done their work. The greater part of the funds have been collected in the Sacred Heart parish, the profits of missionary labors have helped considerably, donations from Catholics and non-Catholics and public entertainments and fairs have done the remainder.

"The plan of the new church of the Sacred Heart is cruciform in design, a typical contour derived from the religious sentiment conveyed by symbolism in form and outline as well as from those features of Christian ceremonial, which are the distinguishing characteristics of the Catholic faith, and which have clothed even the simplest types of architectural forms and outline, construction and decoration, with that poetic religious thought and sentiment suggestive of holy ideas and elevated emotions.

"The historic art of architecture, deriving inspiration from the majestic dignity of her faith and the profundity of her mystic lore, has enabled her to attain, in the sublimity of her artistic creations and scientific achievements, a perfection never reached in the palmiest days of the pagan arts in Egypt, Greece and Rome. The style of architecture in the design of this church is a French Romanesque, derived from examples in Provence and Normandy of the tenth, eleventh and twelfth centuries, with such modifications of

the aisles, clerestory and apside as were needed to meet the requirements of our day and climate, which necessitate special provisions for light and ventilation.

"In its dimensions, it is the largest church in the state, and with two exceptions, the largest in the South. It is built of brick, with artificial stone facings. In outline it is a Latin cross 170 feet long, 65 feet wide across the nave and aisles, and 90 feet across the transepts. When finished the ceiling will be 71 feet high. The clerestory walls are supported by artificial stone columns 25 feet high, carrying massive semi-circular arches of brick masonry. But the glory of the interior of the church is the majestic dignity of the chancel, with its circular apse inclosed by the concentric circle of the chevet. A coronal feature, terminating the roof of the nave and situated centrally over the chancel, is the cupola, singularly suggestive in its outline of the papal tiara, surmounted with a cross. The massive construction everywhere apparent is very impressive, particularly that of the south façade, with its twin turrets, flying buttresses and lofty gable, rising with its cross 120 feet above the street; the deeply-recessed portals and windows, suggesting by their grandeur of proportion, their receding columns and the decorative construction of the molded archivolt, a renewal of the legend of Loretto, which suggests translation of some mediæval European church to the shores of our western Mediterranean, with its foliaged oleander and magnolia, orange, myrtle and palm.

"About half past 9 o'clock the church was cleared and the doors closed. None gained admission save the bishop, robed in his episcopal vestments, the clergy and choir. The building was then consecrated a temple for the heavenly worship of the cross. Shortly after 10 o'clock the doors were thrown open. First were seated the members taking part in the procession. The church was crowded to overflowing. It is estimated that there were all told about 2500 persons at the divine service. There was gathered together a heterogeneous crowd, embracing the different denominations in the city.

"There were there, representatives of foreign governments, the county and city officials, judges, lawyers and prominent business men. There were there assembled the mayor and aldermen, with the strong life blood of labor which beats pulse like through every street. Although so many were assembled the order which prevailed was commendable.

"The church was tastefully decorated for the occasion. Suspended from the walls and from the arches between the

nave and aisles were flags.—United States, Texas, Irish, French, Spanish, German, Italian, etc. The pillars and columns were enveloped by a profusion of ferns, palms, oleanders and other tropical growths."

At 10.30 o'clock pontifical high Mass was celebrated by the Rt. Rev. Bishop Gallagher, assisted by Rev. T. Butler, Rev. J. O'Shanahan, Rev. Father Truchard, Rev. Father Heinzleman, Rev. B. Lee as deacon and Rev. C. Klein as master of ceremonies.

Scarcely had the church been dedicated when Rev. Father O'Shanahan, who succeeded Rev. T. W. Butler as Rector, Jan. 1, 1892, began to organize a fair, to pay off whatever debts had been contracted, and commence the work of decoration. The fair was unavoidably held at a time always unfavorable in Galveston, and more so this year, as a successful Catholic fair had drawn on the resources of the Catholics a few months before. But in spite of all obstacles about \$4000 were realized, a large result in this city.

Our fathers have been at least as busy in the church as out of it. From Jan. 17, the day of dedication, till a week ago, Father O'Connor lectured every Sunday evening on "The Church and its Founder." Last Sunday Rev. Fr. O'Shanahan commenced a series of lectures on "The Church and the Bible." The audiences have been large, there being a considerable sprinkling of Protestants, and good results have followed, as several adults are at present under instruction. Fr. O'Shanahan continued his lectures during the Sundays of Lent, and Fr. T. A. Slevin lectured on the Tuesdays of Lent, on "The Divinity of Christ." Fr. O'Connor has been away for some time giving short missions through the towns and cities of Texas, which he will continue during Lent.

M. K.

THE ARAPAHOES AND THEIR AMUSEMENTS.

A Letter from Father Vasta.

ST. STEPHEN'S MISSION,
WYOMING, April 26, 1892.

REV. AND DEAR FATHER,
P. C.

It is with pleasure that, according to your desire, I give you a sketch of the tribe of Arapahoe Indians. I do not recollect what Fr. Ponziglione wrote about them, but hope that I shall not repeat the same things.

These Indians seem to have escaped the notice of the many missionaries whose writings give account of so many other tribes. Father De Smet speaks of them as having taken an active part in a treaty made by the Government in 1851 with several Indian tribes somewhere on the River Platte in Colorado, at which treaty he was present, and where he baptized many Indians, of whom some were Arapahoes. How to account for the fact that these people have escaped being noticed in any records until within the last 50 years, is very difficult. It is all the more difficult, in consequence, to tell of their past vicissitudes, as their own traditions are so obscure and limited that scarcely anything can be gathered from them. It would appear that as long as the buffalo lasted, these Indians kept aloof from all other people, roaming through the wild uninhabited prairies and mountains, only meeting their enemies on the battlefield, and this, not of their own seeking, but generally in self-defence.

It seems that the Mexicans were the first white men they ever met; hence, in their own language, they call them *Tchatchaninena*, i. e., "Bread-men," because they were the first whom they ever saw using bread.

The Arapahoes are now divided into three branches, viz. : the "Gros Ventres," living in Montana, the Southern Arapahoes, living in the Indian Territory, and the Central Arapahoes, inhabiting part of this reservation. How the Gros Ventres became separated from the rest of the tribe is not generally known. The Southern and Central Arapahoes

parted with each other shortly after the treaty of 1851, above mentioned, the former going to the Indian Territory to live with the Cheyennes, and the latter coming here to live with the Shoshones.

The language of the Arapahoes is very hard and complicated. It seems to differ entirely from all other known Indian languages. A proof of the difficulty of this language is found in the fact that no white man, or even Indian of any other tribe has ever been known to learn it thoroughly. The Southern and Central Arapahoes speak exactly alike; the Gros Ventres differ somewhat in pronunciation, which shows that they have been a long time separated.

The manners of this people are much the same as those of all other Indians, but like most of our Indians who have come in close contact with the whites in recent years they have lost their original simplicity, and have become cunning and corrupt.

I could not find out the origin of the name Arapahoes. The name they give themselves in their own language is *Hinanaayina*, which means "the tattooed men." This is all of their dark history that I could find.

The true religion is here as yet a stranger in a strange land. The Arapahoes' heavy intelligence, narrow ideas and native superstitions make them altogether indifferent. We hope that after this protracted sleepy state, they will awaken to new life and vigor. A few years ago some of them were baptized, but the grace of the Lord fell on barren ground and therefore it still lies dormant.

Our children, who are 55 in number and (except a few half-breeds) Indians to the back bone, are as wild as little cayotes. They inherit from their parents indifference in matters of religion. The only thing which makes them happy is to get a cigarette and clamber up the hills, ramble around and kill with their bows rabbits, birds and cayotes. But if they can escape home to their tepees, this is the climax of all their happiness. They have the same indifference about the English language, and everything else which can make them come out of their own poor shell. The idea that sooner or later the reservation will be open and they will find themselves face to face with the necessity of knowing a little English has no effect on them; their motto is: "sufficient for the day is the evil thereof."

On the night of the 22d of February, I had my first experience at an Indian ball. From a distance we heard the tom-tom of the big drum. For myself, I was simply a novice in this place. I became not a little excited wanting to

see what was going on. The old hands knew very well what it was—a big gathering of Indians who intended to have a pow-wow, with the ordinary issue of a good meal of bread and meat. Anxious to see the performance, I asked the old *Kawmake*, the Black Foot Indian, i. e., Fr. C. Scollon to take me there. On arriving at a big, empty log-cabin, with the exception of the amount of Indian human flesh, that sat around on the ground, you could see nothing else, neither chair nor table. When we reached the door we heard the *silvery* voice of an Arapahoe orator. He stood about six feet high, on one leg, because the other was two feet too short to touch the ground. The fact is he is a cripple, but I am told that he is the very man who, last summer, plunged into Wind River and saved Fr. Ponziglione from drowning. Although he had one short leg, his tongue was long enough, and standing against the post in the centre of the house he kept his Arapahoe listeners spell-bound by his oratorical figures in that most figurative language. I say figurative, because if you could learn it by figures instead of by sound, it might be easier. At our entry the speaker stopped, and there was a general welcome. Every Arapahoe seemed pleased at our arrival, and to our great satisfaction, when the orator continued, we found that he was speaking on the subject of our school, advising the Indians of the importance of having their children trained, telling them that the Catholic school was the only place in which they could get a useful training. He said: "The Government school is good for the body, for clothes and for food, but is not good for the morals of our children." After many other pointed remarks, he sat down, the drum began to beat and I was reminded of the quaint expression of the Irishman when he said: "Ladies and gentlemen, the next song will be a dance."

The men who were engaged in the ball made their appearance on the ground with stick in hand; some of them with no other dress on them but the flap, and, attached to a girdle or ornamental sash, a tail extending nearly to the ground, made of the choicest arrangement of quills and feathers. Some others did not wear anything but a breech-cloth around their waist, with a belt dyed in various colors. Their bodies were painted either red or yellow, and fantastically ornamented with ribbons and plumage. On the tops of their heads was attached either a bird's wing or a long tuft of feathers, which answer as scalps. The dancers brandishing their weapons or sticks were divided in two lines, one in front of the other. At the beat of the drum and

barking and yelping of the chanters they began to dance, or rather to jump on both feet, now in a circle, now each line in front of the other, making bows, brandishing their sticks above their heads and making many other gestures of the kind. Several times they formed two parallel lines at the extremities of the dancing-room, and then raising their arms, each line began to jump towards the other, and it seemed that the two leaders were going to strike each other, but when they were very near, on a sudden, they diverged a little and interchanged bows and touched the ground with their sticks without ceasing from jumping quickly. The same did the second of one line to the second of the other line, and so all the others. But that ceremony was so quickly performed that no confusion was caused and all kept the time given by the drum and by the chanters. This dance lasted 30 minutes without intermission. When the tom-tom and dancing stopped, which they did at the same time, all the Indians there gathered gave a shout of approbation. And so ended the wolf-dance, as they call it.

Immediately after, the sacrificing-dance took place. A man brought a pot into the middle of the ball-room; meanwhile the drum began its monotonous tom-tom, and two actors were engaged to perform the dance. The bodies of the two men were of course all painted from head to foot with brown streaks which ran up and down their bodies. They had bows and arrows in their hands. The dancers, who were quite distant from the pot, began to jump towards it, but when they were eight or ten feet from it they stopped, and as if horror-stricken by some sudden vision receded to a certain distance. Then as if taking new courage they advanced a little nearer the pot, and this manœuver was repeated several times, until finally they reached the pot; one of them touched the water with his arrow, and the other taking a little water with a wooden spoon spilled it on the ground. I may remark that every dance has its peculiar step, and every step has its meaning; every dance also has its proper song, which is so intricate and mysterious oftentimes that very few who are dancing and singing it know the meaning of the song which they are chanting.

On the 24th, we had quite a consoling ceremony in the Sisters' Chapel. Twenty-eight of our pupils were baptized by Fr. Turnell and myself. The girls, who were eleven, were clad in white and crowned with flowers. Each of the seventeen boys got from the mission a new dress, and other gifts of various kinds, and I am sure that they were sorry that they can be baptized only once in their life time. May the Good Shepherd bless these new children of his fold!

Quite soon they will begin to build the new church, and the school for the boys. The school-building will be four stories in height, 40 by 48, and will contain dormitories, class and recitation-rooms. The church will form an end to the school-building, will be 30 by 60 feet in dimensions and, like the school-building, will be of stone. At present we live with sixteen of the biggest boys and a secular priest in the old residence, which is in a very poor condition; for in spite of every effort to prevent it, the rain and the wind come in from the windows and the roof. I have a big room, but the few articles of furniture may be described: *rari nantes in gurgite vasto*. Four chairs, two boards covered with a blanket, answering the purpose of a desk, the bed and a washstand.

Recommending myself to your prayers, I remain,
Your servant in Christ.
ACHILLES VASTA.

CHURCH OF THE SACRED HEART.

HISTORICALLY KNOWN AS CONEWAGO CHAPEL.

EDGROVE, PA., April 23, 1892.

REV. AND DEAR FATHER,

P. C.

I do not remember to have seen, in the WOODSTOCK LETTERS, any account of this beautiful old Jesuit mission, though like others, it has a history, dating from an early period of Catholicity in this country.⁽¹⁾

In order to get a good look at the valley and surrounding country we will go up into the belfry, about one hundred feet from the ground. We are at the landing, and look out on the charming and fertile valley stretching off for miles in every direction, teeming with all the productions of the clime, in their most abundant richness, with the little Conewago creek, like everything else here, quietly flowing onward, its banks dotted with clumps of trees, the ash, the walnut, the oak, the sycamore and hicory, some of which must have braved the storms of centuries, if we may judge from their size. Off to the west we can dimly see the South Mountains, stretching across towards the Potomac and

⁽¹⁾ An account of the Conewago Mission and its early pastors will be found in the LETTERS Vol. ix., p. 35. The present letter, which is kindly written for us by the actual pastor, gives many additional details.—Ed. WOODSTOCK LETTERS.

Shenandoah Valley—north and east towards the Susquehanna; in the south and east the valley stretches with full view towards Maryland, partially broken by the Pigeon Hills, an irregular range stretching off towards York and Harrisburg. As it is your first visit you may be tempted to ask *ubinam gentium sumus?* Well you are, latitude $39^{\circ} 46'$ north, longitude 148° west of Greenwich; not by any calculation of mine, but from statistics giving the location as such. You are about 40 miles from Frederick, about the same distance from Baltimore and twice that distance from Philadelphia, 12 miles from the great battlefield of Gettysburg, about 80 miles from Washington and about 50 miles from Harrisburg the capital of the state, and connected with all directly by various railroad lines, telegraphy and mails twice a day. But we are looking out of the belfry on the Conewago of 1892. It was not always thus: The Conewago of 1700 was somewhat different, though there are traces of missionary visits through this section about that time. In some cases it is said that the missionary adopted the garb of a Quaker so as to more freely pass unmolested and enjoy the hospitality that the sparsely settled region afforded. Although the missions were regularly established by our fathers several years later, there is much reason to believe that the visits of the Jesuits were very early in the 18th century, as the region now forming the southeastern part of Pennsylvania was then thought to be a part of Maryland under the grant to Lord Baltimore. The Carrolls for a long time were the supposed owners of the Conewago Valley, under grant of Lord Baltimore, but subsequent surveys, which were finally settled by the establishment of the Mason and Dixon line, threw the territory into Pennsylvania in 1767. An abiding peacefulness seems to have been, from the beginning and all the time, a characteristic of the people of the valley. Even in their relations with the Indians in the earliest days of the settlement, we find no traces of contention or strife, on the contrary many proofs of friendly association and dealings; so now, when it was decided that the grants of Lord Baltimore were not valid, being territory beyond his jurisdiction, the settlers were not disturbed, but received the confirmation to their titles from the Penns on whose territory they had unknowingly settled.

The name Conewago is derived from the Indian *Caughnawaga*, which is said to mean "the rapids." It is sometimes written Cunowago, again Conawago, but all our fathers seem to have written it Conewago, though different classes even now pronounce it according to the different spellings above,

all of which you may see on the various sign-boards, at cross roads, even ten or twelve miles away, directing the visiting stranger or traveller to Conewago Chapel. Everywhere you find sign-boards, some of them very unique, but I never saw one as primitive as the one Mr. C. C. Lancaster, S. J. used to tease the best Conewago society about, viz., the one that read: "seven miles to Conewago Chapple, if you can't read this, ask at the shop over on the hill, and the blacksmith will tell you the road."⁽²⁾

But before we would reach this point, chronologically, there is much to be said about the old church and its eighteen daughter churches, that have sprung up and flourish in this region, that was once ministered to by the Jesuits of Conewago alone. The churches of Gettysburg, Hanover, Littlestown, New Oxford, Paradise, The Mountain, Millers-town, Taneytown, York, Carlisle, Harrisburg, McSherrystown, besides several chapels, are some of the fruits of the Conewago missionary labors, at a time when the hardships must have been very great, owing to so much work falling to a few hands. To this cause we may attribute the limited records handed down, confined almost to the baptismal, marriage and death registers, and these tell us very little until 1790, when they were first regularly kept, at least those prior to that date cannot be found. In 1757, the number of Catholics in York County was given as 116 Germans, who received the sacraments, and 73 Irish; it may be presumed that the number in the Conewago Valley was double that number, as it was from the beginning and is now much more Catholic.

That there were Catholics residing in the Conewago Valley as early as 1720 there can be little doubt, since there is an authentic record that Samuel Lilly landed at Chester before 1730, and finding no church or priest there, removed the same year to Conewago, where he heard the Jesuits had a settlement for some time, and where he could practise his religion. He died in 1758, and is buried in Conewago Cemetery.

Among his descendants, we find Fathers Thomas and

⁽²⁾ Incidentally the name of C. C. Lancaster occurred; he was connected with this place for 38 years as procurator of the province, and probably there is no one else, either living or dead, that made as many and as heroic sacrifices for the establishment of Woodstock College and the possibility of issuing the WOODSTOCK LETTERS as he. With scarcely the means for current expenses at the time, the task of that big undertaking was given him, in as much as the means necessary was to be supplied by him, from revenues not visible. He suggested Conewago as the place, and for a time the suggestion prevailed, and the foundations for the scholasticate were partly dug on a site not more than 300 yards from our Conewago Chapel. Whether for better or worse, the idea was abandoned, though the Railroad Co. offered to build a station at any point desired, near the intended site of the scholasticate.

Samuel Lilly, half-brothers, and both well known Jesuits ; also cousin Sally Lilly, who died two years ago in her 62d year, and was a veritable chronicler, especially of church and family history, for a long period antedating her long span of life. The early settlers were made up of many nationalities, Germans, Irish, French, English, Scotch-Irish, and though the names in some cases are now spelled differently, there is not one of the old Catholic names of 1750 that is not represented now by worthy Catholic descendants, strong in the faith and faithful in its practice. It seems that prior to 1840, Conewago was not regularly visited by any priest, and very often the holy Sacrifice was offered in private houses or in the open forest under the trees that shaded the present site of Conewago Chapel. Fr. Wapeler, S. J., a Westphalian, built the first log church at Conewago in 1741, or about that time ; though the Germans, who settled in the Valley of Littlestown, say that on their way to that place, in 1834 or 1835, they passed a Mass-house near a dense swamp through which they made their way. This could very easily be and probably was our meadow-creek that sometimes, even now, overflows, becoming a temporary lake. Their tradition would, if correct, throw the coming of Father Wapeler a few years earlier than the time ordinarily given, or deprive him of the credit of building the first log church in the Conewago Valley, about which all seem to agree. About the same year Fr. Schneider, S. J. built the first church at Goshenhoppen, Berks Co., Pa. This church and congregation were cared for by our fathers until about five years ago, when the land was sold and the church given up to the Archbishop of Philadelphia, it being considered too remote and the portion of land too small to be retained with profit. Bad health obliged Fr. Wapeler to return to Europe after eight years' labor, where he died in 1781. In our time, items of Catholic church news and celebrations are sought for by the newspapers of every shade of creed ; it was not so when Fr. Wapeler built his unpretentious little log church, which he was obliged to build in the form of the ordinary dwellings, so as not to be in violation of the vigorous laws forbidding the Mass service. The little log church had three rooms, two of which were for household purposes, and one for the celebration of Mass and other services.

There is no record that the neighboring Protestants, who were friendly and kind then, as now, ever caused their Catholic neighbors any trouble. The concealment of their humble temple of worship was not from fear of neighbors,

who respected their rights, but from the emissaries of the tyrannical home government which so often checked the liberality of the Penns.

(*To be continued.*)

THE EXPERIMENT OF THE HOSPITAL.

A Letter from the Novitiate, Frederick.

Long before the final arrangements were made for the "Experiment of the Hospital," it formed the subject of many of our conversations and prayers, and the thought of working directly for souls for a whole month was the source of much consolation. When at length the expected answer came that the trial was to begin, a few days of necessary preparation had hardly elapsed before two of our number, fortified by Fr. Master's blessing and encouraged by the prayers and good wishes of their brothers, were on their way to Washington. Knowing how gladly some news would be received of their work at the hospital, they hastened to send the first day's experience. This letter bore a rather favorable account, but each succeeding report assured all that God's blessing was manifestly upon the work, and, provided it was undertaken with the *magno animo et liberalitate*, the desired fruits would surely result.

Leaving Frederick by the B. & O. R. R. on November 14, 1891, with just a little heart-ache, we chatted about the prospects of the coming month, interrupting the line of thought by a few remarks half-mingled with regret as we rushed past the villa, where the novices would spend their holiday on the morrow.

About a half-hour's ride brought us to Washington Junction. Here we were obliged to wait for an hour and a half, and we would have gladly sought the open air had not the snow, which by this time was falling thick and fast, forced us, also, into the depot already crowded to scarcely standing room. Under such circumstances the delay was very tedious and we breathed a sigh of great relief when at last we boarded the express train and were quickly speeding towards our journey's end. Arriving at the college, we were warmly welcomed by Rev. Fr. Rector, and none of us will easily forget his kindness towards us, or that of all at Georgetown. Installed in our rooms, we found very little

free time before supper. The evening recreation was spent arranging the final plans, and full of courage for the work on the morrow, we retired after Litanies.

Following the order of time so carefully marked out, we rise at five with the community, make our meditation and are ready to serve Mass at half-past six. After breakfast we are free until eight o'clock, when we make a short visit to the Blessed Sacrament and are off for the hospital, carrying our habits in a satchel.

An hour's brisk walk brings us to the scene of our labors. Greeted by the Mother Superioress we are shown to a little room very neatly and tastily fitted up, and for our special delight adorned with a statue of St. Aloysius. Here we spend a few moments putting on our habits; then go to the chapel where we pledge our fidelity to our Lord and ask his blessing upon our day's labor. It is now about half-past nine. Our first duty is to console the sick. Going through the infirmaries of both white and colored men, we must listen to many a sorrowful tale of distress and try to give the poor old men some tangible motive, which, if it will not make their sufferings less painful, will perhaps increase their merit. This over, we sweep and dust the dormitories, arranging the beds etc., until a quarter of eleven, when a quarter of an hour's instruction, followed by the beads, is given in the infirmary. Then we help to arrange the tables in the large dining-hall, until a quarter of twelve, when we repair to our room where dinner has been made ready for us. For this we are allowed half an hour, after which we return to the dining-hall and put on a white apron to be ready to serve the old men. Mother Minister now enters and kneeling down says an Our Father and Hail Mary for the benefactors both living and dead, to which all answer most conscientiously. Then rising she slowly and solemnly recites the "Bless us O Lord" etc.; again all answer "Amen." The dinner, which lasts from twenty minutes to half an hour, usually consists of bread-soup, one dish of meat, one kind of vegetable, bread, and either beer or coffee. After all have finished, we help in clearing the tables, wiping the dishes, sweeping the dining-hall etc., until one o'clock when we make examen in the chapel, then recreate in our room until a quarter of two. At the end of recreation a bell is rung and all who are not invalids assemble in the dining-hall where a half-hour's instruction followed by the beads is given. About eighty are usually present. This we suppose may be called the great sermon of the Mission, and it not unfrequently happens that the novice is congratulated by a few admirers who insist that he is the best preacher

they have heard since they left the "old country." Be this as it may, he nevertheless seeks his companion, who in the meantime has been sweeping or dusting the corridors and assists him until three o'clock when both make a short visit to the Blessed Sacrament and leave for home, arriving at the college about a quarter past four.

As we read and serve in turn at supper, one prepares the reading while his companion arranges the instructions for the next day, until half-past five when Kempis is made together for a quarter of an hour. At six o'clock we teach catechism in the boys' chapel to some colored children preparing for their first Communion. The recreation after supper was usually spent with Fr. Morrison who taught us many a lesson by his patience in his great affliction. We could not help remarking especially his gratitude and thankfulness for the slightest assistance we could afford him. A quarter to eight finds us in the chapel making the evening meditation customary in the novitiate. After the fifteen minutes' free time which follows we prepare our morning meditation, then make the examen and retire after Litanies, often tired but surely much nearer to the Sacred Heart if the day has been generously spent.

So passes the day at the hospital, during which we are never at a loss for something to do. Beds are to be made, floors swept or scrubbed, windows to be cleaned etc.

Fridays and Saturdays we wash the faces, hands and feet of the old men. Twice a week, also, catechism takes the place of the usual instruction, and every Friday afternoon the Way of the Cross is made in the chapel. All are obliged to attend, and this is the only exercise at which the women are allowed to be present; a few sisters usually find room in the back seats.

Our work among the sick enables us to afford them great consolation. Death which bore away two whom we had prepared for heaven did not leave us with a lesson untaught. One day we found a poor old man who was troubled for years with asthma, in very great agony. After a few kind words of sympathy were spoken he replied, "Thank you Brother. God's holy will be done." Seeing that his sufferings were increasing; we took advantage of a few spare moments during the morning, and kneeling by his bedside prayed earnestly for his relief. Tears of gratitude were seen streaming down his cheeks as he murmured, "God bless you, Brother. God bless you." About to leave for home, we went to bid him good-bye. Pinning a Sacred Heart badge upon his breast, we promised our prayers, adding a few words of encouragement and assuring him that

our Lord would surely come to his relief in the morning. On our return the next day, the Mother Superioress informed us that he died the preceding evening a beautiful and edifying death, being fully conscious to the last.

The other death-bed at which we assisted presented a very different picture. Here was a man afraid to die. Consumption had already traced the inevitable doom upon his countenance, and all the motives of encouragement and hope which we could suggest brought forth merely the expression of a half-resigned will or else bitter tears of discouragement from the heart-broken sufferer. When at length the final struggle had set in, the last sacraments were administered by one of Ours from St. Aloysius church, though lock-jaw prevented the giving of the holy Viaticum. Being enrolled in the scapular, the dying man now sank into unconsciousness from which he never recovered. Kneeling at the bedside reading the prayers for the departing soul, it was truly a pitiable sight to see him writhing and groaning with pain, until that death which he so much dreaded became his most welcome friend.

The League of the Sacred Heart has, at length, been successfully established and at present numbers 143 members. Indeed it was no little task to convince these poor old men that they could purchase heaven's richest treasures by offering their actions to the Sacred Heart. Many refused to join as they never heard of this devotion in the "old country." Others approved of it, but wished to contract no new obligations. Determined, however, to rouse their enthusiasm, we made it the uppermost thought in our instructions and the theme of our private conversations. Treasury cards soon adorned the walls of the house. Badges were distributed, and those who presented themselves for membership had their certificates placed in a very conspicuous position in the corridor. Our list soon numbered 63, but as yet did not meet the desired result. Resolving on a grand final attempt, all the old people, men and women, were assembled in the chapel. An earnest instruction on the immense advantage of the League was given, after which the act of reparation was slowly and solemnly recited amid the tears and sobs of a repentant congregation. The victory was won. The little army increased its ranks to 143 members,—64 men,—62 women and 17 sisters. As a consequence our Lord is no longer left alone in the Sacrament of his love, but thanks to the prayers of the League they are beginning to appreciate the great blessing bestowed upon them by possessing our Lord in the tabernacle to strengthen and support them in their declining years.

THE BEATIFICATION OF FATHER BALDINUCCI.

A Letter from a Father in Rome.

REV. AND DEAR FATHER,
P. C.

I have just returned from a ceremony which I shall never forget. For to-day at eleven o'clock the solemn reading of the decree of the beatification of our Venerable Father Anthony Baldinucci took place at the Vatican in presence of the Holy Father. The Society was represented by our Father Vicar-General, the Assistants of Italy and of England, and a dozen other fathers amongst whom I had the happiness to be, thanks to the kindness of Father Armellini, Postulator of our causes. Several Barnabites were also present, who had come to hear the decree concerning their Venerable Father Bianchi, as also a number of Redemptorists who had also a Blessed, the Coadjutor Brother Maiella. We were, altogether, in the *Salle de trone*, about fifty in number, without the papal household and some cardinals, among whom I noticed Cardinals Monaco La Valetta, *causæ relator*, Mazzella, Masella, Parocchi, and Ledochowski.

At the appointed hour a silver bell announced the arrival of the Holy Father. He stooped perceptibly, but his step was sure and his walk easy. Having reached his throne he sat down and, after looking for some moments upon the assistants, gave a sign to commence the reading of the decree. The reading lasted about twenty minutes. During this time I had a good occasion to contemplate the grand and beautiful countenance of Leo XIII., for he was at the farthest only fifteen feet from me. It was a sight that one does not tire looking at and one too that I fixed well in my memory. Under that frail and transparent exterior one feels that there is a soul stronger than the whole world, whose passions it dominates. His Holiness followed the reading of the decrees with marked attention and at times he gave marks of approbation. When the Secretary of Rites had finished, the Father General of the Barnabites, our Reverend Father Vicar, and a Redemptorist Father in the name of his General who was sick, knelt one after the other at the foot of the throne to read a little speech of thanks. Reverend Fa-

ther Martin did not fail to call to mind among other things that our Blessed Father Baldinucci was the guest of the Pecci family during the famous mission which he gave at Carpineto. It was from the Holy Father himself that this fact was obtained. Immediately after, the Holy Father spoke. In a voice strong and full of expression he told us that he had expressly chosen the feast of our Lady for the glorification of the three Blessed. The different states in which they had sanctified themselves only shows us that holiness is in the power of everyone. The religious families to which they belong should indeed rejoice, but they should not forget that the Church expects from them the practice of the virtues of which their sons have given so bright examples. In concluding, his Holiness did not fail to speak of the allusion of our Reverend Father Vicar to his family. The discourse of the Holy Father lasted at least ten minutes.

After this his Holiness blessed a magnificent crown which the Bishop of Cordova, in the Argentine Republic, destines for a celebrated Madonna in his episcopal city. The Holy Father himself told us that this diadem cost more than sixty thousand francs. He publicly questioned the bishop on the devotion of his people to our Lady of the Rosary. To judge by his habit this bishop was a Dominican; he was accompanied by his Father General.

Finally, all the assistants were admitted to kiss the feet and hands of his Holiness. He said a few kind words to each one and he asked where I came from and where I lived at Rome. During all this presentation, which lasted more than twenty minutes, his Holiness gave no sign of fatigue, and judging from his present good health we have good reason to believe that he will live to celebrate his episcopal jubilee. The celebration of the feast of the newly beatified has been reserved for this occasion. Father Armellini expects to finish this year two other causes; namely, those of the Venerable Rodolphe Aquaviva and his companions, and that of the Venerable Realino. You ask for an account of the miracle operated at Bologna through the intercession of the Venerable Father De La Colombière. Father Armellini thinks that the publication of this miracle had better be deferred for some time yet.

The following is the Decree of Beatification which was distributed to all present:—

DECRETUM

ROMANA

BEATIFICATIONIS ET CANONIZATIONIS

VEN. SERVI DEI

P. ANTONII BALDINUCCI

SACERDOTIS PROFESSI E SOCIETATE JESU

SUPER DUBIO

An et de quibus miraculis constet in casu et ad effectum
de quo agitur?

Apostolicis operariis, quos evangelicus Dominus ad vineam suam excolendam providentissime semper mittit, accensendus est Ven. Antonius Baldinucci. Florentiæ ortus anno MDCLXV atque in Societatem Jesu adolescens cooptatus, assumpsit pennas ut aquilæ, volavit et non defecit, jam tum apostolicæ vitæ feliciter præludens: omnibus namque virtutis laudibus eminebat quæ sunt ejus muneris, studio imprimis divinæ gloriæ et caritate in devios et peccatores. Inde vero, tamquam miles e castris, quum aciem et certamen ingressus est, omnem expectationem longe superavit: nil enim sibi neque infirmo corpori indulgens, summis laboribus contendit ut animas Christo lucrifaceret. Id autem tam assidua constantia fecit per Romanam provinciam, tamque salutare uberesque retulit fructus, ut suorum temporum Apostolus sit appellatus: tali quidem nomine propterea dignior quod mortem ipsam sacras inter expeditiones pietissime obierit anno MDCCXVII. Ejus sanctitatis famam, qua vivus ornatus fuerat, prodigia, ipso deprecante, a Deo patrata magis magisque auxerunt et illustrarunt; et Summus Pontifex Pius IX sa. me. heroicis ipsum inclaruisse virtutibus V calendas Januarias anno MDCCCLXXIV solemni decreto edixit. Tum disceptatio cœpta est de tribus miraculis quæ a Deo effecta ferebantur ad ostendendam servi

sui fidelis sanctitatem. Qua super re triplex de more disquisitio habita: prima penes Rmum Dominum Cardinalem Raphaellem Monaco La Valletta Causæ Relatorem IV idus Februarii anno MDCCCLXXXII; secunda III idus Januarii anno MDCCCXC in vaticanis ædibus; tertia calendis Decembris anno MDCCCXCI coram SSmo Domino Nostro Leone PP. XIII in eodem vaticano palatio, in generali Sacrorum Rituum Congregatione, in qua cum laudatus Cardinalis dubium proposuisset. "*An et de quibus miraculis constet in casu et ad effectum de quo agitur?*" Rmi Cardinales, ac Patres Consultores singuli suffragium protulere suum. Sanctissimus vero Dominus Noster, arbitratus in re tanti momenti non nisi divino auxilio precibus implorato quidpiam a se decernendum, sententiam suam reddere distulit.

Hac autem die, qua Verbum ex Beata Maria Virgine carnem assumpsit, sacrificio laudis oblato, ad hanc nobiliorum Vaticanam aulam accedens, ac in Pontificio solio assidens, arcessivit Rmos Cardinales Cajetanum Aloisi-Masella, Sacrorum Rituum Congregationi Præfectum, ac præfatum Raphaellem Monaco La Valletta, Episcopum Ostien. et Velitern. cum R. P. Augustino Caprara sanctæ Fidei Promotore, meque infrascripto Secretario, iisque adstantibus pronunciauit "Constare de duobus propositis miraculis, nimirum de primo—*Instantaneæ perfectæque sanationis Rosalindæ Fontani a chronica ulcerosa entero-colite*; de secundo—*Instantaneæ perfectæque sanationis Silviani Thomæ de Rossi a typho maligno in extremo decumbentis agone.*"

Hoc autem Decretum in Sacrorum Rituum Congregationis acta referri ac promulgari mandavit VIII calendas Apriles anno MDCCCXCII.

C. CARD. ALOISI-MASELLA, S.R.C. Præfectus.

L ✠ S.

VINCENTIUS NUSSI, S.R.C. Secretarius.

THE VENERABLE ANTHONY BALDINUCCI.

A SKETCH OF HIS LIFE AND MIRACLES.

There being no life of the Ven. Fr. Baldinucci within our reach, the following sketch has been compiled from the Informatio super dubio an constet de virtutibus theologicis, etc., published at Rome in 1866 for the Sacred Congregation of Rites. The bull declaring the venerable father Blessed may be proclaimed at any time. This will probably be done in February, 1893, on the occasion of the Holy Father's episcopal Jubilee.

The Venerable Anthony Baldinucci was born at Florence, Italy, on the 19th of June, 1665, of good and pious parents who took care that he should be baptized at once. The name of Anthony was given to him at the request of his father, who, having been cured of a dangerous illness through the intercession of St. Anthony of Padua, promised, among other things, that he would name the first son God should give him in honor of the saint. The child at once began to experience the saint's protection; for scarcely was he baptized when, falling from his nurse's arms to the ground, he was preserved from all dangerous consequences of the fall, as his father testified in a manuscript account of the noteworthy events of the child's life up to his fifteenth year.

What great things might be expected from the child we also learn from what God made known to a pious religious in 1667, and again in 1675. In the first instance, when praying to God in behalf of the Baldinucci family, she saw St. Ignatius of Loyola showing to her one of the sons of Baldinucci whom he held in his arms, saying the child would become a member of the Society and a saint. This vision, by the order of her confessor, she made known to the father, as he himself testifies. Again, in 1675, by the order of her confessor, she again made known to him, that St. Ignatius had told her that the son, who was to become a member of the Society and a saint, was Anthony. She moreover declared that as often as Anthony approached her, although, being cloistered and veiled, she could not see him, yet en-

lightened by supernatural vision, she saw with her bodily eyes, the holy name of Jesus carved in his breast, and she heard our Lord saying to her,—“He will be a son of the Society of my name, and he will love me and serve me with his whole heart,” and He added that he would enter the Society in his sixteenth year.

Fr. Baldinucci's boyhood was marked by his devoted obedience to his parents, his submission to his brothers, whose different duties he himself performed when they showed repugnance to them. He was very devout in the reception of the sacraments and spent much time in prayer before the Blessed Sacrament and the altar of the Blessed Mother of God. He was held up as a model to his fellow-students at college, both on account of his piety and his assiduity in the pursuit of letters. In a little book which he wrote when about thirteen years old, he recorded the lights he received in prayer, the good thoughts he got from sermons and readings on the lives of the saints and on the Passion. St. Aloysius Gonzaga was his patron and he endeavored to imitate his virtues. When about sixteen years of age, he began to think of becoming a religious and as he had an older brother in the Dominican Convent of St. Mark, at Florence, whom he often visited, and because in his visits he often conversed with the novices of the convent and read the lives of the saints with them, he felt a strong desire of taking the Dominican habit. But his father fearing that this was not the vocation of his son, and on account of the revelations which had been made known to him by the holy nun before mentioned, would not give his consent. Though the confessor was satisfied, the father refused his consent until he had made the Spiritual Exercises under the direction of a holy and prudent Jesuit. Anthony obeyed his father and entered on the Exercises. These being finished, his resolution of entering the Dominican Order was only made stronger. His director approved of his choice, though he counselled delay on account of his youth. God, however, did not wish him to wait; so one day while Anthony was in the church praying before the Blessed Sacrament, and waiting for a companion who was to accompany him to his home, he suddenly felt an extraordinarily strong impulse from God, by which he was urged, and as it were, compelled, to embrace the religious state in the Society of Jesus. When he made this sudden change of will known to his director he was advised to give himself to prayer for several days more that he might be better assured of the divine will. This being done and his resolution having been thereby

strengthened, he easily obtained his father's consent to enter the Society.

He was admitted into the Society at Rome, and entered the novitiate of San Andrea on the twenty-first of April, 1681. He was a fervent novice and very exact in the observance of the slightest regulation; indeed, he was such a source of edification both to the novices and the fathers that he was called the "Angel." That his virtue was solidly founded was shown when, having finished his term of novitiate and having pronounced the first vows of the Society, April 22, 1683, he went to the Collegio Romano, where the same religious observance of rule and unremitting fervor obtained for him the name of a perfect religious. During the period of regency which followed his philosophy, he strove to inculcate together with letters, a great love of God and our Lady, of whom he spoke with such fervor and affection as to inflame the hearts of his hearers. He was most rigidly exact in the matter of purity, not tolerating in his pupils the least unseemly word though spoken in jest. After teaching he returned to the Collegio Romano for the study of theology, where after ordination he publicly defended his theses with great success.

After his ordination, on account of his weak health he was sent to Sabina where he showed his zeal by the great works he did for the people. While here, he felt drawn more than ever to a complete consecration of himself to the service of God and salvation of souls, and he earnestly asked of his superiors to be sent to the Indies where he might announce the Gospel to the infidels, and, if the occasion presented itself, might shed his blood for the faith. But owing to his weak health, his request was not granted and he was sent instead as a missionary in the district of Viterbo where he applied himself with indefatigable zeal to his charge. He was afterwards placed in charge of the missions in and about Frascati, where he labored till his death.

Father Baldinucci's apostolic labors were thus confined to the cities and villages within fifty or sixty miles of Rome. In these missions he spent the last twenty years of his life. How great were his labors may be judged from this, that there was scarcely a minute of this time which he did not employ in laboring for the salvation of souls. He seemed to give no rest to his body and took but little care of his health, walking barefooted from one mission to another, almost heedless of food and sleep; he spent the entire day and the greater part of the night in hearing confessions, in catechizing the poor and ignorant, and preaching several

times every day. He was assiduous in visiting the sick, in settling family disputes and in reconciling enemies. His method of conducting a mission is described by one who was his socius during fifteen years, as follows:—

Having reached the place where he was to give a mission, he received with great kindness the people who came out to meet him and lead them to the church, singing hymns and canticles. At the church he opened the mission with a short sermon, inviting the people by fervent words to attend the exercises of the mission, and by a severe discipline he endeavored to excite them to penance and compunction. He then heard confessions till two or three hours after dark, having at nightfall sent the women home saying their rosary on the way. Being lead to the house where he was to pass the night, he chose the worst room for himself, and having arranged with his companions and the chief citizens the order of the retreat, he recited on his knees the divine office. Having taken a supper consisting of a few vegetables badly seasoned, he betook himself to his room where he spent the night in prayer, sleeping but a short time. At daybreak he went to the church and, having celebrated Mass, he exhorted the people in a short and fervent sermon, instructing them to make acts of contrition, and of faith, hope and charity. After this he went to his confessional, remaining there till he was called to give the morning instruction, which was generally upon the four last things, the malice of sin, or such subjects as would move to a change of life. The angelus being rung, he returned to his lodgings and having taken his dinner and recited his little hours, without any rest, he inquired from the pastor and from the best of the parishioners what abuses, scandals, dissensions, and enmities might exist in the parish, and then consulted with his fellow-missionaries on the best means of applying a remedy to these evils. Having said vespers, he returned to the church and after explaining the catechism, he delivered another sermon. This sermon, on account of the great concourse of the people, he was often compelled to preach in the squares of the cities or under some large tree in the fields. At the conclusion of the sermon, that he might obtain pardon from God for sinners and to excite them to a true penance, he disciplined himself till the blood freely flowed. This sermon was usually attended with such great fruit that the number of those who wished to make general confessions and to reconcile themselves to God, was so great that it was often necessary to appoint guards to keep the penitents from being crushed in their eagerness to reach the confessional. During the course of the mission he visited

the sick and dying, even those living beyond the limits of the parish, never refusing to go many miles and always on foot. Towards the end of the mission it was his custom to have what he called the penitential supplication as a preparation for the General Communion. Barefooted, wearing a crown of thorns and laden with chains, his blood flowing from his severe disciplines, he walked the last of the procession, the others with the same instruments of penance preceding him. On the last day of the mission, after a fervent sermon on perseverance and a severe discipline of himself, he closed the mission with the papal benediction. The mission over, he immediately set out on foot for another city or village to begin again.

His devotion to the Blessed Virgin was also made manifest to the people. He always had suspended from his neck a small statue of our Lady and he carried to every mission a large statue of the Blessed Mother, which he called *Refugium Peccatorum*. She was invoked as the protectress of every mission; before it he prayed fervently, and in every difficulty he had recourse to her. Being called upon on one occasion to give a mission in a mountainous district, difficult of access, he set out as usual with his statue. The roads were obstructed, the weather wretched and the streams swollen, and it was soon impossible to advance. He had recourse to Mary and, with the aid of a few laborers, in a short time every difficulty was removed and the large statue safely transported.

Father Baldinucci rivals his brother in religion, St. Francis di Geronimo, both in the number and the extraordinary character of his miracles. The process of his canonization contains a great number of these miracles duly proved by the testimony of many witnesses. Our space permits us to mention a few only of the more remarkable which a hasty perusal of the process has brought to our notice.

It ought not to seem wonderful if his conversions of the most depraved sinners were so abundant and so remarkable, since God helped his servant by so many and so great miracles and wonderful prodigies. Witness the following which happened just outside the city of Julinani in the diocese of Veliterna. The servant of God was preaching to a great multitude of people under a large elm tree, the crowd being so great that it was impossible for the church to hold them. Wishing to strike a salutary fear into his immense audience, the servant of God began to speak of the terrors of hell and how many souls were daily falling into that place of punishment. Pointing to the tree under which he was preaching and which was covered with leaves in all the glory

of early summr, "see, my brethren," he said, "souls are going down to hell just as the leaves fall from this tree." At once, its leaves began to fall in such abundance that those who were present could scarcely see one another from the falling leaves filling the air. This continued for the space of a *miserere*, when seeing the people sufficiently moved to compunction, the man of God cried out, "enough," and the miraculous shower of leaves ceased. What added to the miracle was that it occurred in the month of May, that there was not a breath of wind at the time, and not a leaf fell from the neighboring trees. It is not to be wondered at that all present began to weep, to demand pardon for their sins, and to approach in great numbers the tribunal of penance.

It was usual for the servant of God to promise, when giving his missions in country places, that those who would attend, leaving the cultivation of their fields or attendance to their business, would reap a more abundant harvest, and contrary to every appearance it always turned out as the holy man said. On the other hand, those who would not come to the missions, or railed at them, or did not keep their promises to lead a better life were overwhelmed with misfortunes or even punished by a sudden and unprepared death.

Not unfrequently the gospel miracles of the multiplication of the loaves and the filling of the barrels with wine, as at the marriage feast of Cana, were repeated and the people sent home refreshed and filled with spiritual riches as well as their bodies strengthened.

It was due to a special and miraculous assistance from God that his voice, which was not strong, naturally, during his missions had so great power as to be understood by all who heard him, and, what is more, that those furthest from him heard his words with the same ease and just as clearly as those who were near. Nor were his efforts to defeat the tricks of the evil spirit to hinder his words from being heard less successful. For alarmed by the great conversions wrought during these missions the enemy of souls used every means to create disturbances during the sermons and thus hinder the good from being accomplished. Sometimes he tried to frighten the audience by the shouting of possessed persons, at other times by the barking and howling of animals rushing into their midst, at others by threatening storms, whirlwinds and tempests. But the holy man always detected these machinations of satan, and bidding the people to have confidence in God and to have recourse to the maternal protection of Mary, by a command or by a sign of the

cross, he put the enemy of souls to flight. Often in this way he dispelled the threatening storm, calmed the tempest, and brought back the fair weather. So true was this that on no occasion was he ever obliged to abandon or even interrupt his open-air sermons; a fact testified to by many witnesses at different times and places. Indeed this power of the venerable father of dispelling threatening rain and storms was so well known that it became a common saying among the people, "It is all right, for when Padre Baldinucci commences to preach, immediately the rain will cease."

God blessed his work in so marvellous a way as sometimes to cause him to do apostolic work at two different places at the same time, a kind of bilocation rarely heard of in the lives of the saints. This is testified to by many witnesses as having taken place at Veliterna, where at the same time that he was hearing confessions in the church of St. Clement in the city, he was seen to be catechizing the peasants outside the city walls. No less remarkable is the power he possessed to enter the churches the doors being closed, or to open them, though securely fastened and bolted, by a slight pressure of his hand. This he was known to do many times in the presence of a number of eyewitnesses, either that he might pray or hear confessions, as in the year 1715, while he was giving a mission in the city of Aquilana. Rising at midnight he set out for the church of St. Bernard to hear the confession of a sinner who had not approached the sacraments for eighteen years. Having reached the church door he found it locked and the sexton was not to be found. The venerable father not at all disturbed, at once had recourse to the Blessed Virgin; the doors opened of themselves and he was able to enter.

Such are but a few of the miracles as reported in the process of the beatification and testified to by many witnesses. The account as presented to the Congregation of Rites fills a large octavo of nearly five hundred pages, and we may safely say that there are few saints who have left after them so many well attested and striking miraculous occurrences.

The circumstances attending the death of Fr. Baldinucci add new proof of his wonderful holiness. Throughout the year 1717, as he wandered from village to village giving his missions to the people, he foretold on many occasions his approaching death. Though at the time in perfect health, he bade his hearers a last farewell; and in a sermon on death during the last mission, he told them that of all the throning he would be the first to depart this life. These assurances he repeated when taken sick, although the physicians could not be brought to believe that his illness was

mortal. Fr. Baldinucci had come to Pofi (a little village some fifty miles southeast of Rome on the road to Naples), to conduct a mission. He was much troubled by fever during the first few days, and as it increased in violence, one of our fathers, who had just arrived, ordered him to give up the work. With edifying conformity to the will of God the veteran missionary obeyed and spoke of his illness as a punishment sent by God on account of his sins and his utter unworthiness to preach God's word. The sufferings he underwent afforded an occasion for manifesting his heroic virtues and added new lustre to the crown awaiting him. His modesty and humility urged him to ask that the Br. Infirmarian of the Roman College might be summoned; for he wished to be served by none but those whom holy obedience had appointed. No word of complaint was ever heard. Indeed he longed for more suffering, more pain, for he wished to be more like his divine Master. Knowing that his death was nigh, Fr. Baldinucci begged for the holy Viaticum, but as the doctor saw no danger of death, his request was refused. They doubtless did not know how hard it was for the servant of God to be deprived of holy Communion. He then made his general confession with great sorrow and many tears for the sins of his life, and his confessor assures us that he could not find therein a single deliberate venial sin. Next day, the servant of God asked again for the Viaticum, only to meet with a second refusal. Suddenly he became delirious and there was fear of his death in this state. Scenes from his missionary life came before his mind and his words of zeal showed the true apostle full of love for sinners. Happily he regained consciousness after some time and received the Blessed Sacrament with tender devotion. A painful and long agony followed and at early morn on November 7, 1717, he went to his reward.

The sorrow excited by his death was universal. Words of praise and even of invocation were on every lip. The people thronged to the house eager to obtain shreds of his clothing or of the furniture hallowed by his use. The funeral rites were held in the Franciscan Church amidst the sobs and tears of the poor who lamented the death of their beloved father. Nor were there wanting proofs of his power with God granted to their pious faith. The sick were healed, and we are told of a possessed woman being released from the bondage of satan.

One of the Franciscan Fathers in charge of the church tells us that on the evening before the burial, some workmen were putting up a catafalque in the church, on which the body was to rest on the morrow. This father had gone

to his room for the night when he was surprised at hearing a voice, saying: "Father Sacristan, go to the church and help the workmen; they don't know what to do." As he paid no heed to the voice, it was repeated. When he had heard it the third time, he went down, and found that the workmen had stopped because of some difficulty in putting up the structure. With his assistance, they were soon at work again.

Another wonder was the preservation of the holy man's body from corruption. When taken up seven months later, it was found to be as the body of one in gentle slumber. These and other miracles soon spread the fame of his sanctity throughout Italy, and as early as 1730, witnesses were examined as to the truth of the miracles and the heroic sanctity of the servant of God. Benedict XIV. in 1748, gave a dispensation allowing the process for the discussion of the virtues and examination of the miracles to be made at once, without waiting for fifty years to elapse from the death of the venerable father, as required by the decrees of Urban VIII. The suppression of the Society delayed the cause till 1874, when the servant of God was declared venerable by Pius IX. As related above, Leo XIII. solemnly declared on the 25th of last March, that the two miracles were proven. Nothing now remains but to appoint the day for the solemnity, after which the usual triduum and celebration of the feast will follow during the year 1893, when we shall be allowed to say the Mass of Blessed Anthony.

THE STRUGGLES AND SUFFERINGS OF OUR FIRST AMERICAN MISSIONARIES.

This article was prepared by the late Father P. F. Dealy, and read before the Long Island Historical Society some years ago, under the title "The Struggles and Sufferings of Early American Missionaries." While it has nothing but what may be found in the Relations of Father Ragueneau, we believe it contains many facts of interest to our readers and which appear here for the first time in English.

I remember to have once read that in the foreground of American History, stand these three figures—a lady, who is Isabella of Spain, a sailor, who is Columbus, and a monk, who is John Perez. But for the last, Columbus could not have sailed from Spain, and I may add, that to the last America stands indebted for having first planted on her soil the sacred sign of man's redemption.

Thence, onward through difficulties, dangers and death, Catholic missionaries pressed on to every part of the New World, and in spite of trials and bitter persecutions, at length succeeded in their labor of love. Even in our own history, the period is not so very remote when it would have been unsafe for me to stand where I do this evening, since a price of one hundred pounds was put on the head of every Jesuit who dared to enter this State; still I do assure you, I have no fear of losing mine to-night.

With the declaration of American freedom, came universal freedom of worship, and though the missionary has but little to hope from the approbation of men, still with the progress which the world has made, he has less to fear from their intolerance, and therefore it is, that I have no hesitation to lay before you to-night the labors of those men who, 250 years ago, consecrated with their blood, the soil of America.

The gifts and promises of God, it has been said, have travelled from east to west, from the rising to the setting sun. In the appointed hour of God's providence, the light of faith was brought to our shores, and a new chapter was opened up in the red man's history, by the early missionaries, whose zeal knew no limit. Then for the first time did the sons of the forest see men entering their villages, whose

word breathed peace and love; whose sole ambition was to spread the gospel, to teach humility, and to suffer; whose sword was the cross, and who preached sobriety, good will, charity and bright hopes beyond the grave.

The labors of those zealous and self-sacrificing men, who left home and kindred, and the golden ties of relationship, to take up their abode in the rude wigwam of the savage, to speak to him of the Great Spirit by whose power he was created, and by whose mercy he was redeemed, will ever hold a prominent place in the noblest records of human zeal and heroic enterprise, and will form an eloquent and thrilling page in the history of our country.

The establishment of missions among the natives naturally led to the exploration of the country, and in this way, the pioneers of the cross became the first discoverers and historians of the whole of the interior of North America. They widely extended geographical knowledge, and did not overlook the importance of providing the means of education for the youth of the land.

The *Relations*, which they annually sent to Europe, became in time, such an elaborate history of the country, that Mr. Parkman says, it is impossible to exaggerate their importance, as trustworthy and historical documents.

I propose, in the present paper, to speak of the labors of some of the early missionaries, and to sketch briefly the outlines of the rise and destruction of one of their missions, whose history cannot be read without profound emotion.

The facts that I shall lay before you are taken from one of the oldest and most interesting of those *Relations*, drawn up by Fr. Paul Ragueneau and published in Paris in 1650.

It is indeed a beautiful spectacle, to behold Christian civilization, blooming amid the frosty wilderness of the North, and taking deep root, and flourishing in the hearts of the wild children of the forest.

The Wyandot nation known more generally by the name of Hurons was located on the shores of the great Lake which bears their name; they occupied a small strip of territory, and lived in twenty populous villages, which, in the year 1635, contained a population of thirty-five thousand souls.

The first mission to these people was commenced in 1615 by one whom Mr. Bancroft calls the unambitious Le Caron, who, years before the Pilgrims anchored within Cape Cod, had penetrated the land of the Mohawks, had passed to the North, into the hunting grounds of the Wyandots, and, bound by his vows to the life of a beggar, had, on foot, or paddling a bark canoe, gone onward and still onward, taking alms of the savages till he reached the rivers of the Huron.

In the year 1626, Canada received for the first time three members of the Society of Jesus—Jean De Brebeuf, Charles Lallemand and Edward Massé. Their reception in Quebec on the part of some interested merchants was most inauspicious, and they would have returned whence they came, had not some of their brethren given them a shelter and supplied them with provisions.

Brebeuf set forth immediately on the arduous mission to the Hurons, but having been prevented by unforeseen causes from prosecuting his voyage, he set out anew in the following spring in company with Father De La Noul, and, after months of toil, made his first visit to the barbarous scene of his labors, his sufferings and his death. The breaking out of war between France and England in 1629 interrupted for a time the progress of the missions, but on the restoration of Quebec to the French crown, the missionaries returned and resumed their labors. From that time till the Iroquois war, there were ten years of peace and missionary triumph.

Dr. O'Callaghan, whose incalculable services to the history of New York are well known, says that within ten years the Jesuits had completed the examination of the country from Lake Superior to the Gulf, and founded several villages of Christian neophytes on the borders of the upper Lakes. While the intercourse of the Dutch was yet confined to the Indians in the vicinity of Fort Orange, and five years before Eliot, of New England, had addressed a single word to the Indians in the neighborhood of Boston Harbor, the French missionaries planted the Cross at Sault Ste Marie, whence they looked down on the Sioux country and the valley of the Mississippi.

The last days of July in the year 1634 witnessed one hundred and forty canoes, with six or seven hundred Hurons descending the St. Lawrence, and landing beneath the fortified rock of Quebec for the purpose of bartering their furs for various commodities supplied by the traders. Before embarking to return home, Champlain, the governor of the province, introduced the missionaries to the chiefs and warriors. "These," said he, "are our fathers. We love them more than ourselves. They do not go among you for your furs. They have left their friends and their country to show you the way to heaven. If you love the French, as you say, then love and honor these our fathers." Two chiefs rose to reply; Brebeuf rose next, and spoke in broken Huron. The mission was accepted, and on the 31st day of July, 1634, Fathers Anthony Daniel and John De Brebeuf, the first missionaries to the Hurons, prepared to depart. It was the day that sealed their resolution and saw them ready

to go forth on that mission which was to lead them to cruel martyrdom. They embarked amid salvos of cannon from the ships, and set forth for the wild scene of their apostleship.

The way to the Huron country was pathless and long, by rock and torrent and the gloom of savage forests. The goal was more dreary yet. Toil, hardship, famine, filth, sickness, solitude, insult, perhaps death. But the prospect of these sufferings did not stop the progress of the Jesuits. The sons of Loyola never retreated. The mission they founded in a tribe ended only with the extinction of the tribe itself. Nowhere, says Mr. Parkman, is the power of courage, faith, and an unflinching purpose more strikingly displayed than in the record of their lives.

They reckoned the distance at nine hundred miles; but distance was the least repellant feature of this most arduous journey. Barefoot, lest they should injure the frail vessel, each crouched in his canoe, toiling with unpractised hands to propel it. The canoes were soon separated; and for more than a month, the Frenchmen rarely or never met. Brebeuf spoke a little Huron, but Daniel and Davost were doomed to a silence unbroken, save by the unintelligible complaints and menaces of the Indians, of whom many were sick with the epidemic, and all were terrified, desponding and sullen. The toil was extreme; Brebeuf counted thirty-five carrying-places, where the canoes were lifted from the water, and carried on the shoulders round rapids. More than fifty times, besides, they were forced to wade in the raging current, pushing up their empty barks. Brebeuf and his companions tried to do their part and bore their share of the baggage across the carrying-places, sometimes a distance of several miles. The Indians themselves were often spent with fatigue. Brebeuf, a man of iron frame and of a nature unconquerably resolute, doubted if his strength would sustain him to the journey's end. All suffered much hardship at the hands of their ill-humored conductors.

Descending French River and following the lonely shores of the great Georgian Bay, the canoe which carried Brebeuf at length neared its destination, thirty days after leaving Three Rivers. Before him, stretched in savage silence, lay the forest of the Hurons. Did his spirit sink or his courage fail, as he approached his weary home, oppressed with a dark foreboding of what the future should bring forth? A fervor more intense and unquenchable urged him on to more appalling perils. His masculine heart had lost the sense of fear, and his intrepid nature was fired with a zeal, before which doubts and uncertainties fled like the

mists of the morning. Brebeuf landed here, and made the best of his way to the village, where he anxiously waited the arrival of his companions. One by one they appeared, weary and worn, and when at length all were assembled, they raised in the heart of the Huron wilderness, the first humble chapel to the glory of God. "For marbles and precious stones," writes one of the missionaries, "we employed only bark; but the path to heaven is as open through a roof of bark, as through arched ceilings of silver and gold."

The building without was strictly Indian, but within, the priests with the aid of their tools, made such innovations in the rude architecture, as astonished the ruder children of the forest. There was no lack of visitors, for the house of the black-ropes contained marvels, the fame of which was noised abroad to the uttermost confines of the Huron nation. Chief among them was the clock. The guests would sit in expectant silence by the hour, waiting to hear it strike. They thought it was alive, and asked what it ate. As the last stroke sounded, one of the Frenchmen would cry "Stop," and to the admiration of the company the obedient clock was silent. The mill was another wonder. Besides these, there was a prism, a magnifying glass and a magnet which were the astonishment of all. "What does the Captain say?" was the frequent question; for by this title of honor they designated the clock. "When he strikes twelve; he says, 'Hang on the kettle,' and when he strikes four times, he says 'Get up, and go home.'"

Both interpretations were well remembered. At noon, visitors were never wanting to share the fathers' sagamite; but at the stroke of four, all rose and departed, leaving the missionaries for a time in peace. Now the door was fastened, and they discussed among themselves the prospects of the mission, compared their several experiences, and took counsel for the future. But the standing topic of their evening conversation was the Huron language. Concerning this, each had some new discovery to relate, some new suggestion to offer; and in the task of analyzing its construction and deducing its hidden laws, these intelligent and highly cultivated minds found a congenial employment. But while zealously laboring to perfect their knowledge of the language, they spared no pains to turn their present acquirements to good account. Was man, woman or child sick or suffering, they were at hand with assistance and relief, adding, as they saw opportunity, explanations of Christian doctrine, pictures of heaven and hell, and exhortations to embrace the faith. At every opportunity, the missionaries

gathered together the children of the village at their house. On these occasions, Brebeuf, for greater solemnity, put on a surplice. First he chanted the Lord's Prayer, translated by Father Daniel into Huron rhymes—the children chanting in their turn. Next he taught them the sign of the cross; made them repeat the Ave, the Creed and the Ten Commandments; questioned them as to past instructions, gave them briefly a few new ones; and dismissed them with a present of two or three strings of beads. At times, the elders of the people were induced to assemble at the house of the missionaries, who explained to them the principal points of Christian doctrine. The auditors grunted their consent to every proposition; but when urged to adopt the faith which so readily met their approval, they had always the same reply: "It is good for the French; but we are another people with different customs." Notwithstanding all their exhortations, the missionaries for the present baptized but few. Indeed, during the first two years, they baptized no adult, except those at the point of death; for with excellent reason, they feared backsliding and apostasy. Meanwhile, more clergymen were on their way to urge on the work of the cross.

In 1635, Fathers Pijart and Le Mercier were sent to Canada, and in the midsummer of the following year, their number was increased by three more, who, on their way to the Huron Mission, had passed Daniel and Davost descending to Quebec, to establish there a seminary for Huron children. Scarcely had the new comers arrived, when the pestilence, which, for two years past, had from time to time visited the Huron towns, broke forth with ten-fold violence, and with it appeared a new and fearful scourge—the small-pox. Terror was universal. The missionaries passed in the depth of winter from village to village. No house was left unvisited. Everywhere was heard the wail of sick and dying children. The fathers spoke words of comfort and kindness, and sought to relieve their bodily distress by remedies administered to squalid men and women crouching at the sides of houses in all the stages of distemper. The body cared for, the priests next addressed themselves to the soul. The Jesuit, after enlarging for a time, in broken Huron, on the brevity of mortal weal or woe, passed next to the joys of heaven, and the pains of hell. His pictures of infernal fires and torturing demons were readily comprehended, but with respect to the advantages of paradise, he was slow to effect conviction. Doubts of all sorts started up in their rude minds with regard to the substantial advantages of the new faith, and several of them, who had

embraced Christianity, were filled with anxiety, in view of the probable want of tobacco in heaven, and their incapacity for enjoying life without it.

"I wish to go where my ancestors have gone," was the common reply. "Do they hunt the cariban in heaven?" asked the anxious savage. "Oh, no," replied the father. Then, returned the Indian, "I will not go there. Idleness is bad everywhere."

To comprehend the real value of the difficulties, which the missionaries constantly had to encounter, we must imagine what was the superstition they had to displace. The belief in *Manitous* or spirits, inhabiting animals and protecting or cursing men, was general throughout North America; human sacrifices were also general; the power of the medicine men was arbitrary for life or death; polygamy prevailed among some tribes, and indiscriminate intercourse, to some extent, among all. It was a superstition without mercy, without morality, without remorse; under its sway, no mental or social culture was possible. To them religion was a charm against disease, and baptism a safeguard against small-pox and misfortune. Against this terrible barbarism did the missionaries now put forth their power. What must we do, they asked, that your God may take pity on us? Brebeuf's answer was uncompromising:—"Believe said he, in Him; keep His commandments; abjure your faith in dreams; take but one wife, and be true to her; give up your superstitious feasts and assemblies of debauchery; eat no human flesh; never give feasts to demons; and make a vow, if God will deliver you from this plague, to build him a chapel." The terms were too hard, but Brebeuf would bate them nothing.

Meanwhile the missionaries found here a field of labor just suited to the extent of their charity and the ardor of their zeal. They traversed the country, plunged into the forests, penetrated into the very huts of the savages, and by their gentle manners and soothing language, and a thousand services which they cheerfully rendered, they gradually gained the confidence of the natives, and were at length listened to with attention. To induce them to accept the yoke of civilization it was necessary, first, to subdue them to that of the Gospel, and they succeeded. With no other arms, save a crucifix, the staff of the pilgrim, and the breviary of the priest, in the hand, the humble, though fearless Jesuit, directed his steps to the interior of these wild and almost deserted regions. He penetrated the densest forests; he toiled through vast morasses; he waded the shallow streams and swam the deep ones; he clambered over the

mountains and scaled the beetling crags; he traversed vast prairies and desert plains, and abandoning himself to the protection of Providence, he confronted ferocious beasts and more ferocious men. All these fatigues, all these perils had God alone for witness. The missionary braved them, not for earthly fame, or honor, but with a single and unblenching eye to the conquest of souls. Wherever he encountered a savage, he extended towards him his arms, and by signs made him comprehend the object of his mission. By words of kindness and smiles, that betokened peace, he sought to allure him to the way of the cross. If he resisted, as sometimes happened, the missionary was nowise discouraged. He became their servant and slave; he yielded to their caprices; he followed them to the chase; he interested himself in their affairs; he became a partner in their toils, their sufferings and their amusements.

Many of these holy men, too, fell victims to their zeal, and bedewed the earth with their blood; few of their number died the death common to all men, or slept at last in the grounds which their church had consecrated; but their blood proved as it ever has, the veritable seed of Christians. New warriors instantly occupied the post of the slaughtered, and followed up their work, until little by little, the barbarians were instructed in the laws of God, and in the precepts and obligations of Christianity, which at length they embraced with a fervor, a simplicity, and a piety that would have honored the primitive ages of the Church.

The missionaries, while they labored for the conversion of the Indians, with an energy and zeal, which could not be surpassed, never had the folly to assume towards them a haughty or overbearing tone. In humble imitation of the great apostle, they made themselves all things to all, and whether in China or in Japan, in Africa, in India or in America, they all had but one design, which, like a bright star, preceded them and shone upon their path, and was the guide of all their actions—*The Greater Glory of God and the welfare of their race.*

The march of civilization among the Hurons had now commenced, and it was not to cease. In the summer of the year 1637, the foundation of the new mission of the Immaculate Conception was laid in the largest of the Huron towns. No sooner was the mission house finished, than the missionaries began their preparations for a notable ceremony. At one end, stood the altar ornamented with such decorations as they had. On it was a crucifix, while above, hung several pictures, among them, a painting of Christ and another of the Virgin Mother. Never before were such

splendors seen in the land of the Hurons. Crowds gathered from afar and gazed with awe at the marvels of the sanctuary. A great event had called forth all this preparation. Of the many baptisms, achieved by the fathers in the course of their indefatigable ministry, the subjects had all been infants or adults at the point of death; but at length, a Huron, in full health and manhood, respected and influential in his tribe, had been won over to the faith, and was now to be baptized with solemn ceremonial, in the first chapel that ever adorned the Huron wilderness. It was an interesting scene. The Indians were there in throngs, and the house was closely packed with warriors, young and old, their eyes glittering and riveted on the spectacle before them. The priests no longer in their usual robes of black, but radiant in the vestments of the altar; the pealing of bells, and the swinging of censers wafting clouds of sweet odors to heaven, all combined to impress solemnly the minds of the savage beholders. To the missionaries it was a day of triumph and of hope. The ice had been broken; the wedge had entered, and light had dawned at last on the long night of heathendom. There now followed a harvest of converts, who gave, in many cases, undeniable proof of great piety and fervor. In some towns, the Christians outnumbered the heathen, and in nearly all they formed a large portion. The good Father Ragueneau the Superior, surveying the wonderful fruits gathered in this first field of labors, gives expression to the delight with which his soul overflowed in the following passage:—

“Without doubt, the angels of heaven have been rejoiced at seeing, that in all the villages of this country, the faith is respected, and that Christians now glory in that name which was in reproach but a few years ago. For my part, even if I had lived among them for fifty years, I could never have hoped to see one-tenth part of the piety, of the virtue and sanctity of which I have been an eyewitness in the visits made to those churches, which have but lately grown up in the bosom of infidelity. It has given me a sensible delight to witness the diligence of Christians who anticipated the light of the sun to come to the public prayers; and who, though harassed with toil, came again in immense throngs before night to render anew their homage to God; to see the little children emulating the piety of their parents, and accustoming themselves, from the most tender age to offer up to God their little sufferings, griefs and labors. But what has charmed me most, is to see that the sentiments of faith have penetrated so deeply into the hearts of those whom we but lately called barbarians, and I can say it with

entire truth, that divine grace has destroyed in most of them the fears, the desires and the joys inspired heretofore by the feelings of nature."

The central mission, called the Immaculate Conception, of which the chief house was St. Mary's, was situated on the river Wye, which enters the vast Georgian Bay of Lake Huron. A few years ago, I visited this memorable spot and with the assistance of a few men was able to lay bare the walls and trace the ditches of this old French station, over which the forest had long since resumed its reign. The fortified work which inclosed the buildings was in the form of a parallelogram, and fronted the river, somewhat more than a hundred feet distant from it. Two or three times a year, the missionaries assembled here to take counsel together, and determine their future action. Hither, also, they came at intervals for a period of meditation and prayer, to nerve themselves and gain new inspiration for their stern task. Besides being the magazine of the mission, it was the scene of a bountiful hospitality, and one single year witnessed three thousand red men who from the different tribes shared the hospitality of the priests at this missionary station. At one time the missionaries had no communication with Quebec or Montreal for the space of three years (1641-1644), during which their clothing fell into rags, and they suffered grievously for the necessaries of life. Still they persevered with the ardor of apostles, and their number went on constantly increasing. Within thirteen years this remote wilderness was visited by sixty missionaries, members of the Society of Jesus, all chosen men, and ready to shed their blood for the faith.

The mission of the Conception was the oldest of those established among the Hurons. It was the one, too, which set the brightest example of every virtue, and shone as a brilliant luminary in the midst of the wilderness, presenting a model for the imitation of the neighboring tribes. For fifteen years the Huron missions continued to flourish, gathering into the Christian fold immense numbers of Indians, establishing amid the snow-clad wilderness of the North, flourishing communities, and producing fruits, as ripe and as lovely for heaven, as ever did the more favored climes of the South. Like those of Paraguay, which they rivalled, they were broken up by instruments not less fierce—the implacable Iroquois—the deadly foes of the Hurons and their allies, the French. From religious animosity and political jealousy, the Dutch traders at Fort Orange, now Albany, constantly supplied the Iroquois with fire-arms.

These would leave their towns, lie in ambush, break in on unguarded places; burn, hack, and murder the neophytes; exterminate whole villages, and destroy the nations, whom the fathers hoped to convert. At two different times did the Iroquois fall upon the Huron wigwams. First, on the 4th of July, 1648, when they sacked the flourishing village of St. Joseph; and, secondly, when on the 16th of March, 1649, a thousand hostile savages massacred the inhabitants and scattered the glories of the mission of St. Ignatius.

We will glance rapidly at the history of both these melancholy occurrences. Teanaustaye, or St. Joseph, lay on the southeastern frontier of the Huron country, near the foot of a range of forest-covered hills, and about fifteen miles from St. Mary's. It had been the chief town of the nation, and its population numbered at least two thousand. It was well fortified with palisades, after the Huron manner, and was esteemed the chief bulwark of the country. Its inhabitants had been truculent and intractable heathens, but many of them had surrendered to the faith, and for four years Father Anthony Daniel had labored among them with excellent results.

It was the morning of the 4th of July, 1648. Scarce a warrior was to be seen. Some were absent in quest of game or on a warlike expedition, and some had gone on a trading party to the French settlements. Daniel had just finished saying Mass, and his flock still knelt at their devotions. It was but the day before, that he had returned to them, warmed with new fervor, from his meditations in retreat at St. Mary's. Suddenly, a roar of voices, shrill with terror, burst upon the silence of the town. "The Iroquois! the Iroquois!" The enemy had approached the village under the cover of the night, and thus effected a surprise. The greatest panic and confusion prevailed, and the terror-stricken Hurons flocked around the father as their protector. He animated them by his presence where the danger was most imminent, and encouraged them to defend their village. But it was of no avail. The dreaded name of the Iroquois was ever sufficient to intimidate a Huron. In the meantime, the enemy took possession of the place, and those who were able to flee escaped to the neighboring village. Not so the priest. Forgetful of himself, he eagerly sought out the aged, infirm and sick, to prepare them for their fate. Daniel then returned to the chapel, which was already crowded with Hurons. Some he baptized, others he confessed and absolved, and upon all he bestowed appropriate words of consolation. The enemy soon learned their place of refuge, and shrieking forth their fierce war-whoop, rushed

in a body to the church. "Fly!" screamed the priest, driving his flock before him; "I will stay here. We shall meet above!" Many of them escaped through an opening in the palisade; but Daniel refused to follow, for there still might be souls seeking salvation. The hour had come for which he had long prepared himself. Alone and undismayed, he came forth from the church to meet the Iroquois. When they saw him confronting them with a look kindled with the inspiration of martyrdom, awed by his appearance, they recoiled for a moment, as he advanced; then recovering from their surprise, they pierced him with a volley of arrows, that tore through his robes and his flesh. A gun-shot followed; the ball pierced his heart; and the proto-martyr of the Huron Mission fell dead, sighing the name of Jesus. The shepherd gave his life for his flock. They rushed upon him with yells of triumph, stripped him naked, and treated his lifeless body with every indignity. The town was now in a blaze, and when the flames reached the church, his body which they flung into it became a holocaust consumed in the fires of the burning church. The Hurons, who escaped, found refuge among their brethren at St. Mary's. About seven hundred, consisting principally of women and children; were taken prisoners by the Iroquois and carried away to be tortured. Father Anthony Daniel who fell was one of the founders of the Huron Mission. He was a native of Dieppe in France, and was born of wealthy and respectable parents. For fourteen years he labored in the Huron Mission with indefatigable zeal, and he left after him an example of every virtue; the Indians, even those who were infidels, cherished a strong attachment for him, for he had won the hearts of all who had ever known him.

