

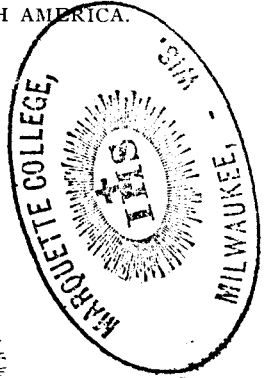
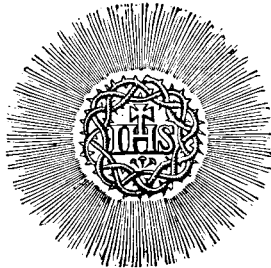
A. M. D. G.

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.

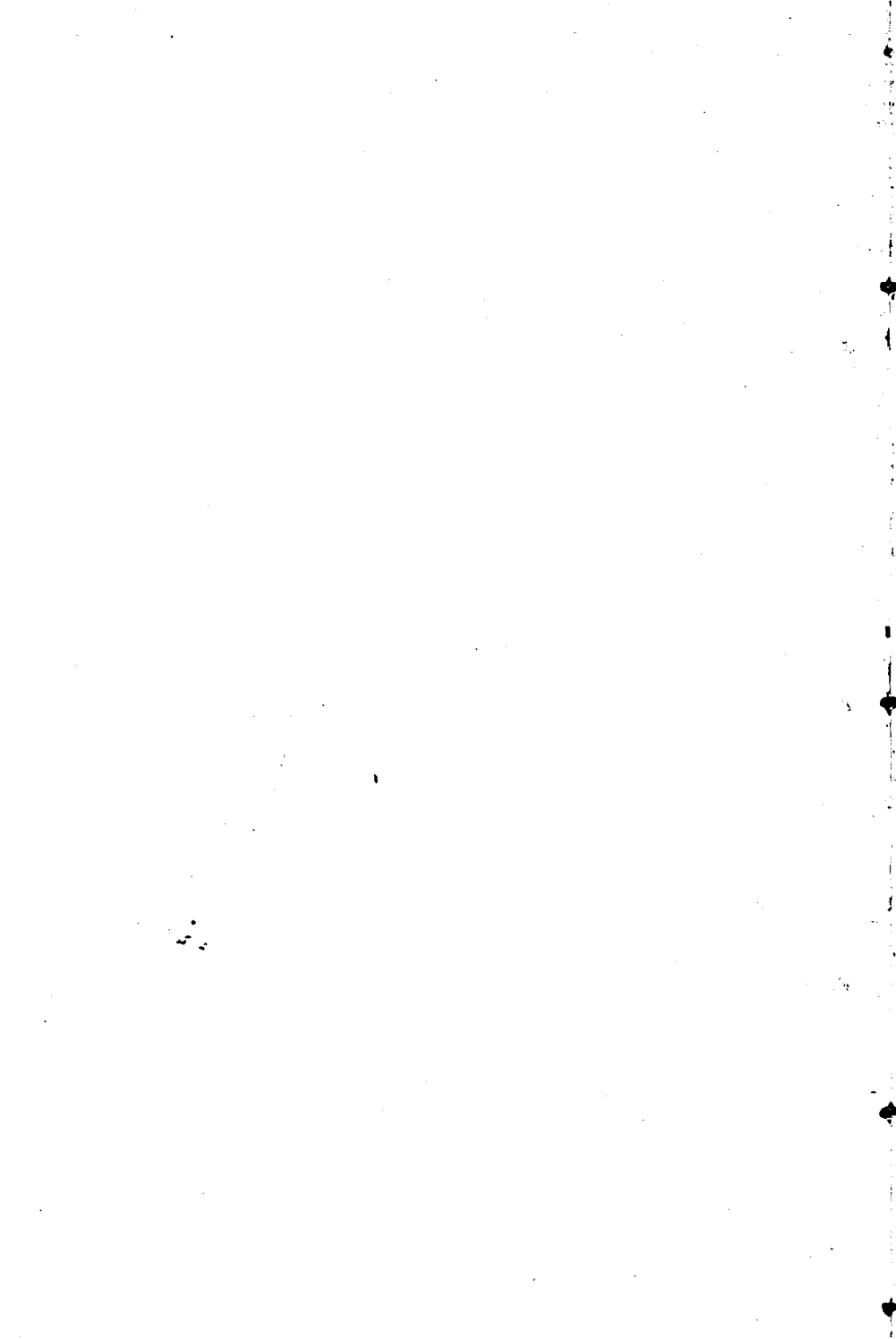
VOL. XXII.



WOODSTOCK COLLEGE

1893.

FOR CIRCULATION AMONG OURS ONLY.



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WOODSTOCK LETTERS

VOL. XXII., No. 1.

A. M. D. G.

CARMEN SECULARE.

12 Octobris, 1892.

Me cordis æstus trans mare Atlanticum
Rapit. Migrandum est. O nova littora,
Tellus Columbo objecta primum,
Bellipotens America, salve !

Jam non, ut olim, barbara, non rudis,
Non vinc̄ta turpi compēde ; nunc sagax,
Nunc impigra humanas in artes,
Libera nunc, opibusque plena,

Grandescis ultro, latius imperas,
Rerum tuarum compos et arbitra ;
Tam clara fulges ut vetustæ
Laudibus invideant Sorores.

Ultra quid optes ? O utinam queas
Præire sancta Romulidum Fide,
Sic, ut vel Europam puderet
Dulce jugum repulisse Christi !

Crescant, revulsis undique jurgiis,
 Devota sacris pectora Clavibus :
 Monstris fugatis, Crux utramque
 Una plagam teneat subactam !

Hoc mente volvens, hoc sibi deprecans,
 Formidoloso se pelago dedit
 Ligur, fatigatasque puppes
 Per vetitas agitavit undas.

Audin' ? LEONIS Christiadum Patris
 Vox, auspicati nuncia temporis,
 Te prævalentem fœderatis
 Viribus ad Fidei triumphum

Invitat. Altis culmina plausibus
 Vallesque saltusque et vada perstrepat :
 Missouriæ arva urbesque Penni et
 Oppida Virginie resultent !

Simulque ab austro læta remugiat
 Porrecta tellus : plaudat Amazonum
 Gurges, Magellanisque clausæ
 Rupibus exagitentur undæ.

Laus est, et ingens gloria subiici
 Gentes Tiaræ. Tangite dexteras
 Petro dicatas. Jam quid obstat,
 Pontificis præeunte nutu ? . . .

Christum professi nil popularibus
 Frenis abhorrent, dum viget æquitas ;
 Effusa virtus Vaticano
 Sorte pari fovet alta et ima.

En, quos remenso junxerat æquore
 Olim Columbus, nunc melioribus
 Nodis revincit sospitatque
 Magnanimi ingenium LEONIS.

Scriptit Porturegii, Oflavius Cagnacci, S. J.
Pro "Woodstock Letters."

THE ORIGIN OF THE MISSION OF MARYLAND.

FROM AN UNPUBLISHED MANUSCRIPT OF FR. JOUVENCY.

PARIS, 14 BIS RUE LHOMOND,

January 1, 1893.

DEAR REV. FATHER,

P. C.

Your Reverence will receive inclosed in this letter a copy made by myself from Jouveney's unpublished *Historia Societatis* on the ORIGIN OF THE MISSION OF MARYLAND. This most valuable manuscript is kept in the Munich Royal Library, and, it is evident, was formerly in the archives at Rome. Was it stolen thence at the time of the Suppression? Did Fr. Cordara take it away when he left the Gesu, and was it sold when he died? Of this we know nothing. Fr. Ragazzini, who published in 1859 Pars vi., tom. poster. under the name of Cordara, says that they got from Bavaria Cordara's MS., and that he would publish it without introducing other changes than reducing all the chapters to the former arrangement, viz., according to the natural order of the successive years. Some comparisons of that volume with the Bavarian MS. show that this resolution was not carried out, that the original MS. was not respected, and in many places the elegant periods of the author were changed, their vigor softened, and their beauty thus lost. Moreover, not only without, but against all reason, Jouveney was deprived of the honor of authorship, and Cordara proclaimed as the writer of the precious manuscript.

It is registered at Munich as Jouveney's. Any one can judge that it is his style, nay, that it is in his own handwriting. Many of the corrections are the work of another, in Italian handwriting of the eighteenth century, most probably that of Cordara. Most of these corrections are not of the best. Whatever it may be, Fr. Morris, of the English Province, has a copy, checked off by me, of Anglia, Scotia, Hibernia, ab anno 1616 ad annum 1646. It contains many things not written in the *English Records*. For your benefit I have transcribed and send to your Reverence what concerns Maryland, in the hope that it will be of great interest. You will see from this how much I appreciate your kindness, and that of your Father Provincial, in sending to me the WOODSTOCK LETTERS. Believe me, dear Reverend Father, with sincere regards,

Yours most respectfully,

(3)

A. HAMY.

1633 Profectos anno MDCXXXIII cum Anglica classe Patres in Marilandiam, et institutam in eo tractu missionem, datamque Societati stationem, hucusque distulimus ad alia festinantes; nunc, relicta ista paulisper, quam peragravimus, Anglia, fructus e nova perceptos missione, colligemus. Marilandia, regio Americæ septentrionalis, Virginie pars est, ad ortum et Boream, Chesapecum Sinum versus. Subest gradui CCC Longitudinis et a trigesimo octavo Latitudinis arcticæ porrigitur ad quadragesimum. Ejus oppidum primum est Fanum S. Mariæ, ad fluvium S. Georgii. Rex Angliæ, Carolus I. hanc, de nomine Mariæ conjugis suæ, Marilandiam, id est, terram seu provinciam Mariæ, appellavit: annoque MDCXXXII Baroni Baltimoro, et ejus heredibus in perpetuum donavit. Baltimorus et coloniam deduxit, non tam ut rem auget, quam ut Evangelii lucem *sedenti in tenebris et umbra mortis* populo, finitimisque regionibus inferret. Quæ potissimum ipsi causa fuit cur Patres Societatis in partem operæ et laboris vocaret. Ac primis quidem annis non licuit operam navare barbaris. Vetuere moderatores istius colonie, tum propter grassantes morbos, tum propter indigenarum feritatem, qui conjuratione facta, nomen Anglicum delere statuerunt, et unum ex illis, ad ipsos commercii causa progressum, barbara crudelitate peremerant. Itaque Anglis, tum Catholicis, tum Protestantibus, excolendis circumscriptus sociorum initio labor fuit; et in utrisque non fuit penitendus. Nam Protestantibus fere omnes in Ecclesiæ Catholicæ verba dixerunt sacramentum. Catholici rectam Fidem probis moribus ornaverunt. Inductus creber sacramentorum usus, explicata diligenter Christiana Lex, frequentatæ conciones, composita inter dissidentes gratia; restituta servis Libertas, qui eam pretio sponte addixerunt.

Admirationis et lætitiæ plurimum attulit Patribus duorum, præter alios complures, hæreticorum accessus ad ovile Christi, an. 1638, a quo videbantur esse disjunctissimi: adeo pertinaces erant in errore, utique ipsi gloriabantur, fortes. Sed ipsa fortitudo, quemadmodum recte scribit Augustinus (In psalm. 58) *non sanitatis est, sed insanie. Nam et phreneticis nihil fortius: sed quanto majores vires, tanto mors vicinior.* Illorum alter, petitus dente letifero serpentis, quorum illic ingens copia, et virus vulgo immedicabile, præsentem operiebatur mortem. Rescivit unus e nostris, utque aditum

nancisceretur, chirurgum, etsi nihil, aut parum certe, speraret auxilii, secum adducebat. Repulsus ab hospite, non levius in hæresi obfirmato, subire per noctem statuit. Sensit hospes improbus, et famulum in transverso ante cubiculi ostium lecto pernoctare jussit. Non despondit animum sacerdos, alienæ salutis sitiens. Adrepi per tenebras, dumque oppressus altiore somno famulus jacet, se in cubiculum insinuat, morientem alloquitur, et animum, educto hæreseos veneno, sanat: nec ita multo post, præter omnium spem, corpori sanitas est reddita. Doluit hospes impius, et ægrum adhuc languentem domo expulit. Ejectum, acceperere Patres, et in suscepta Fide confirmarunt.

Alter eo pertinacior, ac difficilior ad sanandum erat, quod vovisset nihil sibi rei cum Catholicis unquam fore. In morbum gravem incidit, et mortis metu, atque adeo cœlesti gratia, victus, significavit velle se in Ecclesiæ gremium recipi. Sacerdos ad rem novam prospere accitus, quæ necessaria in summo periculo animæ præsidia adhibuit. Æger enim animo linquebatur et vitæ perexiguam spem ostendebat. Morbi tamen vis paulatim remisit ac persanatus æger esse rata jussit, quæ prius dixerat, et sanctiore voto, nunquam se a Catholicorum partibus recessurum promisit.

Interim barbari munusculis, colloquio, et humanitate Europæorum cicurati, feritatem deposuerunt. Evecti Patres in regionem interiorem, nihil faciendum prius arbitrati sunt, quam ut conciliarent sibi regulos, qui licet a populo non discrepent, nisi levibus quibusdam ornamentis, summum tamen jus in eum obtinent, et exemplum secutura plebs putabatur, si principes in Christi verba statim adigerentur. Primum omnium aggressi fuere Magnacomenum, qui opinione prudentiæ atque auctoritate inter alios regulos pollebat. Jamque, ut se dabant initia, nomen Christo proxime daturus videbatur; cum subito, seu levitate barbara, seu consiliis **1639** improborum inductus, a religione palam et Anglis desecivit. Melius gesta res fuit cum Tayaco, altero regulo, cui plerique parebant dynastæ, et quem honoris eximii causa, Imperatorem appellabant (id enim sonat vox Tayak) ad eum profectus P. Andreas Vitus, anno MDCXXXIX perhumaniter acceptus est, et in ipsius ædibus commorari jussus. Imitatus est Tayacum ejus frater. Visus erat ille secundum quietem, duos Societatis sacerdotes coram intueri, qui monebant ut auscultaret (Catholicis) sacerdotibus, si beatus esse

vellet. Patres Andream Vitum et Joannem Gravererium, postea in conspectum datos, agnovit illos ipsos esse, quos in somnis viderat; docentesque audivit, iisque filium in disciplinam tradidit. Non dissimili somnio Tayacus admonitus singulari benevolentia et honore Patres prosequebatur. Nondum tamen Christi Fidem profiteri statuerat; donec morbo gravi conflictatus, et a P. Vito, partim remedia in loco adhibitis, partim aqua consecrata, quam illis admiscuerat, persanatus, caput sacro fonti et animum divinæ Legi, anno MDCXL, subjecit: nec ipse tantum, sed conjux etiam et liberi. Pellibus relegatis, unam uxorem in regalis thori consortium admisit; ac palam in populi comitiis pronuntiavit, nullum esse verum numen præter illud, quod Christiani colerent: neque alibi uspiam, præterquam in ipsorum religione vindicari animas ab æterno interitu posse: lapides vero et herbas, quibus ad hanc diem thus adoleverat, res esse infimas, sensus et rationis expertes, a Deo in usum subsidiumque mortalis vitæ comparatas. Quibus dictis, lapidem, antehac pro Deo cultum, pede calcans, propulit, secunda procerum populique admurmuratione. Aliud quiddam præclaram ejus existimationem de Christi religione vehementer auxit. Indus, homicidii convictus, et capitis damnatus fuerat. Hunc Patres enixe hortabantur, ut, Christianis sacris ante obitum rite susceptis, animæ saluti consuleret. Placuit ista sollicitudo et alienæ salutis cura Tayaco: cumque nostros hæere interdum et parum explicate loqui, vernaculi sermonis inscitia, cerne- ret, fungi munere interpretis non dubitavit, et ea reo inculcare, quæ P. Vitus suggerebat: imo addidit multa de suo tam apposite, tamque efficaciter, ut Indus sacro purgatus baptismo necem, in beneficii divinitus collati potius quam irrogati ab hominibus supplicii, loco exceperit. Eundem Patres magno cum apparatu sepeliendum curarunt: nimirum ut intelligerent barbari quantum sit gratiæ divinæ pretium, quæ supplicium triumpho mutet, ac pœnitentibus, licet antea sceleratissimis, veniam scelerum, et sempiternæ vitæ spem indulgeat. Sane illud Christianæ charitatis exemplum tanto vehementius eos perculit, quanto magis ab ipsorum moribus abhorrebat, qui suos hostes omni crudelitate mactatos, epulis feralibus tostos elixosque apponere solerent.

Præalta Crux in edito aggere constituta, Governatore provinciæ, cum selectis proceribus, sacrum onus humeris subeunte, Dynastæ complures, ac reguli magistros divinæ legis

flagitarunt ; oppidum Portobaccum majori ex parte Fidem 1642 est amplexum, 1642. Nova Statio Societatis designata in ostio fluminis Pamaki, unde in omnem regionem, cujus obtinet umbilicum, facile procurrere licet. Ejusmodi excursionum ingens fructus : ratio et *modus* hic erat. Vehabantur navicula sacerdos, interpres, et famulus. Duplicem quisque habebat in eadem navicula stoream : unam minorem, quæ vice lecti fungebatur, alteram majorem qua tugurium, palis humi defixis compactum, operiebant, quoties sub dio pernoctare cogeantur. Eidem imposita lembo sacra suppellex, ad rem divinam faciendam ; nec non munuscula, Indis dividenda, campanulæ, pectines, cultelli, hami piscatoris, acus, filum, et alia id genus. His onusti simul ac pagum oppidumve contigerant, summa religionis capita, quæ in vernaculum convertenda sermonem curaverant, tradebant populo, novam infantibus vitam largiebantur sacramento regenerationis, morientibus aditum aperiebant in cœleste regnum : nec raro sanitatem ægris restituebant. Quo in genere celebrata est anno MDCXLII. instar manifesti miraculi sanitas Indo Christiano parta. Iter faciebat per sylvam hostibus infestam, quorum unus jaculo, nec opinantem transfixit, adeo ut adacta per medium corpus cuspis a dextro latere ad sinistrum pertingeret. Domum relatus animam agebat, cum P. Vitus, qui forte ibi aderat, accurrit, peccata confitentem audit, et particulam sacrosanctæ Crucis, quam in theca gestabat e collo suspensam, admovet utrique lateri. Christianos circumstantes admonens ut sanctissimum Jesu nomen ægro identidem inculcarent, ipsi enim properandum erat ad impertiendum seni, postridie, ut affirmabant, morituro, baptismum. Baptizato sene, trepidus ad ægrotum recurrebat : sanum valentemque, stupentibus universis, videt. Relicta tantum erat rubra utriusque macula, pristini vulneris vestigium. Hoc prodigio cuncti mirabiliter in Fide sunt confirmati, et ingens paucis diebus ad scholam Christi facta est accessio.

CHURCH OF THE SACRED HEART,

CONEWAGO CHAPEL.

(Continued.)

The foremost light of the church in this country at the beginning of the nineteenth century was a faithful son of St. Ignatius, Rt. Rev. John Carroll, who as Vicar-Apostolic visited Conewago and administered the Sacrament of Confirmation as early as 1784. At that time he placed the number of communicants at one thousand. There is no doubt that he visited it at other times during his episcopate, and we know he again administered Confirmation there in 1811, two years after he became Archbishop of Baltimore. Amongst those present, and probably confirmed at that time, was Cousin Sally Lilly, whose name has already been mentioned, and who was eleven years of age, having been born in the year 1800. She died three years ago. Archbishop Carroll's relations with his brethren, contrary to what is sometimes stated, were most friendly, as is shown in the following article prepared by the author of this sketch for the *Catholic Historical Researches* of June, 1892. It may contain historical information not known to some of Ours.

SOME RECORDS OF ARCHBISHOP CARROLL'S RELATIONS WITH THE JESUITS OF MARYLAND.

At page 40 in *The Lives of the Deceased Bishops*, by R. H. Clarke, LL. D., we read the following:

“Father Carroll always maintained the most affectionate relation with his brethren, but did not enter into this association of the clergy, because he had selected a particular missionary field for himself, where much good was to be done, and where, at the same time, he could remain with his aged and pious mother, in order to console and bless, with the sacred offices of religion, her declining years. He felt the less reluctance in devoting himself thus to a particular mission, since he could not have gained the merit of religious obedience in the association of the clergy.”

There are two reasons assigned for the above course of

Archbishop Carroll: viz., the consolation of his aged mother, and his not being able to gain the merit of religious obedience;—sentiments which certainly do not do much credit to the Apostolic spirit of one of the greatest sons of St. Ignatius in the new world. Whatever may be said for or against these assertions, the historical statement, that they are supposed to give color to or support, is absolutely false, viz: that Archbishop Carroll, or Father Carroll, as the Biographer puts it, did not enter into the Association of the Clergy.

The Association referred to was the Corporation of the Roman Catholic Clergy, chartered by an act of the Maryland Assembly in the year 1792, and is still the chartered corporation under which the Jesuits hold all the land possessed by them prior to 1775, including the lands taken up under Lord Baltimore, when the first landing was made on St. Mary's river by the *Ark* and the *Dove* in the year 1634.

That Archbishop Carroll became a member of that Association is beyond doubt, for in the minutes of the meeting held at Newtown, St. Mary's County, Maryland, on October 13, 1802, the Rt. Rev. John Carroll took oath on the Holy Evangels of Almighty God, that he was not only a member, but on that day became a Trustee of the Corporation and subscribed his declaration, *propria manu*: † J. CARROLL, Bis'p of Bal're.

To make the case clear I will quote a part of the minutes of that meeting, and why Bishop Carroll should not have appeared on the list, as the Corporation had now existed for ten years. The oath of office as Trustees was first administered by a public officer in 1802; prior to that time, as is the case now, the oath was administered by the oldest member of the Corporation. The Record is as follows:

"Oct. 13, 1802.—There came before me the subscriber, one of the Justices of the Peace of St. Mary's County, the persons underwritten, who made oath on the Holy Evangels of Almighty God, as follows:

"We whose names are hereto subscribed, make oath severally on the Holy Evangels of Almighty God, that during our continuance in the office of Trustees, we will truly and faithfully execute the trust reposed in us, according to the true intent and meaning of the regulations adopted, or to be adopted by the ministers of the Roman Catholic Church, for the management of their estate and temporalities,

† J. CARROLL, Bis'p of Bal're.

† LEON. NEALE, Bis'p of Gortyna.

JOHN BOLTON.

J. B. BITOUZEY."

Sworn before me,
P. FORD,

The Corporation consisted of three distinct branches, viz., the Select Body, the Representatives and the Trustees. The Select Body chose Representatives from the different districts or sections, which were and are clearly defined, as to geographical limit, and send them to the meetings, where they, in turn, elect, by ballot, the Trustees and the Trustees thus elected took the oath of office for the faithful discharge of their duties. An election of the Trustees took place every three years, or as often as the judgment of the Corporation deemed it advisable, and at each election the Trustees renewed the oath if re-elected: hence we find Bishop Carroll, not because he was a Bishop, but because he was a member of the suppressed Order, taking the oath as a Trustee of the Corporation, from time to time to his death.

We find him as the Records show under his and the other Trustees' signatures, at Georgetown College, Sept. 9, 1806, at Georgetown College, September 1, 1807, at Georgetown College May 12, 1808, and so on, attending nearly all the meetings of the Corporation, down to the time of his death, and repeatedly taking the oath for the faithful discharge of his duty, and not only at Georgetown but wherever the Corporation meeting was held.

How then could his Biographer coolly declare that he never entered into the Association? Why should Catholic History be written thus? Especially, why should this item of it be written thus, when Rev. W. F. Clarke, S. J., was, as Secretary of the Corporation referred to, custodian of the Records which are now before me? And he was custodian of them during all the time that his brother Richard was writing the Lives of the Deceased Bishops.

Again on page 40 we read: "He relinquished every claim to a share in the joint revenue of the Maryland Clergy, though not in the enjoyment of easy circumstances himself." So far page 40 of the "Lives of the Deceased Bishops."

We turn to the Records of the Roman Catholic Clergy, and quote verbatim as follows:

"Proceedings of the Corporation of the Roman Catholic Clergy met at St. Thomas Manor (Charles Co., Md.) September 4, 1797.

"Present, Rev'd Mess. John Ashton, James Walton, Aug. Jenkins, F. Neale, Chas. Sewall; and Resolved,

"1. That in consequence of a power given to the Corporation of the Rom. Catholic Clergy by the Committee of the Select Body convened at St. Thomas Manor, Sept. 1st, 1797 for this and other purposes, the salary of the Right Rev. Bishop be augmented from the sum of £210 cur't. money to the sum of £300 (\$1500.00) per annum from the first day

of Jan. 1797, till further regulation be made respecting the same; and that the Agent of the Corporation do pay him the sum of 160 Dollars for extraordinary expenses incurred in Philadelphia.

Signed,

JAMES WALTON,
JOHN ASHTON,
CHARLES SEWALL,
AUGUSTINE JENKINS,
FRANCIS NEALE."

There are other assertions in the same Biography to which exception may be made and they may furnish a reason for further correction of the biography. Archbishop Carroll was a Jesuit, who never faltered in his hope that the Society would be re-established and who encouraged his brethren in this hope. He gave aid to his brother religious and received aid from them; he was linked as closely to them as they were between themselves. He was a Jesuit to the end, in as much as he and they could be Jesuits, under the misfortune brought on the Society by the politicians of the old country. Those who would now hand down his name to posterity shorn of his attachment to the Society of Jesus, not only falsify history, but do an injustice to the memory of the noble and good Archbishop Carroll.

At first Conewago was under the jurisdiction of the Bishop of Baltimore, afterwards it became a part of the Diocese of Philadelphia, and now it belongs to the Diocese of Harrisburg. The dates of these changes correspond with the erection of the respective Sees.

The suppression of the Society and the mingling of others with Ours in carrying on the work of the missions, and the few records left, render a connected sketch of this period almost impossible; still we know the work went on at home and new churches were gradually built to meet the wants of the different settlements which were formed in the surrounding country. Even during the suppression of the Society there seems to have been a regular succession of Superiors, though by whom appointed is not clear. It is probable that choice or some form of election was made by the fathers themselves in consultation. The Superior resided at St. Thomas' Manor, Charles Co., Maryland. Fr. Ferdinand Farmer held this position in 1770, Fr. John Lewis in 1771, and probably until Fr. John Carroll was made Vicar-Apostolic in 1783, Fr. Robert Molyneux in 1805, Fr. Charles Neale in 1808, Fr. John Grassi in 1812, Fr. Anthony Kohlman in 1817. The next who exercised authority was Fr. Peter Kenney in 1819 and he was probably regularly appointed. After him came in succession Fr. Charles Neale,

Fr. Dzierozynski, and in 1831 the missions were formed into a Province, of which Fr. Wm. McSherry was the first Provincial. But it is time to return to Conewago from which we wandered away in 1811 with Archbishop Carroll, on his return to Baltimore.

Fr. Pellentz died in 1800. Who succeeded him as Superior of the Conewago mission does not appear: Fr. Brosius companion of Fr. Gallitzin to this country was there, and may have been Superior for a time, Fr. Du Barth came a few years later, and, like Fr. Pellentz, so endeared himself to the people that his memory is still kept fresh in their minds. He was associated with the place for about twenty-eight years, his name frequently occurring in the chapel registers. He labored also at Bohemia, Md., Lancaster, Pa., and was Vicar-General of Bishop Egan. In 1828 he became rector of St. John's Church, Baltimore, the place now occupied by that of St. Alphonsus. Besides his zeal for spiritual affairs, he had good business tact and managed the financial affairs of other places, as well as those of Conewago. His name frequently occurs in connection with the meetings of the Corporation of the Roman Catholic Clergy. Conewago as a congregation had now settled down to something like definite geographical limits, being bounded by the surrounding parishes of Paradise, Oxford, Littlestown and, later on, Gettysburg. The fathers attending these out missions still resided at the old home until one by one all these missions were turned over to the Bishop, and secular priests were sent to take the place of Ours.

A few remarks about these churches and those who built them may be of some interest. Even a short sketch of each of the eighteen churches built by Ours, with Conewago as the centre, would enlarge this paper beyond the limits proposed; hence we take only a few of those more dependent and more closely allied to the home mission. Of these the church at Littlestown, about six miles distant, comes first. In the very early times, the people attended Mass at Conewago, and, it is said, that they generally in the summer time, walked barefoot carrying their shoes in their hand until they came near the church. This is said to have been done to save their shoes, which it was not easy to procure; whatever may have been the motive, it presents a picture of faith and devotion to our minds when, in thought, we follow them over those rough roads six miles each way, going to church after a hard week's work. From time to time Mass was said in a private house to afford the comforts of religion to those who, through infirmity or for other cause, were unable to make the journey to the chapel. Father Pellentz,

S. J., also Fr. Gallitzin, the Russian Prince-Priest, often did this favor. In 1791 a small frame dwelling house was secured and changed into a chapel, and thus served the congregation for about fifty years, Mass being said about twice a month by the same father who usually served the Paradise congregation. In 1840 under the management of Fr. Dougherty, S. J., the little chapel was removed and a brick church was built which served until this year, 1892, when in turn it was removed to make way for a finer brick church, the cornerstone of which was laid last Trinity Sunday. The present church, now well on the way to completion, will cost about \$17,000, \$10,000 of which was a donation of a Miss Ryder, of the congregation, and \$3000 from another donor. This congregation was given up to Bishop Shanahan of Harrisburg diocese in 1884, and has been nearly all the time since in charge of Fr. Crotty, who has always been a very warm friend of Ours. Gettysburg, twelve miles distant from Conewago, now famous on account of the great battle of the civil war, was long attended from Conewago. Prior to 1826, with the faith characteristic of that section, neither distance nor the inclemency of the weather, prevented the attendance of the people at Mass on Sundays and holydays of obligation at Conewago. Though they have had their own church for about seventy years, they still feel a love and an attraction for the old church, which they often visit and in large numbers, especially when any unusual service is going on. The same is true of all the neighboring congregations; they still look on Conewago Chapel as the centre and source of spirituality around which they love to gather. This is especially noticeable on the annual picnic days, when people, to the number of three or four thousand, assemble from all directions, and few of those coming from a distance return to their homes without a visit to the chapel, though it is quite a walk from the picnic ground. It is not an idle visit, but a sort of pilgrimage to a cherished shrine, where they spend a long while in prayer. In 1828 the first church was built at Gettysburg, under the direction of Frs. Louis Du Barth and Matthew Lekeu, Superiors of Conewago. It was not finished until 1831. Whilst it was attached to Conewago it never had a regular pastor. There were many missions to look after, and the superior distributed his forces as best he could. In turn the church was attended by Frs. Lekeu, Dougherty, Dietz, Geo. Villiger, V. H. Barber, F. X. Deneckere and others, down to 1852, when Fr. James Cotting, lately deceased, undertook the building of the present church, authorized by Fr. Brocard then Provincial. Fr. Cotting was loved and esteemed

wherever he was stationed. It is about forty years since he labored in Conewago region, yet there was scarcely a single one whom he baptized or married in York, Hanover, Gettysburg, Oxford, Paradise, South Mountain, Littlestown or Lancaster, of whom he did not retain a distinct remembrance with all their family relations, and about whom he loved to talk. He was the last one of our fathers who attended Gettysburg. He also built the German church at York, replaced a few years ago by a very fine structure. He died last spring 1892 whilst attached to the White Marsh mission, where he had been stationed about fifteen years.⁽¹⁾ Gettysburg church, with Millersville and South Mountain churches were together given up to the Bishop of Philadelphia about the year 1853, and have since undergone very little material change or improvement, and very little, if any, numerical increase of members.

The only church not built by Ours within a radius of about 40 miles, was that of Bonneauville which adjoins the parish to the southwest, and was built from his private patrimony, by Rev. Basil A. Shorb, a native of the county, in 1859. Stretching off to the north, the circle in which our early fathers labored and built churches, widens and extends, embracing a large territory extending almost to Philadelphia and peopled with cities such as Lancaster, Lebanon, Harrisburg, Chambersburg, Carlisle, York and many others. All these have long since passed from Jesuit charge to that of secular resident priests. Some of the cities have largely increased and contain several churches with flourishing congregations. In a word, nearly the entire diocese of Harrisburg grew out from Conewago Chapel as a centre, and the people were ministered to by the handful of heroic self-sacrificing Jesuit Fathers, whose home was Conewago. Notwithstanding its strong and earnest Catholic faith and traditions, it is strange to note how few names it has placed on the ecclesiastical calendar. Of those born in the Valley were Bishop Timon, Frs. Shanefelter, Shorb, Miller, Sullivan, S. J. (of California), Marshall, the two Lillys, S. J., Fabian and Michael Noel, S. J., F. X. Brady, S. J., and Joseph Hann, S. J., a very small number of Jesuits from a section so long under the care of Ours, and to whom the people have been always devotedly attached.

The Society got three lay Brothers from Conewago, Bros. Rimbaugh, Marshall and Golden, whilst a large number of young women entered religious life. About fifty years ago Monsignor McManus late of Baltimore, taught

⁽¹⁾ A sketch of Fr. Cotting will be found in this number among the obituary notices.

school in a little brick building on the Conewago side of McSherrystown. The Sulpitians first located their preparatory seminary on the Pigeon Hills, on the eastern edge of the Valley, the place is still known as the Seminary Farm. They kept it until about 1847, when St. Charles College was opened, and some time after for the summer vacations for the students and those in charge of them. Staid and uninfluenced by the outside world as the Valley is, time has even here wrought changes, so that some of its former history seems like a dream when read through the vista of the years that are gone. In 1834 two Sisters of Charity, from Emmitsburg, opened a school at McSherrystown under a board of trustees. They were successful and four others came to their assistance, larger accommodations were secured for both day scholars and boarders. Their work continued to prosper until 1840, when the whole establishment was destroyed by fire. The house was rebuilt and sold to the Ladies of the Sacred Heart, who conducted a very successful school until 1851, when they left the Conewago Valley and settled at Eden Hall. Next came the Sisters of St. Joseph, who have since, with varying success, conducted a boarding school and taught in the parochial schools nearby. With the formation of the Diocese of Harrisburg, it became the mother house and novitiate, but of late years it has rather declined in the number of boarders, who have dwindled down to about a dozen, independent of the blind children who seem there to have a very successful teacher. The community including novices numbers about forty. In these fifty years, which we have been but skimming over, little or no material change took place in or around the Chapel itself, to make one year different from another. The grave yard had received its regular increase of those whose battle of life was over, and others had come on the scene to begin the struggle and pass away in early youth or in full grown manhood. Faith and hope, yes hope gilded with charity, was the seed sown and fortified by the early Jesuits of the Conewago Valley, and moistened by the dews of heaven, it took deep root in the hearts of the people, and brought forth abundant fruit in the good lives and happy deaths of the many, who will rise joyfully at the call of the Angel's trumpet.

CHINA — CONDITION OF FOREIGN
MISSIONARIES.

A Letter from Mr. Hornsby.

SEMINARIO DE S. JOSÉ,

MACAO, CHINA, Oct. 14, 1892

DEAR REV. FATHER IN CHRIST,

P. C.

On leaving home I was asked to write back from China whatever might strike me as new or curious on my first arrival. For, as everyone knows, after a few months in a strange place, the novelty of things wears off, and a correspondent seldom stops to think that matters of every day occurrence with him, can be of interest to distant friends. Of course, a great many things here have struck me as new and curious, but nothing has interested me more, on the border of this vast empire, than the relation between the Chinaman at home and the unwelcome stranger from western lands.

As an occasional reader of the London *Tablet* and the New York *Nation*, I had formed an opinion of the state of foreigners, and particularly of missionaries, in the Celestial Empire; but I came out here to find that my opinion was far from accurate. The papers had spoken from time to time of the inability of the imperial government to suppress popular demonstrations in distant provinces; the government was represented as weak, and ruling only by a system of conniving tolerance and conciliation; the disaffection of the people towards the Manchurian dynasty was insisted upon; and, in fine, the casual reader could not but infer that the government was rather to be pitied than blamed, and that nothing but foreign gun-boats could protect the missionary in China.

It may be true that nothing but foreign gun-boats can protect the missionary, but this, as it would seem, is not owing to any weakness on the part of the government, but rather to inexcusable indifference, if not to secret and deadly hostility.

That the government is not entirely innocent of the missionary blood shed on these shores within the last twenty-five years, will appear, I think, from a few facts.

"After the war," as we say out here, meaning the war, if it may be so called, in which the English and French occupied a few Chinese cities and proceeded to dictate terms of peace, a treaty, regulating the position of foreigners in

the empire, was drawn up and signed at Tientsin, in 1858. Article iv. of the treaty says that "the Christian religion, as professed by Protestants and Catholics, is pure, etc.," and goes on to state the protection that must be accorded missionaries of both sexes, securing to them freedom in their several kinds of work and in making and receiving converts. Another article determines the right of foreigners in the empire to acquire property in real estate.

In 1868 the treaty was renewed, and it is said that the English officers on that occasion were remiss, in not insisting sufficiently upon the observance of the articles respecting the missionary interests in the empire. At any rate, a year had not passed before the missionaries were driven from Yang-chow, an important city north of Nankin, in the populous province of Kiang-su. One year later, the hostility to missionaries as foreign intruders had rapidly spread and grown more intense, and an English missionary was murdered within thirty-five miles of Tientsin. During the same year of 1869, an infamous and now notorious pamphlet against foreigners was published for the first time, making its appearance in the important province of Shantung, where it was diligently circulated by Chinese officials. This pamphlet, entitled *A Death Blow to Corrupt Practices*, though indescribably vile and coarse in its inflammatory invectives, was composed by one of the class of *Literates*. It is said to show no ordinary literary skill and mastery of composition. How well it served its purpose at the time, sad events showed too well, and that it is still a power in its way, may be gathered from the fact that ever since its first publication in 1869, it has been in continual circulation throughout the empire. At the time of writing, not a month has elapsed since a new edition was published in Changsa, the hot-bed of anti-foreign fanaticism.

In the early spring of 1870, one year after the appearance of the *Death-Blow*, agitation against foreigners became more and more violent in Tientsin. In June the fury of the people broke forth, and on the feast of St. Aloysius occurred the frightful massacre, in which ten Sisters of Charity, and their devoted friend, the French Consul, lost their lives at the hands of the mob. It was said at the time, and has been said ever since, that Chung-How, the Viceroy, was to blame for the sad occurrence. Ostensibly, of course, the government and all responsible officials were very sorry for what had happened, and, with a grim mockery of justice, the heads of just eleven coolies were made to roll,—the heads

of just eleven miserable coolies, for the lives of ten heroic sisters and that of their gallant friend.

In the following year the imperial government came forward benevolently, with the classic smile "that was childlike and bland," and proposed eight articles for the protection of Christian missionaries in the Celestial Empire. The first article was that orphan asylums were to be abolished, while the second required that no women were to enter churches, and that no Sisters of Charity were to remain in the land. The third article prescribed that missionaries were to conform to the laws and customs of the empire, and be subject to the authority of the mandarins, and the fourth provided that for the future no indemnity was to be demanded by foreign governments for outrages that might be perpetrated upon the persons of foreigners. The latter provision was to guard against the recurrence of such an unpleasant consequence as had followed the previous outbreak, when the French government demanded and obtained a large indemnity for the massacre of its subjects. The mandarins are willing enough to pay for the lives of foreigners with the heads of coolies, but a drain on the imperial exchequer gives them pause.

What the other articles were is of little consequence; these four suffice to show that the government's method of protecting the missionaries was sufficiently original and unique. The missionaries were to be protected, indeed, by driving them out of the country. It is needless to say that these articles were, at the first sight, rejected by the foreign powers, but it is said that the mandarins still keep them in sight, and act upon them, as far as circumstances permit.

Since the dreadful massacre of 1870, reports of local and temporary outbreaks of popular fury, principally in the Yangtse Valley, have from time to time shocked the western world. In almost every instance these disgraceful occurrences, were traceable to the negligence or to the direct activity of the ruling class, the avaricious and unscrupulous mandarins.

How completely the uprisings and apparently the ill-will of the populace are under the control of the rulers, is illustrated by the recent experience of a Protestant missionary in Wuchang. Last year during the violent disturbances at Wusueh and Hanyaug, two cites on the Yangtse, the position of the few foreigners at Wuchang, on the same river, became very precarious and, from a natural point of view, decidedly unenviable. They became the objects of insult, obloquy and scowling hatred, and they knew that at any moment the slightest untoward event, a mere word, might

precipitate an anti-foreign riot upon them. They appealed to the governor, who advised them to leave the city, as he could not check the fury of the people.

Whilst things were in this state, writes the missionary, a little British gunboat steamed up the Yangtse and anchored off Wuchang. The commander went promptly to the governor's *yamen*, as the official residence is called, and bluntly assured him that His Excellency's own head would suffer for any violence offered to foreigners in the city. The threat had its desired effect; things were changed in a single night. The governor, who had professed himself so powerless, had in some mysterious way, but very effectively, made his will known throughout the city, and the foreigners for the time being had nothing more to fear.

That the *Literates* are at the bottom of the anti-foreign agitation, is sufficiently attested by the fact that the abominable anti-foreign literature originates with the educated class, and not with the illiterate people who perpetrate the outrages. Mr. Stead, last year, gave the readers of his popular Review a sample of the pictures and of the appeals published against the foreigners in some parts of China. But I have seen out here reproductions of pictures circulated in Hunan, so obscenely blasphemous and revolting, that not even Mr. Stead would dare to reproduce them for a general public in civilized lands. Many of the pictures are so vile that they would not bear description. Yet with all their grossness, they say that the hand of the *Literates* can be unmistakably recognized in the accompanying titles and explanations.

The rich province of Hunan in the Yangtse Valley is the principal home of violent hostility to foreigners, not to missionaries only but to all foreigners. How much of the responsibility may be laid at the door of the mandarins, may be gathered from recent papers. One mandarin, for instance, being sent, in some judicial capacity, from Changsa, the capital of the province, to a smaller town, finding himself surrounded by a goodly audience after the official business was over, took occasion to make an harangue against the "foreign devils." Another Hunanese, filling some magistracy in Kiukiang, a city of a neighboring province, is at this moment actively and openly engaged in the anti-foreign propagandism.

Such conduct of Chinese officials is not a very satisfactory commentary on the words of the easy-going baronet, who has been representing Her Majesty's government in Peking. "The missionary disturbances," wrote Sir John Walsham, last year, in an official report, "which have un-

fortunately taken place in various provinces, having been traced to the circulation of inflammatory placards and pamphlets among the people, the imperial government has determined on taking most stringent measures for their suppression." Some trace of the "most stringent measures" may, perhaps, be detected in the fact, that at last the hostile governor of Changsa is to be removed, and to be replaced, in spite of violent opposition, by a mandarin of presumably pro-foreign tendencies.

As England is the great foreign power in China, it is of interest to know that Sir John Walsham has been retired. Mr. O'Connor, the new minister to Peking, received his appointment from the Salisbury government, and is already on his way to his new post. If there is anything in a name, we may expect that the imperial government will have to prosecute its "stringent measures" somewhat more effectively, when Mr. O'Connor is established at Peking.

Weakness in the imperial authority, or incompetence in the imperial organization, can hardly be pleaded in excuse of the Peking government, for permitting a systematic agitation against foreigners. As long as China has her Li-Hung-chang, the central government will know exactly what is going on in the provinces, and will not lack an organization capable of controlling affairs in the remotest parts of the empire. Li-Hung-chang is the Viceroy of the province of Chili, and I don't know what else he is officially, but in reality he seems to be the brain and nerve of the imperial government. He is continually referred to as the "far-seeing statesman," "the formidable Viceroy," "the astute diplomat," or simply as the "great Viceroy of Tientsin," his headquarters being in that important city. He is described as a one-eyed old man, whose single organ of vision is capable of taking in rather more than two ordinary eyes. He indulges at times in the Haroun-al-Raschid diversion, going around incognito, punishing the remiss and rewarding the just in the good old oriental style. Just how much Li-Hung-chang has to do with the policy of the government, I have not been able to ascertain to my satisfaction, but from the frequent use of his name, and from the importance attached to his doings and sayings, a stranger is led to believe that the beginning and end of the government is Li-Hung-chang.

The great Viceroy has the reputation with some of being favorable to foreigners and to foreign ideas and customs. Others think that he is too shrewd a Chinaman to be trusted, that he would not hesitate to receive a foreign minister fairly at Tientsin, and at the same time send secret instruc-

tions to Changsa to let the people have their own way with the unwelcome intruders. At all events it is quite impossible that Li-Hung-chang should be ignorant of the conduct of government officers in the provinces, and it is at least improbable that he should not be able to control their conduct. So that, if the thing be traced out logically, it would seem that much of the responsibility for the mischief done rests on the shoulders of Li-Hung-chang.

The astuteness of the mandarins in their dealings with foreigners has recently been interestingly illustrated. About two months ago it was given out, with some flourish of trumpets, that, on account of the serious agitation in Changsa, Mr. Gardner, British Consul at Houkow, was going up to the scene of the disturbance in the gun-boat *Esé*. If Changsa be traced out on the interesting map of China, it will be found in the province of Hunan, on the Siang River, which flows northward, through the large lake Tungting, into the great Yangtse. A few weeks after the first report, there came another saying that, at the request of the mandarins, Mr. Gardner's visit had been deferred until November, when, as they said, it would be ever so much more convenient for them to receive him in a becoming manner. Finally, as November approaches, the consul is told that it will be quite impossible for him to get up to Changsa during the winter, as there will not be enough water for his gun-boat.

In the meantime foreigners are not at all safe in Hunan. Nor is Hunan the only disturbed province; trouble more or less serious is reported from Hupeh, Shensi, and Sichuen, not to mention little incidents manifesting sufficient ill-will in other provinces.

What is the remedy? There is one remedy, and apparently a very good one, suggested and urged by the Hong Kong papers. It is that Changsa and a few other important cities in the interior be declared open to foreign trade. Such a move, though nominally affecting only a few cities, would in reality have far reaching results. Let an active trade with foreigners spring up in Changsa; let the natives come in contact with the strangers, and find it to their advantage to do so; put an active British Consul there to keep a sharp eye on the mandarins, and in a year or so Hunan will become as peaceful a province for the foreign resident, as our own Kwangtung or the other provinces on the sea-board.

Hunan is most unfortunately situated. Its capital, by water-way, which is the only way in China, is nearly a thousand miles from the coast, and as only a little corner of the province is washed by the Yangtse, it has no important

station on that great commercial highway. It is a rich country, however, the remarkable alluvial deposit in that region forming an excellent substratum for a light productive soil, and an open port in the province could not fail to attract much foreign trade. Of course, the imperial government, not to mention the Hunan mandarins, would never willingly admit the foreign trader to Changsa. What right a British gunboat may have to cast anchor before a Chinese city and declare it open to foreign trade, jurists may dispute. It will be done in the future as surely as it has been done in the past, and the sooner it be done in the future, the better for missionary interests in the great empire.

It is true that even Kwang-tung, with Hong Kong and Macao on its coast, is not without its occasional missionary scare; but in none of the coast provinces is there anything like the systematic hostility of Hunan. Nor is there any reason to hope that Hunan's fanatical hatred of the foreigner, kept alive by the diabolical zeal of the mandarins, will ever abate, except in the same way that the stranger has become an unobjectionable, if not a welcome, resident in the provinces on the coast.

Such facts and reflections as these, which I have picked up from Hong Kong papers and other sources, have interested me much more than the curious doings and customs of the Chinese, as seen in the peaceful streets of Macao. In spite of the malice of some and the squalor of others, a person living here cannot but be impressed with a certain respect for the people of this great empire. It is an interesting field for missionary work, particularly at present when there is question of opening up new cities to foreign trade. The thought of the vast empire with its 400,000,000 souls, makes one impatient to be at work among them.

With kindest remembrances to all at home, and recommending myself to the prayers of all, I remain,

Your Reverence's humbly in Xto.,

WM. L. HORNSBY.

SEMINARIO DE S. JOSÉ,

MACAO, Nov. 24, 1892.

REV. AND DEAR FATHER IN CHRIST,

P. C.

Your Reverence's kind letters, always most grateful, are particularly so under present circumstances. I appreciated the thoughtful and encouraging remarks at the end of the letter, and am sure that they did me good. I have experienced much consolation since I have been here. My work

at present is not much in the line of that of a foreign missionary, but after Christmas I intend to take up the study of Chinese, and once possessed of the language, there is no saying what the future may have in store for me.

I realize that it is a big undertaking to acquire the language of this great empire, and I rely very much upon kind prayers at home; but the facilities here are about all that could be desired, and it does not appear to be such a hopeless task. A young Chinese priest here tells me that he has met Englishmen who speak Chinese like natives, and it is universally admitted that English-speaking persons acquire the language with much more facility than other nationalities.

I am much obliged for the suggestions concerning the Pacific; I have some notes, and almost every day of the voyage is fresh in my memory. What is lacking are books of reference to give something of a scientific or historical setting to an account of the voyage. I have written a great many letters to different persons about the voyage and other experiences, but all rather too personal for anything more than private interest. I have made Fr. Cassilly a focus for my missives, and he has received at least a half-a-dozen letters of mine to other persons. It makes a person much more observant to know that friends at home will be interested in things that he sees in these strange parts, and I have not unfrequently caught myself in the reflection: "Oh, that will make a nice paragraph for a letter."

I have written to Fr. Rigge two long letters, one about some beautiful stars, which the unfortunate astronomers of more northern regions read about without ever seeing, and the other about some astronomical phenomena which have occurred here recently. We have no observatory here, but the bishop seems anxious to establish one as soon as possible. The observatory of Manila, which is coöperating with Fr. Hagen in a special line of work, has a great reputation all along this coast. The Hong Kong paper quotes its meteorological announcements regularly, and it is generally admitted that the Manila observatory is ahead of the government observatory of Hong Kong and the French observatory of Shanghai.

I have had the pleasure of meeting on two occasions a French missionary, whose station is on an island in sight of San-cian of holy memory. I was very much interested when he showed me on the map where he was stationed, and how easy it would be to get there, and he offered to take me with him on his return. Of course, it was out of the question during the year; but next summer, if Padre

Graça comes down from Shanghai, I think it would be a delightful and consoling pilgrimage to visit San-cian. The missionary goes and comes in one of the large native junks that are continually sailing up and down the coast. Piratical attacks are not rare around here, but he says that the little voyage of fifty or sixty miles is perfectly safe. He lived one year, he says, on the Island of San-cian itself, and now he goes there frequently, as the priest there is his nearest neighbor. They belong to the French Congregation of Foreign Missions, which has something like a thousand missionaries in Japan, China and the Malay Peninsula; all of their work is confined to this part of the world. Hong Kong seems to be their base of operations, as they have there at least three important establishments, a procuration, a printing house and a suburban villa for the sick and delicate. The two fathers of the procuration live in the city, and provide for the distant missions and attend to the business interests of the congregation. The procurator is an accomplished gentleman, of much experience in these parts, and speaks English very well. The printing-house on the outskirts of the city, is a large establishment, where they not only print and bind books, but manufacture type, for their own use and to supply other missionary presses. They turn out books in Latin, French, Chinese, Siamese and other languages. In a recent official report of the colonial government, I saw that out of six books published in Hong Kong during one quarter, four came from the house of the French Fathers. I had the pleasure of visiting their establishment in the company of Padre Graça, who was making some purchases on his way back to Shanghai.

There are two Spanish Dominicans in Hong Kong, who are the procurators for the missionaries of their order in the interior of China. They are very friendly towards the clergy of Macao, and particularly so, perhaps, towards our fathers. I have been to their house twice, spending two or three days at a time, and they treated me with something more than hospitality; with that easy, unaffected cordiality, which we might expect to find in one of our own houses. I happened to be there for the feast of St. Dominic, and I had the opportunity of meeting all the clergy of the city.

There are few Catholics in the English community of Hong Kong, but there have been some notable conversions of late. There are no priests there engaged in the sacred ministry who speak English well, and non-Catholics, I dare say, are not very favorably impressed. The conversions which I spoke of are of persons who of their own accord sought to be received into the Church. There is little big-

otry in the colony, however, and at present there is a bill before the legislative council to change the marriage ordinance. In proposing the bill the colonial attorney said that the only reason for fresh legislation on the subject was, that the ordinance, as it stands, is objectionable to the Roman Catholic Bishop. The new British Minister at Pekin is a Catholic of an old Irish family, but no notice has been taken of his religion except incidentally.

The college of the Christian Brothers in Hong Kong seems to be doing good work. Their pupils are chiefly the boys of the Portuguese from this colony, who have settled in Hong Kong, and the native Chinese. The brothers themselves are of various nationalities, the president being a Frenchman, but speaking English so well, that he succeeds in passing for an American. In fact, he lived in New York many years.

My work here is very agreeable; I get along well with the boys, and I am quite well satisfied with their application and progress. They are not lacking in talent, being a mixed race, and they have all the nice little manners of the Portuguese. I must say I am indebted to the boys, the boarders, for all the Portuguese I know.

Thanking Your Reverence again for the favor of a letter, and particularly for the good wishes and kind remembrances at the altar, I remain,

Your Reverence's humbly in Christ,

WM. L. HORNSBY.

OUR FATHERS IN KENTUCKY.

An Historical Note from Fr. Nash.

From remarks repeatedly made, from questions frequently asked in reference to the colony of the Society of Jesus sent to assume charge of St. John's College, Fordham, New York, it would appear that, at least among the youngest members of our Province, there is a widely spread misconception of the situation of the Jesuit Fathers during their stay in the State of Kentucky. Thus it is asked: "Why did the Fathers leave Bardstown College (St. Joseph's) Kentucky, to take charge of Fordham College (St. John's) New York?" "Why, and when did the Fathers of Fordham separate from the Missouri Province?" etc. The answers gen-

erally heard given, are as wild as the questions. The Fordham colony did not come from Bardstown College; they had never occupied it. They did not separate from the Missouri Province; they had never belonged to it.