The destruction of St. Joseph's spread terror through the land. Town after town was now abandoned and the Huron nation was doomed to melt away, first, wasted by pestilence and small-pox, and then to fall beneath the tomahawks of their deadly foes. The Iroquois, encouraged by the success of their late attack upon St. Joseph's, returned early in the spring of the following year, and on the 16th of March, 1649, about two thousand of them, well supplied with fire-arms, surrounded the village of St. Ignatius, which with St. Louis and three other towns, formed the mission of the same name. This place was fortified with palisades, fifteen or sixteen feet high, and surrounded by a deep ditch. But before daylight on the 16th, the fierce yell of the enemy startled the wretched inhabitants wrapped in profound sleep, and bursting in upon them, before resistance could be made, they cut them down with knives and hatchets, and set fire

to their cabins. The whole was the work of a few minutes; out of four hundred inhabitants, but three escaped to give the alarm to the neighboring village of St. Louis, one league distant. The Iroquois, following up their success, rushed in the dim light of the early dawn towards St. Louis. The three fugitives had given the alarm. The number of inhabitants here was less than seven hundred, and, of these, all who had strength to fly, excepting about eighty warriors, made for a place of safety. Brebeuf's converts entreated him to escape with them, but the Norman hero, says Mr. Parkman, bold scion of a warlike stock, had no thought of flight. His post was in the teeth of danger, to cheer those who fought and open heaven to those who fell. Lallemand, his colleague, slight of frame and frail of constitution, trembled despite himself but divine grace mastered the weakness of nature, and he, too, refused to fly. The Hurons fought with the utmost desperation, but the Iroquois with unabated ferocity cut through the palisades, and captured the surviving defenders, Brebeuf and Lallemand, among the rest. But two Hurons escaped to carry the sad details to St. Mary's. In the flush of victory the enemy meditated an attack on this station, and sent forth small parties to reconnoitre it, but a panic had fallen on them, occasioned by the impression that they were about to be attacked by a combined body of French and Hurons. They planted stakes in the bark houses of St. Ignatius and bound to them a crowd of prisoners, male and female, from old age to infancy, husbands, mothers and children, side by side. Then as they retreated, they set fire to the town and laughed at the shrieks of anguish that rose from the blazing dwellings. On the afternoon of the 16th, the day on which the two priests were captured, Brebeuf was led apart and bound to a stake. He seemed more concerned for his captive converts than for himself, and addressed them in a loud voice, exhorting them to suffer patiently, and promising heaven as their reward. The Iroquois, incensed, scorched him from head to foot, to silence him; whereupon, in the tone of a master, he threatened them with everlasting flames, for persecuting the worshippers of God. As he continued to speak, with voice and countenance unchanged, they cut away his lower lip and thrust a red-hot iron down his throat. He still held his tall form erect and defiant, with no sign or sound of pain; and they tried other means to overcome him. They led out Lallemand, that Brebeuf might see him tortured. They had tied strips of bark, smeared with pitch, about his naked body. When he saw the condition of his superior, he could not hide his agitation, and called out to him, with

a broken voice, in the words of St. Paul, "We are made a spectacle to the world, to angels, and to men." Then he threw himself at Brebeuf's feet; upon which the Iroquois seized him, made him fast to a stake, and set fire to the bark that enveloped him. As the flame rose, he threw his arms upward, and with a shriek of supplication to heaven he offered up his sacrifice to God.

Lallemant was but six months engaged in the Indian Mission, yet was he destined to bear off one of the first crowns. In the colleges of France he had acquired high honors as a scholar, and was distinguished for his exact scientific knowledge. He was born at Paris, on the 31st of October, 1610, and died a martyr at the stake, on the 17th of March, 1649, in the thirty-ninth year of his age.

Next, they hung around Brebeuf's neck a chain of hatchets heated red hot; they cut off his hands, and applied red-hot tomahawks under his armpits, but the indomitable priest stood like a rock, insensible alike to pain and torture, to the great astonishment of his tormentors. In derision of baptism, they poured boiling water on the head of the two missionaries, saying: "We baptize you, that you may be happy in heaven; for nobody can be saved without a good baptism." Brebeuf would not flinch; and, in a rage, they cut slices of flesh from his limbs and devoured them before his eyes. To complete the tragedy, they tore out his heart and drank his blood, gushing warm from its source, thinking to imbibe with it some portion of his courage.

But let us turn from these revolting tortures, and these monsters of cruelty, since, in one day, all their victims were robed in the glory of immortality. Let us drop the veil over them, and with it, a tear over the horrible blindness and perverseness of human nature when left to its own impulses, without the light of grace and the softening influence of Christian civilization.

Among all the missionaries, few displayed the gifts of an apostle more abundantly than John De Brebeuf. Mr. Parkman calls him the Ajax of the Huron Mission, its truest hero, and its greatest martyr. He came of a noble race, the same from which sprang the English earls of Arundel; but never had the mailed barons of his line confronted a fate so appalling, with so prodigious a constancy. To the last he refused to flinch, and as we are told, "his death was the astonishment of his murderers." For fifteen years he went through the same round of duties, teaching, preaching, visiting the cabins, and each day, he became more inflamed with zeal and more animated for the salvation of souls. For twelve years that I have known him, writes Ragueneau,

that I have seen him, alternately superior, inferior, and on equality with others; sometimes engaged in temporal affairs, sometimes in missionary toils, and labors; dealing with the Indians, whether Christians, infidels or enemies; in the midst of sufferings, persecution, and calumny—I never once saw him, either in anger, or even manifesting the slightest indication of displeasure. He was a native of Bayeux, in Normandy, and was born on the 25th of March, 1593. He entered the Society of Jesus at Rouen on the 5th of October, 1617, and he was crowned with martyrdom on the 16th day of March, 1649, in the fifty-sixth year of his age.

The bodies of the two illustrious missionaries were carried to St. Mary's and buried in the cemetery there. The skull of Brebeuf was preserved as a relic. His family sent from France a silver bust of their martyred kinsman, to enclose the skull; and to this day the bust and the relic are preserved with pious care by the nuns of the Hotel Dieu at Quebec. When he first visited the Huron tribes, in 1626, there was not, in all that unexplored wilderness, one Indian who invoked the name of the true God. At his death, he saw gathered around him as an encircling crown, no less than seven thousand children of the forest, whom he and his brethren had baptized, and he beheld the sacred sign of man's redemption raised as a standard of triumph, in a place, where, since the creation of the world, no true worshipper of God had ever been found! He died like a faithful soldier, at his post, but his death struck the death-knell of the Huron nation. Within two weeks after the disasters of St. Ignatius and St. Louis, they abandoned their homes, and bade farewell for ever to their ancient domains. Scattered by the exterminating hand of the Iroquois, they roamed in fugitive bands, northward and eastward, through the half-thawed wilderness, and sought a hiding place on the rocks and islands of Lake Huron. A few, under the auspices of Ragueneau, settled in the island of Orleans near Quebec; some went South of Lake Erie, and buried themselves in the forests of Pennsylvania; while some are to be found at a later day in the vicinity of Sandusky, under the name of Wyandots, but the greater part of them, after deliberation, formed a settlement on a neighboring island of the lake, called, Isle St. Joseph. Thither, therefore, they transported on rafts all that they possessed. St. Mary's was stripped of everything that could be moved; then they set it on fire, and one short hour saw consumed the results of nine or ten years of toil. The Hurons as a nation ceased to exist.

In 1650, says Mr. Shea, Upper Canada was a desert; the Iroquois war, incited and armed by the Dutch, drove the

missionaries from the depths of the forest, and proved fatal to the allies of the French. Not a mission now remained; not a single Indian was to be found, where, but a year before, the cross towered in each of their many villages, and hundreds of Christians gathered round their fifteen missions.

From some of the old maps published by the Jesuits in Paris in the year 1660, it appears that their missionaries, long before this date, had traced the highway of waters from Lake Erie to Lake Superior, and had gained a glimpse of Lake Michigan. As early as 1638, they were able to penetrate the present territory of the United States and plant the cross in three different points: at Sault Ste Marie in Michigan, among the Abnakis of Maine, the Mohawks of Albany and other tribes of the five nations, so that in the very heart of New York, at that early day, says Mr. Bancroft, the solemn services of the Roman Catholic Church were chanted as securely as in any part of christendom.

Six fathers had won the Martyr's crown; one was mutilated for life; and some of those who escaped had only deferred their time a few years. The missions in the western part of New York were destroyed, and Father Garnier put to death. Father Isaac Jogues, illustrious for courage and sufferings, escaped with mutilation; he returned to France, but, burning with zeal, came back some years after, and received the glorious crown of martyrdom in the Mohawk valley. This mission among the ferocious Iroquois was reopened again and again until the State passed into English hands, when the penal laws against Catholic missionaries were most rigorously enforced.

But why single out these apostles? Jogues and Le Moyne, the martyrs I have mentioned; Allonez of Lake Superior; Granier of the Illinois; Marquette of Michigan; Gravier of the Miamis; Guiguas of Wisconsin; Boullanger of the Choctaws; De Guyenne of the Alabamas; White of the Susquehannas; Rasles of the Abnakis, and Marest of Labrador. These are names which cannot be forgotten in the annals of our country. Their memory dwells on the Mississippi, by the distant shores of Lake Huron and Lake Superior, in the valley of the Mohawk, among the mountains of New England, and on the banks of the Penobscot. Some others equal in service and in sufferings might be recalled, but these will suffice, as representatives of the missionaries, in the field which I have been considering.

Nor are the services which they rendered to civilization to be passed over. Within the mission, within the breast of the believer, the new life of civilization began; but there it did not end. Every wigwam-chapel gathered its colony,

which always matured into a village. The progress, indeed, was slow at first, as must be every progress from barbarism upwards; as was Roman, Gothic, Celtic and Norman progress. But we have every reason to assume, from what progress was made, while the missions flourished, that both the individual and the family would have been reclaimed and the new Indian society gradually developed, had time enough been granted.

One of our statesmen, Hon. James H. Paulding, speaking of the remains of those missions was led to say, that much was due to French courtesy and sobriety, and, much more, perhaps, to the influence of a religion, which, though often calumniated, exercises a dominion over the minds of untutored Indians, far more powerful and far more salutary, than has hitherto resulted from the influence of any other.

Their dictionaries, their grammars, and their labors on the several languages of the nations, among which they resided, are, along with the innumerable native traditions which they collected, at this day, the most valuable part of all we possess concerning the red race of America. Besides being men of science, they were acute observers and made several useful discoveries. Their reports afford us most interesting information regarding the natural history of the country. At an early date, they describe the *Aurora borealis*, and furnish minute descriptions of the eclipses both lunar and solar, as well as of the comets and earthquakes, which occurred in their time. Not only do they describe the great lakes, but they were also the first to call attention to the great Falls of Niagara as far back as 1647-8. They discovered the oil-springs of Olean, and they were the first explorers of the northern lakes and rivers. In 1673 the Mississippi was discovered by Father Marquette who started in a canoe from Lake Michigan, and descended the river to Arkansas. Other Jesuits broke paths in the wilderness and forest, and prepared the way for the discovery and population of new countries, and made known to commercial enterprise, lakes and rivers and boundless seas. Father Albanel did what soldiers and adventurers had not the courage to undertake—he opened a road from Quebec to Hudson's Bay; and in this, our day, the illustrious De Smet, stimulated by zeal for the conversion of the Indian tribes of the West, penetrated to the Rocky Mountains, ascended the Mississippi and the Missouri to their sources, and thus realized in his own person, the desires and the hopes of the ancient members of his Institute.

They were the first to make wine from the native grape, wax for candles from the wild laurel, and incense from the

gum-tree. They drew attention to the cotton plant and mulberry tree of the Mississippi valley; they introduced the sugar-cane from their gardens in New Orleans; they first planted the peach in Illinois, and were the first to introduce wheat and the plough into the prairies. The Indians had habitually planted their maize in holes made with a dibble; but the Jesuits taught them better. If, as has been said, "a plough proper in a field arable" be the noblest escutcheon, then is it theirs; if

In ancient days the sacred plough employed
The kings and awful fathers of mankind,

a share of the same awe and honor belongs to the early missionaries of our country. They pointed out the locality of many minerals; they were the first to work the copper mines of Lake Superior for ornaments for the altars at the Sault; and the first to acquaint New York of the existence of her own salt springs. About this latter discovery there is an anecdote worth repeating. When Father Simon Le Moyne communicated the fact to his Dutch correspondent, Domine Megapolensis of New Amsterdam, that cautious minister, in laying it before "the classes of Amsterdam," expresses himself in great doubt "whether this information be true, or whether *it be a Jesuit lie.*" It turned out to be true, as the annual revenues of New York State can testify.

In conclusion, I may be permitted to add one word on the men themselves, of whom I have noticed but a few. It would be an indiscretion to suggest reflections which their deeds will awaken in every Christian soul, and which they kindled in the breasts of the ferocious Indian, who wandered through the frozen wilderness of the North, or roamed by the banks of the Mohawk. But I must observe, in contemplating the supernatural virtues which I have briefly sketched, that they were the fruits of gifts and graces which were not only fair to look upon, and mighty to subdue the arts of the wicked one, and to unbind in every land the fetters of his victims, but which had a yet deeper and more awful significance, in as much as they revealed *the immediate and intimate presence of God*, as surely as the golden-fringed cloud tells of the great orb behind, whose rays it obscures but cannot hide. These men were mighty, but evidently not by their own strength; valiant, because they feared nothing but sin; patient for they walked in the steps of the Crucified; and wise beyond the children of Adam, because to them it had been said by Him who once gave the assurance to earlier missionaries: "It is not you that speak, but the spirit of your Father that speaketh in you."

HOUSE OF RETREATS—KEYSER ISLAND.

SOUTH NORWALK, CONN., June 9, 1892.

REV. AND DEAR FATHER,

P. C.

You kindly ask for news of our beautiful island. In the first place, I must say that a chief feature this year is that although the number of exercitants has not been great, yet, the work has been constantly kept up, except for a portion of Lent. Fr. Skelly, of Chester, Conn., is now finishing his retreat, and Fr. Lynch of Danbury, in whose parish the League of the Sacred Heart took strong hold, will be on next week. Fr. Skelly tells me he met a convert, a Mr. Chapel, a very worthy person, it seems, who asked where was there, in this section of the country, a house for spiritual retreats, and being told of this place, he at once resolved to make arrangements to spend a week among us.

We have had only about fifty exercitants this year. Bishop McDonnell's and Bishop Gabriel's retreat here preparatory to their consecration, has brought the place to the notice of a good many, and has made it appear that a spiritual retreat may be made by others than by persons on the eve of great spiritual ruin, or who if they be not very careful, must use extraordinary means to avert eternal reprobation. The Bishop of Hartford would gladly send his priests here for the general annual retreat, if we had accommodations for them. About ten laymen passed from three to eight days in retreat with us; one was so surprised that he shed tears of delight, saying he had no idea that laymen could have such privileges as a retreat of this kind afforded. A friend of Bishop McDonnell tried to persuade the bishop not to come here. The bishop replied, no tramps were allowed here. When the moment of God's special mercy will allow superiors to take stronger action in the work, there will then be no lack of exercitants. When the matter will be explained from the pulpits of parish churches, and people learn about it, there will be a different tale to tell.

Bishop McDonnell came alone to Norwalk. I met him at the cars, and drove him to Manresa. He was very cordial, spoke of our Society, of his former days at St. Francis Xavier's, of some who had made their election for the Society, and why it was he had not done so; of several who

were prejudiced against it, and how some of these on discovering its real merits, were great admirers of it and ended by entering into the Order. He insisted on following the community regulations. He caught a cold from undue exposure, which renewed some troubles from *la grippe*, which he had had during the winter, previous to his trip to the South. This laid him up until after his consecration. He had recourse to our five fathers, the Martyrs of the Commune. Fr. Walsh of the third year, then after his missionary tour, whom Rev. Fr. Provincial sent here for the occasion, rendered invaluable aid; and Fr. Massi, of St. Lawrence's, New York, confessor of the bishop, sustained his penitent in the certain assurance that the martyrs would carry him through successfully. Fr. Walsh procured him some relics of these heroes. A palace car was placed at his disposal for the trip to New York. You know the sequel—how, after his consecration, he publicly acknowledged that to our Martyrs of the Commune he owed the strength to go through the fatiguing duties of the day.

Bishop Gabriels was similarly received at Norwalk depot, and made seven full days of retreat, and he expressed a desire to have some memento of our Martyrs of the Commune, which I gave him.

The sea-wall has been repaired; the roofs of the pavilion and those of the Shrine of our Lady of Martyrs, have been painted anew, as well as the exterior of the mansion. The numerous small cells of the White House have given place to airy dormitories, the old garden fence has disappeared, leaving an unobstructed park all around the main building. The roads, which Father Loyzance had opened up across the island, enable visitors to reach conveniently the little shrine he erected on the hill.

Dear Father, excuse this poor rambling letter. Respects to Rev. Fr. Rector and to the Fathers in that stronghold of the Society.

Servus in Christo,
A. McDONELL.

FATHER JAMES PERRON.

A SKETCH OF HIS LIFE

PART VI.

*Father Perron Instructor of the Tertianship
and Rector of Woodstock.*

In September, 1872, Father Perron was appointed Instructor of the Third Year of Probation at Frederick, having been asked for by Father Keller, Provincial of the province of Maryland. He entered on this new work with his usual devotedness; how he labored in preparing his instructions is shown by a well-filled book found among his writings, and containing what he called "Mixed Instructions during the Year 1872-73 at the Tertianship." It consists of 280 pages, octavo form, closely written, and prefaced by an index. Besides those given on the Exercises, there are instructions on the "End of the Tertianship," "Zeal for Souls," "The Rules of the Priests," "Prayer and Meditation," and a series on the "Exercise of the Presence of God." As an example of his way of treating these subjects we reproduce here one taken from this book and entitled:—

ON DEVOTION AS FRUIT OF AND MEANS TO PRAYER.

Devotion, in its most general sense, is *Voluntas promptè tradendi se ad ea, quæ pertinent ad Dei famulatum*. (S. Thom. 2-2 q. 82, a. 1.) Those, then, have Devotion, who devote themselves to God entirely; being perfectly submitted to him they have but one end in view, viz., his glory, and choose thereto the most proper means. But as amongst the acts of the service and glory of God, prayer holds the first place, especially *mental prayer*, which is itself an act of the highest worship, devoting to God our most noble faculties, directing to his service all our other actions, exciting us to the practice of all virtues and to the most complete and perfect sacrifice of ourselves as a holocaust to his supreme majesty. Then the name of *Devotion*, in a more strict sense, is applied to that fervent application of ourselves to the exercise of prayer in relation to that general direction of our actions towards the service of God; because these two things are inseparable.

1st This desire of pleasing God perfectly (which is the same as Devotion) is absolutely necessary for the *perfection of mental prayer*; because such a desire is alone able to remove all the obstacles to mental prayer and to gather all the faculties and strength of man to it.

2dly Mental prayer well performed, according to the teaching of St. Ignatius, is the best means to obtain and increase that desire of pleasing God, viz., Devotion.

It follows that these two things must go together, and as we have seen in the Spiritual Exercises how our prayer was to be directed towards *practical Devotion*, viz., the direction of all our actions towards God and his service, so must we understand that the best means to advance in the *practice of prayer* is to preserve faithfully that *practical Devotion*; and this for two reasons:—

The first, because *ability and facility for mental prayer* is truly a gift of God, not to be obtained by merely natural gifts or acquirements, and it is a most high gift and a great benefit of God, and one that God, consequently, does not bestow ordinarily; but upon fervent and faithful persons. It would not be becoming to bestow the dignity of the friendship and familiarity of God upon tepid souls, but only upon those who have the highest esteem of it, and dispose themselves to it with all the energy of their faculties, as is shown in the lives of the saints.

The second reason is a natural one. As mental prayer is a most excellent work, but at the same time hard and difficult to our nature, it requires the exertions and application of the whole man, both to remove the obstacles to it and to attain its perfection. Consequently, any diminution or slackening in the will and the other faculties, produces necessarily a corresponding diminution in the perfection of prayer. For that distraction of a part of the fulness of application of our faculties comes ordinarily from some affection, either actual or habitual, to created goods, on account of which the soul becomes weaker and less able to receive God and his gifts. Now these unruly affections cannot be quenched but by offering to the apprehension of the will a good of a far higher value, viz., the good of the glory of God, the infinite, proper and true good of the soul, the only one able to satiate it. When, then, the intellect does propose this good to the will as such, the more extensively and vividly the intellect proposes it, the more fervently the will embraces it, and rejects the other goods as obstacles to it.

Well now, considering the intrinsic nature of things, there is no human act that gives greater glory to God than prayer. For this glory of God consists in that he be known and loved by his creature, as he knows and loves himself. As God glorifies himself in himself by this increased knowledge and love, so is he glorified exteriorly by his creature. Hence there is no action of man nobler than prayer, since it is the

one that makes him more like God. Any one then, who desires to make some progress in the exercise of prayer, must, before all, conceive a great esteem for, and desire ardently that glory of God which consists in his knowledge and love, and next, dispose all his life and actions, and animate them with such fervor, that they be a holocaust of himself burning with this unceasing fire of his desire to please God and promote his glory in everything. This is, as it were, a continual prayer, or, at least, the best preparation to it.

For as all the actions of this our life are for us the means to obtain this everlasting and perfect knowledge of God, in which consists our eternal bliss, so must they be directed by us in some manner to obtain as much knowledge and love of him as we can in prayer, since our happiness in this life consists but in that, as for that we have been created, redeemed, justified and continually excited and helped by the inspirations and new gifts of the Holy Ghost.

Hæc est enim vita æterna ut te cognoscant solum Deum verum et quem misisti Jesum Christum. Maria optimam partem elegit quæ non auferetur ab ea (Joan. i). In this manner can our daily actions be an excellent preparation to prayer, and as the gathering of fuel to kindle our devotion in it. Thus shall we fulfil the precept of Jesus Christ: oportet semper orare et non deficere (Luc. xviii. 1). Thus, will our prayers and actions produce in us, by that blending with each other, that most precious fruit of *Devotion*, so profitable for ourselves and our neighbor.

Sic luceat lux vestra coram hominibus ut glorificent Patrem vestrum que in cœlis est (Matt. v. 16). Non potest abscondi civitas supra montem posita (Matt. v. 14).

At the end of the third year of probation Father Perron was recalled to his mission, and on July 20, he was again appointed Master of Novices at Sault-au-Recollet, Canada, to take the place of Father Charaux who had been made superior of the mission of New York and Canada. His life at the Sault became again what it was formerly, and there is nothing in it to delay us; but in the resolutions of his retreat for this year he has some valuable remarks on prayer, which tell us something of his trials and method of action under them. He writes as follows on the fourth day of his retreat:—

I have been somewhat less distracted in my meditation, owing mostly I think to the use I constantly made of the book to keep my mind attached to the subject. I could not indeed up to this time keep my fickle imagination from wandering continually without the constant use of a book, and I can hardly of myself make any profitable use of my faculty of discoursing. I need that others make it for me. It is a great motive of humiliation for me who am so much inclined

to pride in any new knowledge that I acquire. Were I able, as some are, to discourse easily and in the right way I should be as proud as Satan. I see again and again how necessary it is for me to apply myself to the acquirement of this virtue of humility.

The next day he receives additional light, for he writes as follows:—

I have been confirmed to-day in the appreciation made of myself yesterday, viz., that I need a strong application of my intellect to counteract the application of my inferior faculties to useless, dangerous, and bad objects. Now my intellect can hardly be so possessed except by philosophical or theological reasoning, and such reasoning I am not able to make of myself, but I must borrow it from others. This is the reason why I have been always unable to make any serious meditation except with the continual use of a book that captivates in this way my intellect and consequently moves my will. I think, then, that I must continue to use this means, since a long experience has shown it to be the best means for me, until it please God to raise me to a higher state. It remains for me to make more efforts to turn this means to practical conclusions, and to make it completely fruitful by prayer, which I too frequently omit or perform negligently.

During the next two days he suffered severe temptations and humiliating trials, and he thus writes of their good to his soul:—

I see more clearly what our Lord wants of me in this present retreat by these trials, more pungent than I suffered in my other retreats. I had seen before that humility was the chief and special virtue to which I must apply myself. I have tried, indeed, to do it and perhaps I have advanced a little in it. But up to this time I have not advanced as I should in what ought to be the first and most practical fruit of that humility, viz., the spirit of prayer. I had in most of my retreats observed that deficiency in prayer in myself, and I have been inclined to chose it as the matter of my particular examen, but as I had seen so clearly and surely my need of humility, I thought that I should hold to what I had previously determined about it. Now, it seems to me that I must make this one of the two imperious needs of my soul and apply myself most earnestly to prayer through humility and as its effect. I must first reform myself in the exercise of prayers, which are of obligation: Holy Mass, divine office, matters I am so earnest to recommend to others and I am so negligent about myself; then I must apply myself to my other prayers, as the rosary, the prayers before and after my actions, etc. I must be sure that if I take upon

myself to do so with fortitude and constancy I shall see a great change in myself. May God Almighty help me!

Things went on smoothly in Father Perron's life and he was solely intent on advancing in prayer when he was called to labor for the perfection of his brethren in the Society in a larger field. Woodstock, the scholasticate for the whole of the United States, was in need of a new rector and Father Keller turned to Father Perron. Father General heartily approved the choice and Father Perron was appointed. It was a great loss to the mission of New York and Canada, but the sacrifice had to be made. Amid all the disappointment in the mission, Father Perron seemed to be the one least affected. It was the will of God, and God would surely provide for the mission in sending him to a wider field. He gave us all a great example of holy indifference, and though he must have felt the change no one ever knew him to show by a look that he regretted to leave his novices and his mission to go among strangers. The obedience was all the harder because he had spent what had been left him of his fortune at the Sault, and he was putting up a new building there which he had been desirous to see erected for many years. Just when he had begun, and he could promise himself some years of peace and progress with his novices, the order came for him to go.

He started for Woodstock as soon as he could get away from his novices, and on the 22nd of April, 1875, he was installed as rector of the scholasticate. In a letter to his sister-in-law, he gives as follows his description of Woodstock: "I am now residing six hundred miles south of Montreal, from which place I wrote to you the last time. I am at a house of education for our young men, like Laval, where I formerly lived for several years. It is not a city, nor even a village, but a solitary place (*une terre isolée*) twenty-five miles from Baltimore, on the railroad from Baltimore to Cincinnati." In this "solitary place" Father Perron passed six and a half years, devoting all his energies to the formation of our scholastics. His heart was in his work and, though some certainly did not approve of all he did, no one ever accused him of not devoting himself to the work God had entrusted to him. In his instructions to the scholastics he tried to make them interior men, as St. Ignatius demands in the constitutions. He put before them, and tried to keep before them, the necessity of this interior spirit were they to become true sons of St. Ignatius. He insisted that they might have a hundred superiors, but if this interior spirit were wanting, they would be but religious

in name. He trusted his subjects and, perhaps, he trusted some too much. They were not many, however, of this class. There were many more whom the sound instruction and the manly method of trusting them, which the good Father Rector employed, formed to be true religious.

Fr. Perron took great interest in all that concerned the scholastics, their sports as well as their studies. During his time the villa at St. Inigos was built and opened. Fr. Perron himself used always to go to the villa and by his kind words did much to make it pleasant for the scholastics. His experience of the world and his knowledge of the various countries of Europe which he had visited before entering the Society, as well as his familiarity with our houses in Rome and in France, made his conversation remarkably interesting and profitable. He had, too, a ready wit with which he often used to enliven the conversation, but never in the slightest to wound charity; for he was not a man to wound even the youngest scholastic for the sake of saying a *bon mot*. In fact, the greatest trait in Father Perron's character was his great heart and his manner of showing his love for all. Everyone felt that he was kind, and had anyone the least trouble he was sure to find a sympathetic listener in good Father Perron. Still there was no weakness in his character, nor anything natural; you were made to feel that it was all for God, and the better and more constant and sincere for that. One who knew him well and appreciated him and had lived with him as a scholastic and afterwards as a professor at Woodstock writes: "Stress should be laid upon Father Perron's straightforwardness, honesty, and contempt for double dealing. He was inexorable with men that he had detected in trifling or attempts at gaining a point by roundabout ways; but if a man were honest with him, he would never have cause to complain. He was surely worthy of *trust*. You could rely upon this, that his words expressed his thoughts. I think that this point should be accentuated."

The same impression he made upon people of the world and even on strangers. Witness the following facts written by one who knew him intimately:—

"As those who knew him well remember, his face like his soul was strikingly noble. You felt when you saw him that you were looking at a holy man and an honest man—one who walked before God, and practiced what he preached, and was himself all that he taught others to be—to whose natural character, leaving grace out of the question, anything like doubledealing or self-seeking or policy or vanity

was abhorrent. People felt this. Fr. Jeremiah O'Connor, on whose soul, God have mercy, has often spoken to me of the vacation at St. Inigos, when he was Fr. Perron's minister, and of the visits they paid together to the good folk of the neighborhood, rich and poor, black and white alike—of the stately courtesy the old gentleman would show to all, and of the deep feeling of respect and veneration he left behind him.

"My experience was as follows. It was in the early seventies. He was filling the office of treasurer at St. Francis Xavier's, N. Y., whither I had been sent to teach after leaving Woodstock. Then, as now, missionaries were constantly arriving from Europe, and Fr. Perron would always try to meet them at the steamer, a much appreciated act of kindness, when, as frequently happened, the strangers knew no English. He often did me the honor of taking me for his companion.

"On one occasion, we met with an unexpected difficulty. It seems that, under pretext of meeting their returning friends, a number of people, some of them quite fashionable, had been carrying on a brisk trade in smuggling. The custom house officers took alarm; and an order was issued, positively forbidding any access to the ship until the passengers and their baggage had been examined. As the vessel slowly swung into her berth, the crowd on the dock was driven back without mercy, and a barrier was raised with an officer stationed at the gate to prevent communication with the travellers. Of course there was an outcry; but prayers, entreaties, and remonstrance were of no avail. There was only one answer to get and they got it, 'No admittance.' Fr. Perron watched until all attempts had been given up in sullen despair. Then he elbowed his way to the gate through the men and women of high degree.—'My dear,' he said to the Inspector, 'I am expecting some missionaries who don't know English, wont you let me go in and meet them?' The Inspector had 'down East' writ large on his face and in his accent. He looked at Fr. Perron for a moment and then said: 'Pass in, old man, pass in—you will never cheat the government or anybody else.' 'Thank you, my dear,' said Fr. Perron; then pointing to me, he added: 'And this young man, will you let him in too?' 'Waal,' said the man from Maine, after turning a pair of sharp eyes on me, 'I am not so sure of him—but if you promise to keep a watch on him, he can go.' To the disgust and indignation of our less fortunate brethren, we crossed the sacred precinct. Fr. Perron turned round, made a low bow and said, 'Thank you, my dear.' And the officer, half joke and whole earnest shouted

out in reply: 'I say, old man, pray for me.' A little banter—but not a particle of disrespect, quite the reverse."

The reverence which his holy face and his great kindness won for him, he used with great effect to promote God's interests among souls, for he was full of zeal for the Master's cause. This zeal he did not confine to the scholastics; it led him to take much interest in the work among the country missions about Woodstock. He did much to have the churches at Al-ber-ton and at Harrisonville built; he urged on work being done in the other missions, and he did all in his power to encourage the scholastics in teaching catechism and in instructing the poor and the ignorant. It was found afterwards that this was imposing a too laborious task upon the professors, and that the scholastics were apt to neglect their studies for the more agreeable missionary work, so that some of what had been begun had to be given up; still Father Perron's intention was to do the greatest possible good, and there can be no doubt that many souls were saved by what he had done for them through the fathers and the scholastics; the parishes still continue in a flourishing state and the catechisms have been revived, so that great good is still being done.

Among the retreats made while he was rector of Woodstock, that of 1878 seems to have been the one in which he received the most light. The notes are fuller and give us a better idea of the inner life of Father Perron than any other year, so we produce them in full:—

RETREAT OF 1878.

Wednesday, Nov. 6.—I began my annual retreat last night. Although I have all opportunity here to advance in perfection by a close union with God, I am far from corresponding to all the graces and exterior help afforded to me by the merciful Providence of God. Although exteriorly recollected, I am not so interiorly. Although giving the ordinary time to my spiritual exercises, I am not giving them interiorly the faithful care that I should, etc. I need, then, most, an interior spirit; were I more humble God would give more of that interior unction to draw me to himself. He does not find me prepared for that more close union which simple souls only are fit to enjoy.

Although I do not see clearly what in particular God wishes me to do for the more perfect fulfilment of my employment, nevertheless I understand that if I were more united with God, I should receive more light about it and by following that light I should receive more and, finally, reach above that dimness which seems to surround me on all sides as a fog.

That more close union with God which I should try to

procure may be obtained by applying myself more earnestly to consider God present everywhere and disposing all the circumstances of my life that I may make them serve to his glory. I should then frequently ask of myself: what does God expect of me now? what does he intend by this thing, this person, coming in contact with me? If I do not see it after this interrogation to myself, I should ask it of God either directly or through my guardian angel.

I must profit by the experience of the past, considering in what I erred and how the divine Providence made use of my very faults to chastise and correct me. I must not imagine that now I am without faults. I must then examine what God does with me that I may conclude what I am, and what I must amend.

Nov. 7.—Considering that kind of dimness in which I live in regard to many things, especially to myself, and comparing it to the deep darkness in which I formerly lived, I may infer that the cause of both is the same, and produces effects in proportion with the different moral states in which I was and am. That cause is the immense fund of pride which is in me. As God has made use of it to punish me and prevent me from succeeding in my ambitious projects formerly, so now he does the same not only against the actual pride that spoils my actions but against the increase which he foresees would invade me if he would enrich me with too much of sensible and apparent gifts. I must be then most grateful to him for keeping me constantly in a low state and without much light. I must, then, apply myself more and more to cultivate my will, in order to perfect it, than to cultivate my intellect. The fruit of my labors in this line will be far more secure for me and more profitable. That labor must have always in view the acquisition of humility, although I must not overlook other virtues.

Nov. 8.—Another defect of mine which I observed in all my retreats is my deficiency in prayer. As it is a universal means to obtain what we need of God, it is no wonder if one advances little when he prays little. But one cannot pray as he ought without the grace of God, and that grace is not given but to the humble. Humility then obtains the gift of prayer and prayer obtains humility. God who wishes us to have both gives us what we need in the proportion and order most appropriate to us. It is our ignorance and negligence that make us profit by his gifts. *Quia si cognovisses et tu, et quidem in hac die tua, quæ ad pacem tibi! Nunc autem abscondita sunt ab oculis tuis (Luc. xix. 42).* We must then be always attentive to the action of God upon us by which he manifests to us his will. This is what the Holy Writ calls the *ways of God* and recommends us so often to follow them. Thus, in the cxviii Psalm, v. 27; *Viam justificationum tuarum instrue me;* v. 32: *Viam mandatorum tuorum cucurri cum dilatasti cor meum;* v. 33: *Legem pone mihi, Domine,*

viam justificationum tuarum ; v. 37 : In via tua vivifica me ; v. 151 : Omnes viæ tuæ veritas etc.

Our ways, on the contrary, even when we pretend to seek and to follow God, are too frequently insincere. O God ! Viam iniquitatis amove a me, miserere mei (Psalm cxviii. 29).

Nov. 9.—I have been most distracted about useless things as it is usual with me ; that shows to me and makes me touch as it were my infirmity ; my natural childishness ; a good fruit that I should draw from it is humility. Knowing how little or nothing I can do myself, how can I esteem myself as something ? My only resource then is to apply myself with simplicity to the duties of my office, and as to the remainder of time, give it partly to prayer, and partly the reading of profitable things either for my own perfection or of others, or rather of both together, as what is good for others is good for myself.

Nov. 10.—I was most distracted yesterday ; to-day I feel more recollected. Thus I am in a perpetual vicissitude, and although when I am recollected it seems to me that I can always be so, a few moments afterwards I am again off, as a loose dog running after the scent of any creatures. In these moments of recollection especially, when I read some good points of meditation, it seems to me that I never could get dry in prayer ; and when I am at it I cannot draw any proper conclusion by myself, nor excite any pious affection ! such is my infirmity !

Where does this come from ? Does not God wish me to apply myself to meditation and prayer ? Does he not wish me to draw fruit from it ? Certainly he does. But the fruit that he intends me to reap is not the one that I imagine. What I admire and desire most often is not the substantial and nourishing fruit ; it is frequently the exterior appearance of it, the fine large foliage. I wish to have fine concepts that I may preach to others, repeat to myself and be satisfied with that richness of my mind and imagination, without making any painful application to my actions. The fruit that God intends me to reap is humiliation, self-sacrifice, renunciation of my will, and others of this kind and of which Jesus Christ is giving me continual examples and recommendations in his gospel. God then deprives me of the finding satisfaction in the rind, that I may search the fruit.

I made to-day the meditation of the going-up of Jesus Christ to the temple in his twelfth year. I have been impressed with the words : nesciebatis quia in his, quæ Patris mei sunt, oportet me esse (Luc. ii. 39). It seemed to me that for a while I had not been careful enough to make the proper use of my time in his, quæ Patris mei sunt. Especially as St. Ignatius recommends to the Professed, that all the time they have free over the occupations of their employment be applied to prayer, or anyhow in spiritual exercises. I will be more careful

henceforth in this line. For this may be one of the reasons why I have been so useless.

Nov. 11.—In the meditation of the temptations of Jesus Christ in the desert, I have been always impressed in my retreats of the great hindrance to our advancement in the perfection of our vocation caused by the illusions into which we fall so frequently. These are not only of sensuality, under pretext of the convenient care of our body (as in our vocation God overlooks, as it were, that weakness more easily if we make up by humility); but what is more odious in us of vanity, vain glory, seeking after human applause; and of cupidity, ambition, seeking after rich and grand things for our own use, under pretext of raising our employments, ministries, works to the height of the world etc. The defects in this matter are the more easily admitted by us, that we have to do something *exteriorly*, in order to have access to people of the world. But our heart should remain *free* and *poor*; whereas we set our heart on these wretched and vain things and being obliged to use them we attach ourselves to them, think and speak of them as the world does and become worldly again. We even sometimes think that we should meddle in political interests and parties, in order to gain influence and thereby do more good as we imagine etc., forgetting the words of Jesus Christ: Vos estis sal terræ, and of St. Paul (I. Cor. vii. 31): Qui utuntur hoc mundo, tanquam non utantur etc.

Nov. 12.—Nothing special occurred to my mind to-day. I began the meditation on the Passion of Jesus Christ only this afternoon. I feel to my shame always very stupid during these meditations; I must not forget, however, to remember that cruel passion of our Lord when I prepare for confession.

Nov. 13.—The Feast of St. Stanislaus Kostka, who attained so young to so high a degree of perfection. This sole consideration is sufficient to make us ashamed of ourselves, us, old men, who after so many years of religious life remain so far behind such youths; and not only such as this canonized one but behind so many others whose interior sanctity will be known only in heaven. Give me, O Lord! your love above all, that I may despise all creatures for your sake, and consume myself in working for your service and glory.

I must not go out of my retreat without taking some practical resolutions. Well! I see that I cannot take any better than those I took already so often, I may say almost constantly, especially in my other retreats; it is to apply myself particularly, seriously and efficaciously to the practice of *humility* and *prayer*, as one cannot be obtained without the help and practice of the other. I must not be discouraged by my shortcomings up to now. For with the grace of God I obtained something, how little soever it may be. And if I had not made so many resolutions upon it, instead of obtaining that little I would have gone back to my former pride and vanity altogether. Besides, I see in the dispositions of divine Prov-

idence in my regard that all is calculated to help me most especially in that direction. I shall go on then with confidence. I am getting old now and shall not have much more time to reach the degree of perfection which God has prepared me to reach. I must not at the end of the race slacken my efforts. Courage, my soul! a few steps more and you will have your rest; provided you do not miss it by your cowardice. Jesus, my Saviour, have pity on me. Mary, my mother, pray for me.

The six years of Father Perron's life at Woodstock thus passed quietly till his health broke down. God, too, did not spare his servant a heavy trial, for, towards the end of his administration, some began to say that the good father was losing his mind. Be that as it may, his bodily health became much impaired and on the eighth of December, 1881, he was replaced by Father Keller. Father Perron was sent to New York for medical treatment, and with proper care, and complete rest for a time, from all work, he recovered his health. He remained in New York till the autumn of 1889, when he was sent to Frederick to be again Master of the Tertiars. Upon this work he entered with all his zeal, writing out his instructions and studying the Institute as diligently as if he were a tertian father himself. The copy-books of his exhortations, the notes of his conferences on the Exercises, and the different tables, the list of books, etc., show how diligently he must have spent his time. Space will not allow us to give but the number and the matter of these instructions during the years 1884-5 as given in a sheet found in his own handwriting among his papers:—

MATTER OF THE INSTRUCTIONS
DELIVERED TO THE TERTIAN FATHERS
AT FREDERICK DURING THE YEAR 1884-85.

I.—*Matter chiefly ascetic.*

Before the great retreat, as a preparation to it, on the end of the Society of Jesus, viz., the greater glory of God by means of our own and our neighbor's perfection; in what consists that perfection.—(8 Instructions.)

On the principal virtues necessary for us to attain that end; on their order; fruits and signs of their presence and increase.—(10 Instructions.)

The Great Retreat.

The matters were the explanation of the documents and rules contained in the book of the Spiritual Exercises.—(30 Instructions.)

After the Great Retreat.

Explanation of the Rules at the end of the book of the Spiritual Exercises. *Regulæ ad sentiendum cum Ecclesia.*

I explained those Rules most carefully one after another, showing how they contain in germ all the instructions developed afterwards in the Institute for the most fruitful fulfilment of our ministries. The *Doctrine of our Society*, the *administration of the sacraments of penance and eucharist*, the *celebration of Mass*, the *missions*, the *direction of souls*, *privately* and by means of *sodalities*. On the *Religious* and ecclesiastical state. On the works for the perfection of the clergy by private and public retreats, by writing of books, by the direction of ecclesiastical seminaries. On the sodalities of the Blessed Virgin and on the confraternity of the Bona Mors, and of the Sacred Heart of Jesus, how to use them for the salvation and perfection of souls. On the humility, modesty, and prudence that we must preserve in all our ministries. On our spirit of *Faith* in our most perfect submission to the Church. On the discretion necessary to Ours in their doctrine about predestination, faith, and grace.—(18 Instructions.)

On the variety of Religious Orders. On the distinction among them, and what distinguishes the Society of Jesus from all others. In particular on the manner of prayer proper to the Society of Jesus; and on the zeal of souls.—(9 Instructions.)

Practical conclusions and practices to attain our perfection drawn from the book of the Spiritual Exercises; in particular on the method of contemplation proposed to us by St. Ignatius on the *Contemplatio ad Amorem*.—(11 Instructions.)

Retreat on lukewarmness.—(8 Instructions.)

It was thus that Father Perron continued his work as Father Instructor till the autumn of 1887, when his weak health compelled the superiors to relieve him of his charge. He himself did not ask for any relief, and he did not give up till he had tried and it was evident he could not go on. In this way he began the scholastic year of 1887-88 with his tertians, but he was soon unable to continue giving the instructions, and it was evident, as he was obliged to admit, that he would not be able to give the Great Retreat. He was accordingly replaced by Father Cardella, and sent to Georgetown to be Spiritual Father. At Georgetown he grew somewhat better and was able to do much good. He took a special interest in the younger students

and by his great kindness he got many of them to frequent the sacraments oftener. Still there was no doubt that his faculties were failing and in the notes of his retreat at the end of this year he writes:—

For the past two years I feel the weight of age weighing more heavily upon me. My exterior faculties begin to give way. I cannot use my sight to read for any notable length of time; consequently, I cannot study well any more. My hearing, never very distinct, has now become much duller; I have difficulty in hearing confessions in the ordinary boxes through the grating; my stomach is becoming yet weaker; my lungs have become so enfeebled that exertion in speaking, even for a short time, causes an inflammation in the bronchial tubes; my breath becomes short and the whole system is getting weaker. It is clear that the condition of my health and strength has changed for the worse. I am not able now to make the exertions I formerly did.

I must, then, in this retreat direct my attention to a different kind of occupation. God shows that he wants me to become more interior, more purely spiritual, to disengage myself more from any exterior occupations, to apply my energies more to perfect the acts of the will and affections than those of the intellect and the senses.

Father Perron remained still another year at Georgetown, but in July, 1889, he was sent to the house of retreats at Keyser Island which had just been opened. He was made Spiritual Father and appointed to conduct retreats.

SOME RECENT WORKS ON THE SPIRITUAL EXERCISES.

Ad exercitia spiritualia aliis tradenda, postquam quisque in se ea fuerit expertus, assuescant; et *dent operam* OMNES, ut et eorum reddere rationem, et in hoc armorum spiritualium genere tractando (quod Dei gratia ad ipsius obsequium tantopere conferre cernitur) dexteritatem habere possint.—*Ex Constit. S. J. P. 4, c. viii., § 5.*

Within the past few years there have been published valuable editions of the Exercises of our Holy Father, as well as a number of commentaries exposing their meaning and illustrating their application to retreats of various kinds. Most of these, though works published for the use of Ours only, are not widely known, or, if known, there is difficulty in finding where they may be had.

It is the object of the present article to notice these editions and commentaries, and also to point out where they may be procured and at what cost. The editor of the LETTERS is at the disposal of our readers who may wish to procure any of these works and who may have any difficulty in sending for them, as his correspondence with Ours in all parts of the world gives him exceptional facilities for procuring books which can be had at our houses only.

Let us begin with the text of the Exercises itself.

The Province of Castile has recently published a *Thesaurus* which contains probably the best edition of the original Spanish text. The editor says in his preface: "Hunc itaque in hac Thesauri editione, simul cum vulgata versione, damus novis curis cum autographo collatum, quod in archivio Societatis custoditur, quodque ipsa S. Ignatii manu emendatum videre licet." The Spanish text is published side by side, in parallel columns, with the vulgate, resembling in this the edition of Father Roothaan, the difference being that the autograph is given in Spanish instead of being translated into Latin, and that there are no notes. This *Thesaurus*, besides the Exercises, contains the Directorium and the *Industriae* both in Latin, the Summary and Common Rules, Rules of Modesty, and the *Monita Generalia* in Latin and Spanish and in parallel columns, the Rules of Priests, Preachers and Missionaries in Latin only, the Rules of the Coadjutor Brothers in Latin and in Spanish, the Letter of St. Ignatius on Obedience and the Principles

of Government of St. Ignatius by Father Ribadeniera, both in the original Spanish, and concludes with the Formula Instituti, Instructio ad reddendam conscientia rationem, and several other useful articles. It is indeed a real *Treasure* for those who understand Spanish and wish to study the Exercises in the original. This little book may be had of Administracion del Mensajero, Bilbao, Spain, unbound for fifty cents, and bound for seventy-five cents.

The French Provinces have recently published a *Latin Thesaurus*. It contains Father Roothaan's edition of the Exercises, with the autograph and the vulgate in parallel columns and with all Father Roothaan's notes. It has also the Directorium, Industria, Rules, etc., and concludes with Father Roothaan's Ratio Meditandi. It is printed by the well-known house of Desclée, De Brouwer, and Company. The type is rather small but very clear. This may also be had from Brother Lavigne, 35 rue de Sevres, Paris. Price bound, including the postage, about \$1.00.

The English Province has also issued a reprint of Father Roothaan's edition of the Exercises in Latin. It is beautifully printed in large and clear type according to the last Roman edition, and contains, as an appendix, *De Ratione Meditandi*. This is by far the best edition of Father Roothaan and is, we believe, the only edition of this valuable work now in print. It may be had from Brother Stanley, Manresa Press, Roehampton, London, paper covers 2s. 6d., in half-morocco 5s., postage extra.

A smaller and cheaper edition of Father Roothaan, but without the vulgate, has been published at Augsburg, Bavaria, by M. Butler. It is clearly printed, is of convenient size, costs only about twenty-five cents, and is all that can be desired for one that does not care for the vulgate.

It does not seem to be well known by Ours that an excellent English translation of the full text of the Exercises, the text only without the notes of Father Roothaan, was gotten out some years ago by our English Fathers and published at the Manresa Press, Roehampton. It may be had in this country from the Catholic Publication Society, New York, for eighty cents. An American reprint has also been gotten out, but it is far inferior to the English edition, both as to correctness and clearness of print.

Thus much for the text of the Exercises. Among the recent Commentaries, the most valuable is probably *The Spiritual Exercises of St. Ignatius*, explained by Father Maurice Meschler. This work was written by Father Meschler for his novices, and after much revision was printed some years ago. By a special permission of the Pro-

vincial of the German Province, it has been translated into English and published by the Woodstock College press. The price, in paper covers, is put at thirty cents, the actual cost-price, that it might have a wide circulation amongst Ours wherever the English language is spoken. But one thousand copies were printed and there are only two hundred left. This book is printed for circulation among Ours only, in order that seculars may not draw from it and not even know of its existence. It may be had from Woodstock College.

Perhaps there is no better book than this for one to begin with who wishes to study the Exercises thoroughly. It does not explain every word, as Father Roothaan does, but rather the meaning of the phrases and the different parts as a whole. Thus the work begins with, "The Nature and the Divisions of the Book of the Exercises;" then follows an analysis of each of the Annotations; it then takes up the "Four Weeks of the Exercises;" the "Three Methods of Prayer;" explains the "Rules for the Discernment of Spirits" etc., and ends with a "Short Analysis of the Exercises arranged for Instruction," but also valuable as giving a complete idea of the whole book. Father Meschler's work has the merit of explaining the connection between the different parts of the Exercises and shows the "logical and psychological arrangement" of each exercise and even of the Annotations and Additions. No other work, we believe, does this so well and many other commentaries do not attempt it. Take, for instance, the Exercise on Sin which follows the *Fundamentum* and observe how clearly the connection between the two is brought out. We quote from the book, page 66:—

With these meditations the second part of the first week begins. They show us the reverse side of the Foundation, or the turning away from our last end by sin. In fact, sin alone leads us away from our last end, since in its very nature sin is a complete renunciation of it; so much so, that the sinner is powerless to reach that end unless God again grant help and point out the way. This way is none other than that of penance and justification. St. Ignatius puts the sinner through this process of justification in three meditations; one on the Three Sins, another on Personal Sins, and a third on Hell. These three meditations form a closely connected whole, no part of which ought to be wanting in a thorough conversion.

He then goes on through several pages to show how these exercises on the Three Sins, Personal sins, and on Hell form a "strongly linked and compact whole," corres-

ponding to the three parts of the act of contrition,—shame, sorrow, and a firm purpose of amendment. This being so, he remarks that they should never be omitted. Had this been well understood by all of Ours who are called on to give retreats, we would not have some omitting the meditation on Hell, when giving the Exercises to children or putting it off when they do give it, as we have known to be done, till the end of the retreat that it might be a strong motive for perseverance.

Look again at the beginning of the second week and observe how he connects it with the preceeding week. In the "Meaning and Scope of the Second Week" he says, page 101:—

We have seen that the last conclusion reached in the first week is that we have to struggle against our unruly passions, if we would avoid sin and thereby make sure our eternal salvation and last end. The second week takes up the work of the first, giving it a further development, and showing how it may be reduced to practice. Without the intervention of our divine Saviour it would have been impossible for us to be freed from sin or to make a stand against our passions, etc. From what has been said, the connection of this week with preceeding has been partly shown. In both, the end remains the same, but, on account of the introduction of sin and the intervention of our Redeemer, the way and the means differ, or rather are more definite in the second week than in the first. As in the first week the way was self-reformation in accordance with our idea of God, so it is now self-reformation in accordance with our idea of the God-man, the second Adam. "He is the way, the truth, and the life" (John 14, 6), and our proximate end.

The whole section should be read, but we hope the above will be enough to show Ours who have not read the book what a treasure it is and how great a help to those who have to give retreats. We may add that when retreats are given to our scholastics, as according to our constitutions they are to learn to give retreats later to others, no more suitable book can be chosen for the reading at meals or in private during the free time, especially if care be taken to select each day those portions which are in consonance with the exercise of the day.

Another work published exclusively for Ours, is the *Commentaire sur les Exercices Spirituales* par le R. P. De Ponlevoy. It is the result of the labor of many years, and Fr. De Ponlevoy regarded it as the *Chef d'Oeuvre* of his life. Unfortunately it was not quite finished at the death of its author, but we have by far the greater and the most impor-

tant part. Like Father Diertens and Father Roothaan, Father De Ponlevoy often dwells upon each word, explaining at times every word, as of the prayer *Anima Christi* and the *Fundamentum*, and the chief words of the Annotations and the Additions. Besides, he gives a number of meditations worked out according to the method of the Exercises, and precious explanations of the "Rules of the Pilgrims" and of the "Preachers" and of the "Account of Conscience," and he concludes with some beautiful exhortations on the the Formula of the vows, Fraternal Charity, and the Sacred Heart. The work is thus quite different from that of Father Meschler, and though not explaining the method and the logic of the Exercises, in its analysis of the words, it has its own value, and should be known by all of Ours who can read French. It may be obtained of L. J. Lavigne, 35 rue de Sèvres, Paris, at the cost of two francs.

Father Nonell, of the Province of Arragon, has done a great service to students of the Exercises in translating into Latin from Spanish the great work of Padre Ferrusola, entitled *Commentaria in Librum Exercitiorum B. P. Ignatii Loiolæi*. It is more than a translation, as Padre Nonell has carefully revised the old edition which had become very rare. This commentary may be classed with the work of Father Meschler, inasmuch as the author analyses rather the phrases than the words, and discusses profoundly the logic and the theology of the Exercises. It is a deep book and requires much thought and should only be read by those who have first mastered Meschler or some similar book. It was a favorite book of our late Father General Anderledy, and he suggested, when the English translation of Meschler was sent to him from Woodstock, that Ferrusola also be done into English. The matter was considered and it was decided that, as all those who could profit by so deep a book would be able to read Father Nonell's Latin translation, there was no need of an English version. The book consists of some four hundred pages divided into two equal parts. The first part consists of an explanation of the twenty annotations, the author first treating of the definition and the end of the Exercises, explaining at length the difference between contemplation and meditation. Then follows an article on the "Method of the Christian Life" and how the Exercises are adapted to this method, and next is shown that the "Presence of God" is the chief end of all spiritual exercises, and how the Exercises promote this end. Other articles follow of great value to those who are called on to give the Exercises; viz., on the art of giving the points, the duration of the Exercises, the manner in which the Instruc-

tor should act with the exercitant, and the different ways of making the Exercise according to the state of life of the exercitant, and the seclusion he may be able to command.

The second part is an explanation of the Exercises themselves. The author's manner of doing this is stated by Father Nonell in the preface as follows:—

Librum Exercitiorum Beati Patris Ignatii ita explicandum suscepit P. Petrus Ferrusola, non ut perpetuo commentario singulas libelli sententias expenderet atque explanaret; sed ita ut "aliquibus notis," prout ipse loquitur, eas dumtaxat voces ac sententias illustraret, ex quibus sensus, mirabilis methodus, et cælestis plane spiritus, quo liber scriptus est, ostenderetur.

This work may be had of the Libreria Typografia Catolica, Calle del Pino 5, Barcelona Spain, for fifty cents, unbound.

Father Nonell has also translated into Latin the great but incomplete work of Father Louis De Palma called *Camino Espiritual*, in Latin, *Via Spiritualis*. How large a work this was intended to be by its author may be known from the fact that he only completed his commentary on the twenty annotations and the General and the Particular Examen, and yet these commentaries fill two thick volumes of five hundred pages each. Pere Watrigant in his excellent *Lettres sur la Bibliothèque des Exercices*, an English translation of which we hope to publish in our next number, places De La Palma with Suarez, Gagliardi, and Hettinger, as the Doctors of the Exercises. He points out that these doctors, and especially is this true of De La Palma, have shown in their writings that there is in the Exercises a complete *Summa Ascetica*. One has but to run through the index of De La Palma to see how true this is and how in his commentaries he has extracted from the little book of St. Ignatius the complete science of spirituality, thus proving what Father Meschler well says, that this book is "a complete, practical course of instruction in the whole spiritual life for all persons in general; for us in particular it is the hand-book or spiritual directory containing the asceticism of our Society." The *Via Spiritualis* of Father De La Palma may be had of the same publishers as Ferrusola, for \$2.00.

More suitable for our own times is Father Nonell's own work in Latin called *Ars Ignatiana*. It was written after the translation of Ferrusola and De Palma, and forms a book of some 230 pages in large type. The author himself explains in his preface his object in writing the book as follows:—

Fateor equidem multa, eaque sapientissime pertractata, in laudatis auctoribus reperiri. At vero totam, quæ in libello latet, doctrinam penitus ab ipsis exhaustam non fuisse, duo hæc persuadent. In primis enim Palmensis, qui totum librum explanandum susceperat, ex tribus partibus, in quas amplissimum suum opus distribuerat perfectam solummodo reliquit unam, in qua, ipso fatente, vix aliud quam viginti adnotationes explanare statuerat. Pater vero Ferrusola disserte ait, aliquibus dumtaxat notis se Exercitia illustrare voluisse. Quod si exercitiorum explanationes fortasse absolvit, uti proposuerat scribere, nusquam tamen eæ hactenus reperiri potuere. Pater denique Roothaan textum Ignatianum perpetuis utique suppositis notis captu faciliorem reddere curavit, ipsum textum neutiquam totum exposuit. His equidem argumentis sum adductus, ut manum huic operi audacius sane, fateor, admoverem. Quo vero minus ei auctoris imperitia detraheret auctoritatem, illud perpetuæ mihi curæ fuit, ut Ignatii mentem nequaquam ad meos aliorumve sensus pertraherem; sed ex ipsis Beati Patris scriptis accurate vel perpensis vel inter se collatis, comperirem. Si id nactus sim, satis me fecisse arbitror. Sin minus, stimulos saltem admovebo, ut alii uberiori lumine, diuturniori experientia, ingenio acriori, præstantiorique auctoritate ornati, ad arduum hoc opus se conferant, idque feliciter utiliusque absolvant.

The author has well succeeded in what he proposed to do and his work may be read with profit after one has mastered Meschler and Roothaan. It is much easier reading than Ferrusola though more difficult than Meschler. It may be had from the same publishers as the preceding work, for the price, fifty cents.

Another work on the Exercises of great value has just been issued by the Province of Holland. It is entitled *A. R. P. Roothaan. Adnotationes et Instructiones Spirituales* (ad usum NN.). The preface of this work gives us an idea of its contents. It is as follows:—

Documenta hæc spiritualia A. R. P. N. Joannis Roothaan p. m. duobus constant partibus. Altera exhibet Adnotationes in meditationes sive octiduanas sive quotidianas, e piissimi viri autographo, quod in archivio nostro Romano asservatur, diligenter exscriptas; altera vero Meditationes et Exhortationes, quæ an. 1848-49, dum exul Galliam et Belgium peragrabat, oretenus ab eo traditæ, manu dein aliena memoriter in chartam relatæ sunt. Quibus Appendicis loco adjecimus A. R. P. Epistolam de methodo tradendi Exercitia Spiritualia, "Documenta Aurea," et Methodum Catechizandi. His si addis fasciculos qui inscribuntur: "Synopses Concionum"⁽¹⁾

(1) Hagæ-Comitis, Typis T. C. B. Ten Hagen, 1884. Prostant apud P. Soc. Prov. Neerl. We regret to have to add that this book is at present out of print.

et "Meditationes et Instructiones compendiosæ pro SS. Missionibus"⁽²⁾ habes jam fere omnia typis excussa, quæ "alter ille Societatis parens" scripta spiritualia nobis reliquit. E quibus bono tum tuo, tum Societatis, aliquem *Fructum Capere* tibi, amice lector, Pater luminum concedat.

Anything from Father Roothaan is, of course, valuable, and these *Adnotationes* are precious for one who is studying the Exercises, while the two retreats in French, given to our scholastics at Louvain and at Vals, and the numerous exhortations given to our various communities in France and in Belgium, are invaluable to those giving retreats to Ours or to other religious. We cannot recommend this work too strongly to all of Ours. It may be had from the Father Socius of the Province of Holland: his address being: Monsieur l'abbé J. A. Thijm, Da Costa-straat, 44, La Haye, Holland. The price is, unbound, including postage, seventy-five cents.

The Belgian Province has also issued a valuable book of retreats for the exclusive use of Ours. It is entitled, *Oeuvres Posthumes du R. P. Charles Verbeke* and consists of two octavo volumes of over six hundred pages each. The first volume contains retreats only, there being two retreats of eight days each, a retreat for the members of the Society of St. Vincent De Paul, a *Retraite de Vocation*, a retreat in Latin for the clergy, and a number of supplementary meditations for retreats. Volume II. contains Instructions for Retreats, comprising instructions for retreats to religious, to married and to young ladies, for a mission, for retreats in colleges and in convent-schools, etc. Père Verbeke, after a brilliant course of theology, having at its close given the Grand Aët with much success, was applied to missionary work. For sixteen years he lived at Brussels, where by his missions, sermons and retreats, he did great good. He was a hard student and an indefatigable preacher, and died worn out by his great application and incessant labors. These retreats are the result of these years of labor. This work may be had from Monsieur l'abbé A. D'Ahérec, rue Royale 165, Bruxelles, Belgium.

Père Boylesve of the Province of France (Paris) has also published a work in three volumes which he calls *Exercices Spirituels d'après Saint Ignace*. "All the teachings and all the meditations in the book of Exercises are reproduced and commented on in these volumes." Many of the exercises are put in an original and a striking way, and there is

⁽²⁾ Woodstock College, Marylandia, 1879.

an *Ordre des Exercices en harmonie avec le cycle liturgique* so that the work may be used during the whole year as a book of meditations. It may be had from René Haton, 35 rue Bonaparte, Paris. Price, 15 francs.

Père Le Marchand, also of the province of France, has published a work on the Exercises, of value and of some originality. It is entitled *Exercices de Saint Ignace*, but the character of the work is best shown by the sub-title, *Principes et Verités Fundamentales de la Vie Chrétienne*. It has been received with great favor and, though only published a few years ago, it has already reached a fourth edition. The first volume is a philosophical explanation of the *Fundamentum*, which is treated in a way particularly suited to our own days. It is clearly shown that to "obey God is the whole man," that man was created for this, and that in obeying God he can alone attain his happiness. To all the rest he should be indifferent. What is the true nature of this indifference is explained better than in any book which we have yet seen. The second volume is the application of these fundamental truths,—how by means of a retreat the Christian, the religious, and the priest, should apply these fundamental truths to themselves. It begins with an instruction on meditation, and then follow a series of meditations on the end of man and the exercises of the first week. What is especially noteworthy in Père Le Marchand's book is his application of the Consideration on the End of Man to the Christian, the religious, and the priest. No one else has, as far as we know, done this so well and few indeed have attempted it at all. The work concludes with an Epilogue where, in a few pages, the author gives a summary of the whole book, by reducing the Exercises to three great principles, and from these draws three consequences and three resolutions. This shows admirably the logic of the Exercises, and the connection between the different parts. This work is published by Letouzey et Aîné, 17 rue du Vieux Colombier, Paris, for seven francs, unbound.

It will not be amiss on this occasion to call our reader's attention to the new edition in Latin of the great work of Father Louis De Ponte; we speak of his *Meditationes de Præcipuis Fidei Nostræ Mysteriis* in six volumes. The work was translated into Latin at the request of Father Aquaviva by Father Melchior Trevinnio, shortly after it appeared in Spanish. It has been for some time out of print, but Father Lehmkühl has within the past year completed a new edition which has been beautifully gotten out by Herder. A new Spanish edition is also going through the press, and Father Jenessaux of the province of Champagne also completed a

translation of the work into French before his death, which has been published with great care and elegance by Desclée and Cie, at Bruges, Belgium. Father De Ponte's Meditations are by far the best development of the method of the Exercises, and they form certainly one of the best works from which Ours, who are called on to give retreats, can draw. The English edition is poorly translated, but the Latin edition of Father Lehmkühl leaves nothing to be desired. It may be had in this country of Herder of St. Louis, bound in cloth for about \$5.00.

We would call the attention of Ours who may have to give retreats to priests, to the new edition of the excellent work of Father Jacobs. This is called "Exercitia Spiritualia, in Sacra Octo Dierum Solitudine, ex textu et juxta methodum Sancti Patris Ignatii, et Duo Tridua ad Pium Usus Sacerdotum ac Religiosorum." This work was reprinted at Woodstock in 1876; the edition is now exhausted, but a new one is nearly ready and will be issued in September. The work is in Latin and is intended, as the author says in his preface, for those priests who are unable to make their retreat with the others, or who, for some special reason, prefer to make it alone. No better work for its special purpose has ever been written and it forms an excellent guide for those who have to give ecclesiastical retreats. It may be had at Woodstock College.

We will conclude this article by bringing to the notice of Ours the great work on the Exercises now in course of publication by Father Anthony Denis of the province of Belgium. It promises to be the most complete commentary yet published and will be reserved exclusively for Ours. We will let the author describe the work himself by copying the letter he has recently sent to our houses throughout the world. It is as follows:—

REVERENDI PATRES SOC. JESU,

Opus natura sua omnino novum, illudque non exigui studii ac laboris in quatuor tomos non modicos distributum integre confecimus ac jam typis excudi curavimus et curamus. Titulus operis est: *Commentarii in Exercitia Spiritualia S. P. N. Ignatii, concionatoribus etiam accommodati, Auctore Ant. Denis, S. J.*

Multi quidem, præsertim post litteralem et ornatam annotationibus versionem R. A. P. Roothaan, conscripti sunt libri, in quibus tractationes laude dignæ continentur, sed nullus adhucdum reperitur liber, qui continua et integra Exercitia explicet ac commentetur.

Cum autem summi sit momenti, ut libellus ille, præcipuus Societatis Nostræ thesaurus et robur, a Nostris omnibus rite perfecteque in singulis suis partibus intelligatur, fecundissimique fontes, quos continet, aperiantur, durum hunc laborem a pluribus ad hoc impulsis, non sine timore, sed nec etiam sine fiducia, ad majorem Dei gloriam, ad successum ministeriorum nostrorum, et ad bonum dilectæ Societatis nostræ, suscepimus et confecimus.

Latina lingua, quæ universæ Societati sola familiaris est, usi sumus; atque ut Nostris liberius et fidentius nostros Commentarios adhibeant, Nostris *solis* eos reservavimus. Aliquot folia simul cum hac epistola, huc illuc, speciminis gratia, mittentur.⁽³⁾

Ut majus operis pretium non sit Nostris oneri, et tamen faciendas ab Auctore expensas compenset, quamvis singuli tomi quingentas aut sexcentas paginas in-8° habeant, pretium cujusque tomi erit quatuor tantum francorum. Addendæ autem erunt vecturæ expensæ.

Cum mille tantum pro universa Societate exemplaria typis excudantur, nec facile propter expensarum momentum, denuo recudi Opus illud possit, præsentem occasionem Nostris prudenter arripiant. Qui subscribent, non nisi pro integro quatuor tomorum opere poterunt subscribere.

Litteræ petitoria, sicut et pretii solutiones, non ad Auctorem libri mittentur, sed ad ejus Editorem: Messieurs L. & A. Godenne, imprimeurs, Rue Notre-Dame, 101, à Malines (Belgique.)

Velint subscriptores nitidis omnino characteribus in subjecta subscriptionis tabula scribere suum nomen, civitatem, plateam cum numero suæ habitationis, regionem suam, et numerum mittendorum exemplarium.

Velint etiam subscriptores, ut minuantur eorum expensæ, mittere *franco* ad D. Godenne simul cum sua subscriptione: 1° pretium vel totius operis, 16 fr., vel unius tantum tomi, 4 fr.; 2° pretium expeditionum, quod erit pro singulis tomis 0, 37 c. in Belgio, et extra Belgium 0, 85 c.

Noverint autem, in his conditionibus, cum restrictione *ad usum solius Societatis*, imparem forte futurum Auctorem solvendis accuratissimæ hujus typographiæ expensis.

Auctor: ANT. DENIS, S. J.

Caroloregii (Charleroi, Belg.) 12 Jan. 1892.

⁽³⁾ These folia show that the work will be printed in large type and well gotten up.

THE LATITUDE PHOTOCRONOGRAPH.

This instrument, referred to in the October number of the LETTERS as in process of construction, has been finished and we have just received the printed description from the Georgetown Observatory.⁽¹⁾ Our astronomers will without doubt read this description in full, and we are sure they will not fail to admire the ingenuity of the Photochronograph, still farther brought out by this new application of it, and join with us too in congratulating the Society in our country, and old Georgetown in particular, upon what has already been done. For the general reader a few words taken from the publication will suffice.

Two things have been aimed at in the construction of this instrument and the first is to do away with the spirit-level. This has been the source of so much trouble that some of our leading astronomers do not hesitate to say, that "the spirit-level must for the future be excluded from all astronomical observations when the last degree of exactness is desired." Father Hagen in his preface tells us, that "the problem of the determination of latitude has been kept in mind at this Observatory for several years back, and it was a settled conclusion from the beginning, that the spirit-level should be replaced by mercury. Two ways of doing it were open which may be called the reflecting and the floating principles. Neither of them is new. Early in 1891 the plan was so far advanced that the floating principle was adopted. Yet it remained incomplete, until Father Fargis suggested the application of the Photochronograph. In the first week of August, 1891, the order was given for the new instrument." Father Fargis describes the "Floating Zenith Telescope" in detail. It will be sufficient for our purpose to say, that the telescope consists of an objective with "single combination of two lenses, corrected for photographic rays, which is six inches in diameter, with a focal length of thirty-six inches. It has been found free from selective absorption, from veils, and from double refraction. The polish is excellent, and the focal image well defined. It readily gives trails of stars below the seventh photographic magnitude."

⁽¹⁾ The Photochronograph Applied to Determination of Latitude. Georgetown College Observatory, Stormont and Jackson, Printers, Washington. D. C., 1892.

The telescope does not rest upon a solid stone pier, as is usual, but floats on a trough of mercury. This trough is constructed of iron and is forty-six inches long by sixteen broad and rests on a solid concrete pier. The telescope thus floating is always level so that no spirit-level is required and all the trouble to which it usually gives rise is done away with. It is thus that the first thing aimed at, the doing away with the spirit-level, has been brought about. Though the floating of the telescope in a trough of mercury is not new the application of this to a latitude instrument is new and is due, we believe, to Father Hagen.

The second thing aimed at was the application of the photochronograph to latitude work, and this, as well as the application to transit work, is entirely the invention of Father Fargis. To use the photochronograph for latitude work several modifications have been made in the instrument described in our October number. Two simple photochronographs symmetrically placed are used, one of the occulting bars being placed a little behind the other, so as to permit them to overlap without touching, when the current is made, thus completely cutting off the stars from the sensitive plate. For further details we must refer our readers to the pamphlet itself. The building which shelters the instrument is a separate frame structure, 12 by 14 by 48 feet, on the east side of the observatory but connected with the main building by a short passage.

The instrument was tested for the first time on April 26, and during the first week of May it was applied to finding the latitude of the Observatory. The mean of fifteen observations gives this latitude as $38^{\circ} 54' 26'' 02$. This agrees remarkably with the observations of Father Curley made in 1852, there being only five-hundredths of a second difference. Two conclusions were drawn by Father Fargis from the observations already made. *First*, that the photographic method is as applicable to *latitude* determinations as it is to those of *longitude*, which have been fully described in the preceding publication. In both cases fewer stars, indeed, can be observed in a given time than by the usual method, but this disadvantage seems amply compensated by the accuracy of the single results. *Secondly*, that the latitude determinations for this Observatory present *no evidence of secular variation* within the last 46 years.

The intention is to make this Observatory a *permanet station for studying the periodic variations of the Pole*. A second permanent latitude station is, at our instance, being erected at Manilla, Philippine Islands. It will be furnished with a floating zenith telescope and latitude photochronograph like

those here described. The future director of that station, Fr. Joseph Algué, S. J., is now at this Observatory, with the view of familiarizing himself with this method. Since Manila is almost opposite Washington in longitude, these two stations seem to be well adapted for controlling the periodic variations of the Pole by a uniform method, in a direction almost perpendicular to the meridians of Berlin and Honolulu, where simultaneous observations are carried on at present.

Father Hagen does not forget to tell us to whom the Observatory is indebted for this new and valuable instrument, for thus he writes in his preface :

“ It affords us great pleasure to return our heartfelt thanks to Mrs. Maria Coleman, who has furnished the means for constructing this instrument and providing a suitable building. Alumni and friends of the College will be glad to hear, that this donation was due to the kind offices of the former President, Rev. P. F. Healy, whom the Observatory will ever hold in grateful remembrance.”

THE CAUSES OF BEATIFICATION OF OURS

PENDING BEFORE THE CONGREGATION OF RITES.

An appendix to the present number contains a list prepared by Father Van Derker of the Belgian Province, of all those in the Society whose beatification is pending, or whose causes have been introduced and have been delayed or have been put off. The list of our saints and blessed is also given by Father Van Derker, but as it agrees with the list already published in the *LETTERS*, Vol. xvii. page 379, we do not reproduce it. There is but one difference between his list and ours. On Father Boero's authority, he styles St. James Chisai, the Japanese Martyr, a scholastic and not a lay brother. This detail is taken from the Acts of his Canonization.

A letter recently received by Father Provincial from Father Armellini, the postulator of our causes, gives us the following details about the causes which he hopes to have soon completed or are soon to be introduced.

Ven. Bernard Realino, and *Ven. Rudolph Aquaviva* and his four companions, martyrs. It is expected that the process of these venerable servants of God will be finished before the end of the present year, so that they will be beatified

along with Father Balducci in February, on the occasion of the episcopal jubilee of Leo XIII. This will transfer six names from the Society's list of ninety Venerables, and will add them to the eighty-two who bear the title of Blessed. Our canonized saints are thirteen in number.

Venerable Cardinal Bellarmine. Father Armellini has hopes that this cause will soon be pushed on to completion. Father John Morris, the vice-postulator for our English martyrs, in the January number of the *Letters and Notices*, speaks of the beatification of Cardinal Bellarmine as follows:—

“Great hopes are excited that his Holiness may please to do on the occasion of his episcopal jubilee, what Pope Benedict XIV. desired to do for the Venerable Robert Cardinal Bellarmine. The Sacred Congregation of Rites has passed the Decree that the virtues of Cardinal Bellarmine had been proved in heroic degree. All that then was wanting for this most important step towards his beatification was the approbation of the then reigning Pontiff, the great Benedict XIV. That most learned Pope wrote out in full his reasons in favor of the decree, but before he gave his formal approbation to it, he consulted Cardinal Tencin whether he could proceed to do so without any danger to the Church in France. The answer of the Cardinal was that the King of France, perhaps, could be induced to accept the decree, but that the King's Government would certainly refuse to do so. The patrons of Gallicanism could hardly be expected to acquiesce in the beatification of the champion of the rights of the Holy See. Benedict XIV. kept his *voluntatem* on his desk, hoping from year to year that a change for the better might take place, but five years afterwards he died, and the Cause of the Venerable Robert Bellarmine remains where he left it. Our desires, hopes, and prayers are that Pope Leo XIII. may pronounce that decree, and the Postulator then be free to propose the proofs of the miracles, which have long been ready. The Venerable Cardinal Bellarmine, S. J., Archbishop of Capua, died at Rome on the 17th of September, 1621. Is it too much to look forward to, in hope, that when he is canonized, he may be declared a Doctor of the Church? God grant it. It may be added that 18 Italian Bishops, 21 Spanish, and all the English Hierarchy have petitioned for Bellarmine's beatification, and similar petitions from Ireland, Belgium, and Holland have been promised.”