The probable cause of this confusion is the fact that the Missouri Province and a French Province—the "Province of France," had colleges in Kentucky and in the same diocese, not, however, at the same time. Thus, St. Joseph's College, Bardstown, Jefferson County, and St. Mary's College near Lebanon, Marion County, were both under the management of members of the Society, but belonging to different Provinces and at different times. The Mission of the Province of France held St. Mary's, a boarding college, near Lebanon, and Loyola, a day college, in Louisville, and attended to the spiritual wants of Catholics scattered through a part of Marion County. They erected for these Catholics a few churches and "log" school-houses in which the people, white and black, were gathered for instruction. The churches were occasionally used as school-houses, and the "log" school-houses were occasionally used as churches. Whilst the French Mission was in Kentucky, St. Joseph's College, Bardstown, and the adjoining Diocesan Seminary were in the hands of secular priests, amongst whom Catholics can with pride point out Rev. Dr. Martin J. Spalding, Rev. Robert Abel, Rev. James A. Lancaster, Rev. Isaac Clarke, Rev. — McMahan, Rev. Hyp. de Luynes, Rev. — Vatal, Rev. — Chambige. When directed in 1846 to close the Kentucky Mission and remove to the diocese of New York, the Fathers of the French Mission thought of selling their property in order to be able to meet the expenses to be incurred in transferring a large community to such a distance. But to their astonishment, they discovered that they had but very little at their disposal. They had erected on diocesan property their fine and extensive college buildings for which, they were now informed, no compensation would be allowed. In accordance with the bishop's instructions, they turned over their own buildings and diocesan farms to the "Fathers of the Holy Cross" and "Brothers of St. Joseph," recently united into one congregation, who were to continue the college. The fathers sold to this community the college furniture and fixtures, and disposed of their farm stock at a hurried auction sale. The Fathers of the Holy Cross in a very short time handed St. Mary's College, near Lebanon, to the "Congregation of the Resurrection of Our Lord" who still manage the venerable institution. The French Mission—not composed exclusively of Frenchmen—gave up whatever rights or claims they might have had

in Kentucky, and started for Fordham, New York. The See of Bardstown had, a short time before, been transferred from Bardstown to Louisville. After the departure of this colony of the Society, the Province of Missouri entered the diocese of Louisville, Kentucky, but not in the part moistened by the sweat of the French Mission. They accepted the bishop's college—St. Joseph's, Bardstown, and the adjoining farm. They erected additional buildings to St. Joseph's, and built a day-college in Louisville—but after a few years they too withdrew from Kentucky. If I mistake not, like the French Fathers, they enlarged and erected buildings on diocesan property, and like them received no compensation. This statement will perhaps clear up the confusion existing in the minds of some about the source whence came the colony of the Society of Jesus to occupy Rose-Hill College, Fordham, New York.

M. NASH.

THE LAST DAYS
OF THE GENERAL CONGREGATION.

LOYOLA, AZPEITIA, GUIPUZCOA,
ESPANA, Nov. 30, 1892.

REV. DEAR FATHER,
P. C.

Certainly our days are full enough; and the sessions are literally fatiguing, two or three hours of serious deliberation, once or twice a day, is no trifle. The present Congregation will have about 75 sessions—against 49 of the one of 1883. I think we will close about Dec. 11, just late enough to render our trip to America, before Christmas, impracticable. In all probability, the Missouri Fathers will leave from Liverpool on Dec. 28, the first opportunity after Christmas.

A dozen students of our University at Bilbao, came last Saturday to pay their respects to V. R. F. General, in behalf of the University. Two of them served Fr. General's Mass on Sunday morning in the *santa casa*; all went to Holy Communion at the same Mass. In the afternoon they gave a concert in honor of His Paternity and the Fathers of the Congregation.

Winter has not yet come for Loyola. To-day, v. g., was extremely pleasant: I walked out, in my habit, without overcoat. No frost gets into this favored valley: two mountain ranges protect it. Hence planting is going on at pres-

ent; wheat-fields are prepared; vegetables are planted all around. The farmers have at least two crops. And they deserve it all; a more pious, virtuous, industrious race I have never seen nor heard of.

We had a most elaborate celebration of the feast of St. Stanislaus. On the eve of the feast, the five church bells announced the great solemnity throughout the quiet Basque valley: the novel harmony lasted fully ten minutes, and travelled beyond the limits of the two neighboring towns, Azpeitia and Azcoitia. Early on the day itself, the same solemn notes. Then came the low Masses in the church and *santa casa*. Both wore their richest ornaments. The *santa casa* was literally packed all the morning with people from the neighborhood; nearly all received Holy Communion.

At 9.30, solemn high Mass in the church. All the priests, juniors and novices assisted in surplice. The church seemed one blaze of light: hundreds of tapers on and about the altars, and throughout the church itself. Fr. Szczepkowski, of the Galician Province—the same who is superior and novice master of the Basilian Monks of the Ruthenian rite—sang the Mass. The choir and orchestra had come from Azpeitia; each one of the parish priests of that town presided at the organ. The sermon was preached by a novice priest, formerly the incumbent of a rich parish in Mexico. He spoke in Spanish; and as I was familiar with the subject—panegyric of St. Stanislaus—I understood a good part of the discourse. On such occasions the custom exists of singing the epistle and gospel, by the subdeacon and deacon respectively, from two pulpits at the two pillars nearest to the main altar.

The *Patres Congregati* were not expected to take part in the services; but I did not want to lose even one minute of it all, hence I managed to get a quiet place in a private gallery from which I could see and hear everything without attracting any notice. A scholastic novice preached the panegyric of the saint at dinner in the (improvised) community refectory. I say "improvised," because the ordinary community refectory has been made over to the Fathers of the Congregation. On that day, V. R. F. General dined with the community—the only time since the election. In *our* refectory we read the life of St. Stanislaus—in Latin (no *colloquium* on that day: since my arrival here we have had *colloquium* twice during dinner, and once during part of dinner). But to return to the feast.

In the afternoon the people from the whole neighborhood poured into the great church—it was crowded to overflowing. At least 3000 persons had made their way towards

their favorite Loyola. The men occupied the front half of the church; they were not outnumbered by the women. The cupola was lit up, in addition to the profusion of lights in the morning, and as the windows (which are in the cupola only, thus leaving the body of the church free for altars) were heavily draped for the occasion, one might have thought oneself present at a service late in the night. Once more the community filed into the sanctuary—improvised for the occasion, since the architecture of the church hardly admits of a large sanctuary. The Blessed Sacrament had been exposed since the early morning. The service began with the recitation of the rosary, in Basque. Then came the panegyric of St. Stanislaus, also in Basque—of this I understood not a word: the Basque being about as near to the Spanish as the Flemish is to the French. All heard the sermon standing, these Spanish Churches being scantily furnished with pews or similar “luxuries;” in fact the people stood or knelt all through the two hours’ services. After the sermon came the Litany of the Blessed Virgin, sung (in Latin) alternately by choir and people—each singing both invocation and response (v. g. “Sancta Maria, ora pro nobis”). With full orchestra, organ, choir, and 3000 Basque voices—it was a solemn affair. Next, “Tantum ergo,” and Benediction given by V. R. F. General himself. After Benediction the organ gave the first few notes of the favorite Basque hymn to St. Ignatius. Every man, woman and child in the entire Basque region knows this hymn—they sing it early and late, in their homes and on the public roads. Well, the good people seemed to be ready for it on the present occasion; and as soon as the organ sounded the first tones, the immense congregation took it up with a holy enthusiasm which one can witness and appreciate but cannot describe. Three thousand Basque voices, in a determined and powerful “unison,” carrying with them organ and orchestra, poured forth, with a holy earnestness and an affectionate reverence such as faith alone can inspire, the praises of St. Ignatius whom they love to call their own saint.

Truly, they are a wonderful people, these Basques. Let us hope that they may long retain their simplicity, their holiness of life, their deep faith and piety, their special devotion to St. Ignatius. This latter seems to be the *conditio sine qua non* of all the rest. Somehow the entire valley has the air of a vast sanctuary, by reason of the memories which are there treasured up—you feel as if you were treading on hallowed ground. The people are convinced of all this; and with them Loyola is a household word—mothers carry

their little ones to the shrine of the Basque Saint, and teach them to lisp "San Ignacio"—all, without exception, turn towards Loyola in needs of every kind; and look for help and strength before the altar of St. Ignatius in the *santa casa*.

Dec. 4.—This afternoon we had a magnificent celebration in honor of St. Francis Xavier. The feast falling on a week day, the country people could not spare the afternoon from their work. So they put off their share of the festival till to-day. As they had come, in the beginning of the Congregation, to pay their respects "officially"—in solemn procession—to V. R. F. General on the day of the election; so did they wish to come in procession to-day, to show their reverence for "all the Fathers of the General Congregation." Unfortunately it rained all day; and the procession became impossible. Yet the earnest Basque Catholics were not going to give up the celebration altogether. The saying goes, that the Basques "walk between the raindrops;" however that may be, the truth is that they came in spite of the rain—children as well, the priests not excepted—choir, orchestra and priest-organist. The church was grander than on any former occasion. This time the *Patres Congregati* assisted in surplice. V. R. F. General himself gave Benediction; two of the provincials assisted as deacon and subdeacon. After Benediction the same glorious hymn to St. Ignatius of which I wrote the other day. Then the people remained another quarter of an hour, to sing three additional Basque hymns, all sang, not a false note in the hundreds of voices.

To-morrow, sessio 71^a; I hope we will close on Tuesday, Dec. 6. Yet we will be detained several days here, probably till next week, because of the many business matters that have to be attended to for the various provinces. As I said before, we find it practically impossible to get home before Christmas. We might, of course risk it; but I fear we would have to celebrate the great feast on the Atlantic.

Sowing of wheat, planting, etc., goes on as if it were fall or springtime. Vegetables are now in the fields as green and fresh as in summer.

Jan. 8, 1893.

DEAR REV. FATHER,

P. C.

It is now somewhat more than a month, since I took occasion to tell you, how we were approaching the end of the General Congregation at Loyola. The last thing I noted for you then was the magnificent celebration, on the Feast of St. Francis Xavier, the very day I wrote. After the Bene-

diction of the Blessed Sacrament, the devout people who filled the church as only the Basques can fill it, for they need no more room apiece than is necessary to stand and kneel, stayed a while to sing four hymns. Of these the second might be called a "Good-Bye" to the fathers. You may imagine, not a few of us lingered there to drink in the strains of devotion and Christian affection, which rose from the hearts of a whole Catholic population. Their fervor, their Catholic spirit was intense; their melody entirely peculiar; and all of them perfectly at home in giving musical expression to the deepest feelings of their hearts.

On the following day, Monday, Dec. 5, we held our 71st session, from 9 A. M. to 11.45. At dinner, the importance of the occasion was signalized by our talking at table, for the third time in the 73 days, that the Congregation lasted. Then, from 5.30-6.15 P. M., we met for the 72nd and last session. The twenty-fourth General Congregation of the Society was over.

I may be allowed to say that, in its whole course, it followed the lines of policy, which had marked the government of the late esteemed V. Rev. Father Anderledy. Over and over again did the action and legislation of that assembly contain more than an implicit eulogy of the wisdom and zeal displayed by the eminent General, recently taken from us. Several who knew him well affirmed, that he was a second Aquaviva. As to ourselves in America, the Secretary of the Society told me that Father Anderledy had taken a very special interest in our Provinces, and that he had found reason to admire the "obedient and docile spirit, willing to learn, and endeavoring to do our duty." Outside of the Congregation, on my way back, I heard of the special honor in which his Paternity was held, for having carried out in his government the directions of the preceding (23rd) Congregation.

The following day, Tuesday, Dec. 6, was particularly noteworthy for the special meeting held by the V. R. Father General with the American Fathers alone, from 11 A. M.-12.15. The English Assistant, Father J. Jones, had just been taken quite sick, and could not attend. His Paternity expressed to us his sense of congratulation and pleasure at the spirit of obedience and zeal, of which he was fully cognizant. He entered into various matters. But I must note especially the point of business with which he started out. Adverting to the fact that the Rev. Assistant had been elected from among the members of the English Province, and that American affairs demanded so much particular information, of a kind different from the course of European

experience, he said that it was of great consequence to have for *Substitutus Secretarii* an American Jesuit, who would be equal to the exigencies of his post in the Curia, by his great experience, learning, and other qualities. Then, signifying that, in the matter of appointing such a secretary, he did not submit his action to our consideration, advice or protest, he designated Father R. J. Meyer. The sickness which kept V. R. Father Jones away from this consultation has resulted since, as everyone knows. We had no idea at the time that, within some six weeks, the venerable Father would be called away by death from the scene of his laborious, learned and edifying life. R. I. P.

In two days from this, Loyola beheld itself deserted by nearly all the *Electors*, who had begun to depart immediately after the close of the sessions. The Superiors of the Province of Castile, and several from the Province of Aragon had arrived to pay their respects to his Paternity. Outside, winter seemed to be approaching; a fall of snow had capped the highest mountains in the neighborhood; the sky was clear; the valley was still as green as ever. It was time for us to go; and we left with V. R. Father General himself, who was about to travel north.

It was December the 9th. At 7 A. M. we were met at Azcoitia by the civil and religious authorities, who first saluted his Paternity on the outskirts of the town, with music, song and address. Then his carriage was conducted in triumph into the town and through it. All the houses were arrayed in their finest colored drapery. The illumination which was still possible, at that early hour, was a brilliant spectacle of gas and electricity, with fireworks all the way. And again, on the farther outskirts of the town, an address of leave-taking was delivered. Then, Father General's blessing was asked for; and the whole population fell down on their knees, every man, woman and child, just where they happened to stand; and the carriage drove off. The deepest feelings of any Catholic's heart were bound to be stirred at this people's exhibition of living, palpitating faith.

From Zumarraga, where we took the train, to Hendaya, which is the frontier post on the French side, several distinguished Spanish families were found to be in waiting, the gentlemen sometimes stepping into the train, and riding a distance with Father General's party.

That evening we arrived at Pau. Our church there is closed; but the fathers continue to hear confessions; which they also do in the parish churches, besides doing much preaching there. I need not say, how much kindness and attention we received from them; and our experience, in

this respect, was uniform all the way. As we had now to part from Father General, who went off at 6 A. M. to say Mass at Lourdes, I took occasion to seek a last interview with him. He spoke very kindly about us and our work; bade me encourage the members of the Province and exhort them to lead fervent and exact lives; he blessed me and the whole Province; and, after an embrace, I took my leave.

Pau was interesting for the church and college, which the old Society had here. To the old college is attached a park, which served for the recreation of the students. Hard by is the *Chapelle des Réparatrices*, built at the cost of 1,000,000 francs by a Dutch lady, whose house is adjoining. Here is the Chateau de Henri IV.; here, the river Gave, with beautiful hotels on its banks, and flowing on hence to Lourdes. The Pyrenees are in the distance, covered with snow.

I will not describe my experience at the holy grotto of Massabielle, nor the wonders to be seen there. They are matters of general publicity. When I signed my name in the register of the great basilica, not much below V. Rev. Father General's, which I saw was written out in full, an elderly gentleman, observing by the signature that I was a Jesuit, accosted me, saying that he was ever happy to be able to serve a member of the Society, and, if I would allow him, he begged of me that favor. He evidently knew all about things there; he received holy Communion; and after serving in a way, which no religious could excel, he quietly disappeared. The next morning, he was there again, served and disappeared.

It may be a novelty to you to hear that the Freemasons wanted to build a lodge of theirs on the opposite bank of the Gave, *vis-a-vis* with the grotto. Their plot was discovered just in time. The property was secured by the Missionaries of the Sanctuary. Parallel with this attempt, was the effort to bring discredit on Lourdes and religion, by introducing into the place men and women dressed as priests and nuns, who stayed at the hotels and behaved scandalously. The people saw through the trick; and the frauds were arrested. The Government, as you know, endeavored to do away with the pilgrimages; but the interests of the railroads were too deeply involved; and the resistance from this quarter proved effectual.

Toulouse is a truly historic place. The college of the old Society was opened by Father Pelletier, who, first coming

into France at the time of the Reformation, was repulsed by the heretics, but was enabled to effect a footing in Toulouse, where he received the gift of a convent. The nuns of the place had abandoned it, to turn Protestant. Here the father opened a house and college. But, later on, he received from a sick nobleman the gift of a palace. It is this old college that our present church adjoins, which, not unlike the other churches of Ours in France, is very fine, and, like most of them, is now closed. A church of Ours that is said to be officially closed, is simply not open *officially*. But, of course, there are other means of entrance and exit, besides official ones. The cathedral here is singular. Partly Roman, partly Gothic, its two halves meet, not in a straight line, but at a very perceptible angle. Besides the building which was our old novitiate, there are to be noticed a number of old monasteries; the house where St. Dominic first lived in Toulouse with his companions; the venerable church of St. Sarin (St. Saturninus, 12th century) with its numberless relics, such as the head of St. Thomas of Aquin, relics of SS. James the Great, James the Less, Simon, Jude, Edmund of England; a relic of the True Cross; a thorn of the Sacred Crown, etc.

At Montpellier, our boarders live apart from the college, in a building which is entirely under our direction; it is a true *convictus*. Day-scholars, besides, attend the classes of the college. Both houses are well arranged. I must say the same of the old Jesuit church, now the parish church; the plan was well contrived for confessions, preaching, and services, so that everybody present could see. The college building that was Ours, is now a public Lycée. Here the bishop is very fond of the fathers; and, when he heard that the Father General was going to pass through, he wanted to go and wait on him at the depot; on learning this, V. Rev. Father Martin stopped over a while at Montpellier, to pay his respects to his Lordship. The latter is president of the *société*, which holds the college property. How rich they are in the fruits of religious devotion! Some ten or twelve convents, in the midst of a sparse population, are clustered together on one side of the city. Lourdes, recent as it is, has some six large convents, belonging to different religious institutes.

Nîmes lay on our way to Lyons. It is a treasury of Roman antiquities, with its *maison carrée*, amphitheatre, baths, gates, statue of Antoninus Pius, etc. We saw Avignon, too, on the other bank of the Rhone, with the grand palace of the Popes. The country was, in general, a wine-growing

region, in some places covered with olive trees, though in one or other locality apparently barren. Thus, at last, we reach Lyons, on Thursday, Dec. 15.

Here, as the Rev. Father Provincial told me, our Fathers seem to be doing more effectual work than ever; and the same is true of the entire Province of Lyons. Witness in the city itself a college of 460 students, a sodality of 150 gentlemen of good standing in society, devoted to the exercise of all kinds of good works; another sodality of 150 ladies of the same social standing for the same object; two others, in keeping with the former, having respectively 250 young men, and 250 young ladies; besides, sodalities of 200 working men, 2000 working girls, 300 servant girls; and a society of 100 literary gentlemen who are sodalists. A similar array of sodalities is to be found at Grenoble, with membership not inferior; besides, one for soldiers, whose sodalists number 1500. Moreover, at Lyons, they gather children from the streets to instruct them for their first Communion.

A special field for the ministrations of our fathers is in the different churches of a French city. Our own being closed, sodalities, like those enumerated just above, hold their meetings in parish churches. Here, too, you will see a confessional with the inscription, "Un Père Jésuite"; and, morning and evening, the confessional is occupied by one or other of the fathers deputed for this particular place. The number of confessions thus heard is very large.

At Lyons, the community numbers 60. Our own church, which is altogether worthy of its surroundings and the other monuments here, is used only by the students. The college of the old Society is now a Lycée.

It was in the cathedral here that the 2nd Council of Lyons was held. But more conspicuous than all is *Notre Dame de Fourvières* on the hill, overlooking one of the rivers, at the confluence of which Lyons is situated. It is a famous pilgrimage, with a new church, the finest I have seen. It was built, and is being completed now, in fulfilment of a vow, for protection from the incursions of the Prussians in the last war. It was commenced in 1873, 8,000,000 francs were spent on the construction, with 5,000,000 needed to finish it. The money is not wanting; and the work is advancing. The edifice is all solid work in granite, with a ceiling of mosaic. - It is called, and is in truth, a "maison d'or." It has an exquisite crypt, dedicated to St. Joseph.

On December the 8th, a procession of 8000 gentlemen

wended its way from the cathedral in the city to this sanctuary of our Lady. There is a Way of the Cross up the hill-side; there is also a winding road, the Way of the Rosary, all the fifteen decades being represented as the Stations usually are. On the feast mentioned, when a sermon had been delivered by one of our fathers, Benediction of the most Blessed Sacrament was given by the Cardinal Archbishop from the platform of solid rock in front of the basilica. Below, within the precincts of the city, some 80,000 people were gathered in the public squares about the cathedral. In the presence of this congregation, the archbishop imparted the solemn Benediction.

At Fourvières, we have a house of retreats, the building being just completed at a cost of some 80,000 francs. And, in Lyons itself, with fine grounds which are Ours, a college building of suitable magnificence is being projected.

For a college, I know of no specimen more magnificent than that of Mongré. The property was bestowed on us by the mother of one of our fathers—in all, worth 1,000,000 francs; I have it on good authority that this is the finest college in France. With 340 boarders, there are four divisions, so complete that each of them is perfectly equipped, and the four different "congregations" have each its own chapel. The church runs through the centre of the great quadrangle, formed by the four sides; a wing is being thrown out from one angle, at a cost of 40,000 francs, and another to correspond is in contemplation. Along the corridors, you may see the lists of prizes won since the opening of the college; they are finely engrossed on large cards. Noble paintings, pictures and cuts adorn the long galleries. Of the original gift of property, about one half has been sold, leaving some 27 hectares of the splendid domain still in our hands. It is all surrounded by a high wall, containing a park, orchards, vegetable gardens, etc. The college was begun in 1852.

Here, as well as at Paray-le-Monial, the Government is unable to extort the payment of those oppressive taxes, which, from a human point of view, seem the high road to an effectual extinction of the recognized religious orders. Ours have no legal existence; and, when the authorities endeavored to impose the taxes, the fathers at Mongré remonstrated on that account. There was an end of it. Iniquity had overreached itself.

We come to Paray-le-Monial, invested with all its associations of tender devotion. At the altar, under which lie the sacred remains of "La Bienheureuse," I had the privilege

of saying Mass, on Sunday, Dec. 18. This is the very spot, where our Blessed Lord appeared to B. Margaret Mary. In the hospital chapel is the altar, at which the Venerable Father de la Colombière celebrated; and, in our public chapel his sacred remains are interred. Here, too, is the house of the old Society, where he lived and died. — A most remarkable expression of devotion is the “Musée Eucharistique.” A large house is being built, at the expense of a devout Catholic, who resides by our tertianship; the whole edifice is intended to exhibit by its paintings and other works of art, the reign of our Blessed Lord in the Holy Eucharist: Our Lord, the King, in the Holy Eucharist. Thanks to the attentions of Father Zelle, who superintended the work, I was enabled to see everything.—As to Paris, I will only add to what I mentioned on Sept. 11, that I again said Mass at the altar of our Japanese Martyrs, in front of which are deposited the relics of our five Martyrs of the Commune.

Thence I passed on to Canterbury, England. Our French college, there, it had been thought better to close, on account of certain complications which arose. The novitiate and juniorate of the Prov. Franciæ remain there. I saw in the Anglican cathedral the spot made sacred by the martyrdom of St. Thomas à Becket. At 10 A. M. the service of the canons was in progress. The music was the finest I ever heard, our plain chant harmonized in three or four parts. The choir was composed of paid singers. There were few canons in their stalls, and the church was empty.

What remains to tell, before we started on our sea-voyage, I can now despatch briefly. Our London church at Farm St. and its chapels are most beautiful. The altars are of marble, and several pieces of statuary are real gems; as well as the mosaic of the main altar-piece. Under the guidance of Father R. F. Clarke, we paid a very interesting and instructive visit to Oxford. He showed us as much as could be seen in some five hours. Returning to London, we met again V. Rev. Fr. General, who had just come back from Ireland. A deputation of representative Catholic gentlemen, belonging to Father Gavin’s Sodality, greeted his Paternity with an address. Some forty of them were present at dinner. I made the acquaintance of several, Messrs. Eyre, Kegan Paul, Ward, Kerr and others. The sodality they represent is about 160 strong.

Thus, I came to have the pleasure of a final interview with Rev. Fr. General, before he started on the morning of Dec. 27. He gave me again his blessing for myself and the province, and he embraced me as a mark of his affection for all.

At Liverpool, I took occasion to see the St. George's Hall, the library and museum, and should have wished to see more of the noteworthy points of interest. But it was time to embark, Dec. 28, at 3 P. M., on the S. S. *Adriatic*, of the White Star Line. Now this was the precise season, when so many ships were adrift in the stormy weather of the Atlantic; the *Umbria* missing, and other stoutest and grandest ships scarcely able to ride safely through the storm. We had committed ourselves to the engagement of our passage, while we were still in London; and it so happened, that the splendid liner which should have sailed, was laid up. In her stead, the Company sent out this old ship, the *Adriatic*, once the pride of her class, having been one of the first to cross the ocean in nine days. She was now old, and comparatively a mere shell. It seemed perilous. But I wanted to keep an engagement at St. Louis; and we knew that so many prayers were being constantly offered up for us. Well, we embarked; and the event was, that we could not have bargained for a more pleasant and refreshing voyage. The captain and some experienced passengers agreed that never, even in summer time, had they enjoyed so prosperous a voyage. The temperature itself, right in the heart of winter, was sometimes mild, under a bright and genial sun. Returning safe, therefore, we are happy to give thanks to God.

LIFE ON THE ALASKA MISSION,
WITH AN ACCOUNT OF ITS FOUNDATION AND THE WORK
UNDERTAKEN.

A Letter from Father Barnum.

In order to obtain a clear idea of the work which the Society has undertaken in this remote region, and to understand how the first missions happened to be placed so far in the interior, it will help to review, briefly, the events which led to its foundation.

FOUNDATION OF THE ALASKA MISSION.

The establishment of a mission in Alaska, was a long cherished project of Abp. Seghers, and one very dear to the heart of that noble prelate. Accompanied by one of his clergymen, Rev. J. Maudart, the archbishop left Victoria, B. C., in 1877, to make a preliminary examination of the territory. The party proceeded by steamer to Sitka and from thence to Chilcat. They journeyed on foot across the divide to the head waters of the Yukon, descended the river and finally reached St. Michael's on Norton Sound. Satisfied with the prospects, the archbishop determined to start the work and applied to the Society for laborers. Fr. P. Tosi and Fr. A. Robaut were the pioneers, with whom the archbishop returned to Alaska in 1886. The little expedition retraced the same route, via Sitka, and as they proceeded down the Yukon, they made a careful scrutiny of the country, selecting the places which appeared most favorable, as sites for missions. It was during this journey, that Archbishop Seghers made known to the fathers his ardent desire of becoming a Jesuit; a fact, which has not been generally known among Ours. His resolution was, that just as soon as the work was firmly established, he would resign his high office and enter the Society, to labor as a simple *operarius* in the mission which, as an archbishop, he had founded. The sad blow which blasted these bright hopes, is well known,

Last year Fr. Tosi ordered a memorial cross, which will be erected on the site of the lonely little camp on the river shore, near Nulato, where the mighty artery of the land he loved so well, received from the archbishop's heart the crimson streamlet of his blood.⁽¹⁾ Fr. Tosi was obliged to return to Victoria, to convey the woful tidings, while Fr. Robaut remained to endure alone the misery of the arctic winter.

The Mission of Alaska, thus baptized in the life blood of its noble founder, and bequeathed as an heirloom to the Society, was undertaken amid the mournful strains of the *De Profundis*. Accompanied by Fr. Ragaru and Bro. Giordano, Fr. Tosi hastened back to the North. The short season of navigation by way of Norton Sound had already closed, and thus he was obliged once more to make the weary march across the mountain range. He and his companions left Victoria on the 9th of August, 1887, and on the 21st of Sept., they reached Nuklukahyet, on the upper Yukon, where they met Fr. Robaut. There was no time then to be lost, for the various Protestant sects were already entering the field. Fr. Ragaru was immediately stationed at Nuklukahyet. This was considered an important site, as it also commanded the valley of the Tananah, one of the chief tributaries of the Yukon. The other fathers proceeded further down the river to Nulato. This explains, therefore, how the first missions were founded so far inland.

ROUTES TO THE YUKON DISTRICT.

There are only two ways of reaching the Yukon district. The first leads to the source, this is the route via Sitka, or rather Juncan. This involves the hardship of a tedious journey on foot from the head of Lym Canal over the divide, to Lake Lindeman (the head waters of the Yukon) and, moreover, the construction of a boat or raft in order to descend the river. The second way is by the Alaska Commercial Company's steamers, which make a yearly visit to St. Michael's, the old Russian trading post on Norton Sound. In order to reach the Yukon from St. Michael's, it requires a dangerous and difficult journey of some eighty miles by sea, around to the mouth of the river. As it is clear that no freight can come by the Sitka route, St. Michael's is the only port for the entire district. The freight destined for the Company's posts along the Yukon, is carried from St. Michael's by some small steamers. Every trip is a risk

⁽¹⁾ The archbishop was not shot in the forehead, as had been reported. The assassin aimed directly at the heart, and his bullet severed the aorta.

until they are in the river. They watch the weather very closely, and take their chances. If the Government ever should take interest enough in this territory to have a survey made of the Yukon delta, which would show the main channel, the Company would transfer their post, and this dangerous journey would be avoided.

The Alaskan flotilla consists of five vessels. The Arctic, and the Yukon are the largest, and belong to the Company. The Russian priest and his brothers have one, called the Explorer. Fr. Tosi purchased the fourth, called the St. Michael. The last is an independent, named the "New Racket," which goes to the mining district. All of these boats are most ungainly scows of the primitive type, but good enough for this wilderness where they can make only one trip a year. The St. Michael is the most ship-shape one of the fleet, and about the only one, strictly "en règle," as a United States Government certificate hangs in her engine room. Before leaving San Francisco, Bro. Power was qualified as an engineer, and received his license at the office of the U. S. Inspector of boilers.

LOCATION OF THE DIFFERENT MISSIONS.

It was an utter impossibility for Fr. Tosi, with only two assistants to occupy all the points, which he and the archbishop had selected, and so he had the mortification of seeing many of the best places captured by sectarians. If Fr. Tosi had had the disposal of six men at that critical time there would now be a Jesuit hedge across the territory. As it is at present, we have three, while the Protestants who are constantly extending their operations, have no less than twenty missions, so called. The most influential and wide spread are the Presbyterians, who control almost the whole of south eastern Alaska, with stations at Sitka, Juncan, Honah, Klawak, Howkan and Wrangell. As their work is along the line of the steamship route, they enjoy every facility in regard to mail and supplies. Moreover, they are greatly encouraged and assisted by the tourists. A thousand-dollar collection for the "poor Indians" is almost a regular monthly occurrence during the travelling season, which is from March to November. In addition to these, the Presbyterians have established another station at Point Barrow on the Arctic. The Anglicans have Point Hope, and on the Yukon they "jumped our claims" at Anvik and Nuklukahyet. It is not at all strange that they should crowd around us. All who are familiar with "the Establishment," know perfectly well, that as the "Toros" of Anda-

lusia need the waving of the Matador's muleta to keep them lively; so the "Anglican Branch of the Church Catholic" cannot flourish with any comfort, unless it is where it can obtain some gleams of "scarlet."

The Congregationalists have their station at C. Prince of Wales. The Swedish Evangelicals have Yakutat and Unalaklik. This latter place is in every way, one of the very best positions on the coast, and the key to Kotzebue Sound. It was selected by Abp. Seghers, but we lost it by delay. The Moravians of Pennsylvania have the Kuskokwim region, where they hold three stations. Unalaska and Unga are under the control of Methodist school teachers. St. Paul's harbor is the Baptist port of entry. Douglas Island, where the great Treadwell gold mine is, belongs to the Quakers. Finally there is Annett Island, where the famous "Duncanite-Anglican" colony of malcontents from Metlakhtla took refuge, after having formally seceded from the spiritual, as well as the temporal sway of Her Britannic Majesty. From this list, it will appear that the Protestants have the lion's share of Alaskan missions.

However, an immense area yet remains open. Could we but receive several new recruits at once, while good opportunities are still available, we could immediately take some important places. If five volunteers came up, on the next trip of the San Francisco steamer, it would help the progress of the faith here, far more than the yearly arrival of one. At present we have two missions on the Yukon. The upper one is at Nulato, while the second, and more important, is situated a little below Anvik, at a place called Kozyrevsky. Here the Sisters of St. Ann, six in number, have charge of our school which enjoys a most favorable reputation. Our third mission, where I am stationed, is on the coast.

A glance at the map will show the vast field yet unoccupied. The Yukon delta, the region along Kotzebue Sound, and the Kuskokwim country are three important centres, which we could have, if those five volunteers only made their appearance. After this general survey, let us turn to the Coast Mission, to which I was appointed on my arrival at St. Michael's. If you consult a map of Alaska, you will notice midway between the mouths of the Yukon and Kuskokwim, and directly opposite the Island of Nunivak, an area marked Nelson's Island. On the north shore of this island, near the headland called Cape Vancouver, there is a large half-moon bay. The points of this bay are formed by two lofty promontories which are connected by a range of volcanic hills. This range encircles a great marshy plain or "tundra," through which flows a blackish stream called

Tununa. The course of this stream is nearly due north, but suddenly when it arrives within a hundred yards of the sea, the Tununa turns abruptly to the west and flows along parallel with the coast for a quarter of a mile, before it finally enters the sea. On the narrow little strip, or rather sand-bar which is thus left between the river and the sea is situated, what we call "the Coast Mission." The shore line, rivers, etc., as represented on the maps of Alaska are more or less fanciful, and it may be also added, that few of the high sounding names which appear on them are ever used here. For example, our island is only known as Kalaooyet.

DESCRIPTION OF A MISSION HOUSE.

This lonely station, which is 400 miles from St. Michael's, consists of a hastily constructed edifice in the home-made style. Three years ago, while searching for a location, the fathers arrived here, and selected this spot. Some drift wood was collected, and with what few tools they had managed to bring along with them, work was begun. Fr. Tosi was architect and master-workman, Fr. Treca, who had then just arrived in Alaska, held the responsible position of consulting engineer, log roller, and cook. The result of their combined efforts, impeded by several good natured natives, is our extraordinary domicile, which partakes of the features of an old Virginia smoke-house, a Harlem shanty, and a native barrabora. The plans and specifications called for a building eighteen feet wide by twenty long. Two of the sides of the house may agree with the measurements of the original design, but the other two surely differ. Furthermore, one gable leans inward, while the corresponding one projects to such an extent, that no less than four large props have been required to be placed against it to hold it in check. As yet I have never been able to determine which is the front of the house, as there is nothing whatever, either around or within to indicate it; even the entrance affords no clue, for it is merely a side door. "The Domicile" is built of forty logs, so it is ten courses high, and therefore not to be styled a lofty structure. The spaces between the logs are caulked with moss. Sometimes during a storm, pieces of this stuffing will fly out. When this occurs, it produces a panic just as an alarm of fire; for the rush of cold air comes in with a force like that of steam from a boiler. The roof is composed of split logs laid close together. The crevices are filled with straw, the whole roof is then covered with tarred paper, and over this is placed a covering of sods, and finally a thick layer of earth. Every spring the vege-

tation on the roof is always greatly ahead of the other. In spite of the immense weight of this roof the furious winter gales make the poor little shanty almost rock. Sometimes, on account of its exposed situation, it has been so completely buried in the snow, that the fathers actually could not get out, until the natives kindly came and disinterred them.

The interior of the Domicile is divided into two unequal compartments by a piece of an old sail. The larger of these is the Basilica of Sant' Alfonso, and the other is the Superior's room. As this room has a small cooking stove in one corner, it serves as kitchen and also as refectory and recreation room. Moreover, it has a shelf of books, and on another shelf there is a can of castor-oil and a jar of pills, so this same room ranks as library and pharmacy. Up above, there is a little cockloft scarcely high enough in the centre to stand upright, where Br. Cunningham and I have our bunks, in among the provisions. The crowning glory of the Domicile is its great west window. It is the handiwork of Fr. Treca, and fashioned after an antique model, if I remember rightly, the Hotel de Ville at Douay. Six photographic plates were sacrificed for the purpose. These sensitive little things, had their film ruthlessly scraped off and were then inserted in a curiously wrought frame, but I need not say more about this grand *chef d'œuvre*, for, after all, windows are of no use whatever up here. In summer time you do not need them, and in winter time you cannot see through them. Nearly an inch of solid ice forms on the *inside*, exactly as if extra panes of ground glass were set in the sash. This icy curtain not only helps to chill the room, but it renders the glass so opaque that you cannot distinguish between day and night.

EXTENT OF THE COAST MISSION.—A TUNDRA.

The territory which Fr. Tosi has allotted to the care of the Coast Missions is of no small extent, for he gave generously. It embraces the whole of the region alluded to already in designating the situation of our establishment at Kalaooyet, that is to say the Delta of the Yukon, and from thence along down to the Kuskokwim, as well as the slightly known island of Nunivak. Fr. Muset has already explored the southern portion and Fr. Treca has visited a great deal of the upper part. The Moravians have their station on the Kuskokwim, while the Russian stronghold is at the head of the Yukon delta, so Fr. Muset borders on heresy and Fr. Treca on schism, and I am plunged in infidelity.

The expedition to Nunivak is yet to be undertaken, several good reasons have delayed it so far. On a clear day the shore of this island can be seen from the lofty headland of Cape Vancouver. The intervening arm of the sea is a very tempestuous sheet of water, and so full of powerful currents, that it never freezes over. Once a year a few of the islanders come over here to trade, and we always make it a point to get acquainted with them. There is also a considerable difference in the dialect there. The whalers stop there occasionally and their visits are always a source of evil.

All the upper region of Alaska extending along the shore of Behring's Sea, presents the same general features. This vast desolate area is entirely devoid of trees and is intersected by innumerable rivers. The silt deposited by these rivers has rendered the sea so shallow that for miles from the shore there is not water enough at low tide to float a row-boat. The whole country is volcanic, immense lava beds and extinct craters are everywhere to be met with. There are interminable wet plains, called by the Russian name of *Tundra*. The Tundras are covered with a rank growth of moss, in which the feet sink so deep, that travelling over them is well nigh impossible, except during the winter season. Throughout all this region the scenery is not only most monotonous, but inexpressibly dreary. All that presents itself to the eye, is the cold grey sea, with a cold grey stretch of country, covered by a cold grey sky. I am awfully aware of what has been written concerning the grandeur and the marvels of Alaska's scenery, its glaciers, volcanoes, and natural wonders; but remember, that all these brilliant descriptions, refer to south eastern Alaska, which is, in every respect, an entirely distinct region.

This country is so immense, that each of its great divisions presents totally distinct characteristics. Alaska has kindly heaped up all her marvels on her threshold, hence there are no inducements to tourists ever to venture beyond it. Mother earth is a cruel parent to her Polar children, for them she produces none of the necessities of life. Hence their lot would indeed be hard, were it not that the sea affords them all they need, and to it they have recourse for food, clothing, and even fuel. It may sound strange to speak of going to sea for wood. The great spring freshets of the Yukon, Kuskokwim and other rivers, bring down immense quantities of trees, and the various currents of the sea distribute this driftwood along the coast. Stockton's expression "Mother Ocean," which is so amusing in his tale

of the "Merry Chaunter," would have a deep significance to our poor Eskimo, were they only able to appreciate it.

NATIVE VILLAGES.

The villages all through this portion of Alaska are not places of permanent residence, for the vicissitudes of Arctic life force the natives to adopt a nomadic existence. The first question always in regard to a village is, to find out during what season of the year it is occupied. Certain villages are inhabited only during the winter; when summer comes the residents betake themselves to other quarters. Moreover, all the inhabitants of a winter village may not proceed to the same summer resort; neither, after the season is ended, will all return to the village whence they came. Thus, there is a constant mingling and shifting from village to village, which will not seem at all unreasonable, when the conditions of life here are fully understood. Fish, wood, and water are the essentials, a place which afforded these three things would afford also a permanent home; and such a place is exactly what these poor creatures have always been looking for. A place may prove well adapted to winter residence, but entirely unsuitable for summer, and vice versa.

There are villages along the coast conveniently situated on the tracks followed by the salmon, herring, seals, etc., in their annual passage, but it is generally the case, that at these identical points, no drift wood is ever found; or there is no fresh water. So, as soon as the supply of fish is obtained, the families have to move away. Again it happens, that new sand-bars, or some other cause will make the fish desert an accustomed track and thus depopulate a number of villages. Furthermore, a village may be situated at a place, where fish are plentiful, and wood abundant, yet during summer it has to be deserted on account of inundations. This is the case with many winter villages, which become impenetrable quagmires during the warm season. Finally, the mosquito plague renders many villages uninhabitable during a portion of the year; this is common in the delta of the Yukon. When all these circumstances are fully taken into consideration, it will be clearly seen that it is stern necessity, and not caprice, that forces our poor Eskimo to wander from place to place.

This will also serve to explain another very important point; viz., the difficulty of fixing a mission in this country. According to the condition of affairs here the shepherd should move around with his flock. We realize that this is

what we shall eventually have to do. At present circumstances are such that we cannot do it. Our place here is inhabited only during a part of the spring, during the season when the herring pass. There are some stragglers who return in the autumn, for a short time. During the rest of the year the only residents are the household of a trader.

The names of the villages generally end in "mut" or "gamut;" exceptions, however, are numerous; for instance, we have near here Kipniak, Kashunok, Chakchak, and Eskinok. Usually a village takes the name of any little stream near by. (On the Kalaosok river, is Kalaosagamut, and on the Tununa, where we are situated, our place is Tununagamut; and in like manner you can run the gamut all over the map.) Real estate here in the far north is a matter of no value whatever; metes and bounds are unknown, and far from aspiring to be a lord of many acres, no man here cares a fish-bone for land. The villages are organized on a very convenient socialistic plan. The main edifice of every settlement is called the Casine. Around this the private residences or Barraboras are grouped without any regard to regularity. Near each barrabora is its storehouse called a cache or lafkak.

DESCRIPTION OF A CASINE.

The Casine⁽²⁾ is the great local institution of Alaska. It is common property, and serves as the exchange, club-house, restaurant, work-shop, bath-house, hospital, theatre, etc. for the residents of the village, and also as the hotel for any stranger, and, I may add, the chapel of the missionary. According to Eskimo etiquette the casine is reserved solely for men; women and children rarely invade its precincts. At meal times, or rather at all hours, wives bring the food which they have prepared as far as the inner entrance. — This rigid seclusion will appear all the more appropriate when it is remembered, that the first thing the men do, on entering the casine, is to disrobe and search for vermin (of which more anon), and moreover the majority seldom trouble themselves about resuming their raiment, until they are ready to go out. The condensation caused by the sudden change of temperature renders the clothes so wet, that after all it is only natural that the natives should immediately remove them. We know the inconvenience, as everything on us, as well as all the things in our valises, become soaked. A

⁽²⁾ This word is spelled *casine* by Father Barnum. In all former communications from Alaska it has been spelled *casino* and *cacino*; we retain Father Barnum's spelling.

casine can be described as simply a cellar with a roof over it. It is a deep square excavation, with a pyramidal roof of rough logs, covered thickly with earth; at even a short distance it can be easily mistaken for a small hillock. The only light and ventilation is by a little opening at the top, which is protected by a curtain made of fish skin. The internal arrangement varies in different places, in respect to details, but the main features are the same. Around three sides of the interior a bank of earth is left, which extends like a broad step or divan. On this the natives sit in their customary squatting attitude. Some casines have a second and more narrow divan, extending from the wall, above the other. On extraordinary occasions a third one is added. This is formed of three little flat sleds called Kamegatek. A line of these Kamegatek, suspended from the roof by skin ropes, will extend all around the casine. Thus space is economized and a large number of persons accommodated. At a festival on the mainland, I counted some 450 men in the casine, all ranged around the sides in regular rows, one tier above the other like books in a library. On the fourth side of the casine the main divan extends only a short distance from the corners, leaving free the middle portion where the entrance is situated. In the centre of the floor is a large square pit covered with logs. In this pit, during the time of the bath, a large fire is built. At other times no fire is used, as the presence of a number of persons in an air-tight apartment suffices of itself to keep the temperature a little above the freezing point, which is considered comfortable enough in a country where wood is so precious.

The casine has no door in our sense of the word; the following ingenious method is used instead. Close by there is a little structure which serves as a vestibule. This has a large hole in the floor, and from the bottom of this hole or shaft extends a tunnel which terminates in the fire-pit of the casine. A person desiring to enter a casine goes into the vestibule, jumps down into the hole, and then crawls along the tunnel until he reaches a corresponding hole in the floor of the casine. Woe to the luckless stranger who fails to emerge as soon as this hole is reached, for should he proceed any further, he will discover that the short section of the tunnel, which remains between this exit and the fire-pit, is the sink. Crawling along in the dark slippery tunnel is not a graceful proceeding, and this bobbing up from the hole is decidedly an abrupt manner of making one's appearance in society. Even Mr. Turveydrop would have found it puzzling to accomplish this "Jack in the box" act, with his accustomed dignity. The departure is fully as ludicrous.

The soft boots and fur clothing make no rustling and you behold the inmates disappear instantly and silently through the floor, after the fashion of imps in a pantomime. The interior of the casine is always gloomy, the sides and roof are blackened with smoke and covered thickly with soot.

The mode of illuminating these residences is primitive. The lamps used are little clay saucers; in these a lamp of blubber is placed, or some oil is poured, and the wick, which consists of a fibre of moss, is stuck against the edge. These lamps afford a poor light, but an immense amount of foul smoke; still they have one advantage, they are non-explosive. The smoke blackens the faces of the inmates, so that they appear like a minstrel troupe, just ready to go on the stage. Oil obtained from the seals taken in the spring does not smell badly, while that which is gotten in the autumn has the most abominable odor.

A funny incident connected with lamps, occurred during the festival which I mentioned above. Among the visitors there was a man whom we knew very well, from the neighboring village of Kashunok, whose name was Kukuyak. Kukuyak had come to the festival along with his mother, a verminiferous witch-like old woman with a long name, which I at once abbreviated to "Madame de Kashunok." While looking over the crowded assemblage, on an occasion when women were allowed to be present in the casine, I noticed Madame de Kashunok comfortably seated on a bundle of dried salmon, with Kukuyak close beside her. The body of an old frying-pan, which was used as a lamp, was hanging exactly over the lady's head. Some one, on the third tier, happened to kick this lamp, and about a pint of the rich warm oil flowed directly down upon Madame de Kashunok's head, and over her "set of furs." Such a contretemps, occurring in a drawing room elsewhere, would certainly have been attended with apologies, condolences, and hysterics, but not so here. The Madame's serenity was not disturbed in the least degree, in fact she paid no attention to it whatever; but Kukuyak, as a dutiful son, seized a dry salmon, with which he briskly rubbed the head and shoulders of his parent, and then calmly proceeded to eat the improvised handkerchief! No less than five times during the course of the entertainment, that old frying-pan, which was regularly refilled, sent its greasy contents down upon Mme. de Kashunok's devoted head, and each time the faithful Kukuyak promptly came to the rescue with a "salmonkerchief."

Whenever it is desired to convert the casine into a bath-

house, the logs covering the great central pit are rolled aside. A large fire is then kindled, soon the interior becomes like an oven, the smoke and sparks pass out through the ventilator, and at night the casine resembles a miniature volcano. When the fire has burned down sufficiently, the ventilator is closed, and the men enter for their vapor bath. After they have been in the heat as long as they desire, they rush out and take a plunge into the water or a roll in the snow, according to the season.

The barraboras, or private houses, are constructed on the same general plan as the casine. They are somewhat smaller, and have only one very broad divan around; as they are never used for the vapor bath, they are without the fire hole. Several families generally occupy the same barrabora. Sections of the divan are allotted to each, and these are frequently curtained off by large straw mats called a tupigak. These strips of straw carpet are beautifully woven by the women, and resemble the matting commonly used in the United States. Whenever we stop at a casine, one of these mats is always spread for us in the place of honor.

VERMIN.

These poor creatures are probably the dirtiest race of beings on the earth. In their dress, habitation, and diet, they are utterly filthy. That which may be related without offense, concerning them and their personal habits, is insufficient to convey anything like a description. Their food alone will afford a slight clue to the rest, when you learn that their daintiest dishes consist of putrified matter reeking with maggots. There is nothing too foul for them to eat. They are always covered with dirt and vermin, and their houses are truly like pig-sties. Babies have been presented for baptism, so thickly covered with vermin, that these had to be scraped away before the water could be poured over the head. None of them can approach you unawares, as you are sure to smell him from afar. After Mass the atmosphere of our little chapel is sickening, while in the casines it is actually overpowering. Fr. Muset, who has become somewhat accustomed to it now, does not experience any greater annoyance, after a night passed in one of these filthy holes, than merely a tendency to faint on emerging into the fresh air.

As I have already had occasion to allude to vermin, I may as well devote a paragraph here, to these interesting creatures. In Alaska, the louse and the missionary are "one and inseparable," of course this intimacy is entirely

due to the obstinate infatuation of the louse. In the beginning, the missionary rejects the overtures of the insinuating insect, and seeks to avoid companionship, but his efforts are in vain, the louse will not be repulsed; the intimacy is inevitable. Humiliating as the confession may sound, it is sad but true. We are all lousy, and we are lousy all the time! When I landed at St. Michael's, we camped on the bluff for two weeks, while the steamer discharged cargo. Soon I noticed a little rash which broke out on my neck. I paid no attention to it, expecting that it would soon pass away. Next I became convinced that I had caught the itch; I knew nothing about lice then, and so I felt rather badly over "my itch," but determined not to say anything about it to Fr. Tosi, until after the steamer had left the port, for I did not want to be sent back. Keeping quiet when with the other fathers was a trial too hard to describe. One day, however, I had to rub a speck on the shoulder of my coat, and a father remarked "So you have gotten some already," and added to my great amazement "that his were worrying him." That settled it, I could remain in Alaska, and could scratch freely, morning, noon, and night. It is impossible to keep free from these pests. New comers try it, but soon give up. Every time you enter a casine you get a fresh supply. Every native who comes near you, leaves you a contribution. The chapel is full of them after every service. When you visit the sick, or come in contact with the people in any way, you are bound to catch them, and they abound the whole year. We simply have to get used to them, and be satisfied with keeping the number down by constant vigilance. "I have just killed fifty" is a common remark. Let me suggest here, in parenthesis,—Do not bring gray underwear up here; *crede experto*, there is not contrast enough. You may say "this is perfectly horrid, why don't the fathers wash?" It is horrid I know, and promptly admit, but still these are facts Alaskan; now about washing, there's the rub! Their apparel, which consists of a fur "parki" and a pair of long boots, is never subjected to the ordeal of the wringer and mangle.

NATIVE DRESS.

The parki is a long loose garment made of skins. It is provided with a capacious hood, which is bound along the edge with a strip of the longest fur which they can obtain, that of the wolf is the most desirable. When the hood is drawn over the head, the long hairs of this band project outwards, and thus it shields the face from the torture caused by the flying snow of the winter storms. Parkis which are

composed of small skins such as squirrel, etc., have always the tails left on, and in the opinion of the natives this enhances the beauty of the dress. In our part of Alaska many wear parkis made of the skins of the wild geese. A person dressed in a new goose parki appears as if he had just been tarred and feathered. These goose-hide garments are not very durable. They are easily torn and, besides, the feathers are continually dropping off. The little room which serves as our chapel, is so littered after every service with the feathers which have been shed by the congregation, that it resembles a hen-house of the temperate zone.

In very cold weather (as most of it is) the natives wear a second or over-parki made of fish skin. Although this is a stiff and noisy article of dress, yet it possesses one great advantage, that in a case of necessity the wearer can eat it. This proves the superiority of Arctic attire, for no broad-cloth overcoat would ever serve as a lunch. Of course we wear the native dress, except when we are at home; our parkis are of squirrel or deer. Our over-parkis however do not follow the native fashion, for they are made of blue jean. The women wear a long parki with the edges rounded in front and behind, then, as an additional precaution against the cold, they run a quill through the nose.

The native boots are long and usually made of the skin of the common hair-seal, which is very unlike its famous fur-bearing cousin; the soles are flat and cut from the tougher parts of the skin. A wisp of soft straw is placed within each boot and that is renewed as often as necessary. When travelling, a pair of overboots of the same style is worn. These native boots cannot be surpassed for warmth, comfort, and durability, and so they are immediately adopted by all new comers. If the simple secret of a slight coating of straw around the foot were only known "down below," there would be no complaints of cold feet during the few chilly days which you call winter.

Many of the natives wear, during our warm interval, parkis made of common cotton drill, which they obtain at the trading posts of the A. C. Co. Two yards is the exact amount required and not a shred of the material remains when the parki is finished. The drill is measured by being stretched along the arms from the finger tips. When they come to the mission to trade for fish, etc., if they want drill, they always prefer that Br. Cunningham, who is very tall, should serve as the unit of measure.

In wet weather the natives wear a splendid waterproof which is called an emaranetik. The Russians termed it Kamleika. It is an over-parki composed of narrow strips

of membrane dexterously sewn together, with a peculiar water-tight stitch. It requires some practice to put on an emaranetik without injuring it, for when dry, it shrinks and becomes stiff; but it regains its pliability as soon as it is exposed to the dampness. The membrane most used for these waterproofs, is the entrail of the beluga, or to use the native term Ch'tok. The word beluga, which is the Russian name for the great sturgeon, is used here to designate a large species of porpoise, which is perfectly milk-white. They abound in Behring's Sea, and I think that they are seen occasionally in the gulf of St. Lawrence. Whenever one of these animals is captured, there is always a grand feast for several days. Blocks of *raw* blubber, about a foot square and four inches thick, are neatly cut off the carcass. Several of these delicate little sandwiches form merely an appetizer, while the guests await the more substantial repast in the *pot-au-feu*. The intestine after having been dried, is carefully slit open along its entire length and rolled up. These rolls constitute an important item in the domestic stores of a native household. An Eskimo lady seated in the mud, cleaning beluga entrails, presents a spectacle which defies both pen and camera; for neither can convey the *smell*; and without this essential accompaniment the picture is lifeless. In fact I can safely assert, that any Alaskan picture or description, of what kind soever, unless perhaps it be of a glacier, is incomplete on this account.

There is an universal taste for jewelry among our natives; all are very fond of adorning themselves with earrings. The men wear them less than the women, except on grand occasions. On account of the weight of these barbaric ornaments, the ears are so lengthened that if they only pointed upwards these ichthyophagous nomads would look like mules. The nose ring is confined to the gentler sex. They pierce a hole through the nasal septum, large enough in some cases to admit an ordinary lead-pencil, and through this they pass ivory ornaments. A few large blue beads strung on a wire forms the common every-day nose-gay.

Both sexes wear labrets and there is great variety in the style of inserting them. The women pierce two holes in the lower lip near the base of the eye teeth, while the men insert their labrets close to the corners of the mouth. Often these labrets are very heavy and the weight distorts the features and impedes the articulation. A fashionable Eskimo gentleman adorned with a full set of labrets, together with the regulation streak of black paint across his forehead, and three streaks of blue down his chin, resembles a patient suffering with some new kind of boils,

THE FOOD.