Venerable Claude De La Colombière. This cause is about to be continued and the two processes *de Virtutibus heroicis in specie*, and *de Miraculis* are to be considered together.

The cause is very rich *de Virtutibus* and the Rev. Father vice-postulator believes that he has the four miracles required. A recent fact seems to unite all the characteristics of a true miracle, but it is thought better by Father Armellini that it should not be spoken of at present. It is well to have more miracles than are strictly required, in order that if any of those presented fail, there will be enough left for making up the necessary number.

Blessed Peter Canisius. Miracles are desired for his canonization.

Father Isaac Jogues, and René Goupil. Ours will be glad to learn that Fr. Armellini hopes that he may be able to do something for these American martyrs during the coming year. He has asked that some one be appointed to look after their cause in this country and Father Provincial has appointed Father Samuel H. Frisbee as vice-postulator. He is now in communication with Father Armellini and he hopes to have some more precise information for the next number of the LETTERS. The cause of these martyrs has not yet been introduced. This is the first step now to be taken. To these martyrs is also joined the cause of Kateri Tekakwitha, the Indian Christian Virgin, known as the "Lily of the Mohawks."

Fathers John De Brébeuf and Gabriel Lalemant. Father Arthur Jones has been appointed vice-postulator for these apostles of the Hurons and it is hoped that their cause will be pushed on along with that of Father Jogues.

The cause of *Lessius*, urged on by the Belgian Province, that of Father *De Hoyos*, to whom the devotion to the Sacred Heart was revealed in Spain as it was in France to Blessed Margaret Mary, and that of Aloysius *Solari*, a scholastic who died only in 1829, have already been undertaken or soon will be begun.

English Martyrs. Father Morris in the *Letters and Notices*, tell us, that "The Cause of the English Martyrs has now reached this stage, that there are 54 who have the title of Blessed, and 261 that of Venerable. There are besides 44 who were postponed (*dilati*), amongst whom we of the Society have nine, and an indefinite number who were not included in the first Ordinary process (*prætermissi*), but are in the second, which second process has not yet been examined by the Sacred Congregation of Rites. Before the solemn beatification of the Venerables is proceeded with, their number must be completed by a final examination of the cases of the *dilati* and *prætermissi*, and this will take much time.

OBITUARY.

FATHER DENIS O'KANE.

Father O'Kane was born near Coleraine, County Derry, Ireland, on May 2, 1830. Having received his early education near his birthplace, he came to the United States in 1850, and remained a few months in Philadelphia. On the 9th of January, 1851, he was received as a novice in Frederick and had Father Paresce as his guide in the spiritual life. The juniorate was made under Father George Fenwick and Father Masnata.

Philosophy was begun in Boston at the opening of that scholasticate in 1860. In the meanwhile the catalogue gives him the usual occupations for scholastics of those days: teaching and prefecting, partly at Holy Cross, partly at Georgetown. There is, however, a break in the monotonous trend. In the vacation of 1855, three scholastics were on their way to Holy Cross College from the Georgetown Villa, and at Burlington, N. J., a dreadful railroad accident occurred. Mr. Rush, the youngest of the number was killed, another escaped without any hurt, and the third, the subject of our sketch, was found so seriously injured that he was unable to resume his duties for a year.

Father O'Kane was ordained in Boston in 1863 by Bishop De Goesbriand, and immediately became one of the assistants at St. Mary's in that city. Here he labored very successfully, and was chosen as the superior of the church on the appointment of Father Brady to the rectorship of Holy Cross in 1867. Father O'Kane made many improvements in the schools and residence. He took a deep interest in the sodalities and in education, and was also looking forward to the enlargement of the church, when the time came for his third probation. At the completion of this last trial, which he made most faithfully under Father Felix Cicerri, he was stationed in Baltimore for a year.

The great work of Father O'Kane was yet to come. In 1873 he was named superior in Alexandria, Va., and here he has left the best results of his zeal. Laboring most of all, and successfully too, for the Catholics, he did not receive many converts into the Church. His attention was principally directed to the education of the children and the protection of the young men. Hence his schools, his sodalities and his Lyceum were most dear to him. The church was made considerably larger, a new pastoral residence was built; every-

thing had been done so well that St. Mary's was regarded as the best parish in the diocese when Fr. Provincial gave it up last year.

The missions were well attended to by Father O'Kane. A new church was built at Fall's Church, and the church at Fairfax was much improved. That his labors were highly appreciated in the missions and at the home church, was evident from the great sorrow manifested by the people when he bade farewell to the congregation.

In June of last year Father O'Kane was made superior at St. Thomas' Manor, and there on the 21st of August, he passed away, having received the last sacraments with great sentiments of faith and love. We may say of him that he was a sincere, hard-working man; a great lover of the Society, a man of piety, an obedient man.—R. I. P.

BROTHER CORNELIUS REARDON.

Br. Reardon was born in the city of Cork, Ireland, March 17, 1815. He attended college for some years in his native place, with the view of becoming a priest. Among his fellow-students was Michael O'Connor, afterwards Bishop of Pittsburg, and later on a distinguished Jesuit. Br. Reardon came to this country when he was about twenty years of age. As yet misunderstanding the voice of the Holy Spirit, who called him to be a lay brother in the Society, and not a secular priest, Br. Reardon entered a college in Pittsburg to make ready for ordination. How long he remained there, or how he wrestled with the angel of his vocation we know not. He entered the Society on the 10th of September, 1850. He filled the office of bookkeeper for many years in various houses of the province, and finally, in Woodstock, which became his home in 1876 and continued to be his home till his death, September 26, 1891. He had many of the best characteristics of our brothers: he was silent, unobtrusive, respectful, and these qualities invested him with a refinement of manner, which was as attractive as edifying. Moreover, he seemed to have practised in no ordinary way three very distinctive virtues of our brothers,—prayer, recollection and exactness in observing the rule which says that "idleness shall have no place in our house." He died a happy death, after having received the last sacraments with much fervor and resignation.—R. I. P.

FATHER PATRICK F. DEALY.

Father Dealy was born in Galway, Ireland, in 1827. His early education was obtained in the grammar schools of New York City. In 1843, two years after the opening of St. John's College, Fordham, he entered that institution, pur-

suings his studies there for several years. On the 31st of October, 1845, he entered the Society. After six years of reGENCY at Montreal and Fordham, he studied his philosophy at St. Mary's College, Montreal, and after one year more of teaching he was sent to Laval for his theology. Returning thence in 1862, he went through his tertianship at the old seminary, Fordham, Fr. George Schneider being the Father Instructor. In 1864 he was appointed professor of Belles Lettres at Fordham. From that post he was transferred to St. Francis Xavier's, West Sixteenth St., New York, where he labored for many years at parish work under the pastership of Father Merrick. He later on succeeded Father Merrick as pastor, at a time when the new church of St. Francis Xavier was well nigh completed.

Father Dealy was most highly esteemed by the late Cardinal McCloskey, and was chosen by his Eminence, about twenty years ago, to take charge of the first pilgrimage that ever left the shores of America for Rome. In the Eternal City he was treated with distinction by the Pope, the Cardinals and the other dignitaries of the Church. On behalf of the pilgrims he presented Pope Pius IX. with a handsome American flag, and the Holy Father was so pleased with the gift and the manner of its presentation, that he gave Father Dealy a superb gold chalice set with precious stones, and a valuable missal encased in massive metal covers.

In 1871 Father Dealy founded the Xavier Union, which is now the Catholic Club, and was for many years its spiritual director. He also took a prominent part in the organization of the Catholic Union, a body of prominent Catholics which watches over the interests of the Catholics of New York State. He was appointed spiritual director by Cardinal McCloskey, and was the medium of communication between the Society and the Cardinal.

Father Dealy was made Rector of St. John's College, Fordham, in 1882. During his term many improvements were effected at Fordham, and chief among these are the remodeling of St. John's Hall and the repair of the college roads. For the work which he was enabled to accomplish in St. John's Hall, the old seminary, he was indebted entirely to the generosity of one of Ours, at that time prefect of the Third Division, who donated to the College the handsome legacy of five thousand dollars. Father Dealy laid the foundation of the New Science Hall, a beautiful structure, which was completed by his successor. At the close of his rectorship in 1885, Father Dealy returned to St. Francis Xavier's, but was subsequently sent to Boston, thence to Philadelphia, and finally to St. Lawrence's in 84th St., New York, where he died at 2 o'clock A. M. Wednesday, December 23, 1891. He had been ill with pneumonia since the Thursday immediately preceding his death. His death was calm and peaceful.

Father Dealy was perhaps better known in New York than

any of our fathers, and he had many friends whom his polished manners had attracted to him. He was a man of tact and prudence, and, though he could not be called a great preacher, the care he took in preparing his sermons gave him at one time a local renown. The same care he bestowed upon whatever literary work he undertook. An example of this may be seen in the article from his pen in the present number on "The Struggles and Sufferings of our first American Missionaries." It was well received at the time and met with praise even from Protestant journals.—R. I. P.

MR. THOMAS M. CONNELL.

Thomas M. Connell was born in Baltimore, Md., July 20, 1868. He studied at a preparatory school in his native city till he entered Loyola College. Here he remained till he had completed first grammar. After distinguishing himself at college by his talent and piety, he felt the call of God to that life of perpetual martyrdom that our late Fr. General puts so vividly before us in his letters. The offering was acceptable, and he proved to be a victim to be sacrificed in a few short years. No great works mark his career in the Society, though he gave proof of such bright talents that many predicted for him a brilliant career of usefulness. Why he was taken so soon it is useless to ask. The past year has shown us too often that God takes some to himself after a brief service. We mourn their loss, but we rejoice that they have died in the Society and won the crown, and this thought consoles us when God's kind providence snatches away the promising young life. May it not be that one Jesuit soul in heaven is of more value to us and to the world than many on earth?

Mr. Connell's life in the Society began in Frederick, August 4, 1884. He had always been delicate, but at this time he grew very rapidly, and out of proportion to his strength. In August, 1891, he went out from Woodstock to reap from the seeds of seven years' sowing. But the reaper had done his work as he sowed. St. Francis Xavier's, New York, was the scene of his teaching labors. He worked with zeal and success till December, when the fatal disease, that had already entered his system years before, gained the mastery. In November he caught a severe cold, which completely undermined his weak constitution. He fought on bravely however, and did his work as long as he could; and longer than a less courageous soul would have done. Though advised not to go to the chapel for the Renovation of Vows, on the feast of the Immaculate Conception, still he was anxious to offer again his holocaust, and he dragged himself to the altar, almost tottering as he proceeded. That perpetual offering in word, was soon to be sealed in deed in heaven. On

that day all were convinced that the final summons was not far off. He was, by the advice of the doctor, removed to the hospital during the month of December, where his brother, two years his senior in the Society, and his mother were in constant attendance during the Christmas vacation. His brother then returned to his post of duty in Boston, momentarily expecting the end.

During the month's lingering before his death, what distinguished Mr. Connell especially and evoked the admiration of everyone, was his wonderful patience. Through all those weary hours of the days, and through the still longer hours of the nights he was perfectly resigned. When Fr. Rector finally announced to him that there was no possible hope, Mr. Connell calmly replied: "Very well, father; it's all right." He was ready to die and happy to go. During the hours of silent suffering he had prayed and made himself eager for the sacrifice. The thoughts of one so young and talented as he, could not but naturally turn to the future in aspirations and hopes of achieving much for the glory of God, but his life as a Jesuit, short as it was, had already taught him to despise what the world loves, to immolate even a laudable ambition, and to seek only the things that are above. He died without a struggle, January 13, 1892, and was buried in our peaceful little cemetery at Fordham, whilst the pure snow kept falling in heavy flakes upon his last resting-place.—R. I. P.

BROTHER JAMES EGAN.

Brother James Egan, temporal coadjutor, was born in the little town of Barr, diocese of Killaloe, Ireland, 10th of May, 1814, and was received into the Society at St. John's College, Fordham, Sept. 13, 1855. He made his noviceship in this college and was cook there for seventeen years. He was then sent by superiors to the parochial residence of Chatham, Canada West, where he remained but one year; here he contracted the seeds of those terrible afflictions of his right hand and leg, from which he suffered a martyrdom in his later life.

From Chatham he went to Montreal, and after three years returned again to Fordham where he spent the remainder of his life. After his return to St. John's College he was cook there for one year and then assistant for about thirteen years. For the last three years of his life he was unable to do any work, as he was suffering from intense agony of body. A horrible cancer gradually ate away the flesh of the right hand to the bone and caused the hand and arm to swell to enormous proportions, while an excruciating pain continually tortured the poor brother and allowed him little rest, much of which he took in a chair, until towards the end when his excessive weakness forced him to his bed. The devouring cancer exhaled a most noisome odor, which tried much the

physical and moral endurance of those who came near the sufferer. Added to this was a running sore in his leg. As his last days approached, his pains and agony increased. The poisonous humors seemed to spread throughout the whole body and life for him, for weeks before death relieved him, was a veritable martyrdom; yet he bore all with great patience, and died peacefully in the Lord, January 19, 1892.—R. I. P.

FATHER CORNELIUS B. SULLIVAN.

After a short but zealous life in the sacred ministry, Fr. Cornelius B. Sullivan died in Detroit College, on the night preceding the 16th of February. He had scarcely completed his thirty-sixth year; but his death, though premature, was not unexpected. His health had been failing for several years, and shortly before his death he had the grace of recognizing that his end was at hand. When he saw the February number of the little Church Calendar, which he had himself started and conducted up to the month before his death, he noticed the black border of mourning for Very Rev. Fr. Anderledy. "Next month," he quietly remarked, "there will be a black border for me."

Fr. Sullivan was born in Buffalo, N. Y., on February 23, 1856. Four years later his parents removed to Chicago, and took up their residence near the Holy Family Church, in what was then the unsettled West side. His earliest years at school were spent with the Christian Brothers, and later in the parochial school of the Holy Family parish. When St. Ignatius College was opened in 1870, Fr. Sullivan was one of the first pupils. Three years later, at the age of seventeen, he entered the novitiate at Florissant. At college he was noted for a buoyant, kind-hearted and energetic spirit. These excellent qualities, together with that intense earnestness, which was ever at the bottom of his character, became by religious discipline and training, the striking characteristic of the efficient teacher and the zealous pastor. After three years at Florissant, Fr. Sullivan, at the age of twenty, was sent to Cincinnati, to teach one of the academic classes and assist as prefect. He was mature for his years, serious in attention to duty, and his work in the college was gratifying and successful. At this early age he began to manifest his inclination and fitness for the Society's peculiar office of preaching. He gladly accepted every opportunity of addressing the students, and he not unfrequently appeared in the pulpit of the succursal church of St. Thomas. His voice was strong and clear, his delivery impressive, and his language fluent and persuasive. The promise of these early years was later on sufficiently realized to show how eminent he might have been in the pulpit, had not his health failed during his studies.

In 1879 Fr. Sullivan began his course of Philosophy at Woodstock. He took up his studies with an energy and laudable ambition that promised much for the future. But his health gave way, and his strength declined so rapidly that about January he was recalled and stationed at Cincinnati. For the remaining months of the school year, and during the following year of 1882-'83, he taught in St. Xavier's College. In September of 1883, Fr. Sullivan was sent to St. Louis; and together with several scholastics in equally delicate health, he began the study of theology.

In the early part of 1885, the scholastics who were studying in St. Louis, were ordained by the venerable Archbishop, in the old "College Church." About a month later Fr. Sullivan was sent to Detroit, the scene of his labors up to the time of his death. He entered upon his work of teaching a class of small boys with characteristic energy and good will; and the interest which he manifested in everything committed to his charge, made him beloved and esteemed by those for whom he labored, and caused his influence for good to be generally felt in the college and parish. Directing the students' sodality, preparing classes for first Communion, and subsequently as prefect of studies in the college, or director of the parochial schools, his zeal and activity were ever conspicuous.

Among his religious brethren in the community Fr. Sullivan was noted for his delicate charity: no one could anticipate another's wants or do an act of kindness in a more considerate and unobtrusive manner.

In the fall of 1886, his health began to fail perceptibly, and it was known that his lungs were seriously affected. He went south during the winter and regained his health and strength so rapidly, that when he returned in the following June to Detroit, he was ready again for work in the college or church. His appearance of strength, however, was due rather to his buoyant spirit than to any relief from his organic complaint. Fr. Sullivan himself was well aware that his affection was of a serious nature and that he was hurrying prematurely to the grave. He was therefore engaged during the following year in lighter duties about the church and college. His voice had lost none of its strength and clearness, and his energetic spirit made up for the lack of bodily vigor.

In 1888-'89 Fr. Sullivan made his third year at Florissant. His strength in the meantime was continually sinking; and when he returned to Detroit, after his tertianship, it was easy to see that a year had wrought a considerable change. However, it was his desire to work to the end, and he was made assistant pastor and placed in charge of the parochial schools. He continued in these duties up to the time of his death, and except during the last few months, he lost comparatively little time on account of ill health. In his last sickness, though

he did not think that there was any immediate danger, he acceded cheerfully when it was proposed to him to receive Extreme Unction. His piety had always been rather solid than demonstrative; but when suffering and even in his sleep, he was heard to ejaculate with great fervor the sacred name of Jesus. His simple and earnest devotion to the Blessed Mother of God was touchingly manifested by his regularity in rising every evening, even when very weak, and kneeling down to recite the *memorare* before composing himself for the night.

Strengthened by holy Communion and purified on the day of his death by the sacrament of penance, he expired so peacefully that those who were with him doubted at first whether the repose into which he fell was a quiet sleep or the repose of death. When the remains were taken to the church, large numbers came to testify their respect and love for one whose loss they had many reasons to mourn.

Fr. Sullivan will be missed in the church where he became identified with so many of the devout practices and pious associations; he will be missed by the school children, who had learned to love him while under his kind and efficient management; and in the religious community he will be long remembered for his conspicuous virtues of zeal and charity.
—R. I. P.

MR. REMIGIUS VIAL.

Our young scholasticate met its first grief on the 15th of March, 1892, in the death of Mr. Remigius Vial. He was born on the 24th of April, 1866, at Tournon on the Rhone, in the department of Ardèche, France. He was educated at the apostolic school of Avignon, where after having finished his studies, he remained for some time to teach the lower grammar classes. He was received into the Society in his twentieth year, and reached the novitiate of Florissant on the 6th of September, 1886. A year later, in company with the other novices of the New Orleans Mission, he set out for our new novitiate of Vineville, Macon, Ga. Upon his arrival his health was found to be greatly impaired. The beneficial influence, however, of the climate soon restored his strength.

On the 8th of September, 1888, Mr. Vial pronounced his first vows and began his juniorate, in which he was director of the choir. Towards the end of August, 1889, he was sent to St. Charles' College, Grand Coteau, La. It was the intention of superiors that during that year, he should study philosophy in private, as they feared the arduous duties which the life of a regular scholasticate might entail. During the year, however, many and various were his occupations: professor of the preparatory course, prefect of the study hall, director of the college orchestra and brass band. In old St. Charles',

Mr. Vial won the respect of the students, the affection of his brethren, and the admiration of his superiors. As a prefect, though exacting in the observance of the regulations, he was nevertheless kind, and was consequently both loved and esteemed by those entrusted to his charge.

When the scholasticate was opened at Grand Coteau, Mr. Vial began the study of philosophy. Although very weak and almost on the brink of the grave, he set to work as if many years had been promised him. What was most to be admired in him was his remarkable love of community life ; as long as able, he dragged himself daily to the refectory and ordinary recreations.

On Sunday, March 6, he felt himself rapidly sinking. With his wonted calmness he himself asked to receive the last consolations of holy Church, and those that were present will not soon forget the piety he showed whilst receiving them. From that time forth he grew worse and suffered intensely, yet he never wearied of repeating the Holy Name or of attending to the many little practices of piety which he had marked out for himself, and which he followed with the utmost punctuality. On March 15, shortly before the morning class, it was evident that Mr. Vial had but a few hours to live, and thereupon, Rev. Father Rector, surrounded by the community, recited the prayers for the departing soul. During all this time Mr. Vial was perfectly conscious, and followed, as we could all plainly see, every part of the sad ceremony. A few hours later the struggle was over, and a soul beautiful in life, but still more beautiful in death, stood before its God.—R. I. P.

BROTHER MICHAEL HAUGHERTY.

On the 23rd of March at St. Ignatius College, Chicago, died Brother Michael Haugherty. The forty-nine years which he spent in religion, were distinguished by a conscientious discharge of every duty, and by the faithful practice of those virtues which we expect to find in one who makes profession of imitating the hidden life of our Divine Lord.

Born in Ireland on the 1st of September, 1815, he entered the novitiate at Florissant on the 3rd of May, 1843. Towards the close of his noviceship he was sent to the St. Louis University and remained there until 1849 when he was transferred to St. Joseph's College, Bardstown, Ky. Then he went in 1852 to Cincinnati where he performed the duties of a lay brother during ten years ; returning at the end of that time to St. Joseph's. When in 1869, Ours gave up the house and college at Bardstown, Brother Haugherty came to Chicago where he remained for the rest of his life. Here in the various capacities of tailor, visitor during examens, in the morning, and as porter he gave edification to all, both Ours and externs, by his silence, regularity, and by his ever oblig-

ing, cheerful disposition. But the virtues, for such we may truly call both, which Brother Haugherty seemed most to cherish, were the two so dear to our holy Father Ignatius, poverty and cleanliness. Ever careful, even nice, in his own person he extended the same exactitude to all about him and his room was at all times a model of neatness as well as of poverty. His love of poverty was remarked by all at his death, when, save his crucifix and beads, there was found in his chamber only the most necessary furniture, a bed, table, kneeling-bench and a chair which he seldom if ever used. His love for holy poverty prompted him to do without fire, save during the most inclement days of our not very mild Chicago winter.

If Brother Haugherty's life had been edifying before, it became doubly so during his last illness. Periods of intense pain were followed by brief respites during one of which on each of the last few days, holy Communion was administered. The brother's preparation for this was a consolation for all who witnessed it. When roused from the lethargy, to which the anguish of a moment before had given place, and told that the Spiritual Father had gone for the holy Viaticum, he immediately began praying and his prayer seemed ever to be the formula of the vows; as though he wished again to offer his all to his Saviour, who was about to give his all, his very self to him.

He has gone as we may well hope to receive the reward of a long life, filled with virtues and made more meritorious still by the sufferings borne so patiently at its close.—R. I. P.

LIST OF OUR DEAD IN THE UNITED STATES

From March 15, 1892 to June 15, 1892.

	Age	Time	Place
Remegius Vial, <i>Schol.</i>	23	Mar. 15	Grand Coteau, Louisiana
William Garnier, <i>Schol.</i>	25	Apr. 28	St. Ignatius, Montana
Fr. Dominic Neiderhorn	77	June 10	Detroit, Michigan
Raymond Brown, <i>Schol.</i>	29	June 17	St. Mary's, Kansas

Requiescant in Pace.

VARIA.

The Alaska Missions.—The Rev. J. B. René, S. J., President of Gonzaga College, Spokane, Washington, who is at present purchasing supplies for the Alaska Missions in San Francisco, was asked by the writer for some facts concerning the missions in that country. The Rev. Father said :—

“ We have already three very flourishing missions in Alaska, with seven sisters and five brothers. One of our missions, St. Alphonsus, is on the coast at Cape Vancouver, where Rev. Father T. J. Treca, Father Musset, Father Barnum, a brother and two sisters reside. Another mission, Holy Cross, is at Kozyrevsky, about four hundred miles from the coast, where Father Tosi, the Superior of the Alaskan Missions, Father Judge, three brothers and two sisters live. This mission has a fine log school-house where over seventy Indian children of both sexes attend school. It has also a farm of over twenty acres of cleared land, where they raise cabbage, turnips, potatoes, onions, lettuce, etc., in abundance and of average quality. A third mission, St. Peter Claver, is at Nulato, on the Yukon river, about two hundred miles from Kozyrevsky. There Fathers Ragaru and Robaut live. All things considered, our missions in Alaska are doing well and making great progress in christianizing and civilizing the Indians in that region. Of course our missionaries, and the sisters, have undergone great hardships occasionally from the inclemency of the weather during the long winter months. But in the future, I trust, that the fine warm log-houses, which we have built, together with plenty of warm clothing, will prove adequate protection against even the rigors of an Alaskan climate.”

Three sisters of St. Ann have arrived at San Francisco from Montreal, Canada. They are Sister M. Jean Damascene, Sister M. Antonio and Sister Winifred. The sisters, none of whom are over twenty-two years old, are on their way to Alaska Territory, and will be accompanied by the Rev. Father Parodi, S. J., of the Colville Mission, Washington. They will sail from San Francisco on the *St. Paul*, on June 1, and are going to aid seven other sisters of their Order in teaching and taking care of the Indian girls in the three Alaskan Mission schools.

One of the sisters when asked if she did not feel a little lonesome going to a country having such a rigid climate as Alaska, so far removed from her kindred people, and from where she could not communicate with her relatives, or late convent associates, more than once a year, replied : “ We undoubtedly feel sorry that we cannot hear from our parents, or from our Home Convent for a whole year after we sail from here, but, apart from that, our home is where our vocation calls us, and we are contented.”—*San Francisco Monitor*.

Australia, Sydney.—*The College of St. Ignatius, Riverview.* We have received with pleasure the school annual of this college, called *Our Alma Mater*. It is indeed a notable production and gives us an idea of the progress of the college of which we had no idea before. It contains a complete register of all the successes of the college, in examinations for the university of Sydney, on the cricket field, at football, lawn-tennis, on the river, and on the parade-

ground. The camera has been brought into service to give us numerous illustrations of the college from within and from without, of its beautiful surroundings, of its cast of "Julius Cæsar," etc. We have no hesitation in saying, that no Catholic college in the United States is as well provided with grounds and apparatus for athletic sports; and, what is still more remarkable, all this has been the growth of but ten years. We are apt to pride ourselves upon our rapid progress, but where will we find a college that can show progress such as this in so short a time: "Opened by Father Dalton in 1880 with 17 pupils—its roll of students in 1891 runs up to a total of 146. Then there were four professors; now, including visiting masters, there are twenty-four. We presume that the building—our present guest house, which then did service for everything, dormitory, chapel, class-room, dining-room, and study halls—could not have cost more than £1200; now there are no less than five distinct ranges of buildings, which in the aggregate must have come to close on £40,000. In the early days the students were satisfied with a very small patch of cleared ground for a play ground, now there are four large play grounds covering twelve acres. In addition—the baths, boatsheds, rifle ranges, tennis courts, pavilions, have all sprung into existence during the last few years. The internal development has fully kept pace with the external. Not content with enlarging and organizing systematically the many different subjects which compose the ordinary course of College studies, the superiors have constantly added new branches such as physiology, chemistry, and shorthand to the curriculum."

We agree with *Our Alma Mater* that even in this age of leaps and bounds, we do not think the progress of this school can be looked upon as less than phenomenal. The annual contains also a description of the novitiate of Loyola and its six novices. This we would quote entire for our readers did we not hope to have a letter written expressly for the LETTERS, giving details of both the college and the novitiate. We congratulate St. Ignatius College and the Society on what has been done. May we hear soon from it again!

Belgium.—The province of Belgium is at last going to definitely take possession of the Vicariate of the Congo. The territorial limits have been defined by a decree of the Propaganda. This is a vast mission which promises much. The part confined to the Belgian Province will have the name of "Mission of Kwango." The Holy Father has also entrusted to the Belgian Province the direction of a general seminary in India; it will be soon established at Krandy in the island of Ceylon.

Bengal. The school of Ranchi is enjoying great prosperity under the direction of Fr. Laurent. A large number of children have recently been sent there from various centres by the missionaries. At Ranchi, these children of the jungles are taught their religion, and after a few years of this training, prove excellent auxiliaries in the work of our fathers.—Last March, the prince of Damrong, brother of the king of Siam, with his suite, visited our college of St. José, of Darjiling. Mr. Ritchie, deputy commissioner of the district, introduced the party to Fr. A. Neut, Rector of the college. They were all delighted with their visit.

Books, Recent publications:—

Loyola and The Educational System of the Jesuits. By the Reverend Thomas Hughes, S. J., New York: Charles Scribner's Sons, 1892. Father Hughes' book, which has been so long delayed by the publishers, has at last appeared both in this country and in England. It consists of two parts: (1)

Educational History of the Order; (2) Analysis of the System of Studies. The author tells us: "I have endeavored to present a critical statement of the principles and method adopted in the Society of Jesus. The effort to explain the sources, process of development, and present influence of the system within and without the Order, has made of the first part a biographical and historical sketch, having for its chief subject the person of the Founder; while the details and the pedagogical significance of the various elements in the method appear, in the second part, as a critical analysis of the *Ratio Studiorum*." Father Hughes has given us an extremely interesting book for one of Ours to read, while its value may be estimated from this, that there did not exist before in English any explanation of the Ratio and its history and its practice at all, and in other languages such explanations were contained in huge, and oftentimes rare, folios which were difficult of access. The author deserves our heartiest thanks for what he has done. We are confident it will do much to make the Ratio better known amongst our own people as well as among strangers to us. No one interested in education (and who to-day is not?) should fail to read it. The book has been well received even by those whom we would expect to have little sympathy with anything coming from a Jesuit. The *Critic* of New York says:—Mr. Hughes has treated his subject with great thoroughness, and though his style is not free from faults, his work will interest all who are interested in education. Of course he is a partisan of his Order; but his partisanship is not at all offensive, and the tone of his book is excellent. At the present time, when educational aims and methods are so much under discussion, light ought to be sought from every quarter; and we recommend this book therefore to the attention of American educators."

The province of Belgium has published a valuable book for those called to give retreats. It is *Oeuvres Posthumes du R. P. Verbeke*. A description of this work will be found on page 251.

A. R. P. Joannis Roothaan *Annotationes et Instructiones Spirituales ad usum NN*. This valuable work will be found described on page 250.

The new Spanish edition of Rodriguez has been completed and may be had bound in six handy volumes for about two dollars from the Libreria Catolica de Subirana, Barcelona. This edition has been reprinted in accordance with the edition of 1615 which had been revised by the author himself. We hope that a new edition of this valuable book will soon be translated from this revised Spanish edition for the use of those who speak English.

Père William Van Nieuwenhof, of the province of Holland, has just published the fourth edition of his life of Blessed Margaret Mary Alacoque under the title: *La Fiancée du Roi*. This same father is also editing a new life of St. Ignatius in French. The first volume has already appeared; the second is in the press.

Father Sabetti has issued the article he published in the Ecclesiastical Review on The Decree "Quemadmodum" with explanations in pamphlet form. It is published by Murphy and Co., Baltimore, price twenty-five cents.

The second edition of Father Maas's Life of Jesus Christ is already printed, but the work is delayed on account of the new illustrations which are being made in Germany.

Books in the press or in preparation:—

Commentarii in Exercitia Spiritualia S. P. N. Ignatii, auctore Antonio Denis, S. J. See the authors announcement page 253. The first volume has not yet appeared.

A number of inquiries have been made from us in regard to the new edition

of the *Imitation of Christ* and the reprint of Père Grou's works, announced by the Catholic Publication Society as in course of preparation by Father Frisbee. The *Imitation* is about one half finished and the editor hopes to have it ready for the press in the autumn. It will hardly be ready for the public before Christmas or even Easter. The works of Père Grou are being translated, but they will not appear till after the *Imitation*.

Father Maas has written a book of some two hundred pages which he entitles *A Day in the Temple*. It will be published by Herder of St. Louis who promises to have it ready by September. The price will probably be \$1.00.

The little work of the late Father Bayma, *De Zelo Perfectionis Religiosæ*, will soon be translated into Dutch. There is an English translation, but it is at present out of print. A French translation was also made by Pere Olivaint.

The great work of Father Richard Cappa, which will consist of from thirty to thirty-six volumes, many of which are already in print, on the *Discovery of America and the Spanish Domination*, is full of exceedingly interesting documents, found in different archives, chiefly in the national archives of Paris where this father spent many months last year.

The volume of the *Letters of Blessed Peter Favre*, published in Madrid by Father Velez, contains many very valuable documents which he has discovered, on the correspondence between Charles V. and Father Ortiz; they are remarkable documents on the history of those times. Father Velez has also collected many of the *Letters of Father Laynez*, which are to be published when completed. These letters, and the six big volumes of the *Cartas de San Ignacio*, will surely be the purest sources for the history of the earliest times of our Society.

Father Nonell is preparing a life of Father Joseph Pignatelli. This life will be full of interest on account of many documents on the great tragedy against the Society last century, and its restoration, so closely connected with Father Pignatelli's life.

Buffalo; Canisius College.—June 16, silver Jubilee of the new St. Michael's Church in charge of the fathers of Canisius College, Buffalo. The beautiful church, a massive structure of red sandstone, was built by the late Fr. Durthaller, who was then Superior of St. Michael's.—June 21 is the closing of the scholastic year and commencement. Mgr. Schmitz, a former student of Canisius College, now Rector of the Scandinavian College at Rome, has promised to obtain for our students the papal blessing of our Holy Father Leo XIII., to be bestowed at the closing service on the feast of St. Aloysius.—Graduates in Philosophy this year 8, in the commercial course 18.—*Letter from Fr. Heinze.*

California, San Francisco.—The gentlemen's sodality of the Blessed Virgin is in a very flourishing condition, numbering about five hundred men. On the third Sunday of the month they march in full regalia, with banners flying, from their chapel in the basement, along Hayes St., entering the church where they receive holy Communion in a body. The scene is very impressive and consoling. In our sodality are found the most prominent Catholics of the city, representatives from all the walks of life.

The scholastic year just ended has been very successful. The boys have been remarkably studious and well-behaved. Several very excellent boys have entered the Society.

Santa Clara.—Up till within a few days of his death, Fr. Bayma, besides his class of mathematics, taught also, by special request of Archbishop Rior-

dan, four seminarians who were preparing for ordination. Two of them, Joseph F. Byrne and Joseph McQuade graduated from here some years ago with great honor, and having made part of their theological course in Baltimore returned to California after being ordained deacons. The other two received sub-deaconship and deaconship at the house of Archbishop Riordan in the old Mission Church of Santa Clara on the 22nd and 23rd of February. A few days later all four received priesthood in St. Mary's Cathedral, San Francisco. Before leaving Santa Clara College the Rev. Joseph Byrne and Rev. Joseph McQuade were the recipients of a very beautiful testimonial from their old fellow-students. It consisted in the presentation to each of a silver gilt pyx and oil-stock, accompanied by the hearty good wishes of all the college boys. Since the coming of Archbishop Riordan to San Francisco he has sent quite a number of his boys to our college to finish up their classical course and study philosophy even after taking their degrees at the Christian Brothers' College. They all preserve the warmest esteem for their old professors. The college sent some excellent subjects to the novitiate last year and will do the same this year.

San José.—The new *Collegium Inchoatum* will be ready to receive students on the first Monday of August. The outlook is very favorable and with the assistance of St. Joseph much good is augured through its means to the noble hearted people of San José. Rev. B. Calzia, the Vice Rector hopes to have at least thirty free scholarships founded by generous friends.—The new German church of St. Mary's on Third St., near the corner of Reed was dedicated a few months since by Archbishop Riordan in the presence of a large assemblage. The structure is a beautiful edifice of brick and sand-stone with a seating capacity of 800. The interior is finished in Oregon pine. The building cost nearly \$15,000. Judge M. P. O'Connor, to whom we have been under obligation for so many former favors, donated the lot on which the church is built. Father Müller secured the money necessary for the building from the German residents of the city, even Protestants lending a willing hand. Mr. Klinkert, a member of the congregation, kindly volunteered his services as architect and under his supervision the church was built.

Los Gatos.—The novitiate is in a most flourishing condition owing to the manifest benediction of Heaven. There are some 25 novices almost entirely from our colleges of St. Ignatius and Santa Clara. They are in excellent health and spirits. Rev. D. Jacoby, the Rector and Master of Novices secured some time since for his juniors and novices a lovely villa, in the midst of the cedar-tipped Santa Cruz mountains. It is but a quiet hour's walk from the novitiate. On the spot is a sulphur spring. Two other springs of cool clear water have been christened by the novices respectively, St. Francis Xavier and St. Stanislaus. Near by is a beautiful lake and a reservoir stocked with mountain trout and other fish. The novices and juniors have the freedom of both for boating and fishing, thanks to a kindly neighbor.—We hope by the next number of the LETTERS to have ready the long promised notices of Rev. FF. Bayma and Young, and of good Br. Boggio.

Canada.—Those who know St. Mary's College or have lived there may be interested in knowing that the corporation of the city has undertaken to widen Bleury St., and the tearing down has already begun. This will make Bleury the great centre thoroughfare, connecting the residential with the commercial part of the city. At first we thought the towers of the Gesù had to go, as the street is to be widened on the church side, but the city could not afford the expense. So, unless some new decision is come to, that part of the

street immediately fronting the Gesù is to be left entirely as it is and the church will therefore project out several feet on the street.

The right tower of the Gesù as you enter is now being utilized for the Sacred Heart and Apostleship of Prayer Centre. Fr. Nolin has transferred his offices and men there. There are four floors very neatly fitted up. They have elevator, stairs, and telephone.—The new wing connecting the Gesù with the College is progressing rapidly, the front is in cut stone. This building is to have seven stories. At the same time the old college is to hide itself behind a magnificent new façade rising directly from the street. It is hoped the new wing will be ready for September to accommodate the ever increasing number of students. Fr. Pichon, our great French missionary, headed a pilgrimage to St. Anne de Beauré last week. It was composed of nearly two thousand ladies from Montreal. The steamer *Three Rivers* was chartered for the occasion. Many extraordinary cures are reported. The funds realized went to the Carmelite Sisters of Hochilaga.—Fr. Donovan who preached several retreats here during last Lent has again returned to the Northwest to take charge of the American Mission at Sault Ste. Marie. Ours are in great demand here as missionaries, and Fr. Superior finds it difficult to supply all. Fr. Eugene Schmidt, lately returned from Paris, and Fr. Stephen Proulk spent the greater part of Lent at Holyoke, Mass., where they were so successful in Fr. Curier's parish, that many of the neighboring Curés sent pressing invitations to Rev. Fr. Superior, to allow them to continue their labors in other fields there. Rev. E. Durocher who once taught at St. Francis Xavier's, New York, has been named Rector at the Immaculate Conception, and Fr. Eugene Schmidt is the new Minister. It would be quite a surprise to those who may have once known this part of the Suburban City, to see how wonderfully it has changed since our fathers have come here. Seven years ago there was hardly a house in the vicinity, and now it is a young town with its electric lights, macadamized roads and a fervent Catholic population running up into the thousands. Not a saloon in the whole parish, and only one or two Protestant families. The people never tire going to church. They sometimes come four or five times on a Sunday or holiday. Upwards of five hundred children attend the convent and brothers' school. Much of this success is due to the untiring zeal and energy of the parish priest, Fr. Arpin. The Immaculate Conception is gradually becoming a permanent home for the scholastics. The garden now counts some thirty varieties of trees, some of them very rare. These will soon afford abundant shade for all.—*Letter from Mr. Harty.*

Constantinople.—The Government of Constantinople shows itself more and more hostile to the Catholics and to the French. Little by little the Christians are dismissed from their place in the government to be replaced by Mussulmans. A decree of the Sublime Porte forbids the selling of land for building churches or schools. Another decree commands that the authorization of the government be required for all schools which have been opened without it. Now, all the schools of Syria, and they are numerous, as well as those of Armenia, even the University of Beyroot have not this authorization. The French ambassador has obtained a delay for the present in the execution of this decree. Books can no longer be printed till they are sent to Constantinople to be revised. Several publications of our press at Beyroot had to be interrupted on this account. For each number of our journal, the *Bachir*, the editor must go to Ceruil and each time there is some difficulty in regard to certain articles.

Denver, Colorado, College of the Sacred Heart.—George C. O'Connell, to whom the LETTERS owes much for his articles on California and New Mexico, was ordained priest by the Rt. Rev. Bishop Matz at Denver, Colorado, Saturday, June 4, 1892.—*Ad Multos Annos!*

Egypt.—The superiors of our three houses (the College of Alexandria, the College of Cairo and the residence of Minich), have been presented to His Highness the Khedive during the month of March by the charge d'affaires at Cairo. He received them with the greatest kindness. The conversation consisted especially in remarks about education. The Khedive congratulated and thanked the fathers upon what they were doing for his subjects and expressed the desire to see the education of the girls better attended to. He was then told of the school at Minich, directed by our Syrian Sisters of the Sacred Heart, which numbers two hundred pupils and is very successful. The College of Alexandria has 210 scholars, that of Cairo 300. Both have received, as well as the University of Beyroot, the visit of the admiral Dorlodot Des Essarts, who commands the French squadron of the Mediterranean. The admiral is an excellent Christian. He was welcomed with songs and exhibitions and showed much kindness to our fathers.

England.—Our fathers, on January 18, opened a new college at Wimbledon, at the extremity of the diocese of Southwark and at the very door of London. The *Letters and Notices* says:—

"It has all along been in contemplation to open a day-school, like that of St. Francis Xavier's, Liverpool, in connection with the mission of Wimbledon, and this intention was the chief reason for accepting the church there when it was offered to us five years ago. There is great need for a school of this character for London Catholic boys, many of whom, for want of such a provision, are attending Protestant schools. A small plot of land has been purchased on which there are already erected two covered iron buildings, together with a brick building at the back. This was originally put up for a skating rink, and then was converted by some gentlemen into covered tennis courts. The All-England Tennis Ground immediately adjoins. Classrooms have been erected, and the rest makes an excellent ambulaerum and gymnasium, whilst there is still an open piece of ground left large enough for a playground. This arrangement it is thought will be abundantly sufficient for present purposes. The ground is in the Worple road, just below the church, and a residence large enough for the staff of the church and college is to be taken for the present close by. Father William Kerr is in charge of the new college."

Fordham, St. John's College.—During the month of May, the usual devotions were held in honor of our Blessed Mother every evening. At 8.15, the whole college gathered around the statue in the quadrangle and sang a verse of a hymn; then one of the students spoke on one of our Lady's titles for about five or seven minutes; this was followed by the *Regina Cœli* sung by all, and then the students retired to their respective study halls. One evening his Grace Archbishop Corrigan and his secretary were present at the unique devotions, and expressed themselves as very much pleased. Two large arc lights were suspended above the statue and illuminated the scene. The old custom of wearing a silver medal of the Blessed Virgin on a little blue ribbon is still kept up. The cadets had their competition drill in the

beginning of May for the honor of carrying the colors. On the staff of one these latter is a gold band on which the name of the victorious company is inscribed each year. At the end of the month Rev. Fr. Provincial came, reviewed the battalion and presented the colors to Co. D. On the next day the cadets took part in the Decoration Day parade and covered themselves with glory.

The elocution contest took place on Sunday, June 5. About twenty candidates for the prize presented themselves and all did well.

On May 15, 13 students made their first Communion in the college chapel, and in the afternoon of the same day, 25 students were confirmed in the parish church.—During the month of June each student offers one Communion of reparation to our Divine Lord, so, every morning at the usual students' Mass, about 8 receive holy Communion.

A solemn high Requiem Mass was celebrated June 13, for deceased students of the college.—A student was baptized on the feast of St. Aloysius before all the members of the college.—*Letter from Fr. Hart.*

France.—In the midst of the open persecution of the Government, and in spite of the determination to act with rigor against us, the providence of God has up to the present moment protected our houses. You have heard of the expulsion of Père Forbes. About Easter, the Government sent an inspector to announce to the college of Vaugirard, Paris, that four fathers, whose names he gave, must leave the house. At Rue des Postes, the preparatory school for St. Cyr and the Polytechnic, three fathers were obliged to leave. In the four provinces of France the colleges and the residences carry on their works in peace for the time being. It is probable that the *loi d'associations*, which destroys at one blow all our houses, will not be voted during this legislature.

Georgetown.—The new chapel of the Sacred Heart was solemnly blessed on May 19, by his Eminence Cardinal Gibbons, in presence of the Rector of the Catholic University, and a distinguished company of priests and laymen. The Cardinal made an appropriate address. The *College Journal* thus describes the chapel:—

The chapel which Mrs. John Vinton Dahlgren is now erecting for the College is intended as a memorial to her infant son, Joseph Drexel Dahlgren, who died at the age of sixteen months. It is cruciform in plan, and the style of architecture is English Gothic of the thirteenth century. It is ninety-seven feet in length, exclusive of the porch, which extends twelve feet further. The width is forty feet, but across the transepts sixty feet, which extend nearly one-half the entire length of the building. The interior of the nave is sixty-four by thirty-six feet, terminating by the chancel, which is twenty-seven feet deep by thirty-six feet wide. There is a northern and a southern transept, each containing a small chapel, separated from the nave by triple arches. In the southern one is situated the choir. The vestries are placed similarly to the transepts, connected behind the high altar by an oaken screen, handsomely carved. There are doors from the side chapels to each vestry, as well as to the chancel. The principal entrance is by a spacious portico, having a magnificent Gothic door.

The height of the structure is sixty-one feet from the grade-line to the summit of the cross. The side walls are three feet thick, strengthened by buttresses. The building is well lighted by windows of lancet form. In each of the transepts there is a large triple window with stone mullions and tracery of very graceful design. The eastern window, over the porch, is particularly

handsome, the tracery forming an orange cross. That over the altar is a rich five-light window, set in stone mullions and tracery, as are all the rest, and of Munich stained glass. The trimmings of the doors and windows, as well as the weatherings of the buttresses, are of Indiana limestone, of superior quality, but similar in other respects to the warm, gray stone of the dressings of the new building.

The interior of the edifice will be even more chaste and tasteful in treatment than the exterior. The roof is open timbered, that over the chancel being curved, to follow the form of the curved principals, and will be richly moulded. The timber used is Georgia pine highly polished. The external face of the walls is of handsome red brick, laid in red mortar, and the internal face is in hard lime finish. A handsome bell turret surmounts the east end of the chapel, which altogether will be in complete harmony with the surrounding college buildings. The seating capacity of the chapel, including transepts, and making allowance for abundant aisle space, is calculated at four hundred.

One of the most beautiful and important features of the chapel will be the white marble altar of pure and elegant design, lighted by the large varicolored window of stained glass above it. A large marble slab on the floor before the altar will contain a brass memorial tablet, on which is to be inscribed the date of the birth and death of Joseph Drexel Dahlgren, whose remains will be deposited in the tomb below, and there beside him his devoted father and mother will rest when God shall call them. The chapel is to be dedicated to the Most Sacred Heart. Work is progressing rapidly and it is expected that the new chapel will be ready for use on the opening of classes, or shortly after.

As the architect and Father Richards are agreed that the custom of placing the choir over the entrance door in our churches is an abomination, they have decided to locate the choir of male voices, of which the University is justly proud, in the south transept. There will be no gallery, as it is looked upon by the architect as a disfigurement to a church.

Library.—The Shea collection is in position in the Riggs Library. It is a rare and valuable collection, unique in books relating to the Indians; in books and pamphlets relating to the history of the counties, towns and cities of the United States; in histories of Canada, in manuscripts, and in the *Relations of Ours*. The Indians collection has books illustrating 79 dialects.

There are in all, 5540 books, 5003 pamphlets, 1105 unbound magazines, and four large cases of unbound newspapers not yet examined.

Germany.—Our Fathers continue to give retreats, missions, and lectures. Lately Father Granderath had given lectures at Dortmund with general satisfaction, and had many Protestants among his hearers, when suddenly an order arrived stopping the lectures. Great was the indignation of the audience, of Catholics as well as of Protestants, but the Superiors were not disconcerted. They sent at once Father T. Pesch, who continued the lectures. The Centre, in order to pass the laws on education, had not brought in the Bill for rescinding laws against the religious orders, and had for a time, more than their Catholic constituents liked, leant on the Government. The interference of the Emperor has set them free; they may now act more independently, and irrespective of the wishes of Count Caprivi, which will be an advantage to the Catholic cause.

Our exclusion from Prussia for the present may not be so great a disadvantage after all, for those Orders that are permitted are so much harassed and

interfered with by the authorities, that their life is far from agreeable. The fact that we had for the year 1891 forty-one scholastic novices and twenty-one lay-brother novices, seems to indicate that there will be an opening for us, and that we are not yet forgotten in Germany, for even in our most flourishing days we had scarcely more novices than now.

The College of Feldkirch.—In Austria, Germany, and elsewhere, education is a monopoly claimed by the State, not only thus far, that the State has all the private schools inspected and their pupils examined by State officials, but to the extent that the teachers require a special license for teaching, even after passing the prescribed Government examinations.

In England any one may erect a school and teach; it is his own affair to get pupils, to please the pupils and their parents. In Austria it is different. The State, in its paternal care, watches over and supervises everything, and grants the privileges attached to State schools only with reluctance. The Provincial has sent for years some of the fathers who had finished their theological course to Prague, Vienna, to hear the lectures of the professors of philology. They have won golden opinions for themselves by their industry, talents, and scholarship, and so at last the Government has granted to the college the rights and privileges of a public institution, at present for the four lower classes; later on these will be given for the higher classes as well.

The difficulties thrown in our way have their advantages. The men selected for teaching are picked men, who will be equipped with the necessary knowledge, and who possess the gift of communicating their knowledge, men abreast with the progress of modern philology, who have gained the esteem of the professors of the universities. The frequent change of masters, which has not always been a boon to the pupils, is now made far more difficult. Our adversaries can no longer say in reproach that we send raw young men to teach our classes, that we are afraid of modern research and modern methods, or that we protect ourselves against modern science by studied ignorance.

The testimony of Holzinger, Professor at Prague, deserves quoting. He said: "He could not properly call our men his students, for their minds were already formed and their judgments mature, but he was bound to bear testimony to their intelligence and their talents; they were the best students he ever had." Such testimonies contradict the prejudice that the study of philosophy and theology unfits men for acquiring any other science. It is to be hoped that our men may in time be able to do more in the department of science and mathematics, and equal their predecessors in the old Society.—

Letters and Notices.

Fr. Baumgartner says that the death of Mgr. John Janssens, the great German historian, was a most edifying one, and that he was to a very high degree, *amicus et benefactor Societatis*. All those who have read his immortal work of the "History of the German People" can testify to his admiration for the labors of our first fathers against Protestantism. Mgr. Janssens has willed to our fathers all his library, which is of great historical value.—*Lettres de Jersey.*

St. Ignatius, The Oremus from America.—We are indebted for the following fact to Father Alguè of the province of Arragon, now at the Georgetown Observatory.—When the office for the feast of St. Ignatius was being composed, invitations were sent to all the provinces for contributions. A great number of prayers of course was sent in. The prayer sent by the province of Mexico was chosen and is now the *Oremus* of St. Ignatius. It is therefore an American prayer.

Missouri Province, Chicago.—Father Paul Ponziglione, the devoted Indian missionary, after a life spent on the frontier and in the wilderness, has settled down in Chicago, where his days are spent in looking after the Italian residents of the World's Fair city. He holds regular services for them in the basement of the college church, which is well filled by his inceptive congregation. Father Ponziglione deplores the want of a church for the exclusive use of his countrymen in the immediate neighborhood.

Cincinnati.—The students are arranging and cataloging their library according to the Woodstock card system. The library association numbers about 125 members. The boys are enthusiastic about their new gymnasium, 145 of them attending the class drills. The room is 32 by 60 feet, and contains two ladders, a bridge and upright ladder, a climbing pole and a climbing rope, two punch or striking bags of different arrangement, parallel and portable horizontal bars, swinging and travelling rings, a vaulting horse which affords endless amusement, four pulley machines, a pulley machine with rowing attachment, a quarter-circle, numerous dumb-bells, Indian-clubs, etc.—Two houses adjoining the church and fronting on Sixth Street have been bought in order to prevent all possible complications arising from manufacturers buying out the whole corner and erecting a factory on it.—Two branch schools for smaller children will be opened in the parish, one near the Good Samaritan Hospital, the other towards Mt. Auburn.

Florissant.—The bequest of the late Mrs. Patterson to the novitiate is estimated at \$35,000; and it yields a yearly rental of \$3,200.

Milwaukee.—The list of former Marquette students, who are devoting themselves to preparation for the priestly calling, as printed in the last number of the WOODSTOCK LETTERS, omitted the name of James Ritger. Mr. Ritger was one of our first students, and probably the first of all to receive major orders, having been elevated to the diaconate on March 19, at Oldenburg, Indiana.—At the laying of the cornerstone of St. Michael's Church, Father Meyer was invited to deliver the English address.—The Marquette College Lyceum is doing active work, three lectures having lately been delivered under its auspices, the first on the subject "What shall we read," by Rev. Father Meyer; the second on "Classic Scenes and Heroes" by Mr. Thomas Connors, and the third on "A Social Plague-Spot" (Divorce), by Father Fitzgerald, Rector of St. Ignatius College, Chicago.—Donations for the new church have been generous beyond all expectation, parishioner vying with parishioner to give to the Lord. The largest gift is that of Mrs. Cramer, who has signified her intention of paying for the 16 columns of polished granite which will rise to support the Gothic arch of the church. The estimated cost is from \$15,000 to \$18,000. New property lately purchased will give a frontage of 345 feet on Grand Avenue. This ought to give ample space for a magnificent church and college.

Omaha.—The eloquent rector of Creighton College gave a course of dogmatic lectures on Sunday nights, throughout Lent.

St. Louis.—The Provincial Congregation meets here on July 5.—During Lent, sermons were preached in seven or eight churches of the city by our fathers.—At the last meeting of the Alumni Association, 80 members were present, and the following officers were elected: Dr. John P. Bryson, President; M. McEnnis, Charles Knapp and Paul Bakewell, Vice Presidents; A. V. Reyburn, Secretary; E. C. Slevin, Treasurer. In response to the toast "Law," Hon. Adiel Sherwood expressed the hope that the university might

soon have a complete Law Department—a sentiment evidently very popular, judging from the prolonged applause which greeted it.

Scholasticate.—In the April disputations, Messrs. Weisse, Bergin and Robinson defended; Mr. Hornsby's lecture on "Glimpses of the Infinite," was a short synopsis of Miss Clerke's "System of the Stars."—The missionary fever seems to be prevalent, as two of Missouri's third year men have received permission to go on the missions after their examination. Mr. Thomas Neate will go immediately to the Rocky Mountain Mission, and Mr. Wm. L. Hornsby, who has joined the Portuguese Mission at Macao in China, expects to be summoned to China. The departure of these talented and popular scholastics will be deeply felt by their brethren, but one consolation is that our loss will be the missions' gain.

St. Mary's.—A Kansas cyclone visited the institution on April the first, and played various little jokes on the premises, raising a few roofs, breaking windows and demolishing the grand stand on the ball field. Fortunately no one was injured, and the money loss will be covered by \$500.—St. Mary's has the great honor this year, of carrying off the first and second prizes offered by Very Rev. Father Provincial in the inter-collegiate contest in Latin composition.

Naples, Our Lady of Pompeii.—You ask me if there is any connection between the Sanctuary of Pompeii and the Society. Some of our fathers occasionally preach there. Last year when there were great feasts during the month of May, there was one day reserved to our fathers, and you may see in the Neapolitan *Lettere Edificanti*, a short account of what they did, though there is nothing worthy of special mention. About this wonderful sanctuary itself, which has sprung up in a very short time and where God in his infinite mercy is pleased to work wonderful miracles in honor of his beloved Mother, a great many things have been said and not enough for the reality, though the reality far exceeds all that has been published. Still there is something strange, not about the sanctuary nor the devotion to our Lady, but about some of the persons connected with the sanctuary. I do not know enough of the facts to say more. I can only add that with this Sanctuary of our Lady of the Rosary, no religious order is connected. Even the Dominicans, who either began it or were connected with it at first, withdrew from it in the course of time. As to the wonderful occurrences there can be no doubt, for the hand of God shows itself at this shrine.

Of our province what shall I tell you? You know as much as I do about the New Mexico Mission. Here the fathers of middle age are working; the old ones are now rather unfit for work; the young generation, very promising, is yet in formation. Our principal work consists in our colleges which prosper. In Naples we have 430 day-scholars, and 135 boarders. Were there room for more, we could easily reach 200 boarders. Thanks be to God the Society is progressing not a little in Italy, notwithstanding the new order of things. Please remember me to all.—*Letter from Fr. Degni.*

New Mexico, Old Albuquerque.—Father Charles Ferrari has just rented for one year a twelve-roomed building at El Paso to be used as a hospital, and after furnishing it completely, has secured the services of a party of nuns from Emmitsburg to conduct it. Great interest has been shown in the enterprise by the people of the town, and by none more encouragingly than by the most prominent physicians, who are all non-Catholics. Father Bueno has well-grounded hopes of being able to erect a separate church for the Mexi-

cans after a time. This is something to be earnestly prayed for, as the present double set of services makes matters rather annoying to priests and people alike. Bishop Chapelle may be said to have begun his episcopal work by confirmation at Old Albuquerque, a ceremony which we have not enjoyed for about ten years. He stopped with Ours for some two weeks, in order to visit all our fifteen outlying missions, wherein he met with many a novel and edifying incident.

New Orleans Mission, Grand Coteau.—Our last disputation took place on April 29. 1st year—Defender, Mr. J. Remy—Objectors, Messrs. G. Fillinger and F. Wagemans. 2nd year—Defender, Mr. G. Wilkinson—Objectors, Messrs. R. Macready and I. Philippe. Physics—Mr. J. Sherry.

New York, St. Francis Xavier's; Novena of Grace.—Very marked attention was called to the novena preparatory to the feast of the canonization of St. Francis Xavier and St. Ignatius. The little book entitled "The Novena of Grace" was read in the refectory, and all the community made the novena with great fervor. The people were instructed in the power and value of the novena; and two or three miraculous cures were effected. One lady, who was blind, regained her sight during the novena. One of the students asked that his father might make his Easter duty, and in spite of seeming improbabilities the prayer was heard. On the feast itself the relics of our two saints were exposed for the veneration of the people. It was during this novena that the appointment of Bishop McDonnell of Brooklyn was announced. Perhaps St. Francis Xavier and St. Ignatius had something to do with this; for the appointment was a most acceptable one.

There has been a great demand for our preachers this year, even from the beginning. Brooklyn that was so long closed to us has received us with open arms. The new bishop gave the signal when he invited Fr. Provincial to preach at his consecration. Fr. Pardow preached in the Brooklyn Cathedral, Pentecost. Frs. Halpin, McKinnon and O'Connor have also preached there. A half dozen retreats and missions have already been given there by Ours.

The Xavier Club possesses many talented young men, who devote their energies at times to the writing of plays. Mr. Boylan, one of our alumni, wrote a very successful play, which was much admired on two evenings.

A new departure has been made in the church. Every month a calendar is issued, giving useful and interesting items of news. Literary exhibitions or specimens were given by all the classes. The play of King John was produced with remarkable success by the students on April 20. The preparatory department gave Rob Roy on the 18th of May. Though the play is suited to larger boys, still it was admirably performed. The philosophers gave an interesting exhibition in electricity on June 1.

Results of year's work. One notable result of the year's work in the college, has been the greater energy manifested in the study of mathematics. At the beginning of the year it was announced that the mathematic note would be combined with the other notes for class standing. Formerly failure in mathematics did not interfere with promotion in the regular class of Latin, Greek, etc., and many neglected their mathematics in consequence. It is probably a safe estimate to say that the marks in mathematics have been raised 25 per cent by this arrangement. Another advantage is that there is no halt at the completion of rhetoric. The greatest result of the year was perhaps the work of the Post Graduate class. Fr. Halpin in lectures given twice a week, went through a very complete course in ethics. Large num-

bers attended regularly, and about twenty have written the prescribed essays and passed their examinations for the degree A. M. A permanent organization, under the title of the Xavier Ethical Society, has been the outcome of the lectures. It was organized on March 23, and bi-weekly meetings have been held since that time. Ethical questions are discussed at each meeting. One gentleman who attended every lecture, was so much pleased that he sent a \$100 check, in token of gratitude. Two of our alumni who attended the lectures are students of medicine in this city. Some time ago a professor of the medical college asserted that all moralists gave full approval to the operation of craniotomy; another professor made some insinuating remarks about the Jesuit maxim of the end justifying the means. These students asked what action they should take in the matter, and being advised to write a letter of protest to the professors, they wrote letters to the two professors, and got all the Catholic students to sign them. Both professors read the letters in public; the first was thankful for the correction, as he was not aware of the Catholic doctrine; the second was a little piqued that a passing phrase, as he said, should have called forth such serious criticism. Some weak ones among the students, perhaps possessed of a spirit of liberalism, were afraid that such a stand would endanger their success in examination, but the two leaders of the protest were fearless, and they succeeded brilliantly in examination.

Xavier Ethical Society. Fr. Halpin has stirred up the Xavier Alumni Sodality. Large numbers have been in attendance. A memorial Mass was offered for Fr. P. F. Dealy in March, at which Ex-Mayor Grace, Mr. John D. Crimmins and many other prominent Catholics were present. Mayor Grant sent a letter of regret that he could not attend. Fr. Halpin is the Society's representative in the Catholic Summer School.

One of the most gratifying incidents of the year was the appointment of Rt. Rev. Charles E. McDonnell, D. D., as Bishop of Brooklyn. All are acquainted with our exclusion from this diocese during many years. When, then, one was named as the bishop, who was not only an alumnus of the college, but a friend of the Society, it was pleasant news to all of us. Bishop McDonnell was a student from *Infima Grammatica* to rhetoric inclusive. Then he went to the American College, and returned a Doctor of Divinity. In 1885 he received the degree of A. M. from our college. The bishop elect made a week's retreat at Keyser Island, previous to his consecration. While there he was quite prostrated, and even gave up the idea of having the consecration on the day appointed. He has a great devotion to the five Jesuit martyrs of the Paris Commune; and he sent to New York to obtain their relics. These he wore on Sunday, and on Monday, the day of consecration; they gave him relief from his illness and renewed strength. At the banquet following the consecration, he proclaimed in the presence of the assembled bishops and priests, that the evening before he had decided to postpone the consecration, but that he had obtained the relics of the five Jesuit martyrs, had worn the relics during the whole ceremony, and that it was through their intercession that he was able to go through the whole ceremony and appear before the assembly of clergy and laity.

A day or two after his consecration, Bishop McDonnell drove down to the college and presented a very costly chalice to our Rev. Father Provincial, as a mark of his gratitude for the sermon on the day of the consecration. Father Provincial kindly donated the chalice for daily use in the domestic chapel.

A great honor and mark of friendship was bestowed on the Society in the

selection of Fr. Provincial as the orator at the consecration. How well that sermon was preached we all know from the universal praise that it elicited from the press. The collegé tendered the bishop a reception on April 27, the hall was tastefully decorated with flowers, flags and electric lights. A very large crowd was in attendance, so that extra chairs were put in every available nook. The bishop made a little speech at the end, expressing his gratitude, and declaring that whatever eminence he had attained, was due chiefly to his training in Alma Mater. A lunch was served in the refectory after the reception. The boys profited by getting a holiday. Bishop McDonnell is the second bishop from St. Francis Xavier's; the present bishop of Newark, N. J. being the first.

Some of our younger alumni have also been honored of late; Fr. James N. Connolly, class of '84, has been made secretary to Archbishop Corrigan, replacing Bishop McDonnell; Fr. Joseph F. Delany, class of '83, has been appointed professor of philosophy in Troy Seminary.

The Commencement took place on June 27, in the college quadrangle. Distribution of prizes three days before. General Communion on St. Aloysius's day. Owing to the Provincial Congregation, the annual graduates' retreat will be deferred till July 9.

Our Lady of Loretto (Italian Church).—Fr. Russo has purchased a new piece of property to meet the demands of his growing congregation. It cost \$50,000. The alterations have been begun, and will probably be completed by the fall. The archbishop issued a circular, asking all the parishes to take up a collection for Fr. Russo. Many have already sent in their contributions. Fr. Piacentini of Rome has been added to Fr. Russo's small community.

Philippine Islands.—Owing to the kindness of Padre Simo, we have received the *Estado General de la Mision en las Islas Filipinas en 1891*. From it we learn that this mission contains 36 parishes or missions, 178 reductions, 132 religious of the Society, 57,948 Catholics, 181,463 inhabitants. During the past year there have been 1062 baptisms, 2293 marriages, 3243 deaths, 2443 adult baptisms. The mission is increasing every day. The highest civic authority in the island, vice-king or general, is a descendant of the well known family of Amigant which lodged St. Ignatius while he was sick in Manresa; he was formerly a student of the college of Friburg. We are also indebted to Padre Simo for the last number of the *Curtas Filipinas* extracts from which will appear in our next number.

Retreats for Men.—These retreats are conducted with great success by our fathers in France. A rather novel method of fixing on the mind of the poor workmen a composition of place for the following day's meditations, was adopted at the house of retreats of St. Germain en Laye. During the evening recreation, the exercitants are assembled in a large hall, where one of the fathers explains various scenes from the life of our Lord which are thrown on a screen and thus prepares the way for the solid work of the morrow. The number of workmen coming to these retreats is very large, as is evident from the fact that last year alone, 2175 men attended the retreats, under the direction of our fathers of Champagne.—The same good work is carried on with no less fruit by our fathers in Spain, especially at Barcelona, Manresa, Tortosa, Valentia, Gandia, etc.—And in South America we find several houses of retreats, some of which can accommodate from 200 to 300 persons. There are two such houses at Santiago in Chili, and one at Cordoba de Tucuman, in the Argentine Republic.—*Lettres de Jersey.*

South America, New Granada.—The novitiate and house of studies at Chapinero (Bogotá). "This house is a splendid manifestation of St. Joseph's liberality no less in regard to material help in its building than in the increase of vocations which, since the readmission of our Society into New Granada, have always kept on. We started only a few years ago, and to-day besides the novitiate, we have a juniorate in full course and we expect to have philosophy next year; even up to the present time, a short course of theology was taught here, though this house is intended primarily for a house of probation. R. F. Gamero, who before the expulsion of Ours from Costa Rica was rector of the college of Cartago, is superior and master of novices. We are at present 53 in all; 19 novices, of whom 14 are scholastics and 5 coadjutors; of the juniors 8 are in rhetoric, 7 in belles-lettres and only 3 in grammar. The house is not merely comfortable, it is also beautiful and even elegant in its exterior appearance. It consists of two separate buildings, one of which, the old-time villa of the archbishop of Bogotá, is reserved for the use of the scholastics; the other with chapel, refectory and kitchen is left to the novices. The grounds are large enough, so that we enjoy a fine hand-ball alley, a small lake and garden beautified by the presence of numerous pines, cypresses and eucalyptus.—*Letter from Mr. E. Quirós.*

Spain.—A central seminary for poor young men of Spanish extraction has just been founded at Salamanca. It is called *Universitas Pontificia* and enjoys the Pope's high patronage. One of our fathers conceived the plan and has been asked to carry it out. The work began this year with 50 students, out of 300 candidates.—*Lettres de Jersey.*

Manresa.—The College of St. Ignatius, in Manresa, the only one of the old Society in our hands, is about to be given up by us. The Mayor and Town Council, to whom it belongs, demanded that we should alter our course of studies, which the provincial refused to accede to. He proposed keeping a day-school on the Mayor's plan, and removing the boarders elsewhere to a new college to be built somewhere near Barcelona. Our philosophers were to be removed to Manresa from Tortosa, which would compensate for the removal of the boarders, but "the powers that be" would not come to terms about it. The church, with the deeply interesting chapel *del Raptó*, will also in all likelihood cease to be in our keeping—a thing to be regretted. There is a bit of hostility to Ours at the bottom of all this. There is to be no Tertianship at the *Santa Cueva*—the Holy Cave—next year, for the reason that the present house is to be knocked down and a model Tertianate to be built instead. Work is to begin the day after St. Ignatius' day. This is what is proposed, but the trouble about the college may alter plans.—*Letters and Notices.*

The Island of Majorca, where the holy brother, St. Alonso Rodriguez spent nearly all his life, invites us to found a college and has presented a formal petition for the same to the provincial of Aragon. Unfortunately the province has no men to send there.—We have a letter from this same province describing the great work which is being done by the sodalities in the University of Barcelona. It will appear in our next issue.

The Rocky Mountain Mission, Missoula.—A few words from Father Pye Neale: "I am just getting ready to run up to the Bitter Root Valley about fifty miles, to a beautiful place called Hamilton. We have three outside places. Can't build churches fast enough and havn't enough priests.—You ought to be out here to study the flowers. Please give my regards to the

ordinandi and to everybody; so many things to say and so hard to get started a-saying them. Off to the train;"—Father Neale tells us that he has a valuable manuscript on the Indians which is quite original and interesting, filling 142 pages of manuscript and which he wishes to bring out in the *LETTERS*.

Schools.—The mission headquarters at Spokane has charge of schools in Washington, Idaho, Montana, Oregon, Wyoming and Alaska.—On the Upper Youkon they have three missions in the region where the lamented Archbishop Seghers lost his life. The schools in these missions are under the immediate direction of the Government Bureau of Education.—St. Ignatius' School, Montana, has a contract with the Government for 300 pupils. This contract is made by special act of Congress, and cannot be changed by the Indian Bureau. The school here is taught by our fathers, the Sisters of Providence, and the Ursuline Sisters.—The Holy Family School, Montana, has a contract with the Government by special act of Congress, for 100 pupils, who are also taught by our fathers and Ursuline Sisters.—St. Paul's School, Montana, has a contract with the Indian Bureau for 160 pupils; previously it had a contract for 200.—St. Peter's School, Montana, has a contract for 200 scholars, but the Indian Bureau refuses to recognize the contract or pay for the education of these children on the ground that they are not Americans, but Canadjans. Father Van Gorp says they were born in the United States and that their parents are known to have lived this side of the Canada line for fifteen or twenty years. The Government has paid for the education of the children of this tribe since 1879, and until recently there was no objection to the contract. This school is taught by Ours and Ursuline Sisters. A new building for the boys has just been completed at an expense of \$12,000, and another for the girls which cost \$35,000. If the Indian Bureau does not observe the contract these fine buildings will be of no use.—The Crow Mission School, Montana, has a contract for 100 children; previously it contracted for 125. This is taught by Ours and the Ursuline Sisters.—The Cheyenne Mission School, Montana, is also taught by Ours and Ursuline Sisters.—The Cœur d'Alene School, Idaho, contracts for 75 children. Previously it contracted for 90 children. This is taught by our fathers and the Sisters of Providence.—The Colville School, Washington, has a contract for 70 pupils. The number was reduced, but has been increased to the original number. It is taught by Ours and the Sisters of Providence.—The Yakima School, Washington, is larger than before, although the Indian Bureau has reduced the contract. It is in charge of our fathers and Sisters of Providence.—Father René, is acting as Procurator for the Rocky Mountain Missions on the Pacific Coast for the present year during the absence of Rev. Father Van Gorp, who is in the East. The father said that the trouble between Father Van Gorp and Commissioner Morgan of the Indian Bureau, concerning the contract for St. Peter's Mission School, Montana, has been adjusted, the Commissioner having signed the contract.

Zambesi.—Father Daignault, formerly superior of the Zambesi mission, at the commencement of this year went to Europe to endeavor to get subjects. He visited the scholasticates of the province of Germany in Holland and in England. He sent on his first batch of men on the second of April from Southampton. Our Rev. Father Vicar in giving his consent wrote: "Not only I permit, but I am delighted to see Ours departing for the foreign missions." The Provincial of Germany has given several of his best subjects and others have asked the favor of following those who have gone. The first

have already arrived at Grahamstown and they are going to try to found a reduction near to Fort Salisbury.

The labors of the zealous Fr. Hornig among the Cafres are meeting with great success. His mission at Keilands is in the most flourishing condition. There he blessed a pretty little sanctuary last December, erected on the summit of a hill by the valiant old Brother Migg, who has since gone to his reward. The chapel is dedicated to our Lady of Good Counsel, and may yet be the chosen place of pilgrimages for South Africa.

Home News.—*Spring Disputations*, April 29 and 30, 1892: *Ex Tractatu de Deo Uno*, Mr. Kelley, defender; Messrs. McMenamy and Hanselman, objectors. *Ex Tractatu de Ecclesia*, Mr. O'Sullivan, defender; Messrs. Ennis and Donohoe, objectors. *Ex Scriptura Sacra*, "Pascha nostrum Immolatum est Christus (I. Cor. v. 7), Mr. Mulry. *Ex Ethica*, Mr. Duarte, defender; Messrs. Matthews and Boone, objectors. *Ex Psychologia*, Mr. Thompkins, defender; Messrs. Quinn and Finnegan, objectors. *Ex Ontologia*, Mr. Corbett, Defender; Messrs. G. Coyle and A. Brown, objectors. *Astronomy*, "The Photochronograph," Mr. Nearey.

Ordinations by his Eminence Cardinal Gibbons on June 28, 29, 30. The new priests for the Maryland-New York Province: William H. Coyle, Daniel A. Doherty, Joseph A. Gorman, Joseph F. Hanselman, William S. Hayes, Peter Kayser, James V. Kelley, Edward E. Magrath, Patrick F. X. Mulry, Peter J. O'Carroll, Joseph J. Prendergast, Joseph V. Schmidt, Louis S. Weber. For the Missouri Province: Francis B. Cassilly, Albert A. Dierckes, Joseph P. Gillick, Thomas F. Treacy, William J. Wallace. For the New Orleans Mission: Marius Léautier, Augustine Porta. For the New Mexico Mission: William A. Forstall, Joseph L. Lafon.

Library.—Catalogues still lacking in our collection:—

1. Prov. Rom.—'83 ('49, '50').
2. Prov. Taurin.—'32, '34 ('48, '49, '50).
3. Prov. Sicula—'16, '17, '18, '19, '20 ('21, '22, '24, '25), '27, '28, '30, '31, '32, '34 ('49); about 1805–1814, cf. cat. 1891.
4. Prov. Neapol.—'32, '33 ('49).
5. Prov. Galic.-Austriac—'34, '37, '38, '32, and all earlier.
6. Prov. Galic.—('49, '50, '52).
7. Prov. Germ.—'32, '37, '44.
8. Prov. Galliæ—'29, '27, and all earlier.
9. Prov. Lugdun.—'46.
10. Prov. Hispaniæ—'21-'26, '31, '39, '42, '53, '55.
11. Prov. Arag.—'65.
12. Prov. Angliæ—('43, '48, '49, '50, '39-'28).
13. Prov. Missouri.—'36 ('44), '49 ('51) ('34-'23).
14. Prov. Mexic.—'21-'54, '58-'65, '19, and all earlier.
15. Missio Nankin—'78, and all earlier; '90, '87, '81, '80.
16. Prov. Hiberniæ—('44, '45, '46, '48, '49, '50).
17. Prov. Venetæ—('49, '50).
18. Prov. Russiæ—1808, '10, '12, '13, '14, '15, '17, and all later; 1805, and all earlier.
19. Prov. Franciæ—'60.

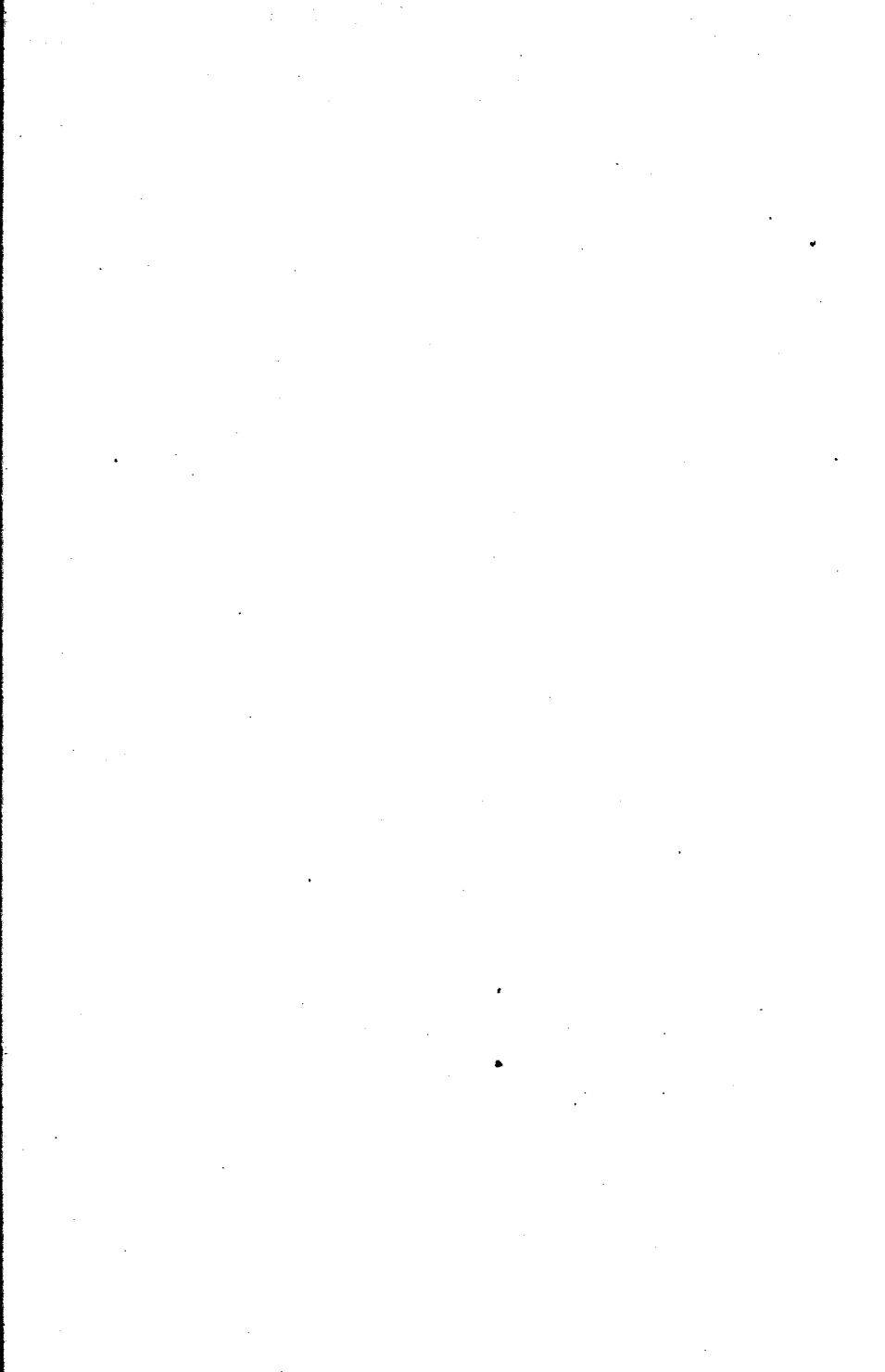
We owe to the kindness of Mr. Cooreman a copy of "V. Prov. Hibern. Index Alphabeticus Sociorum ann. 1834."—Father Carlos Sommervogel, S. J., Strasbourgeois, has kindly sent us a fac-simile copy of "Catalogus eorum, qui de Societate Jesu Romæ versantur sub finem mensis Maii, M. D. LXI," and

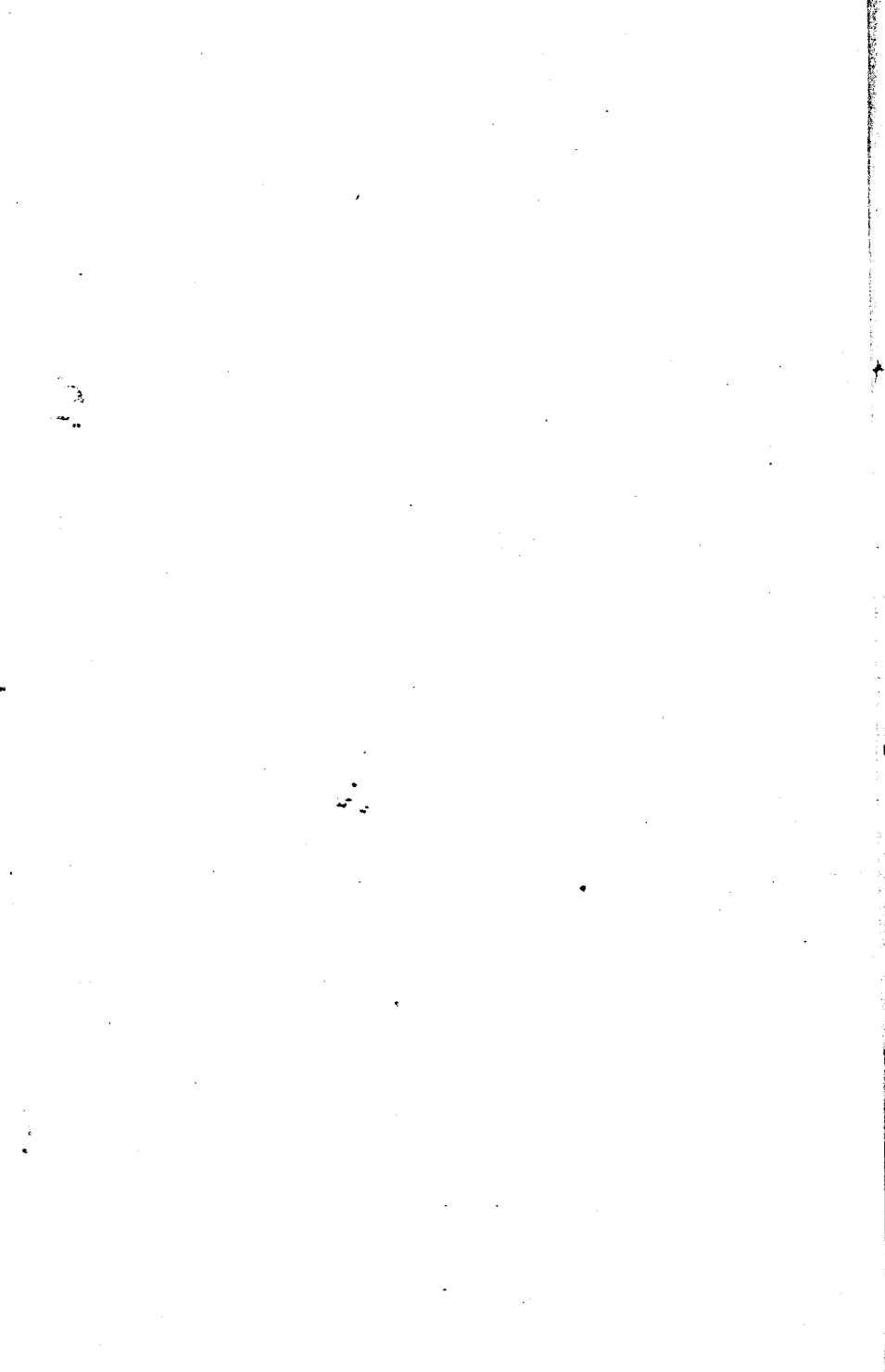
of "Index eorum, qui in Collegio Societatis Jesu, Vienne Austrie versantur," the latter referring to the same year as the former. Fr. Sommervogel found both documents accidentally, forming as they do an appendix to "Assertiones trium linguarum latinæ, græcæ, hebraicæ quas defendent studiosi in Collegio Societatis Jesu. Viennæ, 1851 in 4." To appreciate this happy accident at its full value, it must be remembered, first, that the earliest printed catalogue thus far known was the "Catalogus personarum provinciæ Poloniæ, S. J.," published in 1717; secondly, that the newly found catalogue dates back to the fifth year after the death of St. Ignatius, and to the twenty-fifth year after the first confirmation of the Society. The last page represents the Austrian double-headed eagle with the initials: "F.I.C.A.," i. e., Ferdinandus I. Cæsar Austriacus. We need not remind our readers that Ferdinand I. reigned from 1558 to 1564. Fr. Sommervogel has added an interesting historical introduction and a learned biographical appendix.

According to the latest count, our library contains 33,259 vols. This does not include pamphlets, text-books, books in Spiritual Father's and Professors' libraries, and books now in private rooms.

OFFICE OF THE LETTERS.

The present number has been delayed through our correspondents not forwarding their contributions in time. We again ask all of Ours who have contributions for the October number to forward them to us as soon as possible. —The educational department is opened in this number. — We have been asked to add a Query Department, and this we shall be glad to do in our next number. We ask, then, that those desiring information on questions concerning the history of the Society, or on any matters of interest to Ours, to send them to us at their earliest convenience. — We hope to issue the next number in October.





WOODSTOCK LETTERS

VOL. XXI, No. 3.

CHURCH OF THE SACRED HEART.

CONEWAGO CHAPEL.

(Continued.)

About the year 1750 the organization of the Conewago missions was assuming definite shape, though made up of widely scattered members, few in number, and generally with little capital and no other resources for support beyond the product of the soil, and that mostly a dense forest. It required great labor in clearing and reducing it to a state of cultivation, yet the love of freedom and the possibility of practising their faith, sweetened the labors and sacrifices which were the common lot. The missionaries were few and their means very limited. Little could be expected even from those in the best circumstances, and nothing more than a bushel or two of grain from the great majority of those who, though willing to give, had not wherewith to be generous. The church plantation yielded as revenue only about twenty pounds a year, and about as much more was annually contributed by the London mission. Possibly some aid came from charitably disposed persons in Europe, but there is no record of it, and there is no doubt but the missionaries bore their full share of the privations that were common to these pioneers of the forest. Besides the hatred of the faith, shown by the mother country, the difficulties of the fathers were greatly increased by the spirit of jealousy, then existing between the French and English

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governments, regarding their possessions in the New World. The Catholics were supposed to incline towards the French, and this suspicion caused them many hardships, though there seems to have been no ground, outside of the bigoted officials' mind, on which to base the charge.

The troubles between the French and English culminated in open war in 1756. It is said, that French emissaries went through York and what is now Adams County, and no doubt into the Conewago Valley, to stir up the Catholics against their Protestant neighbors, but they prudently refrained from taking sides with either party, yet many of them were called before the English officials and rigidly examined as to their tendencies. A few years later, in the struggle for independence, there was no need of microscopic examination to find out their sentiments, when the galling yoke of religious oppression was to be cast off forever. Fr. Greaton was superior of the missions in Pennsylvania for several years prior to 1750. Father Henry Neale, an English Jesuit, was one of Fr. Greaton's assistants for many years. His memoirs would form a beautiful chapter in Catholic pioneer history; he died and was buried at Philadelphia in 1748. Fr. Greaton was succeeded by Fr. Robert Harding who came to this country in 1732, and like all the others, left a reputation for goodness and zeal that is still cherished by the people, after a lapse of 150 years, not only in Conewago, but on the eastern shore of Maryland, where he labored for many years. The Conewago Valley was first settled by a few English families from Maryland, about the year 1700; later the Irish and German settlers came in about equal numbers, whilst most of the surrounding country was entirely German. Bitter political conflicts, drawn on lines of nationality, sometimes took place. The German element increased more rapidly from the start, and their descendants now outnumber all others combined by about ten to one. At present, politics do not run on religious lines, especially in the choice of local officers. This year, 1892, for instance, two Catholic republicans were elected by large majorities to the first offices in the borough of McSherrystown, though the town is democratic by about four to one, even though the democratic candidates, also Catholic, and their backers worked hard. Though there is no local option and very few, if any, teetotalers or any temperance organization the thirsty wayfarer or bibulously inclined would search in vain for the place where he could buy even a bottle of beer within the limits of Conewago parish, though the congregation numbers about two thousand souls. The people are proverbially generous and hospitable to the stranger and kind and neigh-

borly among themselves, the neighbor being defined according to Butler's Catechism: "Mankind of every description without any exception." These little characteristics are noted, with apology for the digression, to show that the spirit engendered by the early Jesuit Fathers is still the abiding principle, from generation to generation for two hundred years. Kindness and charity towards all was the seed that was planted with that of the faith; they have grown together in the minds and hearts of the people and ripened into the fruit of salvation for the multitude who have passed from their peaceful home in Conewago Valley to the home of eternal life.

In passing we will take a look into the beautiful cemetery where rest the departed, but not forgotten faithful. Just at the gate, leading from the sacristy door, you find some tombstones more than a century and a half old. Do not expect to have to crush down the long grass and rank weeds, that often hide the graves of those long since buried in a country graveyard. No; you find the grave of the first who was laid to rest there, as neatly sodded and kept as that of the last over which loving friends kneel from Sunday to Sunday offering their tearful prayers for the repose of a departed relative. Many of the oldest grave-marks are only flat slate stones, rising not more than a foot or two above the closely cropped sod, that forms an almost evergreen covering over the lots, whilst you would look in vain for a weed or even a blade of grass in the walks that separate and mark them as the family sections. Here you find, in many cases, the deceased for six or seven generations placed one after the other as they passed away, a larger monument with the father and mother of the line and some of their children's names inscribed on it, and the others generally bearing the same name, with once in a while that of a daughter bearing the name of her husband. Though the cemetery was always well kept, the formation of the present cemetery association is due to the efforts of Fr. Forhan, who became pastor in 1883, since which time, besides the care bestowed by individuals on their own lots or sections, many general improvements have been made and the work of the association keeps the whole place in perfect condition at all seasons of the year. Amongst the people of note buried in Conewago is the Baron de Bulen Bertholf, who was a Belgian diplomatist, sent to this country about the year 1800. He was buried on the site, later occupied by the addition built to the church, and the marble slab that marked his grave and that of his wife, now forms a part of the floor of the aisle on the gospel side, and bears the following inscription:

"In memory of Frederick E. F. Brn. de Bulen Bertholf, who departed this life the 5th of April, 1805, aged 76 years. Jonna Maria Theresa, his wife, who departed this life the 11th of Sept., 1804, aged 72 yrs. May they rest in peace." The remains of the others were at the same time, 1850, removed to other ground in the graveyard when the foundations for the addition were prepared. In the centre of the graveyard is a large mission cross, about 36 feet high, to commemorate the mission given by Fr. Weninger in 1856.

Another pregnant source of trouble to the early missionaries was the quarrels arising from doubtful titles to lands purchased in the Valley. On the one side John Diggs obtained in 1727 a grant of 10,000 acres, embracing much of the Conewago Valley, from the proprietor of Maryland. Many of the oldest deeds to portions of this property were from the proprietaries of Maryland, when this section was supposed to be a part of Baltimore County, all parties, no doubt, acting in good faith at the time. Baltimore County had been formed nearly a hundred years already, which shows what little attention was given to dividing lines, nor was there much reason, as the land was rated very low, John Diggs paying only 184 pounds for this magnificent tract of 10,000 acres, less than ten cents an acre, for land which would afterwards readily bring one hundred dollars an acre, a value increase of ten thousand fold. The settlers, mostly Germans from the Pennsylvania side, pushed across the Susquehanna River, which was for a time considered the boundary between the provinces, taking their titles from the Penns, and sometimes getting them for lands settled on and partly cleared, though the deeds were generally specified for lands not taken. Serious conflicts sometimes took place, one of which resulted in the shooting of Dudley Diggs, a son of John Diggs, by a certain Kitzmiller, in an altercation which took place in 1752. It seems that the Diggs's were trying to disposes the settlers holding titles from the Penns or force them to pay one pound an acre for land which the settlers considered their own. Kitzmiller was acquitted of murder, as it was proved at the trial that the officer, who accompanied Diggs in the ejection proceedings, was not an officer. Both parties deprecated a strife that led to bloodshed and cheerfully made concessions and there seems to have been no further difficulty in their settlements. Our Father Diggs, who died at St. Thomas' Manor in Charles Co., Maryland, was probably a relative. William Diggs, who came to the Colony with Lord Baltimore, was probably the ancestor of both the Maryland and Pennsylvania families having the same name. The remains

of Dudley Diggs are resting in the Conewago graveyard. This family, once so influential and numerous, is reduced to a handful and they in poverty, but still in manners and bearing preserving the traits of family superiority. Through all the vicissitudes of fortune which was their lot, they never faltered in their faith.

You may ask why so much is said of this family. Were there not others deserving of mention? Yes; there are other unwritten histories of the early families of the Valley and their descendants, which would form beautiful chapters in the Catholic history of this country, but their history will remain unwritten and unread, except by the angels, until the Book of Life, where the record of good deeds and good lives is kept, will be opened for all to read and know at the end of time. I mention the Diggs's, for tradition, which is probably correct, says that they gave the first grant of chapel land. The probability increases, when we look back to their long association with the Jesuit Fathers of Maryland, for a span of about one hundred years, prior to the building of a church in Conewago. The widow of the murdered man remained in Conewago for several years and then moved with her two children to Frederick. Her maiden name was Mary Lilly; she was a daughter of the first Lilly in these parts, and a relative of our Fathers Lilly, of whom mention has already been made. There are but few of the descendants remaining who bear the name, though a portion of their old estate is still owned by Henry Lilly, who is probably a great grandson of the first settler. These two families and those of the Jenkins, Rileys, McSherrys, and their branches were from the beginning rated the most distinguished amongst the people; of the Catholic Germans, the Smiths, Hemlers, Ryders, Klunks, Kuhns and many others, and of the French, the Delones, Lawrences, (Lorens) and Noels. Intermarriage has removed nearly every trace of the original lines of nationality, except in the first class given above, with the result that these old family names are dying out, whilst the others are constantly increasing in numbers and influence. The present spelling of the names is given; many of them were not thus spelled at the time of settling in the Valley, the tendency to anglicize causing the changes. The changes were no doubt partly brought about by the church registers where they are written in various ways by the different fathers who officiated at baptisms and marriages; some of whom seem to have been unable to catch on to the German names, still they are traceable back to the original stock, though greatly modified.

Amongst the early laborers of the mission, besides those

mentioned, we find in the various records within reach, the name of Thomas Harvey, who died in Maryland in 1719. Fr. Harvey is said to have walked from New York to Maryland in 1690. "A Fr. Smith," whose real name was Harrison, passed through Conewago, in disguise, about this time, and he probably ministered to the Catholics on his way. Fr. Schneider who was well known, visited the scattered German families and afterwards built the church at Goshenhoppen about the year 1740. This church was given up, about five years ago to the Archbishop of Philadelphia. The early settlers were mostly, if not all, Germans. Here, as in Conewago, the faith, which never grew cold, could be seen in its happiest results. For very many years before we gave the place up, the children were under teachers paid from the public funds. Fr. Farmer also labored in Conewago, though a little later, and through all this section of the state and in New Jersey and New York. There must have been many others both Jesuits and Seculars, the latter living and working with Ours, as those mentioned could not have done the work, nor covered the ground. The church records that we have, do not go back far enough to preserve their names, and tradition has lost them, though I have heard several names which I cannot recall. It is probable that Rev. John Williams, who was superior about 1760 and Rev. George Hunter, who followed him, visited Conewago from time to time and possibly did some mission work, though the superior of that time resided at St. Thomas' Manor, Charles Co., Maryland, where the latter built the large and substantial residence, now in use, with bricks imported from England. The freight on the bricks, however, was very light, as the bricks were carried for balast, the vessels coming this way being usually unladen. The lime used there, at that time, was mostly made from oyster shells, and the mortar made is still as hard as marble. The salt then used was obtained by evaporating the water of the river and bay in large iron pans, some of which still remain and may be seen at St. Inigo's. The mills in use were either driven by the ebb and flow of the tide, and were called tide mills, or by the wind. About 1840, the Kitzmiller built a mill. Up to that time the Conewago settlers had to take their wheat to the Susquichanna, 40 miles distant, to have it ground; the corn was ground by hand or pounded into meal, fine enough for cooking. For this purpose a mortar, holding about a quart was used. One of these primitive mills is still at the chapel.

The mind fills with admiration for the sturdy perseverance of these pioneers in their endeavors to provide for their

families. We ask ourselves doubtfully, could people under such circumstances be content and happy, and the answer comes back shorn of every doubt: they could, and no doubt were happy, as happy as those who afterwards feasted on the result of their hardships and labors. Divine Providence supplies man with the essentials of happiness, in the state to which he is called, and those are common to all, but may be abused. The supremest happiness of crowned heads is probably found in childhood years and in domestic associations, which they enjoy in common with the peasant, whose labor is made sweet by the thought of family and home, though it be the humblest. In common with the king they enjoy all the gifts that belong to manhood. The difference comes only in accidentals, for any amount of which, even the ruling over a kingdom, the ordinary workman would scarcely part with one of the essential gifts productive of real happiness bestowed on him by the Creator, and these he possesses in an almost countless variety. The parents may be in the greatest poverty and scarcely able to furnish their child with enough of the commonest food to keep away the pangs of hunger, yet that food is sweeter to the child with its social surroundings than would be the most lavish diet in the palace of the rich; at least until the loving home affections had grown blunt by lapse of time, whilst the parents would be restless and unhappy on account of the separation. Again, who but the fool would barter away any of the many natural gifts and endowments that he enjoys, for either wealth, power, or whatever the world could give in exchange. Take these same common sources of happiness away from the mighty ones and all their other possessions become as withered leaves and ashes incapable of conferring or increasing their happiness. Our steady Conewago pioneers possessed the real essential elements of happiness, even in the absence of material comforts, and they were no doubt happy, though struggling for subsistence in the depths of the forest, and so for the missionaries whose lot was to labor amongst them.

Humble as was their first little log church, and without any external mark to show its purpose, it was loved as intensely, by the few faithful worshippers, who were there shrived and received the Bread of Life, as are the most magnificent cathedrals of the old or new world. Imagination can scarcely picture its poverty, but like the cave of Bethlehem, it contained the object and source of all delight, the King of Kings and Lord of Lords whose yoke is sweet and burden light to those who love and serve him. It was their church to which they could turn in joy of heart,

when the hand of affliction was pressing them, and at a time when even the primatial Baltimore was only an out station of Whitemarsh, and attended by the fathers once a month. The increasing numbers of the faithful made enlargement a necessity. This enlargement, the exact date of which we cannot give was made by Fr. Fromback, who with three others came to Maryland in 1758. The keen edge of religious persecution and intolerance had in some measure become blunted, not by any modification of the penal laws proscribing Catholic service, but indirectly by the continual charity and good will of the Protestant neighbors who never interfered, though they might have secured the reward offered for the discovery of a Catholic place of public worship, by reporting to the government officials. This forbearance is deserving of the greatest admiration, when we think of how easily poverty could have been relieved, under the cover of zeal for their own creed, and backed by the law of the land. Fr. Fromback remained about ten years at Conewago after which he went to Frederick and was a zealous laborer, kind and good and loved by the people. He travelled through all Maryland and part of Virginia. His death which probably took place at St. Inigo's is recorded at Conewago, as having occurred on Aug. 27, 1795. One of his companions to this country, and his successor as superior of Conewago was Fr. James Pellentz whose name is still, and ever will be, held in benediction by the people for whom he did so much.

The log church with bare walls and earthen floor had served its purpose for more than forty years, now that by dint of toil and thrift the people had improved their condition, and Catholics under the Declaration of Independence need no longer hide their heads. The erection of a new church was undertaken in the year 1785. It was a great undertaking, but Fr. Pellentz was equal to the task. As yet about the only means of travel was on horseback; the people were scattered over a large territory, and he was about sixty years of age with thirty years of hard missionary labor to his credit. Money had to be collected from sources scarcely visible; the stone for the new church and residence must be hauled from East Berlin, a distance of 13 miles; they must be cut, and the church must be built worthy of its object, and so it was and is to-day solid, substantial and beautiful, after the lapse of more than 100 years. It was completed in 1786 or 1787. Here again we have a kind word for the Protestant neighbors, for tradition tells us, how they helped with teams to haul the stone and other material for the new church, into which from time to time down to the present day, they find their way, in no inconsiderable numbers, and became devout and

faithful worshippers. I myself, during my short stay, had the happiness of receiving seventeen of them into the true fold. Fr. Pellentz is said to have been a man of noble bearing, gentle and kind in manner and an indefatigable laborer. His principal assistants at Conewago were Fr. Andrews, also Fr. Charles Sewell and Fr. Sylvester Boarman. There were others. Fr. Pellentz died and was buried at Conewago in the year 1800.

At the time the new church was completed almost a hundred years had passed from the first settlement in the Conewago Valley. Comfortable houses had in most cases replaced the log huts of the pioneers, open fields and waving wheat the forests that then covered the land, the hum of mills and the buzzing of saws were heard instead of the howling of wild beasts and the whoop of the Red Men. The rumble of heavily laden wagons, with their six string teams, could be heard on their way hauling goods from Baltimore to Pittsburg or from Philadelphia to Frederick, over the pikes that intersected in the Valley. Conewago added largely to the strings of teams and the bulk of freightage, from her rich grain fields. The commerce, that formerly was carried on mule back, now began to move on wheels. It was a step forward, a hitching halting step, however, compared with that which was to come in the next fifty years, when steam cars would fly over their iron road beds, and electricity bring far off cities within whispering distance of each other. We must wait a little for that; we are not out of the woods yet, for the next, and the next generation will pass away without dreaming of the comforts of travel on the limited express. The missionary's Pullman car is yet a saddle made out of pig skin and his steam propeller a horse or a mule, and his iron road-way the craggy mountain paths, or the bridgeless streams and morasses through which he must often wade in the darkness of night, in answer to the sick call forty or fifty miles away from home. We may possibly think it hard sometimes to be called from our comfortable bed to minister to the sick, only a few blocks away, and feel like chiding them for not getting sick during the day. "Backward! turn backward, time, in your flight," and let us see the heroism and zeal of those who went before. The call comes in the depth of winter mid the fury of a blinding snow storm; the road is scarcely known and is but a pathway through the forest to a far distant settlement. It is all the same, the call of duty is heard, and distance and barriers disappear. The memory of those pioneer heroes should ever be preserved for the lessons they teach, whilst their example challenges admiration.

MISSIONS OF THE MARAÑON IN ECUADOR.

A Letter from Mr. Víctor M. Guerrero to the Editor.

REV. AND DEAR FATHER,
P. C.

It is time for me to resume the thread of the narrative commenced in a former letter to you, and complete, as I promised, my account of the Marañon Missions.

I told your Reverence how in 1870 twelve of our missionaries set out for the eastern parts of Ecuador, dividing themselves into three bands in order to establish themselves respectively in Archidona, Gualaquiza and Macas, the capital cities of three districts. When the missionaries had crossed the Cordillera and had come in sight of that land so happy and prosperous under the rule of the old Society, for a long time they looked in vain for some vestige of a church, or school that might indicate to them the spot of the ancient reductions; but no where, except in the little town of Archidona and here and there through the mountains, were to be seen land marks of those palmy days, last relics of once flourishing settlements now fast crumbling to decay. All, all else had long since disappeared. The Society, no doubt, suffered in that hour of trial, but the misfortunes which befell it were more fatal to the poor natives than to its loyal sons; for they now once more exist everywhere, but of the ill-fated reductions not a stone remains upon a stone; and the present generation, descendants of the tribes of bygone days, known as the Maynas and Cofanes, were to be found on the advent of the new missionaries, scattered throughout the mountains, where they retained but a vague notion of baptism. They still spoke of our old fathers of San Luis de Quito, where stood the great central house of the missions, and longed for the day when they too, as was the happy lot of their ancestors, might become their devoted children. This good disposition on the part of the Indians encouraged the fathers, as it opened an easy way among them for the spread of the gospel, and were it not for their native indolence and a dearth of laborers, I am confident, they would ere this be a happy and prosperous people.

The most important of the three settlements the new missionaries inhabited is that which extends along the banks of

the Napo, whence the natives derive their name, *los Napos*, or the Napos. They are a people slow of understanding, and with all the inconstancy of children of the forest. They are too, as I remarked, naturally averse to labor, but this may, in some measure, be excused as their land so richly fertile in all the luxuriant products of our equatorial clime, spontaneously supplies them with a liberal hand. For the most part they lead a roving life, travelling through the mountains in search of wild fruits, hunting the heron, the parrot, the wild boar and the monkey, and shifting from one part of the country to the other, in pursuit of appropriate game. To move costs them little, as they simply put fire to the old hut on setting out, and, arrived at their destination, in a short time erect a new one. They seem incapable of forming any spiritual concept, and are entirely ignorant of social life, thinking only of the present day and devoid of all higher and nobler aspirations. The painting of their faces is with them almost a passion; they manufacture the pigment themselves, put it on in their own crude way, and then sit for hours in silent admiration of their beautified faces in a bit of mirror which each one carries with him as a precious treasure. They hold the missionary in the highest esteem, and always come to him when they have completed their facial adornment and request him to give the finishing touches, trusting more to his aesthetic taste than to their own. Nearly everywhere the Indian wears the essential covering for his body; and although he could adorn himself with the richest gold, he prefers rather to have the teeth of serpents or the tails of monkeys as ornaments about his neck. Some there are that suspend from their ears small birds of varied plumage. In this way these good people lead a life of perfect contentment, with entire indifference to the grandeur of great cities with their multifarious attractions and stately mansions where luxury spreads its ample board, and long only for their mountain homes and the animals of the chase.

Such then are the Indians among whom our good fathers strive to introduce civilization, and social and religious knowledge, and in whose hearts they are implanting the seeds of virtue and the hope of a future reward. The first to receive the new missionaries kindly were the Napos, for they, above their fellows, preserved fresh the memory of traditions handed down from year to year by their ancestors, and being quite tractable and docile, readily yielded to the sweet yoke of the gospel. Thus it came to pass that the faith that had so long smoldered in that vast desert, began to burn with a new brightness and shed its lustre in the

flourishing reductions of el Tena, el Aguano, Avila, Concepcion, etc. In a short time several thousands were baptized, many united in the holy bonds of matrimony, and the children taught to love the Church and seek instruction in its bosom. Meantime the Pope named Fr. Justo Perez Apostolic Vicar of all the reductions, endowing him with ample faculties, even that of administering confirmation. Moreover, as I noticed in my former letter, Garcia Moreno did all he could to render the labors of the missionaries fruitful and lasting. He gave into their hands the civil authority of the towns, placed a garrison under their orders, and forcibly expelled the white settlers, who, now as ever, were the greatest obstacle to the spread of the gospel among the natives. With such numerous occupations, the missionary was kept constantly busy, acting as pastor, teacher, and civil magistrate, caring for souls, teaching young and old, and settling all differences of whatever kind, having an ample field wherein to exercise his zeal and energy. There is so much to be done here that the six or eight fathers employed are incessantly on the go from one place to the other, according as necessity or emergency demands.

But these continual excursions from place to place, and this, not unfrequently, in regions where the traveller has often to wade through water up to his waist, and sleep overnight in marshy places with nought but a bit of rubber cloth as a mat, exposed to the inclemency of the weather, are not only prejudicial to the health of the missionary, but highly detrimental to the welfare of the newly rising Christian settlements. For the Indian, formed for the wilderness as the Arab is for the desert, finds it unbearably irksome to conform to the regular routine of daily life in the towns, when no longer under the watchful and encouraging eye of the *padre*, and, often, as soon as he absents himself on a missionary tour, flees to the mountains where he abandons himself to his old habits, and yields to every vice to which his savage nature is prone. The children, too, following the example of their elders, in a short time lose the fruit of many years of careful, patient training.

Your Reverence may ask why it is that in the face of such evident evil consequences the missionary does not establish himself permanently in his reduction? This would at present be impossible, as the number of laborers is so few and so inadequate to the immense toils to be undergone, and the many towns to be visited; it would, moreover, put a damper on the success already achieved, and place an insurmountable barrier in the way of new conquests to the standard of the cross.

However, certain it is that the kindly disposition of those living in the vicinity of the Napo, induced them readily to accept the regenerating waters of baptism, and to bring their children to be purified in the same; yet the fathers knew full well that permanent habits of true Christian life are impossible without careful and prolonged education. Hence the necessity of erecting schools wherein the little ones may be taught from earliest childhood the love of all that is good and holy, learning to hate vice, and esteem virtue, and thus be protected from the influence of evil surroundings.

Up to the present, however, notwithstanding the ardent desire of the fathers, they have not been able to establish schools in each of the fourteen reductions; still they can boast of having 1500 children under their instruction. The most prosperous school is that of Loreto. In Archidona there are two boarding schools, one for boys and the other for girls. The latter is conducted by the Sisters of the Good Shepherd, true heroines of the Gospel of Christ, who overcoming all the difficulties that high mountains, steep precipices, and rapid torrents could put in their way, penetrated into the heart of this barbarous land, where they devote themselves to the poor abandoned ones of Christ's flock; thus fulfilling to the letter their well deserved title of *Sisters of the Good Shepherd*. The good results already apparent are most consoling: the children have beyond all expectation advanced in the path of piety, and show fair aptitude for the arts and various trades taught them. They all have an irresistible attraction for singing and music, master without much difficulty the Spanish language, and some of the boys serve Mass with the exactness and devotion of a novice.

The old Indians, though in general very rude, do not lack a genial spirit, and are often noted for their honesty, generosity and gratitude. Their conjugal fidelity has been greatly praised by historians, and with reason, for in spite of the ravages of pestilence so terrible in that hot climate, their race is ever on the increase. Such is the keenness of their moral instinct that they are quick to find matter of reprehension in things which civilized people almost entirely disregard. One of them having had occasion to visit the city of Quito where he saw certain whites sit down to meals without reciting grace, on his return home, speaking of this act so reprehensible to his eyes, said in his own blunt way: "These whites are no better than animals; God supplies them with food, and they eat without a word of thanks." Another Indian giving his companions his idea of a freemason, which undoubtedly suits the sectarians in South

America, said: "A freemason is neither more nor less than a son of the devil."

Among the women are to be found models of such rare virtue that they recall all we read of Kateri Tekakwitha, the Lily of the Mohawks. But what is most gratifying to the missionary is the edifying death of the Christian Indian. Though in life the hand of Providence seems rather sparing in bestowing its gifts and assistance on this people, in death it specially blesses them; and when the last dread hour approaches for the Christian Indian, Heaven showers in abundance its choicest favors upon him.

From this consoling picture presented by the Indians along the Napo, let us now turn to the missionary of Macas and Gualaquiza, where, sad to say, the tribes fail to correspond to the fatigues and hardships undertaken in their behalf by the missionaries. It is here the fierce Jivaros live, occupying all the land between the two great rivers, Morona and Santiago, that empty into the Marañon. They are the same Jivaros so famous in the annals of the old Society for their ferocity and indomitable character. Although active and industrious, and far superior to the Napos in many respects, they are much their inferiors in point of morals. Polygamy and love of plunder lead them into constant wars and perpetual bloodshed. When a savage is tired of his wife and desires another, he scruples not to call together his kinsfolk, make an attack on some neighboring family, kill the men, and take possession of the women, whom he retains until some other more powerful or more cunning than himself, deprives him of his unlawful conquest. Their manner of life leading, as it does, into incessant strifes is banefully destructive of this people. Their cruelty is fully satiated only when it indulges in what they term the *feast of the heads*. This consists in placing the heads of those they have murdered on the points of lances around which they dance with hideous yells, all the while besmearing their hands and faces with the blood that is dripping from the mutilated necks. The chiefs wear belts woven of the hair of their hopeless victims; and their courage and prowess is estimated from the width and thickness of these belts. Such is their skill in the use of the lance that they trans pierce the heart of a man with ease, at the distance of fifty paces. By some process known to themselves alone they reduce the heads of those whom they have killed to very small dimensions, preserving perfectly the lineaments of the face.

Among these people more like tigers than men, our fa-

thers lived for many years in continual dread of their lives ; for, ever acting under impulse, they are as ready to vent their anger as to express their gratitude, and often, on the reception of a gentle admonition, forgetful of all the fathers had done for them, they would give full scope to their unbridled revenge. In fact, on one occasion, a missionary was attacked by the high-spirited Charupa, chief of a tribe, who, as we are assured, boasted at the time of having slain fourteen men, and were it not for the adroitness of the father in warding off the intended blow and calling others to his aid, he would undoubtedly have perished. Another, Fr. Guzman, had a very narrow escape from the Napos : to evade their fury he was forced to pass a whole night in a swamp with the water reaching to his neck, and only the surrounding rushes to hide his head from the lances of the natives.

A life so full of perils did not in the least cool the zeal of Frs. Soberon and Fonseca ; they labored strenuously among these people, built a church and erected schools, and won over and baptized some of the most ferocious chiefs, and gained absolute ascendancy over the hearts of these barbarians, who are so greedy for the heads of those who wear beards, that they would have delighted in the possession of those of the fathers, for as they say, the head of a bearded white, prepared after their fashion, is far more valuable to them than any they could procure among their own countrymen.

In 1889, Pope Leo XIII., in response to a national petition, divided the whole eastern portion of Ecuador into four parts, giving a section to each of four religious orders. It was then that this quarter of the country inhabited by the Jivaros passed over to the Dominicans ; and ours devoted themselves entirely to the inhabitants along the Napo and its tributaries, where having concentrated their forces, with less territory to evangelize, they produce much greater fruit.

These, Rev. Fr., are some few traits of our Marañon Missions and a brief sketch of the good effected, and the difficulties encountered in reclaiming the savage, and teaching him the way of righteousness. It is my earnest prayer should any one be moved by this account, to give a mark of his love to the Redeemer, that he may do so by cooperating with him in the salvation of these poor benighted souls for the least of whom he shed his most precious blood. This place is the very same where Gonzalo Pizarro suffered such sad disappointments, in his famous expedition to El Dorado ; but to those who desire to come here, is held out,

not mines of gold and precious stones, but a rich harvest of souls and the most certain reward of immortal conquests and triumphs.

Your servant in Christ,
V. M. GUERRERO.

A LETTER FROM MANGALORE.

MANGALORE, July 1, 1892.

DEAR FATHER IN CHRIST,
P. C.

My last letter on the "Remnants of the Padroado in the Diocese of Mangalore," was sent you two years ago. The fears of a schism expressed therein, have been sadly realized. The malcontents of Kalianpoor have not only not made their submission to our bishop, but are actually doing everything in their power to widen the gap. Their last act was a fresh suit for the recovery of the church. Moreover, other apostate priests from Goa have joined the schismatic bishop Alvarez, and one of these will be consecrated bishop by him, so as to provide his flock with a worthy successor, and spare his survivors the trouble and expense of having again to seek for consecration at the hands of the schismatics. May your readers unite with us in praying God to deliver our diocese from this evil!

St. Joseph's Episcopal Seminary.—The principal feature in the annals of the seminary, is the change of the house. The new building, begun in 1887, was brought to a habitable state early in 1890, and we moved into it in March. After the college, it is the largest house in Mangalore, and the only one that is three-storied. It runs from northeast to southeast, and is intercepted in the middle by the church, which stands at right angles to it. In style and workmanship, the church is one of the finest in the whole of India. It measures 110 by 46 feet, with a height of 45 feet, as far as the ceiling. The elevation of the interior side walls presents three divisions. The first consists of five arches, each 8 by 13 feet, over which runs a cornice like that of the Basilica of St. Lawrence at Rome, *extra muros*. The second is an imitation of that of the Basilica of St. Paul. In place of the medallions of the Popes, it has eleven niches for statues (the pulpit taking the place of the twelfth). Between the niches, just over the arches runs a row of medallions, consisting of oil paintings of the saints, who have a special

claim on the veneration of our people. Of these twenty-one have been put up.

After a second light cornice, the third division presents a series of double arched windows, opening into the galleries. The sanctuary, which is 37 feet in length, brings a change in the sidewalls. Instead of medallions it has side windows opening into a gallery on a level with the second story, and double arched windows, opening into two oratories on a level with the third story. The sanctuary has, in lieu of arches, six large double-arched windows of the same size, which open into the two sacristies.

The altar stands almost in the middle of the sanctuary. Behind the two steps for candlesticks, the altar rises three feet, and under a pretty cornice, between six pairs of little columns, open four niches, closed by curtains. They enclose four reliquaries. Two other niches for larger reliquaries stand on either side of the altar table. The altar table itself can encase the body of a martyr, visible from the front through five little glazed arches. The tabernacle, presented by an English lady residing at Rome, is of solid metal, gilded both inside and outside. It is placed, with its canopy, within a kind of portico, supported on six pairs of pretty columns. On this rests the splendid throne of the Blessed Sacrament. Behind the altar, on a pillar, detached from it, stands the majestic life-size statue of St. Joseph, the patron of the church. The sanctuary is paved with cement bricks, encrusted with marble. The rest of the flooring is of variegated cement bricks.

The ceiling is an imitation of that commonly seen in old basilicas and modern palaces. The whole is of wood. The eleven beams that run breadthwise are apparently crossed by the two running lengthwise, so that they form twenty-four compartments, presenting various symbols, such as the monogram of Christ, a lamb carrying a cross, placed under two palm trees, the pelican, the arms of the Pope, etc., all carved out of wood.

The exterior of the church corresponds to the interior in style. On either side of the façade rises a tower, 80 feet high, ending in an octagon. The right one contains three large bells, and the left has room for a clock.

The architecture of the house is the simplest possible. One wing of the house is exclusively occupied by Ours, and the other mostly by the seminarists, who number at present 25, including two priests and two clerics of the Syro-Malabaric rite, from Cottayam and Trichoor. The lectures are also attended by nine Carmelite Tertiaries (from the

mission of Cottayam) who have a house for themselves within the premises, and by four of Ours, two theologians and two philosophers.

In April, 1891, Mgr. Zaleski, the Papal Envoy (now Delegate Apostolic) sent to India to make arrangements for the opening of a central seminary for India, paid a visit to our seminary. At the close of an entertainment given him on the occasion, he expressed himself highly satisfied with the education and training given to the seminarists, and in particular at the manifold opportunities given them for the exercise of zeal for souls. He himself conferred the sacrament of baptism on 23 pagans, made ready for the occasion.

Of the native Jesuits, brought up in this house, C. C. Rosario has been ordained priest. He has returned from Kurseong, Darjeeling, and has been appointed secretary to the bishop. On the feast of the patronage of St. Joseph, he sang what was called a "Family Mass," in the convent of the cloistered Carmelite nuns, at which were present, his brother, a scholastic, his mother and a sister, both cloistered nuns, and four other sisters, Tertiary nuns. The two scholastics who had gone up for the B. A., have both passed, and are now lecturing in the B. A. class, the one in English and the other in history.

We were in hopes that the novitiate would be reopened this year; but vocations are rather falling off now. There are two postulants. But one of them cannot join immediately owing to some impediment. The other has therefore been sent to Trichinopoly to begin his noviceship there.

St. Joseph's Asylum.—All charitable institutions that lie within the premises of the seminary go under the name of St. Joseph's Asylum. These are a male and a female orphanage, a hospital, St. Elizabeth's home (for widows), workshops for carpenters, blacksmiths, weavers and shoe-makers, etc., and many other small houses, occupied by our neophytes. Some of the boys of the orphanage are members of the sodality of the Blessed Virgin, lately introduced among them, and a few of these belong to St. John Berchmans Altar Society. Their dress resembles that of the members of the Confraternity of the Holy Eucharist, a white gown, with a red girdle and a *murca* of red wool.

Besides the ordinary things taught in an elementary school, the boys learn practical geometry, drawing, and music. The singers join the seminary choir, in the church. The elderly boys work as apprentices in different arts, as printing, weaving, carpentry, tin, and iron work, shoe-making, etc. The girls of the orphanage have begun the very useful work of making altar vestments.

The last number on the rolls of the Catechumenate is 1313, and the number at present is, men and women, 260, boys and girls, 208, in all 468. Ample provision has been made for the spiritual instruction of these people. Every morning and noon, four seminarists teach catechism in different languages. The members of the Apostleship of Prayer and the sodalists have their own weekly exhortations. All attend Mass every morning, during which the boys recite the morning prayers in common, in Tulu. On most Sundays of the year and on feast days of greater solemnity, they have sermons in Coneany, or Tulu. Although there is a general Communion every third Sunday of the month, the sacraments are very much frequented even on week-days. Both the boys and the girls are so well instructed now, that some of them do the work of the catechists themselves. The vicar of the cathedral took four boys with him as catechists, during a mission he gave in one of the neighboring villages.

The leper asylum has been transferred from our premises to a place some two furlongs off and is placed under the management of Fr. Müller, who has also moved his Homœopathic Dispensary there. The lepers number 31 at present. A few died lately, perhaps on account of the sudden change; though some of them were in a very advanced stage of the disease, when leaving. The rest seem to be improving under the treatment of Fr. Müller. There has been as yet no radical cure. But the Mattei medicines doubtless bring relief. Three of our scholastics enjoy the privilege of catechizing and consoling these outcasts of human society. They also experience sympathy and kindness at the hands of several visitors who occasionally sweeten their mouths with little presents.

Let me conclude this account of our catechumens with an illustration of the mysterious counsels of Divine Providence. Some time ago, a middle-aged man, after having spent his youth in the service of Satan, arrived here one night, almost at death's door; he was immediately instructed and baptized, and died the next morning, in the best of dispositions. A centenarian woman came by a similar death, a day or two later. On the other hand, an old pagan, who was a servant in the college for some years, was often exhorted to receive baptism. But rather than give up polygamy, he had the presumption to promise himself a death-bed conversion. Three months ago, a man ran up to our house, asking for a priest. The priest went, and almost at the threshold was told that the sick man was dead. It was the servant of the college!

St. Aloysius' College.—The year 1890 was one of severe trial. Towards the close of the first term, Fr. Hugh Ryan fell a victim to a malignant sort of influenza. In him the college lost a very valuable professor, an excellent minister and an exemplary religious. Within a month or so of this, Br. Mozzoni, scholastic, passed to a better life under circumstances peculiarly distressing. He had gone on a trip to a neighboring village, with the rest of the college, and while bathing in the river, was drowned. It was hard to fill up these vacancies, at a time when the college had barely enough of hands. But religious self sacrifice was equal to the occasion, though at the cost of awful overwork.

In 1891, however, things looked brighter. Our bishop, Dr. Pagani, on his return from Europe, brought with him eight fresh hands, one Englishman, one Spaniard and the rest Italians, three of whom had been for about a year in England. Among the fathers may be mentioned Fr. Lucchini, who has been alluded to in your LETTERS in connection with the murder of Br. Pastore, whose sole companion he was in that tragic scene. The English scholastic, Br. Allchin, has since been ordained priest. This reinforcement has greatly facilitated the working of the college; and although in the course of the year, two of the professors broke down and returned to their provinces, the one to Ireland and the other to Bombay, their places could easily be supplied.

The results of the public examinations of both years, were highly satisfactory. In B. A., our college headed the list, each year. It secured a high place in the other examinations as well. This has added much to the prestige of the college, in the eyes of the Madras University. The rector has been made a Fellow and some of the professors have been appointed examiners in several branches.

The number of boys too has much increased of late. Some discussion between the two Hindoo castes, the Saraswaths and the Konkans, ended in the latters' setting up a school of their own for students of their own caste. This withdrew from the Gov. College nearly a hundred Konkans. Of these, a dozen joined our Junior T. A., in 1891.

This year as the new school has not yet been recognized by the university, and it cannot in consequence send up candidates for matriculation according to recent regulations, it has sent over a good many of its candidates for matriculation to our college, rather than send them back to the Government college.

But although so many Hindoos are being educated in our college, they seem to be as far away from the truth as ever.

Possessed of keen appetites for enjoyment and of ample means of satisfying them, they care for nothing else but comfort and name. They do indeed reject their own superstition as absurd, but they do not view Christianity in any better light. The existence of Catholicism and Protestantism side by side, contending against each other, while each professes to be Christianity, is ground enough for them to discredit both. This is the greatest and perhaps the only harm that Protestantism does to the Catholic cause in the missions. For, although they make but few converts themselves, they hinder us from making them; and this, not because they are zealous, or more influential, but simply because they exist. All hope, therefore, of any wholesale conversion must be laid in the rising generation. Influenced by the college education, and incited by the better example of our Catholic youths, they will more readily give ear to the call of grace.

One interesting item of news cannot be passed over without notice, in connection with the college, namely, the happy conversion of Mr. Palmer. From an occasional visitor at the college, he soon became a devoted friend of the fathers and a sincere admirer of the Catholic religion. In fact, he was so far convinced of the truth of our religion, that we were in daily expectation of his conversion. On October 24, 1891, he made his abjuration from Anglicanism, and was received into the Church by Fr. Cavadini, then rector. Of his strong faith and devotion, I will adduce but one instance. A few days before his conversion, while assisting at Benediction, he was so far overpowered by his feelings, that to escape notice he betook himself to the room of a father and there gave free vent to his tears. This conversion has done immense good to the Catholic cause in this place, especially in the eyes of the heathens, over whom Mr. Palmer exercises great influence. It has likewise brought about friendlier relations between the fathers and the European officials of the station. Above all, it has stung the German Protestants to the quick.

SPAIN.

Extracts from several Letters.

THE WORK OF THE SODALITIES IN THE PROVINCE OF ARAGON.

The house of retreats about which I wrote you, and a short notice of which appeared in the *Varia* of a former issue of the WOODSTOCK LETTERS, still continues to produce great results, but it is not to that place alone the spiritual energies of Ours are confined, for everywhere throughout the province of Aragon, whether in the twelve colleges under our direction, or in the parishes, or in missionary work, great good is done to souls.

Notably, though, must I mention our two sodalities, the pride of this province, and rightly considered, for the wonders they achieve, specially blessed by divine Providence. The first is composed mostly of the faculty and students of the state university of Barcelona, doctors, lawyers and young men of high standing in the community. It was organized not long ago by Rev. Fr. Fitter, an ex-universitarian, and is certainly a model sodality, no doubt most pleasing to our Blessed Lady. Such is the good spirit that prevails amongst its members that they are hardly inferior to our most fervent Jesuit novices. Their director has complete control over them and they accept with the greatest submission whatever penances he imposes on them for their shortcomings, and this even in public when they are assembled for their meetings.

This sodality is conducted according to the rules governing the sodalities of our Blessed Lady, in the universities of the Society in its most flourishing times. In the catalogue published in March of this year, there are 675 members, whose spirit is excellent as can easily be seen from the fact that within six years, more than eighteen of them have entered the Society; many have embraced the ecclesiastical state and all give good example to their fellow-students. The general board of the sodality is composed of twenty-five principal members; many of them are doctors of several faculties, and all distinguished scholars. Besides the fulfilment of their spiritual duties and their exact assistance at

the exercises of the sodality on Sundays and feasts in the college chapel, they perform many works of charity to their neighbors. For this purpose the sodality has two sections; one, to teach the catechism to the boys, and another, to visit the hospitals and the prisons. The catechetical section is again divided into three sub-sections meeting every Sunday in three different parts of the town to teach the boys, most of whom belong to the poorest families, instructing them, attracting them, and encouraging them with prizes and gifts to stimulate their application and interest for the catechism. The number of such boys under instruction is very large. One of these three sections last year numbered 1170 boys, and the number this year is greater still. Forty-five young men, belonging commonly to the richest families, are occupied in this beautiful work of charity to those poor boys, who are often little rascals, street Arabs, as is usual in big towns, without moral help of any kind. The board of this section bought large grounds near Barcelona last year, and built a special house called Saint Peter Claver's circle, for the purpose of collecting the working men on Sundays for games and entertainments, free from moral dangers. They have their own library of useful and sound books, etc.; they are now going to buy other grounds for the games and amusements of the poor boys of the catechism classes. The section for the hospital consists of one board of five members, and of fifty-two active members of very distinguished families who every Sunday go to the central hospital to visit the three hundred invalids of its different halls, to comfort them, to give them some good books for their religious instruction, cigars and other gifts for their enjoyment, Catholic reviews and newspapers, to speak good words with them, to help their misery with alms of their own and of their friends, etc. These two institutions give a great deal of edification to the town. Another section of select young men undertakes to visit the prison, to instruct and to help the poor prisoners, with no less edification to the people. Many of the sodalists are members of the conferences of St. Vincent de Paul. Since most of these sodalists are students of the university and the brightest young men of its different faculties, there is another section called the Academy of the Sodality for literary work. This academy consists of nine different sub-sections: the section of law consisting of twenty-nine members; the section of medicine, of thirty-five members; the section of pharmacy and chemistry, twenty-two members; the section of physical science, sixty-two members; the section of literature and history, twenty-two members; the section of the Catalonian language, twenty-four

members; the section of music, twenty-four members; the section of architecture and fine arts, seventeen members. Each section has at its head a distinguished president; two of them are of the Society, three are in the government university, two doctors in science, the others able men for the special purpose of their own section. Original literary work is presented from time to time which is discussed and read before the regular meetings of the different sections of the academy. This sodality has increased so rapidly that while in 1887 its members were only 175, last year they reached 510, and this present year they count 675. Our late Father General not long before his death wrote a very encouraging letter to Father Louis Ignatius Fitter the founder of the sodality. This good father is entirely devoted to his young men, writing for them and instructing them in every possible way. Among other books for his sodalists this father published last year a very interesting pamphlet on the Glories of the Sodalities of our Blessed Lady, and he is now preparing a series, in small volumes, on the lives of the most eminent sodalists of different nations from the foundation of the first sodality in Rome, down to our own day.

Similar work with the young men is done in Zaragossa, Madrid, Orileme, and Valencia. In this latter town, on account of the large number of working men, one father of the Society is devoted to their help, and has founded many circles and associations to preserve their faith and morals. Thirty circles have been founded in the province of Valencia, there being in the Valencia circle alone more than two thousand members, the most of them drawn away from the socialist clubs. Their director, Father Vicent, has written a very exhaustive treatise on social questions, and Father Morell of the residence of Valencia has published a handbook for working men.

Among the works being brought forth in Spain by our fathers at the present time, there is one of particular interest: the great work of Father Richard Cappa, of from thirty to sixty volumes.

The other sodality, though not so conspicuous for personal members, is none the less, I am sure, pleasing to God. It was instituted by Fr. Valls at Manresa, and consists of over 800 women and girls. Were it not for the sodality, and the energy with which this good father manages it, its members would undoubtedly form a forsaken band of wicked women, given up to all kinds of vice. But such is the influence that prayer and piety have had on them, that they are now truly model Christian women, filled with the spirit

of God and zealous beyond telling for their own salvation and that of their neighbor. As the members are so great and the director cannot well attend to all with that special care he could wish, he has appointed certain of the more fervent and influential heads of bands, whose special duty it is to report regularly to the father, the spiritual welfare of their charge. Among the older members these officers are called Xaverians, and among the younger ones, Agneses. The sodality is known far and wide throughout the country, and all who belong to it are held in the highest esteem. But whilst our fathers are doing so much good for the glory of God in their sodalities, they are not wanting in persecution, and this the freemasons furnish most abundantly and freely. Just now they are obliged to give up the college at Manresa, because they cannot in conscience subscribe to a contract by which the town council would oblige them to prepare the boys for matriculation within five years, an utter impossibility, and done no where else in such time. It was a mere pretext to force the fathers from the college.

THE FREEMASONS AND THE SOCIETY.

In the city of Valencia where only two years ago several of our fathers were on the point of being burnt alive, not long since, the freemasons devised a plan to do away with the superior of the residence there. They sent two of their mercenaries to the church who asked the brother sacristan for the superior. The brother, perceiving from the tone of their voice and the determination in their countenances, that they meant some evil, kindly told them the superior would soon be in their presence, and forthwith leaving them he called in two able-bodied officers of the peace, truly their superior, who having closely inspected them, found them both armed with tremendous stiletos, a sign indeed of their evil intent.

Two days before this occurrence, the same freemasons tried to destroy the church by means of dynamite, but were luckily discovered in good time by our faithful watchman who caught them almost in the act. When attempting to escape they threw the dynamite at their pursuers. Providentially it did not explode. One of the reasons of their hatred against Ours here is that in '68, they burnt the old church of the Society to the ground, and in spite of all their efforts to the contrary, it was rebuilt on a much larger and grander plan by the alms of the poor. They leave no means untried for its destruction, but God protects it.

The first of May passed off much quieter than was ex-

pected. Here at Tortosa the freemasons met with a sad disappointment. According to arrangement they sent four of their number from other parts to arouse their brother sleepers, as the members of the lodges are called here, owing to the sort of passive quiet in which they live; but the good village folk turned out in such force against them and gave them such a hot reception that they were obliged, almost as soon as they set foot in Tortosa, to be conveyed to the hospital and put under medical treatment. Were all Spain as devoted to us and the Catholic cause as Tortosa, I doubt not, freemasonry would be very short-lived.

You may remember that not long ago, special prayers were requested by our Rev. Fr. Vicar for the Duchess Pastрана, foundress of our magnificent college in Madrid. Well, when our fathers there had already announced a solemn high Mass for the repose of her soul, the freemasons stealthily spread the report that besides the many millions that had been left the Jesuits by their benefactress, a great amount had been given them for the poor of the city, and that all who would assist at the services and pray for the duchess, would receive a *peseta*, about 25 cents of our money. The fact is the church was crowded to overflowing, and never before was a more devout congregation at the funeral obsequies of a duchess. The fathers were somewhat surprised at this great gathering and did not for a moment suspect the cause. Mass over, the people remained in the church, and seeing the *peseta* was not given, made a general rush to the sacristy. Then it was for the first time that the fathers detected the trick. What to do they did not know, for the real fact was the duchess had left no money at all to the poor as had been falsely reported. Fr. Minister who was forthwith summoned did his best to persuade the people that they had been deceived, but all to no purpose. The police were then called in, but the mob was too great for the police, so they quietly withdrew. As Fr. Minister saw there was no way of getting rid of his vexatious petitioners either by persuasion or the strong arm of authority, he sent word to Fr. Procurator who came forth with his money bag and dealt out a small pittance to each one, and thus the crowd departed in peace to the no small delight of all concerned.

As you must already know, one of the greatest obstacles to the success of our colleges here is the obligation we are under of submitting our boys to the Government University for graduation. Some time before they are allowed to give their examination, they have to attend the university lectures, and as the government is bad so too are the profess-

ors, and this especially so here in Madrid, where they speak openly against religion and the Society. To our good Catholic boys it is no little pain to listen to the tirades of the professors and the ovations of their worthy disciples, and to such as are not well grounded in religious principles there is the greatest danger for their faith as they may easily fall victims of human respect. To guard the boys as much as possible against all danger, the fathers advise them to keep together when attending the lectures, so as to animate one another to bear patiently and cheerfully all that has to be undergone for God's sake. Thus far, the good council has been followed, and it is a success.

Among those attending the lectures, is one of our brightest boys, who owing to the ill-disposed professors has been forced to repeat his class now for the third time, and the reason is not because he does not succeed in the various branches in which he is examined, but simply because they present him with a picture for the experiment in drawing, so immoral, that his modest eyes dare not look on it. He is a member, or better, I should say, a hero of our Lady's Sodality.

OUR SCHOLASTICATES IN SPAIN.

Though the Iberian peninsula is actually divided into four provinces, still there are only two houses of higher studies to supply them: Tortosa, exclusively for the province of Aragon, and Oña for Castile, Toledo and Portugal. I should add Uclés, near Madrid, but this belongs to the expelled province of Toulouse, and I intend now to speak only of the Spanish scholasticates.

Tortosa was opened almost as soon as Ours were allowed to return to Spain after the expulsion of 1868, under the name of *Misioneros de Filipinas*. Oña is much more recent, in as much as it was only in 1880 that we took possession of it, when the French Republic, by the famous decrees of March, deprived us of our beautiful Chateau of Poyanne, where our house of philosophy and theology was situated, not far from Bayonne and consequently from Spain. But where is Oña and what is Oña? If you take the high road leading from Burgos to Bilbao, some miles before reaching the greenish shores of Ebro, you will meet with a little town, everywhere surrounded by mountains, which gives its own name to the celebrated royal monastery of Benedictine Fathers of Oña. This was founded in the middle ages by the abbot *San Inigo* who came from Cluny to settle this great and magnificent convent, and whose relics are to be seen even now in a precious silver and emerald urn on the high

altar of the church. Adjoining this was, as was usual in that time, the Benedictine monastery for nuns, founded by *Santa Trigidia*, whose body is likewise kept with great veneration. Every year, Oña people celebrate with religious enthusiasm the feast of S. Iñigo and S. Trigidia. Since that time the monastery grew up in fervor and magnificence, due to the talent of many learned religious and to their valuable possessions. But it had to suffer a great deal in this century by the invasion of the French troops of Napoleon the First, and specially in 1835, under the regency of Queen "Christina de Borbón." Then the poor friars were brutally expelled from their darling home and the monastery was sold at a trifling rate to a citizen of Oña, who tried only to make money with this new possession, introducing the most tenants he could to live in the old monks' cells. From this it is easy to judge in what condition it was in 1880, when the Spanish Province, expelled from France, where since 1868 it had found a refuge, now seeking a new home, succeeded in taking possession of this immense building. The convent of the nuns was very nearly destroyed, but that of the monks was still pretty well preserved, specially the refectory, the library and domestic chapel, which are in fact very fine apartments. After several years of reparation, Oña monastery has become again a place worthy to be visited. At the entrance, two high, square and heavy towers with statues of the Spanish Kings, in a standing posture, with crown and sceptre; will bring to your memory whatever you have read about monasteries in the middle ages. Passing the door you find a large and square garden, with water-spouts and plantations of flowers; the statue of St. Aloysius, just in the middle, reminds you that the long series of windows belong to the philosophers' habitation. Going farther, we find two broad and splendid cloisters, separated by the deep stone vaulted refectory, the first one Roman style, the second Gothic. With so many statues of saints, so many sepulchres of bishops or heroic generals, whose graves are adorned with elegant Latin inscriptions, they present an imposing appearance. In the church which adjoins this cloister, there are also many precious monuments of sculpture, especially in the numerous altars and in the graves of several persons of royal family there buried. The theologians' department is on the other side of the house, looking out on the extensive scenery of the garden, which has no other limits than the rocks and mountains which surround Oña at the north. It is a delightful amphitheatre; at the bottom, gardens and alleys with springs and fountains; a little higher, two large ponds of clear and cool water, with plenty

of carps; some vineyards and strawberry plantations; then a wheat and barley field and lately, near the rock, a wood of pine trees. For a house of study there could be nothing better; perfect quiet, and even a healthy climate, so much so, that even consumptives who come here recover or at least get much better. There are at present 112 scholastics of whom 16 are priests, and 51 philosophers. In philosophy they follow Van der Aa; in physics, Feliú; in chemistry, Wurtz, and in Mathematics, Cardin.

FATHER JOSEPH BAYMA.

A SKETCH.

On the 7th of February last, two days after good Father Edmund Young had been laid to rest, Fr. Joseph Bayma calmly breathed his last, in Santa Clara College. He was the fifth whom our mission had to mourn within six weeks. They have gone from our midst, but the sweet odor of their virtues and the lasting fruits of their toils remain behind to console us in our deep sorrow.

Joseph Bayma was born, November 9, 1816, in the picturesque town of Cirie, situated on a branch of the Sturu, about twelve miles northwest of Turin. His childhood and early days passed in this bracing mountain climate, gave a robustness to his constitution which served him well in the laborious career for which our Lord had destined him. His father and mother were noted for their sterling piety and their painstaking care in bringing up their children to a truly Christian life. The better to insure the education of their children, they removed, when Joseph was still young, to Turin, the metropolis. Here there was a flourishing college of the Society and to the loving care of the fathers, they confided their eldest boy. Joseph had as class-mates his three maternal cousins, Secundo, Michael and John Joseph Franco, all three of whom afterwards entered the Society, shedding lustre on our province by their talents and virtue. All through his college life he gave evidence of the studious habits and the charming candor which characterized him through life. After a brilliant course in the college, he passed to the Royal University to fit himself for one of the learned professions, most likely that of medicine, which his father practised with the highest repute for learning and

skill. Our Lord, however, had other designs over him. His vocation, which is here related almost in his own words, was singular indeed. It might well serve as a warning to those among us who all but require the apparition of an angel to certify the reality of a vocation. His younger brother was following the courses at the college and Joseph, by order of his mother, had called on the prefect of studies to inquire into his progress. As they were walking to and fro in the long corridors of the college there was a sudden lull in the conversation and Joseph felt quite embarrassed. Not knowing what to say, he remarked to the prefect, hardly advertent to the words: "I should like to be a Jesuit." Before this time the idea of a call to the Society had never entered his mind. The prefect, delighted beyond measure, advised him to see the provincial, F. Polidori, who was then stopping at the college. Joseph did so and the result was that the provincial appointed a day for the usual examen, bidding him, meantime, gain the consent of his parents. This was readily obtained from his parents who gloried in the thought that one of their own flesh and blood should serve our Lord in his holy Society. His mother on giving her consent told him it had ever been her earnest prayer, that God should call him to his holy service. On the day appointed he called on the provincial. Imagine his joyous surprise when he found that his gifted cousin, Secundo Franco, had come thither on a like errand. After the usual test of their vocation the provincial required a specimen of their literary ability. He gave them pen and paper and after assigning the subject for a poem, left them without *gradus* or other aid to the elaboration of their verses. In something over an hour they each handed a goodly set of Latin hexameters to the delighted provincial. They were received without delay and entered the novitiate at Chieri on the 5th of February, 1832, young Bayma having just begun his sixteenth year. During his novitiate he laid deeply the foundations of that solid unassuming piety which ever after breathed in every look, word and act of Fr. Bayma. In the juniorate, as one of his companions has remarked, he was *facile princeps*, and that in the midst of a band of chosen men. He was admired even by his teacher for the ease and grace of his style both in prose and verse, for his wonderful memory, and his delicate judgment. After a year's juniorate he entered on the then ordinary biennium of philosophy. All his spare time was devoted to the study of mathematics for which, he often admitted, he had ever a predilection. During his regency which followed he was noted for control over the boys, and for the ardor he aroused in them for the

pursuit of learning and virtue. Though naturally of a robust constitution, his zeal for the advancement of his class brought on severe hemorrhages. Superiors relieved him from his class of rhetoric, and appointed him to fill temporarily the post of one of the teachers of mathematics. His success in this new field highly gratified his superiors and manifested to them the varied character of his attainments. He began his theology in 1844, and amazed professors and fellow-students alike by his prodigious learning and keen dialectical skill. It was during his third year of theology that he composed his precious little work, "*De Studio Religiosæ Perfectionis*." It was written for his own spiritual profit without the slightest idea of ever giving it to the public. It is the fruit of the free time after noon recreation when the rest of the community were taking their *siesta*, almost a necessity in the warm Italian clime. Out of a spirit of mortification, doubtless, he denied himself this alleviation and was accustomed to pace quietly up and down the corridors of the college. Here he planned his little work, divided it into books and chapters, and composed it piecemeal. When an idea came to his mind he dropped into his room, jotted it down and then continued his walk, for he knew well, did he but sit at his desk for any time, nature would assert her rights and sleep he must. He gave the finishing touches to his work during his fourth year. The keen insight into human nature which this book betrays and the tender solid piety which animates it, proves that even then Fr. Bayma was a master in the ascetical life, one whose first and chief aim was to form in himself habits of solid virtue. The uncompromising accents in which he lays bare the weaknesses of poor human nature gain in persuasiveness when we remember they were uttered by a soul which in all simplicity intended them for itself. An instance will illustrate this. During the vacation of 1886, poison oak attacked Fr. Bayma while at the villa. He almost lost the use of his eyes, especially the right one, and endured the most agonizing pain for six weary months. During his forced inactivity, being unable to read or write without keen suffering, he was often cheered by the visits of one of the scholastics who charitably offered to read for the dear good father. One day at Fr. Bayma's desire, he read a special chapter from his little book, concerning the value of suffering and the sweetness of conformity to God's will in the direst affliction. "Ah, my dear brother," said Fr. Bayma as he finished, "I never thought when I wrote those lines that I should ever so fully realize their meaning. Yet against such trials did I write them. Blessed be God for it!" In 1851 when in

Rome, the provincial, Fr. Sopranis, heard of his little work and requested to see the manuscript. Struck with its beauty he strongly urged Fr. Bayma to consent to its publication. He bowed to his superior's will, but would change neither the simple style nor the plain bluntness of the sentiments. Thus we have in it a reflex of his candid noble soul. It was published anonymously and met with such warm encomiums that it was judged to be from the pen of Very Rev. Fr. Roothaan, no little tribute to its solid and elevated piety. During Fr. Bayma's stay in England, he was urged by the provincial, Fr. Gallwey, if I mistake not, to have it translated into English. Fr. Bayma consented, provided Fr. Murphy, one of the brightest of his pupils, would undertake the task. This he gladly did and it is his translation which was published by John Murphy of Baltimore in 1865. It is now out of print; but may we not hope to see soon a new edition enriched with a brief notice of its remarkable author.

While Fr. Bayma was devoting all his energies to theology, the whole of Italy was in a ferment. The revolution, by its secret emissaries, was leavening the ignorant masses whose worst passions it flattered, till in 1848 the terrible eruption took place. Fr. Bayma in relating the occurrences of those awful days cheerfully admitted the upright intentions of Carlo Alberto during the first premonitions of the storm, when the king swore he would never abandon the Society of Jesus at whose devoted heads, now, as ever, the common enemy of Church and state levelled its weapons; but he spoke in no tender words of Carlo's weak-kneed policy in bending to the storm when it did come and deserting the Society, his truest friends in all Piedmont. When the revolutionists rushed to the palace, clamoring for the utter ruin of the Jesuits, the king instead of presenting a bold front, sent word secretly to the fathers bidding them flee, as he could no longer defend them. The good father used to tell how they donned all sorts of odd disguises and made their way, as best they could, through the infuriated mob, whose cries of "Down with the Jesuits," "Death to the Jesuits" resounded on all sides. Several times were they on the point of detection, which, in the actual temper of the mob, meant insult and outrage, if not death itself. Some of his companions were hotly pursued, but thanks to Providence, all fortunately escaped.

Proud of being deemed worthy to suffer something for the name of Jesus, Fr. Bayma bade farewell for the time to his native land and took refuge, by order of his superiors, at Lalouvesc on the hospitable soil of France. Here he had as tertian master the famous Fr. Fouillot, who left the im-

press of his own masculine virtue on all the men whom he formed. During this year he was sent on a missionary expedition to Algiers in Africa. Here he devoted himself with his wonted earnestness to the spiritual and bodily welfare of the sick in the Military Hospital, and to the giving of short missions to the French soldiers garrisoned in the neighboring country. Needless to say, he endeared himself to all by his kindly charity and burning zeal.

After making his profession in 1850, he was ordered to Rome as *scriptor*, remaining there till 1852. He was chiefly engaged in assisting Fr. Henry Vasco in the preparation of his monumental work, "Il Ratio Studiorum adattato ai tempi presenti." How much he contributed to this remarkable production his modesty forbade him to relate. In 1852, he was appointed rector of the Episcopal seminary of Bertinoro in the Romagna. "There," writes one of Ours, "he soon achieved a great reputation as an able ruler and an irrepressible fosterer of high moral and intellectual acquirements. He threw the seminary buildings into new and more convenient shape; he also remodelled its workings; and, as it came forth from his formative hands, it stood deservedly high among the leading institutions of learning in Italy, a position it still holds." During six years, he ruled with a mild but firm hand this seminary, winning for himself the lasting affection of the students. He ever afterwards looked back on these years as among the happiest in his life. With the good-natured simplicity characteristic of him, he often, at the solicitation of the scholastics, rehearsed over and over again all the incidents of that joyful time, dwelling on the inner workings of the institution, which made it in his mind the ideal of all that was proper as to students, application to study and religious deportment. That such it really was is attested by those of our older fathers who taught under him. He was a true father to the boys and they felt and appreciated it. While attending to their advancement in piety and learning, he did not fail to look after their health and provide them with abundance of innocent amusement. He used often, in company with all the faculty, take the students to one or another villa in the neighboring hills, which kind friends placed at his disposal. He even brought some famous Marionette showmen to beguile the boys and never failed on such an occasion to invite the chapter of the cathedral to enjoy the sport thus afforded the boys. He used to recall with singular delight a visit which the saintly Pius IX. paid to his beloved seminary. There was, of course, a grand reception tendered

the Holy Father, and he with his usual affability filled the hearts of rector and students with joy and consolation by his paternal words of encouragement and commendation. During his rectorship he gave lectures on scripture in the cathedral to admiring audiences. He expounded the prophecies of Daniel, and the Apocalypse. These lectures replete with erudition and biblical lore are still to be found among his manuscripts.

In 1858, on the dispersion of our province, Fr. Bayma was sent to fill the chair of rational philosophy in our scholasticate at Stonyhurst. This post he held with honor for eleven years, helping in the formation of some of the brightest minds in the English Province. The personal interest he took in each of his pupils endeared him to them, and he ever spoke of them with loving pride and admiration. This love and admiration was mutual as one of them testifies in the April number of the *Letters and Notices*. The writer heartily endorses Fr. Harper's estimate of him as "a lovable and fascinating teacher," "a fascination," says he, "I still feel when I think of him after the lapse of twenty-three years." During these years he published his *Philosophia Realis* which he supplemented with additions and corrections till within a few years of his death. The style is idiomatic, but marvellously simple and limpid. All the parts of his work are so firmly knit together that any one who would grant his definitions and his *prænotanda* must perforce admit his conclusions.

His "Molecular Mechanics" appeared in 1866. In its first outlines it received a flattering notice from the Royal Society. The work was printed by the Cambridge University Press, the authorities cheerfully offering to issue his full course of mathematics. His Molecular Mechanics stamped him at once among the learned men of the world as a man of a profound and original mind. Prof. Tyndall, or, as others assert, Prof. Morgan, the eminent mathematician and a personal friend of Fr. Bayma, said: "This work is a century before its time. Not seven men in England to-day can fully understand it."

After eleven years of happiness amid his English brethren he was ordered by Very Rev. Fr. General to aid with his talents and counsel the far off Mission of California. Without the slightest hesitation he prepared at once for the voyage and set out in 1869 in company with three scholastics, Gregory Leggio, Joseph Dossola and Joseph Sasia, for what must have seemed to them a wild uncultivated country, overrun by the untutored savage. Immediately on his arrival in San Francisco, he was appointed rector of St. Igna-

tius College on Market St. He set to work at once to improve the school accommodations, enriching the library with precious tomes and equipping the scientific cabinet with the very best and latest physical apparatus. While president, he taught higher mathematics and wrote learned articles for the leading Catholic magazines. No one would imagine from the true idiomatic English in which his ideas are dressed that the writer is a foreigner. Monsignor Corcoran had the highest esteem of Fr. Bayma's ability and repeatedly pressed him to continue his contributions to the *American Catholic Quarterly*.