As I have already alluded to the nature of the food used by the natives here, it may be well to add a few details, which will show the status of gastronomy in these parts. Let us, then, cast a glance over the Eskimo menu, and while I present the dishes, you—well, you can hold your nose. We need not mind the more simple articles of diet, such as whales and walrus, but only the entrées. The first, and most highly esteemed of these, is a fragrant dainty, justly termed *Tuplicherat* (*Tuplicherat* is from the radical *tupchar-tok*, to stink), but do not look down yet. It is always made during the warm season at the time of the salmon fishery. The preparation, which is extremely simple, is as follows. A hole is dug in the ground, close to the entrance of the *barrabora*, and this is filled up with raw salmon heads. After ten days of exposure to the sun, the combined effect of the heat, surface drainage and innumerable visits of the dogs, begins to show, and the hole presents a lively sight, for the fish heads are in constant motion. A few days longer to allow the worms their full growth, and then the family gather to the banquet, and not a vestige of the putrified mass will remain, "but the scent of the roses will cling to it still."

Can I help you to a little more? Well, we will bring on the next dish, it is also a favorite, equally fragrant and equally simple in its preparation, boiled eggs! Of course, fondness for boiled eggs is not confined to the Pole, it is wide-spread, but with the stern proviso that the egg be fresh, whereas, up here we prefer them more mature. The eggs commonly used here, are those of the wild geese. Our natives distinguish two varieties, which hitherto have never succeeded in winning their way to popular favor elsewhere. The first, are those collected soon after the arrival of the geese. These "green" eggs are then exposed for a long time to the genial rays of the sun, until they become sufficiently addled to suit the native taste. The second variety is somewhat more gamey, and consists of eggs expressly selected later on, just at the period when mother goose was considering that her sedentary labors were almost concluded. I have watched (of course from the windward side) a group of *bon vivants* gathered around a fire, devouring half-cooked rotten eggs, and constantly adding more to the pot, until they were so completely gorged, that like drunken men they would fall over, one by one, and sleep.

"Kamamok" comes next; compared with the others, it will appear delicious. It is a *mayonnaise*, consisting of stale

fish roe mashed up with stale salmon-berries, and highly flavored with stale seal oil.

The salmon-berry which grows abundantly here, is a small fruit somewhat like the wild raspberry in shape and of a yellow color. Although dry and hard, and without any decided flavor, they are greatly relished by the natives. Immense quantities are gathered and stored away for the winter. These berries are used in most of the fancy dishes. *Tumutchok* is the next and very similar in composition. In place of roe, the raw livers of a small species of codfish are mixed with the berries and seal oil.

We are now at the pride of the menu—*Akutok*, the choicest of all Eskimo delicacies. This Arctic ambrosia is composed of salmon-berries, seal oil, and deer tallow; these ingredients are boiled together, and when cool they are mixed with snow, a refreshing compound worthy to rank with some of your ice cream.

While these latter viands appear less abominable than the first two, nevertheless the foul odor and repulsive taste of seal oil alone, not to mention the dirty way in which the food is prepared and handled, makes actual starvation a *sine qua non* for accepting Eskimo hospitality. Fr. Treca was so near the verge of this condition, during one of his late trips, that he ventured to try some *Tumutchok*. For my part, I am yet in the rudiments, and have not reached as far as the made dishes. I passed well enough in beluga blubber; but as the piece I received was only a week old, it could still be styled fresh. However, I failed ignominiously in seal. Four times I sat down to it both as soup and stew, but after each meal—Oh! This glance at the diet of society in the "upper circle" will convince you that my account of their odoriferous properties is not strained.

SICKNESS.

Their foul food causes much sickness among them. Whenever anyone is even slightly indisposed he will come directly to us, so we always keep a quantity of medicine at the mission. Castor-oil is of no use whatever, for we cannot convince our benighted invalids that it is a nauseous remedy, and not a delicious foreign cordial. We have to limit a dose to four tablespoonfuls, and allow only one dose at a sickness, relapses included. An old fellow, called Avunok, happened to have a slight attack of the usual complaint (it was about the egg season), and came to us for treatment. It was Avunok's first introduction to castor-oil. In the transport of delight he unwarily exclaimed, ashertok!

(splendid.) His complaint at once assumed a chronic form, with no prospect of recovery. He came twice a day and then three times. Unfortunately for him, the 'ashertok' betrayed him, so we changed the treatment, and administered a tomato can of strong epsom salts, which immediately wrought a cure. Strange to say, these people never use salt, and have no relish whatever for anything saline. Cathartic pills present the same difficulty as castor-oil, our patients obstinately refuse "to take them"—for they will persist in slowly chewing up the delightful little *bonbons*. I let them "chew" till they finish the sixth, after that, if more medicine is needed, it is epsom salts, in spite of all entreaties.

Missionaries here must expect a great deal of medical practice. It is very important and serves, moreover, to weaken the popular confidence in the *tunroks* or sorcerers, who are called on to perform their grotesque antics over the sick. In our vicinity, the adherents of the old school of Therapeutics have gradually disappeared. Invalids no longer seek relief from a *bal masqué*, or hope for benefit from the sedative influence of the drum and rattle. Each missionary should have a good large medicine case and be well supplied with extra medicines. Fancy little pocket-cases, such as physicians use, whose patients are provided with home comforts, will not be of much service here.

Our Eskimo are greatly afraid of any contact with the dead. This timidity is carried to such an extent that really inhuman measures are resorted to, in order to avoid the calamity of a death occurring in a casine. When they find that a sick person is evidently sinking, they immediately carry him outside and leave him. If it is during the terrible winter cold, they cut blocks of snow with which they build a rough little shelter just large enough for one person, and in this frigid "ante-tomb" the poor invalid is hastily placed, and then left to meet death alone and unattended. They are not naturally cruel, on the contrary, they are most gentle and devoted to one another. I can only explain this neglect of the dying, on the supposition that it is the most simple means to save themselves the distress of witnessing the pains, which they are utterly helpless to alleviate.

THE CLIMATE.

We have only two seasons here, summer and winter. Up in the interior where there is vegetation, there may be some difference. With us the summer is very wet, and most of the time exceedingly dreary, on account of the immense

amount of fog. However, when the weather is clear, it is very pleasant. The chief beauty of this season consists in the duration of light. The sky is brilliant all the time. The distance between the points where the sun sets and where it rises is so slight, that the last hues of evening merge into the glow of the aurora.

Winter comes suddenly and in full regalia; there is no gentle gradation about its approach. The Arctic cold is dry and intense. On a calm day, one can move about out of doors without discomfort; of course, care has to be taken that the face or hands may not freeze. If there is any wind, the case is very different. The dreariest feature of winter is the darkness. The long hours of gloom, from two in the afternoon until ten in the morning, render this season very monotonous. Most of the time it is cloudy and a lamp is needed the whole day. There is a constant succession of storms, terrific blizzards lasting from three to five days, during which one cannot venture out of doors, except at the risk of life. The fury of these winter storms, which occur about weekly, cannot be described; one must experience them to have a fair appreciation of the storm king's fearful power. In March the sun begins to have more power, and then the eyes are affected by the glare. This snow blindness is extremely troublesome and productive of much pain. Sometimes after a trip the fathers are laid up for several days, until the inflammation of the eyes has subsided. Smoked spectacles, of course, would prevent snow blindness, but the metallic rims render them unbearable; goggles are much better. About the 10th of June the ice disappears and the long winter is over at last.

The A. C. Company's steamer, with the mail, arrives at St. Michael's in July. There is a general gathering then, from all the various missions. All go to obtain their mail and supplies, and camp around the agency during their stay. From our place to St. Michael's is a sea journey of 400 miles. Often we are far out of sight of land, so it is really a most dangerous journey for amateur navigators, with a very ill-equipped boat. It requires at least one month to make the round trip, as there are so many delays on account of storms and we have to double two very formidable capes on the way. During these delays, when the boat is storm-bound, the father visits any village near, to instruct and baptize. The real hardship, to which a missionary is exposed here, is travelling. Summer or winter the case is the same; in every journey he finds himself beset by dangers. Our present circumstances require us to undertake trips, under such unfavorable conditions, that elsewhere they would be

hardly attempted, on account of the extreme risk connected with them.

OUR MINISTRY AND RITUAL.

Our most important ministry, at present, is the baptism of infants. Twice a year the fathers make long excursions in their respective districts,⁽³⁾ visiting all the villages and seeking out all the little settlements they can hear of on the way. The natives are now accustomed to these visits, and generally present their children for baptism; sometimes they are superstitious about it. The fathers are working on a census and *status animarum*, but owing to many difficulties, it is not yet perfect. The number of natives amounts to about two thousand, but there are places yet to be visited.

The people living around the Mission attend regularly at church. They assemble every evening to recite the night prayers and a short catechism. On Sundays and festivals we have Benediction; all come, even the so-called Russians, and all are taught the prayers and Christian doctrine. Our mode of announcing Sundays and holidays to the faithful is as follows: When a white pennant displaying a red cross is hoisted during the afternoon, they know that on the morrow they must come to Mass. When the stars and stripes float from the mission flag-staff, then they know that it is some American holiday. They watch the flag-pole very closely. Once when the brother incautiously strung up a brace of wild geese, as the readiest means of placing them in safety, the vigilant observers construed the new signal as an invitation to dine with us, and promptly responded. There is one little feature in the Eskimo ritual, which I must mention. In the *Missa cantata*, when the celebrant intones *per omnia sæcula*, he adds *nannerchi* (stand up), and in like manner he sings *Dominus vobiscum* *chiskomerchi* (kneel down), however, this will vanish when our neophytes become more familiar with the liturgy. It is very unreasonable to expect too much, at first, from a primitive simple-minded race. Thus far they have made really great progress. All of our little flock here at the mission know now, that it is highly unbecoming to disrobe themselves in the chapel, or to massacre vermin during the time of service. Nevertheless I should add, that *one notice* did not suffice to produce the desired effect.

The children are very bright and learn rapidly. They have been taught the *Tantum Ergo* and about twenty more Latin hymns! They sing the *Kyrie*, *Gloria*, *Credo*, and all the responses of the Mass, with such precision that, were it

⁽³⁾ Last year Fr. Muset travelled 1000 miles with his dog team.

not for one thing only, want of pocket-handkerchiefs, you might imagine yourself at "16th St." or even in the Sistine Chapel. We have one young boy in the choir, a half-breed cherub, with a voice like a bird. Fr. Treca calls him "The little John." This poor child was baptized by a Russian half-breed, said to have been a deacon, who left the ministry years ago to enter the service of the Fur Co. All hands got gloriously drunk on the occasion, for the child's baptism was made a social festivity. The question of Russian baptisms here in Alaska, is one of very great importance.

NATIVE NAMES.

Among our Eskimo there are no names special to each sex, neither are the names permanently retained. A person will change his name as often as he pleases, and this makes the task of obtaining a correct census so difficult. It may be not uninteresting, if I add here a few examples of native names:— Apóreak — Kukúyak — Avunok — Katópan — Atrilinok — Anánaran — Kukálrea — Ilanok — Inamorálrea — Shánok. These signify common objects or natural traits, such as Big knife — Long pole — Sore eyes — Lazy bones (Shanok), etc., and hence afford no clue to relationship or baptism. None of those who have been baptized by the Russians have ever been taught to retain their Christian names, or to understand that this served to distinguish them from the unbaptized. We always give the parents a card with their child's name on it, they generally preserve it carefully. Sometimes a woman will come to the mission and hold up a bundle of fur with the query, "What is my baby's name?" whereupon the baptismal record has to be searched in order to refresh the maternal memory.

DIFFICULTY OF THE NATIVE LANGUAGE.

On arriving in Alaska, the first thing the missionary has to do, is to learn the language of the district in which he is stationed. It is hard for those who are accustomed to the aid of grammars and dictionaries, to realize what trouble it is to acquire a strange idiom without any help. One would scarcely believe what an amount of patient investigation is necessary to obtain the various expressions, so as to feel sure of their exact meaning. Let us take an example. Suppose we are in a boat, you pick up an oar, point to it and say, "Cha" = what? The native whom you address, gazes placidly at you, and says; Chuya-ugeeakoa, which means, "I would like some tobacco." You proceed to write in

your note-book, Oar = Chuya-ugeeakoa; you feel that you have a start, and so you endeavor to obtain the verb. Therefore you row a few strokes, and then you "cha" again. Probably by this time he is sulky at not receiving the desired chew, or he is somewhat suspicious over that mysterious proceeding of yours with the pencil, so he pays no further attention to you. If he is a very intelligent fellow, he will say "Thou *hast been* rowing. Splendid! down it goes in the note-book. You notice that there is no similarity between the two words; well, after all, there is none in English either. Next you point to one who is rowing near you, and "cha." The answer comes, and *it is in the dual*, but down it goes as your "third singular." Now you brace for a mighty effort, the hardest of all, to obtain the first person singular. "How do you say, I row?" is what you express as clearly as you can. *Thou rowest* is the invariable reply. Or he may suppose you wish a friendly criticism on your stroke, and with native simplicity says, "Thou rowest very poorly." For the 1st plural you designate yourself and others, and the reply is, "Ye row." When you get to the third plural and point to all rowing, you promptly get the word, "We are tired of rowing." They wish to rest and to have something to eat. When you have made out your paradigm at the mission, it will run, in English, somewhat as follows:

Oar = I would like some tobacco.

1st person Sing. Thou rowest very poorly.

2nd " " What do you want.

3rd " " You both are rowing.

1st " Plur. Ye row.

2nd " " Thou hast been rowing.

3rd " " We are tired of rowing.

After this comes the verification, which is far more difficult and slow. You soon find out by continual research and comparison, that there is evidently something wrong about that word for oar. Instead of chuya-ugeeakoa, you discover that it should be chavutet. Then you notice that on using the first person singular of your verb, that the person addressed appears neither interested nor flattered, so it must be wrong too, and thus the whole tense is laboriously reconstructed.

PROBLEMS IN TRANSLATION.

After one has succeeded in being able to converse a little, there are fresh difficulties to surmount in the explanation of Christian doctrine. Take one example. Suppose the expression "Crown of thorns" is to be translated. Now ob-

serve the difficulty in rendering these words intelligible to an Eskimo. In explaining what a thorn is, you may say, it is something resembling a fish bone, which grows upon certain trees and shrubs, but in this desolate frozen waste, there are neither trees nor shrubs. Here at the outset you are hampered. It is true that they are familiar with drift-wood, but you will find it hard to convey any idea of the luxuriant vegetation of a virgin forest from these battered logs. Then the word crown is simply untranslatable, and, moreover, as a symbol of royalty, it brings the fresh difficulty of explaining what is meant by a king. These people have not a sufficient notion of an organized government to understand even the rudimentary grades of social ranks, much less to comprehend what a royal personage is, or to appreciate the distinctive insignia of royalty. Among themselves there are no strifes, no masters or servants, no one seeks to coerce others or amass a surplus, none are rich and none are poor. They share equally all they have. As an example, when a man's wife brings his food to the casine, he regularly divides it among all present. It is true that this often renders his share very small, but he is certain to get more as soon as the next one's meal is brought in. So when a seal or walrus is killed, each one receives a regular share according to an established scale. In order to convey to their minds an idea of a king, one would have to describe a saint, as St. Ignatius does in the exercises, and then the description would hardly harmonize with our historical data regarding monarchs, as Herod, for instance. Moreover, apart from its symbolism, the word crown presents another difficulty. Here the custom is for men, women and children to go bareheaded. Hats and bonnets, helmets, and diadems, veils and wreaths, are all unknown. In winter the hood of the parki is worn, but this is not its exclusive use, for it is the little Eskimo's cradle. Besides, crowns are of gold and adorned with gems, and these people are unacquainted with the precious metals, and entirely ignorant of precious stones. The only metal known here is iron and that only in its manufactured state. It is hardly possible that they would be deeply impressed by the majesty of a mysterious individual whose head-gear consisted of a "yellow iron pot with stones on it." The very amazement, inspired by the thought of such a thing as a metallic head-dress among the residents of a country, where the thermometer lingers around "minus seventy," would suppress any tendency to "revere the divinity that doth hedge a king."

Fr. Muset has devoted himself to the study of the language with such intense zeal, that he is now able to converse

with remarkable fluency. Nevertheless, he considers that he has to investigate and study much more yet, before he can grasp the key to its grammatical structure. When once this is attained, and a grammar composed, our new missionaries will find their way made smooth. He has already compiled a preparatory dictionary containing some 2000 words, and this is being constantly augmented.

GENERAL VIEW OF THE LANGUAGE.

The Eskimo language is spoken all along the coast of Behring's Sea and the Arctic. It would be very interesting if a comparison were made between the Eskimo of Alaska and Greenland, and also with some of the Asiatic idioms. There is tradition here to the effect that the crew of a Japanese vessel, which was blown hither out of its course, were able to understand the natives on Attoo. As yet, I am not competent to do more than present a very meagre resumé of Eskimo, but I will give some specimens, with the hope that some of Ours, with a special taste for philology, will feel sufficiently interested to devote some little attention to it, which might prove very serviceable to us. Apropos of this—there is in the library at Frederick, a Latin work, containing the description and structure of all the Siberian idioms, which may prove of some assistance in tracing the affinity, or giving a clue to its structure. The Russian occupation has of course left a certain imprint, but the further you go from the old trading posts, the fainter you will find it. All the names of imported articles are Russian, more or less pure, such as tea, flour, bread, matches, teakettle, etc., also the terms Barrabora, Casine, Kamleika, Baidara, Baidarka, Samovar, Beluga, etc. For all these there are native equivalents. No Eskimo will ever use the word Bidarka when speaking of his little skin Kyak, or call his emaranetik a Kamleika. Hence you may conclude that a knowledge of Russian is by no means necessary for a missionary here.

NUMERALS.

In regard to the numerals the Eskimo system is vigesimal, and numbers are indicated by turning down the fingers. Twenty, or "one man," is expressed by the action of drawing the closed fists towards the body and then directing them towards the feet, thus indicating the ten fingers and ten toes. We have yet to discover the meaning of the words, that is whether "atauchit, or one," signifies anything like, "one turned down, i. e., finger," and this we will

only be able to do after we know more of the radicals. The following are the numerals as far as one hundred. Pronounce exactly as in English and give the vowels marked long their full English sound.

a = mate. e = he. i = ice. u = moon.

1. a-tau-chit.
2. mal-ro-gut.
3. pin-ni-yo.
4. sta-men.
5. tat-li-men.
6. a-ro-wil-liggin.
7. mal-ron-liggin.
8. pin-ni-yun-liggin.
9. kol-la-un-ra-tara.
10. kolint.
11. kolint-atau-u-chimuk-chipluku. 10+1
12. " malron " 10+2
13. " pinniyo " 10+3
14. " stamen " 10+4
15. aka-e-maak.
16. akaemaak-atauuchimuk-chipluku. 15+1
17. " malro " 15+2
18. " pinniyo " 15+3
19. " stamen " 15+4
20. yu-e-nok = one man.
21. yuenok-atauuchimuk-chipluku. 20+1
- 30.⁽⁴⁾ yuenok-kolamuk-chipluku. 20+10
40. yuenok-malronek = two men.
50. " " kolamuk-chipluku.
60. " pinniyunek = three men.
70. " " kolamuk-chipluku.
80. " stamennek = four men.
90. " " kolamuk-chipluku.
100. " tatlimen = five men.

ALPHABET AND GRAMMAR.

The Eskimo is euphonious and free from all harsh gutturals. Vowel harmony is observed as strictly as in Turkish and Finnish. Considering the fact that these are a labret-wearing people, their pronunciation is very clear. The alphabet does not seem very rich; so far, we have not found either B. C. D. J. X. or Z. F and V rarely occur. We have no instance of S with a vowel. K is by far the favorite let-

⁽⁴⁾ For 31, etc., add *atauuchimuk chipluku*, etc., so it would be "20 and 10 more and one more." So also for 51, etc., 71 and 91.

ter, and OK the favorite syllable. A change of accent often gives another meaning to the same word. Cha, like the Russian ч, is evidently a distant letter and occurs continually. In regard to the grammar. There is no article. The conjunction "and" is expressed by a suffix x'lu added to the second word. The use of the dual prevails in nouns, pronouns and verbs. There is a double form of the third personal pronoun, as he (present) una, he (absent) tlin. The nouns seem to be declined, and the plurals are irregular. The possessive pronouns are suffixes except in the 3rd persons.

My angiak = Angiaka.
 Thy " = Angian.
 His " = Um angiak.
 Our " = Angiaput.
 Your " = Angiashee.
 Their " ?

Interrogation is expressed by the addition of "ka," as:

Chenratuten-ka = are you well?
 Tarinan-ka = do you understand?
 Kaeshtuten-ka = are you hungry?

Privation is expressed by the suffix "etok," as:

nulera, wife and nuleretok, widower.
 wena, husband " wenetok, widow.
 ekamrok, sled " ekamroetok, he has no sled.
 cheut, ears " cheutaetok, he has no ears, i. e., deaf.

Negatives are thus used:

atorto, I sing; atunreto, I do not sing.
 nutukto, I shoot; nutuganreto, I do not shoot.
 tanraka, I see; taninreto, I do not see.
 tarinaka, I understand; tareninrataka, I do not understand.
 tarenamkim, I understand you; tareninratamkin, I do not understand you.

There are many modal characteristics which when added to a verb, designate a specific modification of the action.

Katarto is inceptive; atorto, I sing; atortokatarto, I begin to sing.

kanaraa, I speak; kanaraakatarto, I am commencing to speak.

chaato delays the action, as;

tupakto, I arise; tupachaato, I am not going to rise yet.

Yes is expressed by the syllable "ah" greatly prolonged.

No, by kana.

The usual salutation is shami; a very common expression is chenratok, meaning it is well, all right, etc.

VERBAL FORMS.

The following are a few verbal forms :

atortoa, I sing	atorucheka, I sang	atokelle, I will sing
atortuten	atorutchin	atokena
atortok	atorutchaa	atokelle
atortukut	atorutercherput	atokilta
atortuche	atorucharche	atokiche
atortut	atorucharchet	atokellet

This is the common form of verbs in o, but there seems to be another conjugation for verbs in a.

chekaraka, I give; chekaraput, we give
 chekaran, Thou " chekarache, you "
 chekara, He " chekarat, they "

The following words will show the fondness for "OK" and K; maklok, seal; makleet, seals; kaneekshak, snow; kaneeshartok, it snows; kelak, sky; kelagametok, he is in heaven; okok, oil; okoma, in oil; runrakokartok, midday; unukokartok, midnight; kemukta, dog; kemuktet, oar; kwik, river; kwikpak, large river or the Yukon; chavutet, oar; chava, (imperative) row; mok, water; moromok, for water; moroma, in water; chiku, ice; mokshukto, I am thirsty; chiskok, knee; chiskomerten, kneel thou; chiskomerche, kneel ye; chawik, knife; tunrok, sorcerer; katunra, son; ataka, father; anaka, mother; tamalkok, all; kanaraa konaku, do not speak; konache, (plural) do not speak; moragok, wood; anaoka, wind; atá atá, bye and bye; Agion, God; ashertok, good.

THE RUSSIAN CHURCH.

In respect to the status of the Russian church here in the territory of Alaska, under the present circumstances its influence amounts to little, for it is slowly but steadily fading away. As long as the holy synod of St. Petersburg continues to appropriate funds for its support it will drag along, but being no longer backed by the secular power, as under the old régime, it cannot accomplish much. The Tsar's government, through the "Most Holy Synod," which in reality is the Imperial Bureau of Ecclesiastical Affairs, maintains a Bishop in San Francisco, who is charged with the supervision of affairs in Alaska. It can be readily seen what a farce such an arrangement is, by reflecting for an instant on the width alone of this Greek diocese. The distance from Sitka to Attoo, the last of the Aleutian group, is

about as far as from Sitka to New York! Then consider the fact of its bishop residing at a distance of over two thousand miles from it. Supposing that he desired to visit merely the principal points of his diocese, without enduring the misery of an Arctic winter, it would require an annual trip for five years involving some 30,000 miles of ocean travel. As a matter of fact, the present bishop evidently prefers his residence in California, to laboring in Alaska. As long as this suits him, we surely have no objections. There are Russian churches at Sitka, Nushagak, Unalaska, St. Michael's, Ikogmut and on the two seal islands; besides these there may be others that I do not know of around the Kodiak district. St. Michael's and Ikogmut are all in the Yukon district, and the same priest has charge of both.

Several things contribute to destroy the hold which the Russian clergy had over these simple natives, whose affection or reverence they never won. First, the natives are keen enough observers to notice, that the clergy no longer possess the power they once had to make themselves obeyed. That neither the agents of the present Fur Company, nor the Government officials, attend the services or trouble themselves about the authority of the church, as in former times. What is thus seen in one place is spread everywhere, for they are wonderful news carriers. Nevertheless, from force of habit, the old ones still retain some awe of the Batoushka. Then they have the bad example given by so many of the white men who have no respect for any religion. Another cause of decadence is, that a number of the clergy are natives or half-breeds who have been for a while in the Russian seminary at San Francisco. These have neither the talents nor training to enable them to command the respect of the white population, or to aspire to social equality. They are not able to counteract the evil influence of miners, whaling crews, etc., or to protect their flocks against the encroachments of the Protestant teachers. The sectarian government schools, which are increasing yearly throughout the territory, will eventually destroy all traces of the Russian schism. Even supposing, the true state of affairs being known at St. Petersburg, that the Holy Synod were to despatch an energetic prelate and numerous missionaries to the rescue of Alaska, it would hardly save it now. Besides, it is not likely that the Russian government would consider the matter important enough to do more than they do at present. The natives were never really instructed in the Christian doctrine or in the rites and ceremonies of the Greek Church. They were simply "corralled" at certain times, and baptized (generally by immersion in the nearest

stream); they were then shown how to make the sign of the cross after the Russian manner, and this completed their religious education.

CATECHISING THE BABOUSHKA.

A few days ago Fr. Treca and I went to visit an old dame who is the pillar of schism in this neighborhood. Her husband was a Russian and she is a native of Sitka. They lived there during the time of the Muscovite rule. She still remembers a few words of Russian and was highly delighted on being addressed as Baboushka or grandmother. She is the mother of the trader here, and their household constitutes the *élite* of Kalaooyet. She attends Mass at the Mission very regularly, and on entering the chapel will cross herself a dozen times, but shows no signs of embracing the faith. As the Baboushka is a power in this region, if she could be converted, it would be the extraction of the Greek root; for all her family, as well as the whole neighborhood, would enter the church *en masse*. We were anxious to know exactly how much religious instruction she possessed, so we sent word that we were coming to call on her. On our arrival we found her in "gorgeous array." Over her parki she wore a print gown, and, as a sign that she was not inordinately attached to worldly vanities, the ring was removed from her nose! I had no reason to regret this, for the perforation in her nasal septum was so large, that the light entering one nostril would shine through into the other, and this kept me constantly inclined to laugh. I thought of those lines of Dr. Holmes,—

"I knew it was a sin
For me to sit and grin"

during the serious business of catechising the Baboushka. She could repeat in Russian the *in nomine patris*, etc., but could not tell us what the words meant. All other prayers she had entirely forgotten. She knew a little about the Blessed Virgin and had one of the pictures of our Lady of Kazau which are met with in the household of every member of the Russian Church. Beyond this she seemed to know absolutely nothing. The poor creature made one remark which showed how, even in spite of this spiritual neglect, her loyalty remained constant, for she said: "The Batoushka, i. e., Russian priest, is our father, for he baptized us, just as you are the father of those whom you baptize."

As far as we are concerned, and I speak only of our own district, we of the Coast Mission have no trouble whatever

in regard to Russian opposition. The priest, Fr. Zachary Belkof is now too old and much too corpulent, to endure the privations which are connected with travelling here. He remains at his place on the Yukon, but he has two brothers who are petty traders, and these exercise considerable influence. They are natives from the Seal Islands. He goes to St. Michael's when the steamer is expected, and Fr. Treca who also goes there for mail and provisions, has noticed during the past three years, that the Batoushka keeps more and more in the background. This year he did not even hold services in his church, during the time the steamer was in port. The present bishop has never been here, although they have constantly expected him. This neglect, and the constant influx of recruits for other missions, has a very depressing effect. Moreover, his great threat "that a Russian man-of-war was coming to take the rebellious ones of his fold" is productive of less alarm.

Close to the mission, stands a post, bearing a board, on which is roughly painted, the following awful warning:

FOR RUS. MIS.
RESERVED
THIS LAND

Three years ago, the powers that direct the local affairs of the Russian church, suddenly awoke from their lethargy. A rumor, which proved false, was spread around that Bishop Vladimir was coming with ten monks. A large number of these notices were prepared, and envoys were despatched in all directions to post them up. This was accordingly done, but the majority were placed *upside down*, probably to indicate also that the Russian church does not encourage literature. Having thus modestly claimed the territory, and all trespassers being peremptorily ordered off, the powers forthwith relapsed into insensibility. These notices have proved to be of considerable service to us, as they indicate the very best positions along the coast. Fr. Treca has profited by them to build a little station at Eskinok, and a second one is erected at the "flourishing town" of Shoo-poo-roo-na-ra-mut, which is down in Fr. Muset's district.

TRAVELLING IN ALASKA.

Travelling, throughout Alaska, is always laborious, dangerous, and slow. In winter the only means of conveyance is by dog sleds, and in summer skin boats are employed. Whatever may be the reason, the journey is always liable to be greatly prolonged by the party being weather-bound for periods varying from three to ten days; moreover, its hardships and risks may be greatly increased by running short of provisions, missing the way, and being overtaken on the road by storms. These delays and vexations, which are inseparable from a journey in such an inhospitable region, severely test the patience and endurance of the traveller. In order to give you a description of winter travel, which may convey some faint picture of the miseries and dangers connected with every expedition in this desolate storm-tortured country, imagine yourself about to start with one of us, on a trip through a part of our "coast district." Generally the journeys which Ours have to undertake, in order to visit the villages and catechise the natives, require from a month to six weeks, and the distance traversed may amount to twelve or fifteen hundred miles. An account of the incidents of one day will suffice to convey a fair idea of the whole trip, as it is always a daily repetition of the same troubles. Weather permitting, we are to leave the mission, early tomorrow morning, and our first stage will be a little village on the mainland, called Kaalégamut, which we hope to reach at nightfall.

During the afternoon, you can help us in the preparations. First we bring the sled inside to load it. You observe that it is a light contrivance, all of frame work. It is about nine feet long, and only eighteen inches wide. It rests very low on the ground, and has a cross-bar at the end by which it is guided. The frame-work is laced together with little thongs of seal-skin, no nails or screws are used in its construction, hence it is very elastic, and able to withstand the frequent upsets, and the many rude shocks which it will receive on the way. The dogs are greatly addicted to gnawing the skin ropes which hold the frame, and so the sled must be always kept out of their reach. This is why, in all Alaskan pictures, you see the sleds and also the boats placed on the house-tops. Before loading up, we will extend this large canvas sheet over the sled and push it well down inside, and let the edges hang over. You will see what it is for in a few moments. Now we are ready for the baggage, and we can carry only what is absolutely necessary. The tea-

kettle, frying-pan, a few dishes and the axe, these will do to start with, you can smuggle in a handful of dry chips, they will serve us in some emergency, all the lighter articles are placed in the front part. Next, comes a bag of tea, and then a sack of flour, these two things form our main support on the way. We will bring bread enough for a day or two, and as you are going along, we will take a few precious crackers, as you will hardly relish our "home-made" bread, which will be like a stone when it is frozen, and, in fact, is a good deal like a stone when just from the oven. This reminds me to slice it beforehand, otherwise we would have to chop it up with the axe and thus waste a great deal of it. The next bag holds a little sugar and a few other provisions. Now comes a very important item, a bag of leaf-tobacco, which we will place in such a manner as to get at it easily. Do not scold, we do not "expect to smoke all the time." This is not for ourselves at all. It is simply the currency of the country and intended for trading with the natives. Remember we have nine voracious dogs to feed every day, and this tobacco is to purchase the immense amount of fish which they will consume on the way. It is impossible to carry "dog-feed" along, and we have to buy it every evening on reaching a village. Each of these little bundles of leaves is called here a "papoose" and will buy an "ishron" or rush bag of fish, which will serve the team for their single daily meal. Furthermore, if we should run out of provisions, we shall have to buy fish for ourselves, besides, we shall have to hire guides from time to time, so you see the need of the tobacco-bag. Next come our valises and the case with the portable altar, these are heavy, so we place them along the bottom of the sled, towards the rear, and put our rolls of blankets on top of them, which will form a good seat, when we will have a chance to use it. This fills the sled, so we have only to make a review to be sure that nothing has been forgotten, and then we fold over the edges of the sheet, tuck it well in and lace a small rope all along the top. This sheet keeps the snow out and holds everything together, so that when upsets occur, nothing can tumble out. The next morning we say Mass very early, and it is doubtful how soon we may be able to say it again, for it happens on some trips that no opportunity is afforded for Mass or office. Then we dress for the journey. We are going to be exposed to the most intense cold, so we need all the clothing we can wear.

THE ESKIMO DOG.

Everything being ready, we push the sled outside and now while harnessing, let us examine the team. The thorough-bred Arctic or Eskimo dog is a strong and handsome animal. They are entirely different from our dogs in disposition, and are more like a race of semi-domesticated wolves. They are about the size of a setter, but much heavier. The muzzle is very short and sharp, and the ears small and pointed. The hair around the throat and jaws extends outwards, forming a graceful mane. The tail is extremely thick and bushy, and serves as a bed for their paws when they curl up in the snow to sleep. They are covered with a magnificent coat of very long hair, generally greyish tones, and mixed with a heavy growth of regular wool, which they shed at the approach of summer. They are thus enabled to endure the intense cold without the least shelter, which is very fortunate for them, as no provision for their comfort is ever made. They are cowardly and seldom or never bite. Generally they keep off by themselves, and show but little attention or affection to their owner. They do not bark, but the whole pack will howl in chorus for hours. Whenever they observe the preparations for a trip, they set up this melancholy howl, just as the camels of the Orient wail all the time they are being loaded. Every second or third year a contagious disease somewhat resembling rabies appears, and as the natives never bestow the slightest care or attention upon them, a great many die. Hence good dogs are rather scarce, and difficult to obtain throughout our district. They are valued from three to five dollars each.

Their most prominent, as well as most disagreeable characteristic, is their proneness to fight. Day and night they are continually engaged in warfare; it is rare to meet one that is not covered with scars. Dogs of the same team, accustomed to work together, will fight among themselves as savagely as with strangers. Whenever a fight occurs, the rest of the pack will invariably jump on the *under* dog. Sometimes it may happen, if they are not interrupted, that the victim will be killed and devoured. The feeding hour is the favorite time for fights as the stronger drive off the others and steal their portion; accordingly some one has to preside at their repast, armed with a bludgeon, the constant exercise of which serves to keep up the circulation of the "perfect." The custom is to feed them once a day, in the evening. Their diet consists solely of fish, either fresh, dried or frozen. When they are not working, about half a small

salmon is a good daily ration for each dog; salmon run to 70 lbs. While they are "on the road" they get more food, but always at the same hour; for if they are fed in the morning, they will not work. Sometimes while travelling it may happen that you fail to reach a village in the evening and have to remain out all night, or again you may be stornibound in a village and cannot venture outside of the casine; under these circumstances the dogs have to dispense with their rations. Though they are somewhat accustomed to have their meals postponed in this manner, yet they generally make a commemoration of it in their nocturns.

Last January, while at a village on the mainland, we were caught by one of our terrible coast blizzards and kept close prisoners during three days. It was impossible during that time to venture outside of the barrabora without great risk of being frozen. There were four nine-dog teams in our party, and at feeding times it always required five or six men to attend to them, that is, to bring the bags of frozen fish, to chop up and distribute it, to drive off intruders, separate combatants and keep the peace. It would have been a most entertaining spectacle to a member of the sporting fraternity to witness those thirty-six dogs at their banquet, when that storm had passed away. In fact a general dog-fight on such an extensive scale, and in a country hitherto unvisited by a circus, was enough to interest anyone. As we could not afford to have a dog lamed or injured, while on our journey, we had to labor diligently with our clubs, until the last scrap of fish disappeared. These dogs are the most adroit rogues; they go off on long foraging excursions by night and break into caches and barraboras to steal. Everything has to be kept most carefully out of their reach. A team consists usually of seven or nine dogs. For a very long journey and a heavy load, even eleven dogs are employed.

They are harnessed in pairs, and the odd one, which is always the most intelligent and reliable member of the team, is put in front as leader, the native word for which, is chanlista. The comfort and serenity of the party is very much at the mercy of the chanlista, as you will observe during the trip. The harness is of the most primitive design and consists simply of a tow-rope, which for a seven-dog team is about twenty feet long. Along this main rope, short lines extend in pairs about five feet apart. Each of these short lines, terminates in a peculiar figure-of-eight loop, part of which is slipped over the dog's head, and his front paws are brought through the other. While this mode of harnessing is certainly most expeditious, nevertheless, it affords every

facility for the dogs to cross and twist, and mix up together, in the most confused and annoying fashion, so that most of one's time is spent in getting them in order. One of our natives hooks the end of the tow-line to the sled, and then stretches it to its full extent on the snow. The chanlista is seized, harnessed and held in his place, while other of the natives, who have gathered around to "see us off" harness the rest of the team. The work of harnessing requires only a minute, unless the dogs happen to be in a sulky mood, and will not allow you to catch them; for, as I have said, these brutes will not come when you call them, and show but little regard for their master's wishes.

THE MARAARTUN, OR RUNNER.

Although the front dog has been designated as the leader, still, the expression is not entirely correct, in fact he should be styled the follower, as there is another requisite to an Alaskan dog-team, and this is the Maraartun or runner. As a rule the dogs will not travel of themselves. Occasionally there is a chanlista which has been trained to obey the voice, but this is extremely rare. Like the draught-horses of Normandy, the dogs must have some one to go in front and show the way, then they will follow. This is the office of the maraartun. The speed and power of endurance displayed by certain of these men is wonderful. They can keep ahead of the team all day, taking a brief rest only at intervals.

Our maraartun is all ready, and so he starts off at a lively gait, one of us is at the end of the sled to steer and keep it steady, and you are comfortably seated on it, for being present in spirit only you will not freeze. It may be well to remark just here, that our Arctic travelling does not imply anything whatever, resembling a sleigh-ride in the ordinary sense. There is none of the hilarity attached to it, which marked our famous sleigh-rides around Boston. The riding part, in fact, is the exception, for it is only now and then, and in good smooth places, that you can snatch a few moments' rest on your sled.

THE START.

Those who were holding the dogs jump aside, we shout good-bye and the team dashes off in grand form. We hope it is a fair start, for we are used to having several false starts, so for a few moments we are in suspense. We have to pass near the edge of the village and there are several caches

close by our way. These are the little store-houses of the natives and are always erected on four high posts which afford splendid opportunities for a tangle.

We fly by the first one all right, and you remark complacently, that the leading dog "old Cherrywanka" is a fine chanlista. At the second cache, we are not so lucky. Cherrywanka clears it, but the pair behind, stupidly swerve, and take the other side, there is just time to guide the sled by safely, and in an instant we are in a tangle. Some of the dogs have been violently knocked down by the sudden shock, and all of them are snapping viciously at one another, howling, jumping around, and making the tangle as complicated as possible. Sometimes a first-class tangle will cause a half an hour's delay, and five minutes after they have been put in order, another may occur. However, as we were somewhat prepared for this one, we turn the sled over, and get to work among them so quickly that they are soon clear; then we right the sled and off we go again. The object of upsetting the sled is to prevent our unruly team from running away with it before we are ready. A most desirable improvement to the Alaskan sled, would be some practical form of brake, which would enable a person to stop it at will, and to hold it until ready to start. As it is at present, one has little or no control over sled or team. The dogs will not stop when you wish, in fact they pay no attention to you whatever. Should you slip on the ice or accidentally relinquish your hold of the sled, the team will be very apt to take advantage of it to run away. A good brake therefore would be most useful, or perhaps a light grapnel with the points well sharpened, which would do away with the present awkward method of being obliged to upset the sled, whenever there is need to stop. When the dogs are entangled among themselves, we usually do not mind it; but let them run until it becomes so bad as to prevent them from pulling. Teams will get mixed frequently when travelling together. I have been in a party with several sleds where all the dogs would become entangled, and where the road was good we have gone on for miles all in one confused group. The only time I have ever seen an Eskimo betray anything like impatience or ill humor, is in connection with the dogs, when one of these aggravating tangles occur. The expression which they then make use of is: *menakrújena*—with a most powerful stress on the antepenult. I have endeavored to find out the exact meaning of this Eskimo "big, big D.," but the only explanation I could get is, "Oh! That is bad!"

ON THE SEA.

We are clear of the village at last and go down the shore over a long slope of hard snow, which leads us out upon the sea. Our maraartun is far ahead of us by this time, as all our delays and tangles are in his favor, the dogs settle down well to work, and as the ice is very smooth we fairly fly along. No team of horses, whether cayuse, broncho, or blue-grass, could keep up with us. However, this is entirely too good to last, and accordingly the sled strikes a piece of ice and is capsized in an instant. It occurred so suddenly that you had no time to jump and were sent heels over head. These accidents are very frequent. The sled may go safely over a dozen places which appear actually impassable, and then upset just where there seems to be no particular reason for it. We are far from the shore at present, and so we keep a sharp look-out for cracks in the ice. Many of these are small and the dogs easily jump across them, sometimes the sled has to serve as a bridge. Wide stretches of open water occur also, and this is one of the great dangers to which a person is exposed, when caught on the sea at night or by a storm. Along the coast, the stationary ice-belt extends into the sea for several miles, where it joins the vast expanse of floating ice which is influenced by the wind and tides. When the tide sets towards the shore, this floating ice-field or floe becomes united with the coast belt, so that one cannot distinguish which of the two he may be on. When there is an outward movement to the tide, cracks occur and great stretches of open water are gradually produced, in which the seals congregate. Should a person be caught on the floe at the turn of the tide, the predicament is most serious. Possibly at the next incoming tide, the floe may be jammed against the shore ice once more, somewhere along the coast, and thus afford a means of escape; but if the wind is strong, it is very likely to break up the floe and drive it far enough out to be caught in one of the powerful currents of Behring's Sea and swept away. Every winter some of our people while out hunting seals are caught on floes and carried off.

In the meanwhile we have been gliding along very nicely and have come to a wide bay which we have to cross. One glance shows us that there is plenty of trouble at hand for us now. The entire sweep of the bay is very rough, great sheets and jagged blocks of ice are piled up everywhere in wild confusion. The scene resembles a vast marble quarry. Our progress is very slow and tedious. We have to assist the team, push the sled up the steep ice hills, and guide it between the very high blocks. It is hard work, we slip and

receive some severe falls, we get caught under the runners, and are bruised against the blocks in narrow places, while the sea-breeze which has sprung up keeps us on the alert, lest the nose or ears get frozen. In spite of all our efforts the dogs are constantly entangling themselves around sharp pinnacles of ice, and the sled is constantly upsetting, so altogether the next three hours are full of trials, and we are able to sympathize with the Zambesi Fathers trekking on the veld.

At last we reach the shore and stop to take tea at a little village of three or four huts. The dogs are exhausted and immediately curl up in the snow, and we carry what we need into the gloomy casine. Our maraartun kindles a little fire on the floor and fills the kettle with clean ice. We are too cold yet to approach the heat, and when we are able to move about freely, we put some of the frozen bread to thaw and have tea. Our attendants quickly finish the contents of the kettle, and the precious tea leaves are greedily received by the few residents who have been squatting around staring at us. We then inquire whether there are any sick persons in the settlement or any infants to be baptized, and if so we attend to them, otherwise we replace our things in the sled, straighten out the dogs and start.

ON THE TUNDRA.

From this point we leave the sea, and the rest of our way is over the tundra. The road is never in the same condition for any length of time, as every storm changes it completely. Sometimes the snow on the tundra is soft, and we have to use snow-shoes. The dogs and the sled sink in so deep that travelling is rendered most laborious. Last month, while on a trip to the Yukon, Fr. Treca came to a tract on the tundra where the snow was so soft that his dogs were buried to the neck, while his sled sunk completely down and had to be unloaded. Generally, along our coast, the constant gales beat the snow down to a hard surface, so that snow-shoes are not often required. At other times the crust on the tundra is strong, but so sharp that the feet of the dogs become very sore and bleed at every step. The storms produce the same changes on the sea; there may be a splendid road one day over a district which, only the day before, it was almost impossible to cross.

We have yet a long and dreary way before us to Kalaalegamut, where we hope to spend the night. The weather has changed and it looks very squally, so we try to hurry on as fast as we can. Around us extends for miles and miles the flat and desolate tundra. Puffs of sharp cold wind, in-

creasing in strength, warn us only too clearly of the approaching storm. Soon we see it, lashing a great cloud of snow along the tundra as it comes, just as I have seen the Simoom whirl the red sands of the Nubian desert; in an instant we are blinded by the flying particles and dazed by the roar and increased cold. Fortunately it is not in our face or we would have to stop, huddle up on the sled and simply endure it as best we can. The large hood of the parki shelters the face, still our eyebrows and lashes, as well as what little beard we may have, become coated with ice like a mask, the breath congeals in flakes which cling around the edge of the hood and literally cement it to the face.

APPROACHING A VILLAGE.

The runner now has to keep close to the chanlista, as it is impossible to see two yards ahead, and the team is constantly deserting the right direction, and trying to go with the wind, so as to avoid the violence of the storm. In a case like this, unless the leader is a reliable dog and follows the maraartun faithfully, much trouble may ensue. I had the experience of this; I was caught on the sea by a sudden snow squall, it was then nearly night and we were anxious to reach the mission. My guide knew of a dangerous streak of open water near a cape, which we had to round. The dogs were exceedingly unruly and the leader was about the worst in the team. Fortunately the sled was very heavily loaded, we had a hard day, and they were so tired, that we were able to restrain them in their constant efforts to bolt just in the direction of the danger. Fortunately for us the storm does not increase. The runner knows the direction perfectly well and so we struggle on hour after hour in the dismal cold and darkness. Conversation is impossible and each one is working hard at his sled, as well to help the jaded dogs as to keep himself from freezing. Suddenly the team becomes lively—a sign that the village is near. They are always the first to discover this and are anxious for their meal. The prospect of shelter cheers us all, and we make a general spurt; the dogs refresh themselves by lapping up an occasional mouthful of snow as they run. Soon we can discern in the gloom, the familiar sight of the elevated caches and snow-covered mounds, which characterize all the dreary little settlements of the Arctic. A few minutes later the dogs are unharnessed and fed, then the sled is put in some secure place, after which we crawl into the casine, and “our day’s journey with the Alaskan dog team” is happily ended.

FOUR LETTERS ON THE LIBRARY
OF THE SPIRITUAL EXERCISES.

BY FATHER H. WATRIGANT.

THIRD LETTER.

*A VISIT TO THE SECOND STORY OF THE LIBRARY
OF THE EXERCISES.*

III.—The Practice of the Exercises.

REVEREND FATHER,
P. C.

The good father who came yesterday to visit the library of the Exercises, left very well satisfied with his first day's work. What he saw on the ground floor and on the first story concerning the text and science of the Exercises charmed him, and he would have liked to be able to study some of those books more closely. But time, inexorable time, pressed upon him and with it we must add the zeal of souls, which urged him to give his attention to the practice and history of the Exercises, having already made a study of them in theory. We have considered the heavenly tree of the Spiritual Exercises in its root and trunk; we must now go on to consider it in practice—in its blossom, and its history—its fruit. Moral theology and history follow logically after Holy Scripture and Dogma in the course of the development of our faculties; let us follow the same order in this bibliographical visit.

I proposed then to my visitor to ascend to the second floor of the building, reserved for documents pertaining to the practice of the Exercises. He accepted the offer very readily, but showed nevertheless a certain uneasiness. He afterwards told me, that he had been puzzled to know how it might be possible to arrange in logical order the countless books and documents written for the time of retreat, which, like a number of supply channels, have arisen from the book of the Exercises; above all, he was at a loss to know how the harmonies, shades, relations, and scales of color more or less Ignatian, could be distinguished in this collection of spiritual pictures. The door of the library on the second

floor opens on a vestibule which leads into a spacious room and at the farther end of it we see a small cabinet. Such is the disposition of the second floor. I have posted in the vestibule a label bearing the words: *Before the Retreat*; in the large apartment we read on another label: *During the Retreat*, and on the door of the cabinet further back are inscribed the words: *After the Retreat*. In each of these apartments are to be found works that answer to the title there affixed. I could have added a division for books wherein the Exercises are given not so much in their entirety as in a retreat, but are applied to special practices of devotion. It was, however, as I remarked at a former visit, more advantageous not to separate these practical treatises from kindred works of a theoretical nature, neither being easily distinguished from the other. We will now consider the Exercises only as practised in the time of retreat.

I. *Before the Retreat*. We notice at once in the vestibule three fine rows of books on Solitude. Poets, philosophers, sacred writers and masters of the spiritual life have all alike studied it and sung its praises. And in truth, did it not play a part at the beginning of all grand institutions? In taking up the practice of the Exercises I necessarily gave my attention to solitude, since the Exercises practised in their perfection are ordinarily made in solitude. I have then, gotten together some good works on solitude treated from a three-fold point of view: solitude in general; solitude from a religious stand-point; solitude as viewed in the light of asceticism.

But my visitor not wanting to study this subject, which seemed to him somewhat vague and general, was content to glance rapidly at articles and notes on the usefulness of a retreat for bishops, members of Catholic Universities, men of the world, and priests above all. He questioned me about a manuscript work, devoted to true retreats for ecclesiastics, in which four questions were considered; namely:—

1. The utility and necessity of a retreat for priests.
2. What is a true retreat?
3. Are the retreats made by the clergy in France true retreats?
4. What is to be done?

Here are two practical conclusions from this work: First, the maintenance, spread, and perfection of general retreats of the clergy. Second, meanwhile, seeing the insufficiency of the present kind of retreats, which are wanting in the intrinsic qualities of a true retreat and answer but imperfectly the spiritual needs of priests, the advantage of making a

true retreat from time to time is apparent. Some one has proposed to make use of these documents wherefrom to write a private memorial to our bishops.

Our eyes next light on a copy of a most rare work found by me in the National Library, viz: *The Colleges of the holy Exercises*. In 1625 an assembly of the clergy of France authorized the writer of this work to establish schools of the Exercises in various places for the benefit of ecclesiastics. Seeing that the Exercises "exalt religion so high, and render religious persons most pleasing to God and honorable before men, it is our wish," says the author, "to find in these Exercises a remedy for the episcopal state, and for the entire body of clergy dependent on the bishops, which has become diseased in many of its members."

Father X. found this question a rather delicate one. I agree with him; one must be prudent and not wanting in due respect, without forgetting in my humble opinion the *medice cura teipsum* of the gospel.

Just here my guest opened a queer looking box containing a package of circular letters or invitations, and questioned me about the manner of getting people to make the retreats. He examined a number of printed documents and a manuscript note-book filled with practical hints for this recruiting process, so often a great obstacle at the beginning of the work of giving retreats. Gerson has written a work *De adducendis ad Christum parvulis*; there is need also of a work *De adducendis ad Exercitia*, that is, one *De adducendis ad Christum peccatoribus et etiam proficientibus, ut perfecti evadant*. Such a work would be a useful commentary on the first chapter of the directory and of the seventh rule of priests, which requires us to Exercise our zeal and our skill in inducing souls to make the Exercises.

The third compartment of the vestibule is filled with an incomparable wealth of books and matter, comprising guides, or practical commentaries, directories, and regulations for retreats. We find there Father Cotel's *Guide for one making a retreat*; the letter of Father Renault to Father De Ravignan on the manner of giving the Exercises; *Manual of the Director*, by the celebrated Rosmini; the learned work of Lombardelli, *Il libro di S. Ignazio facilitato*, etc.; the edition of the directory sent out for trial in the Society before the official edition we now possess was determined upon; a French translation of the directory; works to serve as guides in the construction and organization of houses of retreats; most valuable manuscripts on the working of several houses of retreats, furnishing minute details on what I would call by a very common name, the kitchen of work; rules and

methods for organizing retreats of every description even of an entire town.

Here is an immense folio volume of five hundred pages, the copy of a manuscript found in the Mazarine library. Its title is *A Manuscript History* of the first house for retreats. This house was at Vannes where many retreats for the people were organized numbering some three or four hundred exercitants. As a result of several applications I obtained from the minister of public instruction for the period of three months, a loan of this memorial volume which I had copied from beginning to end. We find recorded there the foundation of the work of M. de Kerlivio and Father Huby, related even to the last details, the letters of the Generals which have become laws for the organization of such establishments, its entire plan, all the rules for the directors and officials, even to those of the porter. However some parts of the discourses delivered by the fathers in explanation of the enigmatical pictures were wanting in this manuscript. I had the good fortune of finding them in Brittany, and moreover Rev. Fr. Van Meurs, the very obliging archivist of the Society, obtained for me some extracts from unedited letters of our Generals on the same subject. How useful it would be to have this manuscript published by one of our friends! I am afraid those outside of the Society may outstrip us. Along with this practical manuscript, there are others of Breton origin which teach us how to manage retreats for the people.

Father X. expresses his admiration of a very curious directory of Fr. Bath, an Irish Jesuit who effected great good at Salamanca by his retreats of one day. The title of the book might mislead one: *Aparejos para administrar el sacramento de la Penitencia* (Method of administering the Sacrament of Penance), by the licentiate Pierre Manrique, Milan, 1615. As Fr. Bath considered professional duties of great importance, he gives special questions for the confessions of mayors, aldermen, judges, procurators, clerks, apothecaries, public officers and others who might make these retreats. No one was overlooked by his practical zeal. He had much of the spirit of the directory, which had then just been published and which even goes so far as to recommend the *Summa* of Navarro for certain persons, to help them in examining the duties of their state in life.⁽¹⁾

Despite the pleasure I feel in coming to this section of the library, I must confess that often my heart is racked by

⁽¹⁾ Direct. xvi., 4.

the thought that I have been unable to find the little book which de Palma says Fr. Vitoria received from St. Ignatius, containing the advice of our holy Father on the manner of making a retreat.⁽²⁾

But let us leave the vestibule, it is time to enter the main hall where we find the books which treat of the practice of the Spiritual Exercises, during the retreat. It is a great lecture-hall in which our own fathers and many other priests, both religious and secular, are going to tell us what they did with the Exercises.