In 1872 he was relieved from the rectorship and continued to teach mathematics and ethics until 1880, when on account of failing health he was sent by superiors to Santa Clara College, situated in the charming valley of the same name. Here, under the influence of its milder air and the loving attention of Bro. Boggio, he quickly recuperated and was soon ready and eager for active work, though now in his sixty-fifth year. He continued in his favorite class of mathematics till within a few days of his death. His later years were occupied in publishing a series of mathematical text-books which as he says himself, "eschew empty verbiage and unnecessary circumlocution." They are simple, clear and thorough. He had put the last touches on his *Mechanics* shortly before his death and it must now be in the printer's hands. A work of his on *Cycloidal Functions* now in the Smithsonian Institute at Washington is a monument of his unsparing and painstaking toil. During the half year preceding his death, besides his class of mathematics, he gave, by special request of Archbishop Riordan, lectures on theology to three seminarians who were preparing for ordination. They were ordained a few days after his death.

Fr. Bayma was in the best of health till taken with *la grippe* about the middle of last January. His case was not at all alarming at first till dropsy set in, with a complication of internal trouble. All now looked for the worst. After a severe fight against the disease, good Fr. Bayma at last succumbed and, fortified with all the sacraments of Holy Church, went to receive the embrace of that Master whom he had served in all the simplicity and ardor of his great heart during his long and laborious life.

Fr. Bayma was undoubtedly a man of genius and gifted with the most varied talents. He was a true poet not only in Latin but as well in the beautiful language of Dante and Tasso. In his younger days he composed an epic on Christopher Columbus. It was written in the Ottava Rima of

Tasso and, according to competent critics, ranks favorably with the first masterpieces of Italian poesy. He was a philosopher profound, original, wonderfully clear and logical; a mathematician and physicist fit to rank with the very foremost of the age; a first rate musician, playing with exquisite skill on the piano and organ, and interpreting with his rich bass voice the masterpieces of song. He was, too, a perfect master of the theory of music as is attested by the exhaustive treatise he composed on music considered historically, aesthetically and in the whole round of its theory and practise. He was an eloquent orator in his own native tongue, and none the less in the sonorous Latin which he spoke with Ciceronian elegance. He was, too, a painter of no mean skill, and an inventor of several machines. Add to this his majestic frame and magnificent physique and you have a man who impressed with his genius all who approached him. But all his natural gifts were far excelled by the supernatural virtues that adorned his soul. Fr. Bayma, towering as he did by his intellectual endowments far above his fellows, was withal a true Jesuit, a man of the most unassuming humility, as simple and guileless as a child. His love for the Society, our Mother, was generous and sincere, and he showed it in trials wherein men of less heroic build would have disgraced the mother who bore them to Christ. He was a great lover of religious discipline and common life, never, without the strictest necessity, absenting himself from the common duties of the house, as all will attest who have had the happiness of living in community with him. He was most regular in his habits and had all his work mapped out beforehand. He was a favorite confessor both with Ours and with the boys, and an able and experienced director in the spiritual life. His delight was to be with the scholastics whom he charmed, amused and enlightened by his cheery conversation. He had the loftiest idea of the ministry of teaching in the Society, and could not conceal his displeasure on seeing it negligently performed. He felt pained if he chanced to see a scholastic or young father so burthened with occupations that, with the best will in the world, they could but half fulfil their duties as teacher, while all chance of self-improvement was out of the question, and Fr. Bayma would not hesitate on such occasions to represent the matter in the gravest manner to superiors. He was a conscientious worker, and despite his profound knowledge never went to class without serious immediate preparation. On expressing my wonder at this, he told me that in all his long life of teaching, reaching well on to fifty years, he had, but perhaps half a dozen times and

that unwittingly, gone to class without foreseeing his lessons, and this even when teaching the rudiments of algebra. No man he used to say, be his knowledge ever so thorough, can afford without prejudice to his own dignity and the fair fame of the Society to go to class without immediate preparation.

In closing this brief and altogether unworthy sketch of the life of dear Fr. Bayma, I cannot help thanking that Divine Providence which in allowing the powers of evil to scatter the sons of St. Ignatius in our province, used this as a means to send Fr. Bayma with so many other learned and holy men to lay the foundations of our now flourishing mission of California, and after forming a new race of Jesuits actuated with the true spirit of the Society, bequeath to us as a precious legacy the gentle yet eloquent remembrance of their heroic virtues.

ALASKA.

A Letter from Father Judge.

HOLY CROSS MISSION,
ALASKA, June 2, 1892.

VERY REV. AND DEAR FATHER SUPERIOR,

Another year has passed; how quickly they go when we are busy! The days, weeks, and months are all too short, and the year is passed before we know it. I will try to give you a sort of a diary of the principal events of the year.

On July 19, our steamer left St. Michael's with two barges for this place, and the small sail-boat of the Coast Mission with Frs. Treca and Barnum and Br. Cunningham in it with their supplies for the year. We towed them about one hundred miles across the mouth of the Yukon and then left them to sail the balance of the way, while the steamer came here with the two barges. We left them on the 16th of July and arrived here on the 21st in good time. The sail-boat had not such good luck. They met with bad weather on the coast and had all they could do to save themselves. Four or five hundred feet of lumber which they had in a large skin-boat towing after them, they had to throw into the sea for fear of being wrecked. It must have

been a hard sacrifice, especially for Br. Cunningham, as they wanted it to make very necessary improvements on the poor house they have down there.

On July 24, Br. Power and I left here again with the steamer, having the U. S. Survey party in tow. They nearly missed us, as we had already started when they rounded the bend above the mission, and only attracted our attention by firing their guns, hollowing, and running up the American flag. When we saw who it was we went back, and, after giving them time to visit the school and fix their things, we started again and reached St. Michael on the 27th.

We started to return on the 3rd of August, with the two large barges in tow. It was raining a little, but quietly, when we left St. Michael, and we hoped for a good trip; but about 8 P. M., when we were in the sea, it began to blow and soon turned to a storm which raged until 12 o'clock noon the next day. During the night, the Indian at the wheel by turning too quickly, made the tow-line catch in the wood work over the driving wheel, thus tearing it away. Br. Power and I had to go out in the rain and storm, and work in the bark for about an hour to fix it. The steamer was pitching so much that one minute our feet were in the water and the next up about 10 or 15 feet. Several times during the storm it looked as if we must go down, but the Sacred Heart and St. Michael, whose pictures we have in the steamer, did not allow us to perish.

At 12 o'clock the day after we started, the storm abated and we reached the first village at the mouth of the Yukon. The rest of the trip was good and we arrived at the mission, August 8, with only slight damage to the goods.

On the 15th of August, Fr. Robaut took his last vows in our church. We fixed it up as grandly as we could, and though small and very poor, it was neat and devotional. The sisters helped to fix the altar and make the decorations. Fr. Robaut was much pleased to be able to have things so nice in this poor mission.

On the 17th of August we started with the steamer to take Fr. Robaut to Nulato with their provisions for the year. We made a good trip and arrived there on the 20th, unloaded the goods, brought a raft of logs for them, and returned on the 24th, when we put up the steamer for the winter.

Fr. Tosi started about the 10th of September in a skin boat to find a place on the Kuskerquim river for a station. He took a boy from the school and one Indian with him. He picked out a place and made a contract with a Russian to build a house by next Fall. They returned on the 30th

of September. On the 15th of September, while Fr. Tosi was away, Fr. Muset and Br. Rosati came from the coast in an open skin boat with four Indians. They were 27 days on the way, rowing hard all the time. They did not expect to be more than half that time coming. Fr. Muset came to take his last vows.

On the 5th of October I started with a boy and an Indian in a covered skin boat which we call a *bidarky*. It is all closed except three holes where the men sit. The one I had was about 25 feet long. It has a light wooden frame, and is covered with seal skin which has been cleaned and dried, and is hard like sole leather. We sit one in each hole, and have short paddles. These boats go very fast and are very comfortable. After a little practice one can paddle all day without getting tired.

I visited all the villages on the Shageluk and crossed over by a small river and some lakes to the Yukon, at a point about 60 miles from here. When we reached the Yukon we found the ice was already forming, and we had to carry our boat and baggage a good mile in a storm of sand across a sand bar to get to the open river. Once on the Yukon we were all right, and made good time. I had intended to stay a week or two in some of the villages on the Yukon, but as the ice was forming fast, I could not for fear of being caught. The last 45 miles we made in six and a half hours. It is very pleasant to travel in these boats; they are fast, safe, and comfortable, and can even stand a rough sea. When it rains, we have a kind of shirt made of seal bladder, very light and water proof, the skirt of which we tie around the rim of the hole in which we sit, which keeps us and everything in the boat perfectly dry.

On the feast of All Saints, Fr. Muset took his last vows. As we had received more things from the States for the church and more sisters to help, we were able to have things even more grand than for Fr. Robaut. It was a happy day at the mission for all, and especially for Fr. Muset who appreciated the care the sisters and all had taken to fix the church and the refectory as best we could.

On the 24th of November I started with a sleigh and seven dogs to visit the Indians I have been attending on the Shageluk. I will give you my diary for the trip so that you may see what we do on these excursions. I started with a boy and an Indian about 10 o'clock, stopped at 12 o'clock to make tea, and reached the first stopping place at 5 P. M. Good road, distance about 35 miles. Fixed our supper of fried fish, tea, and hot steam bread made in my patent oven which I used for the first time on this trip and found to be

a great success. It consists of a sheet-iron camp kettle about 10 inches high, in which I have put some pieces of iron so as to support two round tin pans, one over the other. When I want to bake, I fill the pot with water up to the first iron, mix my soda bread, put it in the pans, cover the kettle and hang it over the fire. The steam cooks the bread very nicely, and you have no trouble with it, as it cannot burn; and as the fire around the kettle keeps it hot, there is no distillation; and therefore, the bread comes out dry and nice. One hour will cook a large loaf. It is a great improvement on frying cakes which is always difficult on a camp fire, and more especially so when it is very cold. After supper I gave a little instruction and we went to bed. At this place there are only two *barabras* and about eight or ten Indians.

Next morning, the 25th, I said Mass and gave an instruction. We took breakfast and started at 10.45 for the next stopping place, about ten miles distant. We had clear ice all the way and went as fast as the dogs could run, and arrived there at 12.15. Took dinner—tea and crackers, taught catechism to three children and four grown persons, took a walk to say my office, cooked supper—rabbits, tea and hot bread, taught catechism, said Litanies, etc., and went to bed.

On the 26th, which was Thanksgiving Day, I said Mass in a log house belonging to an Indian at this place, took breakfast, taught catechism, and started at 11.30 for the first village which we reached at 12.30. Here I made a big pot of tea in the *cacitô*, and let them all drink. We took some tea and crackers for our dinner, taught catechism, took a walk, make supper, and went to bed. Thus I spent Thanksgiving Day.

On the 27th I said Mass in the *cacino*, gave some instruction and catechism, took breakfast at 10 o'clock, visited the sick, taught catechism, took a little lunch, taught catechism, walked, took supper, gave an instruction, and went to bed. On the 28th I said Mass, gave an instruction, took breakfast at 10 o'clock, and started at 11 for the next village which we reached at 2.30, road good most of the way. As soon as we arrived, we went to the *cacino*, took some tea and crackers, made a pot of tea for the men, talked a while, went for a walk, took supper, and went to bed.

The 29th was Sunday. Said Mass at 8.30; instruction after Mass. Breakfast at 10 o'clock, taught catechism, visited the sick, walked, taught catechism, gave some instruction, took supper, and walked till bed time. November 30, Mass 8.30, instruction, breakfast 10.30, catechism, walk, catechism, supper, and bed. In winter the days are so short

when travelling, I generally take two meals as we cannot get breakfast after Mass before 10 and sometimes 11 o'clock.

Dec. 1. Mass at 8.30, instruction, catechism, breakfast 10.30, catechism, recess, catechism, walked while they made fire in the *cacino*, catechism, supper 6.30, prayers for the Indians, and bed.

Dec. 2. Mass at 8.00, prayers, instruction, catechism, breakfast 10.15, catechism, recess, catechism till 2.30, walk, catechism at 5.00, singing hymns, supper, walk, prayers, and bed.

Dec. 3. Mass at 8.00, catechism, breakfast 10.30, baptized a little girl three years old, catechism, walk, catechism, supper, bed.

Dec. 4. Mass at 7.30, instruction, catechism, breakfast 10.30, baptized Jane, four months old, and started for the next village 12.30. This is the village where I baptized most of them last year. I take a boy and a girl with me to the school. At 2.45 we reached the next village, good road but very cold; at least 30 below zero. By the time we put our things in order, got warm, and took supper, it was bed time.

Dec. 5. Mass in the *cacino* at 8.00, instruction, talk, breakfast at 11.00, baptized two children, walked while they made fire, catechism, supper, etc., and bed.

Dec. 6. Sunday, Mass at 8.45, instruction, catechism, breakfast 11.10, baptized five children, at 2 o'clock went about a mile from the village and baptized one little girl, and returned for supper.

Dec. 7. Mass at 8.00, instruction, catechism, breakfast 10.00, went about three miles to a *barabra* where there was a woman and two children who wished to be baptized. I found them to be good, simple people, living alone and seldom going to the village; so I instructed them as well as I could and baptized them.

Dec. 8. Feast of the Immaculate Conception, Mass 8.30, catechism, breakfast 10.30, catechism, baptized one girl, catechism, walk, supper, bed.

Dec. 9. No Mass, breakfast 6.30, started at 8.00 for the next village about 40 miles off, stopped at 11.30 to make tea, and reached the village at 5.30. Very bad road, or rather no road; we had to break the snow. Very cold, 50 below zero, but no wind. Supper 7.30, bed.

Dec. 10. Mass at 8.30, catechism, breakfast 10.30, catechism at 12.00, went to another village about five miles away and baptized one little girl, returned at 5.45, supper, bed, etc.

Dec. 11. Mass at 8.00, catechism, breakfast, catechism, tried to get a dying man to receive the last Sacraments but

could not, visited some sick people and gave them medicine, catechism, walk, supper, etc.

Dec. 12. No Mass, breakfast at 6.30; started at 8.00 to return to the village we were last at; stopped at 12.00 to make tea, very cold, about 50 below zero, but not uncomfortable as there was no wind. At 4.00 we reached the village. We came by a different road from the one by which we went; it was longer, but much better; supper, prayers, etc.

Dec. 13. Mass at 8.30, catechism, breakfast 10.45, catechism, walk, catechism, supper, prayers, etc.

Dec. 14. No Mass. In winter when we have a long distance to go we cannot say Mass, as the Indians who sleep in the *cacino* do not get up in time. Breakfast 5.30; at 6.30 started for Anvik where the Episcopalian minister, Mr. Chapman, has his house, distance about 50 miles. Stopped at 12.00 for dinner, and reached Anvik at 4.20. I found them making a feast, which means that a village invites the Indians of one or more villages to come for one or more days and eat as much as they can; but all who come must bring some present for their entertainers, skins, cloth, tobacco, tea, etc. The visitors also receive some gifts from their hosts.

When I arrived the *cacino* was crowded to its utmost, but I managed to find a corner. About 8.00 the feasting began. They had prepared an immense dish of what they call in English "ice cream." It is made of deer fat mixed with snow and berries and beaten to a froth. When made well with good grease and berries it is very much like your ice cream. When all was ready a big Indian took the dish, and taking off his shirt as if to add more solemnity to the occasion, began to deal out the ice cream with his hand to all the visitors who, after a while, went out of the *cacino* and began to bring in their presents which they threw in a pile in the middle of the floor. When they were all in, those of the village began to sing and beat on a kind of drum; after which two or three divided the gifts just received. Then the visitors sang, and those of the village went out and brought in their presents for them which were divided as the others. Then they sang again and the visitors brought presents a second time. I gave eight red handkerchiefs and received two mink skins in return. After distributing the last gifts they began to eat, and it was past midnight before I could get to sleep.

Dec. 15. No Mass, the *cacino* too crowded; no room to fix my altar. After breakfast I went across the river to the trader's house to get some flour. He received me very kindly, and offered me a place to stay. As the village was

so crowded I accepted his offer and went back to get my sleigh and baggage. I spoke with the Indians in the *cacino* for some time about the necessity of prayer, etc., and then went over to the trader's house. He is a brother of the Russian priest, but could not have treated me any better if he were my own brother; he invited me to dinner with him, fed my dogs, and paid me every attention.

I had intended to stay some days in the village, but when they have these feasts you can do nothing; they are all too busy, even the children are too excited to learn, and besides, as they are up all night, they must sleep during the day.

Dec. 16. I did not say Mass, as I was in the house of a Russian. Took breakfast with the trader and started towards home at 9.00. Stopped at 12.00 for tea, and at 3.00 stopped at a small village about twenty miles from home.

Dec. 17. Mass at 8.00, catechism, breakfast 10.30, catechism, walk, catechism, instruction, supper, prayers, etc.

Dec. 18. No Mass, started about 5.00 for home, stopped at 9.00 for tea, started again at 10.00, and reached home at 1.00, very cold, but clear, fine weather. Several times during this trip it was so cold that, when cooking dinner outside, if I touched a plate, cup, spoon, etc., it felt like picking up red-hot iron, and made my fingers white immediately. On the two or three days that it was 50 degrees below zero, I had ice on my eye-brows, eye-lashes, and even on my cheeks, every place where any heat from the body came in contact with the cold; but still I did not suffer. All I wore on the coldest days was one flannel shirt, an old knitted jacket, and a squirrel skin parky or Indian over-dress, very light but warm.

We had a very happy Christmas; our little church looked well, a nice crib made with the figures they gave me in Spokane, and an abundance of evergreens and moss which we have here everywhere. At midnight we had a solemn high Mass, Fr. Tosi, Fr. Muset, and myself. Soon after Christmas I took a bad cold which kept me in the house for three weeks. I have never taken a cold when travelling, but always at home; and it is the same for all of us, although when out, we often sleep on the ground in the *barabras* and *cacinos*, and even at times outside. The very first day I was able to go out, which was the 31st of January, Fr. Tosi was taken sick with what looked like a case of salivation. He had used mercurial ointment to rub a kind of rash he had all over his body and had also taken four grains of calomel. His mouth and tongue were one big sore, very much swollen and extremely painful, constantly running matter which had a very offensive smell. He could not

speak for many days and could take only fluids, and they had to be cold and without salt. He thought it was the end, but God was pleased to spare him to work and suffer more for his glory and the good of these poor Indians. On the 29th day of February, before he was yet able to eat solid food, he started with a fine team of eleven dogs, a good sleigh, one man and a boy, to visit the fathers on the coast and try to find a good place to build another school this summer.

On the 17th day of January, Fr. Muset started with his sleigh, intending to spend about a month among the Indians on the Kuskerquim, and then go back to the coast; but, after 21 days, he had to return, because he was unwell, troubled with his lungs, his old weakness, and constipation. With a little care he soon felt better and he began the study of this language with all his energy. He is a giant at languages; he speaks that of the coast well and is getting this fast, although he finds it much more difficult than the other. He is not strong; he cannot speak more than twenty minutes without feeling fatigued. I think Fr. Tosi intends to keep him here. On the 10th of March, Andrew Ontoska our best interpreter died. He was the first boy Fr. Tosi took, about four years ago. He was baptized by Archbishop Seghers at Nulato. He was always sickly, for which reason Fr. Tosi did not want to take him, but he was so anxious to come that he said to his father that if Fr. Tosi did not take him, he would not eat and would surely die. So his father begged Fr. Tosi to take him. He had a more than ordinary mind, strong faith, and a very good heart. No matter how much we would correct him or scold him, he would never get angry or show any bitterness. He suffered much in his last sickness, but bore it with wonderful patience. At first he did not wish to die, but when the time came he was resigned and happy. He received the Viaticum at 9 o'clock in the morning and died about four in the afternoon. He was conscious to the last, and when I stopped repeating the Holy Names he said, "keep on." I think it was the last thing he said. He was a great loss to us, but it is a great consolation to see him go as he did. He was about 17 years of age, a dangerous age, especially in this country.

Fr. Tosi returned from the coast on Holy Thursday, April 14; and on Easter Monday started again for the Shageluk to see the Indians I have been visiting. It was the first time he had been there. He had to go quickly as the snow was going, and returned April 28. He was much pleased with them and promised to build a house in one of the most central villages this summer.

On the 15th of May the ice broke on the Yukon. We were anxious for the safety of our steamer for fear that the ice would crush it, but St. Joseph and St. Michael pushed the ice all to the far side of the river and left the boat in clear water. No one ever saw the ice go out before as it did this year; it looked like an answer to our prayers. On the 24th of May I went with the steamer to the Shageluk to get logs for the house Fr. Tosi promised to build. The Indians had told him that he could get all the logs he wanted up the river, and he thought they meant drift logs. When we went up we took some Indians from the village where we intend to put the house, to show us where the logs were, and after going up a long way and turning into a slough they at last pointed to a pine forest and said, "there are the logs." So we had to go to work and cut them. We got there about 6 o'clock Wednesday morning and began work at once, and worked until 11.00 P. M. After the first of May we have no night here; it is daylight all the time. We worked night and day with as little time as possible for sleep and eating, and by half past ten Saturday night we had 68 logs piled on the site of our new house. Sunday morning I said Mass in the *cacino* of the village, and then we started for home and arrived safely about 7.30 Sunday evening. On the 31st of May, Fr. Tosi left here with Brs. Power and Rosati on the steamer to go to the coast and start work on the new school.

The Company's steamer went up the river on the 25th of May and will be down again about the 12th of this month; that will be the last chance to send our letters out, at least by the St. Paul.

June 7. Fr. Muset started yesterday in a three-hole *bid-arky* or skin boat to visit the Indians on the Kuskerquim river. He expects to be away five or six weeks. So now I am alone. Br. John is hard at work on the garden. He has planted about ten bushels of good potatoes which we raised last year, and a good lot of cabbage, turnips, beets, etc. Last year we had cabbage and turnips for the whole winter, and this year we hope to have a good crop of potatoes which will not only be very agreeable and healthy, but will save flour and thus lessen expenses. The cabbage and turnips we had this year improved our fare very much. One in the States who has never been without vegetables for any length of time cannot imagine what a luxury they are here. When the traders and others who have not had any for years come here, they enjoy them immensely. From far and near, the natives, the traders, and even the Russian

priest send to us for medicine when they are very sick and frequently they come to be cured.

In January a white man whom we had working here since last summer left us and went to work for the Episcopal minister at Anvik. Soon after, he went away for a few days and came back with a squaw. That was too much for the assistant of the minister, and he told him (the minister) that he would leave the mission if the man did not marry the squaw before night. The result was that they were married, but the man and the assistant did not agree, and as the minister took a liking to the former, he was, it seems, anxious to get rid of the assistant. One morning about two weeks ago, while the assistant was making breakfast, the minister with an Indian boy and the work-man caught the assistant, and, after tying his hands with a rope, told him he was crazy. After some time the minister made him take an oath that he would go on the boat and not leave it without his permission, a strange thing to do with a crazy man, as he wanted to take him to St. Michael's. Then on his taking the oath, he untied his hands and put him on the boat. When they reached here, the man came up and asked us in the name of the law and humanity to protect him, and allow him to remain here until the Company's steamer came down, which we could not well refuse to do, as we had seen him several times here, and the last time only a few weeks before, and had never noticed any sign of insanity. He is now here waiting for the steamer, and will return to the States. If the minister goes down this year the assistant intends to have him arrested at once, as I think he can easily do. I do not give names on purpose, but likely you will hear more about it in the papers.

We are all well now; two of the first sisters are very sick and never strong, but they manage to keep up and do a great deal of work.

I think I have given you all the important news. This is my first letter, and the steamer will be here very soon; so I must hurry up.

Kind regards to all. Pray for us that God may continue to bless us in the future as He has in the past.

Your humble servant in Christ,

WM. H. JUDGE.

FOUR LETTERS ON THE LIBRARY OF THE SPIRITUAL EXERCISES.

BY FATHER H. WATRIGANT.

These letters form a report which was read before the Rev. J. Ehrmann, Provincial of the province of Champagne, during his visitation of the residence at Rheims, at the close of the year 1891. With the kind permission of Father Watrigant we have translated them for publication in the LETTERS. Father Watrigant's Library has been collected with great care during a number of years and contains, without doubt, the most complete and valuable books relating to the Exercises in existence. Copies of the original pamphlet in French may be obtained from the author at a nominal cost of thirty cents.—EDITOR W. L.

FIRST LETTER.

RHEIMS, Dec. 8, 1891.

REVEREND FATHER,
P. C.

Desiring to show your interest in the Library of the Exercises of St. Ignatius, and understanding that two thousand books or pamphlets are now collected on the shelves of our library, you congratulate me in words of brotherly encouragement. You regard it an important matter to have gathered together these documents. If people make collections of books on all sorts of subjects more or less profane, why should not we build up our library on a subject as beautiful as that of the Exercises of St. Ignatius? Fr. Rosweyde, by gathering together works on Hagiography, furnished Fr. Bollandus with the idea and means of beginning the *Acta Sanctorum*; Bellarmin collected at Louvain works of controversy, and likewise founded the valuable *Museum Bellarminianum*, which for centuries proved an arsenal to Catholic writers in their battles with the heretics. Thus, in a different sphere, a collection of documents on the Exercises would be of an eminently practical utility. This you understand very well; and even though up to the present, our collection is only an *opus tumultuarium*, a mass of

documents of more or less worth, a mountain of books of different values, you kindly express your estimation of this *mountain* by applying to it the words of St. Methodius: *mons inumbratus Spiritus Sancti*. Like the Exercises whence they flow, these books have felt the influence of the Holy Spirit.

I thank you, Reverend Father, for your kind words; they are fraught with the deepest benevolence, and to express my gratitude, I send you as an appendix to this letter the synoptical plan of our library.

In glancing over this outline, you will soon perceive that this little *mountain* of sacred literature, as you call it, can already boast of many well-laid paths which have been traced in a wood apparently so dense. Certainly, for a long time, the choice of an order in which I should arrange my book was not well fixed. One could think I had been lost in embarrassment amidst the minutiae of research; or that I resembled some collector of old manuscripts, who gathers his works and casts them carelessly in every direction in his dusty studio. In reality, however, I was feeling my way and seeking for an order which would prove really logical. I believe I have found it; the liquid, if I may so speak, was saturated, and suddenly a slight movement, and then resulted a beautiful crystallization. You yourself will form your opinion of this classification, while reading and studying the plan which I submit to you, and of which I wish to give you a general idea. I will not enter into details, for fear the sight of the houses, as they say, may prevent you from seeing the city. You will soon observe that everything then is arranged in regular order, and that my little city, without having precisely the questionable beauty of a chess-board, has its streets sufficiently straight and well laid out to permit one to walk at ease in the light of day, under the benign eye of God and St. Ignatius. It would be easy to make up with this plan one or more books which would have for title: "A catalogue *raisonné* of the literature of the Exercises;" or, *Nomenclator literarius Exercitiorum Sancti Ignatii*; *Literary history, analytical catalogue of the Library of the Exercises*; *Manual for the study of the Exercises*, etc.

But let us leave these dreams and come to the description of the Library, such as it is in its present bare and unadorned condition.

The first glance will show you that the books, documents, and manuscripts gathered together in this library are divided under four great headings. 1. Books or documents regarding the *text* of the Exercises; 2. books or documents which relate to the *science* of the Exercises; 3. books or docu-

ments concerning the *practice* of the Exercises; 4. books or documents giving the *history* of the Exercises. The first three groups form a complete whole, and the volumes under each head may be said to be bound respectively in the three primitive colors, red, yellow and blue. The fourth division is the history of the practice, and this is the natural complement of the third group.

Father Louis De Ponte has said somewhere that the book of the Exercises is like a tree upon whose branches rest the birds of heaven. If I should develop this comparison and apply it to the division of my collection, I would say that the text of the Exercises is the root of the tree, and that this root springs even from the heart of the most Blessed Virgin Mary, the heavenly Queen who aided St. Ignatius in the writing of this wonderful book; the theory of the Exercises is the trunk from which the branches grow, these, spreading as they do on every side in great abundance, give us the idea of the practice of the Exercises in their manifold application; finally the fruit of the tree is the history of the Exercises which by the grace of God have had such a wonderful fecundity.

If I were a poet, I would say that my library is a poem written in four different strains. If I were a musician, I would describe it as an organ with four banks of keys, or as a tetracorde which discourses sweet music at the touch of this new inspired David whom men call St. Ignatius, and of his children whom he has reared in his own school. If I were an architect, I would stop to unfold all the beauties of the building: on the ground-floor we would rest our eyes on everything that regards the text; at the first story we would study all that belongs to the theory of our work; at the second floor the books which treat of the practice would draw our attention, and last of all, at the third story, at the very summit of the building, we would admire the history of the Exercises. But let us not go beyond our ability; I am only a poor *cicerone*, who wishes to hurriedly conduct a son of St. Ignatius through the principal apartments of the bibliographical edifice which has been raised upon the Exercises of our Blessed Father. If I retain this last comparison, it is only to guide us in our description of the library. I suppose then that a father, whom we shall call Father X., comes and asks me to conduct him through the *Museum Manresianum*. I place myself immediately at his service, and commence at once the visit.

I. Writings which treat of the Text.—Let us first explore the ground-floor; it offers us everything that regards the text of the Exercises; but, like the root with which we have compared it, it is the part the least voluminous. A few shelves suffice to hold the printed books and manuscripts which taken together present us with a sort of general introduction to the intimate study of the Exercises. Every critic who faces some masterpiece, as the Holy Scripture, the Imitation, or the Iliad, wishes to discover the original text of the work, its different editions, and its principal translations. He desires to search out the origin of the book; to study the work in itself, as regards its general tenor and its character; finally, to follow up its bibliographical offspring or the mass of literature to which it has given birth. The solicitude for this has created the general introductions which treat of these different points.

Confronting then this masterpiece of the Exercises, I experienced the same desires, and this thought has made me divide the first portion of the writings on the text of the Exercises into five series:—

First Series: The original text of the Exercises; its different editions and translations.

Second Series: The Vulgate version of the Exercises; its different editions and translations.

Third Series: The origin of the book of the Exercises: genesis, composition, authenticity, the inspiration and the aid which the Blessed Virgin Mary gave to St. Ignatius in the composition of the Exercises.

Fourth Series: The book itself; its general tenor, its economy, its characteristics.

Fifth Series: The bibliography of the Exercises.

Let us examine these five series.

If I were occupied with a visitor who was not so pressed for time, and could remain with me several days, I would view with him in detail the riches which lie before us, since there is matter here for many a long conference.

First Series: We will first study the text in the different editions of the original Spanish. The first Spanish edition did not appear until 1615. We compare this edition with the Vulgate, and then running over all the editions of Fr. Roothaan's translations, we follow his notes which appeared in successive issues, noting the differences and variations in them up to the fifth and final impression. Lastly we take up the *Exercitia Spiritualia* written by different authors before, during, and after the life of St. Ignatius, in particular

those of Sts. Gertrude and Bonaventure, Radjevins, Cisneros, Louis de Blois, etc.; these we compare with our Exercises. Those of Eschius, which bear the name *Exercitia aurea*, *Exercitia divina*, deserve at least a passing notice. You remember that Eschius was the professor of Blessed Canisius, and that Canisius gave him a pressing invitation to make the Exercises of St. Ignatius.

I now show Fr. X., some notes in manuscript left by Fr. Jennesseaux upon a proposed *editio quadripartita Exercitiorum*, approved by the Very Rev. Father General and by the Rev. Father Provincial of Paris. This edition was to embrace, besides the original Spanish text, the three Latin translations: the *versio antiqua latina manuscripta*, which has never been published; that of Fr. Roothaan; and the Vulgate. We hope that this project may be again taken up and put into execution.

The Second Series, which deals with the Vulgate, has many claims on us. I have the first edition of 1548, now exceedingly rare.⁽¹⁾ I am indebted for this edition to the kindness of Fr. Manganotti of the Province of Venice. We next admire the beautiful folio printed at Paris, *typis argenteis*, by order of Louis XIII. It is one of the first productions of the national library. After this come those numerous editions in loose sheets with engravings which have already proved of service to the directors of retreats. Before 1610 we do not find Exercises printed for the use of externs; those who gave a retreat confined themselves, without doubt, to dictating the matter of the meditation, as the twentieth annotation requires; but after this period editions printed in loose sheets, in order to be distributed, are plentiful. Each part containing a meditation was often accompanied by an illustration which helped the exercitant in making the construction of place. I call my visitor's attention to the fact that these were the first editions in the vernacular; but these books only contain those parts of the Exercises which regard the exercitant. However, here is a very complete edition in French, and is even called *Guide or Directory of the Exercises for those who intend to make them*.⁽²⁾ This impression appeared surreptitiously in 1619 without the approval of the Society, and quickly went through many editions. But we must look to the end of the last century and even to our own times if we would find editions written in

⁽¹⁾ This book was for a long time thought to be the first published by the Society; but in reality it was preceded by three publications made by Canisius in 1543, 1546 and 1547. Cf. Sommervogel, *Bibliothèque de la Compagnie de Jésus*, t. iv., p. 617-618.

⁽²⁾ *Les vrais Exercices spirituels du B. P. Ignace de Loyola, Fondateur de l'ordre de la Compagnie de Jésus*, Paris, Sébastien Huré, MDCXIX.

the principal languages of Europe. Among these there is one which is a real curiosity, the edition of an Anglican minister, Orby Shipley, who wrote it for the spiritual benefit of Protestants. In spite of his desire of adhering scrupulously to the text of St. Ignatius, he was willing to modify rather freely the Rules for thinking with the Church. Without doubt he made amends later for this false reading of his, for I have been told he has become a Catholic.

We should now look over this collection of *Thesauruses* which contain the text of the Exercises; but we are pressed for time, and even the most legitimate curiosity must here make some sacrifice. After observing to Fr. X., that the exegetical student of the book of the Exercises would find much interesting material in the first two series, we pass on to the following series which treat of the Exercises merely as a book.

The Third Series, which treat of the origin of the Exercises, gives different works, documents, review articles, and some very rare manuscripts on the genesis, composition and authenticity of the Exercises and on the dispute concerning the inspiration and help the Blessed Virgin gave St. Ignatius in the composition of this book and which the church has declared wonderful. We call attention to the work of Don Constantine Cajetan, who so vehemently attacked the originality and authenticity of the Exercises. "This Benedictine monk wished to bring to light all the glories of the order of St. Benedict, and gathered together for many years all the works and deeds of all the bishops, and distinguished authors, which would give the least appearance of truth to his conjectures. It was but a slight thing for him to count St. Gregory the Great among the disciples of St. Benedict. He made St. Thomas a Benedictine novice, and strangely maintained that St. Ignatius had been formed by religious of the same order, and that the famous book of the Spiritual Exercises was only a true reproduction of the *Exercitatorium spirituale* of Jacques de Cisneros, one of his brethren in Spain."⁽³⁾

This work of Don Cajetan was put on the Index, Don Cajetan partially denied the authorship of the book, declaring that his text had been changed and printed without his knowledge.

To those who still retain some doubt as to the authenticity of the Exercises, it is not necessary to present the work of Fr. Rho, who vigorously answered Don Cajetan, too vigorously in fact, for his book was likewise placed upon

⁽³⁾ Mgr. Malou, *Recherches historiques et critiques sur le véritable auteur du livre de l'Imitation de Jésus Christ*, p. 9.

the Index. It is sufficient to bring forward the *Exercitatorium spirituale* of Cisneros and the Exercises of St. Ignatius, and demand a comparison of the two works. In vain will you search for a proof of Cajetan's assertion in such a comparison.

An author of the eighteenth century recommended the Jesuits to spread the *Exercitatorium* of Cisneros, in order that everyone might see how much it differed from the Exercises. Here, among others, is an edition of it published in the time of St. Ignatius. In our library there are many pamphlets and manuscripts on this discussion, now no longer a disputed question, although many recent authors, such as Philippson, the Jewish professor of law at Brussels, and even some Catholics ill-disposed towards the Society, find pleasure in insinuating their doubts about the originality of the Exercises. I am indebted to the kindness of Fr. E. Rivière of Uclés, for some little writings discovered by him on the position taken by the Benedictines of Portugal in this affair. They protest against the work of Don Constantine Cajetan and one of their brethren, Leão de Saint Thomas, who had adopted his views. It is well known that the Benedictines of Monte Casino made the same kind of protestation against their bold and restless brother.

In this same compartment, there are some very interesting documents on the assistance given by the Blessed Virgin Mary to St. Ignatius in the composition of the Exercises. How many beautiful things that deserve to be brought into the full light of day, are little known. Perhaps I shall be given the opportunity shortly to publish an historical and critical study, which I have nearly finished, of the traditions of the Society on this particular point.

Fourth Series: Writings on the book of Exercises considered in itself, and in its general tenor. In this series, which is rather poor, Fr. X. does not find many volumes. Very few works have been edited on the contents, structure, economy, division, and character of the book of St. Ignatius, and we have only some general expositions of the work. I had much trouble in finding this little book called, *Economie du livre des Exercices*. The title made me desire to obtain it; but, alas! when I got it, I ascertained to my sorrow it was only a poor summary of the Exercises.

Fifth Series: The book and its bibliography. Here is the work of Fr. Storger on the ascetical literature of the Exercises. This book is very incomplete and full of errors, and it was my task to draw up anew an enormous bibliography, in which I have gathered together all that has been printed on the Exercises by Jesuits and others, and everything that

gave indication of the manuscripts scattered throughout countless libraries. This undertaking was immense; but ought I to draw back on account of the length of the work? Was it not absolutely necessary, seeing that every serious-minded writer ought to be acquainted with the bibliography of his subject? Here, then, are my catalogues, the fruit of years of research, drawn up in alphabetical order. I shall publish them, perhaps, some day, together with different sets of tables. But perhaps some one will here offer an objection in the words of St. Charles Borromeo to the Duke of Mantua: "The book of Exercises is in itself a library; what need then of so many other books?" To this I reply: The saint meant, without doubt, to get rid of those works which are not inspired by the book of Exercises, and perhaps even those containing explanations and applications of them; but he who, by his sanctity and learning, understood the sublimity of the Exercises, surely approved of men, who had been less enlightened by God, making use of works on the theory and practice of the Exercises, in order to better understand and more skilfully apply them, just as he allowed of commentaries on the bible. These books collected on our shelves and classified in my bibliographical notes, will throw light on more than one point concerning the knowledge and practice of the Exercises, and we can say this now without fear of presumption.

Fr. X., is pleased with this way of looking at the matter, and expresses the desire of seeing a list of unedited manuscripts gotten out by me, as well as a bibliographical commentary on the Exercises, giving the different works by our fathers on each part of the book. This commentary he thinks would prove very useful. My visitor now examines some of the curiosities of the collection, and we have a little discussion upon the esteem in which we should hold the translations of the original text and of the vulgate. In my humble opinion, our estimation of one translation ought not be so great as to exclude the other. We then discuss some points of exegesis and interpretation until the clock, announcing the hour for the particular examen, reminds us to return thanks for the benefit granted to St. Ignatius and his children in the gift of these holy Exercises. Hereupon we take our departure, postponing the continuation of our visit until the afternoon.

I recommend myself, Reverend Father, to your Reverence's prayers and Holy Sacrifices.

R. V. Servus in Christo,
H. WATRIGANT, S. J.

SECOND LETTER.

A VISIT TO THE FIRST STORY OF THE LIBRARY
OF THE EXERCISES.

II.—Theory of the Exercises.

REVEREND FATHER,
P. C.

After reciting Vespers and Complines, I was promptly visited by my guest, and together we cheerfully mounted to the first story of our library, which contains the printed documents and manuscripts on the theory of the Exercises. At the same instant the library was beautifully illuminated by the rays of the sun, reminding us that this material brilliancy is only a symbol of that spiritual light with which the Holy Spirit has flooded every page of the Exercises, and which is reflected from every work that breathes its method and its doctrine.

Within the room above the door, is placed an old engraving representing the Blessed Virgin, invoked under the title "Most Holy Mother of Light," *La Madre santissima de Luz*. This picture was taken from a copy of the Exercises which was sent me from Mexico. Mother of Wisdom, Mother of True Knowledge, oh, how greatly we need your assistance to understand the lessons contained in the book of St. Ignatius! Three modest little shelves hold the books and writings to be found in this compartment. You can see the titles printed in large capital letters placed above each series, and I caution my visitor not to be astonished at the philosophical expressions in which some of these titles are inscribed:

1st Section: Studies, analytical and synthetical, on the Exercises taken as a whole.

2nd Section: Studies on parts of the Exercises classified both according to the method and doctrine of this manual of spiritual pedagogy.

3rd Section: Criticisms and defences of the Exercises.

Fr. X. thought this division clear. According to our plan, here in this spot reserved for scientific treatises, we must place those authors who treat of the Exercises as a whole, and view them merely in the light of reason. Among these are those commentators who analyse the words and phrases of the Exercises, without any didactic order, putting themselves forward as the positive doctors of the Exercises. To these, we must add those scholastic doctors who have

revelled in the depths of synthesis, and who have even tried to build up a complete scientific edifice from the material furnished them by analysis. These make up the first section. After having formed with the help of these last writers a building of true spiritual pedagogy, we must then classify all the special treatises with regard to the two great divisions of all pedagogical science, method and doctrine. These belong to the second section. Finally we must gather together in the third section the criticisms and defences of those who, passing by and beholding the edifice, wished to give their judgment on the work of St. Ignatius.

First section. As we approach the first section, *General analytical and synthetical studies on the Exercises*, Fr. X. was surprised at not seeing more volumes on a subject which promised to be so full of interest, and his face betrayed the disappointment which in his charity he endeavored to hide from me. He sees before him only a few manuscripts containing the conferences given to the fathers of the third year of probation, together with some volumes of authors with whom he was already acquainted. These are only twenty in number, those authors, in fact, being rare, who, in their treatises on the Exercises, keep always in the lofty regions of speculation, while others, as soon as they have soared aloft to these heights, feel soon the desire of descending to a more practical sphere. We have, therefore, in this theoretical domain, kept only those authors who treat of the Exercises philosophically or theologically: those who descend to practice being relegated to the third section of our library. We console ourselves, therefore, for the small number of works with the thought that they are picked volumes. Here less than elsewhere do we need a multitude of books, since it is quality and not quantity of which we are in search.

I first show Fr. X., those authors who especially treat of the analysis of the Exercises, who in their faith and love strive to grasp the full meaning of even the least expression of the book; who delight in the hidden sweetness of a single word as though it were some luscious fruit; who drink in the author's thought, *purius ex ipso fonte bibuntur aquæ*. This is the plan upon which Fathers Diertens, Roothaan, and Ponlevoy worked. The source and fountain head of all their remarks is, above everything else, the text, and in the explanation of the text, the words themselves. They see the refulgence of the sun in the single drop of water taken from the ocean, as clearly as others behold it in the ocean itself. This scientific investigation of the smallest parts of the Exercises is very useful, for does it not often happen that in the smallest details, the very nature of objects are re-

vealed? With a fragment of a bone Cuvier was able to reconstruct the perfect skeletons of gigantic animals. In like manner we may at times, by availing ourselves of observations concerning the simplest words, and relying upon the wisdom of St. Ignatius, which is a reflection of the divine wisdom which in all things regards number, weight and measure, gather from the expression of the Exercises the perfect organism of the whole. But this study of the Exercises in detail, frequently leaves some parts altogether untouched, and consequently there is a demand for other works less scattered and fragmentary. Here, then, are other authors, who, without neglecting the words, apply themselves to analyse and explain the phrases, either singly or collectively. Such are Fathers Moncada, Meschler, Ferrusola, Nonell, Boylesve, and others. Without leaving the text, they analyse the doctrine, and give their reflections on the ideas, conclusions, and method of the Exercises in a freer manner than the first-mentioned writers. It is not merely a stone of the building, nor even a column upon which they now gaze with admiration; it is a portico, or, perhaps, an entire apartment. The view widens, and embraces grander objects; but analysis still dominates all. Finally, there are other authors who have devoted themselves to the synthesis of the work in a manner still more complete. These are Suarez, Gagliardi, Hettinger, and above all, Palma,—the wonderful Palma, who only wrote on the twenty annotations, and yet in reviewing his work, we exclaim in the words of the Latin poet: *Felix operis summa!* This view of the entire work delights the reader, and suggests the lines of the French poet:

“The chosen fragments laid with wondrous art,
A perfect whole made up from many a part.”

In perusing these works, this truth is made clear, that there is in the Exercises a complete summary of asceticism. Some will find fault with this assertion. Without doubt, St. Ignatius did not have the intention of giving us explicitly a complete and systematic treatise of asceticism; this was not in accordance with the end he had in view in offering us a practical work; but with the doctors of the Exercises, such as Gagliardi, Suarez, and Palma, it is not difficult to gather from St. Ignatius' book a complete science of ascetical training, or, as we say to-day, of ascetical pedagogy. This conclusion drawn from the first series of works which have logically treated of the Exercises as a whole, is confirmed by the authors of the second series, who offer us their volumes on the method and doctrine of the Exercises, the two necessary parts of a pedagogic system.

Second Series. Studies on parts of the Exercises classified with regard to a) method, and b) Doctrine.

a) *Method of the Exercises.* A short time ago, Fr. X. was sorry to see so few authors in the first section; now, when we reach the second section, he expresses his regret on seeing so many volumes collected on the subject of this division of the Library. "Doubtless," said he, "the method in St. Ignatius is ascetical logic, it is the instrument, the *organon* of his asceticism, but this instrument is so simple that it seems to me superfluous to multiply treatises on a method whose very simplicity is one of its chief merits. Does not the perfection of a work consist in the fruitful unity of the principle which characterizes it? The old clock of Strasburg produced, we are told, a number of various effects by means of hundreds of little wheels, fitted together with the greatest accuracy. But its mechanism, though admirable, was complicated. If, however, the same effects had been produced with simple machinery, by the powerful action of two or three springs, would not the admiration of the public for the artist who invented this wonderful work, have been greater still? Now, the essential method which runs through all the Exercises, has this effective simplicity, this unity of principle, which serves as the great wheel of the entire system. I myself think that St. Ignatius is contented with telling us to read the signpost of the building;—Look at the title of my book, and you have everything:"

Exercitia spiritualia ut homo ordinet vitam suam. Spiritual Exercises, Exercises for putting in order, practical Exercises—nothing more. Then the good Father X. took up with great zest each of these words and explained their meaning. We give here his observations in brief. They are as the refrain of the authors of the foregoing series, and express the idea in germ of the essential method of St. Ignatius, of the organic law of the Exercises. They will serve as the foundation on which to base all works on the system of methods in particular.

1. *Exercitia Spiritualia.* Father X. begins with the word Spiritual, the first in dignity, says he, because of what it calls to mind. St. Ignatius, while demanding the individual to do all in his power, in reality, looks to God to do all. *Gratia Dei mecum*⁽⁹⁾ is truly the asceticism of the Exercises. Our Holy Father knows that we are here in a region above the reach of man, and that all the virtue of the Exercises

(9) I. Cor. xv. 10.

comes from God: *ex spiritu oris ejus omnis virtus eorum.*⁽⁵⁾ This domain is the domain of the Holy Ghost. Sanctification is operated by grace; hence what care does not St. Ignatius take to discern and follow the action of the Holy Spirit, to beg for grace by prayer, and to receive it by the sacraments, especially through those two which, practically, constitute a resume of the whole Christian life,—Penance and the Blessed Eucharist. Whenever the director appears in the Exercises, it is only as the agent of the Holy Spirit and the Church.

Exercitia. St. Ignatius wishes to imply by this word that, with rare exceptions, man's cooperation is necessary to gain the grace that will come to sustain and increase what he himself has produced. St. Thomas says, that "the goodness of God is self-expansive or diffusive, wherefore he has ordained that all things should be like unto him, not only in their manner of existence but in their operations also."⁽⁶⁾

God has created real substances after the image of his own self-subsisting essence; he has ordained causes true to the effects they produce; his providential care is bound to preserve for them their substance whereby they may exist independently, and effectiveness, that they may act of themselves and accomplish their proper ends. Was not St. Ignatius inspired with this principle when he set out in bold relief the idea of the Exercises and required that we should, as much as possible, leave the exercitants themselves to judge of their efficacy? Like God, he wished man to be active but free. Whenever he himself interferes it is only to assist—*adjuvare ut velint*. This is the device he follows throughout his entire system. If at times he seems to carry us to heights inaccessible to our weakness, it is in imitation of the eagle, which carries its young aloft thereby to urge them to fly with their own wings.

2. *Ut homo ordinet*—that man may regulate. The words *Exercitia spiritualia* comprise in themselves a multitude of exercises in the liturgical order, ascetical, etc. St. Ignatius, by his word *ordinet*, determines the exact kind of exercises he requires. There is no question here of giving expression to our sensible emotions by the voice, by ceremonies, etc., but rather of regulating what is disordered in our lives. Now the idea of *order* suggests the idea of *reason*, and the reason alone sets aright what is disordered; *omnis ordinatio est rationis*, says St. Thomas. The exercise, then, on which St. Ignatius will insist, will be a mental one; it establishes rea-

⁽⁵⁾ Ps. xxii. 6.

⁽⁶⁾ Divina Bonitas sui diffusiva est, et ideo voluit ut omnia ei similia essent non solum in esse sed etiam in agere.—(Quæst. disput.)

son as mistress. Practically it will allow of other exercises, such as vocal prayer, but only in a *supplementary* way. Father X., in discussing the word *ordinet*, rose to a beautiful discourse on order, showing how the first supreme order radiates from God, thence sheds its beams on the Blessed Virgin, *ordinata sun*, and finally over all creation. As we listen to him, we cannot help recalling the words which Dante in his Divine Comedy, puts on the lips of the noble Beatrice: "All things dwell in harmony together, and this is what makes the world resemble God." In the next place, Father X. said that St. Ignatius wished to remind us by this word *ordinet*, that regard for essential order is the foundation of morality in our actions, as we know from moral philosophy. The active meaning of *ordinet* shows that a mental exercise is spoken of which is not confined to the mere speculative contemplation of order. The exercitant must find out the means to bring about this order. He must proceed to put these means into practice in spite of the obstacles which may be thrown in his way by an enemy of order found within him, but which existed neither in the Immaculate Virgin nor in the Sacred Humanity of our Lord. This enemy, disorderly affection, it is our duty to overcome. The active work of ordering our lives will call for a struggle against it.

To sum up, therefore, the word *ordinet* signifies (1) a mental exercise, and explains all that St. Ignatius has left us in his book to prepare and direct this mental exercise; (2) it means the active effort of putting in order notwithstanding the difficulty; it implies a battle—*vince te ipsum*—and explains all that our Holy Father has prescribed for destroying sin and for establishing within us, and for increasing more and more, the order that God would have in our lives.

3. *Ordinet vitam suam*. There is really no question of putting in order things external to ourselves, at least immediately, but rather of regulating our very life; that is our whole existence, all our energies interior and exterior. Hence there is need of practical exercises based on the knowledge of self and of our whole self. We must now put our life into order and order into our life. Even beforehand, the mind demands a principle that will establish us in this moral rectitude. St. Ignatius withholds this principle for the present, but before long he will tell us that it is the will of God subjecting us to the law of our last end. By this principle, the will of the architect, man must regulate his existence. According to it, one will erect the temple of the contemplative, another the dwelling of the active, while a third will spread the simple tent of the apostolic life. This

election over, will the power of the Exercises to regulate the life of each individual, be exhausted? By no means; for the exercises can now serve to regulate things in detail;⁽⁷⁾ and this is true of all states of life. The Carthusian, a man of contemplative life, can find in the Exercises a direction that will lead him to his end: books on the mystical life have been drawn from the Exercises; while a religious of the active or apostolic life will find in the Exercises, a rule for his spiritual guidance. How often have not fathers of the Society employed the book of the Exercises in forming and reforming different kinds of religious orders!

"Perhaps," added Father X., "the resources which the Exercises offer for regulating not only the contemplative and apostolic life, but the professional life also, have not been sufficiently pointed out in works on the Exercises. The book itself resembles the Divine Master, as we see Him in the meditation on the Two Standards: he wishes to sanctify *all conditions and states of life*. By following Him we shall not only renew the land of our hearts, but likewise, the face of the social and professional world.—*Et renovabis faciem terræ*."

I feel grateful to Father X. for his observations, which, though somewhat drawn out, are excellent. Truly does the title of the Exercises set forth the principles of the system of St. Ignatius in all its essential parts. The first annotation reminds us that the instrument here offered us by the Saint, is a spiritual tool which we can resolve into three parts or springs: (1) examen, a practical, personal exercise; (2) meditation, a mental exercise; and (3) prayer, a spiritual exercise. But it is not enough to merely glance at this general means; we must attend each of the three parts that go to make it up. This we shall do in reviewing the treatises composed on the particular methods. For my own part, I admire the skill of our holy Founder; for he not only makes clear the three means he employs, whether he joins or separates them during the retreat, but he also knows well how to vary them according to the truths to be presented, and to the capacity and dispositions of the exercitants. While he takes hold of the whole man, he supports with the tenderness of a mother the invalid or the child that needs a helping hand.

I called Father X's attention to the fact that I have divided all the particular systems of the exercises into two parts:

(a) Methods of prayer and meditation; (b) practical methods of self-examination and election. I have put meditation and prayer together as they are very often found so united

(7) Constitutiones Societatis, part III., c. i, n. 26.

in books published on the subject. I include in this class some little works which are not altogether of the instructive order; but theory and practice are so bound together in works on particular methods, that I did not think it proper to exclude any books of a practical turn.

(a) *Methods of meditation and prayer.* No printed work on St. Ignatius' methods of meditation and prayer is found prior to the year 1600, but from that time on till Father Roothaan's treatise, which is such an excellent methodical analysis of meditation, there is a long series of them. We notice especially the work of Father Gaudier on the method of the three powers of the soul. Of all the methods of meditation, this is the fundamental one—*modus fundamentalis omnium modorum*, says Palma. By elevating the soul to God with all three powers, we come nearer to the image of the original, the Blessed Trinity. Is it then wonderful that this method should be so sure, so fruitful, and so efficacious? It is impossible to enumerate all the pamphlets I have before me, treating of this subject, prayer. A father, whom I knew well, has made a thorough study from a bibliographical, historical, and critical standpoint, of this array of methods of meditation and prayer. May he some day give us the result of his pious researches!

At the end of this class, we find an appendix of methods of prayer by authors not of the Society. They are, in my opinion, nothing but the particular application of the fundamental and all-embracing method of our holy Father adapted to the various needs of souls. This is also the opinion of Father X.

(b) *Practical method of self examination and election.* These consist in examination of conscience—the past; rules for the discernment of spirits—the present; election and the reformation of our lives—the future. It is plain that St. Ignatius does not forget this principle which he discovered in his own heart, so wholly devoted to our Lord; for he is not satisfied with establishing the reign of God in the temple of our interior faculties by a purely contemplative life, or by practices of religious worship or simple prayer. Often enough, it is true, this was the only object of spiritual writers before his time; but St. Ignatius will not offer a camp to his Divine Master in a kingdom purely mystical, nor honor him by ecclesiastical ceremonies alone, he goes out from the sanctuary to establish everywhere in the active life the reign of the Holy Spirit.

Father X. was surprised to find on my shelves so many curious treatises on examen, election, and the reformation

of life. For, having searched in vain for works on the particular examen, he found here over thirty of them. Glancing rapidly over the catalogue, he noticed Fr. Druzbecki's *Tribunal Christi, Thronus Justitiæ*, by Fr. Bebius, *El Alma Victoriosa*, by Fr. Hernandez; Fr. Azevedo's, *Directorio*, the treatises of Fr. Palma on the same subject; an anonymous work called *Maxims of the Holy Fathers on the particular examen, etc.* Father X. never thought so much had been written on the examen. I referred him again to some works on the *Supplementary* methods: on the three methods of prayer—*appositis tribus orandi modis*, says our holy Father.⁽⁹⁾ Then I closed the case of books written on these methods.

The system of methods has now been fully discussed; the instruments to be used in the work of asceticism have been described. I suggested to my visitor that the annotations would furnish the practical conditions for this ascetical work, they would teach how to apply the instruments, which the additions were useful helps to make the work easy. A splendid treatise could be composed on the psychology of St. Ignatius, concerning the moral and intellectual activities of one making the Exercises.

The instruments being known, the question comes—to what shall they be directed? Our vessel being rigged, with what merchandise shall we load it? Now that the methods are made clear, how shall we apply them? Since we are done with the logic of asceticism, we must next proceed to the ontology, that is to the doctrinal part of St. Ignatius' training.

b) *Doctrinæ: Books and treatises on the doctrine of the Exercises.* Many writers will tell us of the double office filled by the Exercises, namely of teaching and educating, together with the qualities of each. Already several works written on the first of these offices show us that St. Ignatius gives the teaching of asceticism in all its degrees. Palma especially proves at great length, that the Exercises contain a thorough course of primary, middle, and higher instruction in asceticism. This training is skilfully ordered, gradual, and progressive. As soon as the scholar is capable he will ascend from a lower to a higher class. Father Taparelli tells us in an article in the *Civiltà Cattolica* (2nd Series, vol. i. p. 465.) that there is nothing worldly in the Spiritual Exercises. Nay, there is the strongest opposition between the doctrines of the pretended modern civilization, and those of Christian civilization as preached by our holy Father. So-

⁽⁹⁾ Ex. Sp. Annot. iv.

ciety would gain very much by giving ear to his words. This teaching is in all respects in full harmony with the teaching of the Church, as is proved by Suarez. I regret that the work of Father Lancicius on the Exercises as expounded by the fathers of the Church has been lost.

Father X. told me that, yesterday evening, the vigil of the Apostles Saints Simon and Jude, as he was reciting Matins, he thought he saw a beautiful harmony between the doctrine of the Exercises and the principal dogma of our holy faith. The words of the hymn at Matins: *in his Paterna gloria, in his triumphat Filius, in his voluntas Spiritus*, sounded to him like a refrain of the doctrine of the Foundation, the Kingdom, and the Contemplation *ad amorem*, the three leading meditations in the doctrine of St. Ignatius.

I, in turn, answered that it often happens to me in reciting Psalm 118 of the Little Hours, that the law of God and the Exercises seem to my mind to be identical, and this is the more readily because the plan of St. Ignatius is not one of instruction merely, but of education also: we are here in a school where the soul becomes wholly attached to God—*schola affectus*. At the same time that ascetical instruction is given to the intellect, the master offers to the will rules for an ascetical formation or spiritual education. It is interesting to study in some writers the characteristics of the Manresa education.

St. Ignatius himself says that this education is universal in its scope, looking to one's whole life—in *dispositione vite*.⁽⁹⁾ He does not limit the soul's training in asceticism to divine worship, properly so called, and to high and mystical communings with God. He is in favor of fostering and developing these communications, especially the latter, provided it be in accord with God's design on a soul. His asceticism leads surely to the most exalted contemplation when such is the will of God (See Palma, Civore, and others). But the purely mystical abode seemed to him hardly spacious enough. He was not dissatisfied with the sanctuary and the cell, but he widened, so to speak, the direct sphere of the working of the Holy Ghost and wished to extend His reign over all the interior and exterior energies of man. Some might even call his spiritual clericalism a usurpation.

This training is solid, as P. Monteiro, the author of the excellent work *Arte de orar* now before us, clearly proves. St. Ignatius makes a strong appeal to the virtues, to all virtues generally, but in particular to the solid ones. It is a great pleasure to study the Exercises with Father Monteiro

⁽⁹⁾ Ex. Sp. Annot. i.

in the light of the Summa of St. Thomas, to be thereby more convinced of the richness and solidity of St. Ignatius' training. By making his system of education depend on the formation of the will by acts of virtue, he had necessarily to say much about self-abnegation; but let feeble souls take courage, for he handles the exercitants with incomparable mildness and discretion. He would act like a physician in an eye-hospital who keeps his patient in rooms hung with curtains, whose colors become lighter by degrees until his eyes get strong enough to endure the open light of day.

After this general glance at the doctrine of St. Ignatius as furnished by different authors, I suggested to Father X., some works that deal with a single point of the plan of doctrine of the saint. They are diamonds detached from the crown that sparks on the brow of our holy Father; but of themselves they shed even upon the eyes of those who set the crown a thousand dazzling lights. We speak of the commentaries of Father Schwertfer on the end of man, and on the meditation of the Two Standards. Likewise the volumes of Pather Le Marchand on the fundamental meditation, etc.

Father X. was very well satisfied with the examination from a bibliographic point of view of the systems and doctrine of Saint Ignatius. These two form, in his opinion, a unit, a perfect work. They were the formal and material portions of the science of ascetical training which helped together to form a complete course of spirituality. All this, moreover, was presented to the eyes and to the reflections of Father X., in a well ordered way. "There are, said he, in the Exercises, the elements of a higher science of asceticism. Your shelves and books offer me scientific conclusions in the ascetical order analogous to those we get in philosophy and theology." Should we then be surprised at what is related in the life of St. Ignatius, namely, that Dr. Martial, of the university of Paris, after studying the Exercises, wished to raise St. Ignatius to the doctorate without any preliminary examination, a degree which was fully due, thought he, to this unassuming stranger who was not even a bachelor of theology.

Before passing to the third section our eyes rest upon four rows of books bearing the title of appendix. The first row contains works on asceticism in general, drawn strictly from the Exercises. Here is Neumayer, with his *Idea theologiæ asceticæ*; here Schorrer, the author of a scholastic work on ascetic theology, Figuera is there with his modest and entertaining *Summa Spiritualis*, above all there is Go-

dinez whom I desire very much to see translated into French.

On the second shelf are some books typical of different schools of orthodox asceticism which help to mark out the characteristic of each. But there, as elsewhere, it is easy to see that the spirituality of St. Ignatius is truly fundamental; that with the aid of this we can readily understand other kinds of spirituality which can be classified and made use of according to the particular needs of souls. On the third shelf are found a few condemned books, comprising works on heretical asceticism, by Protestants, Quietists, etc.

Finally on the fourth shelf we see historical works on asceticism: Honoré de Sainte-Marie, *La Tradition de l'Eglise sur la Contemplation*; Ferzazo, *Sa Theologia Historico-mystica*; and the interesting work on true and false asceticism, published by Father Hausherr under the assumed name of Seedorf. These works enable us to study the characters and historical influence of different forms of spirituality.

Third Section. Censures and Defenses of the Exercises.

This division contains the attacks made on the Spiritual Exercises and the praises that have been bestowed on them. In front of every masterpiece of light and love there always assemble two bands, one of ignorance and hatred, the other of admiration and devotedness. Have I been justified in collecting what was written from ignorance and malice? I know not, but I thought it my duty to follow the example of Father Carayon, who, in his bibliographical history, refers also to the books written against the Society. There are many advantages in having close at hand works that attack the Exercises, nay, it was even necessary to obtain at least the principal ones, if it were only to prove that they continually copy from one another.

As to the testimonies of admiration and affection, they have been collected with the greatest care. They come from all quarters, from the Sovereign Pontiffs, from later doctors of the Church, from modern saints, from cardinals, bishops, religious orders of all kinds, and finally from the faithful. What a glorious concert of praise, making known to the world the esteem and above all the gratitude of those who have been so fortunate as to know by personal experience the book of St. Ignatius. Let us not forget to mention in passing, the letter of St. Alphonsus Liguori on the Exercises. I intend to publish some series of these testimonials in pamphlet form. Of course the first editions will be rather incomplete. But he who would accomplish a perfect work at once will never produce anything, whereas

he who limits his ambition to becoming a simple pioneer and precursor of brethren better equipped than himself, should know how to begin with imperfect works and leave to his successors the joy of finishing the work begun and of crowning it by new researches.

The second visit of Father X. had lasted a good while and the day was waning, so we put off till the next day the study of the two following parts—the practice and the history of the Exercises. Before parting, we talked for some time on the grandeur of St. Ignatius' plan. We established points of comparison between the holy Scriptures taken generally and the Exercises, and dwelt especially on the superior power of our Society in the study and application of the Exercises and the extension and exercise of that power. Is the practical and scientific development of the doctrine of St. Ignatius possible? Is it lawful? What are the laws of theory and prudence with regard to this development? Such a conversation renewed our faith in the mission which our Society has received from God to guard, interpret, and apply, under the supreme direction of the Church, the book of our holy Father, and to make it known more and more in all places, both in theory and in practice. On parting we promised each other to become more earnest apostles of its doctrine and methods.

I commend myself, dear Father, to the prayers and holy sacrifices of Your Reverence.

Reverentiæ Vestræ Servus in Christo.

H. WATRIGANT, S. J.

LETTERS FROM ALASKA.

A Letter from Father Treca to Father Cataldo.

CAPE VANCOUVER, May 29, 1892.

REV. AND DEAR FATHER,

P. C.

At Cape Vancouver, our little community, composed of Fr. Barnum, Br. Cunningham and myself, is enjoying good health and working in good spirits. Here is a short summary of our missionary labors since July, 1891. We left St. Michael's with a good wooden cargo and a "baidara," but meeting with a bad storm at Eskinok point, we had the misfortune of losing a part of our cargo of lumber and nearly all the dry fish we had bought for our dogs. Our baidara was in danger of sinking but was rescued in time. The journey lasted from July 12th to the 29th. After our arrival at Tununa (Cape Vancouver) Fr. Muset left for Kozyrevsky to take his last vows, accompanied by Br. Rosati, who had been suffering a great deal during the winter. That very same day Fr. Barnum and Br. Cunningham went around the cape to procure the necessary lumber for a little chapel to be erected near our house. I accompanied Fr. Muset to Eskinok in another baidara and after nine days of hard rowing we reached Kasunok, where we separated, each one for his own destination. Fr. Muset wanted to find his way to the Yukon by the Kasunok, and could reach Kozyrevsky only after twenty-one days. As for myself, the fixing and improving of our little station at Eskinok kept me very busy and I was unable to return to Tununa before the 31st of August. On the 8th of September we laid the cornerstone of the church (as you would call it) here; however, the whole ceremony consisted in putting the first log. On the 9th I started towards the Kuskoksim in order to make a few more improvements at our station of Chupurunarasunt, and also to baptize the children there. I returned on the 25th; this may easily give you an idea of the difficulty in travelling. We were fortunate this year in getting from our garden a small quantity of radishes and turnips owing to the good weather we had last summer. It is exceedingly difficult to raise anything at the coast.

Fr. Barnum spent the months from September to March in finishing the year of third probation. He followed the regular exercises of the tertianship without neglecting the study of the language. The work of a laybrother gave opportunity to the father of having the experiment of the kitchen and other humble offices. The long retreat lasted from the third of November to the third of December, the feast of St. Francis Xavier, on which day we had also the renovation of vows. The staying away of the Indians made the time more favorable for the retreat. I myself gave the points of meditation four times a day. Owing to the difficulty of travelling, I think it better for the future, that those who come here should have finished their tertianship and even taken their last vows. Other reasons would be, that we have no accommodations, no books except the epitome and Rodriguez, no possibility of following the order of the day in common, which helps so much for mutual edification. On the 12th of January Fr. Barnum and myself took a trip to a village, called Kaealegamut, where we witnessed an Indian feast. The father enjoyed here an experiment of real Indian life. He came back on the 23rd and I continued my journey to Kasunok, Eskinok, Kotmut and other villages around the coast, till I arrived at Kusiloak mountain. Here I tried to obtain some information concerning the resources of the place. It is impossible to have at Tununa a central residence for the coasts on account of the difficulties of living and travelling.

On my way back I visited Andrevsky and Chukartule, and arrived in Tununa on the 10th of February. On the 29th, one of our Catholic women of Nunivah died a beautiful death. She was well prepared and received the last sacraments with great devotion. She is the fourth buried in our small graveyard. From the places situated on the mouth of the Yukon to that of the Kuskoksim we had during these last three years four hundred and ten baptisms, of whom forty-five were adults; one hundred and three confessions, seventy-eight Communions, one Catholic marriage, and thirteen mixed marriages. Fr. Muset did not join me after his last vows, as I had expected. On his trip back from Kozyrevsky last winter he was detained in a desert place for four days. He and his dogs worn out by fatigue and hunger were obliged to return to Kozyrevsky, where he was kept by Rev. Fr. Tosi.

Rev. Fr. Tosi made his visit here on the 22nd of March. He passed through the Kusilvak country, where he found a very suitable place for a school; so he resolved, on his way back, to take the same road and find some means of

communication between us and that place, by using our steamer on the Yukon. Fr. Barnum who kept him company as far as Kusilvak, returned favorably impressed with the place; but he had the sad experience of being snow-blinded for one day. Rev. Fr. Tosi has decided that our general meeting-place should be in the future at Kusilvak, where he will build a permanent residence this year. Your Reverence knows already the difficulties that surround us in Vancouver, the danger of the trip, the scarcity of food, the lack of wood, things that render the spot for the greater part of the year almost deserted. Besides, Vancouver is not a place for a school, being altogether separated from any other village. In fact, no white man has ever dared to settle here permanently. In March, however, a good number of fishermen gather here, which gives us an opportunity to sow among them the good seed. This year, as I had done last year, I spent the Lenten season in preparing the already baptized Indians for their Easter duties, and I had the consolation of hearing thirty-four confessions and giving twenty Communions. Until now, the natives, already gained over by the Russian priests, do not show any inclination to embrace our holy religion, but the time of their conversion is not far off. We passed the month of May in teaching our converts and in preparing the catechumens for baptism. In the morning the order was the following: prayers, Mass, with hymns and beads, followed by catechism; in the evening, benediction and instruction on the Apostles' Creed. On Ascension Day, twenty received first Communion and five adults and a child were baptized. I am put down in the catalogue as *scriptor hist. Alaskae*, but thus far I could not obtain the necessary details for such a work. I am willing to do my best, so I beg of your Reverence, to favor me with the *Jersey* and the WOODSTOCK LETTERS, and whatever private information, letters, and documents you can gather. Moreover, I would like to know whether the history should be sent to your Reverence or should be kept in the archives of the mother-house in Alaska, till it will be completed.

P. S. *23rd of June. On the Kanilik river.* The way of transportation on the Yukon to the Kusilvak mountain was more difficult than we ever imagined. Rev. Fr. Tosi decided to build here on the Kanilik a small log-cabin and spend here the winter in order to see whether better conditions could be had here than in the surrounding country; consequently I will stay here during the trip of Rev. Fr. Superior to St. Michael's and preside over the work. Excuse me, therefore, dear Father, if I neglect to answer your last letter.

I ask your Reverence to bless me and never to forget in your fervent prayers and holy sacrifices this hard mission of Alaska and its missionaries. I am daily more and more happy among my Indians. *Deo maximas gratias!*

Infimus in Xt. servus,

J. M. TRECA.

Letter of Fr. Robaut to Fr. Cataldo.

ST. PETER'S MISSION, NULATO,

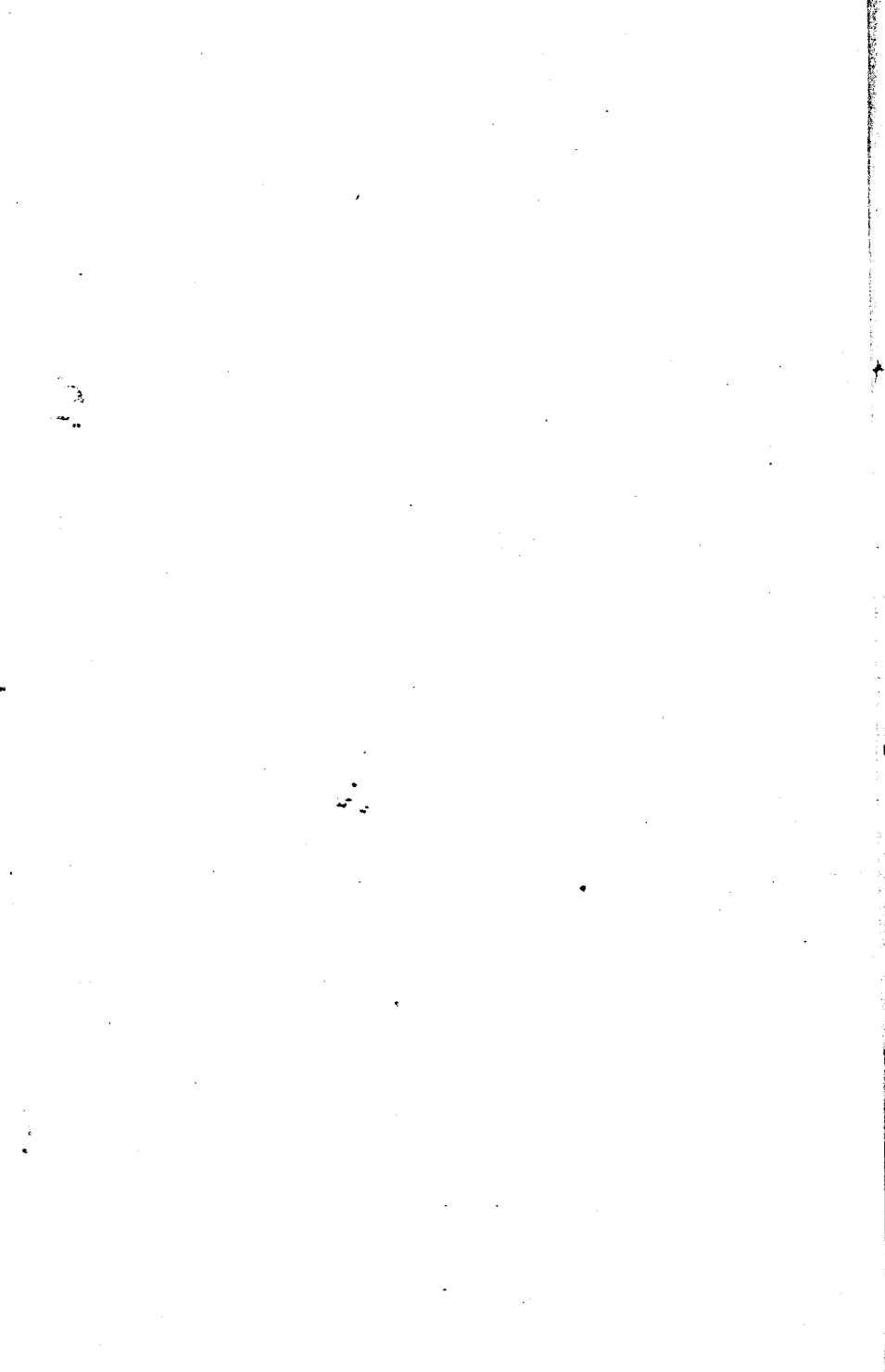
June 3, 1892.

REV. FR. CATALDO,

P. C.

This last winter we have begun here in Nulato to reap some good fruit from our former sufferings. We have now some very good communicants indeed, besides a good many others who go to confession and are preparing themselves for their first Communion. But the great majority of these people are far, very far indeed, from being converted, and no wonder they are so, because they have seen nothing but bad example from the Russians and from the miners; this hinders our work very much, and we must have great patience and great prudence. Please tell all the fathers and brothers and your good Indians to pray for us and this mission. What we have done so far, is only the *Euntes ibant et flebant mittentes semina sua*, now the *Venientes autem venient cum exultatione portantes manipulos suos*, is to come yet, and will be fully verified only in the time of our successors. Another difficulty which prevents us from doing good, is this Indian language, which cannot be learned well by any grown person. It is very rich and very regular, but it has an immense amount of different sounds, which requires the ears of a lynx to catch them, on account of the imperceptible little differences from each other, and yet all necessary, if you want to be understood and understand them, if you do not wish to say yes for no and vice versa; for instance *Kon* means *rain, thus, fire, belly, arm, etc.*, and the difference is either in pronouncing the K or in pronouncing the Q. As for me surely I cannot complain of being deprived of the gifts of nature in hearing and speaking, and yet after much work in this language, I can understand but very little as yet and I can scarcely make myself understood, I must always invoke the help of the language of nature, that is to say, *signs*.

When we finish our dictionary and our grammar, we will have a great help not only for ourselves, but also, and espec-



Ministeria Spirituality Prov. Maryland. Neo-Eboracensis, a die 1^a Jul. 1891 ad diem 1^a Jul. 1892

DOMICILIA	Baptizat	Hiercl. Convers.	Confess. partic.	Confess. gen.	Commun. extra T.	Commun. in T.	Matrim. benedic.	Matrim. revalid.	Extrem. Unction.	Catecheses	Parati ad 1 ^{am} Com.	Parati ad Confirm.	Exhortationes	Conciones	Fidus SS. Cordis	Exerc. Spir. Sacerd.	Exerc. Spir. Relig.	Exerc. Spir. Stud.	Exerc. Spir. priv.	Mission. (quot hebod.)	Novena	Tridua	Visit. Hospit.	Visit. Carcer.	Visit. Infirm.	Sodalitates	Sodales	Pueri in schol. paroch.	Puell. in schol. paroch.	Schol. Domin.
BALTIMORE	45	33	79500	724	1327	35286	24	5	51	273	130	152	125	239	2400	2	5	6	...	2	12	6	422	367	1518	2	700	.....	450
BOHEMIA	21	1	1691	26	27	700	3	12	10	144	3	12	67	45	189	.....	.....	.....	.....	.....	.....	.....	.....	.....	54	.....	.....	35	
BOSTON COLLEGE	20	31	101182	632	738	87800	3	1	435	185	244	1	191	206	13000	12	7	3	850	.....	.....	.....	.....	.....	974	10	2211	.....	1580
" St. Mary's	24	25	73406	11000	4325	66139	81	.....	306	73	140	129	243	373	1040	1	3	.....	.....	.....	.....	.....	.....	.....	600	8	3700	460	475
" Holy Trinity	23	7	24868	377	99	19425	60	7	62	691	71	.....	143	53	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	513	4	214	237	400
" Islands	13	21	2559	2056	2500	.....	.....	.....	133	43	40	.....	86	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	129	53	.....	.....	150
CONEWAGO	102	6	25477	98	175	28175	15	.....	35	130	64	62	.....	302	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	397	4	1175	213	161
FORDHAM	95	12	24122	1006	11336	16608	24	.....	149	223	74	131	82	158	1000	1	10	2	.....	.....	.....	.....	.....	.....	385	2	103	63	87
FREDERICK	112	31	13566	282	5054	10674	14	11	147	603	100	122	297	273	700	.....	1	12	.....	25	2	4	103	57	586	5	513	45	35
GEORGETOWN COLLEGE	15	4	17574	322	3118	.....	1	.....	12	70	6	12	7	143	.....	.....	7	3	.....	.....	.....	3	52	.....	45	.....	.....	.....	.....
" Holy Trinity	184	.....	12600	90	76	18000	28	.....	74	90	88	.....	60	52	400	.....	.....	.....	.....	.....	.....	.....	.....	.....	500	4	600	130	170
JERSEY CITY	335	11	43501	626	1443	42593	67	3	124	46	200	225	24	146	6075	.....	7	.....	.....	5	1	4	2	.....	775	6	501	350	300
LEONARDTOWN	825	8	17821	78	500	14880	54	.....	81	240	182	.....	.....	200	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	110	7	330	40	10
MANRESA	.....	.....	200	50	200	300	.....	.....	1	.....	.....	.....	12	4	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
MISSIONARIES	27	92	51425	45879	.....	.....	6	39	8	244	722	2508	591	599	.....	3	3	.....	.....	188	1	2	2	10	.....	.....	.....	.....	.....
NEW YORK	402	121	115075	3267	7447	160000	216	5	280	340	258	262	214	205	8000	7	7	4	1	2	2	9	195	6	1254	14	4040	527	461	
" St. Francis Xavier's	271	19	44063	417	234	114400	89	5	290	185	106	270	132	7000	3	4	1	1	563	8	1336	200	205
" B.V.M. Lauretana	397	.....	3625	297	.....	1247	64	.....	37	40	.....	.....	71	40	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	150	2	93	.....	162
" Islands	1133	73	33905	5750	3395	24160	6	.....	2865	500	125	.....	771	1200	.....	.....	.....	.....	.....	.....	.....	2112	1000	.....	3350	.....	.....	.....	375
PHILADELPHIA, Gesu	143	62	105168	1041	11666	99800	60	4	404	171	134	240	11	229	40000	.....	10	.....	.....	3	2	417	143	.....	325	3	820	220	250
" St. Joseph's	172	25	61267	903	1393	46800	39	8	172	375	132	5	200	296	10635	.....	3	2	.....	.....	5	9	11	.....	519	4	2498	170	224
PROVIDENCE	196	4	31103	145	482	31600	86	1	190	38	106	85	111	78	4250	.....	.....	.....	.....	.....	.....	.....	.....	.....	1601	4	488	198	460
ST. INIGO'S	150	6	4994	9	280	4994	34	4	87	58	142	192	108	.....	230	.....	.....	.....	.....	.....	.....	.....	.....	.....	194	4	120	.....	160
ST. THOMAS'S	147	9	6000	15	57	5763	13	.....	62	200	72	.....	.....	200	500	.....	.....	.....	.....	.....	.....	.....	.....	.....	110	1	60	.....	700
TROY	248	6	62300	600	18619	40509	27	.....	292	136	209	147	210	98	7000	.....	2	.....	.....	4	.....	3	116	.....	590	6	2833	533	650
WASHINGTON	267	69	41952	2700	363	50200	65	12	332	279	290	206	69	114	7000	.....	6	.....	.....	.....	6	3	216	1	317	6	630	150	450
WHITEMARSH	60	5	7000	5	2	6780	12	.....	12	63	.....	.....	.....	75	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	30	.....	175	.....	130
WOODSTOCK	22	7	2040	12	400	2580	6	.....	13	150	21	63	48	101	150	.....	10	.....	.....	.....	.....	.....	.....	.....	50	.....	750	.....	210
WORCESTER	.....	.....	16384	238	433	8340	1	5	25	73	.....	8	6	75	173	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	198	.....	.....	.....
SUMMA	5410	688	1002993	78558	75989	937244	1101	112	6689	5664	3651	4549	3321	5305	110113	19	103	29	53	235	50	64	4920	1703	15497	110	24816	3513	4260	10894

ially, for our successors. Fr. Ragaru is working very hard at it, and I am helping him; sometimes we have some discussions, but we always end by agreeing together, with great profit and new lights for both of us. In my opinion, this is such a work, that if it should last even twenty years, I would be quite satisfied; because this work once successfully done, it will be easy for anyone of the new-comers to learn this language quickly, speak it well, and understand it. I wish I had taken with me, when I came to Alaska, the printing materials which I left at Spokane, I hope, however, later on, we will get something to print our grammar and dictionary with. Since last year we have been left alone without a brother, and so a good deal of our time has been spent in the kitchen, garden, shops, etc.; so we have had distractions enough from our work. I must tell you, that we are very happy here, and if you want a proof of it, you have only to come to Alaska and see. If you come, you will be most heartily welcomed by all and each of us.

I earnestly recommend myself to SS. et OO.

Rev. V. Servus in Christo.

A. ROBAUT.

P. S.—It pleased our Lord to make use of me to do some good to those poor people (Kagaitokakas), with whom I stopped about twelve days out of Nulato on account of the bad weather and bad roads. The great majority came to Mass and evening prayers every day, and nearly all learned the prayers, and how to say the Rosary. Several of the children learned to sing some canticles, and also the responses of high Mass, so several times we had high Mass instead of low Mass. It seems to me that all, without exception, are well disposed towards the Church, and all listen attentively to what the fathers say, and act accordingly. The following is an example of it. I heard that one of the principal men of the village had taken the sister of his wife as a second wife, and became a polygamist. This was the first case in the village, and these ignorant people thought it all right. In one of my instructions I spoke very forcibly against polygamy. After church the people spoke together on the subject of the sermon, and in the meantime that deceived second wife ran crying to her mother, and promised that she would amend. Thus far she has persevered.

A Letter from Fr. Muset.

KOZYREVSKY, Dec. 23, 1891.

On July 28, I received a summons from my superior to come to Kozyrevsky, the principal residence of our mission. On the day following the Assumption, I embarked in a frail canoe, and, with four Esquimaux, undertook my voyage which lasted twenty-seven days. This may seem long to you; still, we used what I might call "the Alaskan Express." To arrive before the snow season, we were obliged to travel fast, and row twelve hours a day. We had to ascend two large rivers, first, the Kajunak, which empties into the Behring Sea, but has its source near the banks of the Yukon, and then the majestic Yukon itself. Had the wind been favorable, the voyage would have lasted but fifteen days; but unfortunately it was not so, and our wretched skiff, notwithstanding the vigorous efforts of the rowers, could scarcely make progress against the current, and advanced slowly. The Indian boats are made of sealskin, covered on the outside with a thick layer of oil, which makes them glide easily over the water. This layer, however, soon wears away, and if rain prevents them from renewing it, the boats get soon out of shape, and become heavy. This we have had opportunity to experience, and, more than once, the songs of the rowers were insufficient to make them keep up their failing strength.

The Kajunak river is not navigable at all points, on account of a certain number of sandbanks. Thus at times the traveller is obliged to carry boat, baggage, and provisions for some distance overland. Four times we had to perform this difficult task, and, though the distance never exceeded a mile, still it took us many hours each time; and then through compassion for my companions, I had to interrupt the voyage till the next day. I had the consolation of saying Mass every day. This is indeed a great blessing, for the soul has need of much spiritual comfort in the midst of the numerous difficulties it encounters. Often, on account of the bad weather, did we miss the halting place we expected to reach in one day's journey, so that we came up to it only after many days of labor and difficulties. Often, too, we were deceived as to the distance of some mountains, which at first seemed near, but were, in reality, very far.

For eight days, we passed through a country whose only inhabitants were geese, and wild ducks. Our Esquimaux had no need of using their guns to kill these birds. With

a mere stick they in a short time could procure for themselves an abundant repast. My companions consoled themselves on their long journey by hunting the beaver and the muskrat, and, as it was the first time they travelled so far from their native place, the smallest new things were marvels to them. To these poor people who had never seen on their sea coast a tree covered with leaves, it must have been a source of great joy to see a rich collection of verdant trees, and, pitch their night quarters under such a rich canopy of verdure. The banks of the Yukon have nothing to please the eye, for everywhere nothing is to be seen, but desolation caused by the inundations of the river when the snow melts, and by the impetuosity of the current. Nothing appears along the banks but uprooted trees. My voyage however, has not been without consolation. I have baptized a number of children, and made the good God known to some of these ignorant and poor inhabitants of this country.

My companions behaved well; of their own accord they kept silence during my spiritual exercises, paid great attention to my instructions, and wished to be baptized at once. I made them understand that they were not in the same condition as the children, and that they had first to be instructed in the Christian duties. I hope they will be faithful to the promises they made before parting. The day after my arrival at Kozyrevsky, where I found two fathers in the residence, they returned to their village on the sea coast, to tell their friends of the many adventures met with during the long journey.

It was not the first time I visited Kozyrevsky. Last year I staid here a week, after my return from a long expedition on the Kuskokuin. I was therefore an old acquaintance of the numerous children of the school. The good fortune I had of teaching them the catechism every day, enabled me to appreciate their good qualities. If God continues to bless our efforts, we shall have in a few years a good number of well instructed catechists, who will greatly help the work of the missionaries in the vast country of Alaska.

During these last five years I have been obliged for the fifth time to study a new language. These are some of the joys the missionary experiences; they are fruitful in merits, and help considerably to shorten the long winter months.

On the 18th of January I shall begin a sleigh-ride to return to Vancouver, where I expect to arrive towards the middle of Lent, and after a few days rest, I shall set out with Fr. Tosi on a new excursion along the Behring Sea. Shall I then return to my old residence with Fr. Treca, this

faithful and excellent companion of mine for the last twenty-eight years, or shall I be sent elsewhere? I do not know, nor do I care to know. Blessed be always the holy will of God! One thing I can tell you without compromising the fruits of resignation; that is, that I always keep a pleasing remembrance of the two years I spent at Vancouver. Even in this small corner of the world, and in the midst of the numerous difficulties in this cold region, I have tasted the sweetness of the *Quam bonum et quam jucundum habitare fratres in unum.*

The cold this year was far more rigorous than last year. Our thick fur coats protected us but imperfectly when we left our house, and more than once we had to rub ourselves with snow to prevent certain parts of our bodies from being frozen. In our house, however, we do not feel the cold during the night, on account of the very thick walls. Thus one stove of ordinary size suffices to heat up all the rooms. Our opponents, the Protestants and Russians, make less noise than before, having obtained results far different from those they had expected. God had made use of their false accusations to make us better known, to draw more rapidly the Indians attention to us, and to reveal better the perversity of the Schismatics. Our neighbor, the Anglican minister of Anvik, was clamoring against us, hoping that his zeal would be rewarded by some title of bishop *in partibus.* In fact the numerous requests which he sent to America, and England, made him obtain an Anglican crosier; but after a few days he was deprived of this honor he had so much desired, on account of the bad reports concerning him. Since that time he has lost much of his eloquence.

Though living far from the tumult of politics, still we have also some vital questions here for Alaska. The seals are being destroyed every year in such great numbers that without intervention on the part of the government, the natives will soon find no sufficient resources for their subsistence. To avoid such a result, a commission composed of members of the English parliament, and of the House of Representatives from the United States, was sent to the Behring Sea, to study on the spot itself the best measures to take to prevent the destruction of seals.

An English ship, the *Danube*, on which was Sir Beal, member of the Commons, came to Cape Vancouver. This offered us an unexpected visit from the officers of the *Danube*, who were agreeably surprised to find on these shores they thought abandoned, the warm hospitality of two French Jesuits. The secretary of the expedition, who is the son of the English and Protestant historian Froude, was greatly

astonished, and could not understand, what hidden power could keep us among these desert rocks. We proved to him that we were very happy, and, would for nothing in the world, leave a country, however desolate it might appear, where we had the consolation of gaining souls to God. It is owing to your good prayers that I keep in good health. Continue to pray for me.

PAUL MUSSET.

Two Letters from Fr. Parodi.

OUNALASKA, June 16, 1892.

REV. AND DEAR FATHER SUPERIOR,

P. C.

Yesterday we arrived at Ounalaska, an island 700 miles distant from St. Michael's. I had many travelling companions in this journey, a Russian bishop, a Protestant minister with his wife, the wife of an Anglican bishop who is already stationed in one of the missions of Alaska. Our trip was very pleasant, as the weather was quiet and favorable for navigation. One of the sisters became very sick and I was afraid that she would die. I did my best to save her and used my famous homœopathic medicines. I was assisted in my charitable work by the wife of the Anglican bishop, who is a strong admirer of the homœopathic system. The medicine proved successful and the good sister is out of danger. We could see from our steamer the Russian church of Ounalaska, and heard the sound of the bell, when we approached the harbor. The Russian priests were greeting their bishop and came to meet him with a large congregation of about 200 people. They went in procession to the church, where they performed some ceremonies according to their ritual. A native of Alaska, a very intelligent Indian boy, and a deacon were serving the bishop. The boy had been for three years in San Francisco and is well acquainted with Fr. Tosi.

ST. MICHAEL, July 5, 1892.

I am at last in Alaska, but not yet at my destination. I will be in a new mission, called Kaneelik, where we are building a house. Great importance is attached to that place and Fr. Superior intends to have a school there. At present, Fr. Treca and Br. Cunningham are in that place and I will go soon to join them. Rev. Fr. Tosi will leave on the 8th of this month to begin his long trip through the Old and the New World. Fr. Barnum is always as gay and

jovial as ever. As yet I am unable to give you any information about these missions as I am only a new-comer. But I can judge from what I have seen that our work here is exceedingly hard. The best stations are occupied by the Russians and Protestants, and to us remains only to gather the grapes after the vintage-time. St. Michael's is a desert in the full sense of the word. The country is flat with only a few hills here and there. In order to gather some wood one has to travel at least 200 miles. The ground is always damp and swampy. We had continual sunshine for four days and four nights and I thought that the ground was perfectly dry, but I was mistaken. For if it does not rain, the water comes forth from under the ground. Horses would be useless here, because it is impossible to ride or to drive. In some places the grass is higher than two feet and it is always green.

In the island of Ounalaska, I saw eighteen cows and sixteen calves and on inquiry, how they could feed them during winter, I was told that they procure hay from California. The dogs look like wolves, they do not bark but howl; their hair is six inches long and their mouth pointed. They never attack men, and even strangers can approach them without danger. They give no signs of love towards their masters, and can bear no strange dogs, from California, for instance, in their company. Their food consists principally of fish.

There was a mistake in the statement that the ship comes here three times a year; it comes only once, this year was altogether an exceptional one. Excuse my short letter; I will write a much longer one next year. My best regards to all. Remember always in your prayers,

Your servant in Xt.

A. PARODI.

ON SWINBURNE ISLAND WITH THE
CHOLERA PATIENTS.

A Letter from Father Blumensaat to the Editor.

THE WORKHOUSE, BLACKWELL'S ISLAND,
Sept. 1892.

REV. AND DEAR FATHER,
P. C.

On Wednesday the 7th of September, having finished the day before my retreat in Keyser Island, I returned with a cheerful heart to my old position in Blackwell's, saw Fr. Holaind off, who had taken good care of the same during my absence, and then hurried away to our chapel at the Lunatic Asylum, where some repairs were going on. About 5 o'clock I got word that a father was waiting for me at my room. It was Fr. Gélinas. He told me, that he had come to take my place, and that I was appointed to take care of the cholera patients in the bay. I was ready, left the island at 6, and to my confusion, was received by Ours as if I was going to be sacrificed. Well, surely, I did not think so, I only obeyed orders, and did exactly what every one of Ours would do, and what some of Ours have done for many years; witness Fr. Dūranquet of blessed memory, and others, who for years have visited Riverside, Hart's and North Brother Islands, where, throughout the year patients are to be found suffering from more contagious and malign diseases than cholera.

The next day, being the Nativity of our Blessed Mother, I said an early Mass and then started for Staten Island, to confer with Father Mee, Rector of St. Mary's, in whose parish the Quarantine is situated. We went to see Dr. Jenkins, head officer of the latter. He received us kindly, said that I was welcome to go to Swinburne Island, but that once there, I would have to stay for some time. He furthermore stated, that just then there were only eleven people sick at the hospital, mostly Jews, that there were chaplains—travellers—on all the quarantine ships. With this news I returned home, laid the matter before superiors, and upon their direction, also before the Most Rev. Archbishop, who accidentally happened to be in our house. They agreed, that under the circumstances, it would not be necessary for

me to go right away, but that I should hold myself ready in case of a greater outbreak. With this decision I was pleased; I felt that thus far I had saved my life, went back to my dear old people, and relieved Fr. Gélinas, who, late in the evening, had to try to get back to 16th Street as best he could.

On the following day, Friday, the evening papers came out with a great scare. The *Scandia*, a Hamburg immigrant steamer, had arrived, upon it the cholera had claimed twenty victims, and ten more were suffering from the same pest. I knew what that meant, and got my handbag ready. And, indeed, Saturday afternoon, being occupied in the prison, I heard, that Fr. Gélinas had returned. Half an hour later I obeyed orders and was on my way down to 16th Street. Again I was very kindly received by all, saw the archbishop in the evening, received from him a letter of introduction to Dr. Jenkins and a valise, containing all necessaries for the celebration of holy Mass.

Next morning, after an early Mass, I started again for Staten Island, and this time with serious intentions. I forgot to state, that already before the first expedition, good Dr. Wood, in order to fortify me against that dread cholera, had sent me a big half gallon bottle with some precious medicine. The very thought of burying that in my somatic organization frightened me more than the disease, and only the wish of superiors induced me to take a small part of it along; I have it yet. The Sunday morning was hazy and cool, few passengers on the elevated road or the ferry; laden down with the valise and handbag, I felt, that the spirit was willing but the flesh weak. At 8.30, I was with Fr. Mee at St. Mary's; we took a carriage and drove down to Doctor Jenkins, whom we found at his home at quarantine station. He admitted, that the situation was grave, that my presence on Swinburne was desired, and that a tugboat would be ready at 12 o'clock to take me there.

We left the Dr., whose time is precious; Fr. Mee went back to his own place and I went down to the pier. The home of the Dr. is built upon a steep high bank right near the water, and overlooks the whole upper bay. Having found a quiet corner, I said the prayer *pro itinerario*, recommended myself to several saints, began to feel, that if I had to go, it might save me a thorough roasting, and then amused myself with the observation of eleven huge liners, that lay right before me at anchor, and of the busy crowd that was hustling to and from the quarantine office. About twelve o'clock, a tug came, flying the yellow flag, I climbed up into the pilot house and off we went to Swinburne Island. The

sea was a little rough, the tug would now and then bury its nose deep in the waves, that were oppressing its advance, and the latter, in retaliation, dashed furiously against the pilot house and even sent their spray in through the open windows. Three quarters of an hour later we landed at the island. It is situated in the lower bay, half way between the Narrows and Sandy Hook, fronting at a great distance, of course, far Rockaway, and having in its rear the coast of Staten Island. Raised up about ten feet above high water the island is entirely artificial. A cribwork has been built, filled in with earth and secured on all sides by thick layers of granite blocks tumbled roughly one upon another. It has about 200 feet front and 500 feet depth, and contains about four and a half acres. Round about the island there is a cemented walk about twenty feet wide. Inside of the irregular square thus formed the buildings, all of wood and slated, are erected.

There is a two-story house, containing eight rooms, for the superintendent; then, adjoining one another, six one-story pavillions for patients, in their rear a huge shed filled with good machinery, for heating, washing, pumping and filtering water for autopsies, a small gas house and a crematory. At right angles with the rear end of the island a covered pier runs out about one hundred feet into deeper water.

Having landed here and being well received, I walked up the pier, and the first thing I was introduced to, was the crematory, built of brick. I was shown its roaring fire, saw about twenty little earthen pots, the labels of which told, that they contained all that remained of men, women and children. One of the physicians, an Episcopalian, said he was glad I had come and that my presence would do good. For, a few days before, on the arrival of the pest ship, the *Scandia*, four bodies were brought to Swinburne in order to be cremated, and ten sick people were declared to be suffering from cholera, a great panic broke out, and all the help refused to work and wanted to leave. The superintendent together with the physicians had great trouble to restore order and courage. Times of great fear are sometimes also times of great license; it was rather a queer crowd for a priest.

There was the superintendent, a fine old man and total abstainer, his hard-working, busy wife and four grown up children, all Catholics, but seldom seeing the inside of a church. The children suffering from that curse of political life, i. e., want of education.

There were two physicians, well educated, professional

bacteriologists, who had come for the sake of philanthropy and study. There were seventeen nurses, eleven males and six females. There was a policeman, none of the finest, but one chosen for the occasion; I had met him before. All those, together with some fifty odd immigrants, were the inhabitants of that small island, among whom obedience had cast my lot for some weeks. Not having had any family life for many years, I felt a little queer at first, but before I left, the superintendent congratulated me on my adjustability to circumstances. I was well taken care of, treated courteously by all and had nothing to complain of except lack of occupation. I had a large sleeping room, I could not use it though during the day. Here I placed upon a bureau a little altar and celebrated on week-days the holy sacrifice at 7 o'clock, the family assisting. On Sundays we had Mass at 9, in one of the pavilions, at which thirty-two people assisted. I gave them a little talk, the first Sunday on the commandments, and the second on the sacraments. After Mass was said and the breviary read, there was nothing more for me to do, but to lounge about and try to make myself generally agreeable. Often I thought then of some of the wise sayings of Cassian the abbot. There were, when I came, eleven really sick people, four grown ones and seven children, four were Christians and seven Jews. Of the Christians, two were Protestants; to the other two, one an Assyrian the other an Italian, I gave the last rites. The Assyrian died two days after my arrival, after him the Italian went with sentiments of great piety. Both however, died, as the doctors told me, not of cholera, but of pneumonia. They were the only people to whom I gave the last sacraments during my stay on the island. Eight more died during that time, but they were Jewish children. Some of them undoubtedly, had died of Asiatic cholera; the doctors showed me a large family of the dread *comma baccilli* under the microscope. Far more died of that disease on board of the ship, and their bodies were brought to us for cremation. Thus forty were cremated during three weeks. After the Assyrian had died, I was called to witness a cremation. The body, covered with a sheet, was brought in on an iron pan, the latter was placed upon rollers at the height of the cremation vault, which is built like an oven, and around it the flames were circulating. The heavy door was swung open, there was some clanking and clashing of iron, the body disappears in a fiery furnace, the door snaps back into its sockets and the attending men congratulate themselves on their dexterity for being now

able to send a body in during one minute, whereas formerly it had taken them five. I saw also the remains after the fire had done its work, a little earthen pot filled with whitish ashes.

The Italian, a young man, died with sentiments of great piety, holding his beads in his hands and repeating the holy names. I felt that God may have sent me to assist him in his dying hours. He showed me, before his death, a letter from his brother in Boston, written in very endearing terms. This brother had also sent him money. There were some sad cases of little Jewish and Protestant children, who had lost their parents through cholera. Besides the two I prepared for death, I heard some confessions, gave to some "holy Communion, said daily Mass, and had some long talks about philosophy and religion with the physicians. This was all my spiritual activity. To the quarantined ships that were anchored at no great distance, or to the immigrant encampment on Hoffman Island or Sandy Hook, I was not allowed to go.

Having thus been on the island for twelve days, I consulted with the superintendent. He told me: I like you much, your presence here has changed the island (diminished drunkenness), but I see you have not much to do and may do more good elsewhere. Wait a few days more, till the last two ships, that are expected with immigrants, have come in and then, if there are no new cases, you may go. This was reasonable. The two ships, the *Bohemia* from Stettin and the *Polaris* from Genoa, arrived the next day. They had a clean bill of health; no sick or dead on board. I had also before stated the case to superiors and received the same day a telegram: "Arrange to come home for good." This I did. Next day, Sunday, we had again public service. Monday morning at ten, Dr. Jenkins, to whom we had telegraphed for a boat, came himself with his yacht, as he said, to fetch me home. He said also, that my presence there had done good. By his direction one of the doctors gave me a clean bill of health. At 3 o'clock I was back at St. Francis Xavier's and at 4.15 in my old quarters at the workhouse.

Thus the last two weeks were passed, they live in my memory. They were for me not a sacrifice, but a vacation. Credit is only due to the Society for showing her readiness to assist the sick and dying. I wish from my heart, that when that scourge of God, the cholera, may fall upon the land, all my brethren may pass as hale and hearty through it, as I did, during my stay on Swinburne, the cholera island.

AN AMERICAN SCHOLASTIC IN CHINA.

The writer of the following letters, Mr. William F. Hornsby, is a scholastic of the province of Missouri who has just finished his philosophy and five years of teaching. During the past year he wrote to Very Reverend Father Anderledy, offering himself to be sent on the Missions—Zambesi, China Japan, or to whatever mission His Paternity might think well to send him. The late Father General granted his request, and chose for him the Portuguese mission of Macao, which was in need of English-speaking subjects. At the same time he wrote to the Father Provincial of Missouri, praising Mr. Hornsby for offering himself, and expressing his pleasure that the provinces of America were offering men for the Missions. The Father Provincial, though in sore need of men, made no objections to his going. Mr. Hornsby still belongs to the province of Missouri and has not been transferred absolutely. We hope that he will prove a faithful correspondent of the LETTERS.—Ed. W. L.

SEMINARIO DE S. JOSÉ,

MACAO, CHINA, Aug. 1, 1892.

DEAR REV. FATHER IN XT.

I sailed from San Francisco on June 25; July the 2nd I spent in Honolulu, and the 14th in Yokohama and Yeddo; I reached Hong Kong on the 20th, and finally arrived here one day later, early in the morning of July the 21st.⁽¹⁾

You are aware that there are only three of our fathers here and two lay-brothers. Fr. Superior is professor of philosophy, and will have a class of theology this year, if I mistake not; Fr. Nuñez, a very kind man, is chaplain of the boys, and perhaps teaches a little; Fr. De Cunha, a large fine-looking young priest, is general prefect and teaches all the Latin classes. They do not speak English, fortunately for me, as I shall learn Portuguese all the faster. I can get along fluently enough with our fathers, but the other *Padres* are a little shy of Latin and I have very little communication with them.

⁽¹⁾ The distances travelled by Mr. Hornsby were as follows: From St. Louis to San Francisco, 2512 miles; from San Francisco to Honolulu, 2086 miles; from Honolulu to Yokohama, 3389 miles; from Yokohama to Hong Kong, 1593 miles; from Hong Kong to Macao, 46 miles. Total, 9626 miles.

There is a great field for labor here, and however much there may be to be done at home, I cannot but think that an English-speaking priest would consult the *greater* glory of God by coming to these parts. I wish your Reverence knew how much good could be accomplished here by a zealous and energetic English-speaking priest. The latter qualification is all important. If you could realize what a harvest there is to be reaped here, I am sure your zeal would bring you out here next summer. A father of the Maryland-New York Province is now, I understand, on the way to Manilla, and this time next year I hope there may be some father on the way to Macao. I never regretted so much as I do in the present circumstances, that I am not through with theology and ready for uninterrupted work in these parts. Fr. Gonçalves, our superior, and the bishop and the people of the city were very much pleased to get me, if I may judge by the many kind attentions that have been shown me; how delighted they would be to get a priest! If any one cares to come, the time is favorable for application, as the new General will probably be glad to favor such applications at the beginning of his government.

This appeal for help is prompted by Fr. Superior, who is continually talking about the great field of labor for an English-speaking priest. He is quite enthusiastic in the matter, and I don't think he exaggerates the want.

July 29.—Yesterday a paper announced my arrival, and congratulated the college on the acquisition. English is greatly desired here, and to have a person, with an unpronounceable English name, as mine seems to be to the Portuguese, come all the way from America just to teach English, is quite an event in Macao. You must pray for me, that I may fulfil the high hopes centred in me. When I left home, I thought I was slipping off into obscurity, but to my great surprise I have become a personage of considerable importance.

HONG KONG, Aug. 5, 1892.

Dear Sister:

I am in Hong Kong on a little visit to the Dominican Fathers, in whose house I am writing at present. I came over from Macao last Tuesday to visit the Catholic college here, and to see the English book-stores and make arrangements for text-books to be used during the coming year. As Thursday was the feast of St. Dominic, the Dominicans kindly insisted on my remaining to celebrate it with them and to meet the bishop and some of the priests of the city

at dinner. I shall return home to-day, Friday, and I am utilizing a few spare moments to write this letter, which I shall mail from Macao. The American mail came in last Saturday, and I dare say there are some letters awaiting me in Macao now. I have not heard from home as yet; in fact, I could not have heard sooner, as the vessel which came in last Saturday was the first American mail steamer to follow the one that brought me to these shores, I can hear from home only once in two weeks.

To-day I shall breakfast on board the English receiving vessel—a kind of a supply ship of the English navy—as the guest of a certain Mr. Paget, who is an officer on board. We shall breakfast about noon, according to the custom here; the cup of coffee and small piece of bread taken in the morning, do not pass for a breakfast. This is the custom of Hong Kong, not of Macao; for at home we have a formal breakfast at half-past eight o'clock, and at noon tea and bread and a little fruit for those who want some refec-tion, and at three in the afternoon we have dinner. At half-past eight in the evening tea and toast are served. You must remember that I do not live in a religious community at Macao. The rector of our college is a secular priest, and we four Jesuits take our meals with the rector, the vicar-general of the diocese and the canons of the cathedral. Our meals, breakfast and dinner, are served with great formality by two Chinamen in seven or eight distinct courses, three quarters of an hour for breakfast and one hour or more for dinner.

The only person connected with the college who speaks English at all, is one of the canons that dine with us. Canons are priests attached to a cathedral, whose duty it is to sing the office every day in choir. Of course I never saw a canon before I came out here. My friend, the English-speaking canon, is a very good-natured priest, an Indian (not one of our Red men but a native of Goa in India). The variety of complexions out here is something astonishing; the extremes are the fair English and the coal-black Africans, a few of whom I saw in Macao, and in between are the Chinese, the Malays from Timor, the swarthy Portuguese, and all degrees of mixture of these races.

You may be interested to know how it is that I am going to breakfast with an English officer. I was out walking yesterday with one of the Dominicans, both of us wearing our religious habits and clerical hats, as is the custom here, and we met this Englishman, a convert, a very pleasant gentleman with a strong English accent and a single eye-glass stuck up in one eye. He was very glad to see an

English-speaking Catholic clergyman, and he insisted upon my taking breakfast with him to-day.

There are Italian, Spanish, Portuguese, French and perhaps other priests, but there is not a single English or American priest in this English colony and much less in Macao. If I were only a priest now, I should be a very important person; as it is, I am much more conspicuous than is agreeable. I feel a little awkward wearing my cassock in the street, but it is the universal custom here and in Macao, and I think it is a very good idea. My cassock is a sort of a curiosity out here, as all the other priests, Jesuits included, wear cassocks buttoned down the front, without any belt, like the cassocks of the secular priests in America. A very fine young Portuguese gentleman said that he thought my cassock was "elegant."

I am finishing this letter one day later. I had my dinner or rather breakfast yesterday with my English acquaintance, among a lot of white-uniformed English navy officers, stalking about like the lords of creation. The English of Hong Kong, comparatively few in number, are the leaders and masters in everything. They look down on the Portuguese, to say nothing of less civilized races. There are few Americans in Hong Kong; the consul, a very nice gentleman and a few dentists seem to be the only representatives of our country.

When I got back to Macao yesterday, there was no mail for me, excepting a catalogue of the St. Louis University; the next mail will not come until Aug. 20. I was forgetting the most important item of news, which is that I had the happiness on the feast of St. Ignatius of receiving minor orders and the tonsure. At home the tonsure is not worn by clerics, but here all must wear it—a little round spot, about as large as a silver dollar, on the crown of the head, shaved clean twice a week. The fathers here generally wear beards and as I am falling in with the customs, I am growing a beard; I shall tell you in my next how it is progressing.

Aug. 26.—Since my last, we have had a visit from the other scholastic of this mission, who is studying theology at Shanghai with the French Jesuits. In Shanghai they all dress Chinese fashion from head to foot, and our brother caused a good deal of amusement when he appeared in his Chinese costume. Here of course we wear our cassocks and the clerical tonsure, and differ from the priests in Europe only by our beards. I am learning Portuguese a little and by the time this letter reaches you, I hope to be speak-

ing it with some fluency. It is not a difficult language, and under more favorable circumstances, I think I should have acquired a reasonable use of the language in a month. I don't think I have ever told you what kind of weather we have here in the tropics. The first two days that I spent in Macao were exceptionally hot, but since then the weather has been pleasant enough, the thermometer standing most of the time around 82° or 83° Fahrenheit. The windows and doors here are always open, and the air is fresh and pleasant. The atmosphere is generally moist in the summer, as that is the rainy season, and one seems to perspire much more than one would in the same temperature at home. It rains here during this season almost every day, but nobody minds the showers as they do not last long. One day last month, I was surprised to see the boys start out on a picnic in a heavy shower. There are thirty boys spending the vacation here; most of them are studying for the priesthood, and among others about a dozen Chinese. Some of those who are said to be studying for the priesthood are little boys, and don't know much, I dare say, about a clerical vocation.

A DAY IN JAPAN.

Aug. 25, 1892.

DEAR REV. FATHER IN CHRIST,

P. C.

I wrote your Reverence a letter the other day; now the difficulties of a new language are yielding to persevering efforts, and things seem less blank than when everything around was unintelligible. As your Reverence and others kindly expressed a desire to hear from me in this part of the world, I take pleasure in writing something at present about my day in Japan.

In the early morning of July 14 we steamed up the Bay of Yeddo, and a little after day-break we were anchored in the fine harbor of Yokohama. Our vessel was to leave next morning, giving us just one day in Japan. Going ashore for a day was a pleasant break in the long passage of twenty-five days from San Francisco to Hong Kong. It was not unlike a holiday excursion after several weeks of the close application and comparative confinement of a scholastic's life.

A stranger crossing the Pacific, gets his first glimpse of Eastern civilization in Yokohama, and curiosities meet his eye at every turn. Travellers in Japan are all curio-hunters, and almost anything will serve as a curio, from the delicate antique lacquer-work, to the ungainly wooden sandals worn in the streets.

The *sampan* which took me ashore was an object of interest. It was a plain flat-bottomed boat of very simple construction, as its Chinese name *sampan*, three boards, would indicate. The two long oars trailing astern were composed each of two heavy pieces of wood, bound together and shaped so as to resemble, as the Japanese say, the fin of a fish. In the sculling motion of the oars, a large component of the force of each stroke, to and fro, seemed to be vertical, leaving a comparatively small efficient component; but the fact that the oars are never lifted from the water, gives the sampan in a heavy sea and a strong wind a decided advantage over the ordinary row-boat.

The two boys who handled the oars in my sampan were so scantily attired, that it was more than doubtful whether the two narrow strips of cloth, one serving as a waist-band and the other as a covering, could by the most favorable interpretation be considered decent. This absence of becoming clothing in Japan, was the more surprising, as the less pretentious natives of Honolulu, were as a rule quite well covered, though their island, 15° farther south, lies well within the tropics. But after the first slight shock, one easily becomes accustomed to the sight of the scanty attire. Muscular limbs, to be sure, and a full breast, and the graceful motions and postures of unconscious nature, are not without their aesthetic aspect. In the case of boys in particular, one can easily take a sort of romantic interest even in the little bronze figurés on the coal-lighter, so long as their forms and motions can be seen without a view of their faces. For the open mouth, the protruding lips and teeth, the flat or retrusive nose, the scrofulous or disfigured countenances, and the brutal or stupid expression, features very common among the lower classes, are more than enough to strip the poetry from a form of classic beauty.

In the cities of China and Japan, the almost universal means of transit, other than that provided by nature, is the ubiquitous *riksha*, and a stranger's first novel experience ashore, is a ride in a riksha. The *jiurikish* generally called and written *riksha* for short, is a small-sized, two wheeled pony phaeton, drawn by a man. It is not bad riding in a riksha, and as the coolie trots along briskly, one does not miss the lumbering cable or the the noisy motor. Moreover, from an economical point of view, the riksha is valuable as affording an occupation, honest if not very lucrative, to the able bodied members of an overflowing population. The Japanese riksha coolies are the most respectful and smilingly obliging of mortals, to an old resident, but

not so to a stranger who is not willing to be imposed upon to the amount of three or four times the ordinary fare.

Having but a day to spend in Japan, I preferred to spend most of it in Tokio, the populous capital of the empire. Tokio is better known under its old name of Yeddo. It lies some sixteen miles north of Yokohama, farther up towards the head of the bay. There is an excellent railway service between Yokohama and Tokio; the hourly trains are run with a promptness to satisfy the most exacting. Returning from Tokio I was a little nervous about getting back to the steamer, and it was gratifying to notice, as we drew up before each station, that the minute hand of the station clock pointed to the schedule time of the trains arrival.

The middle classes of the Japanese, as observed in a second class coach, are scrupulously neat and clean, quiet and well-mannered. I was the only foreigner in the coach, but there was a Japanese opposite me in European clothes. The other passengers all wore the Japanese *kimono*, a long loose garment of silk, or some other fine and light material, folding gracefully over the breast, and secured at the waist by a belt. It impressed me as a becoming and easy garment, and I learned later that most of the European ladies and gentlemen in these parts use the Japanese kimono as a morning wrapper or ordinary gown. It was noticeable in the train that European coaches, with all the progress in the line of European civilization, had not done much to eradicate the oriental hereditary propensity of sitting on the feet. Most of the passengers slipped off their sandals unconcernedly and sat on one foot at a time, as it would probably have been a little inconvenient in a rail-road coach to have both feet on the seat at once. The coach was of English make, and at the stations there were signs in Japanese and English, about crossing the track only by the bridge and other such important precautions.

Reaching Tokio at an early hour, my first visit was naturally to the head-quarters of the Catholic mission. His Grace, Mgr. Osonf, Archbishop of Tokio, received me with the utmost kindness, and one of the fathers, thoroughly familiar with the language and customs of the country, took me around the city. Without this kind attention, I think I should have left Tokio without any clear acquaintance with it than could be obtained from the seat of a riksha, and without any more interesting experience than that of losing all my spare change to the smiling but unscrupulous riksha coolies. At the best, what can be seen of a large and populous city in a few hours? A ride through the crooked, narrow streets, between endless rows of low, squalid houses, a

panoramic view of the crowded half-clad population, a hurried visit to the famous temples of Asakusa and Shiba, a glimpse of the imperial garden and the aristocratic quarters of the city, a rush for the train and Tokio was behind me.

There is every appearance among the lower classes of Yokohama and Tokio of great moral corruption, so much so that it was a subject of remark when the passengers returned to the vessel after their day ashore. Those who know say that matters are not much better among the higher classes. They say that the wife of a well-to-do Japanese merchant does not hesitate to entertain a casual caller with worse than questionable jests and pleasantries, such as are not heard in more civilized countries outside of certain disreputable quarters.

There are about three thousand Catholics out of Tokio's vast population of over a million. The missionaries are French Fathers, belonging to the Congregation of Missionaries Apostolic. They are near neighbors of English and American missionaries; but the fathers have no communication with these neighbors, as they do not wish the people to have any reason for confounding the Church with the innumerable sects represented in Japan. I was told that the present progressive movement in the country was unfavorable to missionary work among the people. The consciousness of having a parliament and other important modern institutions, has puffed them up and directed their thoughts entirely to the interests of material progress and prosperity. The missionaries, to my surprise, make light of the Japanese parliament and reforms, and look upon them as they would upon little boys' efforts at seriously imitating the ways of grown up men. Generally the doings of Japan in the way of taking up Western civilization, however forced and radical they may be considered, are not viewed in any but a serious light. It is thought by some out here that China's slow and cautious policy is more prudent and will prove better in the long run, than the much talked of reforms hastily effected in Japan. However that may be, it is interesting for an American to see the evident superiority of the Chinese in Japan over the natives. The Chinese there are not laundrymen, they are important merchants and money-changers. They are rather taller than the Japanese, not so dark, and have more regular and intelligent features. They may be seen in the streets of Yokohama, neatly dressed and conspicuously serious, conducting themselves with the quiet air and conscious dignity of men who need not assert their superiority, because it is already sufficiently recognized. In Europe and America more Japanese of the better classes

are encountered than Chinamen of the same social standing, but those who observe the two nations nearer home, seem to have no doubt of the superiority of the serious, astute Chinaman over his artistic but frivolous neighbor.

Japan is certainly a more interesting place to visit, more attractive for one who is looking for the curious and artistic, but, as a field for missionary work, to-day as in the days of St. Francis Xavier, the great empire of China should certainly be chosen in preference.

Hoping to be remembered by the fathers and brethren at home, and begging an occasional memento in your Reverence's pious prayers and holy Sacrifices, I remain,

Your Reverence's humble brother in Christ,
WM. L. HORNSBY.

FATHER JAMES PERRON.

A SKETCH OF HIS LIFE

PART VII.

Father Perron's last days and death.

In July 1889, as related in our last number, Father Perron was sent to the new house of Retreats, which had just been opened on Keyser Island. He was to conduct retreats, and besides filled the office of spiritual father. It was here that he made his last retreat and it was only two months before his death. He did not mistake about his approaching end; in fact, he seems to have been enlightened by God that his death was very near. He writes of it plainly in the notes of this last retreat which he finished on the feast of St. Stanislaus. We give these notes in full, for though he was suffering much, his resignation and humility are most edifying.

RETREAT OF 1889.

I begin my annual retreat in the new residence on Keyser Island. Everything here is disposed for a perfect quiet during retreats, and there is no exterior obstacle to perfect recollection; the only trouble comes from my disordered interior. I beg of our Lord that he take possession of it himself. *Ipse (Jesus) se finxit longius ire. Et coegerunt illum dicentes: Mane nobiscum quoniam advesperascit et inclinata est dies, et intravit cum illis.*

I have now to prepare myself for death which cannot be far distant. I am most deficient in prayer and union with God. On account of this deficiency I suffer frequently from the aberration of my imagination and my mind. I must, then, apply myself especially during this retreat to that union with God by a full application of my memory, intellect, and will, and consequently all my other inferior faculties. *Quam dilecta tabernacula tua, Domine, virtutum. Cor meum et caro mea exultaverunt in Deum vivum.*

November 6. Second day.—I began this retreat with much suffering in my stomach, as it happens to me now and then. I blessed some water in honor of St. Ignatius. To day I feel somewhat relieved. I received some greater impression from the meditation on the foundation and on sin, viz., understanding somewhat better the foulness and foolishness of sin. Nevertheless I understand likewise that I am yet very far from understanding it as it ought to be understood by a religious, as I am. This understanding is the effect of grace; we must then pray for more grace, prepare and dispose ourselves for more grace. Grace is this precious evangelical pearl. (Matt. xiii. 45.) *Simile est regnum cælorum homini negotiatori, quærenti bonas margaritas. Inventa autem una pretiosa margarita, abiit, et vendidit omnia quæ habuit et emit eam.*

November 7. Third day.—The relief that I felt yesterday morning did not last; in the afternoon I suffered more than on the foregoing days. I could meditate but very imperfectly. Nevertheless I have to thank God that I bear now these sufferings with less repugnance and interior disturbance than formerly. I understand that our peace does not consist in being free from these exterior troubles, but in *making* ourselves indifferent, first, to them, secondly, in embracing them cheerfully for the love of our Lord Jesus Christ who embraced his cross (Hebr. xii. 2.): *Qui, proposito sibi gaudio, sustinuit crucem, confusione contempta*, all that is intended for me by him, that I learn more forcibly the utility, the necessity of prayer; that I humble myself.

November 8. Fourth day.—Yesterday I did not suffer as much as before. I continue to drink of the blessed Water of St. Ignatius. I meditated yesterday on the 2d week, as I had begun my retreat at noon on Monday. I begin to realize more than before the examples of perfect life given us by our Lord. The fact is that owing to our corrupted nature and more on account of the pressure of the devil, we feel averse to the contemplation of the life of Jesus Christ, practically considering it as a fiction, as an imposition upon us, unbearable to our nature, etc., whereas (Matt. xi. 28): *Venite ad me omnes, qui laboratis et onerati estis, et ego reficiam vos. Tollite jugum meum super vos, et discite a me quia mitis sum et humilis corde; et invenietis requiem animabus vestris. Jugum enim suave est et onus meum leve.*

November 9. Fifth day.—Yesterday I suffered as much as

before. I see that such is the will of God (Act. xiv. 21): *Per multas tribulationes oportet nos intrare in regnum Dei.* That I suffer is very little; consequently I must patiently and cheerfully accept it. I meditated to-day on the temptations of our Lord in the desert; I feel that I am yet very weak against these three temptations.—1. So much inclined to seek comforts without abandoning myself fully to the Providence of God!—2. So fond of human praise!—3. So ambitious!

November 10. Sixth day.—My pains have abated somewhat, thank God; though they are not yet over altogether. I meditated on the mysteries of the passion of our Lord. I have been much distracted during the time of my meditations. The ordinary objects of my distractions were worldly attainments, the very opposite to what our Lord is teaching us in his passion. This shows how strong yet are these worldly inclinations in my soul. I must embrace every occasion of mortifying them.

November 11. Seventh day.—I begin the meditation on the glorious mysteries of our Lord. I must learn in them how to live by faith (Hebr. x. 38): *Justus autem meus ex fide vivit: quod si subtraxerit se, non placebit animæ meæ. Nos autem non sumus subtractionis filii in perditionem, sed fidei in acquisitionem animæ.* I must make frequent acts of contempt of all worldly goods that are perishable and transfer all my desires to the eternal ones.

November 12. 8th day.—Yesterday I again suffered more than the day before. All this is very useful to me in order that I detach myself more from any attachment to created things, especially to my own self. There remains very little time to me of this mortal life. I must not lose any of that time to complete the necessary detachment. *Quid enim prodest homini si mundum universum lucretur, animæ vero suæ detrimentum patiatur?*

Father Perron's days at Manresa were full of suffering, and towards the end of the year he went to St. Francis Xavier's, New York, for medical treatment. Here he grew much weaker, still, he had sufficient strength to follow the community life, and in the first week of January he went to Fordham. The following letter tells us of his last days and holy death there.

NOVITIATE, FREDERICK, MD., June 19, 1892.

REV. AND DEAR FATHER,

P. C.

You wish me to send you a few lines about the last days of Fr. Perron. It is difficult to describe those days, because Fr. Perron was so unobtrusive. He never complained or wished to have anything; came to all the exercises regularly and would let no one know whether he felt better or worse, unless asked. The doctor ordered him to drink milk several times

between meals. And although I was there when the doctor gave the order, yet he came to me privately to ask permission to drink the milk between meals. He did not say Mass for a day or two before his death on account of the weakness of his stomach, but he came to meals and recreation; on the day of his death he did not come to first table, but was at the second table and then went to his room. After recreation I had to go down to the old cemetery to superintend the removal of our dead, and so I was not about the house that afternoon. Br. Kütter as usual made his rounds to the sick rooms, and on entering Fr. Perron's, found him seated in his rocking chair with his head inclined forward, and hands folded in his lap. He immediately notified me; and Fr. Prachensky thinking him still alive gave him extreme unction, but the doctor said that he had been dead for an hour or so. Fr. Perron seemed to be asleep. This was about 6 o'clock P. M., January 24, 1890.

In looking at his breviary, which was beside him on the table, I noticed that the marks were in the office of the next day, showing that he had begun the Matins for next day on the afternoon of his death.

His death as you see was in accord with the whole tenor of his life—not to be noticed nor to give trouble to others. He had no effects in his room except a breviary, a pair of scissors and a few other little things. He brought all his goods to the college in a valise—he had no trunk with him. So there was nothing you might say for relic-hunters except his clothing.

If I am not mistaken he came to the college two weeks before all alone and carrying his valise, although he was a very sick man, even more so than we could have known; even the doctor thought his death an unexpected one, as he seemed from all appearances to be doing tolerably well.

The cause of his death was his weakness of stomach, which had brought on other complications. He was the first to be buried in the new cemetery at Fordham. Fr. Provincial, who was making the visitation at the time, performed the funeral obsequies, and the cadets buried the old captain with military honors.

It is my opinion that the good father did not himself expect to depart so soon. I think he passed away while sleeping.—*Beati mortui qui in domino moriuntur.*

Yours in Dno.

JOSEPH ZWINGE.

Thus, like St. Ignatius, Father Perron died without the last sacraments, yet surely he was not unprepared, nor taken unawares. For several years he had begun to prepare himself for death, and his last retreat, as we have just read, begun with these clear words, "I have now to prepare myself for death, which cannot be far distant." We cannot doubt that the preparation, as all he did, was well made, and

though when the time came it was a surprise to us, it could hardly have been such to him.

Father Perron's earthly life was indeed past, but as long as those live who knew him and conversed with him, so long will the memory of his holiness endure to encourage them. They will ever regard it a blessing to have known and been directed by one so dear to God, and though the lives of God's holy ones, as written in books, may impress them and incite them to strive more earnestly after virtue the living example of one they have known and loved will have a still greater effect. Thus his life though past still speaks to many.

Among his writings there was found after his death a poor little picture which was dear to him, he had chosen it from many others and he had signed it with his name. It is entitled *A la cour du Roi Jésus*, and represents the child Jesus in his manger of straw, with the ass resting his head on one side, while the infant caresses him with one hand and gives his blessing with the other. Below are placed the following words:

VOTRE OFFICE SERA CELUI DE L'ANE QUI
REÇUT LES CARESSES DE JÉSUS EN ÉCHANGE
DE SON ABNÉGATION.

Divin Jésus, faites que nous pratiquions l'humilité,
Jas. Perron, Soc. Jesu.
A. M. † D. G.

The words, *Divin Jésus, faites que nous pratiquions l'humilité* are underscored, and under them are written in his own hand, *James Perron, Soc. Jesu, A. M. † D. G.* It may be taken as the prayer and the characteristic of Fr. Perron's religious life. To this humility was joined a remarkable meekness. His countenance and action, as well as his words showed it, and this made a remarkable impression on strangers. His kindness was proverbial, he was a man of great heart as all those whom he knew and could trust will bear a willing testimony. Had he not learnt the lesson of the Heart of Jesus he had set before him in his third year of probation, and which occurs so often in the notes of his retreats: *Discite a me, quia mitis sum et humilis corde?* But it was not for himself alone. The practice of the lesson had won many a soul to God and incited many religious souls to strive more earnestly and courageously in the way of perfection. The example of that life still remains for those who have known him. Blessed for us if we too learn the lesson he taught us by word and example—our reward, as we believe his surely is now, will be exceeding great.

EN ROUTE TO THE GENERAL CONGREGATION.

Extracts of letters from our Electors.

114 MOUNT STREET, GROSVENOR SQUARE,
LONDON, W., Aug. 17, 1892.

REV. DEAR FATHER,

P. C.

Your Reverence as well as all the other fathers and brothers may be desirous to know how I came to this place. I shall endeavor to describe it as far as I am able. We started from St. Francis Xavier's, New York, a little after one o'clock on the 6th of August, as we were told we should be on the steamer by 2 o'clock. The steamer *Arizona*, where we had excellent accommodations, left the wharf 12 minutes after 3 o'clock; P. M., with sixty-four first class cabin passengers and about the same number of steerage passengers; the heat of the day was very great, and the fumes strong enough in a short time to cause effects of seasickness without the help of storms and unruly waves. We passed out of the channel of New York into the broad ocean between many excursions steamers, enlivened by merry music, gay and cheering people; on the shores to the right and to the left, beautiful gardens, sights of villas, fortresses, lighthouses, etc.

The Very Rev. Father di Pietro, S. J., Vicar Apostolic of the British Honduras (Belize), Fr. Meyer of St. Louis and myself entertained ourselves with affairs of the past, the present and future, until 6 o'clock when the bell rang for supper. The dining hall could have accommodated three or four times the number of guests, but was overheated with unpleasant air, and the boat being long and narrow, moved constantly first down to the right, then down to the left, thus causing revolutionary motions to the system and making the guests look rather serious, having but a few words to say, and being somewhat afraid of one another. We three fathers sat side by side at table with numbers 44, 45, and 46, and we had two or three Protestant ministers opposite to us who, some days later, insisted that I should submit to having my photograph taken by their travelling machine. There were other Protestant clergymen on board, and also a Rev. Mr. Brady from a parish near Troy, who was well acquainted with several of our fathers. The time after dinner, from 7 to near 11 o'clock, we spent on deck,

conversing, preparing our usual spiritual duties, and looking for the cool sea breeze which set in during night. Fr. Meyer and myself had a room to ourselves, measuring 12 by 10, and the steward made my bed a little wider for fear that otherwise the occupant might, during night, slip to the floor. The electric light on the boat and in the room was a pleasant arrangement. Right opposite to our room, also towards the outside of the boat, on the north side going east, the vicar apostolic had his cabin as large as ours, all to himself. My companions slept well; so did I as far as it went, about four hours. I was on deck next morning (Sunday) Aug. 7, from 5 to 8.30 when the bell announced breakfast. Very few persons were seen in those morning hours, during meditation and hearing Mass which was said many miles away. However, a lady passing up and down stopped me, as there was nobody else with me, and asked: "Father, are you not a Jesuit Father?" "Yes, madam," said I. "I thought so," she said, and after a little conversation walked away. During the same morning hours, we had in sight five schooners and one steamer, the *Servia*, going also to Liverpool; towards 8 o'clock, A. M., two more steamers came in sight going in the same direction; they were about four miles off. After 8 o'clock, not far from our boat, to the south, the first small whale made its appearance, spouting up sea water about two yards into the air, without being seasick as some of us seemed to be. No other whales were seen during the whole voyage. The weather was charming and the sea calm, with a little breeze from the north. At 10 o'clock the bell tolled for the Anglican service and for all other cut off branches of Christians. I heard them from my room singing a hymn in the dining hall; very few voices joined in it; then followed an allocution for about twenty minutes; all was finished with another hymn. We expected to give service in the steerage, but as there were scarcely any Catholics, the rosary was recited and thus all was finished. During the day, two more steamers came in sight, following the same direction as we did; also two schooners. Some few porpoises gave us some amusement. In the evening after dinner, which is always at 6 o'clock, singing and lively conversation went on till after 10 o'clock. Sunday, Monday and Tuesday we had calm and exquisite weather, though rather cold. Conversations of every kind followed, on politics, commerce, institutions, progress, and a great deal of nonsense. We saw two steamers far off, and a sailing boat; some birds followed us. On Tuesday at 9, A. M. a steamer was seen far to the north going west. A south

wind is blowing, and the captain predicts some unpleasant weather. Thus the smallest trifles on the ocean become of great interest in the absence of daily newspapers.

On Monday evening some gentlemen approached me, asking a multitude of questions to be solved, about the soul, sudden deaths of Mohamedans, and all such like people, and of persons without religion—what would become of them? What of Bismarck, said a Frenchman, if he does not go to confession? "My dear sir," said I, "if Bismarck comes to confession to you, I hope you will tell him the truth." Great laughter and great excitement. Then Darwinism came up and the reasoning powers of animals, granting them a soul as man, only in an inferior degree. What absurdities I had to refute till nearly 10 o'clock!

Aug. 7, we made 266 miles; Aug. 8, 349 miles; and Aug. 9, 346 miles. Aug. 9, at 2 P. M., a great sail boat was very near us. We are just beginning to go over the great Newfoundland bank where generally a great fog envelops you; but we had southerly winds and a clear sky the whole day; all are in good humor. Four small boats of three sails each passed us rapidly, pushed by the fair south wind, steering to Newfoundland; they were catchers of codfish.

Aug. 10. We have made 358 miles since yesterday, and are over a hundred miles beyond the Newfoundland bank, which we crossed about one third of its length on the southern side. A conversation with a Protestant gentleman of New York, and a visitor of public schools, turned on Dr. McGlynn; then on the public schools and parochial schools and religion in them. He praised the Jesuits; he said he knew Fr. Duranquet, who certainly must be in heaven. He said the Catholic religion was very good to rule the Italians, the Spanish, the Irish and all hot-headed people, but it would not suit so well the cool English and German people. It is a pity, he said, that we read so many Irish names among the clergy. "However," he said, "the Jews own the city of New York, but the Irish rule it." From such language you can see what a difficult and delicate task I had to set his head right.

At 4.30 P. M., a heavy rain came and continued falling till towards the next morning, when the wind veered around to the northwest.

Aug. 11. We made 340 miles since yesterday, northwest winds are blowing and the waves were heavy all day long. Some serious faces were seen here and there; also some sea birds looking like swallows and following us. In the forenoon, on the north side, a large sail boat passed us. The sluggish and sleepy head is not willing to study Italian. We

three companions looked over an atlas and studied some geography between free times to overcome annoyance.

This evening at 6.45 we saw a sail boat to the south going west, and about 7.30 o'clock a freight steamer passed close by going west and pitching terribly in the heavy seas. The wind was blowing briskly from the northwest, and the waves dashed occasionally on the deck. All through the night we had the same wind, the same rolling of the boat to the north and the south as also the same dashing of the waves; there were sometimes heavy clouds with an occasional sprinkling of rain. On the 12th of Aug., at 5.30 o'clock A. M., a three masted ship passed us very near by on the south side, going west. Towards 6 o'clock, A. M., there was a beautiful rainbow near the horizon to the southwest, there being rain in that direction whilst the sun rose clear in the east. Northwest winds are still blowing and we are rocked more than we would naturally desire; still, we have always been able to attend to our spiritual duties and hold amicable conversations, although we sometimes feel drowsy and sleepy.

At 8 o'clock, A. M., a big steamer, the *Amsterdam*, from Holland passed us, going west, with a great many passengers; flags were hoisted and cheering resounded from strange voices, and the greeting was cheerfully returned.

Aug. 12. At noon, 350 miles since yesterday; we are in latitude 50° , and about 21° west of Greenwich. The north-westerly winds gradually clear up the skies, and to-day and on the 13th, heavy clouds arise, pretty heavy waves roll on with an occasional shower and cold weather.

Aug. 13: Saturday, 12 o'clock, we made 345 miles; 50° north latitude and 19° west longitude. We are all well to-day notwithstanding the fasting of the anticipated vigil of the Blessed Virgin Mary. On this same day we had rainbows five times, most of them being double and most beautiful; we took them for a good omen, as they happened on Saturday, the said vigil. Conversations with gentlemen turned on the infallibility of the Pope, the number of Popes and their age.

Aug. 14. Sunday; during last night the wind came from the south and continues from that direction; the heavens are misty, damp, with occasional rain; only five birds were seen in the forenoon, one of them away up in the clouds; I thought it came from Ireland. At 3 o'clock in the afternoon, the ninth day of our lucky voyage, we were told that late in the evening we should be at Queenstown. Aug. 14. It is just a quarter past ten o'clock; the bell is tolling for the Protestant funeral service. Catholics are not even al-

lowed to meet in the saloon of the 2d cabin passengers ; the captain says it is against the rule of the boat.

Aug. 14, 12 o'clock ; we made 345 miles since yesterday ; we are yet 104 miles from Queenstown ; we are opposite the Skull, the furthest southwest point of Ireland ; we can see it notwithstanding the drizzling rain. At half past one o'clock we noticed about twenty miles of mountains running eastward from the Skull, County Kerry ; after about fifteen minutes, rain intercepted the view. At 4 o'clock, P. M., the weather almost suddenly cleared up and we could see the southern shore of Ireland from the extreme west, between 4 and 8 o'clock, all the way to Queenstown, where some passengers for Ireland left our boat, the *Arizona*. Between 4 and 7 o'clock, P. M., six steamers passed us going westward ; we saw many interesting lighthouses built upon rocks in the sea, and prominences on the main land. We saw especially the promontory of Kinsale where the steamer *Chicago* was wrecked ; two masts were still sticking out of the water and part of the hull, but the stack and machinery had disappeared. The entrance into Queenstown harbor is magnificent with its gorgeous lighthouse to the right on entering the harbor ; you see nice residences on the top of the hills, the grand fortress on the height to the left, and some miles further in the harbor Queenstown spreading out right and left, and ascending tier upon tier to the top of the long mountain with ten thousand lights to greet you, for it is a little after 8 o'clock and night is setting in. We left the harbor towards 8.30 o'clock, P. M. Night is upon us, a perfectly quiet night, and next day we went up the channel between England and Ireland ; the sea was as calm as a lake, the sun shining bright, whilst clouds, like a sort of a mist were hovering over both countries, which we could not see, as we were about midway between the two islands ; but we saw three steamers, two towards Ireland and one towards England. It is now about 7.30 o'clock, A. M., of Monday, 15th of Aug., and we regretted exceedingly that we could not say Mass on the Assumption, nor on the two previous Sundays. However, thank God, we have had most propitious weather all the time of our voyage.

From 9 A. M., we saw the coasts of England, romantic islands, lighthouses, mountains, fields well cultivated and fenced in, houses and farms with wind mills, some of them in motion ; we saw sailing boats and steamers without number ; the high northern mountains of Holyhead, and then the northern coast of the land, till we reached Liverpool in the afternoon at 3 o'clock, having all the time delightful, clear and agreeable weather. I said the *Te Deum*

with all my heart. We soon passed through the custom house, and at 4 o'clock we were cordially received by our fathers in their residence. We visited the church with its six altars and prayed, and thanked our Lord and the Blessed Virgin for our happy voyage.

On the 16th of August I said Mass with great delight at 6.15, A. M., at the altar of the holy Rosary. In the afternoon at 2 o'clock, we took the express train for London, where we arrived at 6.45 P. M., at 114 Mount St., the residence of our fathers. We met Fathers Healy and Higgins, who will go to the continent to-morrow whither the two Provincials have already gone. In two or three days we shall go to Paris, etc. My health is greatly improved. Cordial salutations and God's blessing to all.

Ræ. Væ. Servus in Xto.

B. VILLIGER.

ST. STANISLAUS COLLEGE,

MONS, BELGIUM, Aug. 26, 1892.

REV. DEAR FATHER IN CHRIST,

P. C.

I have an hour or two left, and I shall try to recall what happened since I wrote to your Reverence. Aug. 22, octave of the Blessed Virgin Mary, at 11 o'clock, A. M., Father Meyer and myself left London with its fogs; the weather soon cleared up and we had most beautiful sunshine all the way to Dover, where we arrived at 1 o'clock, P. M., with the steamer ready for Calais.

The channel was calm, the weather fine, the atmosphere rather fresh, and in an hour we were at Calais which we could see with its fine churches, fortresses and houses, all built upon a perfect low and flat plain, apparently scarcely above the sea; we saw its dykes, ramparts and gardens, and after passing the custom house we seated ourselves in the cars for Paris. Leaving Calais at a quarter before 3 we reached Paris at 7 P. M., having stopped but once at Amiens. Your Reverence must of course piously suppose that we did not omit the *Itinerarium*, the *Ave Maris Stella*, and the other usual exercises every day; to mention this once, suffices for all days. At Paris a cab brought us to Rue de Sèvres, where we were most cordially received by the Superior Fr. Matignon, and the rest of the fathers.

Aug. 23. I said Mass at the altar of the Martyrs where our fathers are buried, whom the canaille of Paris had massacred; many miracles have been performed there; the process of canonization has already been commenced. Our

Gothic church here at Rue de Sèvres is very fine; the nave is about 40 feet wide, beyond which, right and left, run recesses between piers for side altars and confessionals; the depth of the chapel is about 18 feet; the fathers hear a great many confessions; there are communions at the altar of the Martyrs every day and at all the Masses. St. Ignatius College, about two miles from here, is a large, solid structure with tolerably wide corridors; they say they have about 600 scholars going frequently to the sacraments. The church of the Blessed Trinity is very large, and very fine, the same style as the Gesù in Philadelphia. Notre Dame des Victoires is also fine and tolerably large, but nothing extra, except the numerous candles burning at the side altar to the right near the sanctuary, the main attraction is the devotion to our Lady. The walls everywhere are covered with *ex votos*. The Madeleine, looking like the main building of Girard College and nearly as large, is a mere profane hall. The Augustinian church is large and good.

But what above all surpasses your expectation is the Basilica of the Sacred Heart on Montmartre, all of greyish or yellowish white stone, cut smooth, inside and outside. It is still far from being finished. The main nave is about 60 feet wide, from pier to pier, supporting the vaulted stone roof, then come two aisles, one on each side, about 25 feet wide in the clear, with many chapels, the ceilings are all vaulted with stone of the same color as the whole church, with perfect semicircular arches like the Gesù, which have a very fine effect, only being all hewn smooth stone it cannot be perfected by frescoes. The main body of the church is somewhat longer than the Gesù and looks very similar to it, only from the floor there are about fifteen steps up to the sanctuary, which is nearly as long as ours at the Gesù and nearly as wide, having three large standing candelabras with many candles on each side about fifteen feet apart, the first standing half way up on the steps to the sanctuary. The present altar of marble is similar to that of the cathedral of Philadelphia, the background and sides having openings through which outlines of the chapels which surround the sanctuary may be seen. This produces a fine effect. When we entered the church, about 4 o'clock, P. M., we noticed a good number of pious worshippers, priests, Capuchins, sisters of various orders, and fashionable ladies, kneeling on low chairs, whilst in the sanctuary the altar was lit up with many wax candles. A priest in cope with servers at the altar was exposing the Blessed Sacrament. He had to ascend a good many steps to put the costly and large monstrance on the tabernacle under a high and apparently

golden canopy, whilst the acolytes with their torches knelt in a row a little further back towards the people. It reminded me forcibly of the Gesù. We prayed fervently to the Sacred Heart for grace, by the intercession of St. Ignatius and his companions who here laid the foundation of our Society, that we may be filled with the same spirit and generosity in our own day and have a good success in the future Congregation.

Aug. 25. We left Paris at 8.20 A. M., and reached Mons, Belgium, before one o'clock. The fathers at our college of St. Stanislaus received us cordially and we were delighted to find there Fr. Croonenberghs. In the college there are 400 scholars, counting boarders and day-pupils. We are going to Tournai, Brussels, etc. Kindest regards to all.

B. VILLIGER.

SCHOLASTICATE OF LOUVAIN,

BELGIUM, September 7, 1892.

REV. DEAR FATHER IN CHRIST,

P. C.

Aug. 26, at 1.33, P. M., we left Mons, and arrived at Tournai about 4 o'clock, P. M., Father Croonenberghs accompanying us, partly as an introduction to our fathers, and principally to show us the wonders of that city. At the college they have about 260 students, externs and interns.

Aug. 27, at 3.18 P. M., we went to Brussels where we arrived at our college of St. Michael at 5, P. M. The college has 950 students, all externs; the church is nice, but not as large by far as the Gesù in Philadelphia. The unfinished church of the provincial's residence is Gothic, small but handsome. Some five of the Bollandist Fathers live at the College of St. Michel and have a large library; the rest of the fathers and teachers were at the villa. Here I found our Very Reverend Father Provincial Campbell, and learned that the Congregation had been postponed for about two weeks. We concluded that I better make my retreat now than postpone it, not knowing how long the Congregation may last.

Aug. 29, at 1.15 I went to Louvain, and that evening I began my retreat. At Louvain there are over one hundred scholastics, philosophers and theologians; many brick buildings of three stories are connected together, having small gardens with flowers, fruit and shade trees between them; the corridors are small, about five feet wide, and there are many small staircases where it is not easy for two persons to pass. The church is a little larger than that of the Assumption at Philadelphia, and in the same style. At a spec-

ial altar to the right is kept the heart of St. John Berchmans. I said Mass there twice. I hope he will intercede for us at the Congregation, whither I shall start probably to-morrow; for I do not exactly know how many days it may take. So, then, kindest regards to all and please pray for us.

Ræ. Væ. Servus in Xto.

B. VILLIGER.

LOYOLA, SPAIN, September 19, 1892.

REV. AND DEAR FATHER,

P. C.

The Congregation, to the delight of all of Ours, is to be held here and will commence next Saturday. I resume the account of my journey to this place. On Sept. 9th, Fathers Higgins, Meyer, and myself left Brussels for Paris where we arrived at 12.45 P. M. Fr. Higgins went to Rue de Sèvres to meet Fr. Healy who is there; while Fr. Meyer and I went to the German church of St. Joseph. On Sept. 12, we left Paris and passing through Poitiers reached Bordeaux at 6 P.M.

We stopped at the residence of our fathers, where they have in the chapel a great number of fine reliquaries. I believe I counted twelve of them, one containing relics for every day in the year; others had relics of five or six inches in length. In their small church, which is forbidden to be opened to the public, they have two bodies of saints from Rome.

Sept. 13. We went to see the great college of Ours, called Tivoli, which possesses large grounds and a fine four story building of 300 feet in length, having a fine front, and, in the centre of the rear a projection of about 200 feet containing the students' chapel and above it rooms for the professors. Near by, they have an apostolic school for such boys as promise to be missionaries or religious after their studies. They have fifty boys now, having had for these fifteen years of their existence, one hundred and fifty students, of whom seven have died, one hundred and fourteen are in the service of the Church, five did not persevere, and twenty-four have left for the sake of health, or incapacity or doubtful vocations. They are supported by charitable contributions.

Sept. 14. At 8 A. M., we started from Bordeaux for Lourdes. Passing through a country filled with pine forests we reached Pau about noon. From this place the railroad brought us in about an hour to Lourdes ascending insensibly along a clear and placid streamlet. Right and left are met villages with their modest churches, all standing in well cultivated fields. Keeping the Pyrenees on our

right, we are soon passing between hills covered with fine verdure, then almost bare mountains, cones of a thousand feet in height; then the valley, enlarging to a mile and a half, shows to the right across the clear streamlet below, the grotto with its hundreds of burning wax candles. A few steps farther on are seen the spigots, offering to you the healing waters of Lourdes. Right above the Grotto, on the rocks, stands the Gothic Basilica, so situated that the side altar on the epistle side stands almost directly above the Grotto which has its stone ceiling blackened by the smoke of the candles.⁽¹⁾

We left Lourdes at 5 P. M., to return to Pau, and as we passed again in view of the Grotto and could look down upon it lit up with its candles, all those in the cars got up from their seats and saluted the Blessed Virgin. We spent the 15th at Pau and visited its churches and the ancient chateau. Our church at Pau has been closed by the government so we were obliged to say Mass in a sort of catacomb.

On the 16th we started for Bayonne, then San Sebastian, Irun, Tolosa, and Zumárraga, which is the nearest station to Loyola. It is at a considerable height above the sea and from it the creek Urola begins to flow downwards toward Loyola. It winds right and left between hills and mountains which rise from 300 to 1000 feet, here and there cultivated and covered with wood from ten to fifteen feet high, consisting principally of chestnut trees. The valley through which it flows is about half as wide as our play ground at St. Joseph's. A fine smooth macadamized road follows its course for about twelve miles to Azcoitia, Loyola, and Azpeitia. The riding was free from all jolting and was a real pleasure journey from 5 to 7 P. M. As it approaches Loyola the valley widens to the breadth of a mile. From Loyola we see around us various hills of fine contour, at least a thousand feet high. The nearest one is of white marble from which the church and the college have been built. On alighting at the college we met the Vicar General, the Italian, German, and English Assistants, the Secretary of the Society, Fr. Rota, besides the fathers of the college, the rhetoricians, and the novices. The climate is most healthy, and we have milk which is milk, and wine which is such as we have found no where else. I said my first Mass here in the room where St. Ignatius passed his days of convalescence after he was wounded at Pampeluna, and where he had so many heavenly visitations. With kindest regards to all.

B. VILLIGER.

⁽¹⁾ We regret that want of space compels us to omit Fr. Villiger's description of Lourdes.

The following is from another of our Electors, who travelled to Spain by a different route.

30 VIA MONTEBELLO, MILANO, ITALIA,
Sept. 11, 1892.

REV. AND DEAR FATHER,

P. C.

My last letter was from Paris. I believe I told you that I said Mass at the altar where our five Martyrs of the French Commune are buried. On August 15, I went early (at 4.30) to the rue Haxo, where three of them were executed. On that day I celebrated Mass in a little chapel, open to the public, which the zeal of one of our fathers with the devotion of the faithful has erected and maintains. A congregation of religious, who teach the Christian doctrine in the surrounding district, have charge of the sanctuary.

From Paris I went to Luxembourg. A brother and a nephew of one of our fathers, both priests, received me at the station. Another brother, the president of the *convictus*, is the Vicar General of the diocese, and a member of what they call the *Chambre des députés*—the congress of the Grand Duché. He is a most eminent man, highly educated, very spiritual, and a great friend and admirer of the Society. He treated me with all possible regard, and made me stay with him.