II. *During the Retreat.* In this hall we have two chief divisions: the first contains those authors who have published series of retreats, arranged in groups; in the second we have single retreats, classified logically according to certain types which we are about to study. We shall be engaged in a special way with this second class. Later on, we shall see the reason why. First let us glance for a moment at the authors of the first division; a collection assuredly not to be passed over lightly. It is made up of men who have given us not one retreat at a time, but whole sheaves of retreats of every kind. See here, among others, the names of Fathers Lohner, Maister, Neumayr, Pergmayr, of the German provinces; Fathers Nouet, Berthier, and Saint-Jure, from France; Fathers Cito, Ettori, Besschi, from Italy; and many externs of different nationalities. The authors of these collections have without doubt given us very interesting and very useful retreats; but if we wish to class them under some logical heading, these bouquets, these packages must be untied; the librarian must write out several tickets for each collection, one for each retreat and thus by means of the tickets bring all these collections under the list of distinct retreats. This can be done only in a well arranged catalogue. Let us draw the curtain over these books and hasten to the separate retreats, to fix our entire attention on the numberless rills that flow down from the large and beautiful lake of the Exercises. In the text and the theory we have studied the lake itself. You have been able, I say to my visitor, to study with Fr. Roothaan its general outlines, and with the help of this wonderful commentator on the Exercises and of other fathers, both theologians and philosophers, to analyze the pure waters, to sound its depths, and contemplate in its crystal waves the light of heaven reflected therein so brilliantly. Veuillot says somewhere of a Swiss lake, that it was a star fallen from

⁽²⁾ cf. de Palma. *Camino espiritual*, T. ii., pp. 217-233 of the Barcelona edition, 1860.

heaven into the midst of the mountains. This comparison may well be applied to the Exercises of St. Ignatius. I cannot recommend you too much, my dear visitor, to study the Exercises in all their native purity, and, *Maria magistra docente*, to strive after a deep understanding of St. Ignatius' book. Yet let us not forget that this lake was not intended merely to evaporate into the clouds, that according to the plan of its author, it was not meant to be merely a large basin closed on all sides, but rather a vast reservoir from which brooks and rivers flow forth to water with their bounteous streams the countries of the earth. These brooks, these rivers, if I may be permitted to continuè this comparison, which though perhaps a little childish, has yet the advantage of making my thoughts clear, these are the retreats applied in different ways which, you see here arranged in two great classes—retreats or Exercises with a general adaptation and Exercises with a particular adaptation. Let us not forget this main division, I shall not stop to discuss the question suggested by the words the Exercises applied with adaptation; I have as my companion one who has seen in theology in the treatise *de Ecclesia* and in the works on Holy Scripture, what is meant by adaptation, what kind of doctrinal adaptation is legitimate and how many kinds there are. Moreover, neither do I pretend that all the authors assembled here have been prudent in the application and adaptation of the Exercises, but the study of their various books is useful to find out *a posteriori* the laws of application and adaptation, contained *a priori* in the twenty Annotations of the Exercises. Having settled this point I return to my visitor, who says with a smile: "As you have compared the Exercises to a lake whence rise so many streams, which, too, you distinguish by the names—*general adaptation, particular adaptation*, it might be said that there are two channels through which the waters flow." "Yes," I answer, "this is so, the one of general adaptation, in which the Exercises are applied and arranged without any important change, though adapted, they are still, as philosophers would say, *univocal* Exercises; the other of particular adaptation, where the waters in their descent have met with broken, hilly soil and have been forced to modify their course according to the roughness of the soil; this channel philosophers might call that of *analogical* Exercises; I accept the term, provided, we understand thereby an analogy *cum fundamento in re* and admit that such retreats are not to be altogether rejected. Though they do not present the aspect of Exercises, very many of them, under the circumstances

of their production, have been given according to the true spirit and genuine method of St. Ignatius.

A physicist like Fr. Minister,⁽³⁾ whose assistant I am in the work of retreats, the learned author of the *Répertoire Chromatique*, can give us another comparison. "In the general adaptation," he would say "the retreats have the same tone as the Exercises, but this tone is lightened, or lessened, or turned grayish, the differences of color are merely quantitative; in the particular adaptation on the contrary, there is a qualitative difference, there are varieties of shades." But we must not prolong this parenthesis, so let us proceed to the authors of the 1st Section.

First Section—General Adaptation. The works are arranged here according to the Assistancies. The first is the German Assistancy to which we have joined the old Assistancy of Poland. These authors have taught the northern nations to admire the Exercises of St. Ignatius. I cannot mention every name, but my guest picks up German authors, as Bellecus, Weyer, Zech; among the Flemish, Batters, Perduyn, Pennequin, etc.; English authors, as Christie, and others. Next we have the Spanish Assistancy united to the Portuguese. Here we find Figuera, Salazar, different Spanish and Mexican editions of Izquierdo, etc. Struck by the many editions of Izquierdo in various languages, I remark that the editions of the Exercises in separate sheets have been more spread than others.

In the third place, we see the French Assistancy represented by Manrèze, Jenneaux, Nepveu, Hayneufve, etc. At sight of them you will protest with me against the equivocal verses in which Boileau (6^e. ép.) mentions Busée and Hayneufve. Whatever may have been the feeling which prompted these verses, the conclusion we naturally draw from them is, that these authors were readily sold, and this fact, whatever Boileau may think of it, speaks very well for his contemporaries and for these ascetical writers. When speaking of the German Assistancy, I might have observed that Busée was so highly esteemed by St. Vincent of Paul, that he gave it to all his exercitants; to such an extent, indeed, that the work has been published in our times as the Manual of Retreats, according to the spirit of St. Vincent de Paul. Let us add that the publisher of the last French edition indicates in the preface the real author of the book to which St. Vincent has merely had M. Portail add a few meditations.

In the fourth place comes the Italian Assistancy with its

(3) Rev. Fr. Ch. Laconture, Director of Retreats at Braisne.

well known authors: Balestrieri, Cattaneo, Siniscalchi, etc., and also the writers of recent date, among whom I wish you to remark the authors whom I should like to call the group of St. Eusebius, because they have edited the sheets or writings in use at this celebrated house of retreats; they are Massa, Ciccolini, Vigitello, Manfredini. So near were they to Fr. Roothaan, that they were able to study and adapt the Exercises with the special authority which such a patronage brings.

Finally, we come to the group of authors not belonging to the Society, whose books belong to the section on general adaptation. There are secular priests like Mattei, the black cardinal, who prepared a book on the Exercises during his forced stay at Rocroi under the first Napoleon. There are also many religious, Carmelites, Dominicans, Franciscans; we shall mention but one, a Spanish Dominican, who published a part of the Exercises with this exquisite title: *A short compendium to excite souls to the holy use of the Exercises, which the ever Blessed Virgin gave to the great Father and Patriarch, St. Ignatius of Loyola. Taken from various classic authors by Fr. Francis Romero of the Order of Friars Preachers.*⁽⁴⁾ Moreover, we have in this spiritual academy, in this upper room of the Exercises, even a princess of Austria, Isabella of Bourbon, and an archduchess of Este Austria, who has endeavored of late to make the book of the Exercises more popular by publishing anonymously; *A book for the people explaining the Spiritual Exercises of St. Ignatius (Il libro popolare che espone gli Esercizi Spirituali, etc.)*

Second Section — Particular Adaptation. Having concluded our explanation of the first section we turn to that of particular arrangement. At this moment I observed a sort of hesitancy in my visitor's face; as I supposed this might be due to fatigue, I invite him to sit down a while near the table in the centre of the hall. He agrees and a very curious dialogue ensues. Fr. X., my guest, having been formerly an ontologist, was a little positive, and as he held only certain notions to be true, he had a horror of every analogy. He was always afraid that the Exercises were sacrificed to the adaptation; but as he was loyal in the full sense of the word, he was used to surrender to good rea-

⁽⁴⁾ Breve compendio para mover las almas a el santo uso de los ejercicios que la santissima Virgen dio al gran Padre y Patriarcha, San Ignacio de Loyola, sacado de diversos autores clasicos, por el P. Francisco Romero, de la Orden de Predicadores de la Provincia de San Antonio del nuevo reino de Granada, Con licencia. En Sevilla.—This copy was sent to me from Mexico by the Rev. Fr. Gerste.

sons, as we shall see in the little conversation we then held.

Father X. My dear father, I have been full of admiration for your rich collection, I see its usefulness theoretically, practically, and historically. All that I saw yesterday on the text and the theory made the day delightful. What I have gone over this morning in your first compartment, that of the general adaptation, has been equally pleasing. How many diamonds shine in this beautiful casket before me! What riches in this mosaic from Manresa! Would that I could stay and study each document! Yet I confess that at sight of the numerous works before me arranged under the head of Particular Adaptation, a fear besets me. Have you not admitted here to a place of honor a host of unworthy authors who have sacrificed the Exercises of our holy Father under the plea of adaptation? Have there not been deplorable mitigations, degradations, even perversions? I wish you had alongside of your library a separate room for all these books of particular adaptation, which have given to so many of our fathers ideas which are really false in the use of the Exercises. Up to the present I have been in paradise, are you not now bringing me to hell or at least to purgatory?

Answer. Do not be afraid, dear father. No doubt we may possibly find among the authors whom we are about to look at some who have perverted the application of the Exercises. I shall even go farther, you will find some who have pushed the adaptation so far as to sacrifice the Exercises. We shall be able to point them out later in our analytical catalogue. Meanwhile our criticism should be very moderate, as we do not always know the circumstances under which these retreats were given. In any case, I admit that a certain number of authors would not have fallen into these mistakes of adaptation, had they devoted more study to the text of the Exercises in all its purity, or had their spiritual discernment been more developed; but let us not, because of some cockle, reject the ears full of good grain which have sprung up on all sides in these fields, either of the Society, or of other orders, and even of the secular clergy under the guidance, more or less direct, of St. Ignatius. If anyone were to say that such particular adaptations demand care, tact, and skill, I believe he would be right; should he add that it is dangerous to undertake such without preparation, nothing can be more certain; but if he should go so far as to pronounce all such particular adaptations improper, I think he would venture an assertion at variance with the whole tradition of the Society, with the principles of St. Ignatius, and with his most reliable inter-

preters. I believe that such theories, if carried out in practice, would often hide the light under the bushel, when its cheering light should be shed abroad. This manner of understanding the Exercises would endanger the doctor's halo which I love to see around the brow of the author of the Exercises. Has not St. Ignatius himself said: *Res plena periculi est uno omnes calle cogere velle ad perfectionem; quam varia quamque multiplicia sint Spiritus Sancti dona talis non intelligit.* The upholder of such a theory does not understand that the variety of states and conditions, established by God's Providence, necessarily changes also the duties of men. Had I the time, my dear father, I would show you that the spirituality of the Exercises is really universal. There is no circumstance of either spiritual or social life in which men cannot call on the aid of our blessed Father. *Nec est qui se abscondat a calore ejus.*⁽⁵⁾ But this proof would carry us too far.

Father X. Your words reassure me, dear father, I grant, then, it is well to consult these authors, if not for a theoretical study of the Exercises in general, at least for certain applications. Permit me, however, to recall a word which doubtless escaped you in your enthusiasm for our saintly founder, you spoke of him as if he were a doctor of the Church. You do not forget that to be a doctor of the Church certain qualities are demanded which are not found in Saint Ignatius.

Answer. I know indeed that to become a doctor of the Church one must have eminent learning, remarkable holiness of life, and finally the declaration of the Sovereign Pontiff or of a Council lawfully assembled. I remember reading the explanation of these conditions clearly set forth in a panegyric of St. Francis de Sales by the Rev. Fr. Fristot. The authorized declaration of Holy Church has not yet pronounced St. Ignatius a doctor, but when I hear the mighty chorus of praises that sounds on all sides in his honor, I hope to see in heaven, or perhaps even on earth, the halo of which I spoke, crowning his brow; so I love to invoke our blessed Father even now under this title. It has been said: "We must fear that we are at fault when we do not think in poetry as the poets, in religion as the saints think." And have they not said for the last three centuries: "We must fear that we are at fault in our asceticism when we do not think as Saint Ignatius." Has there not been here an implicit recognition of his authority in doctrine? I shall not dwell on the second condition, remarkable holiness of life; evidently that has been realized in Saint Ignatius,

(5) Ps. xviii., 7.

I believe that our holy Father had also the third condition, knowledge that enlightens the whole body of the Church; not indeed in the study or teaching of dogma, but in the teaching of ascetic moral theology. "Docentes eos servare omnia quæcumque mandavi vobis."⁽⁶⁾ If St. Alphonsus Liguori was proclaimed doctor of the Church because he taught moral theology in a marvellous manner, both as regards certainty of doctrine and practical wisdom, may we not hope that St. Ignatius, who has so well arranged the principles of spiritual life in his book of Exercises, who by giving them to us in a manual, has written a practical theory of asceticism, may also one day receive from the Church the title which will rank him with her holy doctors? In this simple teacher of the elements of asceticism is there not hidden a modest and illustrious doctor, wonderful in his teaching, in his spiritual knowledge, in the mighty influence he has had on all? His Eminence Cardinal Parochi, in a letter to his clergy writes the following lines: "When the history of asceticism will be written, the Exercises will be pointed out as the source of that mathematical exactness which from the times of St. Francis de Sales down to our own days has characterized this most noble of moral arts. In like manner whoever goes back three centuries in the history of souls, will be convinced that numberless conversions have been due to the Exercises, and that scarcely one of those who have attained heroic sanctity has failed to acknowledge his indebtedness and give expression of his gratitude to the Exercises."⁽⁷⁾ Mgr. Bourret, Bishop of Rodez, expressed the same conviction in writing to Fr. Derivry last year: "Your illustrious Father St. Ignatius has in great measure brought about the spiritual advancement of recent days by the Exercises."⁽⁸⁾ Our library is a new proof of this universal influence of St. Ignatius; "you see," our blessed father seems to say, "I have not worked for myself alone but for all who seek the truth!" *Videte quoniam non soli mihi laboravi, sed omnibus exquirentibus veritatem.*⁽⁹⁾ Whilst working thus for all I have adapted myself to all: *omnia omnibus factus sum.*⁽¹⁰⁾ St. Bonaventure (serm. 5 de Pent.) speaking of the descent of the Holy Ghost, says we have reason to believe that the distribution of the tongues of fire was varied for each apostle, *dispertitæ linguæ tanquam ignis.*⁽¹¹⁾ The apostles were to have different manners of preaching suited to the people they were to evangelize. This law has been realized in the history of the Society. St. Ignatius wished that his children should vary the manner

⁽⁶⁾ Matth. xxviii., 20. ⁽⁷⁾ Jan. 24, 1881. ⁽⁸⁾ Quoted in the French *Messenger of S. Heart*, 1890. ⁽⁹⁾ Ecclus. xxiv., 47. ⁽¹⁰⁾ I. Cor. ix., 22. ⁽¹¹⁾ Acts ii., 3.

of giving the Exercises. They are ever the same Exercises, but subject to such accidental changes as make them fit for everybody. And thus every one to whom they are well given, finds repeated the miracle of Pentecost: *Audiebat unusquisque lingua sua illos loquentes.*⁽¹²⁾ Each one hears our good directors of retreats speaking to him in his own language.

Father X. Your words have banished my fears; I shall admit in future particular adaptation in the sense you speak of, but permit me to ask how you have managed to classify these different adaptations.

Answer. I had recourse to my recollections of philosophy. As I arranged my library for theologians skilled in the language of the schools, I was not afraid to use some terms common in philosophy; I have taken as principles of division the various causes. In philosophy, we find four kinds of causes demanded of necessity in every work. We have the end, which is the cause of causes, as it moves the efficient cause to act, that is, to dispose the matter and unite to it the form. Hence we shall consider these retreats in succession, according as the adaptation has had in view the final, or the efficient, or the material, or the formal cause of the Exercises. To bring the division to mind by attracting the visitor's eye, we might mark on the back of the volumes, FI for modifications of the final cause; EF for the efficient cause; MA for the material cause; and FO for the formal cause. Moreover, we can make the notation more complete if we mark the different degrees of modification by numbers. This will enable us to characterize the shades of each retreat by formulas, made up of the letters and numbers. We can even make use of a plan somewhat like the following:

	FI	EF	MA	FO
1				
2				
3				

The numbers show the various degrees of adaptation.

Father X. Your system is ingenious; it is very clear and marks very graphically the character of each retreat. But as you have not yet employed it, let us begin our explora-

⁽¹²⁾ Acts ii., 6.

tion of the four main divisions, the four basins of your second section in the hydrographical division of the Exercises. We shall put aside their theoretical discussions, which have already consumed some precious moments, and like a docile pupil, I shall ask my guide to begin again our examination of the library. My visitor was in fact reassured by my explanation, he felt that he was now on solid ground, and that I was not bringing him to a mere jumble of worthless objects.

I. *The Exercises adapted with reference to the final cause.*

Here then we stand before retreats in which the adaptation is made to the final cause. In the Exercises, the mediate and general end is the conformity of one's life to the will of God, to which is subordinated the immediate end of election and reform of life. It is easy to understand, that under this general end, we may find a whole series of particular and subordinate ends suited to the needs of different souls. The way in which St. Ignatius directs his efforts to the election of the state of life or of reform, may serve as a model for such as wish to gain some special end in the spiritual life.

The question of what may be obtained from a retreat as a final result is a very vast one, and I shall not enter upon it. Suffice it to say that on this point the plan of St. Ignatius, though unlimited in its extent, can be restricted at will so as to answer all the needs of the spiritual life. In the old theologues we find at times represented the tree of virtues. St. Ignatius is like the gardener who knows how to make all these virtues grow, and even to bring to maturity those that are most necessary.

Let us begin our examination of the retreats placed before us in their several classes. In the first class we find retreats which have as their aim some one vice to be rooted out, or virtue, either theological or cardinal, to be gained or increased, or some duty to be fulfilled. To this class belong Fr. Olivaint's notes on his retreats. Following the advice of Rodriguez and Saint-Jure, he was opposed to all vagueness, and so each year he proposed to himself some one special virtue to be gained during the retreat. We might also notice a curious retreat by Fr. Masenius for the use of Protestants, who are to be instructed in our holy faith: *Nova praxis orthodoxæ fidei*.

In the second, third and fourth classes, we find retreats intended to be used for renewal of fervor in preparation for some feast or for the semi-annual recollections, for renovations, triduum, or monthly retreats. It is true, these are rather crumbs from the Exercises than the Exercises themselves, yet I could not omit them in my collection of books

on the Exercises. Notice the editions of Croiset, in French, Italian, Spanish, Mexican, Indian, etc.; see too the curious retreats for a day by Fr. del Nente, a Dominican, who, even in the year 1643, consecrated a whole retreat to the Sacred Heart of Jesus. Towards the end of the old Society, the work of yearly retreats which had grown very extensive, produced also the monthly recollections which were held in very many cities. In the old catalogues, especially in Italy, one or two fathers in the chief houses are marked with the following status: *Præ. viris nobil. coll. es sing. mensi.*

In the fifth class are grouped some retreats in preparation for death. I call special attention to the German retreats of Vogel, to that of Fr. Bernardin de Pecquigny for all the faithful, and of Fr. Pawlowski for the use of Ours. This last ends with the words: *Te Deum laudamus.* We see then that behind the particular, fixed end at which St. Ignatius aims in the election, a vast field extends even if we consider only the ascetical order. I will not delay my visitor by showing him notes taken during the tertianship on the adaptation of the Exercises to another class, their application to the Constitutions, to studies, teaching, government, etc.

II. *The Exercises adapted with reference to the efficient cause.* We pass then to the second series, those books in which the adaptation has reference to the efficient cause. Here too is seen that *lucidus ordo* which my visitor feared so much to find wanting in the classification of the book of the Exercises. The efficient cause is evidently the exercitant himself under the influence of the Holy Ghost, of the different spirits, and of the guidance of the Fr. Director—the Fr. *esercitatore*, as the Italians call him with such praiseworthy exactness.

Behold then before us five hundred books of retreats made by men in different states of life. *Putasne vivent ossa ista?*⁽¹³⁾ Yes, indeed, there is life here. What a beautiful, living army rises before us, priests, religious, laymen! These are the three battalions advancing under the standard of St. Ignatius. Every color is found here, every costume, every state; from the bishop to the humble cleric, from the contemplative Carthusian to the religious of the active life, from the magnate of Hungary to the lowly tradesman, from the aged grandsire to the child before his first communion; all speak the language of Manresa. *Erat autem terra labii unius* (Gen. xi., 1). No doubt some of them can only lisp the language; there are here and there faults of pronunciation which would shock our priests; some authors do not

⁽¹³⁾ Ezech. xxxvii., 3.

know very well the grammar of St. Ignatius, but all speak the same tongue; how sweet such harmony to the ear of one of St. Ignatius's sons! Nothing is of greater importance than to study the influence of the Exercises on the ascetic spirit of different religious orders and of the whole Church. As it is so very evident here, I propose anew my cherished hope, the proclamation of St. Ignatius as Doctor of the Church. It is by her official recognition of her doctors' teachings that the Church makes her Catholic doctrine one, and thus consolidates the kingdom of Jesus Christ. May she some day complete this work by recognizing officially the providential mission of St. Ignatius in ascetic theology, by proclaiming him doctor! To my mind, it seems that the friends of St. Ignatius would make this idea more acceptable, if they would separate more and more the general doctrine of the book from the particular applications given in various parts; if, following the indications of our blessed father himself, they would direct its influence to the sanctification of those states of life whose form is the concrete manifestation of God's will, by ordering these different states in the plan of God according to the apostle's words: "Every one in his own order, the first fruits Christ." *Unusquisque in suo ordine, primitie Christus.*⁽¹⁴⁾ The Cistercian Strada calls the Exercises the novitiate of the human race, and the directory adds that they serve to govern one's whole life in any state whatsoever, *quocumque in statu.*⁽¹⁵⁾

I. *Retreats for priests.* Fr. X. and I review quickly the first battalion, the authors who have written retreats for ecclesiastics. There are here more than one hundred and fifty of different kinds, ranged according to nationality: first, those not of the Society, Germans, Spaniards, French and Italians; then the members of the Society. We can examine only the principal ones: Agnelli, Calatayud, Maffei, Dufrière, Neumayr, etc. We should like to see before these shelves those who assert that the Society has done little for the sanctification of the clergy. Beginning with Blessed Peter Favre, who had a marked predilection for such retreats and for the associations of priests to keep up the fruits of the Exercises, the history of the Society, and especially these books on the Exercises, tells us of a glorious line of apostles of the clergy. Is it not too often forgotten what the seminaries owe to the Exercises? Theiner studied this question after a retreat at St. Eusebius, but his work seems to be rather superficial (See *Séminaire ecclésiastique ou huit jours à Saint-Eusèbe à Rome*). Let us hope that the learned Bol-

(14) I Cor. xv., 23. (15) Direct. i., 4.

landist who is writing the life of the great saint formed by the Exercises, St. Charles Borromeo, who built an *asceterion* or house of Exercises for candidates for holy orders, will show us the historical influence of the Exercises in the foundation and development of seminaries. Documents on the subject are to be had in abundance.

II. *Retreats for religious.* We shall examine now the second battalion. It consists of two hundred authors of retreats for religious in general, and for religious of different orders. Here, indeed, are many precious pearls. For example look at these two beautiful manuscripts composed by the Carthusians on the Exercises of St. Ignatius. One of them begins with a defence of the Exercises, the other gives the Exercises as applied to the Carthusians. With all these retreats before us for Augustinians, Benedictines, Carmelites, Carthusians, Dominicans, Jesuits, Premonstratensians, etc., there comes to mind naturally the eloquent repetition in the Epistle of All Saints day *duodecim millia signati*; and we think of the words of Holy Writ, *Quam bonum et quam jucundum habitare fratres in unum!*⁽¹⁶⁾ Let us glance especially at the retreats intended for members of the Society. Among them are the long retreats for the tertians by Fathers Le Gaudier, Judde, Petitdidier, and de Ravignan; moreover, here are Gravina, Pawlowski, Grymowski, etc. Our attention is called to one for the lay-brothers by Fr. Lerchenfeldt. I am always moved at the sight of these two retreats intended for the scholastics and printed for our fathers of White-Russia in 1793 and 1794 by the Russian Imperial Press of Polotsk. How touching to read the meditation: *De existimatione vocationis religiosæ*, (On the esteem of religious vocation to the Society of Jesus), in that Society which has ever been the special object of God's goodness. This goodness shines forth everywhere, in its formation and increase, its conformity with our Lord's life and passion, and also, the fathers add, in its preservation: *Elucet ex mirabili exigui manipuli conservatione, dum per totum orbem reliquum aboleretur Societas.*⁽¹⁷⁾

The retreats for different orders embrace those for the contemplatives, for the Hospitallers, Carmelites, Dominicans, Sisters of the Visitation, etc.

III. *Retreats for seculars.* Finally the third battalion appears, those for seculars. Men and youths come first, prominent among them our former sodalists and those connected with good works. But I fear almost to touch these works, as each of them opens such a vast field for applica-

(16) Ps. cxxxii., 1.

(17) Polocix, 1794, p. 223.

tions of the Exercises. Let us notice, as we hurry on, this *Triduum* of Grobendonque, *Patribus-familias et præsertim in Republica occupatis accommodatum*; the *Triduum sacrum pro viribus nobilibus et litteratis* by Fr. Neumayr; and above all the Exercises *pro magnatibus* by Fr. Lancicius. This father did not forget the duty of the governing classes in social economy; he uses the Exercises to sanctify them in the state in which Providence has placed them. Do well what you have to do, Bourdaloue used to say in his sermons (sermon on the duties of one's state) and in his retreats. Moreover, this is pointed out to us by Saint Ignatius when speaking *de reformatione vitæ: ponere creationem, vitam et statum ad gloriam Dei*. It was the same thought which induced Fr. Lejay when giving the Exercises for the second time to Cardinal Otto Truchses, to present him a *speculum præsidis*; and this too is what the directory recommends. Doubtless our first work must be to reform the interior life, but we must not neglect the sanctification even of the exterior, social life. How many hand-books on the duties of various states this idea of the Exercises suggested to our fathers! Naturally I have not dreamt of collecting them here.

As our time is becoming short, we must omit mention of the retreats for women, girls, and children, though each would furnish us with matter for much comment. We proceed then to the Exercises adapted with reference to the material cause.

IV. *Exercises adapted with reference to the material cause.* We shall not speak of the matter presented by St. Ignatius to those who make the Exercises as described in the eighteenth Annotation, by using the first method of prayer; in fact, if we consider it closely, this is merely a miniature copy of the general material cause. This general matter consists of the meditations on the foundation, on sin, and the mysteries of our Lord's life, etc. They are the views which St. Ignatius places before his exercitants by means of his method, which is the formal cause, and, if the comparison be permitted, we might say by means of his magic lantern. In St. Ignatius' book these meditations are given so as to aid in the choice of a state of life. This material cause merits our careful study; what are its essential, unchanged parts; its characteristics; what is its arrangement, the linking together of the various parts of the book as we have it; what are the parts subject to change or variety; what are the modifications allowed and demanded by St. Ignatius in certain given cases. All these considerations would lead us to say with Fr. Renault in his letter to Fr. de

Ravignan, "It is well if you have a particular subject to handle, to try to make it enter into the matter of the Exercises and to connect it with them either didactically or in some more extended manner."

As far as I can see, it would be an excess of respect for the material cause, if we wished to restrict the exercitant to its words alone. This word analysis can be very profitable in the theoretical study of the Exercises, but in practice it will be found ineffectual, I do not say always, but in many cases. The expressions and meditations themselves should not be considered as a garment to fit any size. The resources of the Exercises in their material cause, as it is found in the book, are very great, but we should not conclude that we must respect it more rigidly than did St. Ignatius. He permits us to modify it in many ways, for example, in the seventeenth Annotation. He himself has introduced parts that bear only on the choice of life; to believe that we are bound to give the matter of the Exercises to everybody exactly as it exists in the text, might indeed suggest to dull minds, unable to delve into the very words, the hand-organ which contains but one never-varying air. When the spiritual needs call for the meditation of certain truths, would it not be a dangerous mistake to omit them? But can we go so far as to abandon the matter of the Exercises altogether and take some similar subjects, as has been done by several authors in our collections? That is a question which I do not wish to decide here; in any case, it is a dangerous method and one which demands great prudence if carried to any extent; yet several authors have used it, and I shall rest content with merely acknowledging the fact. When I consider these works in which the matter of the Exercises has been thus entirely modified, I admire at least the excellence of the Exercises themselves whose doctrine is so much in harmony with Holy Scripture and the Doctors of the Church, and, moreover, I find that the works of these writers are at least storehouses whence we may draw matter for special application with their necessary modifications.

We have here the retreats of Paulmier, Keppler and others, the matter of which is drawn from Holy Scripture.

Moreover, there are retreats in which meditations on the perfections of God, the Holy Trinity, the Blessed Sacrament, the Sacred Heart, St. Joseph, Sts. Peter and Paul, St. Mary Magdalen and others, have been presented under a form like unto that of the Exercises. How much might be said on the harmony of these devotions with the spirit of the Exercises, v. g., on the harmony of the Sacred Heart devo-

tion with the Exercises in its history, dogma, moral, and practices! Let us stop a moment before the concordances of the Exercises with the Doctors of the Church, such are the following: *Harmonia Exercitiorum S. Ignatii cum operibus S. Augustini*, by the Franciscan, Fr. Macedo; *Concordantia S. Anselmi cum Exercitiis genuinis S. Ignatii*, by the Benedictine, Golh; we also see similar works on St. Bernard, St. Bonaventure, St. Thomas; then here are retreats made up of passages from St. Francis de Sales, and St. Alphonsus de Liguori. Fr. X. regrets that he has not many days to spend on these treasures. What grand conclusions, redounding so much to the honor of our Holy Father St. Ignatius, we can draw from the comparisons between his work, so modest in appearance, and the works of these great Doctors of the Church! I have gathered together here many books and documents on the connection between the doctrine of St. Ignatius and that of St. Thomas. May some son of St. Ignatius one day establish a prolific parallelism between the spirituality of the Angel of the Schools and that of the solitary of Manresa! Then follow the concordances of the Exercises with the Imitation, the Spiritual Combat, and the writings of some of the saints; and finally some exercises drawn from a particular point in theology or from the book of Spiritual Exercises itself. Let us note the posthumous retreat of Fr. Huby on the love of God, but we must not believe that it was the retreat which this great founder of houses of retreat gave to the exercitants at Vannes; for I have this retreat, too, in which the Exercises are followed quite closely. This retreat on the Love of God, which was found among his papers, was probably for the personal use of this friend of the Sacred Heart of Jesus and of the Immaculate Heart of Mary.

4. *The Exercises adapted with reference to their formal cause.* We come to the last series of adaptations, the Exercises adapted with regard to their formal cause. The formal cause, as we have seen from the title of the Exercises, is that exercise of the spirit which puts in order one's life. From this point of view, we may observe that spiritual exercise can be made to reach a great height, as in the case of those souls whom the Holy Ghost raises to an extraordinary spiritual life of which he is the sovereign Master. We notice that St. Ignatius prepares and disposes the soul to receive this special operation of the Holy Spirit as soon as it is really manifest, and he gives wise rules which will serve in the direction of the most spiritual persons; many books of mystic spirituality bear the imprint of his doctrine

and methods. We could have gathered some of them together here, but we have not for fear of going to too great a length. Let us note especially the editions of the retreat of Blessed Margaret Mary. They deserve to be studied in this light. Let us recall also, that the Archangel St. Gabriel, when urging on the part of the Queen of Heaven, Maria de Escobar, the spiritual daughter of Fr. Luis Da Ponte, to make the Exercises of St. Ignatius, added that the Blessed Virgin "had been occupied almost continually during her life in these holy Exercises." (The Life of Fr. Balthazar Alvarez by Fr. Luis Da Ponte, Paris, 1620, p. 481.) However high and surpassing may have been the manner in which Mary made such exercises, the gospel only tells us that at all times her method was very like to that of St. Ignatius; *Maria autem conservabat omnia verba hæc, conferens in corde suo* (Luke ii. 19). A cursory analysis of this text shows us here the exercise of the three powers, the memory, the understanding, and the will. Without forcing the words too much, a pious soul would here find that the exercise of the Blessed Virgin was practical. For in pondering over the words which came from the heart of her Divine Son, Mary was sure to bring the actions of her heart into harmony with those of the Heart of Jesus, *in dispositione vitæ*. And so, by the grace of the Holy Ghost and the cooperation of Mary, Jesus increased in her spiritually, whilst he increased before God and men. Was not this with all its happy effects a high, wonderful, and complete anticipated application of the method of spiritual exercises which St. Ignatius was to put before us?

The Exercises can be made *formaliter*, as we have seen, if they are made exercises for the regulation of life. The soul then actively employs its natural powers and works by itself for the practical end of personal sanctification. Let us stop here to consider our books in the view of *exercise*. Generally, the practical side is less overlooked, and we have removed from these shelves the books which would not be practical in some points. But in being practical are all retreats still the Exercises? We may say in general that here in the formal cause, much more than in the other causes, there can be a sacrifice of the essential part of the Exercises of St. Ignatius. Though there may be a modification for the immediate end, adaptation to the subject, change in the matter, the formality of the Exercises remains uninjured if there be practical exercise. But if exercise be sacrificed, then indeed the Spiritual Exercises of St. Ignatius are sac-

rificed, which happens very easily when the Exercises are given *oratorio modo*. It would doubtless be going too far, to ask those giving retreats to merely perform the office of a faucet of lukewarm water, under pretext of respecting the spontaneity of the exercitant; but let us remark that the nature of the Exercises is surely changed when they are transformed into a method of violent impulse and force, in which the exercitant would lose the full and entire liberty of his faculties. Nothing is more opposed to the Exercises. In defining the role of instructor we may be permitted to repeat the familiar saying of Montaigne on education: "The tutor must make his pupil run before him." He therefore must tend to render the exercitants active, not substituting his activity for theirs; he must care more for the preparation of the soil than for the seed which will be sown there, whence the importance of true retreats, closed retreats as they are called nowadays, in which the faculties are prepared to act by themselves.

But should we go so far as to say of this so lawful desire of not sacrificing the formality of the Exercises, *all or nothing*? This radicalism in the application of the Exercises has never been according to the mind of St. Ignatius or his children. They have applied them in different ways to public retreats, in which the exercitant is no longer completely active, since they preach to him the truth and thus his faculties are not so well prepared for exercise. They have adapted them to missions, to series of meditations; they have published them under the form of readings, reflections, prayers, examen; they have put them into courses of preaching; and, what is still more, in poetry and plays, whence arises the necessity of our having in the library, in order to be complete, some types of this kind of book in which the formality of the Exercises has suffered somewhat, and which a naturalist would call the hybrid species of the Exercises.

Here in the first place are the books of public retreats. Notice the exercises of Torrubbia; they are excellent in their way. There are also some Easter retreats. There are some exercises adapted to missions, courses of meditation; some of these books were used for making the public meditations at the time when this work was in vogue in our houses. Among the books of the Exercises arranged for reading, note those of Cattaneo, Rosignoli, and this book in the Aztec language by which the Exercises are brought within the reach of the Indians of Mexico.

The Exercises in the form of reflections and prayers come next. There are some under the form of examinations, as

Dirckinck has done in *Semita perfectionis*, then others in courses of preaching, as in the Slavonic work of P. Bassar, in the *Collectanea ascetica Exercitiis Spiritualibus Sancti Ignatii accommodata* by Fr. Kwiatkowski, a large folio volume of great value. Finally, we come to the poets and the dramatists who have exercised their fancy on the book of St. Ignatius. I have there about fifteen of them whose muse has not been frightened by the austere meditations of the Exercises. Take note of this Spanish poem, to which many Mexican bishops by joint concessions have granted in all two hundred and forty days of indulgence as often as one of the faithful pronounces a word of it. If you know English, read the beautiful work of Fr. Christie, *The End of Man*; if you are an Italian, read the poems on the Exercises dedicated to Pope Clement XII., by Mgr. Ansaldi; if a Spaniard, read the songs on the Exercises in the Castilian tongue. If you prefer the language of Virgil, take the *Ascesis Rhythmica* of Neumayr. See! here is the *Theatrum Asceticum* of many of our fathers, and you will find that their plays do not always deserve certain attacks a little too severe. One day at the college of Munich after a drama of Fr. Bidermann, fourteen members of the court of Bavaria were seen to enter on a very rigorous retreat in order to arrange their affairs of conscience. One of them soon afterwards entered religion.—(See the article of Fr. Paul Mury on Fr. James Balde, in the Alsatian Review.)

After these books, in which the Manresian formality suffers great damage, there are five or six which I have put aside. It is by mistake that they wandered in here. They cannot be classed among ascetical exercises in the philosophic or Manresian sense of the term. They are simply affective exercises of devotion, or liturgical exercises.

To all this part which bears the title *During the Retreat*, there is added a general appendix, containing, first, manuals of retreats; secondly, books of *practical* considerations; and finally, different *adjutoria* useful in the course of certain retreats.

I. *Manuals of Retreats* or *Vade-mecum ad Exercitia*. There are many of these useful for priests' retreats. We ought to note especially the one which Fr. Le Valois composed under the title of *Prayers and Meditations for Use in Retreats made with the Jesuit Fathers in their Novitiate*. This book is really interesting. Fr. Le Valois was not a Norman, but from the way in which he gave certain directions to his exercitants at Paris, it can be seen that he had lived in Normandy. Here is an instance: "To all is recom-

mended attention in maintaining the cleanliness of the chapel, in taking care of the furniture of their rooms, chairs, curtains, carpets, etc., and of leaving behind them the books they have found there. Many of them are lost, without doubt more by the neglect of the servants than by that of the masters." Here are some more recent manuals, among others, that of Fr. Alet which is selling very rapidly of late. Many of these manuals have been composed both for public missions and private retreats; I have a score of them.

2. The shelf of *practical considerations* ought not to be neglected. It seems to me that St. Ignatius, who wishes us to come to the knowledge of ourselves and our duties, in order that we may then come to the execution of really practical resolutions, must like, it seems to me, those books wherein, in retreats which do not look simply to a choice of life, is given precise information as to reform of the life already chosen, as to duties of all kinds, even as to professional obligations. The very book of the Exercises leads so easily to practical considerations, that men have been able to draw thence rules which encompass the entire Christian and religious life. Here in particular are the two directories which Fr. Ramière has drawn from the Exercises for Christian life in general and the religious state in particular. Examine the large manuscript work of Fr. Barrelle on the resources which the Exercises afford for forming the character of those who lead the apostolic life of the Society; I have a copy of it here. The original is in the library of St. Helen at Lyons. Finally, cast your eyes on some manuscript notes on the Exercises considered as a means of professional and social sanctification of men of the world.

3. The different *adjutoria* are: songs, pictures, and the like. Among the pictures, examine the enigmatical pictures of Frs. Maunoir and Huby which have rendered such great service in the missions and retreats of Brittany. I have found the lectures which describe them in full. These pictures have been republished many times, even in larger sizes. Here are some given by R. F. Vasseur in 1890, which P. Cahour got up, spending thereon more than 4000 dollars to make them more artistic and adapt them to our modern tastes. Nowadays, these pictures are replaced by stereopticon views. The iconography of the Exercises would make a very curious study; I shall recommend it to the zeal of R. Fr. Hamy.

III. *After the Retreat.* Here we are, Fr. X. and I, before the little cabinet at the farther end which bears the title: *After the Retreat*; it is the third division of what regards

the practical part of a retreat, and books as a help to perseverance. I am surprised that there are not more books on the means of perseverance. I have found scarcely more than fifteen of them. Here is one in particular: *The Art of Living and Dying well, especially for those who after retreat wish to work seriously for their salvation and perfection*; Van-nes, 1704. I do not know its author. This book after some modifications could be republished under the title: *After the Retreat*.

Our visit to the second story, which includes all that pertains to the practical part of the Exercises, had been rapid and yet very long. I was tired from speaking; my visitor, tired from seeing hundreds of authors pass in review before him. However, the joy of having seen these noble rivers which have their source in the Exercises prevailed over all other feelings, and my guest was beaming with joy at having learned in this visit, which he called a suggestive visit, the resources which the book of Exercises contains for applied and adapted retreats. In running through the synoptic plan of our library, he thought he would hereafter be able to find a practically worked-out solution of the most difficult problems in the use of the Exercises.

The examen bell had not yet rung; so we went to rest for a few minutes in the garden. But there the pleasing *phantasms* of the library did not leave Fr. X. He would muse over them for a long time, he said. Whilst looking at the terraces of flowers opening to the shining sun, he compared them to the terraces of flowers of another kind which he had admired in the library. Then perceiving a statue of St. Ignatius and another of the Blessed Virgin which overlook the garden, he begged me to go and pray St. Ignatius that he give us a practical knowledge of this book, and especially to thank the Blessed Virgin, the Queen and Mother of the Society, for the protection she has always granted to those who have faith in the manifold efficiency of the Exercises. We then separated after making an engagement for the afternoon in order to examine the fourth part of the library: *The History of the Exercises of St. Ignatius*.

I commend myself, dear Father, to the prayers and holy sacrifices of Your Reverence.

Reverentiæ Vestræ Servus in Christo,

H. WATRIGANT, S. J.

A. R. P. N. GENERALIS LUDOVICI MARTIN

ADHORTATIO DE STUDENDI RATIONE.

Ad Scholasticos in Collegio Exæten die 1 Jan. 1893.

Carissimi in Christo Fratres,

In aliis provinciis allocutus sum Superiores. Sed quia vos estis ubique dispersi hoc facere non possum. Tamen cum libenter vellem uti hac occasione visitandi vos, quoniam vos estis maxima pars hujus domus, non potui, ut vos non alloquerer. Jam quid dicam Scholasticis nisi quod est in regulis eorum; quæ fere reduci possunt ad hæc tria capita:

I. qua intentione, 2. cui materiæ, 3, quo modo debeamus studere.

Sed priusquam de singulis agamus animadvertite hoc: necesse est habeatis magnam ideam de studiis Societatis. Quanti sint momenti jam inde concludi potest, quod tota quarta pars Instituti de studiis agit et est hæc pars longissima. S. Ignatius autem non posuit verba superflua. Hanc partem maximo cum studio et industria elaboravit, sæpe correxit, ita ut sit totius Instituti fortasse perfectissima. Hinc et vos magnam ideam habeatis de studiis. Studia et scientiæ non sunt finis, sunt media ad finem, media autem non solum utilia, sed absolute necessaria, sunt conditio sine qua vita apostolica est impossibilis. Hoc etiam expertus est S. Pater. Initio non cogitavit de studiis, postea, cum necessitatem scientiæ intellexisset, totum se studiis dedit.

I. Posita vero hac magna idea, primum est bona intentio. Et hoc velim, c. Fratres, bene attendatis: Si habetis hanc puram intentionem, habetis omnes virtutes Scholasticorum.

Si S. Pater loquitur de diversis virtutibus hominum Societatis, unam semper nominat, quæ sit maxime propria illi

classi. Ita Superioribus commendat mansuetudinem juxta exemplar D. N. J. Christi, quia Superiores contra hanc virtutem habent multas tentationes, si vident defectus subditorum. Nam omnes sunt homines et omnes habemus nostros defectus. Non sumus in statu perfectionis, sed in via ad perfectionem, in hoc consistit vita religiosa et raro accidit, ut aliquis jam sit perfectus.

Fratres Coadjutores vult maxime colere humilitatem.

Venit ad Scholasticos et commendat tantummodo puritatem intentionis. Hanc putat sufficere. Et, revera in illa habetis omnes virtutes.

1. Mortificationes in pura intentione habetis. S. Pater certe magni æstimavit mortificationes externas, quas et ipse multum exercebat. Sed Scholastici, dicit, non debent multum facere in hac re, tantum quantum P. Spiritualis permittit; et repeto quantum permittit, non plus. Vestra mortificatio præcipua in studio posita est; et si quis vellet alibi quærere, et plus facere, et negligeret studia, esset tentatio diabolica. Non fortasse est mortificatio uno die, uno mense, uno anno studere, sed per multos annos constanter studiis incumbere, dico "incumbere," id est, se totum et omnes vires ad studia applicare, hæc est magna mortificatio; hoc vires conterit et multorum valetudinem jam destruxit. Inde, si quis in studiis quærat solum Deum et non se et quæ sibi placent, facit multas mortificationes.

2. Habetis humilitatem. Non poteritis omnes in omnibus excellere aut æque proficere. Et in hoc sunt multæ occasiones humiliationum. Sed si habetis puram intentionem, hæc omnia non tam graviter sentietis et humiliter accipietis.

3. In pura intentione exercetis obedientiam. Et hoc debemus bene considerare. Si non nobis volumus placere sed Deo, non quæ nobis placent sed quæ Deo, illis rebus studere debemus. Et tantum temporis singulis rebus debemus impendere, quantum Præf. stud. vult, et quæ placent, non diutius, et quæ minus placent, non minus. A Scholasticis non exigitur, ut proficiscantur in missiones, ut labores difficiles suscipiant, sed hoc exigitur, ut in minimis obediant, præcipue in modo studendi a Præf. stud. præ-

scripto. Unde addidit S. Pater: "Studendi laborem ex obedientia et caritate susceptum opus esse magni meriti." Sed de modo studendi plura in tertio puncto.

4. Exercetis caritatem. Nam hic est finis studiorum: caritas erga Deum et animarum zelus, sicuti est in regulis: "Nihil aliud in his, quam divinam gloriam et animarum fructum quærentes." Intentio nostra debet semper esse supernaturalis; si studemus propter aliud motivum "etiamsi sit honestum," non habemus *puram* intentionem. "Quidquid non est Deus, non est *pura* intentio!"

Proin, c. Fratres, habetis omnes virtutes cum hac pura intentione. Omnes aut in ea continentur aut ad eam requiruntur. Et "si de hac re facitis examen particulare," invenietis omnes fere defectus quos committitis esse ex defectu puræ intentionis. Propterea S. Pater non potuit invenire virtutem, quæ aptior esset Scholasticis, quam puram intentionem. Studeamus igitur sicut S. Ignatius studuit. S. Pater multas sensit consolationes, cum ad studia accedebat, postea in meditatione non ita, unde conclusit, non fuisse illas a Deo. Hinc cum cognovisset multis consolationibus impediri studia, noluit Scholasticos habere tam multas devotiones et communiones. Quare qui nimis multas recipit consolationes, easque habet ex frequentiore orationis usu, sed non suo tempore et cum jactura studiorum, persuadeat sibi hanc esse tentationem diabolicam. Tuto nemo existimabit S. Ignatium non magni fecisse sacram communionem, cum suo tempore tam multa pro ea fecerit, eandemque aliis commendaverit. Sed Scholasticis dicit: non tam multas. Porro amavit valde pœnitentias, sed Scholasticis vult non esse multas. Officia humilia valde amavit, sed vult fr. Coadjutores eos labores subire, ne Scholastici in studiis impediantur. Amavit, o valde amavit audire cantica sacra, vespers, hymnos divinos, a nobis autem omnia illa non postulat, sed hoc postulat, ut studeamus. Sic debemus nos præparare ad vitam apostolicam.

II. Quibus rebus debemus studere?—Iis facultatibus, quas Superior assignabit. Et licet pro præsentī tempore non sint necessariæ, postea tamen erunt. Non debemus omnia velle addiscere. In antiqua Societate utique potue-

runt habere universalitatem quandam scientiarum, quia non erant tam variæ; scientia sacra erat summa; qui acquisiverat philosophiam et theologiam, omnia fere sciebat, nam cetera aut cum ea cohærebant, aut erant minoris momenti. Illa tempora jam non sunt. Scientiæ sunt innumeræ et subdividuntur in multas partes. Quare in his omnibus unum aliquem esse excellentem impossibile est. Habemus nunc scientias naturales, quæ tot tantæque sunt, ut una ex illis, vel specialis et minima pars unius aliquem hominem doctum per totam vitam occupare possit, et ita universalitas illa hodie est impossibilis. Specialem aliquam scientiam sibi eligere unusquisque potest, in eamque incumbere et in ea excellere; universalis esse non potest. Dicunt, Societas est universalis. Generatim etiam est verum: nulla scientia est aliena a Societate, sed cave, non unicuique omnia conveniunt. Societas tota utique poterit manere universalis in studiis, sed non singula membra. Hæc est tentatio valde frequens, maxime inter juvenes, quod putant se omnia præstare posse; ipse quoque in philosophia hanc tentationem habui, et quod pejus est, cecidi, et confiteor me magnam postea pœnam solvisse. Sed tales cogitationes tentatio sunt, quamvis initio non appareat.

Neque tamen nunc est tempus, ut Scholasticus excolatur in singulari aliqua scientia, sed ut prepararetur ad aliquam doctrinam studiis absolutis perdiscendam et a Superioribus constitutam sive sit physica, sive chimia, sive res naturales. Nunc quasi fundamenta ponimus, sine quibus aliæ scientiæ multa pericula adducunt, etiam fidei. E collegiis nostris nunquam procedit perfectus orator, perfectus scriptor, solum præparati sunt et recte dispositi, fundamenta posita sunt. Aedificium quod debemus construere, non nunc ædificatur, sed postea. Nunc ergo preparemus nos, ut postea Societas nobis possit uti, ubi vult et Deo placet. Ne addiscamus, quæ Societas non exigit a nobis, sed hoc quod Superior assignat, et hoc intensissime, in hoc incumbamus toti, serio; constanter.

III. Quomodo studendum sit? Debemus studere sicut Societas nos docet, et non aliter. Et hic rogo vos, c. Fra-

tres, ut ad hoc bene attendatis. Nam meum est defendere nostram rationem studiorum. Nostra ratio studiorum autem habet speciale aliquid, quod ei maxime proprium est. Et tantum proficietis, quantum hanc nostram rationem sequimini, si multum multum, si parum parum, si nihil nullus erit successus. Fuerunt, qui putarent, bonam fuisse antea, nunc non jam esse. Hoc qui dicit, uti ego puto, non intelligit nostram rationem studiorum, et solum materiam respicit, non formam. Nam in materia hodie non sumus liberi, illa præscribitur nobis, quod utique jam est magnum malum. Sed si vellemus retinere materiam sicut antea, possemus claudere nostra collegia. Tamen liberi adhuc sumus in forma et methodo docendi. Et ibi præcise est discrimen, non in materia. Et in quonam est? Est in multis singulis rebus. Sed possumus hic duas tantummodo enumerare 1) ut discipuli exerceantur, 2) ut ingenia efformentur, non solum ut res discantur.

Sed hæc duo parva explicatione indigent.

I. Hodie in scholis sunt homines, qui habent magnam scientiam, res vere admirandas proferunt. Discipuli audiunt, audiunt hodie, cras, perendie, per menses audiunt, sed non proficiunt, aut si quando proficiunt, certe non proficient propter magistrum, sed quia ipsi sunt ingeniosiores. Non sufficit, ut magister multum sciat, debet etiam discipulis sese accommodare; debet cogitare, quomodo rem explicet, ut discipuli facillime intelligant, et tantum eis dare debet, quantum possunt portare. In grammaticis hodie mirum in modum explicant ultimas linguæ latinæ v. g. proprietates; usque ad minutissima omnia exquisiverunt. Tamen loqui latine nemo potest. Dico ordinarie ita est, possunt esse exceptiones. Legi aliquando librum admirandæ doctrinæ, sed nullus erat stilus.—Quomodo præscribitur in nostra ratione studiorum? Omnino aliter. E. g. puer, qui discebat linguam latinam, statim debebat respondere latine “etiam,” “non,” “ubi poni debet nominativus;” et post tres annos perfecte loquebatur latine. Hæc est nostra docendi methodus, quod per totam scholam magister interrogat, discipuli respondent, narrant, ut ipsi potius scholam habeant, quam magister.

Dico de latinitate, quia multum deest stilus; scribunt quidem multa, sed stilum nesciunt. Et hoc valet etiam de philosophia et theologia et de aliis scientiis; discipuli non exercentur et propterea nullos progressus faciunt. Excipio tamen mathesin et physicam, in quibus semper exercentur discipuli. Et propterea in his scientiis nostro tempore tantos successus habuerunt.

Quæ de latinitate dixi, facile applicantur ad philosophiam et theologiam. Debemus nobis formare corpus quoddam scientiæ, ut ita dicam, effingere systema; et ad hunc finem in omnes partes debemus disputare, ut exerceamur. Sed discipulus debet exerceri, non magister. In theologia v. g. quattuor horæ conceduntur professori ad explicandum dogma, reliquæ discipulis datæ sunt, ut ipsi loquantur; pro discipulis sunt quotidianæ illæ repetitiones per integram horam, et insuper de materia hebdomadis unoquoque sabbato, item singulis mensibus. Hic igitur est character: exercitium. Quid juvat multa scire, si non possumus tradere ea? Sæpe etiam putamus nos res bene intellexisse, et si debemus explicare non possumus, quia obscure tantum res conceperamus. Ad hoc autem ut claras acquiramus ideas, claros conceptus, plurimum juvat exercitium, disputatio, explicatio a discipulo tradita.

2. Non sufficit, ut magnam scientiam acquiramus, sed maxime debemus formare ingenium. Scientia utique est aliquis fructus, sed summus est hæc efformatio ingenii. Ibi est totum pondus studiorum, hic est fructus et finis: ingenium excultum, ut dein sit aptum ad omnia. Non tam est nostrum, acquirere magnam quantitatem cognitionum. Qui magnam quantitatem rerum noverunt, post paucos quattuor vel quinque annos vix quidquam recordantur. Quantum discitur, tantum obliviscitur, uti loqui solent. Sed hæc ingenii informatio est pro tota vita. Legitis v. g. ephemerides. Rem de qua agitur non novistis. Sed habetis firma principia logica. Statim videtis: res illæ non respondent illis principiis immutabilibus. Statim videtis, rem non esse rectam.

Hæc omnia attingemus, si secuti erimus nostram rationem studiorum. Ea enim homo inducitur, ut res non solum

memoriæ tradat, sed ut ipse cogitet, ipse ratiocinetur, quæ sola via ducit ad efformandum ingenium. Ergo dicam mihi: Ego debeo hanc thesim defendere, et defendam omnibus viribus. Ego debeo salvare eam. Ego debeo impugnare thesim, ego debeo invenire objectiones, meo ingenio, non alieno.

Et proin, c. Fratres, studeamus uti Deus vult et Societas præscribit. Duo sunt, quæ maxime debemus cavere, in his enim facillime peccatur: 1.) quod non studemus ex pura intentione, qua Deus vult, 2.) quod male utimur facultatibus a Deo nobis datis, et non attingimus fructum, quem exspectat.

Ergo sequamur nostram rationem studiorum. Aliud potest esse pro aliis bonum nobis non est. Hac nostra ratione exculti sunt in Societatis collegiis viri illi egregii scientia, assertores veritatis, defensores fidei, propugnatores ecclesiæ et societatis; hac ratione societas disposita est ad laborandum, sicut laboravit ad majorem Dei gloriam. Jam sequamur et nos. Non habemus tempus studendi sicut alii; sed habemus gratiam Dei, qui nos vocavit, et qui vult nos studere. Ne abutamur quæso hac gratia, ne eam negligamus. Certe hac ratione exculti et efformati et vos non parum præstabit ad majorem Dei gloriam. Hac ergo utamur, et quidquid deerit, Deus supplebit.