From Luxembourg I joined Fr. Campbell in Arlon; and on September 2, we left for Bâle on our way to Innsbruck. The road from Bâle to Buchs we travelled by daylight; it lies through a most magnificent Swiss valley, the Alps on both sides, and neat villages lining the route. We passed Feldkirch during the night and reached Innsbruck on Sunday morning, September 4, fresh snow covering the tops of the neighboring mountains, while it was raining in the valley. I said Mass at a side altar in our church, where the body of St. Pirminius, the companion of St. Boniface, is preserved, the bones are clothed in the episcopal robes.

The fathers received us with the utmost cordiality; we felt at once at home, the more so as our scholastics did all in their power to make our stay agreeable and useful. They showed us all the remarkable sights in and about Innsbruck. In the time of Blessed Peter Canisius our fathers worked most successfully in all that part of Tyrol; and, in fact, throughout Germany. At Hall, a small town, some eight miles from Innsbruck, I saw the former college of the old Society, and the house where Blessed Peter Canisius resided as Provincial of Germany.

The faith in Tyrol is very strong, and quite pronounced.

Everywhere, one sees holy pictures and statues; in the streets, over stores and private residences, on public buildings, etc. A "via crucis," built by Maximilian, lines the road from Innsbruck to a sort of Calvary chapel, about three miles from the city. The story goes that Maximilian made the way of the cross there barefoot.

On September 8, we left for Trent, by the "Brennerbahn;" built, as far as possible, along a famous Roman road—the "Brennerstrasse." The latter was from Innsbruck over Trent to Verona, to connect Italy with Tyrol. The railroad has thirty tunnels between Innsbruck and Trent, a distance of 117 miles. It ascends gradually to a station called "Brenner," which is 4459 feet above the level of the sea. Several mountains, however, near Innsbruck and along the road are 7000 feet high. For a time we travel a little above the clouds. On our way to Trent we saw Brixen, with its venerable cathedral. We reached Trent at 8.50 P. M. In the morning I said Mass in the church called Santa Maria Maggiore, where the council of Trent held its sessions. I could not help being touched by the thought that our early Fathers served the cause of the Church of God in that very edifice. The "Dom," or Cathedral, of Trent is also a remarkable old structure.

On Friday at 1.43 P. M., we left for Verona, which we reached about 4.30. After looking up the churches, we left the next day, for Milan, making a most delightful journey through an earthly paradise, as one might call it. On the right and left, are the most beautiful plantations, in endless variety; on the right, in the distance, the snow-capped Alps, also the "lago di Garda." Brescia is on the way, with its cathedral of the 9th century. The weather was most favorable; and I must say that I have never seen anything finer in nature. Our fathers here received us with open arms; they had heard that we would arrive in the afternoon. After resting a while, we went to see the wonder of Milan—I might say, the wonder of the world—the "Duomo" or Cathedral. Imagine a structure, strictly Gothic, marble throughout, roof and floor included, 400 feet high, 492 feet long, 298 feet broad; under the dome the height is 258 feet. There are 52 pillars in the interior, 90 feet high and 12 feet in diameter. The Cathedral has 106 pinnacles and 2500 statues. I climbed to the very top, close under the bronze statue of the Blessed Virgin which crowns the edifice. From that spot one has a magnificent view of the city, of some of the highest peaks of the Alps, also of the Appenines in the south. But one must see the Duomo to appreciate what can be said about it.

This afternoon we paid a visit to the church of Sant' Ambrogio, a venerable old church, which was begun in the fourth century. We were shown some precious relics, among others the relics of Sts. Ambrose, Innocent, Gervase, and Protase. Also the Brera, a college of the old Society, now the public library, a most magnificent structure largely of marble. Then San Vittace, with its many paintings; and Santa Maria delle Grazie, with its rich decorations and numberless paintings.

LOYOLA, AZPEITIA, GUIPUZCOA, SPAIN,

Sept. 26, 1892.

My last letter was from Milan. Before leaving that city, I had the pleasure of seeing the original of the "Last Supper" by Leonardo da Vinci. Of course none of the copies comes up to it; not even in any particular. In another fifty years, the original will be ruined, judging from the decay now in progress.

On Sept. 13, we took the train to Genoa, 103 miles from Milan. The road lies through a beautiful country, with rich fields most carefully cultivated. Certosa, Pavia, Voghera, Tortona, Novi are on the way. Though we had not been announced, the fathers received us with the utmost cordiality. Rev. Fr. Vicar had left Genoa that same morning at 7 o'clock; so had the Superior, Fr. Razzini—and Fr. Salis Seewis. This was rather providential, because the afternoon trains brought a provincial and three electors, all on their way to the General Congregation; the accommodations of the house itself being very limited. The fathers live in a "flat," their fine library being distributed in all the rooms, the refectory included; even the corridors are lined with bookcases. Yet even this precarious existence they appreciate, not knowing how long it may last.

When we were at table, I noticed a young man, in secular attire, bearded. On inquiring who he was, I was told that he was the cook, a brother, who had to let his beard grow because in a few days he would have to report in a neighboring city for six weeks' military service! He is an excellent religious, a very able brother. He speaks French fairly well, so that he could tell me his story. Of course he dislikes very much to go, but he is brave and virtuous enough to stand the trial.

In the afternoon, one of the fathers offered to show us the harbor, where two American men-of-war were at anchor. We made use of the opportunity to see one of these ships in all its details—the American "boys" being delighted to oblige the two "American Priests." More than half of the

crew were Catholics, and no provision was made for their spiritual needs. Some seven or eight American seminarians are at Genoa preparing for the priesthood; they happened to be on the vessel as we arrived, and recognized us without any difficulty.

As we returned in our boat, the yacht of King Humbert passed us—he was staying in Genoa for the Columbus celebration. At the appearance of the King, all the war vessels in the harbor thundered forth a salute—one seemed to be in the midst of a naval battle. At least there was noise enough for a battle.

Genoa prepared a magnificent exposition in honor of Columbus; there was no end to the festivities. The city was full of strangers; so much so that we saw less than we would otherwise have done. However we visited the "Duomo" a fine old church, very large. Also Sant' Ambrogio, the former Jesuit church; its altar piece is by Rubens. Then, the old college of the Society, a most magnificent structure, now used as a municipal building. Everywhere in these European countries one finds traces of the Society and its seal—a sight at once joyful and sad.

On Sept. 15, we left Genoa by the 7 o'clock train for Marseilles—a distance of 267 miles. Our way led through Savona, St. Remo, Monaco, most superbly situated on the Mediterranean, Nice, with the historical Villafranca quite near, Cannes, Toulon. Through Italy to Nice, the route lies through a garden of rich plantations; vines, olive trees, dates, oranges, lemons, and bananas abound, also palms and palmettos. The blue mediterranean on the left was always in sight during the first half of the journey, except when one of the 60 or 70 tunnels intervened; on the right, there was one continued garden scene, with the Alps as a background.

We arrived in Marseilles at 9.50 P. M. The fathers of the college received us with frank and warm affection. We said Mass next morning in an improvised students' chapel—the government had closed a large hall, with a seating capacity of 1200, which had been serving as the college church. The college is doing good work; but I fear the fathers may experience greater vexations in a few months. *Nous verrons.*

One of the fathers was at our disposal all day, with instructions to show us whatever could be of interest to "the American Provincials." Accordingly we visited the harbor; the former residence of Napoleon III., now an art museum and zoological garden, everything most beautifully laid out; the triple church of St. Victor, where St. Mary Magdalene lived and died, with its remarkable catacombs full of the tombs of saints. It was in this church that the famous Cassian

lived. The new cathedral is a fine structure, all marble inside, Byzantine style. Notre Dame de la Garde came next; also the Isle d'If, of historic fame.

On September 17, we started for Port Bon, a Spanish town on the frontier. Though the distance was only 237 miles, we reached Port Bon only at 4 o'clock on Sept. 18, the various changes of trains at Tarascon, Cette and Narbonne causing considerable delays. Olive trees and vineyards everywhere, but the country is less fruitful than in Italy. On our way we pass through Arles, Nimes and Montpellier. The Pyrenees are on our right as we reach Port Bon. Indeed we had every chance of seeing them, as we were kept there in quarantine from 4 A. M. till 1 P. M.; the Spanish authorities being afraid of the cholera. Hence a quasi medical examination on our arrival, "fumigation" of our underwear, etc. At last we were permitted to take a sort of accommodation train to Barcelona (1-7.30 P. M. for 108 miles).³ But the hearty welcome which the Spanish fathers gave us, made us soon forget the unpleasantness of the preceding twenty-four hours.

In Barcelona we have a church and a fine college. You know that this city is full of interesting remembrances for the Society. Everywhere you meet traces of the life of St. Ignatius in the city. And here I may say that the Spanish fathers seem to have inherited the zeal and virtue and thoroughness of the Saint. They are, as we would say, "wide awake." I was fairly astonished to see how eminent they are in everything; studies, religious life, discipline, government. Yet they are extremely gentle, polite to a fault, perfect gentlemen, full of genuine charity, not in the least wooden or oidish. They edified me more than I can say. We were perfectly at home in every one of their houses. Nearly all of them speak French, some speak English.

Other points of interest in Barcelona are the fine cathedral, the monument of Columbus, the Plaza del Palacio, La Merced, Santa Maria del Mar. In the latter church is a stone on which St. Ignatius knelt when begging alms previous to his journey to Jerusalem. One of our brothers, of the Province of Aragon, now 80 years old, has filled the houses of the Province with excellent oil paintings. They are largely pieces that commemorate the history of the Society. Undoubtedly the work is well done.

On Monday, Sept. 19, we left for Manresa (4-6.30 P. M., 40 miles). We would have gone direct to Loyola; but word had been left at Barcelona from Rev. Fr. Vicar that we should go by way of Manresa, Saragossa, Tudela, Bilbao. We did so. The good Rector of Barcelona made us

travel "first class," and insisted on defraying all our expenses. We were accustomed to travel "second class" in Europe, there being ordinarily three classes. By the way, the other Spanish Superiors did likewise; besides accompanying us to the station, they came to meet us there whenever our arrival had been announced!

The route from Barcelona lies through a gradually wilder country, till the climax is reached at Montserrat, close to Manresa. Olive trees and vines everywhere. The rocks of Montserrat make a wonderfully deep impression, as one reflects that the road leads over ground hallowed by the Saint's presence. There is still the old Roman bridge which St. Ignatius crossed to get to Manresa from Montserrat. The very road he travelled is pointed out. More about Manresa in my next.

LOYOLA, AZPEITIA, GUIPUZCOA, SPAIN,
Sept. 30, 1892.

REV. AND DEAR FATHER,
P. C.

The last time, I left you at Manresa. On Tuesday, Sept. 20, I had the privilege of saying Mass in the *cueva* (grotto), the place where St. Ignatius wrote the Spiritual Exercises. The *cueva* has been made into a chapel, and forms part—a sort of Catacomb in the rock—of our house and church at Manresa. Manresa has about 14,000 inhabitants. Though the house is outside the city limits, the town people come to Mass in the *cueva* as early as 5 o'clock; there are Communions at this altar at every Mass. The inhabitants of the town and of the surrounding country are very much attached to St. Ignatius; they have recourse to him in every trial and in every danger. It is owing to this great attachment, which extends to our fathers and generally to anything relating to the Society, that the infidel government does not dare to disturb Ours at the *cueva* of Manresa. Signs of future persecution, however, are not wanting. Thus the mayor of the city imposed such conditions for the continuance of our college in Manresa itself, that the fathers had to close it.

Adjoining the closed college we have a second church in Manresa proper, which contains the *raptus*; i. e., the place where the *raptus* took place, during which the Saint is supposed to have received from God the idea of the Society. I was shown the very tiles where St. Ignatius rested his head during the *raptus*. Through a hole in the tiling, the pious faithful can, at certain times, obtain a little earth from that hallowed spot.

In connection with the *cueva*, as they call the house of third probation because of its being built on and around the grotto, there is a large building which serves as a "House of Exercises." To this house priests and others come for their retreats, either privately or, more generally, in common. Retreats are always going on. During my stay at Manresa, there were about fifteen or twenty priests, under the direction of one of our fathers, in retreat. Everything is admirably arranged for the purpose.

On Sept. 20, we left Manresa for the ancient city of Saragossa—the Spaniards call it Zaragoza, i. e., Caesarea Augusta. It is 188 miles due west of Manresa. The Rector of the college and another father were at the station to receive us. Our college is a magnificent building, with spacious grounds, large gardens, just at the outskirts of the city. In another part of the city we have a residence and church, formerly the property of the Dominicans, given us for our use by the Cardinal Archbishop. There are two cathedrals, both very large and rich: the larger of the two is called "el Pilar," from the highly venerated statue of the Blessed Virgin, on a jasper pedestal. Pilgrims from all parts of Spain come to worship at this shrine.

At three o'clock P. M., Sept. 21, we were on the way to Tudela, 56 miles from Saragossa, where our fathers have built a fine college to replace the one that has been closed at Manresa. You see they don't rest on their oars; they are not wanting in fortitude and energy, they are bound to work. This spirit of undaunted, zealous activity, you can see in every one, brothers, scholastics, and fathers. The college at Tudela covers as much ground as the whole of our building at St. Louis; the walls are extremely massive and strong. In general one can say this of all our buildings in Spain, and on the continent.

As usual the worthy Rector of Tudela took us to the station (on Sept. 22, for the 8 o'clock train) for our journey to Bilbao, 165 miles northwest of Tudela. This journey leads through a mountainous country—valleys uniformly fertile, especially as one approaches Bilbao. We arrived at 6 P. M., two fathers being at the station to receive us. At Bilbao we have a boarding school for higher studies; so that the college is properly a university; 280 students, sixteen to twenty-eight years of age, can be accommodated. All have private rooms. There are four divisions for refectory, studies, recreation. Everything is in first-class style and order. Even Georgetown cannot compare with the institution. The Rector of Bilbao, Fr. Muruzábal, a most eminent man, is among the Electors; in Bilbao we also met Fr. Campo

Sancto, the Provincial of Portugal, with one of his Electors. After visiting, on Sept. 23, our fathers at the residence, and seeing their fine church, also the harbor of Bilbao, some seven miles by rail from the city proper, we started on our last journey to Loyola. We arrived there that same evening, in time for the opening of the Congregation.

Loyola is situated in a beautiful valley, between two small towns of about 5000 inhabitants each—Azcoitia and Azpeitia. Loyola itself belongs to the parish, and communal administration, I think, of Azpeitia. The old castle of Loyola forms an integral part of the present house of our fathers. The house itself is built round about the old castle, but one can, without difficulty, distinguish the old structure by the low ceilings. The whole of the *casa santa*, as the former dwelling-place of St. Ignatius is called by Ours and the people round about, has been made into one entire sanctuary, i. e., several chapels and oratories—altars everywhere. The room of the Saint, the same room where he lay sick, is the main chapel of the *santa casa*, with three altars, the main altar being on the very spot where the Saint's bed was. I said Mass at that altar on Sept. 27; and since my arrival here I have been saying Mass at one of the side altars—St. Francis Xavier's—in the same main chapel of the *santa casa*. The floors everywhere in this sanctuary are marble; ceiling, walls, and windows are most rich; the altars and other ornaments are in keeping.

As is to be expected, the people of the entire neighborhood, even beyond the towns which I have mentioned, have the greatest veneration for the *santa casa*; and, in fact, for this whole house. They are here all through the day for their devotions, men as well as women. Some arrangements have been devised, it would seem as far back as the time when the first Loyola was built, in the first century of the old Society, to give the people access to the *santa casa*, i. e., to the main chapel, without interfering with the *clausura*. However, they can never get as far as the altar, as a grate-like partition marks the place where the *clausura* begins. Holy Communion is distributed there at every Mass, and of course the Blessed Sacrament is kept there all the time. I think the Blessed Sacrament is kept in four different places about this building. The real centre of the building is a large church, a rotunda, said to accommodate 3000 people; a fine, rich church it is, altars all around—marble everywhere. A portion of the house is quite old, as I have said, but well preserved, very massive, spacious, high ceilings, higher, I think, than ours at St. Louis; corridors

nearly twice as wide. The church also seems to be of ancient date. Not many years ago, a large addition was built, modern, yet in keeping with the old structure. The people of the neighborhood came in crowds to work at the new building, and to bring lumber, stone, and other material. All in all, this house is something "immense," as one must put it; it will take most of us a month to "find our way;" as a rule I "lose myself" once or twice a day when returning from the recreation room. The distances at St. Louis and Chicago, or Cincinnati, or Woodstock are simply trifling compared with the distances in this house.

Some years ago, in 1880, I think, there was danger of our fathers being disturbed at Loyola by the ill-affected party in Spain: and it was feared that violence would be used. When the rumor reached the neighboring villages and towns, the population marched out like one man to defend the fathers.

Last Sunday the three Missouri Fathers, and Fr. Velez, formerly a theologian at Woodstock, now stationed at Madrid, and at present Elector for "Toletano," visited Azcoitia, the birthplace of the mother of St. Ignatius; the very house still remains. In this town the Society was established before Loyola was built. The parish priest of the place, evidently a zealous man, took pains to tell us so when we met him in the parish church.

The people there, and in this whole district, are very devout, extremely modest and cheerful, and devoted to the Saint and his memories. The groups of boys or girls that met us, saluted us invariably with a chorus of "Ave Maria purissima." The grown people, without exception, saluted with the most marked simplicity and reverence. As we returned from Azcoitia, we heard a beautiful harmony — a hymn sung in parts by a crowd of boys, who passed some distance below us in the valley without being able to see us. We stopped to listen. Fr. Velez told us they were singing a hymn to St. Ignatius in Basque. Of course, we could not understand the words; but there was no doubt about the fact that it was of the Saint, the words Loyola and Ignacio being repeated over and over again. It was the favorite song of these good people in their fields, on their walks, and in their homes. These people, as the rest of Spain, are far better educated than Protestant or infidel calumniators would have us believe. It is the exception to find some one who does not know how to read.

THE GENERAL CONGREGATION.

Compiled from the letters of our Electors.

During the month of May, Reverend Father Vicar accompanied by the Fathers Assistant of Italy and of England, had an audience with the Holy Father to ask his permission to hold the General Congregation. His Holiness asked where they intended to hold it. The answer was that according to the Institute it should, if possible, be held at Rome. How long will it last? asked His Holiness. From eight to twelve days for the election of a General, and after that for two or three months. His Holiness said that it was not advisable to have the congregation meet at Rome for two or three months, that they could meet there for the election of the General and then adjourn to some place out of Italy. Though this change of place presented many difficulties, Father Vicar and the two Assistants thought it well to consult with the other Assistants before coming to a conclusion and they begged His Holiness to allow them to do so. The Fathers Assistant agreed in thinking it far better to hold the whole Congregation in one place, and that this place should be one where they could continue in session as long as they desired without being molested. In considering this, but two places seemed to them available, Tronchiennes, which was offered by the Provincial of Belgium, and Loyola. At Tronchiennes a new house had been recently completed which would answer very well for holding the Congregation, but on account of the strikes and troubles with the workmen it was feared that there would not be the security desirable, so Loyola was determined on, and this determination was communicated to His Holiness by the Father Vicar. The Sovereign Pontiff graciously gave permission for the Congregation to be held at Loyola, or any other place out of Italy which might seem suitable. Thereupon it was determined to begin the Congregation on the 28th of August at Loyola. Before convoking the electors it was thought well to ask the Spanish Government if the fathers could assemble at Loyola with all liberty and if they could count on its support. The reply of the government was most favorable, but the Queen and the Minister coun-

seled, that as the court would be at St. Sebastian, near Loyola, at the time fixed for the Congregation, to avoid the reporters and to excite less attention, it would be better to defer the time till the court had departed. The Holy Father being informed of this advice of the government approved Sept. 24 as the day for opening the Congregation at Loyola. The different Provincials were instructed to notify the Electors alone of the time and place of the meeting and to instruct them to come to Loyola by different routes, some by Irun and some by Barcelona, to avoid as much as possible attracting attention. Our American Provincials went by the way of Barcelona. In the same circular letter to the Provincials it was forbidden for anyone, except the Electors, to go to Loyola, from the eighth of September till the eighth of December. It was also announced that no one need bring copies of the Institute, as copies for all had been supplied by the different Spanish houses. Besides, they were informed that all the Electors could, during the Congregation, enjoy the privileges of the *Bulla Cruciata*, the provincial of Castile having obtained the necessary permission.

On the twenty-fourth of September, the three fathers from each of the twenty-two provinces of the Society, the five Assistants and Reverend Father Vicar—seventy-two in all—having arrived, the Congregation was ready to be opened. The names of the Electors will be found elsewhere in this number.

Twenty-three of the Electors were in the last General Congregation, viz.: FF. Ciravegna, Grandidier, De La Torre, Hoevel, Campo Santo, Labarta, Gallwey, Armellini, Szezepkowski, Cannata, Janssens, Monnot, Meschler, Blanchard, Mourier, Higgins, Mayr, Jackowski, Vioni, Urraburu, Van Reeth, Muruzábal, Razzini.

The following letters from our American Electors will tell the rest.

LOYOLA, AZPEITIA, GUIPUZCOA, ESPANA,

Sept. 30, 1892.

REV. AND DEAR FATHER,

P. C.

You will have before this received the list of the *Patres Congregati*. I have seen all of them, and have had a talk with most of them. They are a most remarkable set of men; one feels extremely small and insignificant in such a gathering. Spiritually, intellectually—even socially, one could hardly

look for better. Fr. Vicar, in spite of his comparative youth, is an eminent man.

The accommodations for the fathers are excellent. Nothing seems to have been spared to have men from so many and such varied provinces feel comfortable and at home. Every detail had been foreseen and attended to with the utmost care and charity.

On September 23, towards evening, a preparatory meeting was held, for the purpose of ascertaining from the fathers whether the date as announced by the Vicar should be kept for the opening session. The first session was held on September 24, 9 to 11 A. M. The Vicar gave an account of all that had been done since the death of the late General with regard to the Congregation. Then came the election of a secretary, Father Armellini, an "orator" for the day of the election, Father Canger, and the "inclusor" Father Casado the Rector of Loyola.

The second session took place Sept. 25, 9 to 11.30 A. M., for the election of the "Patres ad detrimenta" as they are called. Fathers Vioni, Meschler, Blanchard, Muruzábal, and Gallwey were chosen. An intermission of two days, till the afternoon of Sept. 27, was necessary for the "detrimenta colligenda, discutienda," and "ordinanda," and for preparing the "Interrogatorium." So that the "quatrduum" preparatory to the election commenced on Sept. 28; the election itself is to take place on Sunday, Oct. 2.

A third session was held on Sept. 27, at 4 P. M., for the settling of several questions relatively to the election; and a fourth session on Sept. 28, to elect the "Assistens Electio-nis;" as also for the prescribed "oratio" of the Vicar.

You see we are at present in our quatrduum, the main work being to gather *informationes*. It is hard enough; but as so many prayers are said, so many Masses offered (all the fathers say Mass these four days for the election), so many penances performed, the whole community taking part in this preparation, it is to be hoped that the Holy Ghost will not be wanting when, on the day and at the hour determined, the fathers have to decide for whom to cast their vote. Everything about the house looks awfully solemn these days; we are not in retreat, but one feels more solemn than during a thirty days' retreat. However, one feels much consoled and comforted by the evidence of charity, zeal, right intention, love of the Society in these seventy-two men. God will look graciously upon us and direct us to do the right thing; such is my conviction and the conviction of everybody else.

There was reading at table in all our Spanish houses when

we passed through; something "extra" was given in honor of the two Provincials, but there was no question of "Deo Gratias." Here we have reading regularly — at dinner, Scripture and the Epitome Hist. S. J. all in Latin; at supper, Scripture (Latin), Menology (Spanish), Life of St. Ignatius (Latin). If you could see us, you would take us to be a crowd of novices, everything is so regular and edifying.

Oct. 9.—In my last letter I promised you some account about the "mode of the election." As I told you before, we had a quadrimum of preparation, to be spent in prayer, practices of penance, and *in capiendis informationibus*. During these days no one was allowed to leave the house. We could, however, take some fresh air in the garden, because it is in the enclosure. All are agreed that the *Informationes* were taken and given with charity, candor, and the desire to do one's duty. Evidently all the Electors had but one thing in view—to arrive at a good election.

On the day of the election itself, Oct. 2, Fr. Vicar celebrated Mass, *de Spiritu Sancto*, in the church, at 5.30 o'clock. The Electors, vested with their cloaks, two by two, filed after him into the church, first the Assistants and Provincials on the Gospel side, beginning with the oldest *juxta professionem*, then the other Electors on the Epistle side. The community assisted at the same Mass. All the Electors, but nobody else, received holy Communion at the hands of the Vicar General during this Mass.

After Communion the Community bell was sounded, and continued to ring till the Electors were "locked up." As soon as Mass was over, a procession was formed to the hall of election—first, cross and torches, then the Community and choir, lastly the Electors, two by two in inverse order from that of the procession at 5.30; Father Vicar came last. I can assure you that I have never in my life witnessed anything more solemn and touching. The choir sang the *Veni Creator* on the way, there was quite a distance from the sanctuary of the church to the hall, and the Electors recited the same hymn *submissa voce*. Having arrived in the hall, in front of the altar, lit up with burning candles, the choir intoned the litanies which we recite every evening. With the *Sancte Michael, ora pro nobis*, the choir left the hall, continuing the litanies, and the procession returned to the church where the Blessed Sacrament is exposed. The litanies concluded, adoration continued till after the election when the procession was once more formed to conduct the Electors with the new General from the hall to the church. The Electors remained fasting till after the solemn *Te Deum*,

though there was in a room near the hall some bread and water for those who might feel faint.

As soon as the choir had left the hall, the "Incluser," not one of the Electors, in the present case the Rector of the house, elected for that purpose by the Congregation, locked the door, which was not opened till the final result was announced.

Porta clausa, came the *concio*, a discourse pronounced by Father Canger, chosen by the Congregation some days before, exhorting the assembled fathers to cast their votes for the one who seemed best able to govern the Society at the present time. Then an hour's prayer. Whatever human nature may have entered the hall, this hour of prayer was sufficient to cancel it all; so that the spirit of God, it seems to me, could find no obstacle whatever.

After the hour of prayer, the Father Vicar and the two Secretaries of the election took their oath to the effect, that in reading and publishing the votes they would be faithful. Then came the vote itself. Each elector writes his own name, and the name of the *electus*. The former name is sealed, the other is simply covered by a fold. The sealed name is never known, except (to the three fathers named) when there is an error; if, v. g., too many votes had been cast—a case which has never occurred in the Society. On the outside of the ticket is the formula of the oath which each Elector takes, on his knees, before the altar when showing and depositing the vote. The Father Vicar, *pallio indutus*, voted first; next the two Secretaries; lastly the Assistants and Provincials, and the other Electors, in the order of their profession.

When all had voted, the Secretary took the urn, which was locked, shook it so that there could be no possibility of even remotely guessing anything about the contents of the votes, and counted the votes *alta voce*, showing every ticket as he took it from the urn. Seventy-two votes have been counted, the urn is empty, and the reading begins. The first Secretary hands one vote after the other to the Father Vicar, who opens the fold which contains the name of the person voted for, reads it, shows it in turn to the Assistant Secretary and to the first Secretary. The latter publishes the vote, and the Assistant records. When the decision was reached, after the second ballot, the Secretary rose, published the result of the election, then formulated and read the decree, signed by himself, because the Father Vicar had been elected.

Father Vicar had promised the Holy Father that His

Holiness would be informed of the result of the election before the news would be sent anywhere else. A certain formula had been agreed upon, which only the Pope and the fathers of the Congregation understood to mean the result of the election. Accordingly one of the Electors, Father Urraburu, is dispatched to the town of Azpeitia, to send the telegram. Of course a number of reporters managed to be at the house the very morning of the election but they were not the first to get the news.

Then came the *Reverentia Electo Generali*. An arm chair was placed on the altar step, *in plano*, for the General. He was seated; all the rest, beginning with the oldest, *juxta professionem*, among the Assistants and Provincials, knelt singly on both knees, and kissed the hand of His Paternity. Then the votes were burned.

The procession now returned in the same order to conduct the Electors and the new General to the church. On the way the choir sang the *Benedictus*. In the church, the General knelt on the Gospel side in the sanctuary; the Electors, as at Mass in the morning. Exposition of the Blessed Sacrament, Te Deum, and Benediction followed. Then the Community and the Electors conducted the new Father General *in quasi processio* to the apartments prepared for him which had not yet been occupied by anyone.

The election proper lasted three quarters of an hour, 8.30 to 9.15. At 10 o'clock the procession formed to conduct the Father General to the church. Benediction was over at 10.30; so that the whole time was five hours, from 5.30 to 10.30 A. M.

Father Villiger tells us, as follows, of what took place in the afternoon of the same day:—

At Azpeitia where the telegram was sent, the people having known Fr. General for years, and hearing of his being chosen, were determined to do *him* and the *Society* public honor; and so on Sunday afternoon they came, about a thousand in number, in a most solemn procession, with magnificent banners, an orchestra and singers, with life size statues of St. Ignatius and of the Blessed Virgin. They were accompanied by twelve priests in surplice, three priests in magnificent gold copes, bearing maces of silver six feet long. All the church bells were rung and the fathers, scholastics, and novices, in surplice, came out of the church to meet them. Their voices accompanied by the brass band, made the whole church reverberate and drew tears of devo-

tion from all present. A sermon was preached and hymns sung in the Basque language by a thousand voices with the greatest musical perfection, and finally Benediction given by Fr. General. Around the statue of the Blessed Virgin, you could see twenty-four boys dressed as angels with silver crowns on their heads, wings from their shoulders, all rich and in perfect beauty, each holding a broad silk ribbon of various colors which proceeded from the hands of the Blessed Virgin, a most beautiful sight. Spaniards never dream of representing an angel by a little girl, they would be terribly scandalized. One of the fathers standing near me on the tribune said: "Do you see those little girls dressed like angels?" Yes. "Well, those girls are all boys." As the ceremony in the church lasted nearly two hours, those boys were brought into the large corridors of the college where they played and amused themselves. Some of the fathers taking them for girls, said: "Good gracious, we are all excommunicated." I need not tell you that the great church inside, was most beautifully and artistically illuminated from top to bottom, with thousands of lights and fantastical Chinese lanterns of every color and shape, the grandest sight I ever saw.

Our other correspondent writes as follows:—

Oct. 10.—The election of the Assistants took place this morning. Here is the result: Assistant of Italy, Fr. Roger Freddi. Germany, Fr. Maurice Meschler. For the French Assistancy, Fr. Francis Grandidier. For Spain, Fr. John Joseph De la Torre. For the English Assistancy, Fr. James Jones. Admonitor, Fr. De la Torre.

To-day we were shown the vestment in which St. Francis Borgia said his first Mass. It was made by his sister for the occasion; the work is fine indeed, and in a good state of preservation. Another vestment is also kept here, which was in the castle of Loyola when St. Ignatius was a young man.

At present we are having delightful weather, something like our American Indian summer.

The Congregation is going on very nicely, there is plenty of work for all, because we have our regular sessions, and each one has work on some committee. How soon we may get through with the *postulata*, no one can tell at this early date. But I hope we may finish in about five weeks; some think we will not leave Loyola before December 8, the more so as the Provincials especially cannot transact all their

affairs with His Paternity before the end of the Congregation.

To-day we had a visit from Monsignor Farley and another priest of New York; also from Fr. Metcalfe of Boston. They will stay till to-morrow, to say Mass in the *santa casa*.

Oct. 18.—Our Postulatum *De æquiparanda Provincia Missouriana Provinciis in Europa sitis* has been approved very cheerfully and unanimously.⁽¹⁾ Of course the whole question was fully discussed. Our *Fructus Ministerii* has made quite an impression, ever so many of the fathers have spoken to me about it. We had a sufficient number of copies for all. Here everybody is working hard, every day bringing new work. We have two sessions daily and up to the present we have had more than twenty. Judging from present appearances, this Congregation promises to be a very important one. The best understanding prevails, and as God's help is surely not wanting, we have a right to look for great results.

⁽¹⁾ The same right was extended to the Maryland-New York Province, so that our two American Provinces have now passed the stage of infancy, and are full provinces.—Ed. W. L.

A BRIEF OF OUR HOLY FATHER LEO XIII.

TO VERY REV. LUIS MARTIN ON HIS ELECTION AS
GENERAL OF THE SOCIETY OF JESUS.

Dilecte fili, salutem et Apostolicam benedictionem.

Suffragatione patrum, qui in memori ista natali sede Parentis legiferi rite sunt congregati, te Societatis Jesu delectum esse Præpositum, maturime Nos, ex nuntio primum electrico, tum ex litteris eo ipso die, postridie Kalendas, a te datis accepimus, idque non mediocrem Nobis lætitiã fecit. Tale quidem, dilecte fili, divinum de te consilium ille quodam modo præsenſerat vir prudentissimus cujus in locum succedis; qui te, bene aptum ad Societatem regendam quum perspexisset, jampridem in procurationis partem advocaverat, teque, ut vestræ sunt leges, idem designavit qui vicario munere post se fungereris. Itaque tam aperta providentis Dei significatione, numini et voluntati ejus securus acquiesce, in eoque fac spem tuam constitui et confirmes in dies fidentius: nempe Societati vestræ, ad majorem ejus nominis gloriam tantopere contendenti, omnibus ipse, ut antehac, subsidiis benignissime aderit, atque tibi difficile munus difficillimo tempore obeunti opem sane afferet singularem. Magna quidem, ut nostis, voluntate semper affecti fuimus ad Societatem Jesu, quacum grati etiam animi conjunctione tenemur; ejusdem autem reputantes et multa in Ecclesiam promerita et summam obtemperacionem studiumque erga hanc Beati Petri Sedem, æque ab ipsa in posterum eoque amplius ad maximas Ecclesiæ rationes pollicemur Nobis, te præside, et expectamus. Jamvero copiam cælestis luminis quam tibi sociisque singulis ad suffragia convenientibus precatione Nostra exoptavimus, iterum exoptamus a Deo largiorem, ut quæ, secundum præscripta vestra, congressis adhuc vobis in Domino reliqua sunt deliberanda et transigenda, ea recte omnia feliciterque procedant. Denique tibi, dilecte fili, atque Societati universæ, id quod enixe rogasti, Apostolicæ benedictionis munera paterna caritate impertimus.

Datum Romæ apud S. Petrum die XII. Octobris, anno
MDCCCXCII., Pontificatus Nostri quintodecimo.

LEO PP. XIII.

ORTUS ET VITÆ
ADM. R. P. N. LUDOVICI MARTIN

BREVIS CONSPECTUS HISTORICUS.

SCRIBEBAT VALLISOLETI V. KAL. NOVEMBR.—P. RAPHAEL PEREZ, S. J.

PRO "WOODSTOCK LETTERS."

1846 R. admodum P. LUDOVICUS MARTIN GARCIA piis honestisque parentibus usus est, rei agrariæ deditis satique pecuniosis, ortus vero XIII. Kal. Septembr. 1846, in Melgar de Fernamental oppido non ignobili Burgensis Provinciæ. Pueritiam summa innocentia egit liberalibus disciplinis domi traditus; cum autem per ætatem licuit, **1855** in Burgense Seminarium cooptatus humanioribus ac philosophicis litteris sexennium impendit, eximii ingenii famam inter æquales adeptus. Tertio jam anno Theologiæ operam dabat adolescentulus, octavum enim et decimum ætatis annum vix attigerat, cum cælitus evocatus Societati Jesu nomen dare apud se statuit. Illacrimatus est optimus pater ejus consilii certior factus, quod filio unico, senectutis certissima spe, florenti ingenio adolescenti destitui vehementer doleret, nec sibi facile valebat imperare ut filii votis annueret. Ludovicus, ut erat animo tenerrimo ac pio in patrem, sed in Deum pientissimo, lacrimis commoveri videtur, humique provolutus coram imagine Jesu cruci affixi qui a Burgensibus cunctisque hispanis summo honore colitur præsidium sibi ferventi prece postulat. Inde nova quadam virtute auctus vocanti Deo obsecundare, etiam in-

vito patre decernit; is vero filii ingeminatis precibus tandem victus, libens, etsi dolens, Ludovicum abire concedit.

- 1864 III. igitur Id. Octobr. 1864 Loyolæ Societati adscribitur ac tironum disciplinam inchoat, duce ac Magistro P. Petro Portes, insigni prudentia viro atque omnium virtutum laude clarissimo. Emeritus tiro brevi factus Ludovicus magno fuisse exemplo consodalibus traditur: biennio igitur confecto, prima nuncupat vota.
- 1866 Tunc temporis P. Joannes J. de la Torre, Rhetor eximius, litteris græcis, latinis ac hispanis apprime eruditus et magni nominis orator, juniores nostros hisce informabat disciplinis, quo duce eo progressus est Ludovicus, ut et ipse nobilis poeta ac disertissimus orator evaserit. Biennio his studiis deditus Loyolæ commoratur, ac Legionem post mittitur philosophicas facultates recolendi gratia.
- 1868 At vero dum novum aggredditur laborem, publicis rebus per Hispaniam universam vehementer perturbatis, Regina e sede pulsa, omnibus susque deque versis, Socii Jesu urbe atque agro exterminantur, Galliamque exules petunt. Obtigit Ludovico Valsense Collegium quo, qui Philosophiæ vacabant adolescentes, hospitio excepti convenerant, ibique studiis operam dare ac religiosam ducere vitam valebant. Biennio eas excoluit facultates, factoque non sine laude periculo, in Pojannense Collegium migrat, eloquentiam ac poesim traditurus. Incredibile profecto est quam studiose in nostris adolescentibus erudiendis desudarit, non doctrina solum, sed virtutis ac laboris exemplo. Multa eo temporis scripsit et carmine et sermone soluto quorum nonnulla adhuc manent sententiarum gravitate ac formæ linguæque pulchritudine optimis quibusque aureæ ætatis vatibus æmulantia.
- 1873 Nec tamen diutius iis inmorari licebat: relictis itaque musis, ad sublimiora traducitur, sacras, videlicet Theologiæ disciplinas quibus quadriennium strenue

impendit ea subtilis ac lucidissimi ingenii laude, qualis decebat mox futurum doctorem.

- 1877 Sacerdotio decoratus, emensisque jam omnibus studiorum curriculum, tironum Magistro Socius additur, quo munere, dum singulari prudentia fungitur, extremum subit experimentum in Societate, studiis absolutis, consuetum. Hinc ad Theologiam scholasticam juvenes nostros edocendam in eodem Maximo Pojannensi Collegio progreditur, quo tempore ipsorum etiam Ministrum egit.

- 1881 Verum tempora feliciora properabant : religiosis ordinibus per summum nefas e Gallia expulsis, novo exilio Nostrates exules in patriam remigrarunt, quorum postremus fuit Ludovicus cui munus commissum erat cum Reipublicæ apparitoribus agendi, certa die ad expellendos domo exules adventuris. Facili negotio rem expedit, ita enim se gessit, ut qua hora homines scelesti Collegium adiere, socii iter jam longe fecerint, ipsumque Ludovicum cum socio parata ad conscendendum rheda repererint.

Statim ac Hispaniam repetiit Salmanticensis Rector creatur, cui muneri illis præsertim temporibus difficilimo, tradendi Theologiam dogmaticam ac linguam hæbraicam onus adjecit. Postrid. Kal. Febr. solemnem professionem se Deo mancipavit.

Eum profecto virum rerum Seminarii conditio postulare videbatur ; licet enim ab aliquot annis id Collegium fuerant moderati Socii nostri, tempestatis illius angustiarum et calamitates rem progredi prohibebant. Itaque optimus Moderator et morum disciplinæ, et rei litterariæ, et ædium commodo et pulchritudini usque adeo strenue prospexit, ut omnia simul crescerent, auferentur et aucta manerent maximo cum Societatis honore ; ipsius vero prudentia et vis in agendo, sapientia et doctrina in docendo tantam laudem nomenque sibi compararunt, ut summus in Hispania Theologus ab Antistite Salmanti-

censi, viro sapientissimo (qui primus Matritensis Pontifex a sicario occisus est) singulari laude ac prædicatione celebraretur. Hinc igitur initium duxit ejus Collegii fama et incrementum, ut et alumnorum numero (septingenti in præsentiarum), et doctrinæ pietatisque fructibus par nullum in Hispaniis existat.

1885 Exacto ejus regiminis quadriennio, Ephemeridi cui titulus, "Nuntius Sacri Cordis Jesu" Moderator præficitur, quod eo temporis opus homine indigebat et litterarum peritissimo, et in re pecuniaria gerenda industrio. Paucis quidem mensibus his præfuit, plurimum tamen incrementi ea negotia acceperere.

1886 Collegium sive Superiorum Facultatum Academia ad Deustum prope Flaviobrigam eo ipso anno, quamvis non omni ex parte perfectis ædibus, patere alumnis debebat, cujus Moderator Ludovicus renuntiatus est. Dum vero his, qua solet diligentia et studio incumbit, in Provinciæ Comitibus Procurator absens deligitur, et ad Fesulas quamtocius se confert. Tunc primum A. R. P. Anderledy hominem coram alloquutus ac familiariter usus magni habere cæpisse videtur; vix enim Fesulis reducem toti Provinciæ præficit VI. Id. Decembris 1886.

Dum vero id muneris obibat, quid magis admirer nescio, tantine viri prudentiam an dexteritatem in difficillimis negotiis conficiendis, patientiam in laboribus sustinendis, animi facilitatem in sociis agendis, fortitudinem in legibus defendendis. Plurima eaque gravissima vel inchoata vel denuo suscepta opera mira felicitate confecit: ipse res Comillensis Seminarii tum Romæ, tum in Hispania peregit ac sapientissimis institutis ditavit: Collegium Gegionense, rebus cum Ovetensi Præsule singulari arte compositis, a fundamentis erexit. Tudelense, reddituum rebus extricatis, ædificavit: Burgense prope de novo struxit et condidit: Flaviobrigensem ac Santanderiensem Stationes magnificis templis appositisque ædibus locupletavit: Provinciam totam

crudelibus calumniis impetitam prope ab excidio libera-
vit: sacra ministeria ubique promovit: humaniorum
præsertim litterarum studia fovit et auxit: delectorum
manum in Colombiana Republica laborantibus fere quo-
tannis auxilio misit: Dei tandem gloriam, animarum
salutem, Societatis incrementum incredibili studio extu-
lit auxitque.

Hæc et plura quæ, ne longior sim, prætereo, gerebat
vir omnino viribus fractus morboque laborans molestis-
simo quo in perpetuis officii obeundi causa susceptis
itineribus vehementer afflictor. Magna tamen pro
Dei gloria semper animo volebat ac mira alacritate
perficiebat.

1891 Quadriennio igitur in regenda Provincia exacto ac
successore sibi suffecto V. Kal. Maj. 1891, confestim a
summo Societatis Moderatore evocatus est. Quo con-
silio egregium virum apud se habere voluerit, ex iis
quæ paulo post accidere omnibus patere videtur: nam
mortis proculdubio præsciens sanctissimus Societatis Præ-
sul, eam moriens committere statuit cui maxime fideret;
ex obsignata enim scheda quam e vita jam jam dices-

1892 surus subscripsit suas vices Ludovico nostro dedisse
compertum est. Inopina re cognita, quasi fulmine ictus,
relictis Patribus ad Sacrarium confugit, vimque lacrima-
rum maximam profudit: et ipsemet paucis post diebus
scribebat, morbum ipsum quo jam pene convalescerat,
statim revixisse.

Reliqua quæ a mense Januario elabentis anni gesta
sunt enarrare supervacuum existimo, cum tu de his
certior aliunde factus esse potueris. Vale, igitur, et
moræ quæso parcas, plurimis enim distineor negotiolis
horas diesque furtim eripientibus.

EDUCATIONAL NOTES.

THE SUMMER SCHOOL.

The new fashion in education, that called University Extension, has been brought home to us in the shape of a Catholic Summer School. The idea was put into execution this summer, and a three-weeks' session for work in various departments of learned culture was held at New London, Connecticut. The courses consisted of lectures delivered by priests and laymen, on subjects of moral and natural philosophy, literature and history. Three regular lectures were given on five days of each week; to which were added some evening discourses or readings of a lighter kind, several of them, as those on Egyptology, being illustrated with stereopticon views. On each of the three Sundays, a sermon was preached at the high Mass, or evening service, or at both, by preachers specially selected for the occasion. There were in all forty-four regular lectures, seven evening entertainments, and four sermons, in the course of the three weeks—more than enough to keep people occupied, if they also intended to enjoy the attractions of a summer-resort. Omitting the sermons, as well as the evening papers, some of which were read by ladies, nineteen lecturers contributed to this fund of instruction; and of them eleven were priests or religious. Most of the speakers appeared but once. The consecutive courses, consisting of a series of lectures on the graver topics, devolved entirely upon Ours. Hence no less than nineteen of the solid lectures were delivered by our four lecturers; and, as Father Holaind was provided with an extra hour to answer difficulties, pretty nearly half of the regular instruction was imparted by Jesuits. The enterprise, however, had been started quite independently of them.

Father Halpin's course of Ethics, which ran through two weeks, attracted great attention, and served from the very beginning to stamp the character of higher sound instruction on the enterprise. It was noticed daily in New York papers, and was commented on at a considerable distance,

as in the *Chicago Herald*. The lecturer provided facilities for having difficulties presented between times; and he answered them at the commencement of his subsequent lecture. It was in no small degree the intelligence and seriousness which these difficulties and questions manifested in the hearers, that called forth from Mr. Dana of the *New York Sun* a comparison rather unfavorable to certain non-Catholic Summer Schools elsewhere. I have not any samples at hand of the questions proposed to Father Halpin day after day; but a few of those which I have on hand, from the course on Evolution, may serve the purpose:—

“In Genesis, Chap. 1, the story is told of the creation of man with the animals, on the sixth day. In Chap. 2, after the seventh day, God formed another man, and breathed into his face the breath of life, and the man became a *living soul*. Why cannot these first men so created be called pre-Adamite men? with intelligence, but without souls—and have existed long ages before Adam? If there were no other people on earth but Adam’s family, why did Cain fear being killed, Gen. 14? Also, whom did Cain marry, and where did he find a population for whom to build a city, 17th verse? In Gen. vi., 2 and 4, why is the distinction made between sons of God and daughters of men if the first were not descendants of Adam and the second of the pre-Adamite race?” Again: “If the highest class of one species is superior to the lowest class of the species next above, what is the step which proves this superiority? What proof have we that man has reached the highest state of civilization at a certain period?” “Will you please tell me if you think the time spent in study to ascertain, whether the monkey has a language or not, is time wasted?” “Can the development of the brain be judged by the formation of the head? Can one’s vocation be determined by Phrenology? Does the development of the features depend upon the brain?” Etc. The range of difficulties kept pretty much within the sphere of philosophical criticism.

The attendance at regular course lectures was about three hundred. Between five and six hundred tickets were sold, the full course tickets being \$5.00, a ticket for a single week, \$2.00. The members came from all parts; and we are safe in saying that they were all good Catholics. It was conjectured that as many as a thousand visitors appeared at New London during the session.

One would be inclined to think on looking at the audience, that it was made up of women. The pastor of the place, Father Joynt, ventured the surmise, as to the compo-

sition of the assembly, that "fully 90 per cent of the scholars were teachers." The president of the Summer School, Father Sheedy of Pittsburgh, thought that "perhaps 50 per cent were teachers." Each, no doubt, judged by the percentage among those he knew. However that be, there was a fair attendance of men, some of them teachers and principals, others persons of leisure, who took the greatest interest in the graver questions. Numbers of priests called in from various parts. The Bishop of Hartford and the Archbishop of New York visited and addressed the school.

The lectures delivered by Ours were: Ten on Ethics by Fr. Halpin—Morality, Freedom, Law, Conscience, Right; Five on Anthropology by Fr. Hughes—Evolution viewed from the side of the natural sciences; One on Science and Revealed Religion by Fr. D. T. O'Sullivan; One on the Realities of Capital and Labor by Fr. Holand. The inaugural sermon was preached by Rev. Fr. Pardow.

BOOKS OF INTEREST TO OURS.

It is proposed henceforth under this heading to notice books published by Ours, and of general interest. The co-operation of our readers is asked to make this department of the LETTERS as complete as possible. Books sent to us will be always noticed, and reviewed as far as our space permits, and notices of forthcoming books and literary items will be gladly received and published.—Editor W. L.

RECENT PUBLICATIONS.

A Brief Text-Book of Logic and Mental Philosophy. By Charles Coppens, S. J., 120 pp. 98+186. Catholic Publication Society, New York. Price \$1.50.

This is a handsome little volume, and well adapted to its purpose. The author's aim was to supply a brief outline of sound philosophy conformable to the teaching of the schoolmen, "to pupils unfamiliar with Latin;" and it must be acknowledged that he has succeeded admirably. Few questions of importance are omitted and the treatment leaves nothing to be desired. It is clear, concise, popular, accurate, and displays more than ordinary pedagogic skill. The subjects are well defined, the theses well formulated, the arguments well chosen and put in brief and telling form, while the more common difficulties also find their solution. The exercises in dialectics form a very interesting feature of the *Logica pura*.

With a companion on Ethics, this little book will be found to be an excellent text-book for a one year's course of philosophy in those institutions in which this science cannot be taught in Latin. It contains the outlines of all that the pupils can master in one year, and leaves some scope to the activity of the teacher, a requirement which the more voluminous manuals do not possess, the consequence being that they generally overpower the student, and reduce the function of teaching to mere reading or condensing the lucubrations of the learned author.

Outside the school, Father Coppens' hand-book will prove very useful for many educated lay persons who are eager to get some knowledge of true philosophy, and it is all the more to be recommended since in our day the study of agnostic philosophy is forced upon many of the educated and half-educated of the English-speaking world. It will also prove very serviceable to active, ambitious and well directed reading circles.

Socialism Exposed and Refuted. By Rev. Victor Cathrein. From the German, by Rev. James Conway, S. J., 12 mo. cloth, 75 cts. Benziger Bros.

A short treatise on socialism, taken from the extensive work of Fr. Cathrein on moral philosophy, has been excellently done into English by Fr. James Conway, and published by Benziger Brothers. It forms a neat volume of 164 pages, full of useful information on one of the most important topics of modern sociology. The author does not deal with Agrarian Socialism, which is fully treated in another part of his complete ethical work, his refutation of this form of socialism has been already made known to the English public by Fr. Heinzle in his own well-known pamphlet, on the "Champion of Agrarian Socialism." Fr. Cathrein pays little attention to the "Socialism of the Chair," which is confined to theorists and college professors, but he makes us fully acquainted with the living and aggressive socialism contained in the programmes of Gotha (1875), Erfurt (1891), Cincinnati (1885). He shows the true nature of this modern system which threatens the very existence of society; he points out its relations with Liberalism, and proves that it is both untenable in its principles and unpracticable in its applications. This little book does not contain one single page that can be charged with dullness.

The State Last, by Father James Conway, has been translated into French and published entire in the *Journal du Droit Canon et de la Jurisprudence Canonique* in eight instalments. The editor of the *Journal*, the Abbé Duballet, doctor in theology as well as in canon and civil law, and former pupil of Cardinal Mazzella at the Roman College, says in his preface to Father Conway's "Study": "In the front rank of the opponents [of Dr. Bouquillon], stands the Rev. Father James Conway, S. J., professor at the College of Buffalo in the United States. In his pamphlet of remarkable precision and solidity of doctrine, the distinguished religious has victoriously refuted Dr. Bouquillon's assertions. We place the French translation of this remarkable work before our readers, convinced that they will find in its pages those exact principles which will enable them to defend among our people the sacred rights of God and of his Church in the matter of education." The *Journal du Droit* is one of the most learned periodicals on canon law.

The Tercentenary edition of the Life of St. Aloysius, by the students of St. Francis Xavier's, New York, of which eight editions were published, is now out of print. Although large numbers were circulated almost at cost to spread devotion to St. Aloysius, the editor without effort cleared twelve hundred dollars. Besides the eulogiums of the religious and secular

press, the *New York Herald, Recorder and Sun*, the following letter of the late Fr. General will be interesting to Ours.

FIESOLE, June 7, 1891.

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

I am greatly obliged to you for the copy of the Life of St. Aloysius which lately reached me. It is quite true that a special importance attaches to this work from the fact of its being written by the students of rhetoric in St. Francis Xavier's College, New York. I am greatly pleased with the book, which is the result of the piety and labor of those, whom it is our greatest aim and proud boast, to make fervent Catholics, and ornaments of Christian society. Will you kindly inform the students who have been engaged in writing this life of the Saint, that I very cordially approve of what they have done, and that I am edified by their piety. While it is a constant source of sorrow to us, to see the terrible havoc caused to souls by evil and irreligious literature, it must give us corresponding joy to welcome new Catholic writers who will be ever prepared to do battle in the cause of religion; and such I hope will be the authors of this Life of St. Aloysius.

This book will, I am confident, be widespread in its influence for good, and teach many that might otherwise be dazzled by worldly prospects, that there is a charm and beauty in sanctity superior to all earthly attractions. But I pray that it may be above all for the young authors a source of great spiritual good. May it secure for them throughout their youth and manhood, the special protection of our Saint, with the grace to imitate more closely every day, his rare innocence of life! I am my dear father,

Your devoted servant in Christ,

A. M. ANDERLEDY, S. J.

In view of an agitation which is starting in some parts of the country against the use of Compayré's History of Pedagogy in the Normal Schools, it will be well for our readers to observe that all the standard objections against our method of education, and, in particular, those set forth by Compayré, have been answered by Father Hughes in his "Loyola." Compayré is an anti-Jesuit fanatic. Père Charles Daniel wrote expressly against him, in his work, "Les Jésuites Instituteurs de la Jeunesse Française," quoted in the Bibliographical Appendix to "Loyola." Father Hughes was not at liberty to mention Compayré, as an opponent, because the latter is one of the contributors to the same series of the "Great Educators." The great educator (!) assigned to this anti-clerical for his part of the series is Abelard. See the announcement of the whole series at end of "Loyola."

The province of Toledo has published a real *édition de luxe* of the Constitutions. It contains the original Spanish text

of St. Ignatius with a Latin translation, the notes of St. Ignatius, of Father Polanco and of the early fathers of the Society.

Father Oswald, who for fourteen years, has been Instructor of the Tertiaries in the German province, has published his *Commentarius in Decem Partes Constitutionum Societatis Jesu*. It is only *ad usum nostrorum* and may be had by applying to the procurator of the province, Father Caduff, Exaeten, near Baaksem, Holland. Price, eight marks (\$2.00).

Sunday School Booklet. Father Massi of St. Lawrence's Church, New York, has published an eight page booklet with the above title. It consists of the usual prayers used by the faithful, a method of saying the rosary, the Litany of the Blessed Virgin, an excellent little summary of "Truths necessary to be known and believed by all," the manner in which a lay person is to baptize, a short preparation for confession, and a brief and practical "Manner of Going to Confession." We do not remember to have seen in so small a compass so much useful information for the faithful. It is to be recommended to all our parishes. Publisher, S. Mearns, 227 Greenwich St., New York.

Father Heinze, who is now professor of philosophy at Canisius College, Buffalo, has published in pamphlet form, *Pranks of Modern Thought*, a critical review of two addresses delivered at the dinners of the Liberal Club.

The Temporal Sovereignty of the Holy See. By Rev. John Ming, S. J., New York. Fr. Pustet and Company.

Father Ming, known by his contributions to the Catholic Quarterly, in this learned brochure of forty-eight pages, has treated the Temporal Sovereignty, historically, theologically, and juridically. One of our Catholic Reviews says of it:

"The treatment displays profound scholarship, erudition, independence and originality of research, and a thorough grasp of the subject in all its relations. It is doubtless one of the most powerful and convincing of the many arguments made in favor of the Pope's Temporal Sovereignty. It is a most important addition to the existing literature on the subject; for which Catholic theologians and all those who are interested in this great question will be grateful to the learned and painstaking author."

"We unhesitatingly recommend Father Ming's scholarly treatise to the careful perusal of all intelligent readers who are eager to form a just appreciation of the question which at this time engrosses the attention of all true and loyal Catholics the world over."

Harry Dee, or Making It Out. By Francis J. Finn, S. J. Benziger Bros. Price \$1.00.

This is another of Mr. Finn's stories for boys, published just in time for the Christmas holidays. How interesting it is may be known from the fact that a grave professor at Woodstock, who told the author that he never read such books, took it up just to look at it, and was so captivated by it that he read it through. It is the largest of Mr. Finn's books, containing 284 pages. *Tom Playfair* and *Percy Wynn* with other characters, familiar to the readers of Mr. Finn's former books, appear in the pages of *Harry Dee*, and they are ever true boys and devoted Catholics, without any of that religious sentimentality which repels and makes dry and forbidding so many of the books written for boys. We can confidently recommend it to all our teachers as an excellent and real book for our students, and one that they will read with absorbing interest.—Mr. Finn has also a charming Christmas story in the *Catholic Home Almanac* for 1893, entitled, *Our Western Waits*. In a note the author says: "This story may be read effectively at an entertainment with the aid of a chorus of boys' voices, the songs being sung where they are mentioned." Those who spent Christmas at Woodstock in 1890, when Mr. Finn himself read the story accompanied by music and the songs, can bear testimony to this; it was one of our most delightful Christmas entertainments.

Father Terrien has published a life of Father Clovière, the first Superior of the restored Society in France. Born in 1735, he entered the Society at Watten in 1758, and died on January 9, 1820. As a member of the English province for so many years, and as chief agent in the restoration of the Society in France, his life has a very special interest. This work is not for public circulation, but can be obtained from Frère Lavigne, 35 Rue de Sévres, Paris.—*Letters & Notices*.

A Day in the Temple. By the Rev. A. J. Maas, S. J., pp. 215, B. Herder. Price 75 cents.

Fr. Maas has written in a pleasing form a description of the Temple. Some of those who read the book may be surprised to find Zion, Messiah, Ezra, etc., for the names found in the Douay version. The author assures us, however, that he has authority for what he has done, and that he has only used what he considered in every case to be the best spelling. We can heartily recommend this little book to all who may wish to have a true idea of the Temple and a knowledge of Jewish rites and customs in the time of our Lord. The book would certainly have been far more attractive and useful if it contained a plan of the Temple. The desire to keep the price as low as possible is the only reason why it was not added.

We are happy to state that the second edition of Father Maas's *Life of Jesus Christ, According to the Gospel Narrative*, has at last been issued. It has been improved by the addition of several illustrations and an excellent plan of Jerusalem at the time of Titus. It is also printed on better paper. The price remains the same, \$2.00, but there is a reduction for priests and religious communities. It may be had of the publisher, B. Herder, St. Louis, Mo.

BOOKS IN PRESS OR IN PREPARATION.

Père Alfred Hamy is about to issue a *Galerie Illustrée de la Compagnie de Jésus*. It will consist of an album of 400 portraits reproduced in photogravure of the most distinguished members of the Society. He proposes to publish fifty portraits annually, the whole work to be completed in eight years. The price will be 30 francs a year and if he gets 300 subscribers, he will issue the first number about the middle of March, 1893, the second, January 1, 1894, and thus a number every succeeding year to finish in 1900. Those who wish to subscribe, and certainly all our colleges should encourage this work by their subscription, should send their names to M. l'abbé A. Hamy, 14 bis, rue Lhomond, Paris.

Padre Ignacio Torre is publishing at Barcelona "Vidas de los Primeros Compañeros de S. Ignacio de Loyola en la fundación de la Compañía de Jesús, escritas en lengua Italiana por el P. José Boero de la Compañía de Jesús, Asistente de Italia, y traducidas y enriquecidas con documentos originales por el P. Ignacio Torre, de la Misma Compañía." The lives of Salmeron and Broet have already appeared; the life of Laynez is in press.

Fr. Frins' *Anti-Dummermuth* is at last in press. It is said to be a great work. A biography of Herr von Mallinckrodt, one of the great leaders of the German Catholics, from the pen of Father Pfülf, is also in press.

We are glad to announce that the second edition of the *Synopses Concionum* of Father Roothaan will be ready December 1. This work is invaluable to all our preachers and missionaries. Copies may be had from the Father Socius of the province of Holland, his address being, l'abbé J. A. Thijm, Da Costa Straat, 44, La Haye, Holland.

Father Wilmers is now preparing a fifth edition of his large German work, and a Latin *Theologia Fundamentalis*, which will be followed, if God spares him, by an entire course of dogmatic theology.

Father Cathrein is publishing a second edition of his great work on Ethics.

QUERIES.

The following Queries have been sent to us. Any of our readers who can answer them will confer a favor by doing so in our next issue. As announced in our last number, we will gladly publish any Queries of interest to Ours that may be sent to us.

I. Estne aliqua nova editio (1) operis P. Juventii, sub titulo "Candidatus Rhetoricæ?" Si adest, quæritur *ubi et quando* facta sit et *quot* voluminibus constet.

(2) Operis P. Du Cygne "Analysis Orationum Ciceronis?" Idem ac antea. Si nova nulla sit editio, assignetur ultima et quo in loco obtineri possit.

II. Se pregunta si existen en castellano ó en latin las vidas del P. Suarez, de Lugo, Valencia, Toledo, Vasquez, y otros grandes teólogos y filósofos españoles de la Compañía—y, si existen, en qué librerías se pueden obtener?

III. ?En qué fundamento, falso ó verdadero, se apoya la opinión bastante general de que el P. Francisco Suarez fué sepultado vivo, y de que, abriendo su ataúd, se encontraron señales de haber muerto en estado de desesperación?

IV. Can any of our readers give further particulars about Father de Montalto, S. J., who re-entered the Society when 128 (!) years old, in 1814? (v. Foley, vol. vii., clxxii., and *Notes and Queries* for 1869, p. 375.)—*Letters & Notices*.

V. Our Brazilian correspondent, Father Galanti, would like to know if the *History of Brazil*, by Robert J. Southey, can be had, and at what price. He has the Portuguese translation, but would like to have the original English text.

OBITUARY.

BROTHER WILLIAM CLAESSENS.

After fifty-six years of religious life in the Society, more than fifty of which had been spent in the arduous labors of a brother in the Rocky Mountain Mission, Brother William Claessens died calmly and happily in Santa Clara College on Oct. 19, 1891. He was born on the Nativity of our Lady, Sept. 8, 1811, at the little village of Beirendrecht near the eastern bank of the Scheldt, about ten miles north of Antwerp. He was working with a baker in the latter city when his celebrated countryman, Father De Smet returned to Europe in 1835 in search of recruits for the far off missions of the Rocky Mountains. He held out to his generous countrymen, and all others whom the spirit of God moved, a life of toil and privation, but a life, too, rich in the fruits of salvation for the poor red-skins of North America. William Claessens offered himself to Fr. De Smet and set sail with him for the New World toward the close of 1835. After two years of noviceship at Florissant, in Missouri, he set out for the Missions.

Those were pioneer days and the life of a brother who had to exercise all trades by turns was not one of idleness or ease. But Br. Claessens came to the Mountains to labor for God, looking for rest in eternity, and in the long years of his religious life he did work and that cheerfully for the Lord that loves the cheerful giver. Now in one mission now in another he toiled and prayed until the inroads of age caused superiors to send him to California, there to prepare for his passage to Heaven.

The two remaining years of his life were spent partly in the novitiate at Los Gatos and partly in Santa Clara College. He worked at odd jobs around the house, as much as his feebleness would allow, but passed most of the time in reciting the rosary of our Blessed Mother. Thus in prayer and patience he happily closed a long life of generous self-sacrifice in the service of his good Master.—R. I. P.

BROTHER JOHN BAPTIST BOGGIO.

One by one the landmarks of dear old Santa Clara College are fast disappearing. One of the oldest and most venerable is the subject of this brief notice, Brother Boggio, who was intimately connected with it, in the office of infirmarian for thirty-four years. He was born at Bielas, in Piedmont, on April 20, 1819, and on the 12th of the same month, in 1838, he entered the Society at Chieri where he made a fervent novitiate and pronounced his vows. He fulfilled the various offices of an humble devoted lay brother in our houses in Italy till the revolution drove him, with so many others, into France. During the Algerine war he was sent to assist the French soldiers as infirmarian. Here he laid the foundations of that medical science which, supplemented by private lessons from the best French surgeons, who found him an apt pupil, and by the study of the best manuals of the age, made him a physician and surgeon of the very first order. At the completion of the Algerine war he was stationed at the college of Avignon, in the province of Lyons, and there served Ours in his old office with the greatest diligence and charity. He was indeed a loving infirmarian, and seeing, as he ever did, our dear Lord in all his sick children, no care, no solicitude seemed to him excessive in such a sweet service. Beside the usual duty of our brother infirmarian of carrying out scrupulously the injunction of the doctors, of providing food and all sorts of comforts for the sick, etc., he used to spend hours at their bedside, and this especially in his later years, and while away the dreary time with his joyous conversation, enlivened with anecdotes of the Algerine war and of his long years in the service of the sick. The only return he asked from the sick for his loving care was to be remembered by them before the throne of God.

I once heard him tell the following incident which occurred while he was still in France in the college of Avignon. He had under his care a saintly father who was patiently enduring a martyrdom from a most painful cancer. Night and day Br. Boggio was at his side. On one occasion while he was sitting up with the poor sufferer, he noticed a gleam of happiness light up his face. Turning to the brother he said: "Make haste, brother, bring four chairs." After assuring himself that the father was fully in his senses he did as desired. Then for a good half hour the holy man seemed engaged in conversation with his invisible guests, his countenance all the while beaming with a radiance not of this world. After the departure of the guests, Br. Boggio requested to know their names. The humble old man refused for a long time, till the brother asked him if all his care did not merit this slight token of his confidence and gratitude. The father at last consented, and said that the Queen of Heaven in her in-

effable clemency had come to console him bringing with her St. Francis Xavier and his Guardian Angel. Br. Boggio now implored his prayers once he came to Heaven. This the good father promised, and shortly after calmly breathed his last. Br. Boggio told the incident to the Spiritual Father who was not at all surprised that the astonishing virtue of the old man had merited this signal favor of Heaven.

Having for ten years edified all the community by his skilful care of the sick, Br. Boggio was sent in 1858, along with Father Louis Bosco, to our Mission of California. The infirmary of Santa Clara College was at once entrusted to his care, and well did he look after the health both of Ours and of the boys during thirty-four years. Many and many a student who had consulted in vain the best doctors of the State, regained his health at last under the treatment of this good brother. His skill soon became noised abroad and people began to flock from all parts of California, Oregon, Nevada and even Montana to consult Br. Boggio. He gave his advice free to all, and supplied many of the needy poor with medicine. His cures were often astonishing. Protestants, also, called on him and were received with the greatest charity, a charity which was sometimes rewarded with their conversion to the true faith. He never failed to accompany his medical advice with some spiritual counsel, generally finishing by telling the invalid, be he Protestant or Catholic: "Say three Hail Marys to St. Joseph." Many an unfortunate Catholic, who stood more in need of confession than of medicine for the cure of his malady, was induced by the good brother to unburthen his soul to the priest before he would prescribe for his body. His long experience made him exceedingly skillful in getting at the root of the disease, and those who called on him were sure to hear their true state, be the knowledge ever so bitter. Of dozens of instances let one suffice:

A well to do gentleman of San Francisco had spent thousands of dollars on the doctors without any relief. He called on Br. Boggio, who carefully examined him. "My dear man" said the brother, "I can do nothing for you. My only advice is to settle your accounts with God; for, unless I am very much mistaken, you will be in your grave within two months." The man, who was a Catholic, said: "Brother, I thank you for doing what no other doctor would do: you have told me the truth. I will go to confession and prepare for death." Then giving a large sum of money to the brother to have Masses said for his soul, he departed, and was dead in less than six weeks.

Only at certain hours could externs consult him: his chief care was with the community and the boys. He had some marvellous remedies for curing the youngster of "soldiering." Once thus treated they never had a return of the malady.

But the really sick boy was attended to devotedly night and day.

All his wonderful success and the great reputation he enjoyed never in the least affected his humility. He was always ready to lend a hand at all the humble works and never took on airs of superiority before his companions. He was sincerely pious and singularly devout to the Blessed Sacrament and our Blessed Lady. His devotion to St. Joseph was remarkable. To his loving care he attributed all his cures. In his hands he placed both community and college and well has dear St. Joseph cared for both. Several times in the history of the college has the small-pox or other epidemics visited the valley and carried off numbers of its inhabitants, but, thanks to St. Joseph, said Br. Boggio, the dread disease never crossed the threshold of the college.

Some sixteen years before his death he had a severe stroke of paralysis which horribly deformed his face turning it completely awry. Br. Boggio on coming to himself and realizing his condition began working at his face till he had set it to rights. A few hours after he was around helping the boys. This recalls a rather humorous incident which the brother delighted in telling. A Protestant was being married in a church of the town. In the midst of the service he yawned but so awkwardly that he dislocated his jaw and could not close his mouth. Frightened beyond measure he ran to the college and piteously showed his face to the brother. The brother good-naturedly laughed and soon had the poor man's jaw in condition. "Go now," he said, "and yawn more carefully next time."

For the past few years, old age had been telling visibly on the good brother and he felt that he was soon going home. Last December he was seized with the grippe and prepared for death. On the very day of his death, he heard a knock at his door and in walked two lads with their sick playmate. Br. Boggio who was unable to rise from the bed, persuaded the lads to help him dress, and then leaning on their shoulders he hobbled to the pharmacy which was in the adjoining room. After compounding a dose for the sick lad he returned to his bed never more to leave it in life. For some time before his death a choking sensation in the throat prevented his receiving the Holy Viaticum. But God would not allow him who had been so careful to provide others with the last Sacraments, to be deprived himself of this longed-for consolation.—The choking suddenly ceased and he received our Lord with ease. Shortly after he entered on his agony and died lamented by all, on Dec. 29, 1891, at the advanced age of 74 years.—R. I. P.

MR. JOHN JOSEPH MALONE.

Our Lord seems to have called this excellent youth from the midst of the world to prepare him by three short but happy years of religious life for his passage to Heaven. He was born in the town of Alameda on the east shore of the San Francisco Bay, Dec. 1, 1872, and received his education at St. Ignatius College. He was a great favorite with his companions for his cheerful disposition, and none the less so with his teachers, for his candor, his studious habits and his solid unassuming piety. He had for years been a fervent member of the Sodality of the Blessed Virgin and of the Sanctuary Society of St. Ignatius Church. On St. Ignatius Day, 1888, he entered the novitiate, spending his two years under the saintly Father Paul Mans. During the greater part of the novitiate he was beadle. He was a generous novice, beloved by all his brethren. His constitution was never robust, still, the novitiate, usually a most trying time on the health, passed without any sickness. But hardly had he taken his vows and applied to study when he began to complain of constant dyspepsia and oppression of the chest. He was taken from his books and sent to Santa Clara College, where he might be under the skillful care of Brother Boggio. The brother immediately informed superiors that consumption, to which he had a predisposition, had set in, and was rapidly progressing and that it was only a question of months. Reluctant to believe this unwelcome news, superiors had John examined by the best doctors in San Francisco. Their verdict was the same. He rallied for a time, but soon began to waste away. He clearly foresaw the end and faced it cheerfully, often saying that he desired nothing but God's holy will. No one ever heard a complaint from his lips, though it was evident, at times, that he suffered intensely. He carefully performed all his spiritual duties and followed the community exercises as long as superiors allowed it. In December last, that mysterious grippe seized on him and after lingering a while in patient suffering, strengthened by all the rites of holy Church, his pure soul took its flight, we may trust, to Heaven, on Jan. 12, 1892.—R. I. P.

MR. WILLIAM GAGNIER.

Mr. Gagnier was born in Montreal, Canada, on the 21st of July, 1867, and was the second member of the family who consecrated himself to the service of God. He was educated in St. Theresa's College, conducted by secular priests. He was full of fire and energy and these natural gifts made it easy for him to gain admittance into the Society. Wishing to consecrate himself to the missionary life, he applied to R.

F. Cataldo, superior of the Rocky Mountain Mission for admittance into the Society, and was sent to Prairie du Chien to commence his novitiate. During these two years of trial he signalized himself by his tender devotion to the Sacred Heart. Like a true son of St. Ignatius he tried to spread this devotion. Every one may imagine how often he had to battle against his fiery temper and if sometimes he remained conquered, his defeat served only to encourage him to fight more bravely. After his first year of juniorate he was sent to St. Louis to commence his course of philosophy. Here he endeared himself to all on account of his many noble qualities, but soon he was called to the Mountains. This was a very severe trial. On that day we saw him for the first time in low spirits. On the following day one of the philosophers in whom he had more confidence, went to his room to see whether he was over that spell and to try to encourage him. Mr. Gagnier on seeing him said: "Mr. — I feel very happy. Yesterday as you know I was in very bad humor on account of the decision of R. Fr. Superior. But this morning I considered the matter in my meditation. I have recommended it to the Sacred Heart and now I feel very happy."

He was cross-bearer during the laying of the corner stone of the new church at St. Ignatius Mission and somehow or other contracted a cold which finally developed into pneumonia and which carried him off from us after a sickness of only four days. He died on Thursday, April 28 at 3 P. M. A few days before he became sick, he distinguished himself by his admirable charity to a sick Indian who afterwards died. Mr. Gagnier washed and dressed the corpse which was indeed no agreeable ceremony. "His fervent zeal" says his Master of Novices, "would have found ample occasion in the mission if he had lived longer." But he was ripe for heaven and the Sacred Heart called him to his eternal reward. *Consummatus in brevi explevit tempora nulla.*—R. I. P.

FATHER DOMINIC NIEDERKORN.

Fr. Dominic Niederkorn was born in the Grand Duchy of Luxembourg, May 15, 1815. His philosophical studies were completed in 1836 in the Little Seminary at Floreff, Belgium. The three following years were spent in the study of theology at the Grand Seminary, Namur, where, in 1841, he was raised to the holy priesthood by Rt. Rev. Bishop De Hessele.

In many respects Fr. Niederkorn's life was a remarkable one. Soon after his ordination he felt impelled to enter the Society and devote himself to apostolic work in America. During the eighteen years in which he served his native country as a secular priest, he made frequent application to his ecclesiastical superior to be released from his obligations to the diocese, and be permitted to follow the call of God.

Failing to obtain the desired permission, he studied and adopted in his parish those works peculiar to the Society, feeling certain that God who had given him the desire to be a Jesuit, would open a way to its accomplishment. Accordingly, he established sodalities for the various divisions of his parish, devoted himself with all his energy to the building and equipping of schools, and to the careful direction of consciences. His works of zeal seemed only to remove him farther from the realization of his cherished hope. In 1846 he was taken from the city of Luxembourg and given a very large parish outside of the city. He retained as assistant the aged priest who for many years had been in charge of the parish. This was indeed a difficult and delicate position, but Fr. Niederkorn surrounded the venerable man with so much thoughtful care, was so attentive to all his wants, so quick to yield in matters of minor importance, that the closing years of the good old priest were tranquil and happy.

In this new field of labor, Fr. Niederkorn's work for the schools began again. Sodality and pious confraternities sprang up, to nourish the piety begun in the school room. But all this only led up to a nobler means of sanctity — one to which he attached the highest significance — the practice of frequent Communion. Up to that time, people were considered very good indeed when they communicated four or five times a year. Fr. Niederkorn's deep love for our Lord could not be satisfied with such meagre homage. He worked in season and out of season to kindle in other hearts the fire which burned in his own. Soon the whole face of the parish was renewed. Little by little, weekly Communions became as frequent as before they were rare. He gathered around him those young men who seemed to give promise of vocation; by private lessons, he prepared them for college, and aided them in every possible way. So much active work in the cause of religion endeared him to his fellow-priests. With several of his young friends among the clergy, he held regular monthly meetings to discuss the best means of gaining souls to God. These gatherings did not escape the suspicious eyes of the Liberals, who stigmatized them as "*La Chambre Ardente*," meaning in their revolutionary language, little less than Jesuitical. How closely Fr. Niederkorn had modelled his life on what he conceived the life of a good Jesuit to be, is shown by the fact that, as early as 1848, amid the disorder and tumult of the time, it was usual for him to hear under his window the menacing cry, "Jesuit, Jesuit! down with the Jesuits!" But he remained bravely at his post, and continued his pastoral duties fearlessly, much to the chagrin of those who were supporting irreligion and its kindred disorders.

In 1858, his youngest sister made known to him her determination of departing for America to enter religion. He not

only gave his approval, but consoled her with the intelligence that he himself was to put into execution his long-cherished desire of devoting himself wholly to the service of God. He sailed with her for America, and entered the Society at Florissant, Mo., on May 15, 1859.

During his novitiate, his cheerfulness, his unassuming piety, his exact observance of the smallest details of religious life, were a constant source of edification to the younger novices. At the end of his two years of novitiate he was sent to St. Joseph's Church, St. Louis, where he remained until 1863, when he was transferred to the Holy Family parish, Chicago. On arriving at Chicago, he was appointed minister of the house, but was, in reality, acting superior and pastor, as Fr. Damen was absent at least ten months of the year. From 1863 till 1868 he continued to preside over the church and residence. He was assiduous in the duties of the confessional, and even at that early date, heard as many as four hundred confessions every week. During his connection with the Holy Family Church, he had always charge of one or more sodalities; and the large sodalities of married men, married ladies, and young ladies, owe much, under God, to his prudence and zeal in their organization and direction. During his pastorate were built, greatly through his efforts, a boys' school, which records an attendance of over one thousand, and two girls' schools, each of which is attended by eight hundred pupils. The Holy Family Church, on the West Side of Chicago, attracted so many Catholics to that parish that it was found necessary to erect a frame building, called St. Stanislaus Church, at 18th Street. During the year 1872, Fr. Niederkorn was located as pastor of St. Stanislaus, with very uncomfortable accommodations, but with very encouraging spiritual results. In the following year he returned to the Holy Family parish, where he remained as pastor till September, 1875. At that time he was appointed to one of the missionary bands, and in that capacity visited almost every State in the Union. His sermons and exhortations were full of unction and solid instruction. When he preached in German or French, his efforts were regarded as those of a genuine orator; while his zeal, solidity and unction, when he preached in English, supplied for his lack of fluency.

In 1880 Fr. Niederkorn was sent to Detroit, where the closing years of his life were to be spent. As procurator of the newly established college, he had a great work before him. Bishop Borgess, of happy memory, had made over his cathedral to the Society, but suitable college property could not be had without an outlay which the fathers were not prepared to make. With correct foresight—the result of his long experience—Fr. Niederkorn perceived that there was a bright future in store for the infant college; but better accommodations must be procured as soon as possible. To this end

he labored and prayed unceasingly, and encouraged the community to do the same. It was remarked of him that in providing the means for thorough Catholic education, he never grew old, never showed the slightest timidity. He felt that the work was most pleasing to God, and therefore his trust in Providence in this matter was boundless. Indeed, it must have been a source of keen enjoyment to the good old man to see fully completed a college building that satisfied his highest expectations.

For four or five years before his death, Fr. Niederkorn had been suffering from a complication of infirmities, but he never failed each morning to ascend the altar at five o'clock to offer the holy Sacrifice. On August 30, 1891, he celebrated the golden jubilee of his priesthood. The parishioners assembled to offer their congratulations, and none who were present will forget the words he spoke to them on that happy day. He told them that his time among them was fast drawing to a close, that he was soon to enter upon that long journey for which his long life had been but a very short preparation; and then recurring to the one thought that was always uppermost in his mind, he assured his hearers that the little good he had been able to accomplish in life, was due to the early education and the careful home training he had received. This conviction, he said, grew stronger upon him as he neared the portals of eternity, and therefore he begged all present to be zealous in providing Catholic homes and Catholic schools for their children. On May 15, his seventy-seventh birthday, he gathered his remaining strength and offered for the last time the holy Sacrifice. From that time he failed rapidly. He received the last sacraments of holy Church and quietly prepared for his approaching dissolution. Conscious to the end, on June 10, while the prayers for a departing soul were being offered, without a struggle, he passed into eternity. He has left behind him his brethren in religion, who will treasure the memory of his many virtues, and his unfailing loyalty to the Society: he has left a host of penitents, both among the clergy and laity, who will treasure his prudent counsel, and he has left thousands of friends, attracted by his winning ways, from every walk of life, who will pray that God, who filled him with length of days, will show him his salvation. "I will fill him with length of days, and I will show him my salvation."—R.I.P.

MR. RAYMOND BROWN.

Mr. Raymond Brown was born in Marion Co., Ky., Dec. 31, 1863. So careful were his parents of the innocence of their children that a private tutor was employed, and Raymond shared the benefits of this home training until his fifteenth year. He was then sent to Gethsemane where the

example of the monks of La Trappe made so deep an impression upon him that he was afterwards often heard to speak of their sanctity. From Gethsemane he went to St. Joseph's College, Bardstown, where he spent three successful years, carrying off the honors of his class, and so endearing himself to all, that both students and faculty twice voted him the medal for good conduct. During his third year he was assistant prefect of the yard. But now the first great trial of his life came. From early childhood he had been very devoted to St. Aloysius and must have endeavored to imitate his example, for the modesty and obedience of the young Raymond were worthy of him who inspired them. He was thus drawn to God and determined to study for the priesthood. But during his stay at college, a retreat made under the direction of one of our fathers turned his attention to the Society. As usual he consulted his parents, reminding them of a promise by which he thought he was bound to become a secular priest. But as usual, they told him to decide for himself. He pressed them for some intimation of their preference, ever anxious to do their will, "This," said they, "is between you and your God, we have nothing to say: consult your God and your confessor." After much anxiety and prayer he decided to become a Jesuit, just the thing his parents wished, but of which, previous to his decision, they would not give the slightest hint.

Mr. Brown entered the Novitiate in April, 1884, a perfect picture of health and physical development, and spent two years in the novitiate and two in the juniorate. Everyone was eager to spend recreation with Carissime Brown; everyone was welcome. His ease and gentlemanly manners at once made all feel at home.

During his Juniorate he applied himself so closely to his books that many remarked: "Mr. Brown never loses a minute."

During his second year of juniorate he caught a slight cold, but paid little attention to it, relying too much, perhaps, upon his robust constitution. Leaving Florissant, he was given Third Academic in St. Louis. His health gradually grew worse and he was allowed to spend two months with his parents where he gained sufficiently to begin his studies. His zeal, however, was too great, and his health again failing he was sent to Mobile, Ala., to spend the winter, returning to St. Louis in the spring; he went to Mobile again in the fall with Mr. Hussey and though in no better health, he thought he was strong and attended upon his brother sufferer, until he saw him breathe his last. He again returned to St. Louis in the spring, where he remained till the doctor told him to leave for the winter. He chose St. Mary's College, Kansas, saying with great cheerfulness that if this change were not beneficial he would return to St. Louis and await the end. At first he improved in every way, but caught

La Grippe during the winter, which gradually wore him away, until he breathed his last, Friday afternoon June 17, 1892. He had received Holy Communion in the morning; the following evening the faculty and students laid his remains beside Mr. Kavanagh on the hill. Mr. Brown retained the vigor of his mind till the end, and being told that Fr. Rector was giving him the last absolution, nodded his head and a minute later was dead.

During his sickness of over three years, Mr. Brown was never heard to complain, but was ever patient, gentle and thankful for even the smallest favors, especially for the kindness of superiors. His resignation was such that he seemed always in just the condition he desired, declaring on one occasion to his parents that he preferred to die in the Society, rather than get well at home. Mr. Brown was ever merry and happy, had a kind word or a joke for everyone even when confined to his bed. Of Mr. Brown it must be said that no one's character ever suffered at his hands, for in everyone he was sure to find something to praise. His memory will long live with those who knew him.—R. I. P.

LIST OF OUR DEAD IN THE UNITED STATES

From June 15, 1892 to Nov. 15, 1892.

	Age	Time	Place
Fr. James Cotting	80	June 17	Georgetown College
Fr. Wippern	77	July 11	St. Louis, Mo.
Fr. Peter J. De Meester	75	July 31	St. Louis, Mo.
Fr. F. W. Ehret	32	Sept. 5	Prairie du Chien, Wis.

Requiescant in Pace.

VARIA.

Boston College.—The Gymnasium has been floored, and new bath-rooms and improved apparatus have been added. The married men's sodality, the young men's association, and the college boys marched in the parade on Columbus Celebration Day; we had a "Columbus Academy" on October 20, in the college hall, the literary exercises were by the classes of philosophy and rhetoric; the music was furnished by the college orchestra. Evening classes in stenography and Latin have been formed. Father Halpin and Bourke Cockran of New York will be among the lecturers of the association course.—*Letter from Fr. Devitt.*

Buffalo Mission, St. Ignatius College, Cleveland.—Our college numbers 198 students. The highest class is rhetoric with five students, all *American boys*, one of Bohemian, one of Irish, three of German parentage. Excellent boys. We shall not get higher than rhetoric for some time yet, because nearly all our boys go to the Seminary, and they are required to enter there for Philosophy, v. g., last year there were seven rhetoricians: six have entered the Seminary, one, the seventh, has gone, I believe, to Georgetown. The new bishop is exceedingly friendly to us; he has a high opinion of the College. He said to me one day, *proprio motu*: "It is an excellent College." Many of the parish priests don't care for the "Dutch College." The Dutch College, however, is making its way. From the Cathedral parish we have 38 boys.

Canisius College, where I gave the retreat at the end of Sept., has 145 boarders, and more than 190 day-scholars. It is a sight to watch these boys in their little yard during the retreat: they keep silence during the three days. Their singing and praying in the chapel is worth hearing. It is *public* worship. They do it with a thoroughness which is startling. They make up for silence in the yard by making their voices heard in the chapel. Father Heinze has, I think, seven or eight philosophers in his class.—*Letter from Fr. Guldner.*

California, San José.—The gentlemen's sodality here is in a flourishing condition; it numbers over 400 members, which speaks well for a small place like San José. Sunday evening Sept. 11, feast of the Holy Name of Mary, fifty new members were received into the sodality by the director, Fr. John Walsh. The local papers published a very flattering account of the ceremony. The sodality is a source of much edification to the community at large, and ranks among its members some of the most prominent citizens of San José. The new college has opened with the brightest prospects, already 150 boys attend the classes, all diligent and studious.

Los Gatos.—Father Nestor writes us from Los Gatos that the place is undergoing improvement. Out-houses are in course of erection for the cattle, another new veranda is about to be built for the accommodation of the novices, and at the Villa (of which mention was made in the last issue of the LETTERS) a commodious house is soon to be erected. Lately, 85 acres were added to the novitiate property, making in all over 216 acres; the greater part is either vineyard or orchard. About ten minutes walk from the house, on a beautiful

plateau that commands a magnificent view of the Santa Clara Valley, a new ball field will be laid out. Our novices have here a charming and healthy abode, and are establishing themselves well in the *sanitas et sanctitas* which St. Berchmans so earnestly recommended, and thus preparing themselves to seek more profitably the *sapientia*.

St. Ignatius, San Francisco.—Several young Dominicans were ordained in our chapel here on Wednesday, Sept. 7, by Archbishop Riordan.—The feast of our holy Father St. Ignatius was celebrated with the usual solemnity. The panegyric was delivered by Father H. K. Woods. At the invitation of the Most Rev. Archbishop, Father Sasia delivered the sermon on the occasion of the consecration of the Bishop of Hawaii, at St. Mary's Cathedral, San Francisco. The same Rev. Father gave a series of conferences on devotion to the Sacred Heart, at the Sacred Heart Church, San Francisco.

Santa Clara College.—The attendance this year is fair, not exceeding 140 boarders.—During the Columbus festivities, a very presentable drama written by a member of the rhetoric class and entitled, "The Mutiny on Board the Santa Maria," was acted in the college hall. Great credit is due to the Rev. professor, Fr. John Cunningham, under whose able management it was an entire success. The music was under the direction of Mr. Paschal Bellefroid, and the scenes for the occasion, which were admirably painted, were from the deft brush of Br. F. X. Carvalho.

The fathers who were sent to Manresa for tertianship are again with us, and busily engaged in the active work of college life. Fr. Joseph Riordan is prefect of studies and schools at Santa Clara College, Fr. Edward Allen, Minister of the residence in San Francisco, and treasurer and spiritual father in the college, Fr. William Melchers, Minister and professor in St. Joseph's College, San José. Rev. Fr. Provincial retained Fr. John Moore in Italy. He is to take charge of the church under the direction of Ours at San Remo, where numbers of English speaking Catholics resort to enjoy the mild climate during the winter months.

Those destined for theology this year were sent to Spain by desire of Rev. Fr. Provincial. Three that might have accompanied them, seeing the strained condition of the colleges for want of professors in the classical departments, cheerfully and generously sacrificed themselves for a seventh year of teaching. It is hoped next year will bring us worthy and efficient substitutes.

Canada, The Scholasticate.—A new wing corresponding to the church is being added to the Scholasticate. It is 180 by 40 feet and built of brick and stone. The floor above the basement is to serve as refectory; the two above that are destined to give more room to the theologians, and the topmost will serve to extend the philosophers' quarters. Galleries 12 feet wide are to be attached to each floor. A large corridor of the same width will take the place of rooms on the outside of the second and third floors, only the side facing Passman Ave. and the mountain is to be given up to rooms. The kitchen is being built in the rear of this wing and will connect nearly directly with the refectory. The exterior it is expected will be finished by the end of the month. Those who were at the Immaculate a few years ago hardly recognize it now, things are changing so for the better.—We expect a large number of theologians for next year.

St. Mary's College.—Fr. Hyacinthe Hudon, whom some of the old Fordham teachers will remember, is the new Rector of St. Mary's. The façade wings I spoke of in my last letter are progressing slowly and it will take another year before all is finished. A new wall in alternate layers of cut and rough stone

is being built around the entire block except the front of college and church at a cost of \$12,000. The number of boys at St. Boniface is on the increase. At the Sault there are 9 of our own Tertians under Fr. Charaux, and one in England.—*Letter from Mr. Harty.*

The Novitiate.—The only additional feature concerning the Spiritual Exercises is that I gave them this year successively to three Protestants; the zeal of one of our fathers had directed them to our novitiate. Two of them were received into the Church a little later; the third made his abjuration here. He was a deacon in the Anglican Church, and had assisted Dr. Woods, the ritualist, in his ministry. Mr. Boothby, such is his name, has since joined the Benedictines in Belgium. We also gave instruction to a Jew who must have received baptism since.

Your LETTERS are to us all most interesting, to the seniors a source of consolation and gratitude to our Lord, to our young men an incentive, which makes them value their vocation more and love it more ardently. God will reward you, dear father, for your devoted zeal in promoting this good and so efficacious work.—*Letter from Fr. Charaux.*

Manitoba, St. Boniface College.—We are beginning our eighth year with a smaller number of students than we had when we first took charge of the college in 1885. Still our hopes for the future are better and more solidly grounded than they were then. At that time this undertaking seemed to most of us a venture; now we have no doubt of its great advantages to Ours and of its future development. To Ours this college presents a much needed alternative. A mission which is almost as numerous as the Province of Ireland and more numerous than the Provinces of Mexico, Portugal, and Sicily, cannot get on with only one college. Moreover, the change to this country is generally very beneficial to the health of our men, the climate being dry and exhilarating. Owing to our comparative solitude, this is an ideal place for all religious observances. One of the greatest advantages is that which comes to our professors from the stimulus of university competition, in which we continue to meet with remarkable success. Without altering in any way our teaching methods, we are kept in touch with all the technicalities of modern pedagogies and of university management. We thus are enabled to know, as our early fathers did, all that is going on in the educational world; and so we do not lose our time in ignorant self-complacency, but always strive to maintain our high position. Incidentally our light is made to shine before the Protestant world in a way which redounds to the glory of our holy faith. In this respect our standing here is unique. Protestants of Montreal may easily be ignorant of the existence of St. Mary's College; those of Manitoba cannot help being aware that St. Boniface College is a name to conjure with. These are some of the reasons why superiors have continued to maintain, for a college of 80 or 100 students, a staff which could easily handle four times that number.

And we now feel confident that the increase in numbers will come before long. We touched bottom last year; this year's splendid harvest is already promising considerable addition to our muster-roll. We are much more numerous than we were last year at the beginning of October, and what is most encouraging, we have more students in the lowest Latin class than we ever had before. Manitoba is settling down to a condition of well-established prosperity. Our Catholic parishes have more stability and present a greater natural increase than the Protestant settlements. This will ultimately tell on St. Boniface College, which may very likely have three hundred students ten years hence.

Pray for our Catholic schools. The adverse decision of the Privy Council of England has placed them in a very unenviable position. The Protestant majority have won the day, and, true to Protestant traditions, they are tyrannical and intolerant. Even if Ottawa introduced remedial legislation, exempting Catholics from school taxes, I doubt if the Manitoba majority would submit; I fear there would be a popular revolt. We are in God's hands. *Ex-surgat Deus, et dissipentur inimici ejus.*—*Letter from Fr. Drummond.*

Catalogues of Provinces.—During the summer the Catalogues of the Province of Maryland were made up and printed for the years 1820, '21, '22, and '23. These with the years 1807, '8, '9, '10, and '11, which have already been printed in the LETTERS, can be supplied to those who are making collections. Houses of study and province houses will be given the preference.

Father Vivier has, by careful research, done for the catalogues of France what Brother Foley did for England. He has constructed what, out of prudential reasons, were never drawn up, those from 1814-17. For the next nine years they were only written out, and naturally such MSS. are not easily to be found. From 1828-36 they were printed. Father Vivier proposes to print first the catalogues of 1814-18, then those of 1819-36, and finally some of the later ones which had only been lithographed. As numerous interesting details have been disinterred during his work, the compiler will publish a brief history of the Pères de la Foi, names of some fathers of the old Society received in France before 1814 by the Generals in Russia, of the old French Fathers still living at that date, and of French subjects who entered in Russia. Besides this, notes illustrating the catalogue. To each name will be added, when known, the date and place of birth, of entry, of novitiate, of first vows, of ordination, of tertianship, of last vows, of death, or of leaving the Society.—*Letters and Notices.*

Father Vivier has sent a circular to almost all our houses notifying them to let him know if they wish copies of these catalogues and of what year. They will only be printed if the demands for them are sufficiently numerous. Address: M. A. Vivier, 35 rue de Sèvres, Paris.

Fordham, St. John's College.—We have an exceptionally fine set of boys. The English course has finally gone by the board, excepting rhetoric and philosophy. There are only 17 in these two classes; so that we have now 241 in Latin course. New boys are coming in every day. Many old ones are still to be heard from. Our number now is as large as it was five years ago at this time. There is but one secular teacher this year, and he teaches only a class of arithmetic, we thus have entire control of the studies and discipline. The change for the better from this arrangement has already had its effect, and has been commented on favorably by boys and parents.—Our cadets easily bore the palm in the great Columbian parade of school children. "Fordham," was the watchword all along the route. The religious celebration of the discovery took place in the students' chapel on Oct. 9th, and was a most impressive service. Fr. Keveney preached in the evening on Columbus. The sermon was followed by the *Te Deum* and solemn Benediction.—*Letter from Fr. Mullan.*

France.—The minister of Instruction has officially notified our colleges, that the Government had determined to enforce the *decrets de 1880*, so that only three Jesuits will be allowed in each college. While the fathers have

taken every precaution not to be taken unawares, they have decided not to be intimidated by mere threats and official notifications. The prayers offered throughout France, especially in the Holy League, seem to have been heard, for up to the present nothing has been done, and the cabinet has just met with a reverse and has been obliged to resign.

Frederick.—St. John's Institute surpassed anything in Frederick at the Columbus celebration. The public schools were put completely in the shade, and the town taken by surprise. The young men led the Catholic division, headed by a full band, the leader of which is a Protestant who volunteered his services free. Second in line came our school boys in fours with arms stretched to each other's shoulders, and every fifty steps they went through some evolutions. All the boys wore sashes, the first line red, the second white and the third blue; then again red, etc. Their caps were white with red tassel. These were followed by a float, nothing less than the *Santa Maria* drawn by six horses decorated with red white and blue; at the head of each horse walked a colored man ornamented with a sash. In the boat stood six or eight small boys dressed in sailor suits, and in the bow stood a little lad, our Columbus. From his head waved a white plume, and a red cloak was thrown over his shoulders and he held the cross aloft. The effect was very beautiful and was much admired. The float was followed by a large carriage containing the pastor (who was all smiles), Fr. Walsh, Fr. Giraud, and Mr. Butler. The whole procession, Protestants and Catholics, formed and broke up outside the church, from whose topmost tower waved the red, white and blue. The school was covered with the flags of all nations. In the evening at the mass-meeting held in the town hall, the Rev. J. F. X. Coleman by invitation *delivered a most eloquent prayer*, but it is not yet known who composed it. Fr. Coleman, though advised by some not to begin with the sign of the cross, scouted the idea, and his version is this: "A great deal of noise in the hall—prayer by the Rev. Mr. C., announced; silence at once and so deep as to be almost painful. The Rev. Mr. C. comes forward with modesty and makes the sign of the cross and a big one too; few join him in this. Then the eloquent prayer; then another sign of the cross in which several hundred join, at once follow congratulations on all sides, and Fr. Coleman comes home quietly and goes to bed." I think our prominent part in the parade will do much good to the school, which under Fr. Walsh's direction goes on admirably.—*Extract of a Letter from Fr. O'Rourke.*

Georgetown College.—The register now marks 189 boarders; total 264. This year is remarkable for the large number of former students who have returned; besides many of the new students are relatives of friends or former students. It is worthy of note also that the increase this year has been in the higher classes. We have nine in the post-graduate class, sixteen in philosophy, and thirty-eight in first grammar.

This increase in the number of students is very gratifying, especially as it occurs in the face of an increase in the charges for board and tuition and some changes in the schedule not calculated to attract boys, to wit: rising half an hour earlier and class from 3 to 5 instead of from 2 to 4 P. M. The quality too is improved. Our boys could not participate in the Washington celebration of Columbus Day, because it took place at night; but they made up for it by frolic and feasting at home, and a musical and literary entertainment in the evening.

The finishing touches are being put to the new Dahlgren memorial chapel

of the Sacred Heart, and we hope to see it soon ready for consecration.—The quadrangle has been changed completely, so much so that few of the old boys would recognize it. New walks have been laid and the pretty slope has been done away with, necessitating the erection of steps to the porches of the north and south buildings. The old pump has been taken down and a new one will soon be erected. The foundation walls of the chapel have been banked up, and by this means a fine terrace has been formed.

The assistant librarian informed us recently that the new Riggs Library now contains over 63,000 volumes. As the arrangement of the Shea collection progresses, its value is more clearly seen. Besides such rare editions as More's *Utopia*, 1516, there are 302 volumes in various Indian tongues, and nearly 400 Indian grammars and vocabularies. Through the liberality of Mrs. Shea the Library has become the possessor of perhaps the most complete collection of her husband's works. The Museum has also been enriched by her generosity in the gift of a number of medals and decorations which had been collected by Dr. Shea.

The annual retreat closed on the feast of All Saints with a general communion of all the students. Several of the "old boys," among them Mr. Riggs and Mr. Dahlgren, attended at least some of the exercises. Fr. Doonan, former President of the college, conducted the retreat.—*Letter from Fr. T. Murphy.*

The German Province.—The deputies of the German Province who were elected to accompany the provincial, Fr. Rathgeb, were the distinguished theologian, Fr. Wilmers, and Fr. Meschler, whose "Spiritual Exercises Explained" is well known to our readers. But Fr. Wilmers, who is old and feeble, could not go, so that the first substitute, Fr. Wernz, professor of Canon Law in the Roman College was obliged to take his place.—We are glad to be able to say that later advices bring us news that Father Wilmers' health is restored and that he is working again on his course of Dogmatic Theology which he hopes soon to publish. He was forbidden by his physician to go to the Congregation.

One of our American electors writes from Loyola: "I have just learned that the fathers of the German Province are giving retreats and missions all over Germany without the slightest molestation. However they cannot yet open any houses. The Provincial of Germany told me a few days ago that their three colleges in the Mission of Bombay had respectively 1500, 900, and 350 students."

The scholasticate at Maria-Laach has been sold to the Benedictines of the Congregation of Beuron; they took possession Oct. 16, of this year. The abbey of Maria-Laach was founded by the Benedictines in the year 1093, so that, now that they are again in possession, they may shortly celebrate the eight hundredth anniversary of their old home. The church attached to it is one of the most beautiful specimens of the Romanesque style; the Government has given it up, with the saving clause, that the Protestants may use it should they ever be in need of it, a thing not to be feared.

As yet there is no prospect of a termination of the exile; still a number of fathers who are laboring in Germany find plenty of work to do, and are doing it. Those who are in Brazil, have not suffered by the revolution. Meanwhile, the province, dispersed as it is, is steadily increasing; so much so that the buildings hitherto occupied in this exile are no longer large enough. They are about to build a scholasticate near Valkenburg, three miles from Wyn-

andsrade, Holland; at Blyenbeek a large refectory and chapel have been added; at Copenhagen, Denmark, a large church is to be built.

Gonzaga, Washington, D. C.—We have in attendance about 140, which marks an increase of some 20 or 25 over our maximum of last year, and an increase of 80 students over two years ago. All the parish priests are now interested and send boys to the college. Our classes so far do not go beyond first grammar.—I call your attention to the celebration of Columbus Day by the Young Men's Catholic Club of Gonzaga College. They led the celebration in Washington, and their meeting on the college campus was made the terminus of the grand torch-light procession. Commissioner Ross, D. C., Gen. Bradley T. Johnson, Judge Dunne of Ohio, Prof. Snell of the University made speeches.—*Letter from Fr. Gillespie.*

Italy, Rome.—The Gesù for so many years the home of our Generals and which was turned into a barrack by the Italian Government in 1870, has been abandoned by the soldiers and is now for sale. It is not improbable that the Society will again get possession of the property and that thus it may become again the abode of our Father General. Father Brandi has been appointed Assistant Director of the *Civiltà*. He has just finished giving the annual retreat, in English, to the seminarians of the Scottish College at Rome.

The Venerable Rudolph Aquaviva and companions to be beatified.—Under the date of Nov. 10, Father De Augustinis who, besides teaching dogma, is Rector of the Gregorian University, writes that the Decree of the Beatification of Venerable Rudolph Aquaviva and his companions was expected to be issued on the feast of St. Stanislaus.—The classes of the Gregorian University, which takes the place of the old Roman College, are very full and professors have had to be supplied to take the place of those at the Congregation.

Genoa.—Our fathers in Genoa, like the apostles at the time of the coming of the Holy Ghost, are living in an upper room, or more correctly, a suite of upper rooms, up a flight of one hundred and ten steps of stairs in one of the old palaces of the city. It is some compensation for climbing so high to be lodged in a room truly palatial in size and grandeur with mosaic flooring, window and door casings of marble, and the walls covered with frescoes of merit. Beneath each suite of those grand rooms are others about half the height and one quarter the grandeur, destined for servants and lacqueys, which serve us admirably for kitchens and pantries. There is a very fine library covering nearly all the walls of the rooms and corridors, which library formerly belonged to the Centuriones, a princely family of Genoa, who gave a General to the Society. The library came into our possession through another Father Centurione who died a few years ago. The fathers of the residence, having no church of their own, exercise their ministry here and there through the city in the churches and hospitals. In the little domestic chapel are two autograph letters, one in Portuguese and the other in Italian, of Blessed Charles Spinola who was a native of Genoa. His family is well represented there yet, and there are two of the boys boarding in our college at Monaco. At San Martino d'Albeno, one of the suburbs of the city, we have a house of retreat. It is nicely situated, but unfortunately we have possession of only a portion of the house, the rest being occupied by a family. It was formerly the villa of a count who in an evil hour committed suicide. Judging from the artistic frescoes *a la Pompeii* which adorn the walls and ceilings, he was a man of fine taste and should have known better than to play the part of the Roman fool.

Lessius, Discovery of his remains.—The *Letters and Notices* for October, has a valuable article, communicated by Father Lallemand of Brussels, giving the history of the remains of Lessius, of their loss and their discovery after being sought after for more than twenty years. Having been examined and attested by the Father Rector of Louvain, and sealed by the Cardinal Archbishop of Mechlin, who also had them examined by his delegate, they were in the presence of the Provincials of Belgium and of Champagne, of the Rectors of Louvain and d'Enghien, and of some other fathers, lowered into a tomb of marble built in the choir of our church at Louvain. The cause of Father Lessius' beatification has been resumed and is entrusted to the Venerable Father Van Derker who hopes to live to see the glorification of his holy countryman. Father Alfred De Wouters, formerly rector of Tronchiennes, is writing a new life of Father Lessius which is much needed.

The Messenger of the Sacred Heart.—The fathers engaged in the work of the Apostleship of Prayer, League of the Heart of Jesus, have removed their offices from 114 South 3rd St., Philadelphia, Pa., to 1611 Girard Avenue in the same city. The removal, which has been contemplated for some time past, was made for the purpose of securing more space and privacy than an office in the business quarters of the city could afford. After many inquiries made in various portions of the city, they have chosen a residence building well adapted to their work of correspondence and of editing the various magazines and prints which promote the practice of the League. The house, which is near our church of the Gesù, is very favorably situated on the highest ground of the city, opposite the gardens of St. Joseph's Hospital, easily reached by cars from every part of the city. One of the fathers will reside at the residence of St. Joseph's College; the others still remain at old St. Joseph's.

Missouri Province.—Messrs. B. Otting and T. Finn have gone to Spain to make their theological studies; Mr. Rielag to Innsbruck, and Mr. Coppinger to Montreal.—The many friends of Mr. James Reade and Bro. Thomas Kelly will be interested to know that they have joined the Rocky Mountain mission.

Chicago.—The "World's Fair" college presented a neat entertainment to its friends, on Oct. 19, in honor of Columbus.

Cincinnati.—The two branch parochial schools, opened this year for the convenience of small children, are well attended, one having 148 pupils, and the other 53.—Probably the most complete and artistic Columbian celebration of the whole country was held in Cincinnati, and our church and college took a prominent part in all the exercises, which lasted through three days. We hope to publish a detailed account of this and the other Columbian celebrations in our next issue.

Detroit.—The repairs and decorations in the interior of the church are going on, new floors and pews will be put in; the confessionals will be set into the wall, the sacristies lowered and the walls frescoed.—Fr. Masselis the veteran missionary and pastor celebrated the golden jubilee of his entrance into the Society on Sept. 27. Congratulations flowed in on him from all sides, a large number of secular priests gathering to do him honor, and the societies of the parish giving him an enthusiastic reception.—The Philomathic Society celebrated publicly the quadricentennial of Columbus.

Florissant.—Fr. Boex netted, on his centennial entertainments, about \$2000, which he will expend on his school-house.

Milwaukee.—The workmen have completed the basement of the new church, and are pressing on with their work. The length of the church is to be 188 feet, the width 130 feet.—The students commemorated the Columbian anniversary by appropriate exercises.

Omaha.—Creighton College has blossomed into a university, both in name and reality; for on May 30, the John A. Creighton Medical College, was founded as the Medical Department of the Creighton University. Mr. Creighton has made all necessary financial provisions for the new venture and transferred the hospital facilities of the Creighton Memorial, St. Joseph's Hospital, to the University. This hospital, which is conducted by the Sisters of St. Francis, is a model of its kind, the value of the buildings and grounds being estimated at \$250,000. All the physicians of the town, Catholic and Protestant were desirous to teach in the new college, and a faculty of twenty of the leading practitioners was soon chosen. So far, some twenty students have been enrolled.—The alumni took advantage of the Columbian festivities to give their first banquet, to which they invited the bishop, the mayor, and the prominent Catholic laymen of the city. The dining hall of the Millard hotel was elegantly decorated for the occasion. Intellectually and socially the banquet proved a great event for the Catholics of Omaha.

St. Charles.—On Oct. 12, the parish had a great celebration in honor of its own centenary.

St. Louis.—The new church is slowly ascending; walls of bright gray limestone from the quarries of Indiana, cut stone entrances, arches, and window settings of the same material, together with beautiful columns of reddish granite will make a noble structure when completed, say two years hence.

St. Mary's.—A new \$7000 building is being put up to be used as a conservatory of music.—Mr. Lodenkamper's original drama on Columbus was successfully produced by the students.

Mission of New Mexico and Colorado, El Paso.—A new school building for the Mexican children is in course of erection in El Paso. It will cost some five thousand dollars, and will be one of the handsomest school-buildings in the town, which is indeed no slight praise. The Mexicans are lost in astonishment, and can hardly believe that so superb a structure is meant for their poor children. The attendance will reach about three hundred and fifty. Their former building could never accommodate them at all comfortably, being but two ordinary stores opening on the city sidewalk, and separated from one another by only a thin wooden partition. Some six or eight lots have also been bought as the site of a Mexican church, to be erected soon; other lots are to be bought till the church-ground will cover half of the square block. The stone church for the Mexicans at the Smelter is almost completed. A church for the Americans and a residence for the fathers, to replace the present sadly inconvenient structures, are also in early prospect. Fathers Pinto and Gubitosi have replaced Fathers Penella and Charles Ferrari in this parish, Father Bueno still continuing. Father Penella is now spiritual father at the Denver College, and conducts the neighboring parish. Father Ferrari is chaplain at the Canyon City prison. El Paso is now a part of the diocese of Dallas, Texas, as the result of an earnest appeal for the same to the Propaganda by Bishop Brennan, who has long been anxious to have Ours in his diocese. He was recently given a grand reception at El Paso.—At *Albuquerque*, a parish school is about to be erected in the new town, at a cost of ten thousand dollars. It will be conducted by the Sisters of Charity, and at first will be for boys only, the girls still attending the school in the present con-

vent. It will be remembered that these sisters not long ago taught the public school in their own building at a handsome salary, which they at once relinquished when the school was removed to a distant part of the town, as they declined to walk so far through the streets. Father Gentile has succeeded Father Capilupi as pastor here, the latter going as superior to Las Vegas.—At *Trinidad*, the Sisters of Charity were told lately that they could no longer teach in the public school, which they had conducted with eminent success for twenty-two years, unless they relinquished their religious habit. They refused to do so, and a parochial school became an immediate necessity. To this they have generously offered to devote their academy building, and, on hearing that Bishop Matz was afraid their select academy might injure the parish-school, they promptly volunteered to suppress it. Father Salvator Personé has succeeded Father Pinto as pastor here, being assisted by Fathers Schifflini, Massa and Maffei.

At *Pueblo* Father Barry is now pastor, Father Colle da Vita acting as superior of the residence.

Denver.—At the Sacred Heart church in Denver, Father Guida has just erected a two-story brick residence facing on the side street. At the *College*, Father Marra is now acting president, besides continuing his office as Superior of the Mission. The newspapers of Denver are all very complimentary in their notices of the college. The prospects for the coming year are quite fair. Father Mandalari continues as prefect of studies and discipline. Among the changes may be mentioned that Father Arthuis is now in Conejos and that Father Lezzi has returned to Naples.

The Mission of New Mexico and Colorado now numbers ninety-nine members. Of these, eleven are novices, six are in the juniorate, seven are studying their philosophy, and five their theology. The difficulty of securing a novice-master is all that prevents us from starting our own novitiate. Our numbers warrant it, and we have a spacious building and the most beautiful and healthy surroundings in our old college at Morrison. Our fathers gave eleven retreats during the summer, and were obliged to decline two other invitations for want of men to supply them.—*Letter from Fr. George O'Connell*.

New Orleans Mission, The Novitiate at Macon.—A few negro converts, the fruit of some juniors' labors, attend Mass in our chapel on Sundays. Several white persons also have received baptism in the course of the past year and have proved fervent Christians; several more are under instruction. If we had a church, which I hope we will have some day, and a man devoted exclusively to pastoral work, judging from the reward of the scanty efforts which have been made, the movement which drives souls wearied of empty forms of worship towards the Catholic Church, would result in very consoling triumphs. A goodly harvest of souls chiefly among the dying has been gathered at the hospital or poor-house, called the "Roff Home," a short distance from the novitiate. The superintendent and all the officials connected with this institution give Ours free access to it and every encouragement. The inmates, too, Protestants and infidels as well as Catholics, are very glad to receive a visit from a priest, and the general impression is that the Catholic Church, however unwilling they may be to submit to it, is the best and safest. It has pleased our Lord to try our house with rather more sickness than usual this year, in the shape of slow fevers. Fortunately this affliction promises to be soon over. Prayer seems to have had a large share in the recovery of some. Many books have been presented to our library by the widow of a Catholic lawyer, Mr. Daly, who died this year.—*Letter from Fr. Taillant*.

New York, St. Francis Xavier's.—The grammar classes and classics (*suprema grammatica*) are very full, the large numbers have caused a fourth section of third grammar to be formed. Rhetoric and philosophy have very thin ranks, there cannot be over ten young men in either class. Religious vocations of preceding years have doubtless lessened the number.

Nothing out of the ordinary college routine happened before preparations for the Columbian celebration were made. These began about two weeks before that great landmark in New York's historical career was erected. Then there was practice in drilling every morning, a requisite exercise for making a respectable showing in the parade that took place on the first day. Our boys were drilled by Lieut. Edwards, U. S. A., who is in command of the cadets of St. John's College, Fordham. He was assisted by the officers of St. John's cadets, and some of the old graduates of St. John's who kindly offered their aid. The St. John's cadets formed the military escort of Gen. O'Beirne, Chief-Marshal of the division of the parade formed by the Catholic schools and colleges. Our boys were an honor to us and to themselves. Many laudatory remarks may be made about them, and no detractions of which we are aware, despite the fact that some invidious or jealous soul was feign to make a misdemeanor out of the eating of a bun on the street when it was high time for luncheon and no chance was there, at that moment, to avail one's self of a dining-room.—First of all, theirs was a very marked part in one of the most noteworthy displays of the celebration, that made by the Catholic element of New York City, Brooklyn and Jersey City. No part of the parade on the first day commanded greater attention or drew forth louder applause. Schools of other denominations displayed greater outlay of money, still an excess of rollicking behavior detracted much from the effect which they could have produced. This remark leads to a second point. Better and more gentlemanly behavior could not have been asked; they showed what our system of education does towards forming the Christian gentleman apart from the Christian scholar. A third characteristic was the excellence of their military movement. Leaving out the military cadets, they were not surpassed. Some thought that on account of long practice the public schools would throw them into the background, but as the Roman would say: *facile evaserunt victores*. The celebration itself was opened on Sunday, Oct. 9, with religious services in both Catholic and Protestant churches. In our Church, grand high Mass of thanksgiving was celebrated in thanks to God for so great a benefit to the human race as the discovery of America. Fr. Doonan of Boston College, preached a panegyric on Columbus, presenting the great discoverer to his hearers as a man of special destiny, and whose every project was marked by a most lively and persevering confidence in God. Fr. Halpin preached in the evening, taking as his theme, "Columbus the Christ-bearer." Perhaps St. Francis Xavier's was never before so crowded. The immense crowd pressed forward even to the very chancel.

The boys' retreat began on October 17, Fr. Francis Smith gave it. His earnest manner and happy faculty of illustration commanded great attention from the boys. As far as one can judge from the exterior the boys were most earnest; they all seemed to mean business, and for us who have them in charge it was a great consolation, indeed. Their conduct, even down to that of the restless small boy, was excellent. The exercises closed on Thursday with general Communion and the Papal Benediction. Three hundred and seventy-five went to Communion. Others were not present on account of the great distance they live from the college. Breakfast was served for them at

the college. As a general rule our boys' behavior is very good; it would be hard to find a more orderly and respectful set of boys.

The sodalities hold their weekly meetings. There are three: the Sodality of the B. V. M. for undergraduate and graduating course; the Sodality of the Holy Angels, for the grammar department; the Sodality of the Child Jesus for boys of the preparatory department.—The Sodality of men, which is also under Fr. Halpin's direction numbers about 480 members, and he speaks in great praise of the earnestness of the members.

Fr. Halpin, lecturer in the post-graduate course, lectures twice a week (Monday and Wednesday) to a full hall of earnest listeners. His class opened with 149 gentlemen and about sixty have joined the class since. They are men of every profession. They seem to appreciate thoroughly a popular and sound course of lectures in moral philosophy.—The ethical society which meets for the discussion of moral questions has now a membership of ninety.

St. Francis Xavier's Church.—St. Joseph's altar in the upper church so long destitute of a becoming image, has at last obtained a marble statue of the saint. The gift of a lady, and cost \$1000. It was solemnly unveiled and blessed by Rev. Father Rector in September. The throne of the high altar has been illumined by a small electric lamp, not visible to the people. The Blessed Sacrament when exposed is now no longer hidden in that dark niche, but is seen by all on exposition days.—It will doubtless be of interest to know that the electric motor of the large organ is so far very successful.—The scholastics continue to give the fortnightly instruction to the students of the college.

The painting of the lower church is finished. The old stations of the cross have been taken down, and a new set in the alto-relievo style has been erected. Their size is 5 by 3 feet. A pulpit of new and ornamental design graces the lower sanctuary. The baptistry is being enlarged.—A new feature is the introduction of a low Mass at 10 A. M. in the lower church. It is so far very successful, and in no way takes away the congregation of the solemn Mass at eleven. The children's Mass and that of sodalists is said at 9 A. M. in the upper church. Admission is by card.

The Italian Church.—On Sept. 25, Father Russo had his new church of Our Lady of Loretto dedicated. Archbishop Corrigan was the celebrant and Father Sabetti of Woodstock preached the sermon. The new church accommodates about 700 and is only a temporary structure. It will be used as a parochial school when circumstances permit the erection of a suitable church. Father Romano is still assistant parish priest and the two fathers have comfortable rooms over the vestibule.

Our Novitiates.—We give below the number of juniors and novices in each of the eight novitiates of this country and Canada. The 11 novices of New Mexico are at Florissant, and of the 7 juniors belonging to this mission two are at Florissant and three at Los Gatos, California.

	NOVICES						JUNIORS		
	Scholastics			Brothers			1st yr	2d yr	Tot.
	1st yr	2d yr	Tot.	1st yr	2d yr	Tot.			
Maryland-New York.....	18	21	39	5	3	8	7	10	17
Missouri.....	15	19	34	7	4	11	12	15	27
Canada.....	8	8	16	3	4	7	6	4	10
California.....	16	8	24	2	2	4	1	3	4
Buffalo Mission.....	3	11	14	3	4	7	6	7	13
Rocky Mountains.....	9	12	21	2	1	3	0	0	0
New Mexico.....	8	3	11	0	0	0	3	4	7
New Orleans.....	19	10	29	3	2	5	7	8	15

Paraguay.—Our fathers for the first time since the suppression have again entered Paraguay, so well known on account of the missions of the old Society. On July 4, Father José Saderra, Superior of the Mission of Chili and Paraguay, accompanied by Father Antillach reached Asuncion, the capital of the republic. The president sent a boat to receive the fathers and an officer to welcome them and to express his regrets that he could not come in person. On shore they were received most cordially by the Capitular Vicar, who offered them his own house as their abode while they were at Asuncion. They were visited by the magistrates and the chief citizens, and the president's cabinet accompanied the fathers when they went to see the ground which had been given them for a college by the wife of the president, who is a most estimable lady and a devout Catholic.—Under the date of August 8, Father Antillach writes: "Paraguay, on account of its position and height above the level of the sea, possesses all the advantages of tropical countries without their drawbacks. I have not seen a more beautiful country in the region of del Plata, and not even in Chili; but on the other hand I have never seen a country so poor and so little advanced in civilization. Nothing is taken care of, and indolence itself reigns everywhere. By our visit to the capital of this republic we have succeeded in awakening among the inhabitants a great desire that the Jesuits should return to Paraguay. Besides, a formal promise has been given to aid us in every way as far as it is in their power. The location destined for the college is adjoining the city and is a most delightful site and one that promises to be of great value, as the city is increasing on that side. The college will be opened in January with an elementary, or preparatory class, in a convenient house which will suffice till the college, which is being built under the inspection of the fathers, is completed.

Philadelphia, St. Joseph's College.—The great event of the year has been the Catholic Columbian parade on Oct. 11. The men's parade at night lasted from 9 to 2. The Gesù and St. Joseph's parishes were creditably represented. The Lyceum of the latter and the Young Men's Sodality of the former turned out in full force. Among the school-boys in the morning, the most creditable showing by far was made by the students of St. Joseph's College, who were clad in cadet uniform for the first time, and paraded with rifles in their hands, through the principal thoroughfare of the city. The appearance of our boys in blue pants with white stripe, in black blouse with braid trefoils on the

breast, and in neat military cap, was such as to attract universal attention ; and ought to bring at least fifty additional applicants next year. It puts an end forever to the odious name of poor school. Congratulations have come to us already from some of the West Point Cadets.

The Scholasticates of the different Provinces and Missions of the United States and Canada, had the following number of students on Oct. 1, 1892:—

	THEOLOGIANs			PHILOSOPHERs			
	Long Crs	Short Crs	Tot.	1st yr	2d yr	3d yr	Tot.
Woodstock	70	12	82	9	11	11	31
Montreal	15	16	8	...	24
St. Louis.....	17	16	16	49
Grand Coteau.....	9	11	11	31
California.....	7	...	7
Rocky Mts.....	3	...	3

Spain, Montserrat.—On September 12, the new cog-wheel railway from Monistrol station to the monastery was put in operation for the conveyance of passengers. It is worked on the same plan as that up the Righi in Switzerland, and upon Pike's Peak and Mount Washington in the United States. It may be remembered, that Fray Boyl and his companions who accompanied Columbus on his second voyage to the New World were taken from this monastery. On the 11th of October the eight Bishops of Catalonia assembled there for a solemn *funcion* in commemoration of the centenary. The convenience of the new railway will be seen from the fact that formerly the mule team from Monistrol took three hours to climb the mountain, whereas by the railway it may be done in half an hour. A good climber can make the ascent on foot from the town of Monistrol, which is an hour's walk from the station, in about three quarters of an hour. Monistrol has the unenviable distinction in Spain of being one of the few inland towns in which there are Protestants. It has even a Protestant bishop, an apostate Spanish priest, who is in great tribulation of soul just now over the loss of the woman he called his wife. Protestantism got a foothold in the town mainly through the neglect of a former parish priest. The Catalonians call it "the serpent at the feet of the Virgin." At the monastery there are at present about a hundred Benedictine Monks presided over by an abbot who is a great friend of Ours. He has one of our fathers to go there every year to conduct the retreat of the community.

Manresa.—The college of Saint Ignatius, the only one that remained to us of the old Society, has been given up to the town authorities and a new one built at Sarria near Barcelona. The church of St. Ignatius with its dependency, that of St. Lucy and the *Capilla del Rapto*, remains along with a few rooms over the sacristy that serve as a residence for three or four fathers. The Mayor has been foiled in his attempt to dispossess us of the church, which has upset his plan of supplanting us by another religious order. The building of the new tertianship at the *Santa Cueva* has been postponed on account of the trouble over the college affairs.

Worcester, College of the Holy Cross.—The devotion of the Sacred Heart has certainly taken a strong hold on the hearts of our boys, as is evident from

the numbers that have lately begun the Communion of Reparation on the First Fridays. The shrine of the Sacred Heart is undoubtedly the neatest and most attractive of the shrines in our colleges: for all that art and piety could suggest to adorn it has been faithfully carried out by the local director, Fr. C. Jones.—Two bright stars have been lately added to the galaxy of eminent men who cluster around Holy Cross College. They are the lately consecrated Bishop of Springfield, Right Rev. Thos. D. Beaven; and the Coadjutor Bishop of Burlington, Right Rev. John S. Michaud, who was consecrated last June. They were both classmates and intimate friends at the college, and were graduated with our present rector Fr. O'Kane, in 1870. A pleasant reception was tendered them very recently in the same study hall, where they had formerly sat as students, and in their speech of thanks both spoke words of high praise for Holy Cross, her careful training and her future glory. It is certainly a remarkable fact that out of a graduating class of ten there should be two bishops, five priests and three doctors.—The sodalities are in a flourishing condition. The junior sodality, to the accompaniment of a sweet-toned organ, newly purchased, sing as well as recite the praises of Mary their Patroness.—The present class of humanities has over 70 members, the largest number, I think, ever reached in any of our Catholic colleges in this country.

Home News, Our Vacations.—For the first time in many years the theologians and philosophers were divided, the former going to St. Thomas's while the philosophers went to Georgetown. The theologians enjoyed their villa exceedingly and had no hesitation in putting St. Thomas's far above St. Inigos. Nearly every one had his own room and the building was all that could be desired. The country about St. Thomas's is varied and picturesque and the view from St. Thomas's Manor is one that is not soon to be forgotten. They went by rail to Washington and then in a specially chartered boat down the Potomac, some forty miles to the villa. The philosophers, while they missed the boating and bathing, made up for it by excursions to Mt. Vernon, the Great Falls of the Potomac, and to many points of interest about the capital. They were unanimous in declaring that nothing that could be done was left undone by Fr. Hedrick, their superior during these days.

Faculty Notes.—The following changes have been made in the faculty. Father Colgan is Minister, Father Welch, Spiritual Father; Father James Conway is teaching the short course; Fr. Holaind, Ethics; Fr. O'Connell, Metaphysics; Fr. Barrett, Logic; Fr. Lehy, Mathematics; Fr. Freeman, Physics; Fr. Frisbee, Chemistry, Astronomy and Geology; Fr. John Conway is explaining *De Verbo Incarnato*; Fr. Brett, *De Deo Creante*, and Fr. James Conway, *De Ecclesia* (Vol. 1, Hurter), to the short course. Fr. Sabetti this year explains the second volume of his Moral and Fr. Maas, *The Messianic Prophecies* with introduction.—The missions at Poplar Springs, Harrisonville and Sykesville have been taken by the Cardinal at our oft repeated request, so that we have now only Woodstock and Alberton. Fr. Lehy is pastor of Woodstock, Fr. Barrett is in charge of the Lyceum. The catalogue was issued about the middle of October. Since then two scholastics from Mexico, Casimir Alvarez, and Victor Gerboles, have come to Woodstock for their theology. They are both natives of Spain and were given to the Mexican mission by our new Father General, when he was Provincial of Castile.

OFFICE OF THE LETTERS.

The present number has been delayed on account of the early printing of the catalogue. This delay has enabled us to give full details of the opening of the Congregation. We hope to issue our next number in March, and we ask our correspondents to send us their contributions before the middle of February, and notes for the Varia by March the 1st.

CONGREGATIO GENERALIS XXIV.

A Restituta Societate IV.

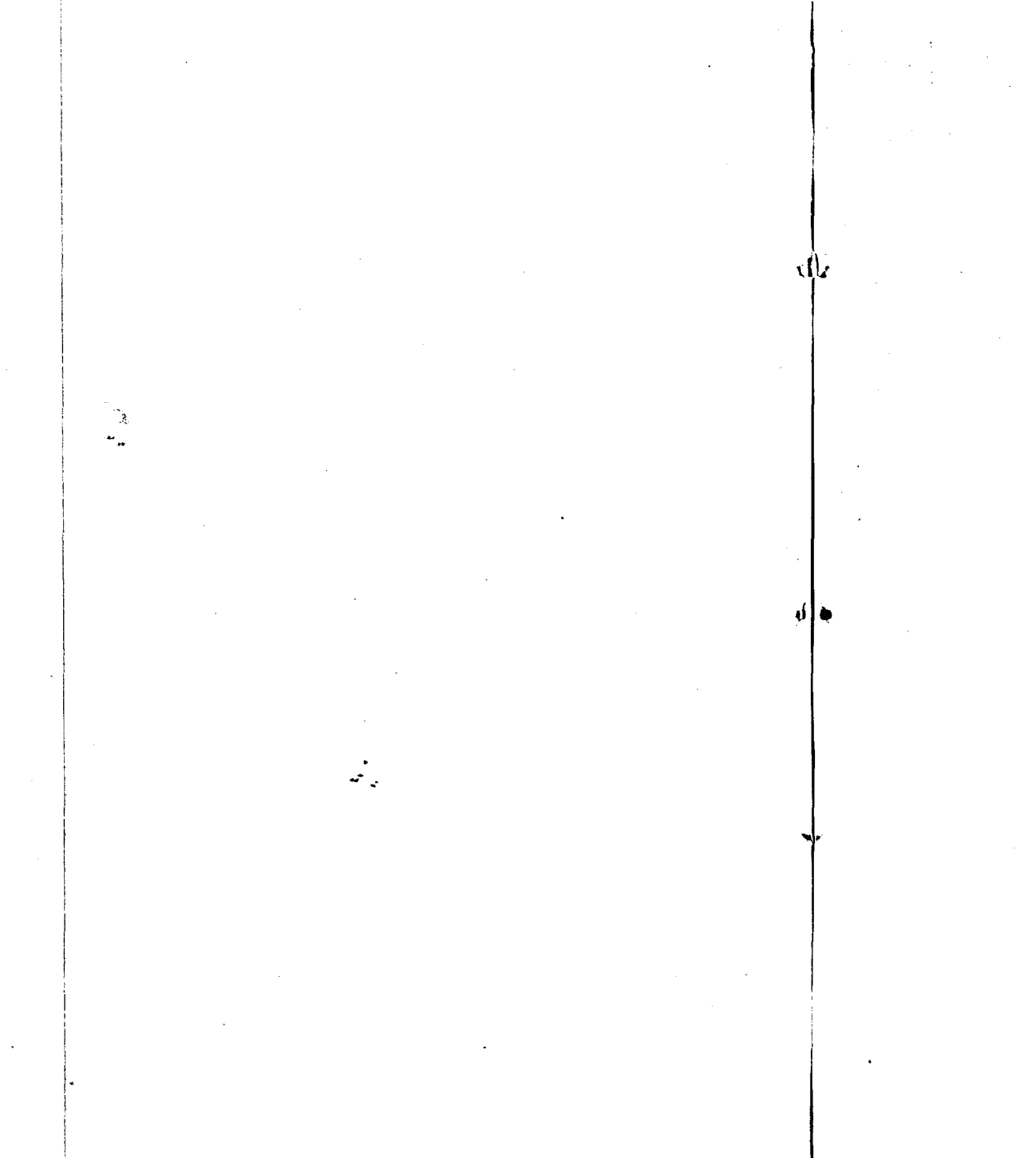
ANNO MDCCCXCII.

R. P. LUDOVICUS MARTIN VICARIUS GENERALIS.

Ort. 19 Aug. 1846—Ingr. 13 Oct. 1864—Grad. 2 Feb. 1881.

NUM.	ASSISTENTES ET PROVINCIALES	ORTUS	INGRESSUS	GRADUS
2	P. Matthaeus Ciravegna, <i>Assist. Ital.</i>	19 Mar. 1825	18 Nov. 1842	25 Mar. 1860
3	P. Franciscus Grandidier, <i>Assist. Gall.</i>	18 Jul. 1823	22 Aug. 1845	2 Feb. 1862
4	P. Joan. Jos. de la Torre, <i>Assist. Hisp.</i>	19 Mar. 1830	9 Oct. 1852	15 Aug. 1865
5	P. Robertus Whitty, <i>Assist. Angl.</i>	7 Jan. 1817	8 Apr. 1857	2 Feb. 1868
6	P. Carolus Galluci, <i>Prov. Neap.</i>	20 Nov. 1834	31 Jan. 1850	2 Feb. 1868
7	P. Michael Mycielski, <i>Prov. Galic.</i>	13 Dec. 1826	11 Mar. 1856	15 Aug. 1871
8	P. Jacobus Rathgeb, <i>Prov. Germ.</i>	1 Feb. 1837	13 Sep. 1855	2 Feb. 1873
9	P. Albertus Amico, <i>Prov. Sicul.</i>	18 Feb. 1839	17 Jan. 1856	2 Feb. 1873
10	P. Gaspar Hoevel, <i>Assist. Germ.</i>	15 Sep. 1831	14 Oct. 1856	2 Feb. 1874
11	P. Petrus Roulleau, <i>Prov. Lugd.</i>	31 Mar. 1835	13 Aug. 1855	15 Aug. 1874
12	P. Josephus Ehrmann, <i>Prov. Camp.</i>	8 Mai. 1840	12 Nov. 1858	2 Feb. 1875
13	P. Emmanuel De Caro, <i>Prov. Rom.</i>	17 Aug. 1837	18 Oct. 1852	21 Nov. 1875
14	P. Joachim. Campo Sancto, <i>Prov. Lusit.</i>	10 Mai. 1841	16 Jan. 1859	15 Aug. 1876
15	P. Othmarus Seywald, <i>Prov. Austr.</i>	28 Feb. 1845	7 Sep. 1861	2 Feb. 1879
16	P. Joannes Clayton, <i>Prov. Angl.</i>	15 Jan. 1841	7 Sep. 1861	15 Aug. 1879
17	P. Henr. v. d. Boogaard, <i>Prov. Neerl.</i>	27 Feb. 1843	7 Feb. 1862	15 Aug. 1879
18	P. Mathias Abad, <i>Prov. Castell.</i>	24 Feb. 1844	25 Jul. 1864	15 Aug. 1880
19	P. Timotheus Kenny, <i>Prov. Hiber.</i>	1 Feb. 1843	8 Jan. 1872	15 Aug. 1883
20	P. Joannes Granero, <i>Prov. Tolet.</i>	27 Oct. 1848	31 Mar. 1867	15 Aug. 1884
21	P. Arthurus Calvet, <i>Prov. Tolos.</i>	8 Aug. 1849	31 Aug. 1868	2 Feb. 1885
22	P. Leopoldus Delvaux, <i>Prov. Belg.</i>	9 Jan. 1832	30 Jul. 1856	13 Sep. 1885
23	P. Gedeo Labrosse, <i>Prov. Franc.</i>	8 Jan. 1837	9 Oct. 1856	13 Nov. 1885
24	P. Thos. Campbell, <i>Prov. Maryl. N.Eb.</i>	29 Apr. 1848	13 Jul. 1867	15 Aug. 1886
25	P. Joannes P. Frieden, <i>Prov. Missouri.</i>	18 Nov. 1844	24 Feb. 1869	15 Aug. 1886
26	P. Fortunatus Giudice, <i>Prov. Taur.</i>	24 Mar. 1850	12 Nov. 1869	15 Aug. 1887
27	P. Jacobus Vigo, <i>Prov. Arag.</i>	4 Jun. 1851	5 Oct. 1871	2 Feb. 1889
28	P. Aloisius Cattaneo, <i>Prov. Venet.</i>	6 Jun. 1852	25 Sep. 1873	2 Feb. 1890

NUM.	ELECTORES	ORTUS	INGRESSUS	GRADUS
29	P. Eugenius Labarta, <i>Tolet.</i>	6 Sep. 1807	9 Oct. 1826	2 Feb. 1841
30	{ P. Gulielmus Wilmers, <i>Germ.</i> P. Franciscus Wernz, <i>Substit.</i>	30 Jan. 1817	29 Sep. 1834	2 Feb. 1852
31	P. Henricus Dumas, <i>Lugd.</i>	9 Apr. 1819	12 Nov. 1837	2 Feb. 1854
32	P. Petrus Gallwey, <i>Angl.</i>	13 Nov. 1820	7 Sep. 1836	15 Aug. 1854
33	P. Torquatus Armellini, <i>Rom.</i>	14 Dec. 1823	27 Jul. 1843	15 Aug. 1857
34	P. Burchardus Villiger, <i>Maryl. N. Ebor.</i>	14 Mai. 1819	4 Oct. 1838	8 Dec. 1857
35	P. Gaspar Szczepkowski, <i>Galic.</i>	1 Jan. 1823	12 Sep. 1840	2 Feb. 1858
36	P. Ambrosius Matignon, <i>Franc.</i>	4 Feb. 1824	6 Apr. 1845	15 Aug. 1858
37	P. Ferdinandus Canger, <i>Neap.</i>	10 Dec. 1826	22 Apr. 1840	2 Feb. 1860
38	{ P. Eduardus Kelly, <i>Hiber.</i> P. Robertus Carberry, <i>Substit.</i>	3 Dec. 1824	23 Oct. 1842	2 Feb. 1860
39	P. Clemens Wilde, <i>Neerl.</i>	9 Sep. 1823	4 Nov. 1844	15 Aug. 1860
40	P. Georgius Cannata, <i>Sicul.</i>	17 Mar. 1827	2 Dec. 1842	15 Aug. 1861
41	P. Josephus Janssens, <i>Belg.</i>	4 Sep. 1826	24 Sep. 1845	2 Feb. 1863
42	P. Ambrosius Monnot, <i>Lugd.</i>	4 Apr. 1831	8 Nov. 1846	15 Aug. 1864
43	P. Sebastianus Sanguinetti, <i>Taur.</i>	12 Oct. 1829	20 Sep. 1847	2 Feb. 1865
44	P. Adrianus van Gestel, <i>Neerl.</i>	30 Jan. 1830	26 Sep. 1849	2 Feb. 1867
45	P. Mauritius Meschler, <i>Germ.</i>	16 Sep. 1830	8 Nov. 1850	2 Feb. 1867
46	P. Gulielmus Blanchard, <i>Tolos.</i>	6 Feb. 1829	7 Jan. 1851	2 Feb. 1867
47	P. Patritius Healy, <i>Maryl. N. Ebor.</i>	27 Feb. 1834	17 Sep. 1850	2 Feb. 1868
48	P. Jacobus Jones, <i>Angl.</i>	28 Mar. 1828	12 Nov. 1850	1 Mai. 1868
49	P. Franciscus Salis Seewis, <i>Venet.</i>	25 Mai. 1835	15 Dec. 1851	2 Feb. 1869
50	P. Gulielmus Delany, <i>Hiber.</i>	4 Jun. 1835	20 Jan. 1856	2 Feb. 1869
51	P. Eugenius Peultier, <i>Camp.</i>	2 Jun. 1834	28 Sep. 1853	2 Feb. 1871
52	P. Emmanuel Mourier, <i>Franc.</i>	9 Jan. 1835	29 Nov. 1855	15 Aug. 1872
53	P. Eduardus A. Higgins, <i>Missour.</i>	23 Dec. 1838	15 Jul. 1854	2 Feb. 1873
54	P. Joannes N. Mayr, <i>Austr.</i>	13 Feb. 1832	13 Jan. 1857	2 Feb. 1873
55	P. Cajetanus Filiti, <i>Sicul.</i>	2 Dec. 1839	9 Feb. 1856	2 Feb. 1874
56	P. Antonius Rota, <i>Arag.</i>	24 Apr. 1838	2 Feb. 1857	15 Aug. 1874
57	P. Henricus Jackowski, <i>Galic.</i>	8 Aug. 1834	31 Dec. 1861	2 Feb. 1875
58	P. Januarius Bucceroni, <i>Neap.</i>	22 Apr. 1841	7 Sep. 1856	2 Feb. 1876
59	P. Rudolphus J. Meyer, <i>Missour.</i>	8 Nov. 1841	12 Jul. 1858	2 Feb. 1876
60	P. Franciscus X. Schwaerzler, <i>Austr.</i>	3 Aug. 1840	14 Sep. 1858	2 Feb. 1876
61	P. Joachimus Vioni, <i>Venet.</i>	9 Jan. 1835	29 Sep. 1855	1 Oct. 1876
62	P. Radulphus de Scorraille, <i>Tolos.</i>	24 Jan. 1845	14 Jul. 1860	2 Feb. 1877
63	P. Joannes Uráburu, <i>Castell.</i>	23 Mai. 1844	3 Mai. 1860	15 Aug. 1877
64	P. Josephus M. Velez, <i>Tolet.</i>	19 Apr. 1843	31 Jul. 1860	15 Aug. 1877
65	P. Joannes Ricart, <i>Arag.</i>	30 Nov. 1838	28 Sep. 1861	15 Aug. 1877
66	P. Alfredus de Geyer, <i>Camp.</i>	22 Sep. 1839	14 Mar. 1858	2 Feb. 1878
67	P. Josephus Van Reeth, <i>Belg.</i>	6 Aug. 1843	25 Sep. 1860	2 Feb. 1878
68	P. Franciscus S. Muruzábal, <i>Castell.</i>	29 Jan. 1842	26 Jun. 1862	15 Aug. 1878
69	P. Rogerius Freddi, <i>Rom.</i>	22 Mar. 1846	21 Sep. 1862	2 Feb. 1880
70	P. Antonius Cordeiro, <i>Lusit.</i>	20 Mar. 1847	14 Aug. 1860	15 Aug. 1880
71	P. Josephus da Cruz, <i>Lusit.</i>	9 Dec. 1847	20 Apr. 1861	2 Feb. 1881
72	P. Jacobus Razzini, <i>Taur.</i>	9 Dec. 1816	8 Mai. 1834	28 Aug. 1881
POST ELECTIONEM				
73	P. Franciscus Ploegman, <i>Proc. Gen.</i>			



Students in our Colleges in the U. States and Canada, 1891-'92

PLACE	COLLEGE	PROVINCE	1891-'92								'90-'91				
			Number of students	A. M. in course	A. B. in course	College course	Grammar	Latin Rudiments	B. S.	Commercial course	Preparatory	Number of students	A. M.	A. B.	
<i>Classical Course</i>															
New York, N. Y.	St. Francis Xav.*	Md. N. Y.	551	19	12	118	243	190			190	489	1	15	
Montreal, Can.	St. Mary's	Miss. of Can.	498	13	7	105	162	124	2		107	490		12	
Worcester, Mass.	Holy Cross	Md. N. Y.	330		29	187	35	108				292		29	
Georgetown, D. C.	Georget'n Univ.†	"	284	5	10	85	161	38				251	10	13	
Omaha, Neb.	Creighton*	Missouri	252			41	62	93			56	226		5	
Baltimore, Md.	Loyola*	Md. N. Y.	203		6	34	63	54			52	108	2	3	
Galveston, Texas.	St. Mary's Univ.*	N. O. Miss.	143			43	60	40				122			
Philadelphia, Pa.	St. Joseph's*	Md. N. Y.	129			10	49	70				121			
Jersey City, N. J.	St. Peter's*	"	126				45	81				106	3	4	
Spokane, Wash.	Gonzaga	Turin	84			17	47				20	62			
<i>Classical and Commercial</i>															
San Francisco, Cal.	St. Ignatius*	Turin	565	2	1	68	84	76	4	75	262	617		2	
New Orleans, La.	Immac. Conc.*	N. O. Miss.	483	9	13	65	89		2	123	206	520	10	12	
Cincinnati, O.	St. Xavier*	Missouri	449	1	9	79	238			98	34	404	1	8	
St. Louis, Mo.	St. Louis Univ.*	"	384		4	74	170			101	39	418	1	5	
Buffalo, N. Y.	Canisius	German	365	3	8	49	77	42		122	75	362		8	
Fordham, N. Y.	St. John's	Md. N. Y.	361	2	13	80	80	75	4	60	65	351	4	4	
Boston, Mass.	Boston*	"	340		14	98	103	113	1	26		334	1	19	
Chicago, Ill.	St. Ignatius*	Missouri	334		7	47	207			38	42	278	2		
Detroit, Mich.	Detroit*	Missouri	310	6	4	60	163			87		287	6	6	
Kansas	St. Mary's	"	298		6	77	109			98	14	247		8	
Milwaukee, Wis.	Marquette*	"	246	3	5	52	131			46	17	232	2	6	
Cleveland, O.	St. Ignatius*	German	179			23	29	30		78	19	143			
Spring Hill, Ala.	Spring Hill	N. O. Miss.	169	5	12	50	35		17	74	9	135		6	
Santa Clara, Cal.	Santa Clara	Turin	164	4	1	38	34	46		30	16	196		3	
Denver, Col.	Sacred Heart	Naples	143	2	2	19	61			40		179	1	3	
San Jose, Cal.	St. Joseph's*	Turin	123				45	25			78	135			
Washington, D. C.	Gonzaga*	Md. N. Y.	120				22	43		55		66			
Manitoba	St. Boniface	Miss. of Can.	88		7	22	24			28	14	87	1	3	
TOTAL			7337	74	166							TOTAL	7369	47	178

* Day College. † School of Law, 268, School of Medicine, 114, School of Arts, 284, Total, 666.

Ministeria Spiritu

DOMICILIA

BALTIMORE	
BOHEMIA	
BOSTON COLLEGE	
" St. Mary's	
" Holy Trinity	
" Islands	
CONEWAGO	
FORDHAM	
FREDERICK	
GEORGETOWN COLLEGE	
" Holy Trinity	
JERSEY CITY	
LEONARDTOWN	
MANRESA	
MISSIONARIES	
NEW YORK, St. Francis Xavier's	
" St. Lawrence's	
" B.V.M. Lauretanae	
" Islands	
PHILADELPHIA, Gesu	
" St. Joseph's	
PROVIDENCE	
ST. INIGO'S	
ST. THOMAS'S	
TROY	
WASHINGTON	
WHITEMARSH	
WOODSTOCK	
WORCESTER	

SUMMA

alia Prov. Maryland. Neo-Eboracensis, a die 1^a Jul. 1891 ad diem 1^o Jul. 1892

Baptizau	Heret. Convers.	Confess. partic.	Confess. gen.	Commun. extra T.	Commun. in T.	Matrim. benedic.	Matrim. renovat.	Extrem. Unction.	Catecheses	Parati ad 1 ^{am} Com.	Parati ad Confirm.	Exhortationes	Conciones	Factus SS. Cordis	Execr. Spir. Succed.	Execr. Spir. Relig.	Execr. Spir. Stud.	Execr. Spir. priv.	Mission. (quot heb.)	Novense	Tridua	Visit. Hospit.	Visit. Carcer.	Visit. Infirm.	Sodalitates	Sodales	Pueri in schol. paroch.	Puell. in schol. paroch.	Schol. Domin.
45	33	79500	724	1327	35286	24	5	51	273	130	152	128	239	2400	2	5	6	...	2	2	6	422	367	1518	2	700	.....	450
20	1	1691	62	27	700	3	2	10	144	3	12	67	45	180	2	3	3	...	2	2	3	.....	.....	974	10	2211	.....	1530
21	31	101182	236	738	87300	3	1	435	185	244	191	206	13000	13000	2	3	1	1	7	3	850	.....	600	8	3700	460	475	
22	25	73406	11000	4325	66139	81	7	306	73	140	129	243	373	1040	1	3	1	1	2	2	175	55	600	3	922	214	237		
23	7	24868	377	99	19425	60	7	62	091	71	143	58	.....	.....	.....	.....	.....	.....	.....	.....	36	1	560	3	.....	.....	.....
13	21	2559	2056	2800	.....	.....	.....	133	43	40	.....	86	.....	.....	.....	.....	.....	.....	.....	.....	129	55	.....	.....	.....	.....	.....
102	6	25477	98	175	28175	15	.....	35	130	64	62	.....	302	.....	.....	.....	.....	.....	.....	.....	1	.....	.....	.....	.....	.....	.....
95	12	24122	1006	11336	16608	24	.....	149	223	74	131	82	158	1000	1	2	.....	.....	.....	.....	3	.....	397	4	1175	213	161	
112	31	13566	282	5054	10674	14	11	147	603	100	122	297	273	700	.....	10	1	1	2	2	1	54	1	385	2	103	63	87
15	4	17374	322	3118	.....	1	.....	12	70	6	12	7	143	.....	.....	.....	.....	.....	.....	.....	3	52	.....	45	513	45	35	
184	.....	12600	90	76	18000	28	.....	74	90	88	.....	60	52	400	.....	.....	.....	.....	.....	.....	1	.....	.....	500	4	600	130	170
335	11	43501	626	1443	42593	67	3	124	46	206	225	24	146	6075	.....	7	.....	.....	.....	.....	4	.....	775	6	501	350	375	
325	8	17821	78	500	14880	54	.....	81	240	182	.....	.....	200	.....	.....	.....	.....	.....	.....	.....	1	2	110	7	330	40	10	
.....	.....	200	50	200	300	.....	.....	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
27	92	51425	45879	.....	.....	6	30	8	244	722	2508	12	4	.....	.....	3	3	.....	.....	.....	1	2	2	10	.....	.....	.....	.....
402	121	115075	3267	7447	160000	216	5	280	340	258	202	214	205	8000	7	7	4	1	.....	.....	2	195	6	1254	14	4060	527	461
271	19	44063	417	234	114400	8	5	290	185	106	.....	270	132	7000	3	4	1	1	.....	.....	2	17	.....	563	8	1336	200	205
397	.....	3625	237	.....	1247	64	.....	37	40	.....	.....	71	40	.....	.....	.....	.....	.....	.....	.....	3	.....	.....	150	2	93	.....	444
133	73	33905	5750	3395	24160	6	.....	2855	500	125	.....	771	1200	.....	.....	.....	.....	.....	.....	.....	1	2112	1000	3350	.....	.....	.....	.....
143	62	105168	1041	11666	99890	30	4	404	171	134	210	11	229	40000	.....	10	.....	.....	.....	.....	2	417	143	325	3	820	220	250
172	25	61267	903	1393	46800	69	8	172	375	132	5	200	206	10635	.....	3	3	2	.....	.....	5	9	.....	519	4	2498	170	234
196	4	34103	145	482	31600	86	1	190	38	106	85	111	78	4250	.....	2	.....	.....	.....	.....	.....	.....	1601	4	488	198	460	
150	6	4994	9	280	4994	34	4	87	58	42	192	108	.....	.....	.....	.....	.....	.....	.....	.....	4	.....	.....	194	4	120	.....	.....
147	9	6000	15	57	5763	13	.....	62	200	72	.....	.....	200	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	110	1	60	.....	160
248	6	62800	600	18619	40539	27	.....	292	136	291	147	210	98	7000	.....	2	.....	.....	.....	.....	3	116	.....	530	4	2833	533	650
267	60	41952	2700	363	50200	65	12	332	279	290	206	69	114	7000	6	6	3	216	1	317	6	630	150	1000
60	5	7000	5	2	6780	12	.....	12	63	2	.....	.....	75	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	30	2	750	.....	130
22	7	2040	12	409	2580	6	.....	13	150	21	63	48	101	.....	.....	10	.....	.....	.....	.....	.....	.....	.....	50	5	175	.....	210
.....	.....	16384	238	433	8340	1	5	25	73	8	6	75	173	293	.....	11	.....	.....	.....	.....	3	2	.....	.....	198	.....	.....	.....
410	688	1002993	78558	75989	937244	1101	112	6689	5664	3651	4549	3321	5305	110113	19	103	29	53	235	50	64	4920	1703	15497	110	24816	3513	4260	10894