NOTANDUM: Quæ in hoc folio scripta sunt, ex illis quæ partim inter instructionem ipsam notata, partim a variis memoria. tenebantur, postea collecta sunt. Quare licet non omniâ sint ipsa vera A. R. P. Generalis, tamen omnium consensu:

1.) quæ in hoc continentur saltem secundum sensum ab A. R. P. G. dicta sunt;

2.) quæ ab A. R. P. in illa instructione dicta sunt vel saltem principaliora eorum, in hoc scripto continentur.

A BOYS' SODALITY.

ST. JOSEPH'S RESIDENCE,
TROY, N. Y., March 1, 1893.

REV. AND DEAR FATHER,
P. C.

Though our parish has been long known "through all the churches" for its flourishing sodalities of men, both married and single, this cannot be said of our boys' sodality. It may not be amiss, then, that something should be said of this, the youngest of our societies, which was reorganized less than two years ago and has been blessed with a success which seems unusual. It has at the present moment a *limited* membership of three hundred, with twenty-six applicants on the waiting list, eager to fill any vacancies that may occur. All the members are faithful to the rules of monthly communion, weekly evening meetings, etc. As evidence of the high degree of regularity required, it may be stated, that since the date of reorganization no less than one hundred and twenty-five boys have been suspended for neglect of rules.

Our Boys' Sodality is a complete departure from the one so frequently found in parishes, limited to a few goody-goody boys with a nun as their spiritual directress, and with veteran members not more than two or three years removed from their first communion day. In virtue of arrangements to be described below, our lads are rarely less than thirteen on becoming members, and they remain on the roll till they are seventeen or more. We, therefore, are receiving and retaining boys of just exactly the troublesome age at which they are frequently graduated from other sodalities and gladly consigned to the exclusive care of their guardian angels. Moreover, our religious body is not made up of the select few, but embraces practically *all* of the Catholic boys of the locality, be they good, bad, or indifferent. The numerous suspensions mentioned above do not really militate against this last statement. It is true, we have made many victims to discipline, but nearly all of them have since either been reinstated as dutiful members, or else have out-grown the sodality age.

Besides a considerable membership from other parts of

the town, we have practically all of the boys of our own congregation. The few of these last that I know of as being eligible for the sodality, but now on the waiting list, make up the unlucky number—thirteen.

Our pious body reflects the universality of the church. Besides the usual full assortment of Irish-Americans, and the ubiquitous Hibernian, we have French lads, Poles, and Germans. A pair of skates is offered as a prize to the boy who will bring in the first Italian, and two pairs of skates to any member who will capture for us a live young negro. All of these boys are being spiritually nourished by frequentation of the sacraments, and by a regular weekly service. They wear the scapular, carry the beads, and are all under promise to take the total abstinence pledge at the call of the spiritual director. The sodality has apparently taken a dominant place in the thoughts and conversation of all of the boys of the parish. They seem really proud of their organization and do not leave it even to join the ranks of the Young Men's Sodality, unless forced to do so by the manifest presence of early manhood.

A youth who aspires to enter St. Aloysius' Sodality of St. Joseph's Church, Troy, must be able to fill three distinct requirements; these are financial, theological, and physical. He is expected to pay to the treasurer in advance twenty-five cents as dues for the ensuing six months; he must have made his first communion; and in height he must reach a mark rarely touched by boys under thirteen years of age. Any lad desirous of meeting these conditions finds himself met more than half-way by the sympathetic sodality administration. The financial rule is easily relaxed should the candidate be laboring under pecuniary embarrassment, and a First Communion Class awaits him in case he should have not yet been qualified by compliance with the second requirement for membership. As regards the third and last test, however, there is absolutely no escape nor exception save for boys over fifteen years of age. All others must postpone their entrance into the sodality until they shall have reached the orthodox height. The rigor displayed in this matter must impress youthful minds with the idea that dispensation in defect of stature can come only from the Pope.

The second requirement for membership has served with our neglected boys as an excellent stimulus to first communion. Not more than eight or ten boys are admitted at a time, and thus absolutely perfect attention is secured. As soon as a scholar is prepared, he makes his first communion

privately and gives his place to another. Usually about fifteen or twenty boys are eagerly awaiting their turn to enter the class. Instruction is limited to the essentials for communion. As regards prayers, I am compelled to choose between short ones or none at all. Here is the act of hope, "Oh my God, I hope with your help to reach heaven." The act of contrition is somewhat more elaborate and lasts about as long as the passage of the limited mail. This act of contrition turns up often in the confessional. It is always great music to me, for, at present, we speak of boys who have, at least some of them, drunken irreligious parents, boys who perhaps would never have knelt at the holy table unless they had been sought after and led thither by the hand. As an illustration of the raw material worked upon, let me state that one of my scholars was dodging the police during a considerable portion of his devout preparation for the sacraments. It will be edifying to know that this same boy now counts amongst the "brands snatched from the burning." From the very day of his first communion there has been seen in him a radical, wonderful, and most touching change for the better.

The reader is requested to feel duly grateful at the confidence shown by these frank statements concerning our bad boys. We also have many good ones in Troy. They, of course, on knocking at the sodality door, can have no apprehension save the scare on the score of our third test, the physical one, which demands that all members shall have attained a certain stature. This operation of measuring bodies, is probably, a "bran-new process" for the building up of sodalities, but it is a test without which an organization such as ours could hardly exist. We are made up of boys of seventeen together with only such younger lads as boys of seventeen can be induced to accept as congenial associates. Now the youngest and smallest that are admitted to this companionship are usually boys who are good sized for thirteen, and measure, according to our Troy standard, just four feet and nine inches. No other criterion than that of actual measurement would seem to answer. The first communion will not avail, for it is commonly made by children who are entirely too young for the company mentioned above. Neither apparently will the single criterion of age suffice. To begin with, it is not the real age, but the apparent standing in years, which determines the ordinary run of youthful companionship. Moreover, the real age is frequently not ascertainable save by inquiries of parents, etc., which would be exceedingly troublesome. Lastly, the

practice of putting questions on this point would frequently lead to the inauspicious beginning of a sodality career; for many a little fellow, anxious to join his elders, would supplement his real age by months and years drawn entirely from his own mental inwardness. Let him, however, just put his back against a measuring post, and his shortcomings will appear in such a way as will not tempt him to do violence to his veracity. Our well meaning and strictly truthful instrument for measuring has had to bear many a withering look from indignant young gentlemen, whom it had recorded as falling, say a quarter of an inch, below the mark. One lad, however, on being rejected had recourse to the help of his ingenuity rather than to the solace of his wrath. He withdrew cheerfully, returned some three weeks later for measurement, and, to my surprise, reached the mark surely. It afterwards transpired that during the interval he had prepared himself for the renewal of the test by providing his shoes with new thick soles. I have my eye on that lad and think that I will be justified in applying for permission to vote for him, when one of these days he will be running for the governorship of the state.

A candidate who fulfils all requirements begins by obtaining a ticket of admission from the spiritual director. With this card in hand he presents himself to the secretary by whom he is assigned to a certain pew. Woe to the boy who at a meeting enters any other than his appointed pew! He is counted absent, as much as if he were navigating the canals of Mars, and three marks of absence are followed by suspension. This offence of sitting in the wrong place has happened not more than five or six times during the entire course of our sodality history. Naturally enough the regularity thus obtained has some restraining effect on a youthful crowd. All feel that they can be located, and that, therefore, they are, to some extent, under surveillance. As a help to good behavior in church we have officers in every pew who are called "end boys." They sit at the end of the pew near the door, and are invested with full jurisdiction for the opening and shutting thereof, and are made responsible for the good behavior and orderly departure of their fellow-occupants. So far, these measures have been followed by most gratifying results. Once a week, for nearly two years, these hundreds of boys, many of them most unruly elsewhere, have been assembled in the church, and only two or three times has it been necessary to suppress even isolated cases of disorderly conduct in their midst.

Now that we have seen the process by which each new comer settles down in his appointed place, it may not be

uninteresting to follow the entire body of sodalists through a regular meeting. Service takes place every Monday evening at 7.30. As in college, two bells are rung; the first being a call to draw near to the church, the second a signal to enter. Of course, very few of the boys enter the church before the second bell, and during the preceding ten minutes their street gathering makes up a sort of combination of gymnasium, political caucus, whistling matches, and go-as-you-please races. The prize-fighting element appeared in the very beginning, but after some eloquent exhortation from the altar it was unanimously resolved, that, in accordance with the true spirit of Christian sacrifice and in imitation of St. Aloysius, all fights occurring during a sodality gathering of any kind should be immediately suppressed.

In Troy, as elsewhere, many of the boys are great smokers. The sodality, however, knows how to wink at things betimes, and does not turn from the greater good in order to wrestle vainly with this comparatively mild form of youthful depravity. However, for the sake of appearances, cigarettes in the immediate vicinity of the church, are forbidden before meetings. I have to speak to a boy hardly twice on this subject; that is, I have to speak of it not much more than twice to the same boy on the same evening.

The second bell is the signal for the grand entry, which is one of the features of the evening. The boys pour into the church in a solid mass, filling doorways, aisles and pews, and making the sacred edifice resound with the tread of their many feet. For a few minutes it looks almost as if the house of God were being taken by assault. The promptitude of this movement is due not to any wonderful spirit of obedience on the part of the sodalists, but to the action of a policeman, whom I have at the door of the church, ready at the first sound of the second bell, to carry out the city ordinance and disperse all "crowds that obstruct the streets." At exactly 7.30 P. M. the boys find themselves greeted with the warning, "Now, then, you get into the church or else g'wan home." Of course, as devout sodalists, they prefer the former order, and into the church they come pell-mell. All the bells of the world would not avail for the occasion as the voice of this one policeman. What a blessing it is that even in these days of state degeneracy, Mother Church is able to lean at least just a little on the *brachium sæculare!* One evening an officer newly appointed on the force displayed a zeal not the less striking because in excess of his legal authority. Not only did he gather all of the boys into the church, but he insisted on their remaining there. Some

lads, not members of the sodality, wished to withdraw, but the policeman standing club in hand at the door, menaced every one who dared to stir and obliged all hands to remain until the end of the service. I might remark, *en passant*, that in our precinct all of the officers from the captain down are Catholics.

As soon as we are fairly seated the service opens with a hymn. Whenever the organ starts up, all of the members are expected to sing. Where the membership of a boys' sodality runs into the hundreds it would seem impossible to conduct religious service without congregational singing. For the sake of variety, music of some kind must be had; but, should it be furnished by any others than the members in a body, discipline would surely suffer during the moments so occupied. Another consideration is, that the common run of boys will not submit voluntarily to any real musical drill. Accordingly, we have no set rehearsals. The hymns, which are exceedingly simple, are prepared during the meetings themselves, the musical director being no other than the writer. Such minutiae, as testing voices, practising the scale, etc., are quite beneath our attention. The rule is simply that every boy who can whistle must sing. Doubtful cases are recommended to make an attempt at whistling a popular air, and, if unsuccessful, are earnestly exhorted to refrain from all effort at swelling the harmony. Thus far, our choristers have usually made a very poor showing. At their worst, however, they accomplish all that is deemed essential by their musical director; that is, they sing so as to be devotionally occupied and never so discordantly as to drive other people out of the church. Sometimes the boys sing with great spirit, and have actually been praised in print for their proficiency. It is encouraging to find that without any regular training they are able to please the popular ear. The fact is that the common run of youthful male voices blends sweetness with strength so delightfully, that, if their owners can be induced only to sing together and with a hearty good will, ordinary hearers will be exceedingly pleased with the result. At all events, in this matter it would be disastrous to aim at too much.

To return to our evening meeting. After the hymn follow remarks on miscellaneous matters, making up what may be called the business affairs of the sodality. When these are concluded the office is recited. It is a short form of the regular sodality office. The boys know the responses by heart and usually give them in good loud tones. This portion of the service includes more singing. After the office comes the instruction, the brevity of which is almost in pro-

portion to its importance. When one stands before a crowd of boys whose presence is purely optional, and whose thoughts easily journey elsewhere, catching their attention is somewhat like catching a train; it may be a very important proceeding, but usually it must be accomplished in a very short period of time. On each evening, however, we manage to have about ten minutes of solid instruction exclusive of stories. This is not bad, particularly as, by a sort of tacit agreement, my hearers are attentive while I am brief. The instruction is followed by another hymn, during which the officers take up what we call the "charity collection." The ordinary church baskets are passed amongst the members to receive their voluntary contribution for the poor. All money thus given is counted by the officers, and taken by them in turn to poor families designated by the spiritual director. This practice stirs the boys to an interest in charitable work, while it affords for their director a rich weekly opportunity of forming them permanently to their life-long duty in that respect. The service closes with Benediction of the Blessed Sacrament. The exit follows, and, as any one might guess, we are every bit as expeditious in leaving the church as we are in entering it. The officers are seen at their best during this movement which is entirely under their direction. Members are made to pass out in perfect order, pew after pew, medals are gathered, hymn books collected, division standards stored away. Three minutes after the last echo of the *Laudate Dominum* the church is without a trace of the sodality, but in the streets around about there is heard an uproar which tells plainly enough of the exuberance of youthful life and vigor that has been held in pious restraint for three quarters of an hour. The officers who are so serviceable on this and other occasions are twenty-five in number. The three prefects are, as usual, elected by the entire sodality. On this occasion the Australian system of voting is used and with great success. Apart from the prefectship, the officers elect those who are to succeed themselves in the government of the sodality. These selections, however, must be made from a list of candidates submitted by the Rev. Director. It is established by law that our official board must be "non-partisan," that is, its members must be taken as nearly as possible, in equal numbers, from the north and south sides of the parish. Boyish local rivalry, of course, makes this measure necessary for the maintenance of peace and good will in the fold. The dominant party, if not restrained, would at once fill all of the high and holy places with its own

members, and would thereby reduce its opponents to the disastrous necessity of becoming "kickers."

Our newly elected first prefect has a little grocery store of his own, and at times manages a bar; all of which goes to show that in pious societies, as elsewhere under the stars and stripes, the liquor interest is hard to beat. There is only one school-boy amongst the officers, the rest are working lads, some in the mills, but most of them in the stores. One of the consultors is an expert jockey and has to be excused from meetings when the races are on. A classification of the entire sodality gives us one hundred and sixty-three working lads; one hundred and twenty school-boys whose claims to the title, are, however, of various grades of consistency; and seventeen simon-pure scapegraces.

Naturally enough we never have the full number of our members present at any one exercise. Frequently they are detained by extra work, etc., not to mention the various counter-attractions which any boy is liable to meet with between his supper table and the church door. Every possible exception is made, of course, for those who are really unable to be present at meetings, but in this, as in other matters, simple *neglect* is followed by suspension, the outcast being always welcome to return to the ranks. Night-school pupils, hotel bell-boys, telegraph messengers, and other night workers make up quite a contingent that has to be excused from regular attendance. At the Western Union Telegraph Office one of the messengers, appointed for the purpose, mails me a weekly report of his companions who are unavoidably detained. Suspension, when necessary, is effected by a printed document quite formidable in size and mailed by the secretary. This solemn missive seems to be received at times as a sort of bull of excommunication, and brings the delinquent back to me in a hurry.

As has been already stated, supernatural motives are by no means the only ones that lead our young Trojans along the path of fidelity to sodality obligations. In dealing with the common run of city boys one is like the missionary approaching the children of the forest and must carry a considerable supply of trinkets. Spiritual motives which suffice for the select few, will not avail for the important work of drawing all the boys of a locality *en masse* without the help of some merely natural attractions. Even the higher order of temporal goods, which are so successfully used as means of reaching the souls of adults, must be discarded where one is dealing with boys. Grown people are moved by the attentions shown them in their poverty and sickness, but boys do not feel poverty and they are never sick. It is

humbling, at times, to find success wholly dependent on such undertakings as shows, parades, games, and the like; nevertheless, one is cheered to see that through these attractions the gospel parable is realized, and that "both bad and good" are present at the marriage feast. Our Blessed Lord has said, "They that are whole need not the physician, but they that are sick." "I came not to call the just, but sinners to penance." As long as the shame of sin will remain in the world so long will it be the glory of his Church, a visible mark of her sanctity, that she is able like her divine Master to attract sinners and reform them. For my own part I once found it to be a very consoling sort of a disgrace to have the music of our meeting all out of joint because the leading soprano was in jail.

The above method of approaching the young merely through their diversions has the advantage of being comparatively inexpensive. However important a club-house, gymnasium, or gathering place may be for young men, it is encouraging to find that the boys of this locality have been gathered merely through their amusements, and without any other rendezvous than the church. All American boys have the base-ball fever, and, like people with other fevers, become well disposed towards the spiritual physician who begins operations by allaying the patient's thirst. The Harwood base-balls which may be had at \$2.00 a dozen, and please young players as well as dollar balls, do very effective missionary work. More fruitful still are tickets to professional games. The Troy management sells them to us at half-price, and as a mark of appreciation prints a special ticket for us. For two seasons I have sent boys by the hundred to these games. The manager is much surprised to find that his leading patron is a man who has never yet passed within the local base-ball enclosure. During the winter season the young athletes find skates glittering in their eyes as a substitute for base-ball goods. We have become great enough to serve as an advertising medium, and one of the dealers kindly sells us skates at cost price, owing to the patronage brought to his store by the stream of our boys going thither to be fitted out. Prizes, such as the above, are distributed to the members apart from all meetings, and by lot. The secretary sends a post card notice to each winner, and the latter, in order to secure the coveted article must present himself, certificate in hand, to the Rev. Director at the parochial residence. This regulation has done service by forcing the sodalists to give over that boyish shyness of the priest, which in after years so often develops into the keeping of a boorish, sullen distance.

Never have this painless hook and invisible line failed to bring the fish securely into my hands. Very frequently the lad has begun by sending his little brother or his big sister to demand the sodality windfall, but such messengers were met with the request that Jimmy or Mikey should come himself. This announcement has usually been followed by a short period of hesitation and deep consideration on the part of the winner, but in all cases he has finished by coming personally to the priest and securing his prize, even at the cost of putting himself between the very jaws of the supernatural. The intercourse thus effected by gentle compulsion has had the immediate effect of breaking down all barriers between the director and the members. This is to be said not only of the tidy boys, but also of young gentlemen whose suspenders are in the enjoyment of a quasi-sinecure. Even these spiritual followers, magnanimously overlook the unintentional stiffness of a strictly clerical deportment, and readily recognize me in public places. One who is anxious to wield an influence for good over those who most need it, will be more pleased by a share of this ragged companionship, than if he were openly accompanied by the national executive. Numerous small gifts avail much not only in securing personal intercourse, but also in making a very impressive display of good will. More is accomplished, perhaps, by dealing out many small favors than by making an equal financial outlay on a single occasion. There is certainly great gain in prolonging the actual display of patronage towards boys, for while they are somewhat moved by what you are going to do, and as much, perhaps, by what you have been doing, their hearts are mightily stirred by all that they see being accomplished at the present moment in their behalf.

During the winter months of last year, we managed to have a few entertainments, theatrical performances, and stereopticon lectures, which served as wholesome attractions. At present, I am making a new departure, by providing all of my young friends with seats at a professional minstrel show in Rand's Opera House, the leading theatre of the town. In anticipation of this step, they have already been organized as the "South Troy Boys' Athletic Club," and by figuring in that capacity, will avoid forming a somewhat incongruous union of sodality with minstrels. The notoriety which so many young patrons are sure to give in advance to a coming show, has brought about a very large reduction in the price of our tickets. When once all of the boys of a locality are united, it seems to be wonderfully easy to obtain

liberal concessions in their favor. I am finishing my letter just as the above novel event is at hand.

Last autumn a perilous venture was successfully made in trusting lighted torches to these many hands. The first procession took place on the occasion of the Columbus celebration. It was a real experiment, and as such proposed to the boys, the plan being to establish periodical parades in case we should be warranted in doing so by the good order of our first appearance. To my amazement during all of the three hours' marching, not a torch was abused, not a single disorderly action was observed. The close of the evening saw the parades triumphantly established, and half a dozen of the charmers off with their torches, by way of providing me with an antidote against the poison of success. Shortly afterwards, the election of sodality officers called for a second appearance. We turned out bravely with two fife and drum corps, and were greeted by crowds and illuminations all along the route. On this occasion the paraders were put in companies of about sixty each to compete for prizes for the loudest and most frequent cheering. The result was an amount of shouting, sufficient one would think for an entire presidential campaign. The tin torches that we use are cheap, safe enough apparently, and easily preserved in a dry garret. Kerosene oil does not, of course, injure clothing, but its odor, etc., is leading political clubs to use the really expensive Greek fire torches. Boys, happily, are not as fastidious as men concerning the odor of oil, or of anything else that will make a good blaze. They can, therefore, one and all be provided with the cheap tin torches, and once so equipped far surpass in appearance a body of men carrying a few Greek fire candles scattered here and there. What with their rows of torches and their lively cheers, our sodality lads are complimented as having made a finer appearance than any other organization that marched through our city during last autumn's season of night parades.

The torch-light processions were followed by races,—go-as-you-please races over a route extending pretty much everywhere. As the contestants were nearly all of them working boys, the runs took place in the darkness of night, but each athlete carried tickets to be delivered at the furthest points of the course and was thus enabled to feel satisfied that he had covered the entire ground. Bonfires were made at the home stretch. Fuel for the same appeared in goodly quantities, for prizes were offered, and every boy secured a chance for them on contributing one (honestly obtained) barrel to the flames. About fifteen boys ran in the first race. It was won by a young tinsmith with a fine red

head who quite distanced all competitors. More than thirty runners entered in the second contest, but the champion kept his ruby locks in the van and secured an entire suit of clothes wherewith to keep his pea-jacket in countenance. It must not be thought that the interest of our young Trojans is confined to parades, athletics, and the like. On the contrary, they are of a literary turn and make astonishingly great use of the parish library, well supplied as it is with books adapted to their age.

Lately, the tone of the sodality has been greatly improved by the introduction of a celluloid button-hole badge of the size of a silver quarter. The design finds favor. It is a blue cross on a white back ground, with a border of red, which is noticeable a block away. While remaining strictly religious, the badge with its bright national colors looks gay enough so that it is eagerly worn by any boy, no matter how "tough" he may happen to be. Moreover, this button is admirably adapted to bear the rough usage given by its wearers. It will not break, wear out, lose color, nor be spoiled by water. In fact it has only two enemies, the match and the knife. In order to insure preservation and respect for the badge, it is made to be a key to all of our treasures, and must be worn in order that one may obtain prizes, library books, admission to entertainments, or even a mark of presence at a meeting. The emblem is carefully treasured at the present moment, for one who fails to display it will not be able to gain admission on the minstrel show tickets mentioned above. By means of this badge our three hundred sodalists carry the image of the holy cross, and make a very conspicuous daily profession of their faith up and down through the town. It pleases me much to see our national colors captured as it were, that is, carried with a religious meaning. They are worn here as they were in the middle ages by the spiritual children of St. Felix of Valois, the red standing for faith, even unto martyrdom, the white for innocence, and the blue for the heavenly reward.

The foregoing is a rather full description of my gospel net. If it seems of peculiar make the reader will remember that it is constructed for a special purpose, to hold fish at once lively, small, and important, that often swim in city waters unheeded and uncaught. What has been described has been accomplished without worry and with comparatively little outlay of time. In working for boys, moreover, one ought to be pretty sure of working for the Lord, since the young hopefuls can be relied on to display much ingratitude, and thus to secure purity of intention for their guide. Nothing has surprised me more than my own adaptability to this

task. I had not even a natural liking for it when beginning at St. Lawrence's, New York, three years ago. A very keen and abiding sensitiveness to the difficulties of boarding-college life had started me in parochial work with a sort of antipathy for boys and for all labor pertaining especially to them. The grace of state has brought quite a liking for the boys, taken by the car load, rather than individually, with a decided weakness, however, for a lad who comes along in rags, with a dirty face and is "a good hand at swearing."

Only one proposed feature of the sodality still remains without full development. It is the promotion of temperance. All who have placed themselves under the patronage of St. Aloysius have agreed that at the director's call they will promise total abstinence until twenty-one years of age. Wishing to proceed cautiously, none of the boys have yet been called on to carry out this promise, but we expect to begin in the near future. Many of the lads, anticipating the summons, have come of their own accord to take this pledge. Sometimes the faces of these young visitors repeat the features of parents whom I know to be hopeless drunkards. It is indeed a touching spectacle to see a boy just come from a drunken home, kneeling of his own free choice, full of simple faith and good will, to make the golden promise, through which perhaps his eternal salvation is to be obtained. Great improvement awaits this locality if all of these boys can be won over to the cause of temperance. Owing, probably, to the exhausting mill-labor of the men and to their enforced summer idleness, intoxication is unusually common in our midst, and after it follow, of course, neglect of religion and all other vices. When one considers our large number of drunkards, it is truly wonderful that out of their families and associates we have such flourishing sodalities for both men and women, such multitudes of devout people. Surely the piety that exists speaks volumes for the fervor and zeal of our fathers, who have labored on this spot. Fr. Rapp is now at work organizing a temperance society for men. God grant that it may prosper! for if drunkenness were banished from our midst the field in which we labor would surely be such as the angels contemplate with delight.

Commending myself to your holy sacrifices and prayers,

Servus tuus in Xto.,

GEORGE E. QUIN.

BOOKS OF INTEREST TO OURS.

RECENT PUBLICATIONS.

Sacerdos, rite institutus piis exercitationibus menstruæ recollectionis, auctore P. ADULPHO PETIT, S. J., *Series Tertia*. Bruges et Lille, Imprimerie Saint Augustin.

Our priests, and especially those who have to give retreats to the clergy, will welcome this new volume of Père Petit. The first two series have passed through editions of more than six thousand copies. The first series was devoted more particularly to the great devotions and special patrons of the priest; the second treated of the great truths of faith and the virtues of the priest. In the present volume, Père Petit proposes the mysteries of Jesus' life for the meditation and the imitation of his readers. As his work is destined only for priests, the author regards in Jesus only the High Priest of the New Law, the type of all sacerdotal virtues. In the *consideration* which follows each contemplation, he treats *ex professo* of the virtue which is to be found in the mystery contemplated as its special fruit; he exposes, always as adapted to the priest, the doctrine of the fathers, the great theologians, and ascetics; and, finally, in the *examen*, he insists upon the faults contrary to the virtue proposed. It is these examens and considerations which constitute the great merit of Père Petit's work; he is always practical and never does he treat his subject with vagueness, all is precise and well determined. Priests will, we are confident, be glad to possess a work where they will find marked out with so great solidity the great duties of their holy state. (*Précis Historiques*.)

MATTHIÆ CASIMIRI SARBIIEWSKI, S. J., *Poemata Omnia*—ad usum alumnorum, S. J., Starawies, Galicia,—typis et sumptibus collegii, S. J.

Our teachers will be pleased to learn of this new edition of the poems of Sarbievius. Those who are familiar with the old editions, will welcome this new work, which comes to us in most attractive form, in beautiful clear print, and enriched with copious notes. The collection is the most complete that has yet appeared, containing the usual Books of Odes, "Epigrammata," "Silviludia et Miscellanea," and many lyrics and longer poems which appear here in print for the first time. In the beginning, there is a sketch of the poet's life, a brief account of his writings, and a long list of the various editions

and translations. Among the English translations, special mention is made of "The Odes of Casimir," translated by G. Hils, 1646. On the title page was an engraving of Sarbievius and Horace, and beneath a short ode in English to the lyre of Casimir. At the end, various readings are given, and there is a nicely arranged geographical and historical index, with references to the page and verse. This index is a valuable addition, and will remove the difficulties which kept many from reading Sarbievius on account of so many unintelligible allusions. It is an excellent volume to put into the hands of our students, and could be made side-reading for the classes with great profit. The preface calls attention to the fact that up to the present century, the poems of Casimir were read along with the Odes of Horace, in all the classical schools of Europe, and dwells at some length on the glory that was given to him by all the great scholars of that time. We know that our poet stood high in favor in the schools of England, and many graceful tributes are paid him in our literature. Even in these later days, Coleridge has said, that, with the exception of Lucretius and Statius, no Latin poet, ancient or modern, "has equalled Casimir in boldness of conception, opulence of fancy or beauty of versification."

The editor (T. W., S. J.,) dedicates his work "ad juvenes scholasticos, S. J.," in the hope that it may help to their improvement and love of letters, and through them restore our "divinus vates" to the proud position he once held in all the higher schools and colleges.

Constitutiones dogmaticæ Sacrosancti Oecumenici Concilii Vaticani ex ipsis ejus actis explicatæ et illustratæ a THEODORO GRANDERATH, Societatis Jesu Presbytero, pp. 243 in 8vo., Herder, Freiburg and St. Louis, 1892.

No one could be better qualified to illustrate the Vatican decrees from their history than Father Granderath, the editor of the last ponderous volume of the great *Collectio Lacensis*, containing the acts and history of the Vatican Council. He has done a real service to theologians by the publication of this interesting monograph on the dogmatic decrees of the Vatican. Here we see the genesis and development of the two dogmatic constitutions as they take shape in the commissions and public sessions of the council. Here we learn exactly what the fathers of the council did define, and what they very carefully wished to leave undefined. Some of us, who studied theology some twenty years ago, may be surprised to find that the definition of the vatican (*Const. de fide*, Cap. 3 and Cap. 3, Can. 6) does not exclude the possibility, or at least, does not define the impossibility, of a Catholic, once instructed in the Church, doubting, or even apostatizing, without committing a *formal sin*. Others may find that they have been more Catholic than the council in their ardor in defending that the primary of St. Peter is, by *divine*, or abso-

lutely *immutable right*, connected with the See and City of Rome. The fathers of the council are careful not to deprive the Pope of the power of binding and loosing, also in this case (Cf. Pars I., Cap. II., Comment. III., and Pars II., Cap. II., Comment. III.). Fr. Granderath writes a lucid, chaste, simple and neat Latin style, equally removed from the barbarous Latinity of the school and the cumbrous affectation of the would-be Ciceronian periodist. We trust he will give us many more such books.

Das Preussische Schulmonopol mit besonderer Rücksicht auf die Gymnasien, von L. v. HAMMERSTEIN, *Priester der Gesellschaft Jesu*, pp. 295 in 8vo., Herder, Freiburg and St. Louis.

In this work Father v. Hammerstein probes the Prussian gymnasial system to the core. It is in the form of a series of letters of a German Count, who is forced for conscience's sake to have his sons educated abroad, to a rather liberalized Prussian gymnasium professor. The shortcomings of the *neutral* gymnasium—its dangers to faith and morals, its pedagogic defects, its intrinsic injustice and tyranny, and, above all, its baneful fruits—are brought into relief, proved by facts and figures, so that the learned professor and the Prussian gymnasium have not an inch of ground left them to stand upon. In the closing chapters, Father v. Hammerstein compares free Catholic education in England and Ireland, Denmark, Holland, and the United States with the State monopoly of higher schools in Germany, much to the disadvantage of the latter. This work forms a most valuable addition, strictly *sui generis*, to modern pedagogic literature. It contains a vast amount of interesting positive information gleaned from many sources accessible to few.

Enchiridion ad Sacrarum Disciplinarum Cultores Accommodatum opera et studio Zephyrini Zitelli-Natali sacrae theologiae atque u. iuris doctoris et S. Congreg. de prop. fide officialis. Editio quarta auctior et emendator cura, A. J. MAAS. Profess. in Collegio Woodstockiensi. One vol., 8vo., cloth, price \$1.25, Baltimore: John Murphy and Co.

This valuable work has been thoroughly revised by Father Maas, and brought down to our own days. Many of the chapters have been entirely rewritten and the eighth, on the U. S. Hierarchy, added, as well as the useful double index. When it is remembered that the preceding editions were brought down only to the beginning of this century, it will be seen that there is scarcely a page which has not had to be changed. The table of contents which we annex, will give an idea of the value as a work of reference.

Contents:—1. The names of the Popes, their time and principal enactments; also the contemporaneous events. 2. A list of the general councils; time, contemporary Popes and Emperors, and chief enactments. 3. The principal editions

of the Bible text ; its more important translations and polyglots ; with time, place, names of editors or translators. Critical remarks. 4. The names of the Fathers of the Church ; and of the chief ecclesiastical writers up to our own time, with an index of their works and their most noted editions. 5. A catalogue of heresies and schisms, with a synopsis of the peculiar doctrines of the same. 6. An historical outline of canon law. 7. A list of the more important particular councils and synods, with date and general outline of decrees. 8. The U. S. Hierarchy ; ecclesiastical provinces, dioceses, names of Bishops, their time of government, etc. 9. A double Index.

Breve Noticia del Instituto de la Compañía de Jesús, por el P. FREDRICO CERVOS, S. J., Barcelona Subirana Hermanos, 1890, pp. xi.-230.

We call the attention of those among our readers who know the Spanish language, and there are many such, to this little book of Padre Cervós, in the hope that some of them may be induced to put it in an English dress. It gives just such information about the Society as people of the world, and even religious who do not know us should have, and it is calculated to remove those prejudices which come from ignorance of the aim and the works of the Society. Some forty years ago Father de Ravignan published a similar work suited to his time ; this was rendered into English, but it has been long out of print. Padre Cervós' work has a still larger field, for he has not written an *Apologia* of our Institute, but rather puts before us a picture of the Society as exact and as like the original as possible. It is, hence, admirably suited for those friendly to us who wish to gain a better knowledge of our life, and especially is it valuable for our novices and scholastics, who will find much in this little compendium that they will have to seek elsewhere in larger and often rare works.

A French Reader. By REV. ALPHONSE DUFOUR, S. J., Professor of the French Language and Literature in Georgetown University. Boston, Ginn & Co., 1892.

It is truly refreshing to see the Society represented in the educational publications of the country. Father Dufour's new reader emanates from the press of Ginn & Co., and is worthy to hold a position side by side with the recent college and university publications, exquisite though they be.

Characteristic of the volume is the variety of its selections, including such classics as Fenelon, Bossuet, and Veuillot, and even tid-bits from Voltaire, Rousseau, and Dumas—"to show," as the author says in his preface, "that even those brilliant writers reached their highest flights when writing in the spirit of their early religious training." In the choice of selections, also, great taste is displayed, there being a judi-

cious mixture of the light and the serious ; from 'The directions of a dancing-master to his pupil' to 'Le petit nombre des élus' of Massillon.

Were we disposed to pick a flaw in this excellent reader, we might say that we feel the book to be of too high a grade for the author's grammar. The advisability of non-arrangement, also, which the author seems to defend, might be disputed. This, however, as well as sameness of type in the initial lives of writers, and some typographical errors could be easily corrected in a subsequent edition.

The first volume of Père Hamy's *Galerie Illustrée de la Compagnie de Jésus*, which was announced in our last number, has appeared. Twenty-five copies have been subscribed for by our province so that each of our houses may have a copy. We regret that Père Hamy has received so little support that he fears he may have to give up the publication of the work. He writes to us from Paris, as follows : "Unfortunately, I am not sure that I shall be able to go on with the publication of my "Galerie Illustrée," unless more houses on the continent subscribe to it. In fact, I have been obliged to beg money and to have intentions for Masses sent to me, in order to meet my great expenses. The second volume will appear next December, but after that all is yet blank, unless our fathers come forward better and get me new subscribers. If they do, not only could I go on, but I could even reduce the price of the subscription." The price, at present, is 30 francs a year, and the plan is to publish a volume yearly, each volume consisting of 50 portraits, and the whole album of 400. We trust that more of our American houses will respond to Père Hamy's appeal. His address is 14 bis, rue Lhomond, Paris.

Father VIVIER has sent us a little volume of some 200 pages, entitled, *Catalogus Sociorum et Officiorum Societatis Jesu in Gallia, 1814-'18, ex archivo domestico*. However interesting the material be which the title promises, the contents of the book really surpass the promises. By way of a general introduction, we are told the story of the restoration of the Society in France ; then follows a chapter giving a brief history of the Fathers of the Faith ; next we become acquainted with the members of the old Society, who lived in France after 1814 ; after this, the French Jesuits who had lived in White Russia are noticed. Finally, we are treated to a special introduction to the catalogues of the years 1814-'18. At the end of the book a very full and practical index is found which considerably enhances the worth of the work.

Father Hedrick of the Georgetown Observatory, has published in the monthly notices of the Royal Astronomical Society, vol. liii., no. 1, a valuable article for astronomers, on

Probable error of the Clock Correction when both the Clock Rate and the Instrumental Constants are found by a Least Square's Solution of a Single Night's Observations. It has been printed separately and we are indebted to the author for a copy.

Father Brandi's defence of the Pope's policy against the strictures of a diplomatist in the *Contemporary Review*, has met with great success. It was published first in the *Civiltà*, and then simultaneously in pamphlet form in Italian, English, French, German and Spanish. The original title is: *La politica di Leone XIII., e la Contemporary Review*. Father Brandi also recently published an article on papal *Infalibility* in the *North American Review*, and a pamphlet on the relations of the Holy See with France. It is entitled "La Questione Francese e il dovere Cattolico, Commentario dell' Enciclica di SS. Leone XIII., ai Francesi."

Father James Conway's translation of Father Wilmers' *Handbook of the Christian Religion*, has reached a third edition within about one year of its publication. It gives much satisfaction in the colleges in which it has been tried, while it is a great favorite with priests and theologians. It is published by Benziger and sells for \$1.50.

We have received an *Historical Sketch of the Church and Parish of St. Charles Borromeo*, at St. Charles, Missouri. It consists of a lecture given by Father James J. Conway of St. Louis University, on the occasion of the centenary of the parish. This lecture was printed by request, and also an account of the centennial celebration.

We have received a booklet of 16 pages, compiled by Father Aloysius Brucker. It is entitled, *The Friends of Mary at the Foot of the Cross*, and consists mainly of extracts from the Gospel, showing how faithfully and constantly our Lord's Mother, Mary Magdalene and the other holy women, followed him in his doleful passion and stood by his cross when the apostles had fled. It is printed at Pueblo, Colorado, by the Chieftain Printing House.

The Mission of Canada has published a four-page leaflet containing all the feasts of the Ordo for 1893. It will be found convenient for all our priests and is so small that it may be placed in the Breviary and thus be always at hand.

Father Victor Frins' rejoinder to the Thomist Dummermuth is out. The title is: *S. Thomæ Aquinatis doctrina de cooperatione Dei cum omni natura creata præsertim libera, seu S. Thomas prædeterminationis physicæ ad omnem actionem creatam adversarius*. Paris, Lethiellieux, 1893.

Commentarium in Evangelium, S. MATTHÆI, 2 vols., by Knabenbauer, has just been published. It forms a part of the great *Cursus Sacræ Scripturæ* published by the German Province.

Father GRETTON strikes the lyre, as so many of the old Society did before, to sacred tunes and holy purpose. His *Holy Hill: A Toiler's Song* is a spiritual symphony of solemn music, and will serve as a capital prize-book to be read by young and old.

A new volume of the Catholic Truth Society, entitled *Historical Papers*, all of which are written by Fathers of the English Province, and edited by Father Morris, has just appeared. They are generally of a controversial character.

Jesus, the All-Beautiful, a new volume of the Quarterly Series, has appeared under the skilled editorship of Father MacLeod. It sets forth the various perfections of our Lord as illustrated in his Human Life. It is a work whose object is to serve for devotional reading or meditation.

A cheap edition of a translation of Segneri's *Manna of the Soul*, revised by one of Ours, has just appeared.

Father CLARKE'S *Theosophy* and *Spiritualism* are among other recent publications of the Catholic Truth Society.—*Letters & Notices*.

Le PÈRE E. M. RIVIERE, S. J., who edits the valuable *Moniteur Bibliographique de la Compagnie de Jésus*, from the office of the *Études* (Rue Monsieur, 15, Paris), writes to one of Ours, who took interest in supplying him with exact data regarding pamphlets, articles, etc. : "If all the writers of the Society showed the same exactitude, our *Moniteur* would be less deficient, and would render in consequence more appreciable service." He says, he receives "The American Ecclesiastical Review," "The Catholic World," "The Month," and "The Messenger" of Philadelphia. It would therefore be a service to the Society, if articles, pamphlets, etc., which appear elsewhere than in these magazines, were promptly reported to the above address. As to separate publications, whether brochures, or books, we beg to recommend that writers send a copy of each to the above address.

The Rev. Editor says further : "I take the liberty to enclose a specimen of the method, which I should desire followed in these Notes." The specimen offers three forms :—

1. For books, the title in full ; with other particulars on the title page, as also the size of the book, and the number of pages ; if there are two series of pagination, one for the preface, etc., and another for the body of the book, they should be noted ; the series of the preface, etc., being usually noted by Roman numbers, the other series by Arabic ; ex. gr. *Compendium Theologiæ Moralis*. By A. B., S. J. (as it stands printed.) New York (publisher), 1892, in 8vo., pp.

ix.-300. (Then the Series to which the book belongs, or other observation, as on the title-page.)

2. If the book is anonymous, and yet the author is known his name is inserted in brackets, before the title; ex. gr. [Hornsby (Wm. L.)] Notes on the Geology of St. Louis, etc. (as above.)

3. For articles in reviews, or magazines (*articles de revue*), thus: Brady (F. X.), Conewago, a century old Church, etc., in *Messenger of the Sacred Heart*, t. vi. (1892), p. 1-10.

The *Catholic News* of Preston, Lancashire, England, is a little newspaper that deserves commendation and a wide circulation for its fairness of tone and truly Catholic spirit. The notes by "Latris," contributed to it every week are mostly controversial and as fine specimens of controversy as have yet appeared in any newspaper. "Latris" is the pseudonym of Father Sylvester Hunter of Stonyhurst. The following clipping will give a sample of his style, as well as an interesting bit of information about the site of the triangular gallows, made to accommodate eighteen at a time, that was set at Tyburn in "famous London town":—

Pilgrimages and Relics.

The practice of pilgrimages has always been approved and encouraged in the Catholic Church, and with good reason. The desire to visit the scenes of events in which we are interested is an elementary fact of human nature which we need not attempt to analyse further; and the same may be said of the desire to possess relics connected with persons or events which we desire to keep in mind. This desire is quite unconnected with any help that we could derive from the pilgrimage or the relic in forming a more vivid picture of some scene in our imagination. The Coronation Chair in Westminster Abbey is yearly visited by thousands, who gaze upon it because of the history of which it is the centre, although they see in it nothing that can help them to realise the events in which it has had a part; and were not precautions used we know that it would soon disappear, whittled away by the pen-knives of visitors who feel a desire to carry off a chip; a desire none the less real because it is impossible to give a reasonable account of its origin; it is an elementary desire.

Strangers still visit Tyburn, where the gallows stood, somewhere near the junction of the Edgware and Uxbridge Roads. The exact spot is uncertain, and assuredly there is nothing in the present surroundings that throws the smallest light on the lives and deaths of those who have suffered there, whether as traitors for daring to say Mass, or as felons for highway robbery. Yet the instinct for pilgrimage is still felt, as truly, though not as keenly, as when Queen Henrietta Maria visited

the spot, while it yet reeked with the blood of the innocent victims, whom her influence was powerless to save.

We shall seek in vain for an explanation of this desire. It is, again, an elementary fact in the nature of man.

ACKNOWLEDGMENTS.—From the Observatorio Meteorológico de Manila we have received *Observaciones Verificadas durante el mes de Setiembre y el mes de Octubre*.

From Brazil, *Lembrança do 25º aniversario do collegio de S. Luis em Ytú*, and the catalogue of the students in the month of September, 1892.

From St. Francis Xavier's College, New Melbourne, Australia, Prospectus and Prize List, Christmas, 1892.

Our exchanges have been duly received,—*Letters & Notices, Lettres de Mold, Lettres de Jersey, Lettres d'Uclés, Précis Historiques, the Messenger from Mexico, Le Messenger du Cœur de Jésus, Le Petit Messenger du Cœur de Marie, Messenger of the Sacred Heart, Revista Cattolica, Colombia Cristiana* of Bogotá.

As we go to press we have received from Father Julius Tényi, S. J., through the Smithsonian Institution, a pamphlet entitled "Protuberanzen beobachtet im Jahre 1887 am Haynald Observatorium, Budapest, 1892." The work is dedicated to His Grace Csaszka, Archbishop of Kalocsa. First, the instruments and the method of observation are described; then follows a study on the phenomena of May 22, July 29, July 1, Aug. 19, 1887. After stating the general results, the author gives a table indicating the metallic eruptions, a description of the spectral variations, and other tables giving the protuberances which have been observed. A number of scientific observations and indices of his daily summa, means and maxima, conclude the valuable little work.

BOOKS IN PRESS OR IN PREPARATION.

Père Sommervogel writes to us that vol. iv. of his *Bibliothèque de la Compagnie* will be ready in March or April. The third volume ends with the letters Gz.

Rev. Fr. Palladino, S. J., of Helena, Mont., has been working for over a year on the history of the Catholic Church in that State. It will soon appear. It will be divided into two parts. The first will treat of the Indian era, before the arrival of the pale faces; and the second will show the growth of the State and the Church since the white immigration. The book will contain at least six hundred pages octavo, and be illustrated with over a hundred photogravures.

ANSWERS TO QUERIES.

For the answers to the Queries published in our last number, except the answer to the last, we are indebted to Père Charles Sommervogel, Editor of the Bibliothèque de la Compagnie de Jesus. He highly approves of the Queries and encourages us to continue them. In the name of our readers we beg leave to make this slight acknowledgment of our gratitude.

I. The latest edition of the "Candidatus Rhetoricæ" of Jouveny is the one published at Paris, 1774. It has been translated into French only a few weeks ago.

The "Analysis" of Du Cygne was published at Cologne in 1775, and has not been printed since.—See *Bibliothèque de la Compagnie de Jesus*, tome ii. col. 1757.

II. There is a Spanish Life of Suarez published by Père Antoine Ignace Descamps. — See *Bibliothèque*, etc., t. ii. col. 1953, n. 2. Another by P. Bernard Sartolo, Salamanca, 1693. P. Berlanga has issued a translation, abridged, of the original Italian of P. Joseph Massei. Of the other great Spanish theologians there are no special biographies.

Father Heinze writes us from Buffalo, that there is an old life of Suarez in Latin at Ditton Hall, Lancashire, England. He adds, that it will probably be found in the library of the spiritual father. A correspondent from Italy informs us that Fr. Rudolphe de Scoraille, of the Toulouse Province, collected some years ago materials for a life of Suarez.

III. The tradition about Suarez being buried alive has no foundation. This is, however, said of Louis of Granada, the celebrated Dominican. When his coffin was opened it was found that he had gnawed one of his arms, and this fact is said to impede his beatification.

IV. Père Sommervogel writes as follows in regard to this Query: "The Query about Montalto has interested me, and I send you the result of my investigations. Our archivist says: '*Fabula videtur tutta quanta.*' There never was, in the old Society, any one of the name of Albert Montalto who was born May 18, 1689, and entered December 12, 1706; but there was indeed an Albert Montanto⁽¹⁾ who was born at Arezzo. He taught grammar in the German College, was three years rector, and sixteen years superior and *operarius* at Pistoia, beginning with the year 1741. In the old catalogues of the Roman Province I find—

1759 Albert Montanti (sic), præses sodal. artif. Consultor. an. 23, admonitor.

⁽¹⁾ See the *Letters & Notices*, vol. iii. 1886, page 445, where there is given an extract from the *London Times* of Oct. 14, 1814, and of the *Diario Romano*, Aug. 31, 1814, stating that Fr. de Montauto, now living at Perugia, was born May 18, 1689, etc.—*Editor W. Letters.* (131)

1760	Albert de Monteanto (sic)	idem.	Consultor.	an.	27
1761	Albert di Montanto (sic)	id.	"	"	28
1764	"	"	"	"	30
1768	Albert de Montanto,	admon.	"	"	34
1769 to 1773	Albert de Montanto,	admon.			35 to 39

In the *catalogus secundus* of 1767 he is marked *senex*, and the same in 1770. In the *tertius* of 1770, *vires seniles*. 'Et hunc hominem vixisse post adhuc 44 annos! Quis credit?' says our archivist, and I agree with him. Finally, in the catalogues of the new Society there is neither Montalto nor Montanto. The conclusion is: *this is only a pious legend.*'

V. Robert Southey's *History of Brazil* is advertised in Quaritsch's catalogue of '77. Address: Bernard Quaritsch, 15 Piccadilly, London. Also in George's catalogue. Address: William George's Sons, Sign of Cabot's Head, Bristol, England. Price \$25.00

QUERIES.

I. In Litaniis SS., quæ apud nos quotidie recitantur, mentio fit de S. Joanne, Martyre, post S. Vincentium posito, talis autem S. Joannes non invenitur in Litaniis communibus. Quæritur cujusnam S. Joannis nomen exhibeatur? Daturne ullum fundamentum supponendi id esse S. Joannis Nepomuceni, idque insertum fuisse propter Societatis nostræ specialem devotionem erga ipsum?

II. Quinam fuit primus Pater Societatis qui primo appulit in hanc nostram regionem, intra præsentés limites Statuum Fœderatorum?

III. Quinam fuerunt primi missionarii Californiæ Superioris, Jesuitæ, an Franciscani, an Dominicani?

IV. ¿Cuéntase que el P. Alvarez, director de Sta. Teresa, obtuvo como favor del Señor, el no ser canonizado: ¿hay algún fundamento para este aserto?

V. ¿A qué debe atribuirse el que no se prosiga la causa de beatificación del P. Luis de la Puente?

VI. What foundation is there for the statement that George Washington was received into the Church just before his death by Fr. Neale of St. Thomas', Charles Co., Md.?

VII. What were the names of the Jesuits who discovered the Tumacacori mine, near Tubac, Arizona?

VIII. When did the Litany of the Blessed Virgin come to be a *permanency* as a part of the Litanies?

OBITUARY.

FATHER HENRY DURANQUET.

Father Henry Duranquet belonged to a noble French family whose glory it was to give its sons to Holy Church. His father, elected to the chamber of deputies in 1815, resigned his office when he saw that the Bourbons were ready to sacrifice religion to politics, and from this time spent all his energies in the education of his family and in works of zeal and charity. Madam Duranquet was worthy of her husband and possessed in an eminent degree these virtues which form the Christian mother. Though they possessed an immense fortune they regarded the religious education of their children as their chief duty; and thus they bent all their energies to inspire them with a horror for sin and a holy fear of displeasing God. They knew too, how to impart to them a wonderful energy of character which enabled them afterwards to overcome the greatest difficulties. As the first ambition of these Christian parents concerned the souls of their children, they did not consider it a misfortune that five of their sons consecrated themselves to God in the Society of Jesus, and that leaving their home and country, all five should give themselves to the laborious work of the foreign missions. They became known throughout the Society as the *Cinq Pères Duranquet*.

Louis, the second of the family, was the first to enter the Society. He became one of the founders of the Mission of Madura, and, after only six years of missionary labor, died a victim of cholera at the early age of 37. His brother Charles succeeded him in the same mission, and after nine years of heroic labors went to his reward before he had reached his fortieth year. Victor, one year younger than Charles, passed twelve years in this same mission and devoted himself with such energy to the conversion of the Indians and was so worn out with his fatigues, that it required but a slight attack of the fatal cholera to carry him off. These brothers, then, gave their energies and their lives to the hard mission of Madura. But there were two others, Henry and Dominic, whom God called to labor in a different field. Both crossed the Atlantic: Dominic, the younger, to spend his life among the Indians of Canada and Manitoba, where he still labors; Henry, the subject of the present notice, to become the apostle of the prisoners, of the House of Refuge, and of the Almshouse in New York. It is a short account of this life that we offer our readers.

Henry Duranquet was born at Chalus in the diocese of Clermont, France, on the 18th of December, 1809. He received his early education at St. Acheul and at the colleges of Clermont and of Billon. Feeling himself called by God to the ecclesiastical state he entered the Seminary at Clermont, but at the end of his second year of theology, following his elder brother's example, he applied for admission to the Society. On account of his health, after some months it was thought better for him to leave the Society and he then studied philosophy, as a student, in our college at Milan. In 1835 he set out for Rome to complete his theology at the Roman College and with the hope of re-entering the Society for the work of the Foreign Missions. In this hope he was not deceived, for at the end of a year passed in Rome, he was received by Father General Roothaan, Sept. 3, 1836, and sent to the Mission of New Orleans. He made his novitiate at Grand Coteau and there took his first vows. He spent ten years, 1837-'47, in teaching grammar at the college of Grand Coteau, when he was transferred to Fordham. Here he was employed for four years in teaching mathematics. The next five years he spent mostly in Montreal as a teacher or prefect, being occupied one year as missionary at Guelph and one year as minister at St. Francis Xavier's. Returning from Canada to New York in 1856, for two more years he taught grammar in the college and was then assigned to be *operarius*. It was while fulfilling this office that he began his work as Chaplain to the Prisoners. This was in 1864 and Father Duranquet was already fifty-five years old. He himself has told us how he was entrusted with this mission to Blackwell's Island by Archbishop Hughes.

"It was in 1860 that Blackwell's Island began to be attended by our Fathers. Although we had previously attended some other public institutions, it was only when we took Blackwell's Island that our mission of the Islands may be said to have been officially established.

"Before that time Father Kleindam, a Redemptorist Father, had gone for some time to say Mass on Sunday at the Almshouse on the Island. One of the officers now employed at the Tombs (the city prison) can relate that, as he was waiting with the good Father for the ferry—a row boat, which was hindered by the ice—Father Robert urged that they should jump on a large cake of ice which had just been caught between the two shores, and gave the example at once, so that the inmates of the Almshouse were not deprived of assisting at Mass that Sunday morning. For some time before we took possession it was a secular priest, Father Brady, now in Connecticut, who visited the Island. He resided in the city.

"One day Rev. Father Tellier, Superior of our New York Mission, in a conversation with me, mentioned that he would wish we had some other work of zeal on hand, besides the

routine of our college and parish duties. I suggested that I thought Archbishop Hughes would willingly employ us at Blackwell's Island. Fr. Tellier said he had heard that the Archbishop had made arrangements with the Redemptorist Fathers for Blackwell's Island. As Fr. Tellier was not sure, I asked him whether, in case no arrangement had been made, he would allow me when I should have an opportunity, to let the Archbishop know that we would be disposed to take charge of that mission. Fr. Tellier warmly approved the proposition.

"Shortly after, I tried to see the Archbishop about some little work I had undertaken. He did not encourage that work much; thought it had no future. Then, of his own accord: 'But, Father D.,' he said, 'it is Blackwell's Island that is a mission for the Society!' Delighted as I was at the providential suggestion of the Archbishop, I remarked, however, that it was reported that arrangements had been made with other parties about that mission. The Archbishop declared that no such arrangements had been made. I said that indeed it would be a mission in the spirit of the Society, and in my eagerness I volunteered to mention the wish of His Grace to Fr. Tellier. But the Archbishop made me soon feel that I had forgotten myself. In a dignified manner he remarked that it was not his custom to deal with subalterns. 'However,' he added at once, 'as it is you, Father D., I authorize you to tell Fr. Tellier that I will be very grateful to him if he takes charge of Blackwell's Island, and that I will do all in my power to help the Fathers he may appoint for that mission.' Two weeks after, our Father Jaffré took possession."⁽¹⁾

It was only in 1864, when Father Duranquet was in his fifty-sixth year, that he was sent to Blackwell's Island, though for several years previously he had been a visitor of the prisons, and was so marked in the annual catalogues. In 1871 Hart's Island and the school-ship were added to his duties and the following year the city prison, or the Tombs. In this work he continued for more than twenty-five years and it was here that he became so well known. There was scarcely a criminal executed during these years at New York that Father Duranquet did not visit, and, if he were a Catholic, prepare him for death and accompany him to the scaffold. Some, indeed, who were not Catholics he had the consolation of bringing to the true faith, and many more he induced to abandon their wicked lives, or he prepared them on their bed of sickness and suffering to meet death with Christian resignation. It soon became necessary to give him an assistant who should remain on the island and attend the House of Refuge, while Father Duranquet spent his time in visiting the hospital, or prison, or the Tombs in the city, or went about to console and help the families of those who were im-

⁽¹⁾ From *The Messenger of the Sacred Heart*, April, 1886, p. 181.

prisoned or in suffering. For a long time he was the only one recognized by the Charity Commissioners, so that all business was transacted through him. The prejudice of the doctors and the Protestants was at first great and offered many obstacles which only patience could overcome. But this virtue the good father possessed in a remarkable degree, and he saw year by year all opposition removed and the Catholic priest respected, and even helped by those in charge to afford spiritual aid and administer the sacraments. He won the admiration of all and was universally regarded as a saint by the commissioners, the doctors, and the patients. Indeed, it was often said, that in case of any trouble, Father Duranquet's word had much more effect than that of any one else since he appealed to the respect and good will of the prisoners more effectually than any one.

A remarkable characteristic of all Father Duranquet's work was the calm, deliberate way in which he worked. This often seemed to the younger men too slow, but, while those of greater energy wore themselves out and met an early death, our good father continued on for years and thus did more in reality by his slowness and the great experience he had gained, than those who would do everything at once. To a man of zeal it was, indeed, a great temptation to see every day, prisoners, the sick, and the poor arriving by the boat-load, most of them Catholics and nearly all ready to receive the priest. No one could do all and to attempt all, as only too often happened, was sure to bring on weakness and then typhus-fever. Father Duranquet in his quiet way did all he could, and in the end much more than others who commenced with great plans and great energy but soon had to give up. Though suffering at times from a lifelong infirmity, which would have made a man of less energy ask to be assigned to less fatiguing duty, he kept on year after year with the same imperturbable calm till all those who had commenced the work with him had gone to their eternal rest.

Finally, in 1887, in his 79th year, he was removed from all work on the islands and sent to Worcester to be spiritual father. He had not asked for the change and it must have cost him much, though he never was heard to complain. He took a great interest in his new work, and even was able to teach a class in French. He looked upon Worcester as being his last resting place and he had even picked out the spot in the little cemetery where he would like to be buried. Such was not to be, however. Though he was much liked at Worcester and everyone desired him to stay, the death of Father Piccirillo left the important post of spiritual father at Woodstock vacant. Father Duranquet was asked for, and to the regret of all at Worcester he was sent. In his new charge at Woodstock it was soon found that he was unable to give the exhortations, so that he kept the theologians, while the exhortations, which occur every two weeks with

great regularity, and the care of the philosophers was intrusted to another. This lasted but two years when his health growing still weaker, he was removed from all charge and had but to prepare himself for death. He spent most of his time in reading the lives of the saints, in conversing with the scholastics who visited him, and in edifying all by his wonderful patience and resignation. The end came at last, on the 30th of December, 1891, and he was laid to rest in our little cemetery at Woodstock.—R. I. P.

FATHER JOHN J. MURPHY.

Father Murphy was born in Ireland on the 17th of January, 1844. He received his theological training at the famous seminary of Maynooth, and those who were his fellow-students bear witness to the fact that he was one of the most promising of Ireland's young and select ecclesiastics. There was everything to induce him to take Holy Orders in his native country, a bright prospect lay before him, he was surrounded by his friends and acquaintances, he might labor in the vineyard of the Lord in his own country and amid his own people, while there was but little doubt that his talents and accomplishments would meet with due recognition at the hands of his ecclesiastical superiors, and there was no dignity in the Church to which the youthful cleric might not have aspired. There was no exaggeration in the encomium passed upon him some years ago in a public hall in New York by a statesman of national reputation, who asserted that in any walk of public life Father Murphy would have won imperishable fame. This remark doubtless hurt the modesty of Father Murphy himself, who was present, but the applause with which it was received by the audience proved that it was the conviction of all. Such might have been Father Murphy's future, but, like Abraham of old, he heard God's voice calling him away from country and home and kindred and friends and all the world had to offer, and like the patriarch, with that self-denying almost thoughtless generosity, which was one of the most marked traits of his character, he obeyed that voice, and, coming to the United States, enrolled himself under the standard of Loyola, making his novitiate at Frederick from 1866 to '68. His first years of teaching were passed in Boston College and Holy Cross College, Massachusetts, and after a year or two in reviewing his theological studies at Woodstock, he was ordained there in the summer of 1874 by the Bishop of Richmond, now Cardinal Archbishop of Baltimore.

In this same year, a few months later, he was sent to Georgetown College. During this year he was what used to be termed the first prefect on the small boys' side. In order to reach the larger boys and exert some influence over them,

he started, of his own accord, an elocution class among the members of the higher classes, which attained a remarkable success during the brief time he had charge of it. Father Healy, then President of the College, had abolished the plays which had been, indeed, a great attraction to the students and friends of the College, though in the long run the actual fruits were scarcely commensurate with the trouble and annoyance and distraction, and probably waste of time, that these exhibitions entailed, and in the public reading and speaking substituted for them by Father Murphy's guidance, many thought that a higher level had been reached and that a better or more universal chance was given for the development of individual powers. It was a period of elocution enthusiasm; for whether he turned his attention to the organization of a military company, in the interest of the boys, or to a baseball nine, or to a football team, or to a debating or literary society, Father Murphy had the knack of inspiring enthusiasm amongst his followers. He gave himself, heart and soul, to the work in hand. His strong personality was the greatest pledge of success, while his intellectual superiority, manifest in every plan and scheme, produced unbounded confidence. He was himself a finished elocutionist, and the two or three public readings that were given in the College refectory by his elocution class were sufficient proofs of the thoroughness of his training. The most cultured people of Washington assisted at these literary treats and expressed their admiration at the finished speaking of the youthful elocutionists.

In the following year Father Murphy was professor of Sacred Scripture at Woodstock; at the end of which time he was again sent to Georgetown, not to the College, however, but to Trinity Church as its pastor, where in the same office, fifteen years later, after many vicissitudes, he was to end his short life. As pastor of Trinity Church, besides endearing himself to all classes of people in Georgetown, he kept up his kindly interest in the College boys, and was delighted when they dropped in to see him, as they frequently did, for counsel in their private concerns or direction in their studies.

It is needless to recount the various offices he held during the succeeding years at Worcester and Frederick and Woodstock, until he comes more prominently before the public in 1882 as President of Gonzaga College in Washington. Here he soon became well known in the National Capital, and during the three years he served as pastor of St. Aloysius' Church, there was probably no clergyman in the District better known or more universally esteemed. His sermons were eloquent and full of matter, clearly and forcibly expressed; he made himself all to all, and he was equally at home with the children of his parochial school, or in the

company of the ladies of social and civil life, or in the hovels of the poor and ignorant. Physically he was distinguished amongst men; his ready wit, or rather humor, gained the attention of all; his inimitable anecdote attracted to him many listeners; his correct judgment inspired confidence, while his heart and generous hand captivated the heart. *Cor ad cor loquitur*, heart attracts hearts, this was, we think, the real secret of Father Murphy's great popularity and powerful influence. It was this that won for him the affection of his people in Washington, and their generous response to every appeal he made to them. Amid the crowds that followed his hearse to the little valley below the College, a fair proportion of the weeping mourners (and this is said literally, and is no mere conventionality) represented his flock of eight or nine years before at St. Aloysius' Church.

In 1885 he was removed to New York to preside over the college and church of St. Francis Xavier. There could be no greater field for his labors, and no better outlet for his restless, inexhaustible energy, and soon Father Murphy's influence and ability were felt to be powerful throughout the whole extent of that great and important diocese. He was a man capable of an immense amount of work, and here was a field that might tax all his energies to their utmost. Nearly every Sunday evening he gave a lecture or instruction on some Catholic truth that drew many to the evening service. Perhaps Father Murphy could not be called an orator in the highest sense of the word, though on occasions he did display a very great power of eloquence, as in his noble tribute to Richard Merrick in Washington, which was listened to and commented upon with admiration by the very first intellects of the United States, but he was always powerful in the pulpit; he was well versed in all branches of Catholic theology; he was ever studying out some new way of expressing and illustrating revealed truth, and it was his delight to discuss some point of doctrine. His articles in the *Messenger of the Sacred Heart* on St. Peter were the thoughtful productions of a mind familiar with the Scripture narrative and the teachings of theology, and were, at the same time, very good examples of his power of popularizing that difficult science. Father Murphy had also charge of the theological conferences of the archdiocese, and his learning and prudence have no better testimony than the childlike confidence reposed in him by all classes of the clergy, and the esteem in which his memory is held to-day by the priests of New York.

During his rectorship of St. Francis Xavier's the McGlynn scandal occurred, which, for a time, exercised men's souls, and almost threatened a schism among the faithful of New York. Father Murphy enjoyed the confidence of both parties, a confidence that was never betrayed; he used every means in his power to bring the recalcitrant priest to a wiser

way of thinking, though, as is unfortunately too well known, without avail. Nor was his influence confined to New York. He travelled from Maryland to Canada giving retreats to the clergy and religious of different dioceses, always with the same success, winning hearts, and astonishing men by his solid and common sense spirituality. The Spiritual Exercises of St. Ignatius are the peculiar property of the Jesuit, and we know of few who had a deeper insight into their meaning, or a more intelligent grasp of their hidden treasures. For proof of this, it would be sufficient to appeal to those who made a retreat under his spiritual direction. He himself had been trained under a master of the Spiritual Exercises, second to none of his time, the Reverend Felix Cicerri, and his mature mind had been able to profit fully by the master's instruction. He had himself written a brief commentary on the "Exercises," never published, which to the few who were permitted to see it, was of invaluable assistance. He was eminently successful in his retreats to the clergy, which were frequently his introduction to the priests of a diocese; and wherever his eloquent voice was heard, in New York, Pittsburg, Toronto, Kingston, Boston, Springfield, Providence, etc., his memory is held in benediction, and his words are quoted with reverence.

During his presidency of St. Francis Xavier's he also erected the magnificent building on Sixteenth street adjoining the church. His health began to fail at the end of three years of ceaseless work in the pulpit, on the lecture platform, in the confessional, and in the class-rooms of his college, and he was compelled to go to Carlsbad for medical treatment. On his return in 1888 he took the chair of philosophy at Georgetown College, the place above all others dear to him, and he threw himself with the same zest into the interests of the students that he had shown towards their predecessors in the College fourteen or fifteen years previously. In the winter of that year, as is well known, Georgetown College celebrated the centennial year of its history, and the memory is still fresh of the great share Father Murphy bore in that magnificent celebration. The company of cadets which added so much to the splendor of the occasion, was his creation: of his cadets he was proud, as well he might be; fired by his enthusiasm, in a few months, these boys had become one of the very best drilled military companies in Washington; and there was no more anxious and interested spectator of the public exhibition of their skill than he who had organized and created them. During the days of the centennial celebration Father Murphy's great figure was to be seen everywhere, his kindly face smiling a glad welcome upon each of the old students coming in one by one to participate in the golden glory of *Alma Mater*. Those who had known him years before were glad to renew the acquaintance, and to listen to his entertain-

ing stories so full of humor, and so spicy with wit that could never wound. One of the greatest speeches delivered during that celebration of speeches, certainly the one which excited the greatest enthusiasm, was the stirring address made by Father Murphy, at the banquet of the alumni, when he alluded to his former president, Father Healy, as the second Founder of Georgetown College. The history of that celebration he himself wrote for the Memorial Volume, though modestly omitting the name of the one man, who more than any other contributed to its success—his own.

The following year Father Murphy was attached to the office of the *Messenger of the Sacred Heart* in Philadelphia, and in the interest of that devotion, he travelled from place to place, preaching and instructing, and spreading the Kingdom of God upon earth. As Cardinal Gibbons said at his funeral, his fame was not confined to the parish of Trinity, nor to the city of Washington, nor to the Archdiocese of Baltimore; for in all the Eastern States there was probably no better known Jesuit than Father Murphy. When Father Robert Brady died, Father Murphy was sent to succeed him at Trinity Church in Georgetown, though still a member of the *Messenger* staff, for which he wrote constantly until the month before his death. Once more he was brought into near relations with the College students, and his very last missionary labor was for them, when in October he preached to them the annual retreat. He was always a welcome visitor to the College boys, with whom he loved to talk, as one of themselves, of their victories in sports and of their progress in letters. Whenever any of the College clubs played a match game in the city, Father Murphy's big form was sure to be seen somewhere on the field; he was absorbed in the playing of the boys, and there was no more enthusiastic admirer of their success, and no more depressed witness of their failures, though he had ever some ready excuse to explain their occasional defeats which served to satisfy his own mind at least, and to leave the College club in its position of invincibility.

Such is a brief sketch of the life of him—so prematurely closed—whose corpse was borne on the morning of March 7th, 1892, amid the solemn dirge and weeping friends, to the little cemetery beside the College walks, to sleep the sleep of the just with his brethren who had gone before with the sign of faith. Georgetown College was the arena of his first priestly labors, and to her at last the loving duty is committed of watching over his sacred remains until, in God's good time, body and soul be united once again. "I shall raise him up on the last day."—R. I. P. *Abridged from the Georgetown College Journal.*

FATHER JAMES COTTING.

At Georgetown College, June 23, 1892, the subject of this sketch went to receive the reward of his long and faithful service in the vineyard of the Lord. James Cotting was born in Switzerland, May 23, 1812. Ignorance of his boyhood and early education, deprives us of knowledge, which might prove an interesting contribution to his obituary. The catalogues of the province inform us that Father Cotting entered the Society May 27, 1837. He made his novitiate at the far-famed Sant' Andrea. It was doubtless within these hallowed walls that he imbibed that burning zeal for the house of God of which his laborious life was a splendid object-lesson.

After one year of theology, at the Roman College, Father Cotting set out for the "fields that were already white for the harvest." It is probable that he first landed on our shores in the autumn of 1840. We find him engaged in various pursuits of the ministry in the Missouri Province, from 1841-1850. It was while occupied in the discharge of his priestly duties, that he gave signal proof of his oratorical ability, which reminds the classical student of the "most high and palmy state" of ancient Rome and Greece. It happened in the village of New-Westphalia, Mo., that a Protestant paper had indulged too freely in unjust and scurrilous attacks upon the Catholic religion. Father Cotting's fiery soul could not brook such unwarranted insults. He embraced the opportunity of denouncing these falsehoods from the pulpit. So forcibly did he bring home to his audience the misrepresentations of which the editors were guilty, that the congregation, fired with a holy indignation, gave vent to its feelings by demolishing the office of the misguided journalists.

The blame for these unlawful proceedings, was laid at the door of Father Cotting. Being compelled by circumstances to leave Missouri, he came to the Maryland Province, and was stationed at Conewago from 1850-53. A respite from his almost tireless activity, was granted him in 1854, when he made his tertianship under Father Felix Cicaterri. The missions seemed to have been marked out for Father Cotting, for, on the completion of his third probation, he was assigned to Newtown. As a frequent result of slavery, the morality of many in this locality was far below the required standard. To remove a long standing evil of this nature, like a delicate surgical operation, required the steady arm of a skilful physician. Father Cotting applied himself to the task of removing this blot upon the fair name of Christianity. His efforts were rewarded with a success which surpassed the expectation of the most sanguine believers in the all-healing powers of the Church. Many amusing incidents are related of his

sojourn in this part of the country. One of these plainly evinces that the good father was by no means a bad lance when forced to a tilt in the field of polemical disputation. It chanced one day that a discussion arose between Father James and the trustees of the church of St. Joseph, which he had erected in a manner worthy of the divine service. The debate became very animated. Finally, one of the trustees threw down the gauntlet by telling the pastor that he was not a "gentleman!" The intrepid missionary hurled back a defiance at his adversaries, couched in the following language: "Gentleman! Certainly I am not a gentleman. Do you think Father Provincial has no better use for his gentlemen than to send them to this part of the country?"

In 1867, Father Cotting was transferred to St. Mary's, Boston, where he remained until 1870. His stay at Boston was very soon exchanged for a more arduous occupation at White-marsh. Here, with the exception of a few years spent at St. Inigo's, he passed the remaining period of his long and useful life. Though of a gruff and uncouth nature, yet many a kind deed has been entered to his credit in the book of life. To many, his career may seem to be fraught with little that, in their estimation, is worthy of a passing notice; but to men like Father James Cotting, who faithfully and conscientiously perform the humble duties to which obedience has assigned them, men whose unceasing toil for their neighbor's salvation has received little or no recognition from the world around them,—to such men can be applied the comforting words of the good Master: "Well done, good and faithful servant. Because thou hast been faithful over a few things, I will place thee over many things, enter into the joy of thy Lord."—R. I. P.

BROTHER JOHN LUYSTERBORG.

On the evening of September 30, 1892, Brother John P. Luysterborg, full of years and merits, expired at St. Ignatius College, Chicago. He was born at Antwerp, Belgium, on the 17th of Dec. 1807. He received a fair education in his youth and became quite skilful in mathematics. On reaching manhood, he followed for some time the trade of carpenter; but as he had been well trained in virtue from infancy, and had long cherished a desire of following the Master more closely, he finally applied for admission into the Society. He was received at the Novitiate of Tronchiennes, Sept. 27, 1840. This was a year of fruitful harvest for the Belgian Province, and several fathers of wide renown, such as Fathers Schouppe and De Backer, were among his fellow-novices. Although our brother was farther advanced in years than any of them, he lived to see nearly all their names vanish from the cata-

logue. The trade Brother John had selected in the world, shaped his work in religion. It was a source of delight to him to see himself designated by superiors year after year as "faber." He knew that had been his Divine Model's title.

After managing the erection of the new college of Ghent, Tournhout, and perhaps of Alost, he applied again and again to be sent to the missions, where his skill might be in greater requisition. Finally, his prayer was granted, and in 1867 when Fr. Coosemans, then Superior of the V. Province of Missouri, was returning from Belgium, he took Br. Luysterborg with him as companion.

He spent two years at Florissant, a year at St. Mary's, Kansas, and at the age of sixty-three came to aid in the great works that were then being done in Chicago. Besides assisting in the completion of the college, he was overseer of the contractors for the building of the steeple of Holy Family Church. The church and residence of the Sacred Heart, were to be built (according to specifications) "to the full and complete satisfaction of John P. Luysterborg." He who had been so easily satisfied in things that regarded himself, was found rather stringent, it is said, in those cases where the works of the Society were concerned.

He had a large carpenter-shop behind the sodality hall. Here he enjoyed the life of Nazareth. All the virtues of Nazareth he practised admirably, some of them to that degree which verges on the folly of the saints, more wise than this world's wisdom. He was so silent that he never acquired facility in speaking English, though he spoke Flemish and French fluently when required. He was such a lover of retirement, that for years he had not gone beyond the carpenter-shop. One day a father invited him to accompany him to the Sacred Heart Church to see some recent improvement. The good brother felt obliged to give his reason for refusing to go, and confessed that he had no hat. This little incident shows, better than many words, his respect for the priesthood and his affection towards poverty. If it be possible for fraternal charity to be excessive, Br. John had a fault. For so thoughtful was he of others, that from his early religious life he made it the subject of a special daily prayer, that he might die suddenly so as never to be a source of trouble. Was his prayer granted?

One day while passing from the college to his shop, he was stricken with paralysis. From that time to the day of his final summons, he was in purgatory in this world. I say in purgatory, because, for three years, he suffered constantly, sometimes intensely, and always with the faith and resignation of those blessed spirits confirmed in God's favor. His whole time was spent in reciting his beads or uttering pious ejaculations. His vitality was wonderful. Death seemed to be at hand three times during his sickness before he suc-

cumbed. But on the last day of September, while the students, departing for their homes, were shouting their huzzas at the completion of another day of struggle, Br. John opened his eyes, and having received the last absolution, kissed once more the crucifix presented to his lips, and expired. He was in his 85th year, 52 of which were spent in the Society.— R. I. P.

LIST OF OUR DEAD IN THE UNITED STATES
From Nov 15, 1892 to Mar. 15, 1893.

	Age	Time	Place
Br. John Luysterborg*...	85	Sep. 30	Chicago, Ill.
Fr. Godfrey Frederici.....	56	Nov. 23	Toledo, Ohio.
Br. Joseph Montegazzi...	76	Nov. 28	N. Orleans, La.
Fr. Augustine Laure.....	36	Dec. 19	N. Yakima, Wash.
Br. Thomas Gormley.....	61	Jan. 1	New York.
Br. Edward O'Farrell.....	54	Feb. —	St. Mary's, Kansas.
Br. Michael Nash.....	73	Feb. 20	Philadelphia, Pa.
Mr. Eugene Paillou	36	Mar. 5	Albuquerque, N. M.
Br. John Geekie.	61	Mar. 10	Florissant, Mo.
Fr. Henry Begley.....	58	Mar. 10	Galveston, Texas.

Requiescant in Pace.

* Omitted in our last list.

VARIA.

The Visit of Father General to our European Houses.—At the close of the General Congregation Father General having obtained the authorization of his Holiness, Leo XIII., made a short visit to many of our European Houses. The following list, which we owe to the kindness of Rev. Fr. R. J. Meyer, our new Assistant, gives the houses he visited and the time of the visit. An account from several of these houses will be found in the *Varia*, and the Exhortation given at Exaeten, on page 102.

DECEMBER, 1892.

- 9 Loyola—Pau.
- 10 Lourdes (Mass)—Toulouse.
- 11 { Toulouse (Mass at St. Sernin, visit to Cardinal).
 { Montpellier (visit to Bishop).
- 12 Montpellier—Lyons.
- 13 Lyons (Exhortation).
- 14 Lyons—Paris.
- 15 Paris (visit to Cardinal, Exhortations, visit to Nuncio).
- 16 Paris—Rheims.
- 18 Amiens—St. Acheul.
- 19 Calais—Canterbury (Novitiate Province of France).
- 20 Roehampton (A. M.)—London (P. M.).
- 21 Visited the schools, dined at Beaumont; P. M., back in London.
- 22 London—Liverpool.
- 23 A. M. Stonyhurst—P. M. Manchester.
- 24 Manchester—Dublin.
- 25 { Gives Communion in church of resid., exhortation, visits University
 { College—then Milltown Park.
- 26 Milltown Park to—London.
- 27 London—(College at) Brusselles.
- 28 Exhort. at college, visits Nuncio; P. M., visits residence.
- 29 A. M., Louvain—P. M., Maestricht.
- 30 Exhortation, etc.
- 31 Exaeten (Scholasticate of Prov. Germ.).

JANUARY, 1893.

- 1 Exaeten (Exhort. to scholastics).
- 2 Cologne, dines with Archbishop (now Cardinal)—P. M., Mentz.
- 3 Mentz—Bâle.
- 4 Bâle—Feldkirch.
- 6 P. M. at Innsbruck.
- 7 Exhortation.
- 8 Verona—Milan.
- 9 Milan (Exhortation)—P. M., Turin.
- 10 Turin—Chieri.
- 11 Chieri—Fiesole.

Assistant.—As is well known to our readers, Father James Jones, our recently elected Assistant, died on Thursday, January the 12th, at Loyola. He had been ill ever since the close of the General Congregation.—Father Rudolph J. Meyer, of the Missouri Province, who had been selected by Father General to be the *secretarius substitutus*, by and with the advice of the different provincials, has been appointed Assistant.

Austro-Hungarian Province, Innsbruck.—By the transfer to Vienna of Dr. Bickell, Prof. of Oriental Languages, and the appointment of Fr. Flunk in his place, the entire Divinity Faculty of the University passes into the hands of Ours.—Fr. Nisius (the great friend of English converts who stop here) has succeeded Fr. Nilles as Dean.—There are about 350 theologians at present, of whom 287 have matriculated. Of these, 174 (excluding our scholastics) reside in our *convictus*, and are thus entirely under the spiritual and temporal care of our fathers. Among these are representatives of many religious orders. The matriculated theologians are divided as follows: Students for the secular priesthood (representing 60 dioceses), 194; Regulars, 93; of whom 36 are Jesuits, 7 Franciscans, 19 Benedictines, 10 Premonstratensian Canons, 11 Cistercians, 9 Teutonic Knights, and 1 Hospitaller of St. John of God. There are also many Servites among the unmatriculated. The American theologians number 34, of whom 4 are Jesuits. Of the total 287 matriculated, 112 are Austrian subjects, and 175 foreigners.—You would be surprised at the nationalities of the 36 Jesuit scholastics at Innsbruck. There are 4 Moravians, 1 Luxemburger, 3 Styrians, 2 Austrians, 2 Bavarians, 2 Spaniards, 3 Bohemians, 4 Americans, 4 Hungarians, 1 Dane, 3 Tyrolese, 3 Prussians, 2 Swiss, 1 Saxon and 1 Carinthian. This is something like the congregation St. Peter preached to on the first Whitsunday. We have one common language, however,—German, and, if that fails, another one—Latin.

The cathedral chapter of Olmutz has done an almost unprecedented thing in raising Dr. Theodore Kohn, who is of Jewish race, to be Prince-Archbishop of Olmutz. It is an excellent rebuke to the prevailing “Judenhetze” (Jew-baiting). Two Innsbruck scholastics, who had known Dr. Kohn, sent him a letter of congratulation, to which His Grace responded in classic Latin. He directed his reply to Fr. Rector, and after warmly acknowledging the good wishes, gave testimony to his love and veneration for the Society.—On the 18th of Nov., there was solemn high Mass of Requiem in the University Church for Fr. Andrew Kobler, a former Rector Magnificus. The present holder of that office (who is of the Faculty of Medicine), and the deans of the various faculties attended. Fr. Kobler, some forty years ago, was a missionary in America.—Among the American Bishops who were pupils of Ours at Innsbruck are Messmer of Green Bay, Brennan of Dallas, Zardetti of St. Cloud, and Begin, Coadjutor of Quebec.

Novices.—This Province has three Novitiates, with the appended number of scholastic novices: St. Andrae (German) 26; Velehrad (Bohemian) 15; Tyrnan (Hungarian) 13; total, 54.

Missions.—Ours do great work in this line. A great difficulty, however, is the large number of races, each with its own language, in the Empire. To be “all things to all men” in this Province, Ours should speak German, Italian, Hungarian, Bohemian, Slovakian, Slovenish, Croatian, Ruthenian, and Polish. This year, for the first time, Ours have begun to give missions in Slovakian; Slovenish alone awaits a master.

Bosnia.—Ours will assume during the course of this year the permanent charge of the Archiepiscopal Seminary of Serajevo.

Hungary.—The Countess of Wenckheim has offered to found a new college at Bekes-Gyula for Ours. It has not yet been definitively accepted. — The extremely beautiful Sacred Heart Church in Buda-Pesth is approaching completion. It is a gift from the Hungarian nobility to the Society. This church has the distinction of being the first and only one in the Hungarian Capital to be heated. To understand the full meaning of this, Americans must know that all through the winter there is no heat in European churches. Consequently, this is quite a departure from what is customary.

Visit of Father General.—I send you some unadorned notes of Very Rev. Fr. General's visit to the "Imperial and Royal University of Innsbruck," in the hope that you will find something of interest in them. It was only on Jan. 1, that we heard positively that Fr. General would honor us with a visit; and as his coming was fixed for the 5th inst., but little time was possibly at our disposal for preparation. Add to this, our triduum for the Renovation of Vows began on the evening of the 2nd, and you can imagine that an elaborate programme of festivities was out of the question. But, what could be done was done willingly for the distinguished guest. The Provincial of Austro-Hungary, and most of the rectors and superiors of the province came on to Innsbruck to show their filial deference to the new Head of the Society. On Jan. 5, then, about 6 o'clock in the evening, we were all called to the entrance to receive Fr. General. On arriving, His Paternity proceeded to the recreation room, into which we all gathered. Then Fr. Provincial made a speech of welcome in Latin, stating that Fr. Martin was the first successor of St. Ignatius that had visited the Austro-Hungarian Province. (It is true that Fr. General Laynez was at Innsbruck in 1563, but then Tyrol belonged to the German Province.) His Paternity replied gracefully, in a low and sweet but distinct voice, and then gave his blessing to all. After this, Fr. Provincial knelt and kissed his hand, and rising received the *amplexus* from him, a ceremony which everyone of the community performed in turn. This ended the reception. Fr. General is of middle size, very dark, and has prominent features. His brows are bushy, his nose large, and his jaw square. He has very white shining teeth. He has a constant and unctuous smile, but makes the impression of one who can be very stern when occasion offers. Fr. General's companions were Fr. Meschler, Assistant for Germany,—a delightful, open, paternal man, low-sized and white-haired, and Fr. Grandidier, Assistant for France,—a stout, taciturn, noble looking priest. At supper, Fr. General took Fr. Rector's place, and the Assistants sat next to him. At the next table, was Fr. Provincial, next to whom was Fr. Rector. In leaving the refectory, the General went first, followed by the Provincial, next the Assistants, then the Rector, and, after him, the visiting Rectors. The same order was followed after litanies.

The following day, Feast of the Epiphany, took place the renovation of

vows. The renovants had two Masses, one said by Fr. General, the other by Fr. Grandidier. It so happened that the two seniors according to vocation, who should serve His Paternity at the renovation Mass were Americans, but, in deference to the nationality of Fr. General that honor was given to two Spanish scholastics. At noon, there was, of course, a feast in the refectory. At 3.45, Fr. General came to the scholastics' recreation room, accompanied by the provincial and rector. He remained standing, and gave a familiar talk in Latin, in which he recommended purity of intention, which, he said, embraced all other virtues. During the course of the day His Paternity also addressed the rectors, and it is said that his advice to them was to leave freedom and discretion to their subjects in the various duties confided to them, and that superiors should not imagine it is their own business, personally to manage everything done in the house. They should direct, not take the work into their own hands.—The Academy, the main part of the day's programme, took place at 5.30. For this entertainment, the only decoration attempted in the house was done. An altar had been erected in the scholastics' recreation room. On it was a statue of the Sacred Heart. On the right of the image was a picture of Suarez, on its left Blessed Peter Canisius, founder of Innsbruck College, at its feet St. Thomas Aquinas. There were many green bushes, and a few flowers. After the choir had sung: "*Die Himmel rühmen*" (*Cœli enarrant*), a Latin address was made, after which Fr. General was presented with a richly emblazoned programme, around the border of which the names of all the scholastics in the house were artistically worked. The regular exercises then followed, and consisted of poems and addresses in Latin, German, Hungarian, English, Bohemian, Italian, Croatian, Greek, Ruthenian and Spanish. His Paternity listened attentively and appreciatively, and when he recognized a familiar word in these strange tongues, smiled and bowed. Fr. General rose after the closing song, and we all stood likewise while he spoke. After thanking all, he recommended two things to the province,—to the scholastics, filial reverence and obedience; to the superiors, love for the scholastics. After Father General had finished, the provincial asked a memorial of the visit, which His Paternity granted in the shape of a celebration of the octave of this day (i. e. Jan. 13), as long as he is General. This, not only for Innsbruck, but for all the scholastics of the Austro-Hungarian Province.—At 8 o'clock p. m., we were all called to wait on Fr. General for the formal leave-taking. Fr. Provincial thanked His Paternity for the visit, to which the General responded, and gave his blessing. He departed the next morning (Jan. 7) at 6.50 A. M. We were all at the door as he left, and knelt to receive his parting blessing. So passed into history this event so memorable to us, which, from the very presence of the successor of our Father Ignatius, seems to have spread an aroma of charity and blessing through the community.—*Letter from Mr. Fanning.*

Belgium, Louvain.—The visit of Father General. On December 29th, Very Rev. Father General paid us a short visit. He remained only four hours, but it was enough to carry by storm all our hearts. He had a charming word for everybody, was delighted with everything; in one word, he looks one of the kindest-hearted men I ever met. An entertainment was given to his Paternity in eight different languages. The WOODSTOCK LETTERS were very useful to the scholastic who made the Latin speech of welcome. You should have seen the delightful smile and the shrug of the shoulders when he was told that we knew his Paternity had been styled the greatest theologian in Spain.—*A Letter from Mr. Cooreman.*

Departure for the new Congo Mission.—On March 5, the day before the departure of the first missionaries of our Society for the new Kwango Mission, in the Belgian Congo, a most solemn and impressive ceremony took place in our church, adjoining the college of Notre Dame, at Antwerp. At three o'clock in the afternoon, the altars brilliant with lights, the statues of St. Francis Xavier and of St. Peter Claver decorated with the richest flowers, the flag and the escutcheon of the independent State of Congo, the large escutcheons of the Sovereign Pontiff, of the Society and of Belgium hung over the entrance to the sanctuary, all marked well the character of the ceremony which was about to begin. The pretty church was filled to its utmost capacity, and many distinguished persons, governors, judges, senators, representatives, and officers of the army were present. While the choir was singing "O quam speciosi pedes," the procession filed into the sacred edifice. First came about forty altar boys, each carrying a lighted candle; behind them marched four little negroes from the Congo. Then followed the members of the Society, with lighted candles; immediately after, appeared the heroes of the occasion: R. F. Henexthoven, Superior of the new mission, FF. Dumont, Liagre, Demeulemeester, and the Brothers de Saedeleer, Gillet, and Lombary. Lastly came the celebrant and ministers, who proceeded at once to the main altar, where solemn Benediction began. After the Blessed Sacrament had been exposed, Fr. Verest ascended the pulpit and spoke most eloquently and most touchingly on the meaning of the present ceremony, concluding with heartfelt words of farewell to the new missionaries in the name of our Society, of their friends and relatives, and of their Catholic country. Then came the most beautiful and most moving part of the service, viz. the kissing of the feet of the new apostles, while the choir rendered the parting missionary hymn:

Partez, hérauts de la bonne nouvelle!
 Voici le jour appelé par vos vœux!
 Rien désormais n'enchaîne votre zèle:
 Partez, amis, que vous êtes heureux!
 Partez, amis, adieu pour cette vie,
 Portez au loin le nom de notre Dieu;
 Nous nous retrouverons un jour dans la patrie,
 Adieu, frères, adieu!

After the Benediction of the Blessed Sacrament, the choir chanted the

beautiful words of the *Itinerarium*, and when the celebrant had sung: "Procedamus in pace in nomine Domini," the procession returned to the college. In the evening, Mgr. van den Berghe, the great organizer of the Congo Missions, invited all the missionaries to dinner, as well as R. Fr. Provincial, Fr. Procès, Socius, Fr. Marchal, Rector of the college and several distinguished personages. The following day, March 6, towards one o'clock in the afternoon, a long and imposing cortège of honor, comprising over thirty of the finest carriages of the city, accompanied the missionaries from our college to the place of embarkation. A last scene of farewell and the steamer *Lulu Bohlen* bore off the first missionaries of our new mission of the Kwango.

It is not generally known that the Congo is no new field of labor for our Society. A band of heroic missionaries of the Portuguese province left Coimbra as early as the year 1548. The *Précis Historiques* is publishing a series of articles on "The Jesuits in Congo, 1548, 1759."

California, St. Ignatius College, San Francisco.—The gentlemen's sodality is most efficiently organized and has about 500 members. Connected with the sodality is a library of over 3000 volumes, the best products of the Catholic press both in this country and in Europe. Monday, Wednesday, and Friday evenings, and Sunday afternoon the members have free access to the library.—Fr. Edward Allen has organized a male choir for our church here, consisting of some 50 chosen voices. It bids fair to eclipse any choir we have yet had at St. Ignatius. Thus far its singing has been a prominent feature at the evening services, especially at the Sunday vespers.—The new pulpit is a very handsome piece of workmanship, well in keeping with the rich decorations of the church. It occupies a position in front of the double pillars on the side of the Blessed Virgin's altar. On the opposite side in front of the corresponding pillars, an elegant crucifix has been erected. One of the local papers thus describes it: "It is a beautiful piece of work, and is an artistic counterpart to the new pulpit. The cross, with base, stands about twenty feet high, and the *corpus* is beautiful and life-like, the eyes seeming to bespeak the agony of our Lord. The cross and figure were imported from Paris expressly for the church. As a work of art it is magnificent, the sculptor's and carver's work upon it being marvellously rich. The base is a massive stand of oak, exquisitely carved in the style of the Italian *renaissance* and resting on lions' feet. Mouldings in bold relief divide the front and sides into panels, each of which has a distinct character of elaboration. One panel is prominent for its festoon that falls over cherubs' outstretched wings, and then another for the lamb and lavish scrolls. The main one, however, is that which forms an elaborate frame for a bronze representing the brazen serpent, and Moses directing his people to look upon it that they might be cured of their wounds. This subject was taken as a symbol of the Redeemer who died on the cross. The bronze is the work of a local sculptor. An imitation of

rock-work upon the pedestal is made the foundation for the great black cross, that rises to a height of twenty feet above it."

Santa Clara College.—The debating societies gave two interesting entertainments within the past few months. The closing address at the first was delivered by Fr. York, a promising young priest of San Francisco. He took as his subject, "The Catholic young man of the day." At the second, the final address was by Mr. James Campbell, A. M. '72, of San José, who showed in a most practical way how the Catholic student should conduct himself on leaving his *Alma Mater*.—Since the opening of the new year, the Vice-president, Fr. Joseph W. Riordan has started a string band; it furnishes fine music at all the entertainments.—At the urgent request of the archbishop, our boys have been industriously engaged in preparing specimens to be exhibited at the World's Fair.

St Joseph's, San José.—Our new college hall was lately opened for the first time with very appropriate exercises. Among the numbers on the programme was a poem which paid a well merited tribute of praise to the good old fathers, founders of the first church and college at San José. As the archbishop could not be present on the occasion, the chancellor of the archdiocese, Rev. Geo. Montgomery, was deputed by him, to deliver the inaugural address.

China.—Through the kindness of Rev. Fr. P. Becker, superior of the mission of Tcheu Li, S. E. (Province of Champagne), we are in receipt of the annual report of his mission, from July 1, 1891 to July 1, 1892. We select the following interesting items:—The mission has 1 bishop, Mgr. Bulté, S. J.; 49 priests, of whom 44 are Jesuits (39 Europeans and 5 Chinese) and 5 Chinese secular priests; 1 Chinese scholastic; 8 coadjutor brothers (6 Europeans and 2 Chinese). Besides, the mission is assisted by 293 male catechists, of whom 177 teach school; 173 female catechists, of whom 138 teach school; and 93 domestics, porters or watchmen.—We have 551 parishes; 418 churches or public chapels, and 73 private chapels; 1067 outlying stations; 39,744 Catholics, and 3207 catechumens. During the past year, 1001 adults and 16,477 children of heathen parents have been baptized; 1089 have been confirmed; 107,071 confessions were heard, and 101,817 holy communions were distributed.—Our mission has 154 schools for boys with 1837 scholars (796 of whom are boarders or half-boarders, and 346 pagans); 141 schools for girls with 1488 scholars (347 of whom are boarders or half-boarders, and 109 heathens). We support 507 orphans either in our 6 orphan asylums or in private families; and in 50 small dispensaries, remedies are distributed gratis, with a view to help on the conversion of heathen families and to procure more easily the sacrament of baptism for dying children.—In Hien-hien, we have a great seminary, in which are 8 students of philosophy and 8 students of Latin; besides a small seminary, with 106 students of Chinese; a preparatory school for catechists, with 16 students; a normal school for female teachers, with 56

students; one European-Chinese printing office; and one European-Chinese central dispensary.

England, The Visit of Father General.—The *Letters and Notices* for January is filled with an account of the visit of Father General to England and Ireland. On the 19th of December Father General, accompanied by Father Fottrell, the late Substitute, and Father Hayes, Rector of Farm Street, London, reached St. Mary's College, Canterbury, and the next day went to Rochester. The same afternoon he went to Mount Street, London, where he had desired the superiors of the South of England to meet him. Father General addressed the superiors, saying that their aim must be, in accordance with the spirit of the Society, to be "Fathers." For this they were to have patience, meekness, compassion and sympathy with the sufferings of others, and charity. Secondly, he spoke of the knowledge of the Institute, which he recommended strongly to superiors. In order to dispense properly, he said, in particular cases, a deep knowledge of the Institute was necessary. Thirdly, he spoke about the *Ministeria* of the Society,—the Exercises, the Sodalties, the Missions. He spoke particularly of the missions, for all England was a mission, and we were all missionaries. He had come to England to thank the English fathers for their work and to encourage them, in imitation of their martyrs and the great ones who had gone before, to add to their courage to do still more. After visiting the parish of Westminster, his Paternity went to Beaumont, thence to St. Francis Xavier's, Liverpool. Here he met the Rectors and the Ministers from the North of England and addressed them as he did those whom he had met in London. He then proceeded to Stonyhurst and thence to Manchester, from which place he passed on Christmas eve to Ireland. Everywhere Father General was received with enthusiasm and everywhere he had words of encouragement for the English fathers. We must refer our readers for more details to the *Letters and Notices* from which we have culled the above.

Fordham, St. John's College.—The devotion to the Sacred Heart is beginning to be better known among the boys, and the results of its practices are everywhere plainly visible. Many may be seen on all the divisions wearing the League badge; the first Friday communicants are very numerous, and offerings to the "Treasury of Good Works" are increasing. A new feature has been introduced in the first Friday devotions, namely, a sermon in the evening on the Sacred Heart, followed by the reading of the act of reparation and Benediction; heretofore Benediction was given in the morning immediately after the boys' Mass. Fr. Fagan began and will continue to give this course of instructions. It is probably owing to the League that the boys are beginning to show many signs of a higher appreciation of spiritual things. Their devotion at Mass is inspiring, and the attention given to the regular weekly sermon augurs well for their future development. Not a few visit the

Blessed Sacrament after meals, and during the mid-winter examinations it was almost the rule to see the boys approach the holy Table on the mornings of the examination days. The rhetoricians led in the good work by receiving holy Communion in a body on their patron's feast day. All this gives us a stronger indication of the good will shown on every side, if we consider that these little acts of devotion are altogether spontaneous on the boys' part.—The four sodalities are in a very flourishing condition, and are doing much practical good. The feast of the Purification (Sodality Day) was fittingly celebrated. At the 6.30 o'clock Mass, during which Fr. Rodock pronounced his last vows, there was a general communion. At 9 o'clock the boys again assembled in the chapel to witness the reception of some eight or ten postulants into the senior sodality. Before the ceremony, Rev. Fr. Rector made a few appropriate remarks; after the reception, solemn Mass was sung. In the evening the usual literary academy in honor of the Blessed Virgin was held in the armory. Several papers and a poem were read in which our Mother's praises were loyally sung. Rev. Fr. Provincial brought the exercises to a close by a graphic description of his visit to our Lady of Monserrat, urging the boys at the same time to show the love they professed for their Mother in deeds of charity and kindness.

The mid-winter examinations were held during the last week of January. They were marked with great success in the classical course; the number of failures, however, in the mathematical course was somewhat noticeable.—The debating society has been doing good work during the past term, as may be seen by consulting the secretary's report published in the February Monthly.—The dramatic association deserves its word of praise. The plays presented on Thanksgiving Day and before the Christmas holidays were agreeable surprises, and show that the boys are not wanting in dramatic ability. If the improvement shown up to this continues, we may hope for something exceptionally good at the public play.—Towards the end of January a very pleasant evening was passed with Prof. Munro, the elocution master of 1st division. He entertained us with a varied selection of readings, humorous and pathetic.—Washington's birthday was celebrated wholly within doors this year, as the weather was very unfavorable for outdoor amusements. After supper, the boys of the first and second divisions gathered in the armory and listened to a very instructive lecture on "Pompeii, the City of the Dead," given by the Rev. Edward Quirk of the Diocese of Manchester, a former student and graduate of Boston College, and a brother of our Fr. Quirk. It was an account of personal experiences happily and entertainingly told. The boys listened throughout with eager attention, and certainly Fr. Quirk richly deserved the hearty applause he received at the close of his remarks.—The Alumni Society had a most successful meeting and dinner on Shrove-Tuesday evening at the Hotel Savoy. Rev. Fr. Rector and Fr. Keveney (our only professorial alumnus) represented the college. Among those present were delegates from the alumni associations of St. Francis Xavier's, Georgetown, Manhattan and Se-

ton Hall. The feasibility of strengthening the cause of higher Catholic education, by forming a club for all Catholic graduates residing in the city, was warmly discussed.—Rev. Fr. Provincial made his Visitation in the early part of February. Br. Donovan has left Fordham for Manresa, and Br. Reilly has gone to St. Peter's, Jersey City. Fr. Gunn is stopping with us at present. He came for rest and recuperation. By the way, there seems to be some peculiar health-giving property in Fordham air. Though the winter has been hard, we have had no sickness. Those who were ailing when they arrived here are now in splendid condition, and even good old Fr. Jouin is brighter and livelier than he has been for many a year. If you desire to live long, come to Fordham.

France.—The Panama scandals have prevented the government from occupying itself about us; consequently, our colleges have been in peace and are flourishing. How long this will last no one knows; meanwhile, we thank Providence for this manifest protection. *Semper mortui et ecce vivimus.*—The visit of Father General has excited the greatest enthusiasm wherever he went. At Lyons he remained from Monday evening, the 12th of December, until the Wednesday morning following. About 120 of the province were able to meet him. He made an address to the superiors and was given an entertainment with speeches in different languages, songs, etc.

Montpellier.—Our college in Montpellier is probably unique in the Society as a college where a great many of the boys are half-boarders and do not go to their homes for the night. They sleep, study, breakfast, and sup in a house a few blocks away where they are under the *surveillance* of our prefects. Nuns have the management of the house and look after the dormitories, ward-ropes, and kitchen. The college is a fine new building enclosing the playground on two sides, the church forming the boundary line of the third. The latter is a little gem of Gothic architecture with a beautiful chapel containing a *fac simile* of the Grotto of Lourdes, basilica and all, so arranged as to be the chief ornament of the chapel itself as well as the background of the high altar. The church, since the Decrees of thirteen years ago, has been used as a college chapel, though like our other churches and chapels in France, the faithful who wish can enter through the parlors. A few common pieces of inch square lath about a foot long are still nailed across the central door with the warning stencilled upon them, *Respectez la loi.*

Toulouse, Visit of Father General.—Father General has spent twenty-four hours in Toulouse. The rectors of the province were invited to greet him. He has excited the admiration and the enthusiasm of all that have seen him, by his charity, his affability, his simplicity, his open-heartedness, and his quick intelligence. He speaks French very well. During recreation he satisfied all our inquiries. On Sunday morning he celebrated Mass at the altar of St. Thomas in St. Fermin's. At the request of the superior of our residence, M. le Curé had the relics of St. Louis exposed in the chapel, and he received

our Father as he is wont to receive princes and prelates. After breakfast Fr. General went to visit his Eminence the Cardinal, who was quite surprised at this mark of attention, and so happily impressed, that to all with whom he took occasion to speak he made known the pleasure he received and the delightful impression left by his visitor. At eleven o'clock Fr. General called to his room all the superiors and delivered an ardent address in Latin on the charity that ought to animate superiors towards their subjects and on the zeal for the Institute that ought to shape all their labors and undertakings. The refectory was richly adorned. More than a hundred religious sat down to dinner. Toward the end of the meal, when the dessert was placed on the tables, the reading and singing of the poems began. In this academy, fathers of the greatest gravity and authority took part, on this day regaining their youth, striking their lyres which had been abandoned to oblivion for so many years. Fr. Rector and Fr. Bastide came forth in military costume to declaim a dialogue between an old sergeant and a young soldier, a piece very seasonable and received with much applause. Indeed, the academy was a complete success. His Paternity kept approving, laughing, and showing that he was moved conformably to the sentiments of the compositions. Then, during recreation, followed fun and revelations. Fr. General said of Fr. Sarramagna, "I am going to take him to Fiesole as substitute Secretary, because they love him too much in Bordeaux, and, besides, I wish to prepare him for the generalship." He talked of the progress of the Society throughout the world, how much good it is accomplishing, and declared that it is not inferior to the old Society, and that it shelters in its bosom men of heroic virtue, especially in the missions. He recommended the colleges to us, and expressed his opinion about fighting the iniquitous laws against them, saying that it is necessary to stand firm, even to the exhausting of the last drop of resistance. The more the powers of hell rage against the colleges, the more evident becomes the good that they produce. If four of Ours can occupy and direct them, then four will do; if no more than two are allowed, then two; if only one is allowed, then in order not to surrender let one suffice. We must never give in nor lose courage.

Desiring to give impulse to the enterprise of finishing the General History of the Society, he had ordered that a copy be made of a manuscript of Fr. Jouveney's, at any cost, saying that it is necessary to obtain a document so important for this purpose.

India.—Mr. Francis Xavier De Sousa, who has passed successfully the Competitive Examination for the Civil Service of India, and who is the 14th in the list of 32 successful competitors, is the first native Christian who has earned this distinction. He was educated by the Jesuit Fathers, and had thoroughly mastered the French and German languages, besides taking the B.A. degree in the Madras University before proceeding to England.—The aptness of the native youths at St. Francis Xavier's College, Bombay, an in-

stitution numbering one thousand pupils,—has attracted the attention of Lord Harris, who at a performance of scenes from Shakespeare's "Julius Cæsar," declared that at Eton he never witnessed a more accurate representation of the various parts. "It is a rare thing," added the Governor, "to find a dozen youths in an English public school who could declaim such long speeches with accuracy, and suit the action to the word so well."

Mangalore.—We are indebted to Fr. Zanetti for a Report on St. Aloysius College, Mangalore, for the year 1892. The report is as follows:—

"We opened the year with 384 students on the rolls and we close with 402. Of these 16 are in the B. A. classes; 51 in the F. A.; and 335 in the High School, Up. Secondary and Lower Secondary Departments. The highest number on the rolls in the course of the year was 429.—The results of the B. A. Examinations were highly satisfactory, the percentage of passes being greater than that of any other College in the Presidency. Four candidates presented themselves for B. A. in the Language branch. All passed, securing the 4th, 12th, 51st and 74th places on the list. Five presented themselves for the B. A. Examination; optional branches. All passed, 3 in the 2nd class, and 2 in the 3rd.—The F. A. and Matriculation results were not so satisfactory: 5 out of 14 passed in the F. A. Examination, 2 being in the first class: 12 out of 28 passed in the Matric. Examination, 3 being in the 1st class. The results of the Upper Sec. Examination, optional branches, were very satisfactory, 23 out of 28 passed in Commercial Correspondence; 6 being in the 1st class: 8 out of 16 passed in Mensuration; 3 being in the 1st class.—As to the working of the College, the Director of Public Instruction speaks as follows: 'The Principal and the Professors are to be congratulated on the very successful working of the institution.' The Inspector in his Report to the Director speaks in this manner: 'The College is doing excellent work and deserves all the help that the Government and the Department can give it. The discipline is excellent; the pupils respectful—the whole tone of the institution as high as it could well be.'—The syndicate of the University has conferred, this year, two chief Assistant Examinerships on professors of the College; and His Excellency the Governor—the fellowship of the University of Madras on another Father of the College.—The College has sustained in the course of the year two losses, one in Rev. Fr. Martin, who was suddenly recalled to England, by his Superior, on urgent affairs. The other loss was in Rev. Fr. De Penaranda who was called back to Calcutta by his Superiors. He was an honor to this College, on account of his Mathematical and Astronomical science, being so well known in the Presidency.—Mr. Cyril Rebello, who has annually given a scholarship of Rs. 25, has this year increased it to Rs. 50 and assigned it for competition in the B. A. Classes.—Mr. I. P. Fernandes made over to the College authorities Rs. 100; the annual interest of which is to form a prize to be given to a deserving boy.—Another benefactor has offered Rs. 75 which will form an additional scholarship for the B. A. Class."

This report is followed by a list of those who have received prizes and the "Rules according to which the Prizes have been awarded." We are also indebted to Father Zanetti for the *Status Missionis Mangalorensis*. From this we learn that there are laboring in this mission 25 priests of the Society, 16 scholastics, 9 coadjutors, and 37 secular priests. Very Rev. Fr. Cavadini is Superior of the Mission, and Rt. Rev. Nicholas M. Pagani, S. J., Bishop of

Mangalore. The episcopal seminary is under the direction of Ours, as well as St. Joseph's Asylum for the sick and the poor. Connected with this is the Leper's Asylum where, our readers will recollect, Fr. Augustus Müller of this province is laboring with wonderful success in the spiritual and bodily cure of these afflicted patients. Fr. Müller has built a hospital for his 40 lepers and is now building another to lodge such among his sufferers who are in a better condition. Close to this he is building his Dispensary from which he will easily govern both of the houses under his care.

Ireland.—The success of our students at the Intermediate Examinations last year was as signal as usual. Of seventy-three colleges and schools of all denominations that reached a certain standard, Clongowes again came out first on the list with a total of forty awards; St. Francis Xavier's College (Belvedere), Dublin, won twelve awards, and the thirteenth place; and the Sacred Heart College, Limerick, won four awards and the forty-second place. In individual distinctions, which carry gold medals as well as the respective exhibitions, Michael Keane, of Clongowes, won first place in the Senior Grade; Joseph Byrne, also of Clongowes, first place in the Middle Grade; Pierce Kent, of St. Colman's, Fermoy (not a Jesuit College), first place in the Junior Grade; and Vincent Connolly, of Belvedere College, first place in the Preparatory Grade. This last has no medal attached to it, though the winner deserved one, for he scored a total of 4713 out of a possible 5000, obtaining full marks in all his mathematical subjects. In addition to this the two Clongownians, Messrs Keane and Byrne, captured two other medals, the former, the Classical medal in the Senior Grade, and the latter, the English medal in the Middle Grade. The Mathematical medals in all three grades once more went to Protestant students from three Protestant schools long famed for their mathematical teaching. Of the 4276 students examined, 2533, or something like 60 per cent, passed. In the lively competition which is going on among Catholic schools themselves, as well as between Catholic and Protestant, it is pleasing to find that Catholics are continually reaching "one niche the highest." From the following tabulated statement of the prize-money respectively awarded, the relative success and advance of the Catholic students over the others can be seen.

Year	Catholics	non-Catholics	Total awarded
1891.....	£2776.....	£1785.....	£4561
1892.....	£4386.....	£1953.....	£6339

This shows that the Catholic students have won an increase of £1610 on their awards of last year, as against an increase of £168 by the Protestants.

Missions in South Africa.—Last summer Fathers James Colgan and James Cullen, of the Irish Province, were sent down to South Africa on a missionary tour. Father Reginald Colley, S. J., gives the following account of the work done by them in a letter in the January *Letters and Notices*: "The two Irish Fathers have been doing excellent work by their missions throughout the

eastern and western vicariates; and there is every reason to hope that the results will not be ephemeral, but will be perpetuated by the Apostleship of Prayer, sodalities, and other pious practices set on foot everywhere. The retreats they have given to the clergy should be especially productive of good, and more particularly establish greater union and organization than has hitherto existed among the priests scattered about in single missions over immense distances."

Death of a Centenarian.—At St. Francis Xavier's, Upper Gardiner Street, Dublin, on Monday, January 30, died Brother John Ginivan, probably the oldest member of the Society. Had he lived nine days longer he would have completed his hundredth year. He was born February 8, 1793, and entered the Society Sept. 7, 1819. This being his seventy-fourth year in religious life.

Clongowes Wood College.—The recently elected and deceased English Assistant, Father James Jones, was a Clongowes student from 1843 till 1848, when he entered the Society. His family, originally Welsh, moved to Ireland in the time of Queen Elizabeth, where Sir Roger Jones bought Benada Abbey, Co. Sligo, and built the first Protestant church in that part of the country. The parents of Father James became Catholics, and after their deaths nearly every one of their children when fully grown up became religious. His elder brother, Father Daniel, became a Jesuit, and his sisters became nuns. Benada was restored to its pre-Reformation use, and is now a convent of the Sisters of Charity.—The yew-tree planted by Very Rev. Fr. Roothaan on the occasion of his visit to Clongowes forty-five years ago is alive and flourishing. The present Very Rev. Father General planted a tree in like manner as a memorial of his last visit to Beaumont College in England.

The game of hand-ball which once was a favorite in Clongowes, and in praise of which "Father Prout" wrote verses when he was professor of Poetry in the college, is now a thing of the past. The alleys have been all torn down in order to put a stop to abuses which crept in, in connection with the game. Only a few could engage in it at a time, and too many would lounge idly around witnessing the game in place of stirring about and taking active exercise so necessary in a climate like that of Ireland. Cricket and football are the games most patronized. If American boys but knew what fine baseball grounds there are there, cricket would soon have to take a back seat. A fine swimming-bath, like that at Stonyhurst, that can be used in winter as well as summer, has proved a valuable addition to the comfort of the boys.

Clongowes, it may be remembered, was one of the first colleges opened by the Society after the Restoration in 1814. It formerly belonged to the Brownes of Castle Browne, the name of the grand old castle that is now the residence of the community. In the parlor doors on the first floor going on the hallway are still shown some bullet marks that tell tales of how Ireland was governed less than a century ago. The proprietor of the castle, Mr. Wogan Browne, was engaged in conversation with a Mr. Hamilton Rowan, a member

of the society of United Irishmen, the object of which did not find favor in the eyes of the Government of those days. During the interview a party of dragoons approached the front of the castle, and catching sight of Mr. Rowan through the window over the door they discharged their carbines at him to intercept his escape.

About four years after the opening of Clongowes, another boarding-school opened at Tullabeg, near Tullamore, about sixteen miles away, to serve as a preparatory school to Clongowes. In course of time it came to be managed independently and continued so until some ten years ago when it was judged more economical to unite both. Subsequent events proved the wisdom of the move, for it has enabled Clongowes to take the lead of all the schools and colleges of Ireland at the intermediate examinations. Tullabeg is now the novitiate, and has thirty-one scholastic novices.

Milltown Park.—At Milltown Park, near Dublin, is a House of Retreat with accommodation for about fifty or sixty exercitants. Every month there are alternately retreats for the clergy and the laity for four or five days. These are advertised in the newspapers and are regularly attended by as many as the house is able to accommodate. The grounds are all that can be wished, spacious and retired with solitary walks, a beautiful calvary and statues here and there to inspire devotion. Besides the House of Retreat there is a house of studies for Ours, where there are at present twenty-five theologians and eleven juniors, the latter preparing themselves for the Royal University examinations. Fr. Peter Finlay is prefect of studies and professor of the morning dogma; Father James Murphy, the evening class; Father William Hayden, professor of the three short course men; Father Charles McKenna, professor of moral; Father William Kelly, professor of Sacred Scripture, Ecclesiastical History, and Hebrew; and Father Denis Murphy, professor of Canon Law. The last named is also Postulator of the cause for the Beatification of the Irish Martyrs. Those who are desirous of assisting him in this latter work can do so effectually if they succeed in getting them to work some miracles so as to advance their cause.

Italy, Rome.—*Audience of Father General with His Holiness.* The following is a translation of a letter written to one of the fathers of the province of Castile by Fr. Galeazzi substitute for the Italian Assistency.

ROME, Jan. 31, 1893.

Reverend and Dear Father, P. C. I hasten to send you a few items of interest. On Saturday, the twenty-eighth instant, Fr. General was admitted to a special audience with His Holiness, who received him with extraordinary kindness. The holy Father began to speak at once, while Fr. General was in the act of making his first genuflection.—“Fr. General,” he said to him, “we have made you wait rather long; but now we have all the time we wish for a conversation. Mons. Angeli told me that you speak Italian.”—“Very poorly, holy Father.”—“Well, then, let us speak Italian.”—“Then

Your Holiness will have to lay in a good stock of patience to listen to my blunders."—"Mons. Angeli told me that you speak well; but be seated, for we have much to talk about." And then he began to question him minutely and with the greatest interest about the congregation and the things enacted there; about the provinces which he had visited and about each house in particular. Thereupon he spoke to him about many undertakings, with regard to which he had prepared and had at hand a large bundle of papers. What astonished Fr. General most was the marvellous memory of the holy Father, who remembered each individual piece of business, and not only recalled their treatment of it in their respective letters, but even quoted the very words which Fr. General had used. The audience lasted about an hour and a half. At its conclusion Fr. General knelt down and asked a blessing. In an elevated tone of voice and as if inspired, the holy Father said to him: "The Society is my army, and a united army, and you are the general of this army. You must always combat for the Pope and with the Pope. With all the fulness of my heart I bless the fathers assistants, I bless each assistancy, I bless each house of each assistancy, I bless each father and each brother of each house, I bless all with all my heart; and may this blessing draw down upon you from the Lord the grace of always proving yourselves worthy sons of the Society. *Benedictio Dei*, etc." You can imagine with what enthusiasm Fr. General left this audience. Blessed be God!

You cannot believe the enthusiasm of our fathers here for Fr. General. His very entrance into a house acts like an electric current on all. Never have I seen such affection and such love of sons for their father. May the Lord be blessed! As far as we can see we shall still remain in Rome some ten days. Then we shall return to Fiesole to fix our permanent abode there.—D. GAL-LEAZZI, S. J.

P. S.—I forgot to tell you that scarcely was Fr. General seated, when the first question put to him by his Holiness was: "Fr. General, how is the discipline in the Society? You have just visited many houses. Well, how did you find the discipline?" This is precisely the same question which his Holiness put to him and that too in the first place, when on the former occasion he had an audience as Vicar-General.

With regard to the time allowed Fr. General for this audience, allow me to add what Fr. Rector told us yesterday, when he read this letter to us. He says that three quarters of an hour is a long audience for bishops making their visit *ad limina*.—*Letter from Mr. Otting at Oña.*

San Remo.—The *Oratoire Catholique des Etrangers* is an apartment in the Villa Beau-Sejour capable of accommodating forty or fifty persons. It was opened two years ago for the benefit of the English, French, and German visitors who make San Remo their home during the winter months, from November to April. The bishop appointed it as the parish church for all strangers for their Easter Communion. Sermons are preached in three lan-

guages, and confessions heard in six. There are at present four fathers and two brothers in the little residence on the ground floor of the Villa. In the suite of rooms on the first floor overhead are the two young princes, Michael, and Francis Joseph of Braganza, with their preceptor, who, along with the superior, Father Julius Von Egloffstein, and myself, teach them the multitudinous branches that go to make up a young prince's education. Although only fifteen and thirteen years old respectively, they can speak with ease German, Portuguese, French, English, and a little Italian. They are now engaged at the uncongenial task of grubbing out Greek roots and pounding at Latin syntax in preparation to pass their examinations at Feldkirch. These young princelings, it is interesting to recall, are descendants in the fourth generation of the weak José I., King of Portugal, who let Pombal work his evil way against the Society. It is consoling to see that the whole family, now in exile, is most devoted to the Society:

Plans are drawn up for a new residence of our own to be built at the Braia—the property belonging to the college of Monaco—where we shall also have one oratory for the strangers and the people of San Remo who live on the outskirts of the town in that locality. The two dozen grand hotels, and twice the number of elegant villas that house the foreign colony, are spread round about evenly along the olive-clad foot-hills on either side of old San Remo, making it desirable to have the oratory in a more central position. This we may succeed in having later. For the coming year we shall probably rent the Villa D'Auvers, adjoining the Villa Liris, where the late Emperor of Germany resided immediately before his short reign. It is in a more eligible position and has a small chapel on the grounds which would serve our present needs. The old Villa D'Auvers was once the residence of Napoleon I., who came to live in it while recovering from some malady he contracted at Toulon. Not far from it is the Palace Borea, where his illustrious prisoner Pius VII. slept a night on his return to Rome. About two minutes' walk from it is our grand old church and college of San Stefano, from which we were ejected in '48. The municipal authorities do not seem to realize the unfitness of things in converting our stolen college into what they are pleased to call a *Palazzo di Giustizia*. Our large olive yards near Ospedaletti went the way of all Jesuit property in those unhappy times. The church is a painful sight to behold, it is so badly kept.

We had a visit early in December from Fathers Razzini and Sanguinetti, the two electors of the Turin Province, who had to leave Loyola after six weeks of the congregation. Father Sanguinetti died since, and in him the Society lost one of its most valued members. A month later we were favored with a visit from Father Tosi, the superior of the Alaskan Mission, who stayed four or five days with us. During his stay I took him over all the nice walks about San Remo. What seemed to have great interest for him was the crematory, which we visited while it was in full blast. Father Tosi expressed

himself delighted to see how it was done, it being probably his last chance, since the Siwashes of southern Alaska have abandoned cremation as savoring of barbarism. Two weeks later Fr. Rudolph Meyer, our newly appointed *Assistant* for England, stopped off for a few hours while *en route* to Genoa to join the Very Rev. Father General and party *en route* to Fiesole. The Italian fathers here were surprised to find that Fr. Meyer spoke Italian "like a native," although this is his first visit to Italy. He explained to them that he learned it upwards of a score of years ago from Father J. B. Guida, S. J., of Denver.—*Letter from Fr. Moore.*

Rome—Coming Beatifications.—As our Rector, Father Sottovia, is pro-Postulator for the cause of Ven. Father Baldinucci, I am enabled to tell you that his beatification is expected to take place in April, and that of the Martyrs of Salsette (FF. Rudolf Acquaviva and Comps.) in January. A search was made for the remains of Fr. Baldinucci in the church of Pofi, on October 19. I have read the official report. In a vault beneath the floor, there was found a small altar, with *loculi* on either side. On the right, near the altar, one of these was noticed to have been broken open, and within it was a leaden coffin, at the foot of which was a hole as large as the palm of the hand. Seals had been affixed, and were still there, on the sides; while on the lid was the following inscription:—

D. O. M.
PATER ANTONIUS BALDINUCCI
FLORENTINUS
MISSIONARIUS APOSTOLICUS
SOCIETATIS JESU PROFESSUS
CONVERSIONEM PECCATORUM AC BEATISSIMÆ VIRGINIS
CULTUM PROMOVENDI STUDIOSSIMUS
POST EMENSOS VIGINTI FERE ANNOS
IN SACRIS MISSIONIBUS POPULIS
IN MEDIO LABORUM MISSIONIS
SUSCEPTÆ LETHALI
MORBO CORREPTUS PISSIMÆ
OBIT VII NOVEMBRIS
ANNO SALUTIS MDCCXVII
ÆTATIS ANNORUM LIII
I. H. S.

Within the coffin nothing was discovered but fragments of the wooden shell, a few utterly decayed rags of clothes and of cushions, and a portion of a *tibia* and a knee-cap. These remains were all carefully separated and brought with the coffin to Rome.

The miracles for the cause of Ven. Father Realino have been approved, and his beatification will therefore take place during this year.—Father Vanucci, to whom the task of writing the Life of Father Baldinucci was committed, was called to his rest at the completion of his work.—R. I. P.—From Father Alezias, S. J., in the *Letters & Notices.*

Manresa, Keyser Island.—We have had eighty retreatants since the beginning of January, 1892, almost double the number of the former year. Laymen especially are surprised at the effect of the Spiritual Exercises. One of

them, a man of middle age, who was educated in a Catholic college where the spiritual needs were well attended to, on his return home told a priest of his acquaintance: "I found out lately how to pray—I spent a few days in retreat at Keyser Island; those Spiritual Exercises of St. Ignatius are a wonderful combination; I feel they have made me a new man."—An elderly gentleman, a leading lawyer in his own locality, was greatly taken by the study of the rules of the first week for the discernment of spirits, and earnestly requested to know where he could procure a copy of the Exercises. "Dry as this book may seem to many men in the world;" he added; "I determine to study it."—Another, not younger, formerly an officer in the navy, spoke rejoicingly of his good luck in happening to hear of this place, where he could prepare for the last fight, which for him could not be far off.—Last year the orchard was pruned; this year, the large trees around the island have been trimmed of their dead, or useless branches, giving thereby a better view of the vessels on the Sound. The cutting away of most of the wild shrubbery will leave less chance for the mosquitoes to find shelter from the summer heats or strong winds, whenever they venture to pass from the salt meadows adjoining, which, thank God, is very seldom. The people along the coast suffer far more in this respect than we on this island.—*Letter from Fr. A. M. McDonell.*

Missouri Province.—All the colleges have printed the semi-annual list of merit marks. They show that the examinations have been searching, and indicate earnest work and good numbers. The subject for the inter-collegiate prize essay for this year is "Literature is the Index of a Nation's Life."

Chicago.—The course of sodality lectures has been very successful. Frs. T. Fitzgerald, W. Poland, A. Burrowes, T. Hughes, and Mr. W. Hessing, lectured. Fr. Kokenge is giving the Sunday evening lectures.

Cincinnati.—Fr. Calmer is actively engaged in forming a Catholic club. The alumni association gave a jubilee reception.

Detroit.—Fr. Higgins is teaching philosophy. Fr. Coppens is prefect of studies; he is also giving a course of lectures on philosophy to a select audience.—Frs. Dowling, Magevney, and Boarman have written several strong and spicy articles, for the newspapers, on the bigoted doings of the A. P. A.—The Church Calendar for March contains some interesting writing on the current topics of the day.—The improvements on the church are finished.

Florissant.—The juniors gave a pleasant entertainment in honor of the Episcopal Jubilee of our holy Father Leo XIII. During the year the juniors have given several specimens. The tertian fathers are doing missionary work. Since Fr. Provincial's return, he has received five novice-brothers, and several applications for admission to the Society. Fr. Valazza's new church (Sacred Heart) is progressing rapidly. The corner-stone will be laid on Easter Monday.

Milwaukee.—Frs. Gleeson and Effinger are giving the Lenten course of lectures. Fr. Hannhauser gives the retreat to the boys.

Omaha.—Creighton University has made the ordinary distributions of premiums at the public entertainments.—The medical department is prospering beyond expectations. Fr. J. Hoeffler, S. J., the Rector, is lecturing on medical jurisprudence.

St. Charles.—The parish of St. Charles Borromeo, St. Charles, Mo., combined the celebration of the tercentenary of its foundation with the quadricentenary of America's discovery. The present members of the parish together with the Catholics of St. Charles County, devoted Sunday October 16, and the two following days to extraordinary religious and civic festivities.—On Sunday, Mgr. Ryan, Bishop of Alton, assisted by Frs. J. O'Meara, J. J. Conway, A. Rother of St. Louis University, and the pastor, Fr. J. R. Rosswinkle, celebrated pontifical high Mass. Fr. Thomas E. Sherman delivered the Columbian oration. At the evening services Fr. J. J. Conway gave a lecture on the "History of the Church and Parish of St. Charles Borromeo." This lecture has been printed in pamphlet form (See Book Notices).—The two following days were given up to various festivities, such as bazaar, concert, parade, etc. A gratifying feature of this memorable celebration was the good will and co-operation of the neighboring clergy and parishoners. The two devoted pastors of St. Charles, Frs. J. R. Rosswinkle, and C. M. Charroppin, deserve great credit for the success which crowned their efforts.

St. Louis.—The philosophers gave Sheridan's *Critic* during the Christmas holidays. It was repeated in honor of Fr. Provincial's return, at carnival time.—Brother Louis, the accomplished artist, who has done so much to beautify the chapel and refectory of the novitiate, is now at the university, for the purpose of decorating the museum.—The disputations were held on February 20.—*Ex Ethica*, Mr. Goesse, defender; Messrs. Leary and Nolan, objectors. *Ex Cosmologia*, Mr. Wallace, defender; Messrs. Brusten and Stanton, objectors. *Ex Logica*, Mr. Finn, defender; Messrs. Estermann and Riley, objectors. *Chemistry*, "The Halogen Group," Mr. Slevin, lecturer; Mr. Trentmann, assistant.

New Orleans Mission, New Orleans.—Our fathers here are preaching the Lenten sermons at the various churches in the city. Fr. de la Morinière is delivering a course of sermons in our own church of the Immaculate Conception. Fr. O'Connor of Galveston is to give three retreats in Cincinnati. Fr. Downey gives two retreats in the city. His own zealous efforts and those of Fr. Gerlach are beginning to bear fruit in the new parish of the Holy Name. A new school is in course of erection, and will be completed by Easter; a Young Men's Sodality has been formed, and a start has been made for a gymnasium. Much has been done in the way of beautifying the new church, especially noticeable is the elegant little altar of St. John Berchmans. A large mellow-toned bell now announces the time of services. At the Immaculate Conception on Christmas Day the first Mass was said by Fr. Superior at the new altar of the Sacred Heart, lately gilded by Br. Jimenez. It is

an excellent piece of workmanship both in design and finish. The brother deserves great credit for successfully accomplishing so delicate a task. Since then, with the assistance of an extern, he has cleaned and polished the high altar. It was illuminated for the Pope's Jubilee celebration, and the brilliancy of the golden altar was the admiration of all.—On Feb. 2, Frs. Blatter and Semple took their last vows. At noon a feast was spread in the refectory, where the happy fathers, in the midst of a congratulating community, were entertained with greetings, poems, and singing.—Our boys number over 480. Nothing has occurred outside of the usual routine of college life, except that the Athletic Club, which the boys organized last commencement, is now on a solid financial footing, and that they have resolved to give games in the beginning of May.

Fr. Garesché was specially invited to deliver the funeral oration over the body of one of the most distinguished Southern generals — General Beauregard. The oration was pronounced in the City Hall. Fr. Garesché, roused to some of his old time vigor, spoke to such effect, that tears fell from the eye of many a scarred veteran.

Galveston, St. Mary's Church.— Before the warm weather, Br. Otten expects to finish the ceiling of the nave; and from present appearances the inside of the church will be far more magnificent than the exterior. — Fr. Slevin's club for the young men of the parish, though only one year old, is meeting with marvellous success. In connection with the club, he has organized a corps of cadets. They have drill three days in the week, and on Easter they hope to be able to present themselves in public by attendance at high Mass in full regimentals. Fr. Slevin is now raising funds for a gymnasium, and he has begun with a subscription of \$100 from a leading Protestant banker.

New York, St. Francis Xavier's—The recent fire.—The fire, which on January 1, 1893, wrecked the college theatre and many of the rooms, had its origin on the stage of the theatre. This stage had two lofts connected by two wooden bridges, and there were two curtains, the outer one of red canton flannel drawn up like a *lambrequin* by side cords, and the inner one a canvas drop curtain rolled up in the usual way. At 9 o'clock on Sunday, Jan. 1, Mr. Buel and Mr. McCarthy intended to spend a few minutes in repairing the circuit of the electric call-bell for the curtain. Mr. McCarthy had provided a small piece of a candle for tracing the course of the wires. He was holding the push-button of the electric bell in place, when happening to look up he saw a patch of flame, of about a palm's breadth, on the red curtain. How the curtain caught fire neither of us can say, as the candle was always kept at the distance of a foot from the curtain. It is probable that the heat of the candle, even at the distance of a foot or so, ignited the inflammable nap of the curtain. Be this as it may, just as we caught sight of the small patch of flame, the cotton nap of the curtain burned off in a flash of flame,

like so much guncotton, sending showers of sparks into the flies and canvas drop curtain. While Mr. McCarthy hastily ran up the carpenter's ladder leading to the lofts, Mr. Buel caught hold of the half of the red curtain nearest him and shook out the flames on it. Suddenly the flames burst out again around him and forced him to let go. Mr. Buel's hair was singed and Mr. McCarthy's head and face severely burned. The servants hearing the cry of fire, ran out from the kitchen, the brother hastening to the parlor floor to turn on the hose there. Mr. Buel followed at his heels, met the porter whom he sent out to give the alarm and taking the nozzle of the hose, with Mr. Mahony's assistance, carried it down to the stage door. Mr. Mahony had heard the cry in the house library on the third floor, and had hastened to bring help. When the stage door was opened, the whole theatre was seen to be enveloped in flames. The heat and smoke were so intense that it was impossible to enter it and the stage door was half burned through. The passageway behind the door was filled with scenery, and as this communicated directly with the old college building, it was feared that the flames would get into it. Fr. Fink with the kitchen hands removed the scenery, while Mr. O'Connell held open the stage door; Fr. Doherty had arrived with a second hose; and he and Mr. Buel kept the door well saturated with water. Soon word came that the stage door opening into the ladies' library was nearly burned through. The hose was dragged there and the streams turned on this door until the firemen dashed in through the windows from 16th St. This must have been some six or seven minutes from the beginning of the fire. The firemen dashed bravely into the flames but were driven out by the heat and smoke and contented themselves with directing several streams on the flames. Mr. McCarthy, after following Mr. Buel down the ladder, had turned on the stage hose, but finding it useless, made his way to the door of the auditorium; as this was locked, he scrambled out of a window to give the alarm; the porter however outstripped him. Meanwhile Mr. Raymond and Mr. O'Connell on the top floor had heard the flames roaring in the air shaft and had seen the clouds of dense smoke pouring out into the yard. They gave the alarm and hastened out, for the densest smoke filled the whole house. As soon as the firemen went on the stage, Mr. Buel ran to the second corridor and strove to enter the theatre from the second gallery, but was driven back by the smoke; even in the yard one could hardly see his hand before his face. The firemen saw that nothing could be done, until the smoke had diminished. Father John O'Connor then led them to the roof of the old college building, and thence they crossed to the roof of the burning residence. They smashed the skylight over the grand stairway and volumes of smoke poured out. Flames were now consuming the rafters, for the fire had rushed up the air shafts to the roof. The firemen tore off the roof, came down into the top corridor and tore out the burning rafters. Before the 11 o'clock Mass began they had the flames under control. While searching in the rooms, they accidentally stumbled over some one in Fr. Cassidy's room. It was good Brother Gormley. He

was lying unconscious on the mattress of the bed. The bed in this room was close to the air shaft and the mattress was actually on fire. Br. Gormley, with his asthma, must have soon become unconscious. He had received holy Communion at the community Mass and retired to his room to rest. He awoke to enter into rest eternal.—R. I. P.

In the church, the children's Mass was going on, when word was brought that the residence was on fire. Father Charles O'Connor marched out the children and grown people in ranks in good order and Fr. Rector hastened over to the college, where his coolness and consideration for others assisted us all in this trying time. He gave orders that the Masses were to go on as usual, and we had one of the largest congregations of the year at the high Mass. Fortunately, the kitchen, Fr. Provincial's room and the library were entirely out of the path of the fire. Our refectory was untouched so that we had no need of accepting the kind invitation of Rev. Henry Motel, Rector of the Episcopal Church of the Holy Communion, nor that of the Ladies of the Sacred Heart on 17th St. We had Vespers as usual and then came supper. While we were in the refectory word was brought to Fr. Rector that the fire had broken out afresh. Most of the community left the refectory, but as the engines came rushing up, we discovered that it was only steam escaping from an injured pipe. The conduct of the community during the fire was admirable, no one seemed to be excited. From Fr. Rector down all were collected and self-sacrificing. The work of the firemen was prompt and efficient. Brother Gormley's death, of course, was the saddest incident of the fire. But I trust that he has no reason to regret the manner of his departure. It was certainly more painless than it would have been in the course of nature. If the outcome of the fire shall be the putting of a private fire alarm in the house, the procuring of an asbestos curtain for the stage, and a remodelling of the galleries in the auditorium, it may prove to have been a blessing in disguise.

The fathers of St. Francis Xavier's were invited to preach on Christmas day, in the following churches:—New York City: The Cathedral; St. Stephen's; All Saints'; The Holy Name; The Holy Cross; St. Elizabeth's, Fort Washington; Transfiguration and St. Mary's.—Brooklyn: The Cathedral; St. Charles Borromeo; St. Patrick's; St. Anthony's; St. Augustine's; St. Benedict's. Three of these had to be refused for want of men.

Father Rector imported from Munich, a few weeks ago, a very valuable library of books on the Spiritual Exercises. The library contains about 200 vols., including many very rare books by our old fathers.

The fathers of St. Francis Xavier's were invited to preach during Lent or at Easter, in the following churches:—New York: Cathedral; St. Ann's; St. Anthony of Padua (Franciscans); St. James; St. Mary's; St. Peter's; St. Elizabeth's; St. Margaret of Cortona; Holy Innocents; Holy Name; St. Peter's (Staten Island), and Transfiguration. Also just before Lent, at St. Agnes', and Epiphany.

In Brooklyn : Cathedral ; St. Augustine's ; St. Charles Borromeo ; Sts. Peter and Paul, and St. Patrick's.

Philadelphia.—*The Messenger of the Sacred Heart* has removed its office to more commodious quarters at 1611 Girard Avenue. The fathers in charge of it have also removed to the Gesù.

The Gesù.—Father Villiger at the close of the General Congregation, in company with Father Galwey, set out for a visit to the Holy Land. He reached Jerusalem on Christmas eve. Returning, he was present at Rome for the Jubilee of Leo XIII. He returned home about the middle of March in excellent health and very happy. During his absence his congregation, in response to an approval from Father Dooley, resolved to build a new organ, costing over \$10,000, as the most suitable testimonial to their pastor. We hope to publish in our next issue an account from Fr. Villiger himself of his trip to Palestine.

South America, Brazil.—Our correspondent, Fr. Galanti, writes us that during the last year the college of Itû has been much tried. The scholastic year of 1891-'92 opened with a large increase of students ; in fact, it was impossible for them to accommodate all those that applied, the number of boarders amounting to more than five hundred and fifty. In the month of January, however, the yellow fever broke out in the surrounding region so that the college had to be closed by order of the government in the month of April and the students sent home. The college was reopened on the 18th of July, and in a few days over four hundred boarders filled it. On the 24th, 25th, and 26th of September, the feast of St. Aloysius, the Rector's feast, and the silver jubilee of the college, were celebrated. The new Nuncio, who resides in Rio, the bishop of the diocese, and many priests with a large number of friends, came to honor the occasion.—Our college at New Friburgo numbers two hundred boarders ; these are as many as it is able to accommodate. The fathers there are trying to erect a new building.—“The country is at present quiet, but we do not know how long such a good state of things will last. The fruit produced by the new order of things is admirable. The exchange, the custom-house, the post, the railroads, the respect for property, security, etc., are such as they have never been since the days of Christopher Columbus. Progress, no doubt, is wonderful. Many weep but they deserve it, because they did not know the good they were possessed of.” Fr. Galanti writes again under the date of January 14 : matters are still in the same state.

Ecuador, The Napo Missions.—Last autumn this part of the Ecuador Mission passed through such a trial that, were it not for a special Providence, the work of a good many years of hard apostolic labor would have been ruined in one day. Several whites, the perpetual curse of the Indian Reductions, determined to do away with our fathers by exciting a general riot through

the whole mission. On the occasion of the new president's election they strove to make the Indians believe that the time had come to break the spiritual yoke, by resisting the missionaries in every possible way. The plea was, that the new president was unfavorably disposed towards the Jesuits, whom he would certainly expel from the Napo Reductions and substitute the Fathers of Mercy in their place. They divided among themselves the field to kindle the rebellion, and for this end they had recourse to the following expedient. From the different Indian villages they sent to Quito such among the natives as, for their cunning, were more fitted to represent their complaints against the missionaries. Thus, as they thought, by spreading the vilest slanders and calumnies in the capital itself, the insurrection, which was close at hand, would appear justifiable.

All things being ready, the whites gathered the Indians of Concepción as a reinforcement, to begin their attack at the mission-house of Loreto. Coming, then, from the south to the north, they recruited volunteers on the way, and finally arrived at Archidona, where they expected to be strong enough not only to destroy our school and residence, but also to disarm the few soldiers of the garrison. The first assault on Loreto was worthy of Vandals. After a short battle on the *plaza* they rushed to our residence and ordered the door to be opened. On refusal, they broke in and one of these wretched men fired three times at the superior, Fr. Puertas. Fortunately, the ball missed him and struck the frame of a picture of the Sacred Heart, hung at some distance behind him. The two fathers and a brother, the only inhabitants of the place, were at once seized, firmly tied and brought to an Indian hut to pass the night. Meanwhile, the scoundrels at their leisure made havoc in the residence. The night which the poor victims spent under the guard of their drunken and cruel tormentors was too horrible to describe; they were kept bound the whole time, and were beaten, mocked, and insulted with horrible blasphemies. The boldest of these wretches several times thrust his poniard or loaded Remington into the mouths of his victims and addressed them, "Utter now a single word, you dog Jesuit, and you will be a corpse."

On the morrow, at their repeated entreaties they were allowed, though tied, to go to the church to receive communion, and thus consume the Sacred Hosts. Afterwards they were put into a canoe and sent down the Napo River, either to be shot or to be drowned, on the arrival of the other prisoners. Such was the avowed intention of the assassins. In fact, canoes and rifles had been provided for such a fate.

Meanwhile, the rebels hurriedly undertook their march towards Tena and Archidona to complete their infamous deed. On their way through the woods they found the last *Cacique* sent by them to Quito to complain against the fathers. Whether from fright, or for the pleasure of telling a lie, which to an Indian is a matter of no little relish, the man said to them, "Do not proceed: for the governor has just arrived at Archidona with fresh troops." This

was not exactly true; for the new president, Aloysius Cordero, hearing so many complaints and fearing a rebellion, had sent troops, but these were still three days' march from Archidona. This report, however, was our salvation. These whites, so audacious before, lost at once all courage and without caring in the least for the poor Indians, whom they had so basely deceived, looked only for their own safety, by fleeing towards the boundaries of Perú. Even the guards of the first three victims left them alive, in their hurry to attend to themselves.

The governor came in time to restore peace in Archidona; but it is easy to imagine the anguish which Ours and the heroic Sisters of the Good Shepherd suffered on account of the peril of their own lives and the imminent danger for their schools. The principal leaders of the insurrection were caught and sent to be tried in Quito. Two of them, however, by passing the Peruvian boundary, succeeded in placing themselves out of reach.

As to the victims of Loreto, they were not a little sorry on seeing the palm of martyrdom, which had been almost within their grasp, escape from their hands. They came back to their dilapidated mission-house, to begin anew their work. The health of the two fathers broke down and they were called to Quito to rest from their sufferings and to attend to the cure of the many injuries received on that fatal night.

It is but just to remark in conclusion, that the new president, Señor A. Cordero, whom our enemies supposed to be unfavorably disposed towards us, is on the contrary, so willing to lend us any help within his power, that, according to the Vicar Apostolic, R. F. Gaspar Tovia, S. J., "We could not expect more: no, not even under Garcia Moreno himself."

Republic of Colombia, The National College of St. Bartholomew, Bogotá.—Our advices from Colombia by private letters and through the local press, bring us word of the high esteem in which the college of St. Bartholomew is held at Bogotá. Reopened hardly five years ago, it has in this short time reached, and even surpassed the fame it enjoyed before the expulsion of our Society from Colombia in 1872. This success is in a measure due to the encouragement received from old pupils of Ours who are to-day in power. They have all along adhered to the Catholic party, which at length has triumphed over the radicals. Hence we have strong friends in the President of the Republic, Mr. M. A. Caro, and Mr. A. B. Cuervo, the Secretary of War. The president favors the Catholic Church, wherever he is free to do so, and makes no secret of the special affection he bears to his old teachers, the Jesuits. Thanks to this approval and to the earnest efforts of Ours, the college enjoys the full confidence of both the clergy and laity.

In consequence of this prestige, when the arrangements were made for the public celebration in honor of Columbus, on the 13th of last October, it seemed perfectly natural that the public exercises should close with an academic exhibition at our college. This was held in the large yard, as promising more

comfort than the hall, and there the splendör of electric lights shone down upon the flags and arms of all the American Republics. The attendance, reaching well over 3000 persons, included the highest officials in Church and State, the apostolic delegate, the archbishop, the president with his cabinet, the Minister of Spain, the judges of the supreme court, members of congress, civil and military officers, etc. The programme was at once musical, literary and scientific. "Electricity and its Application" was treated in three parts; 1. Thermal and Physiological Effects, 2. Chemical and Mechanical Effects, 3. Light-producing Power of Electricity. There were addresses and poems, orchestral pieces and vocal choruses, of which the final number met with the most enthusiastic applause. This was a hymn, *A la Paz*, sung with full orchestral accompaniment, the words and music of which had been composed by two of Ours expressly for this great occasion and dedicated to the Congress of Colombia.

Most of the exhibition was the work of the boys, still it is only fair to say that it was under the direction of experienced masters. The decoration was the work of Father Páramo, whose pictures are famous all through Central America and Colombia; the music was in the hands of Fr. Aloysius Gamero, well known as a composer; the literary part of the programme was in charge of the zealous and enthusiastic prefect of studies, Fr. L. X. Muñoz, while the numerous physical experiments were the fruit of the able efforts of the self-sacrificing Mr. Leontius Pereira, S. J.

The Commencement, held according to custom, at the end of November, was almost as brilliant an affair as the Columbus celebration. The apostolic delegate, and his Grace, the Archbishop of Bogotá, both of whom take every occasion to show their esteem of the Society, were present, and among the other distinguished guests was the Minister of Public Instruction. The prefect of studies, Fr. Muñoz, delivered a thoughtful address on "The Education of Youth," which was warmly received, the newspapers of the city exhibiting a gratifying rivalry to secure the manuscript for publication in their columns. So the year 1892 ended gloriously for the Society, with a flattering prospect of increasing prosperity for 1893.

It must be said that this generous appreciation of Ours in Colombia is not peculiar to Bogotá, but universal throughout the Republic, the Jesuits being heartily welcomed everywhere. In fact, it is in great part owing to the zeal of our missionary bands that all the principal towns have already made their municipal consecration to the Sacred Heart, and that there is a well grounded hope of obtaining very soon the consecration of the whole nation. We gladly send our congratulations and best wishes to the professors of the National College of Bogotá and to the Colombia Jesuit missionaries!—P. M.

Spain, Barcelona.—Those who were interested in the account of the work done by the *Congregación de la Inmaculada y San Luis Gonzaga*, so ably

directed by Father L. Fiter, S. J., that appeared in the last number of the WOODSTOCK LETTERS, will no doubt be also interested in a week's programme of the *actos* of the academy which, according to the *Ratio Studiorum*, is an appanage of the Marian sodalities (Cf. *Catàlogo de la Congregación*, 1892, pp. 132, seqq.).

Monday, Dec. 12.—Philosophy. Thesis: "The world has not been produced by the casual union of atoms, but owes its origin to a necessary, intelligent Being, who has within Himself the reason of His existence." Defender, Doctor Don José Banqué; objectors, Don Carlos de Zulueta and Don Gervasio de Artiñano.

Tuesday, Dec. 13.—Pharmacy. *Digestión bucal*, a lecture by Don Aurelio San Clemente.

Wednesday, Dec. 14.—Law. "Capital Punishment," a dissertation by Don Manuel Garcia Barzanallana.

Thursday, Dec. 15.—Catalan. *Introducció al estudi de la tradició Catalana*: a conference by the Rev. Dr. Don José Torras y Bages.

Friday, Dec. 16.—Medicine. "Art and Science in Medicine," a lecture by Don Francisco Carbonell.

Saturday, Dec. 17.—"Fine Arts," an essay by Don José Puig y Cadafalch.

These Academies are held in the college hall at seven o'clock in the evening. The double names of some of these gentlemen are due to the Spanish custom of calling people after both father and mother. A signature is not legal unless it has both names. Copies of the very interesting annual *Catàlogo de la Congregación* can be had on application to the Rev. Director, Fr. L. Fiter, Lauria; 21, Barcelona.

Worcester, Holy Cross College.—The winter months have been unusually long and weary this year, but for all that the boys have not relaxed in their good behavior or pious practices to the Sacred Heart. There is among the boys a spirit of faith which only needs the spark of timely exhortation and encouragement to make it lively and ardent. Here is an example. Whenever death has visited them and taken from their midst one of their companions, they do not merely draw up resolutions of condolence, attend the funeral, and send flowers, but with Catholic instinct they have a Mass said, go to communion in a body and offer up many other acts of piety and devotion. The retreat was given by Fr. James Doonan of Boston College, and can be proved by many instances, a great success. This fact, by some chance, came to the knowledge of one of the prefects. One of the boys, a youth of nineteen years, was reading the life of St. Aloysius during the retreat and was particularly attracted by the mortifications this young prince with such a delicate complexion, managed to practise. He was not a pious youth, in the sense in which we use that term, but he was, as you must infer, an earnest and simple character. His retreat was made with great seriousness.

and exactness, and Fr. Doonan's practical teaching and logical exposition of Catholic, christian principles, greatly affected him. After his confession on Saturday evening this brave boy went out to the ash-heap, and, filling his pockets with the cinders and ashes, went to his bed in the dormitory and sprinkled the sheets with them. He thus inflicted on his body a penance similar to that he had read of in the life of Saint Aloysius. The prefect only by the merest chance found out the affair; and when he asked the youth why he had acted thus, received the simple answer, "Well, I wanted to do some mortification or penance, and this method was suddenly suggested while I was reading the life of Aloysius." Surely, if such virtue is in our midst and influence is thus brought to bear fruit in the lives of the boys, great labor and weary hours cannot dampen zeal. We have other proofs of the success of the retreat, and if only the fruit is lasting, a great blessing certainly has been given to us. The new devotion to the Holy Family has found a place in the hearts of the boys; they have become members and honor the beautiful engraving of the Holy Family lately exposed for veneration in the chapel. The reception of members into the sodality of the Blessed Virgin took place on the 2nd of February. The details were carried out with great pomp and beauty, much to the edification of all. Fr. Aloysius Brosnan, the director, gave an appropriate address and Rev. Fr. Rector distributed the medals and certificates. During Lent the stations of the cross have been substituted for the Vesper service.

These are all the *Varia* I can recall, dear father, and I hope you may find something of interest among the items. There is no news about the Golden Jubilee that can be relied on. It is reported that the celebration will occur in November. No work has been resumed on the new building yet, for the weather has been dreadfully severe. We are looking for balmy days and the welcome sight of laborers pushing forward this much needed building. We are all well and hard at work as usual.—*Letter from Mr. Singleton.*

Home News.—*Autumn Disputations*, Nov. 28 and 29, 1892. *Ex Tractatu de Verbo Incarnato*, Fr. Hanselman, defender; Frs. Dierckes and Mulry, objectors. *Ex Tractatu de Deo Creante*, Fr. Forstall, defender; Frs. Weber and Cassilly, objectors. *Ex Sacra Scriptura*, "De Tempore Joel Prophetæ," by Fr. Kelley. *Ex Ethica*, Mr. Duane, defender; Messrs. Harmon and Heaney, objectors. *Ex Psychologia*, Mr. Quinn, defender; Messrs. Lamb and O'Lalor, objectors. *Mechanics*. "The Pulley," Mr. Doody, lecturer.

Winter disputations, Feb. 20 and 21, 1893. *Ex Tractatu de Verbo Incarnato*, Mr. Macksey, defender; Messrs. Bertolero and Maring, objectors. *De Creatione Speciatim*, Fr. Roy, defender; Messrs. Bernard and O'Connor, objectors. *Ex Sacra Scriptura*, "Hæc autem omnia in figura contingebant illis," I. Cor. x., 11, by Mr. Malzieu. *Ex Psychologia*, Mr. Dillon, defender; Messrs. Coyle and Lunuy, objectors. *Ex Logica*, Mr. Donnelly, defender;

Messrs. Becker and O'Gorman, objectors. *Chemistry*, "Mendeléeff's Periodic Law Explained and Illustrated," Mr. Rousseau, lecturer; Messrs. McDonnell and Doody, assistants.

OFFICE OF THE LETTERS.

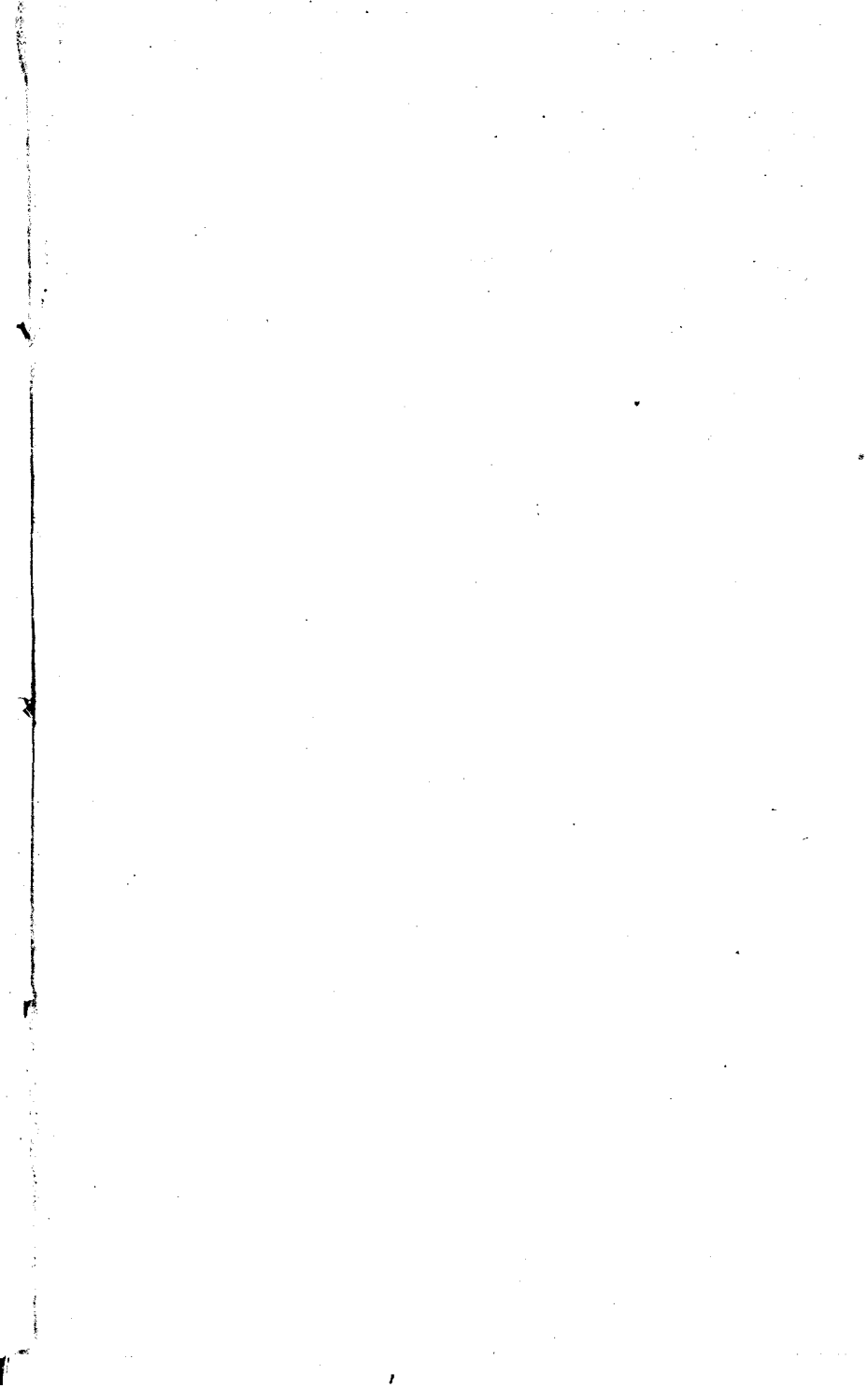
In regard to the Latin article on the "Origin of the Mission of Maryland," page 3, Père Hamy writes us from Paris after it was already printed:—

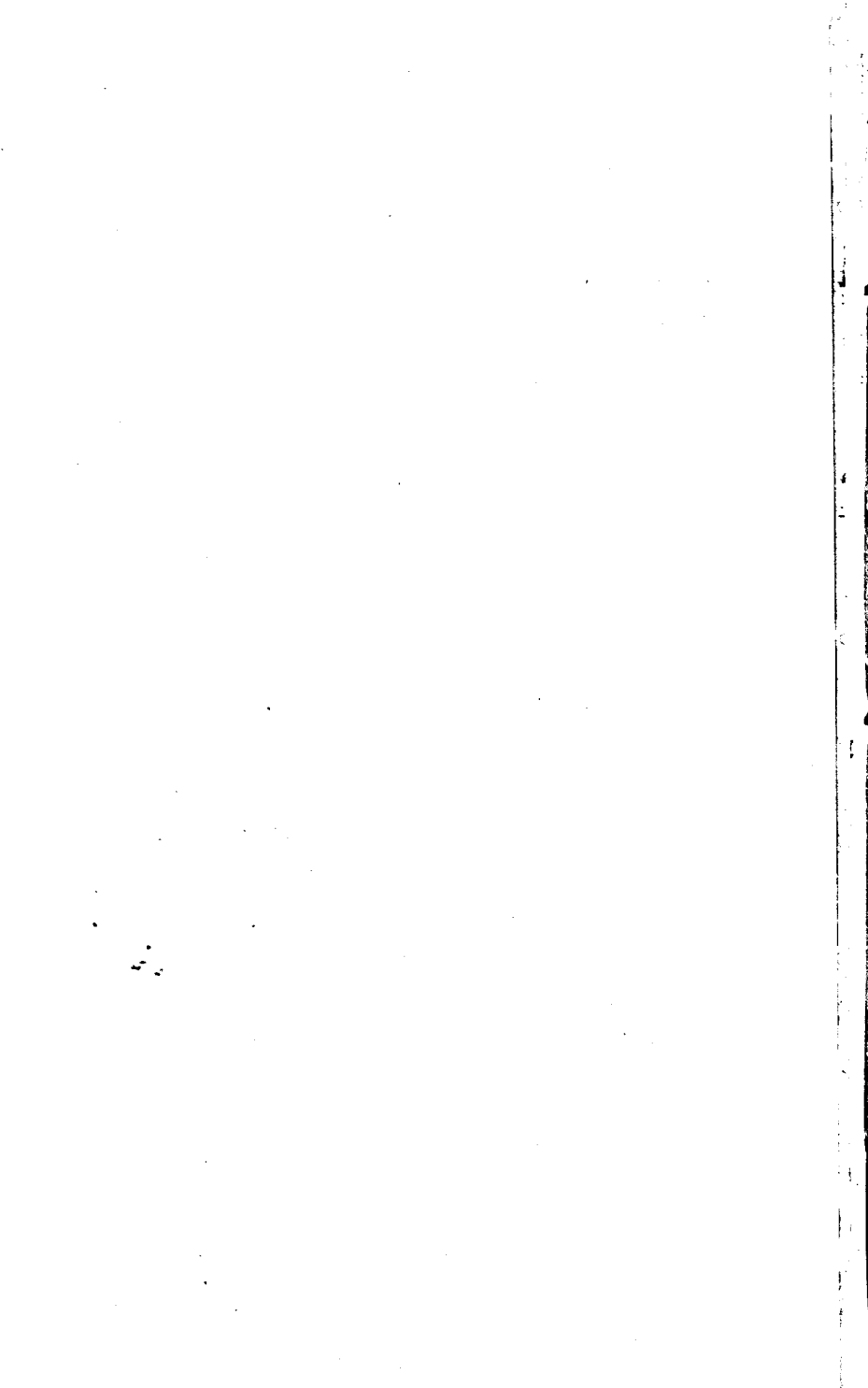
"I hope it will be time enough to let your Reverence know, before printing, the new and definitive judgment we have arrived at about the Munich MS. The handwriting and the paper are *certainly* Italian, and of the end of the 17th or the beginning of the 18th century (1680-1720). Most likely, it was written by a lay-brother of the Curia. The *corrections* are, *certainly*, in Jouveney's own handwriting; but *a few* are of another hand (Italian, 18th century, probably Cordara's). The erasures are not made with the same ink. Some are Jouveney's, some more seem to come from the Italian hand. We all agree about this, except on the last point. There is no doubt to *me* that *more* scratchings are due to others than to Jouveney. But I would humbly submit my opinion to that of others.—A. HAMY."

Some of our readers may find it strange, that in this article, on page 4, Maryland is said to be situated ccc. degrees longitude. The following explanation has been suggested; the author speaks of east, instead of west, longitude, and takes his reckoning from the island of Ferro. Since this island is situated $18^{\circ} 7' 2''$ west of Greenwich, the ccc. reckoned from Ferro correspond to $281^{\circ} 52' 55''$ east of Greenwich, or to $78^{\circ} 7' 5''$ west of Greenwich; so that the missionary's calculation is fully correct.

We shall issue our next number in June, so we beg our correspondents to send us their contributions before May the 15th, and the *Varia* by June the 1st.

Our foreign houses, to which the LETTERS are sent, can best assure us that they have received them, and desire us to continue sending them, by forwarding to us their province catalogue, or, what is better, contributions or items for the *Varia*.





WOODSTOCK LETTERS

VOL. XXII., No. 2.

OUR COLLEGE AT MONACO.

A Letter from Father Moore.

ORATOIRE CATHOLIQUE DES ÉTRANGERS,

SAN REMO, ITALY, February 5, 1893.

REV. AND DEAR FATHER,

P. C.

In compliance with your request for some information about the college and the Apostolic School, which the Turin Province has in the Principality of Monaco, I jot down what I gathered of the history of both during my two months' residence there last autumn. I am sure that if I were on the spot and had access to documents, I could give you a longer and better account, but I think that what I can set down here, will give you, at least, what you so modestly ask, "some idea" about our houses there. Should I succeed in getting some one better acquainted with the place to write a more strictly historical narrative, I shall send it to you. Meantime accept the following, in which I shall strive "nothing [to] extenuate, nor set down aught in malice."

The College of the Visitation in Monaco, the capital of the Principality, has, this year, its usual quorum of something over a hundred boarders, nearly one half of whom are scions of noble houses, so that if it has not the name, it has the reality of being, what you have probably heard spoken of, a college of nobles. From the catalogue published last Christmas, I find that there are in it 21 marquises, 18 counts, 5 barons, 2 nobles (*nobili*), 1 prince and 1 viscount. This superabundance of nobility is due to the fact that in Italy all the sons of a marquis are marquises, of a baron, barons,

and so on, so that titled folk are reckoned by the dozen. You must bear in mind that the College of Monaco is essentially an Italian college, although the Principality is surrounded by French territory and French is the official language since 1860, when it passed under the French protectorate with the cession of Nice and Savoy to France. The old Monegasgan language or dialect, a mixture of Spanish, French and Italian, is yet heard in the old quarters, but it is likely to be soon as dead as the *dodo*. The college building was originally a convent of the Visitation nuns founded in 1633 and endowed to support thirty-three religious. The French Revolution put an end to the nunnery, and after the treaty of Vienna in 1815 it was used as a barrack to house a company of Piedmontese soldiers, while the Principality was under the protection of the King of Sardinia. Shortly after the withdrawal of the Italian troops the late Prince Charles III. rented it in 1862 to the Society. It was used for about ten years as a novitiate, scholasticate or tertianate, as the occasion demanded, until, towards the end of 1871, a boarding-school was opened there. After three years all the scholastics not engaged in teaching were withdrawn, and it was used solely as a college. Since then some five hundred boys have passed through its classes. A small number, you may say, but remember that the boys who come to Monaco come to stay, not five or ten months, but five or ten years. One actually there, at present, a native of London, by the way, has been in it eleven years. The Prince was kindly disposed towards Ours and took a lively interest in the new college, occasionally inviting the boys to dinner in his palace and sending them afterwards to amuse themselves in his gardens. Mentioning the palace, it may interest you to know that one of its grandest apartments is named after the Duke of York, brother of George III., who ended his valuable existence there in the year 1767. He was passing down the Mediterranean in a man-of-war, when he grew deadly sick and was transferred to shore at Monaco, where the reigning Prince, Honorius III., lodged him in the grand chamber of the royal apartment and watched by him till he breathed his last. The following year, 1768, the Prince visited England, where "he was received," says the author of *Monaco and its Princes*, "with that warmth of feeling which Englishmen know so well how to manifest when they manage to throw off their habitual coldness of manner."

About eight or ten years ago we were on the point of being dispossessed of the college by the Prince, which untoward event came about in this way. The Prince wishing to open a French boarding-school, proposed the matter to

our fathers, who answered that they could not supply teachers and prefects for it. They did not direct him to apply to the fathers of the neighboring Province of Lyons, for the reason that it would be embarrassing in the extreme for two Jesuit colleges, managed on different principles of discipline, to be so near each other. The Marists were accordingly engaged and installed in a house a few doors from the college. The trouble began then, for the bishop, it is alleged, had fixed upon that house for his residence, whence to rule the four parishes which constitute his diocese, and he consequently counselled the Prince to take the college from our fathers and give it to the Marists. His Highness, accordingly, sent them a secret order to vacate the premises within three months, and forbade them to tell anyone of this. In due time, when superiors were informed, the Assistant of Italy, Father Ciravegna, who had founded the college, wrote to our great friend, the Vicar-General of the diocese of Monaco, asking him to use his influence in our favor and have the order rescinded. The vicar, on being apprised of the state of affairs, used all his interest with the effect that the Prince withdrew his mandate. The Prince, be it observed, for the latter half of his life was blind from paralysis of the optic nerve, and, moreover, during his latter years his intellectual faculties were not at their best.⁽¹⁾ He was thus almost completely in the hands of those about him, who could sway him as they wished. He was a good-natured old man with artistic tastes, whose ambition it was to make his Principality the house of letters and the fine arts. He deserves credit, moreover, for the way he always upheld the rights of the Church in his six square miles of territory, never tolerating the building of any other places of worship, and seeing that no servile work was carried on during Sundays. Fortified with all the Sacraments, he was gathered to his ancestors in the summer of 1889, and buried in the grand mortuary chapel of the new cathedral, after a reign of thirty-three years.

When our fate was hanging in the balance, and it became noised abroad that we were about to be deprived of the college, Madame Blanc, widow of the founder of the Casino, offered us a very desirable location in the district of Moneghetti, adjoining the Apostolic School.⁽²⁾ This offer was declined; for a plan was on foot to transfer the college to Italy,

⁽¹⁾ I hear that the paralysis of the optic nerve which blinded the Prince was caused by a scoundrel who fired at him with a blunderbuss in revenge for the Mentone affair.

⁽²⁾ I hear that it was the Prince, and not Madame Blanc, who offered the ground and 60,000 francs, or as some state, 60,000 francs only, for us to build near the Apostolic School.

to the aristocratic environs of San Remo. A fine piece of property was actually secured for a consideration of \$40,000 from a man named Cassini, a kinsman of Garibaldi, who has a son at present in our college. If the purchasers were as wise then as they are now, the property would in all probability be no burden to us at present, and we should have an elegant place of our own in one of the most charming places in the Principality, looking down on the miniature harbor and the gardens and palm-trees of Monte Carlo. Our place in it would be preferable if for this only that the Italian government is very meddlesome in school matters, which annoyance is increased, when there is question of dealing with Jesuits. Besides, living in San Remo is rendered costly by the heavy taxation that is levied on the necessaries of life. Just imagine, for every ox slaughtered for the use of the city we must pay \$16 to the *Dazio Comunale*: other taxes are in proportion. Again, a number of our young men being under the ban of the government are liable to arrest the moment they set foot on Italian soil, being what are called "refractories," the term they apply to those who have not reported when required for military service. Some of our men are in prison at present on this account, and others are *bersaglieri*, shouldering a gun, blowing a trumpet and running across the country like mad with a bunch of cock's feathers stuck in their hats. Superiors have to keep such subjects out of Italy till they have attained their fortieth year, so you see the convenience of having a college like that of Monaco where they can live and employ themselves till they may re-enter this land of promise. Matters were amicably arranged with the Prince and a new lease of the college property on easy terms was given us for fifteen years.

The buildings are sufficiently commodious and are solidly built after the style common in these parts, with vaulted ceilings and floors of marble, slate or terra cotta. They inclose a garden, in which there is a fountain and fish-pond, surrounded by a grove of orange and palm-trees. There is a pretty little church which served as the cathedral until the grand new one begun in 1875 was ready. Being now closed to the public by order of the bishop, it serves admirably as a college chapel. There is a crypt underneath it where "each in his narrow cell for ever laid" the departed members of the community sleep. There is, moreover, a fine college hall, floored with squares of white and black marble and fitted with a neat stage, where not only school exhibitions are held, but occasionally the Prince's guard, as well as other amateur actors, hold performances. At the lower end of the hall is a box reserved for royalty whenever it deigns to grace

our festivals. Most of the rooms command a grand view of the Mediterranean, which at one time is gay with elegant yachts spreading out their white wings, at another darkened by the huge leviathans from the neighboring naval station of Villafranca, that come down to manœuvre and make the windows rattle with the thunder of their cannon. Occasionally, at night, they cast their powerful search-lights on the houses and make them appear as bright as day.

The boys are divided into four *camerate*, or divisions, each with its own prefect, study-hall, dormitory and playground. Each study-hall opens immediately into its dormitory, arranged on the French and Spanish system of separate rooms of wooden partitions, netted over at the top, and locked during the night. In the dining-room the prefect presides at the head of the table of his division, partaking of the same fare as the boys. The Minister says the grace and dines at a separate table in the middle, overseeing everything—an arrangement that is beneficial in its effects. All are allowed wine at dinner and supper. A half-litre is the common allowance, which Br. Bondielli takes care is no stronger than the heads of the little fellows. The playgrounds do not cover many acres; although the space allotted to each division is about the size of a baseball diamond, still young Italy manages to amuse himself and make things lively enough. The boys are as full of life and fun and about as friendly, well-bred and respectful a lot as I have ever come across. In the college they wear a uniform of gray stuff as their common vesture, but their Sunday-go-to-meeting suit is of navy blue with gold buttons and an embroidered cap which becomes them very well indeed. Of their religious spirit you may judge from the fact that nearly all who have made their First Communion are weekly communicants; many go two or three times a week, and not a few, every day. On the occasion of the Sacerdotal Jubilee of the Pope, it was arranged that the whole college should go to Rome to present his Holiness with a rich pectoral cross, but owing to circumstances which prevented this plan, only one *camerata* went. The holy Father was greatly pleased with the devotion of his children and presented them with a large bouquet of artificial flowers, which they each by turns carried in their hands the whole way back, till it was deposited in a glass case made for it in one of the parlors. He afterwards sent a number of copies of his poems for distribution among them.

As to the teaching in the classes, Italian is the ordinary language used. The courses are arranged according to the modern Italian method in order to have the boys ready after

eight years to begin the university course. The scholastic year is from October to the end of July. The age for admission is from seven to twelve, and care is taken to receive no one who had been in another boarding-school. The pension is set down at \$15 a month exclusive of extras, which may be covered by \$3. The vacations for many years were spent altogether in the college, or in some place chosen for that purpose, but of late years those who have passed the examinations satisfactorily are allowed home for a fortnight, and the others for a week. The place selected for the summer outing for many years has been the bishop's seminary at Como, which is rented for the two months for \$80. There they have nearly as good accommodation as in Monaco, and they have, moreover, their hours of school and study to break the monotony of all play and no school. This, of course, involves an amount of work and self-sacrifice on the part of the teachers and prefects, especially, as they have to give extra hours of school to the dilatory and backward boys. The time is not at all dull; for, besides the ordinary recreations of boating on the lake and climbing the surrounding mountains, they make two or three long excursions by rail or steamer, sometimes by both, to places of interest within reach in a day's journey. With such places near, as Milan, Monza, Mantua, Mount St. Gothard, Lago Maggiore, Bergamo, and Locarno, there is plenty of diversity for these trips. On the lakes a steamer is generally hired for the day, so that they have dinner on board and come and go where they like. I was with them one day at Lecco to visit the scene of Manzoni's "Betrothed," and I was surprised to find that after tramping across the mountains for sixteen miles, they went rowing for three hours to rest themselves. For further particulars I respectfully refer you to *The Highlander* for February, 1893.

But to return to the place whence I have wandered. At home, in Monaco, besides the recreations in the play-ground they have access to the grand gymnasium which the Prince fitted up for his army of seventy-two strong men. The walks are very pleasant though not very varied, for as you probably know, the Principality is backed by the two very steep mountains called respectively, *Tête de Chien* (*Testa di Cane*) and *Mont Agel*, to which barriers against the north wind Monaco owes its perpetual spring-time. The road running north to Nice is a fine piece of engineering, being cut out of the solid granite rock most of the way. It is the natural continuation of the famous Corniche road from Genoa, though it was only as late as 1881 that it was continued over this stretch. On a level lower than that of the carriage

road is the railway opened in 1868, at present a single line, but to make it double, men are working might and main to widen the eleven tunnels measuring a total of almost three miles, that you pass through in travelling the ten miles between Nice and Monaco. In the open spaces one catches glimpses of the beetling cliffs overhead, and sees the very ancient village of Eza perched like an eagle's eyrie on the overhanging rock. It is a bit of railway that compares favorably with some of the triumphs of the D. and R. G. in Colorado. There are some precious little spots along the water's edge here and there, such a Beaulieu, called the Africa of Europe, where my Lord Salisbury comes to enjoy a little repose and sunshine, when not engaged in setting up and pulling down law and order in the disturbed portion of her Majesty's empire fondly called "The Sister Isle." Villafranca with its naval station, Nice a gorgeous city of 80,000 inhabitants, Cannes with its villas, and the Isles of Lerins, are points of excursions during the year.

South of the Principality, starting from the boundary line at Monte Carlo, the road runs under the old town of Roquebrune, past Cap Martin, on to Mentone. Cap Martin is a wooded promontory which the Casino bought up to prevent a rival at Monte Carlo being started there. It has its race-course there and a grand hotel much patronized by the Prince of Wales. The ex-Empress Eugenie is there also this year. Roquebrune and Mentone formerly belonged to the Principality, but Prince Florestan, predecessor of Charles III., to be *en regle* with his illustrious neighbors, gave his subjects a constitution. This had the pernicious effect of making them talk politics, become dissatisfied with their paternal government and rise in revolt demanding home rule. The late Prince Charles III. settled the question in a way that heartily disgusted them, for he sold both of them to Napoleon III., who soon hitched them to his car of state and made them pay taxes and undergo white slavery in forced military service like every Frenchman. Believe me, nations and towns, as well as individuals, sometimes do not know what is best for them.

Skirting the mountain side up by Roquebrune runs the Corniche road, rebuilt over this stretch by Napoleon I. as far as the little posting station of Turbie between the two eminences of *Tête de Chien* and *Mont Agel*. These eminences now thoroughly fortified by the French, mount guard over the road from Italy like two sentinels. Their guns can reach not only the frontier at Ventimiglia, but even down to the palm groves of Bordighera. There are still some remains of the old Roman road over which Julius Cæsar

marched his legions in *provincia nostra*, and the ruins of a remarkable old tower built by Cæsar Augustus at the beginning of the Christian era, to commemorate the complete subjugation of those parts. In a picturesque little valley, about half an hour's walk from Turbie, is the sanctuary of our Lady of Laghetto in charge of the Discalced Carmelites. It is one of the three most famous sanctuaries of our Lady in Liguria, and wonderful prodigies have been worked there as is attested by hundreds of *ex votos* of the most deplorable artistic taste. A few years ago a Protestant clergyman, named Garrett, from Oxford, was converted here, and presented a handsome silver lamp to the shrine in thanksgiving. A marble tablet reminds you that hither came Charles Albert a fugitive from the disastrous field of Novara in 1848, to seek consolation from the Consoler of the Afflicted. On days of solemnity, when there is a great concourse of pilgrims, some of our fathers go up to the shrine to help hearing confessions. A company has obtained the franchise to build a cable, or cog-road, from Monte Carlo to Turbie, but they take a longer time to realize such projects here than they do "out West" and so the road is still *in fieri*.

Returning to Monaco we can make the descent by a zig-zag path that brings us to the door of the Apostolic School where your friend, Mr. Ferretti, is engaged teaching the thirty-five or forty apostolics, who are there preparing for the foreign missions. This school was opened in 1875, in a small rented house down on the sea beach near the Prince's palace, where it continued for some years till Madame Blanc of the Casino put up the present more commodious and better situated habitation. I am told that she wished to give more ground and build a more elegant house, but was impeded in her pious design by some of our fathers, who had scruples about renewing larger benefactions from such a quarter. The apostolics are mostly Italians with a mere sprinkling of French and German among them. Should they decide upon entering a religious order, they must select one that has a foreign mission. Four of them went lately to the novitiate of the Turin Province at Chieri, and one went to that of the Arragon Province at Veruela, destined for Mexico. They dress exactly like the college boys, having nothing distinctively ecclesiastical about them. Until a few years ago they used to attend the college classes, but now they have the advantage of having their own professors. Every year they go for their two months of vacation to Villa Marian, in the neighborhood of Grasse, where they enjoy themselves preparing for the Rockies in a way that would give joy to the heart of Pfarrer Kneipp. Some

of them, consequently, returned with their feet so broken up that they could not wear their boots any more. This reminds me of a strange difference there is between the climate of Monaco and that of San Remo; in the former wounds of the feet heal with difficulty, while those of the head are cured readily, whereas in San Remo it is the reverse. The moral of this is obvious.

I shall now take you over the Principality and visit with you, in turn, its three districts, Monaco, the Condamine and Monte Carlo. Monaco, the capital, is a small town of three thousand inhabitants, perched on a granite rock almost surrounded by the Mediterranean. It is defended by fortifications which in the olden time were very formidable, but are now more ornamental than useful. One passage led up the steep grade to the gate of the old city, over which is carved I. H. S., showing that the Grimaldis believed that *Nisi Dominus custodierit civitatem, frustra vigilat qui custodit eam*. Arriving at the summit, the passage opens into a paved area, the width of the rock fronting the palace with its towers, chapel and gardens. The arms of the ancient princely family are quartered over the chief entrance, and right and left figure two friars with swords drawn in memory of the time when the fortress was close-besieged two of the adherents of the family effected an entrance in friars' garb and drove the foe with slaughter from the walls. The palace constitutes by itself one of the four parishes of the diocese of Monaco, the parish priest whereof is the bishop himself, Monsignor Charles Theuret. The old town is compactly built with narrow streets kept scrupulously clean. There are in it three fine colleges, all in a row, kept by the Jesuits, Marists and Christian Brothers respectively. The last is a day-school. On the opposite side of the same street is a magnificent convent kept by the Nuns of St. Maur, as a high class boarding and day-school. It was built by the late Prince and that too in princely style. Next to it is being built the mansion of his Excellency the Governor, M. le Baron de Farincourt, which will cut off a great deal of the light and air from the Sisters of St. Maur and much of the land view from our college. The governor seems to be the autocrat of this microscopical state; for you find all the modern decrees in the *Annuaire*, or Red Book of the Principality, over his name. His cabinet is composed of his Secretary, M. Dugué de MacCarthy, and a council of state of six members. Besides the religious congregations already mentioned, there are the Franciscans, the Clerks Regular of the Mother of God, and four other convents of nuns who have charge of the schools, the orphanage, asylum, etc. Those

common schools are first class in their way, They are all in the hands of religious, for here there is perfect union of Church and State. Priests and religious may travel the length and breadth of the Principality without hearing once the insults and blasphemies that are shockingly common beyond the frontier. There are so far none but Catholic places of worship tolerated, but it seems that the day is not far distant when this happy state of things will be changed, for the present Prince, Albert I., is not as conservative as his father. The change is noticeable even now, when servile work is done just as in Paris, on Sundays and holydays.

The new cathedral is now approaching completion, and has been occupied for some years past. It is built mainly of stone from the quarries of Turbie, a kind of granite with a very close grain that polishes very well. The first stone was laid in 1875, and the building has since been pushed slowly forward under the superintendence of the architect, M. Lenorneaud, whose model of it won a silver medal at the Exhibition of Paris in 1878. The architect, if I mistake not, is either the one, or the son of the one, who built the grand church of *Notre Dame de Nice* for the famous ex-Jesuit Father Lavigne. This father was one of the greatest preachers thirty or forty years ago in France, and, notwithstanding, that he left the Society, he always entertained for it love and esteem, so much so, that he wished to make over his church and all its appurtenances to it upon his death. But priests propose oftentimes what bishops dispose otherwise, and not only have we not fallen heirs to the church, but the small residence, that the Turin Province had there, was closed ten or twelve years ago.

Making the round of the fortifications one meets here and there old cannon and mortars that are more interesting to the antiquarian than terrible to a foe. One piece struck my attention as being yet capable of service. It has this peculiarity about it, that it gives friend and enemy equal chances, for it fires from both ends. If it were universally adopted we should soon be freed from war's alarms. There is quite an amount of space unbuilt upon, which has been laid out, part in forest, and part in flower gardens, adorned with marbles evidently from some old temple. There was a famous temple of Hercules here in the olden time, after whom the port is called in the ancient atlases, *Portus Herculis Monæcus*, (*μόνονιχος*) because he cleared out all the rubbishy gods he found in the place, and established one sole temple dedicated to himself. This monopoly was probably started shortly after his return from Spain, where among his

other exploits, if we are to credit veracious history, he built the town of Manresa which he called *Minorissa*, as being merely one of his minor works, the sport of an idle hour, not intended to be classed among his *opera omnia*.

Descending the new road that slants down by the harbor, we come to the Condamine on the beach between Monaco and Monte Carlo. There is a very well-appointed bathing establishment just at the foot of the descent, where the college boys have the privilege of bathing during the season. The Minister, or some other father always accompanies them in a boat so as to be on hand in case of accident. So far, nothing unpleasant has occurred save to a lay brother, who lost his life by his imprudence. There being no commerce worth mentioning in the port, and no sewers emptying into it, the bathing place is tolerably clean. For custom-house duties the Principality is accounted a part of France, which puts a check on smuggling, and is quite a relief to travellers, liberating them, as it does, from the annoyance of submitting their goods and chattels to more frequent search.

Proceeding a hundred yards along the beach you come to the place where the road begins to ascend to Monte Carlo, and there beneath the graceful arches of the railway viaduct you see the little chapel of Saint Devota, V. M., patroness of the Principality. She was martyred in Corsica in the year 304, and her body was miraculously conveyed here in a boat. Her feast is celebrated with great festivities on the 27th of January, one part of the performance being the burning of a boat, to which the following incident gave a double significance. A sacrilegious thief stole away the relics of the saint and was about to make good his escape in a boat, when to his chagrin he found that the bark became motionless, and there he was held till morning came and he was caught red-handed in the larceny. He was heartily sorry for his sin, no doubt, a little while after, for his nose and ears were cut off to teach him and others a lesson. The population of the district of the Condamine is somewhere about three thousand souls.

Ascending the hill we are in a few minutes on the plateau of Monte Carlo jutting out into the sea. It is the creation of M. Blanc, who arrived here at ten o'clock in the morning of the 31st of March, 1863 (note the day and the hour), and secured from the Prince for a money consideration the privilege of opening a gambling place like to those that once flourished at Homburg and Baden.⁽³⁾ The Prince put a

⁽³⁾ Before the coming of the Casino the Prince got his chief income from a number of monopolies that became burdensome to his subjects, and hence the revolt.

condition in the contract prohibiting his subjects and those of the surrounding French Department of the *Alpes Maritimes* from playing at the table. The surroundings of the Casino are all that money can make them. In the building itself are an opera house, a ball-room, a splendidly furnished reading-room, and three *salons de jeu* for roulette and *trente et quarante* respectively. There is an article in the *Month* for July, '88 to which I refer you for an account of this famous place, only bear in mind that the writer of the said article would have written more intelligently, I am told, if he had kept his original resolution of spending his five francs at the tables. One who has written a pamphlet on this play-house, says that the chances at roulette are as 18 to 20 against the player, while the lotteries which are advertised at every hand's turn in Italy are simple robbery in comparison. In a famous one, for example, the chances of winning are as 1 to 4004. If you take the trouble to inquire you shall probably find that the Louisiana lottery is not much better. However that may be, it takes only one chance to win and that one generally falls to the bank, though lately the newspapers report that there was a deficit of \$300,000 against the bank during the three months ending last December. In view of this heavy losing the hours have been lengthened, so as to give the Casino more time and consequently a better chance of recouping, for it is the long purse that wins in the end. The following figures from the last half-yearly report will give you an idea of the amount of money fingered by this *Cercle des Étrangers et Bains de Mer*, as the gambling company innocently styles itself. Revenue from the tables, \$4,600,000, giving a dividend for the half-year of 38 per cent. In addition to the yearly rent given the Prince of \$350,000, the Casino bears all the expenses of governing the Principality, besides providing free education. There are no taxes or imposts of any kind, so that the Monegasgans are sure of only one thing in the world, whereas the citizens of the United States are sure of two. The theatre and orchestra of the Casino are kept up at a cost of \$50,000 each. The employees including the detective staff at \$300,000, while \$160,000 is employed as hush-money for newspapers and their correspondents. The contract or license expires in the year of grace 1913.

The railway winds round underneath the Casino and has its station of Monte Carlo just below it with two elegantly appointed elevators to take people up to the plateau. Just in front of the establishment, but down near the water's edge, is a semicircular green sward where the pigeon shoot-

ing goes on. The poor Bluerocks are kept in a fine *palomar* near by, and are let up from one of four or five trap-doors in the ground for the marksman to shoot them before they escape beyond the terrace. All about the Casino are lawns and parterres, the perfection of the landscape gardener's art, set out with trees, shrubs and flowers of every heaven. Hotels and boarding-houses may be said to constitute the whole of Monte Carlo, which during the summer season are closed up and give it anything but a lively appearance. The stable population is mainly in the less aristocratic district of Moulins a little beyond the plateau of the Casino. During the month of December last the number of visitors amounted to 57,279, an increase of 14,103 on the corresponding month of 1891. The sum total for last year is put down at 531,858, as against 380,000 of the year 1882, and 187,220 of the year 1873. You may be surprised at the minuteness of those figures, yet bear in mind that a cat can scarcely whisper in the Principality but the police know of it. A few minutes' walk from the Casino is the beautiful new church of St. Charles, begun in 1879, and built in the French Renaissance style by the same architect as that of the cathedral.

A word before I conclude about the present Prince of Monaco. He was born November 13, 1848, and was called Albert Honorius Charles in Baptism. His onomastic day is celebrated with great illuminations and fireworks on the 15th of the same month. He was married September 21, 1869 to Mary Victoria, daughter of the Duke of Hamilton, and on July 12 of the following year was born Louis Honorius Charles Anthony, the present heir to the throne. Domestic troubles soon followed the ill-starred marriage, which was brought about by the contrivance of Napoleon III., and the parties separated. Petition was made to the court of Rome for a divorce *a vinculo*, which was granted January 3, 1880, and was followed by the annulling of the civil contract by the Prince Regent, July 28, 1880. Shortly after the death of his father in 1889 the Prince married again on October 31, Maria Alice Heine, heiress of a rich Hebrew banker of Paris and widow of Armand Duke of Richiliers and of France. The new Princess is professedly a Catholic, and her two children Armand about fifteen, and Odile a little duchess of eleven summers, are under the tuition of two of Ours in Monaco. The Prince is a great sportsman and seaman, so his dominions are graced by his presence only for a short time in the year. In his elegantly appointed steam yacht, the *Alice*, he used to cruise about until last November, when it was caught in a squall off Toulon and

was so badly damaged, that the Prince and Princess and two children had a narrow escape with their lives from it. The young Crown Prince spends most of his time in Paris completing his education, whatever that may be.

I think by this time I have told you enough to give you at least an idea of this little Eden of the modern world. It is truly a terrestrial paradise, as far as such a place can exist, along with a very big serpent, and what I would call the apotheosis of the world, the flesh and the devil. It holds the first place among the winter resorts on the Mediterranean on account of its climatic conditions, its distractions, and the high toned pleasures it offers to its visitors, which have combined to make it the rendezvous of the aristocratic world most sought for by the floating population of Europe. The government is in advance of almost all others, giving as it does everything and asking nothing, opening the schools and shutting the prisons, having no politics, pauperism or starvation. If you condemn it for allowing gambling, remember that it provides, as far as possible, that only the rich who are so inclined indulge in it, and, moreover, that it has no other source of revenue for Monaco pleads for itself:

Sono Monaco sopra uno scoglio,
Non semino e non raccoglio,
E pur mangiar voglio.

CHURCH OF THE SACRED HEART.

CONEWAGO CHAPEL.

(*Concluded.*)

The Conewago Mission was almost a century old before there was a bishop in the broad territory, that now constitutes the United States, to administer the Sacrament of Confirmation, or a Sisters' school opened or a Catholic college established, except the little Jesuit Latin school opened at Bohemia, Cecil Co., Maryland, in which Archbishop Carroll received his primary education. In an old account book, still preserved, he is entered on the list as Jacky Carroll. Now we count institutions of learning by the thousand. The Jesuit Fathers had laid to rest about four generations of the faithful of the Valley, before a bishop appeared to consecrate the hallowed ground in which they sleep. What wonderful strides the Church has made and what glorious results achieved, in this period of her history! No other country or clime has seen such rapid growth. From a condition of almost universal proscription, she has risen to a station of power and influence equalled by no other single association of men in the land. This growth, though rapid, is not ephemeral. On the contrary, it is vigorous and deeply rooted, and its effects too wide-spread and substantial to be disturbed by the petty disagreement of a few extremists, whose chief stock in trade is windy alarm. Some of them, no doubt, would be pleased to see the Church meet reverses, provided their prediction of universal ruin would thereby gain a little apparent backing. After the heat of unseemly personal antagonism and blind partisanship has cooled down, there will be little left to feed the flame of rancor or stimulate contention. Internecine war is the bane of society, and the ancient Church has many a time bled from its effects; for it was a time when leaders could array the whole masses against each other, but the greater intelligence of our times keeps the masses aloof from the conflict. However, this question has little to do with, and nothing in common with, the peaceful habits, long practised, in Conewago, to which we return in the pursuit of our sketch.

Like Fr. De Barth, his successor, as superior of Conewago, Fr. Lekeu, was long associated with the place: viz., from 1828 to 1843. Fr. Lekeu, though greatly loved and attending well to the spiritual affairs of the mission, was not financially successful, and the place became somewhat involved and run down; but being of a wealthy family, the rich gifts of various kinds, sent him from his home in France, in some measure made things even. He made improvements about the church and on the farms. He was gentle and kind, and strove to make all happy. He was sent to Whitmarsh, but the place not agreeing with him, by the permission of superiors he returned to France, where he died.

Fr. Steinbacher succeeded Fr. Lekeu, and is said to have been a man of strong character, and a very pious priest. He made many improvements. The chapel was painted inside and various improvements were made in some of the mission churches. At the end of four years, in 1847, he was succeeded by Fr. Joseph Enders, than whom no superior of Conewago was more beloved by the people, with whom he was closely identified until the infirmities of old age in Feb. 1884 obliged his final removal to the novitiate at Frederick, where he could receive more care in the infirmary, and where his unostentatious piety and devotion, at the end of so long a course, might edify the young there in training for carrying on the work. He lived only a few months after his removal. He died on Sept. 10, 1884 in his 77th year, about thirty years of which he was superior of Conewago.

The need of more church room was felt before he was appointed superior, as there was no church then at Hanover, New Oxford or Bonneauville, Conewago being their place of worship. After fully considering the matter it was decided to enlarge the chapel instead of building a new church in one or other of the above places, as each had about equal claim, so all united for this purpose. The work was undertaken in 1849 with the advice of the Rt. Rev. Bishop Kenrick and Father Provincial. This was a large and expensive addition. The old sanctuary was removed, and the cruciform part of the church with the present beautiful sanctuary was built so much in harmony with the old part preserved, that no one would suspect but that the whole was constructed at the same time. The building of this addition caused the removal of the oldest portion of the graveyard, where eight or ten of our fathers were buried and of whom no trace is left. Besides these a number of the other graves were necessarily removed. For a time the fathers who died on the mission were buried in vaults made under the new sanctuary, but it was found inconvenient on account

of the heat from the furnaces, later put in for heating the church by Fr. Peter Flanagan (who also established the first sodalities). Moreover, the people longed to have their spiritual guides and fathers buried where they might have the consolation of visiting their graves. This was not done until a number of years later, when those in the vaults were brought out and are now ranged, with the more recent burials, around the great mission cross in the new centre made by Fr. Forhan, when he enlarged the graveyard. All the graves are marked with neat white marble slabs, bearing the usual Society inscription. The last is the resting place of Fr. Emig, one of the leading characters of the province in recent times, whose labors will get fuller mention farther on. The addition was completed, making the church as it now stands, a model of beauty, exciting the admiration of those who visit it for the first time, and are unprepared for so grand an interior away off in the country. It was consecrated by Rt. Rev. Bishop Kenrick on the 15th of August, 1850, assisted by a large number of priests and some scholastics. Rev. Dr. McCaffrey, the learned and eloquent president of Mt. St. Mary's College, preached the sermon.

Rarely, even in our best cathedrals, will you find the ceiling and walls as beautifully adorned with paintings, whether you look at the representation of the Blessed Trinity and the Court of Heaven in the interior dome, or the Assumption farther back, which latter was done more recently by Scattaglia, when Fr. Forhan had the whole interior renewed, except the old paintings which needed only cleaning. I cannot do better in describing this picture than to give the words of John T. Reily, of the Martinsburg *Herald*. The title of the church of the Sacred Heart seems to have been the guide in the selection of subjects. Mr. Reily writes: "The three wonders of divine love, in the Redemption, i. e., the Incarnation, the Death of the Saviour, and the Institution of the Blessed Sacrament, form the principal subjects of the paintings, to which correspond His coming from Heaven, His return to the Father, the Adoration of the Holy of Holies by the Angels, in the ceiling; the representation of the Blessed Trinity forming the centre-piece in the blind cupola, of about 20 feet in diameter, bordered with stucco leaves in gilt and bronze. In the Blessed Trinity the Son is represented in the bosom of the Father, receiving the Sceptre of Supreme Dominion, with the left hand holding at the same time the cross, whilst the right hand is raised to bless; the heart being visible; the Holy Ghost appears in the form of a dove. This is a most imposing composition carried out

with all the splendor that color is capable of imparting. At the left side on the wall is the Nativity (about 20 feet in height), the Infant lying in the manger, the Blessed Virgin on her knees, whilst St. Joseph is prostrate in an act of adoration, an Angel hovers on high, whilst the back-ground represents a landscape, covered with the darkness of night; close by the crib where lies the new-born babe on a pallet of straw, is a stall for cattle, which reach over towards the child, as if to impart warmth by their breath to the tiny body of the Creator of all nature, now exposed to the cold and dampness of the manger at Bethlehem. Above this in the ceiling of the transept, is the Saviour, who was the expectation of the nations, descending from Heaven, and as it were taking leave of His Father, returning with one hand the Crown of Glory, whilst with the other he is receiving from the Father the cross with the crown of thorns. Two Archangels are supporting the group, holding a scroll with an inscription. On the other transept against the wall is the Death of the Saviour, with which corresponds His Ascension into Heaven, above in the ceiling, His entering into glory in contrast with the act of His deepest humiliation, Christ on the Cross (height about 20 feet), having already expired. At the right side are standing the Blessed Virgin with an expression of intense sorrow, and St. John also overwhelmed with grief close by in readiness to support her. At the foot of the cross is Mary Magdalene on her knees drying up with her veil the blood that flowed from the holy Victim."

The altar piece, which is by Scattaglia, and executed only a few years ago, is a beautiful representation of the Apparition of Our Lord to Blessed Margaret Mary, and is about 12 by 16 feet. It is on canvas and is richly framed, whilst all the others are painted on the walls. This picture is very fine. A print of it from a photograph was given in the *Messenger of the Sacred Heart* about two years ago. In addition to the figure of Our Lord surrounded with clouds, and that of Blessed Margaret Mary kneeling in adoration, Fr. De la Colombière is represented at the side on a line half way between the other two figures, which, I think, rather detracts from the whole, though many like the innovation. On the semi-circular concave ceiling above, is represented the Adoration of the Blessed Sacrament, which is surrounded by myriads of Angels, grouped after the manner of Dorè, intoning the *Tantum Ergo* in full chorus, bearing harps and cymbals, whilst others are adoring and swinging censers. Very rich decorations surround these scenes. Vines are spread through the whole sanctuary in rich profusion bear-

ing clusters of grapes, the root or main stem rising from a chalice in the hands of a figure of the Saviour. The background represents a blue sky dotted with stars and the full moon rising in the east. The effect is fine. Over the altar of St. Francis Xavier is a remarkable painting of his death, before which strangers and visitors linger longest. I have met many persons, some of them Protestants, that had formerly seen it, who upon returning to visit friends after an absence of twenty or thirty years, still retained the impression of it in their minds and inquired about it before entering the church. This to my mind is a great proof of its excellence. It is not finished with delicate tinting, but it has a grace and strength and at the same time a cast of earthly loveliness, that takes possession of you at once. I asked some people why they heard Mass in that part of the chapel, and they told me that a glance at that picture always restored their recollection. This and Murillo's Immaculate Conception over the altar of the Blessed Virgin are on canvas. They say that I am given to exaggeration, well, the next time you visit Conewago look around the church and be convinced that my description is lame and is far from doing justice to the works.

Father Enders' ambition for years had been to erect a fine marble altar, but for this he had to wait for a long time after his second appointment and return from Maryland, which was in 1871. Even then he had to defer his pet scheme, until after he had built the present beautiful spire in the place of the old belfry, that had stood over the church for nearly a hundred years. It rises nearly one hundred feet above the cone of the roof and is surmounted by a large fire-gilt iron cross, that may be seen from the whole surrounding country for miles. The church stands on an elevated plane in the centre of the wide spreading valley. In 1877 the time was ripe for the erection of his marble altar and the necessary means were soon contributed and the contract made. It is 17 feet in width and about 14 feet high and is fully in keeping with the beauty of the rest of the church. The marble used is Italian, Spanish, Portuguese and Tyrolese; the style is Romanesque like that of the church. There is a full sized set of statues of the principal Saints of the Society in the niches over the side altars, which are in the wings. The altar service and furniture are fully equal to those of our best city churches, and the devotion of the people keeps ever an exhaustless supply of flowers for the decoration of the sanctuary. They pet their plants and give them the greatest care in their homes almost exclusively for this purpose, and are delighted at Christmas,

Easter, and the Forty Hours' devotion, which we always begin on the Feast of the Sacred Heart, the title of the church, to see their flowers banked up from a wide base to a height of 20 or 25 feet, interspersed with hundreds of lights. Mind you are reading not about a cathedral or a grand city church, but about a country chapel, dear old Conewago Chapel, whose sanctuary lamp has been burning for nearly two centuries, and was lighted when there was no other within a radius of one hundred miles, nor permitted in the now great City of New York.

If it were not that this paper would be too long, how many, many other things could be said in connection with her devotional exercises and celebrations! One that was remarkable we must note, the Corpus Christi procession, which took place for many years under Fr. F. X. Deneckere, who spared no labor to make it grand and inspiring. Like the famous promoter of the Ober-Ammergau Passion Play, Fr. Deneckere found the means to make the procession sublime, even rivalling those of the most Catholic countries. Some of the rich silk sashes and cassocks, the beautiful censers, etc. used at that time, are still to be seen with the banners, bannerets, arches and canopies of the procession at the chapel. Altars almost as fine as those of the church were arranged along the line of the procession, which was about half a mile long. The Blessed Sacrament was carried under a rich canopy, acolytes preceded and children strewed the way with flowers; choristers, dressed in white, young men and women bearing banners, emblems and statues, and thousands of people followed reciting their rosary. At each altar Benediction was given to the kneeling multitude whilst the choirs continued singing, and bells were rung and the incense uprose from a dozen censers. Happy had it been if the processions attracted only those who came in a spirit of devotion, but in the great throngs that gathered, some were attracted through idle curiosity and their want of reverence caused the processions to be discontinued, some fifteen or eighteen years ago. Fr. Deneckere was long associated with the place. He was very devout; though nervous and somewhat irascible, yet of a most kindly disposition and true in his friendship. He died in the heroic discharge of his sacred calling. Already far advanced in years and ill at the time, he ventured out on an intensely cold and stormy day to say Mass at Littlestown and returned a couple of days afterwards a corpse, to be placed at rest in the ground so long hallowed by his zealous labors for the glory of God and the salvation of souls. He willingly devoted all his spare time to teaching the more advanced

boys of the neighborhood, and kept a school open for these, some of whom, from the start he gave them, were able to enter the novitiate or seminary and are now worthy priests doing good work. He died at Littlestown, Jan. 8, 1879.

During Father Enders' absence in the lower counties of Maryland, Father Cattani was superior for three years. He died at Conewago, Aug. 31, 1865. Fr. Burchard Villiger was his successor, I think, and made many improvements especially in the church service. In his time the full Holy Week services, Tenebræ, etc. were fully carried out, which were dropped then, until 1890. Fr. Villiger, when he left, left, as did many others, a great part of his heart in Conewago Valley. He was succeeded by Fr. Bellwalder in 1868 or '69, and Fr. Bellwalder in turn by Fr. Enders, who spent the remainder of his life there, except the last few months before his death at the novitiate, already mentioned. Though so gentle and kind and such an exemplary religious throughout his life, he could not even at the end check his longing to be back at his dear old home, Conewago.

The second last church built by Ours was that of St. Joseph in Hanover. It was the crowning work of Fr. Emig's life and a fitting memorial of his energy and zeal. He was sent to Hanover in 1877 with residence at Conewago, which he visited once a week. With his usual energy, though 69 years of age, he at once took hold of the handful of people he found, many of whom were cold and indifferent, as the place was never, except in business, closely allied to the rest of the Valley, the inhabitants being mostly Lutherans or Mennonites. He roused them and by his indomitable push soon got them moving, and kept them moving, until after a few years, they had a beautiful large church, fully fitted up with costly vestments and adornments, which were paid for. All the usual sodalities of our churches and the other associations were organized in good order, and he himself, although over 70 years of age, performed all the church work and, besides, during the fall and winter months, taught a class of boys too large to attend the parochial school under the charge of the sisters. This meant a good deal of work, even for a man in the prime of life, for it comprised confessions in the early morning, two Masses, one of them *Missa Cantata*, two sermons, Sunday-school in the afternoon and Vespers in the evening. The church property built up by Fr. Emig, in those years, was certainly worth forty thousand dollars. The church was dedicated in 1880 and was given over to the bishop, who placed a secular priest in charge in July, 1889, and four months afterwards Fr. Emig, at the age of 81 years, went to his reward. During this time, in 1882,

he celebrated the golden jubilee of his entrance into the Society, and in 1889, the golden jubilee of his ordination, and still continued in the harness performing unassisted the great work above mentioned.

In May, 1891, the Paradise and New Oxford churches were given up to Bishop McGovern, together with the farm attached to the Paradise church. Fr. P. P. Hemler, a secular priest, a very excellent man, took charge.

Along with all those of whom special mention has been made, there were assistants of more than double the number, whose labors were as arduous and results about as great; but in a brief sketch of the place, they could not all be mentioned, without writing more or less of a series of biographies, which was not the intention.

The last of the old line, left there, is Fr. Peter Manns, now in his 83rd year, feeble in his limbs but lion-like in heart and will. Even now his delight is to sing the late Mass every Sunday all the year round, which he does with a clear sonorous voice, and a vigor surprising in one of his age. He has been thirty-one years at Conewago, with so many years of hard untiring labor to his credit. He performed the first regular mission work in Hanover, built the little church, now used as a school, and has been always untiring in his efforts for the Christian education of the children.

Amongst those who did long and faithful service at Conewago, was Brother Michael Donohue, who for many years took care of the sanctuary and house, and was much of the time without a brother companion. Always busy about the discharge of his duties he felt no need of other entertainment or company. He is now at the novitiate in Frederick, far advanced in years. Many of the fathers who spent their scholastic vacations at Conewago will remember him.

When Fr. P. Forhan became superior in 1882, he found much that needed repairing and he set himself to the work with energy. With the expenditure of between \$7000 and \$8000 he thoroughly overhauled both church and house, renovating the former so that it was never in as fine condition as when his work was done. Much of the painting, before described, was done under his charge, whilst the whole exterior was carefully repaired from roof to base, the mortar removed and the whole repointed, so that the appearance is that of a recently built church, although it has weathered the storms of more than a century. He then remodelled the dwelling house, adding a French roof, which gives a full set of fine rooms in place of the attic with its old fashioned dormer-windows. The only parts, that re-

mained undisturbed, were the firm old stone walls and flooring joists, so that now it presents the appearance of an elegant modern residence. It has twelve good private rooms, office, library, parlor, dining-room, private chapel, and all the necessary kitchen, storage and pantry room; in a word, everything needful for a community of a dozen. A large school-room stands in the front yard. This work was all done without going into debt, for with the money on hand and the generosity of the people anything reasonable may, without fear, be undertaken. Thus Fr. Forhan renovated the place and in doing so left the marks of a most useful administration to perpetuate his memory, and the esteem in which he was held. In 1887 he was succeeded by Fr. Mullaly who, like his predecessor, found something needing renewal. It was the barn and the out-houses. Every vestige of these old and dilapidated houses was removed and new ones were built on a different and more suitable location. Considerable money was expended on them, and still the funds held out without incurring debt. These are fine improvements and complete the establishment as a beautiful and comfortable habitation.

In January, 1890, Fr. Mullaly was succeeded by Fr. Hayes, and he found something to do, but not to much extent, on the immediate premises. He found the church too small for the congregation, there being quite a large number of families who could not secure even a seat or two, whilst McSherrystown, a little over a mile distant was in need of a church, and the people were willing, according to their means, to undertake it at once. After a couple of months, the work was begun, the corner-stone laid on Trinity Sunday, June 1, 1890, and the new church was dedicated in the following October, with solemn Pontifical Mass by the Right Rev. Bishop McGovern and sermon by Very Rev. Father Provincial. All the neighboring clergymen and as many of our own fathers, who had been stationed at Conewago, as distance and circumstances would permit, were present.

The church, though a wooden structure, is quite elegant and very substantial. It is Gothic in style with grained ceiling, handsomely frescoed, and seats about 600 people. It has a neat sacristy and a room for the father and is well heated with a large Buckwalter steel furnace. It has a beautiful altar and large sanctuary in which all the clergy at Pontifical Mass and the eighteen altar boys found plenty of room. It has a fine Vocalion organ, built last May, and within six weeks after the church was opened. The senior and junior sodalities, the League of the Sacred Heart, and

the Bona Mors Association were fully organized. This was not difficult, for being members in the old church there was nothing to be done but reorganize them in the new. Besides this a chapel for the sisters and their academy pupils was at the same time built and given to them free of cost for the ground on which the church stands and its surrounding yard. This chapel opens from the side of the sanctuary and is entered directly from the academy with which it is connected. The whole outlay for this when completed was about \$7800, and there is no debt on it except about \$1500, which is due not to outsiders but to the Conewago house, which even without this has a surplus. Two Masses are said in this church, with Sunday-school and Vespers on Sundays. One Mass is said on week days, and the sodalities meet on evenings during the week. The distance of a mile from home with a good horse and buggy is no real inconvenience, and when meals are required by the father, they are served from the academy.

Fr. Leo Brand is, and has been most of the time, pastor of the McSherrystown congregation, and, like the fathers of the olden time, wins their good will and retains it by his kindness, zeal and charity. We return to the chapel and will not wander forth again until this sketch is closed. Whilst building the new church at McSherrystown Fr. Hayes had the pews and floor of Conewago Chapel renewed, the kitchen garden moved back from its too prominent place in front of the house to the rear, where stood the barn and outbuildings lately removed, and the ground changed to a handsome lawn stretching down to the road and used also as a play-ground for the school-boys. The last grand public celebration in Conewago was the tercentenary of St. Aloysius, on which occasion the Rt. Rev. Bishop blessed the large memorial bell that was on that day placed in the spire, and for the first time rang out the Angelus, so that it might be heard in the distant parts of the Conewago Valley. Pontifical Mass was celebrated, the bishop being attended by the neighboring priests and some of Ours.

It may be of interest, as a part of this sketch, to mention here the *fructus spirituales* of one of the two churches that remain in our charge after the many others have been given up. For the year ending June 30, 1892, the work of two active fathers is as follows: Baptisms, 102; Conversions, 6; Confessions, 25,477; General Confessions, 98; Communions outside, 175, in the church, 28,175; Marriages, 15; last Sacraments, 35; Instructions, 130; prepared for Confirmation and first Communion, 63; Sermons, 302; Retreats

to Religious, 2; Novenas, 3; Triduum, 1; Visits to the sick, 397; Sodalities, 4; Sodalists, 1175; Boys in Parochial School, 213; Girls, 161; Sunday School, 358. Infants are nearly all baptized on the day of their birth. All marriages are solemnized with nuptial Mass at 6.30 or 7.00 o'clock, both parties nearly always preparing for the sacrament by confession and communion on the three preceding Sundays. We have the Mass of Exposition and the usual Sacred Heart devotions in both churches on the first Friday of the month, also the May devotions, the Stations of the Cross during Lent, and during the past three years the full Holy Week service of Tenebræ, etc. In a word, we perform all the exercises common in our largest city churches, with full congregations in attendance, when the inclemency of the weather does not prevent travel in the country. There are 36 altar boys and a good choir and sanctuary society. The support given is generous and abundant. Surrounding the church is a beautiful tract of nearly seven hundred acres of rich farm land, the revenues from which go to the support of the novitiate and scholasticate. It is tenanted out in three farms.⁽¹⁾ Connected with the church there are about 30 acres in orchard, vineyard, garden and other tillage and grass land. The cemetery is included in this land.

The annual picnic day, inaugurated by Fr. Forhan in 1883, has become a regular institution. Besides the pecuniary benefit to the church funds, of about \$800 a year, it is a day of great enjoyment for the people who come from far and near to the number of three or four thousand; usually whole families attend. On no occasion does the Catholic population appear to better advantage, in the display of orderly conduct, charity, temperance and hospitality. The people might be said to constitute themselves as a committee of the whole to look after the comfort and happiness of visitors and strangers. Five committees of about a dozen of the best men, each, devote themselves all day to the discharge of their duties, so that the smallest child or the least acquainted Protestant has the attention he needs. A lavish hot dinner and supper, cooked on the ground, are prepared and served by the ladies of the congregation, for the small sum of twenty-five cents, also all kinds of refreshments may be had when wanted. Most of the supplies are contributions of the people, regular collectors going around some

⁽¹⁾ The present tenants are James Devine, who has been on the large farm for about thirty years, a good and just man, who exercises much influence. He is blessed with a large and dutiful family. One of the other farms is in charge of his eldest son, John, and the third of his son-in-law, Ignatius Small, all worthy men and good tenants.

days previous. I had three of them during my time, and was previously present at two others, and never did I hear even an unkind or uncharitable remark. All kinds of innocent amusements are permitted and provided for. No intoxicating drinks of any kind were allowed even by private parties, who if they were discovered having them, would at once be sent from the ground. Mr. Leo A. Sneeringer, than whom there is no more deservedly respected man in the county, has for years been chief manager. It brings together, in a sort of happy pilgrimage, friends who otherwise would not meet each other for years. The festivities open about 9 A. M. and close in time for all to reach their homes before dark.

If you do not know Conewago Chapel and Valley by this time, go and see it. It will repay you for the trouble.

Fr. Hayes was transferred to the missionary band Aug. 1, 1892, the date on which this sketch terminates.

Now in conclusion we ask:—What silent charm does the place possess, that seems to beguile the young and give vigor to the aged, to continue their work long after the years are reached, when repose from hardship elsewhere seems imperative, and when bid to leave has so woven itself in among the heartstrings, that the mind clings to the happy associations, especially in the case of the old fathers, who there tasted the sweetness of serving God in peace and charity? How many of them, who now sleep in its consecrated ground, amongst those to whom they ministered, can truly be said to have died in the harness; attending in extreme old age to far-off missions, with all that it means of privation and positive hardship, and not laying down their arms until the last brief illness wrenched them from their grasp!

No words of mine could as suitably close this little sketch as those from the pen of Mr. John T. Reily,⁽²⁾ who in expressing his own feelings, voices those of many, many others.—“Farewell, Conewago, farewell! The happiest joys of my life and its saddest sorrows and vainest regrets are in thy keeping. Every foot of thy hills and valleys and streams is familiar to me, and they change not, but the scenes of my childhood are gone and its associates scattered like the mists of youth.

“Every nook and corner of the sacred place have I hunted over by day with miser care for some scrap of the past and

⁽²⁾ Mr. John T. Reily, Editor of the Martinsburg *Herald*, collected and arranged in book form many notes of Conewago's history. He was a resident of the Valley and knew its history well.

dreamed by night of treasures of hidden lore, and behold the meagre fruits of my labor! Time guards well the trusts confided to thy care.

"Conewago, farewell! Thy happy days and sorrowful chase each other in troubled hurry over the pathway of memory. Friends and dear ones have come and gone in faithful trust, true and lasting, where recent hopes long since have perished and lie buried in misery and anguish of heart. The past has nothing in common with the present; the one knew no care; the other knows no quiet rest free like then from trouble. Where are the bright sunny days of school life, the happy faces and innocent enjoyments, the kind teachers and dear old fathers? Look back and see sorrow mingled with gladness; the sad tolling of the bell, the mournful funeral procession winding its way around the hill; again joyful peals where sorrow echoed still; happy souls united where festive throngs made merry; Christmas chimes and Easter carols; tears to-day and smiles to-morrow, and forgotten scenes hurry on each passing hour. Why look back, or why peer forward? Has not life been always thus?

"Then farewell once more, but before we part, heed my words, generations yet unborn. Conewago has been as dear to us as ever it will be to you, or was to those before. It is not ours, nor yours, nor was it theirs. It is blessed by every sacred tie from heaven, and as a sacred heritage guard it well for others, destined here to find their rest. Holy and venerable is the place. Our footsteps follow the traces of hallowed lives, unworthy as we are. Soon we, too, will have passed away and our children come and go, until in God's own good time the angel's voice sounds here below. Ye shepherds, while your flocks abide, watch the old building with an anxious care."

T. W. HAYES.

THE SCHOLASTICATE OF GRAND COTEAU.

ST. CHARLES COLLEGE, GRAND COTEAU,
February, 1893.

A Letter from Mr. Kenny.

REV. DEAR FATHER,
P. C.

A feeling has been growing here for some time, especially since the arrival of the last number of the WOODSTOCK LETTERS, that it is but right and proper that the young scholasticate of Grand Coteau should render an account of herself to her elder sister of Woodstock, relating her fortunes since she determined to "keep house" for herself. There are many reasons why Grand Coteau should maintain a friendly intercourse with Woodstock. Most of our professors kindled their torches at her fane, and some are indebted for their entire philosophical and theological training to the learned professors of Woodstock. The Woodstock customs have been adopted as our own, and our beadle solves the difficulties incidental to his office, by obtaining a reliable answer to the question, "How is it at Woodstock?"

Grand Coteau means, it is scarcely necessary to state, Big Hill, but it must have been christened by an order of mind, similar to that to which the Eden of Dickens' novel was indebted for its name. There is certainly nothing overwhelmingly mountainous about it, nor would people acquainted with hills discover it to be a hill at all. But so generously has nature bestowed other gifts upon it, that not even the carping English novelist could object to the name of Eden as inappropriate, for thus has it been styled, as we shall see, by one who had a keen eye for the beautiful in nature.

Leaving New Orleans at 8 A. M. and travelling in a north-western direction, you reach, at 2.30 P. M., the Grand Coteau station, which has been recently Americanized into "Sunset." As the village of Sunset consists of a few dozen houses scattered over a wide area, you will experience a sensation similar to Chuzzlewit's, when he looked at "New Thermopylæ," but failed to make it out. Hence you had better direct your attention to the beauty of the landscape,

while the two village hack-drivers are wondering which of them will have the honor of conveying you to Grand Coteau. When your landscape propensities have been satiated, you will take your choice of the rival hack-drivers, no easy task, as one, though a good Christian, is the unhappy owner of sorry ponies, and the other, who has spirited horses is an obdurate Jew. Neither will ask for your destination nor need you inform him thereof, for every stranger, even though he have not an ecclesiastical appearance, is supposed to be bound for the college.

Mr. Dick, for I suppose you have chosen the Christian, is not communicative, nor is he conscious of the existence of such a thing as scenery, and of course never heard that the "forest primeval," the remnant of which now encircles you on every side, formed the theme of some of Longfellow's most beautiful poetry, and the land over which you are now so uncomfortably jolting, is immortalized in the pages of "Evangeline," and thus known to thousands who never heard of Grand Coteau. As Mr. Dick will not enlarge on the glories of his native hamlet and the poetic fame of its surroundings, you will allow me to replace him for the moment and assume the rôle of *cicerone*.

This is a beautiful land and fortunate was it for Longfellow that his Catholic heroine traversed its prairies and made it for a time her resting place, for it afforded him a subject for one of the most poetical descriptions that a poet ever wrote. Grand Coteau is situated on "the prairies of fair Opelousas," and rises about sixty feet above the general level of the lowlands, hence its name; for elevations, like all things of this world, are relative. This is the region of "groves of orange and citron," "where reigns perpetual summer," and

"Level the landscape extends, and along the shores of the river,
Shaded by china-trees, in the midst of luxuriant gardens,
Stand the houses of planters with negro-cabins and dove-cots."

The "dove-cots" are still there, but the "negro-cabins" are gone, gone to a respectable distance from the house of the planters. Here, too, may be heard "the whoop of the crane and the roar of the grim alligator," though, during a two months' residence here I have not had the good fortune of hearing either; these animals select the stilly hours of night for their utterances, and we sleep well at Grand Coteau. But I have heard

"The mocking-bird, wildest of singers,
[Skipping about in a cage that hangs in the shade of an oak-tree,]
Shake from his little throat such floods of delirious music,
That the whole air and the woods and [scholastics] seemed
silent to listen."

"With such a prelude as this," shall we, too, like the Acadian boatmen, enter "the Têche, where it flows through the green Opelousas." (It should be noted here, that although Opelousas means the "black land," Longfellow styles it "green" and "fair," which is good evidence that these latter terms are not contradictory.)

"Not far away to the southward,
On the banks of the Têche, are the towns of St. Maur and St. Martin.
Beautiful is the land, with its prairies and forests of fruit-trees;
Under the feet a garden of flowers, and the bluest of heavens
Bending above, and resting its dome on the walls of the forest.
They who dwell there have named it the Eden of Louisiana."

Bayou Têche is but five miles from the college, forming in fact the northern limit of our lands, and is sometimes visited by the scholastics on Thursday mornings. I happened to see it in the dry season, when the stream is at its worst, and was somewhat disappointed, but the picture that Longfellow presents of the country that lies along its banks is no exaggeration. The village of St. Maur has not been identified, but St. Martin, now Martinsville, is about twenty miles southeast of Grand Coteau. The natives still point out a large and stately tree of wide extending branches, known as "Evangeline's Oak," on which the initials E. B. and G. La. are deeply indented. There were no houses in the immediate neighborhood when the Acadian party passed, and tradition has it, that Evangeline, weary and footsore, rested under the friendly branches of the lofty oak. Long before the autumn, this tree is divested of much of its foliage by visitors from New Orleans and elsewhere, who, escaping from the heat of the cities to follow Evangeline's footsteps, as traced in the pages of Longfellow, bear away with them its leaves as souvenirs of the gentle maid of Acadie. The hundreds of lines that Longfellow devotes to Louisiana scenery are literally true of Grand Coteau, for all the Opelousas country presents the same characteristics:

"Here no hungry winter congeals our blood like the rivers;
Here no stony ground provokes the wrath of the farmer.
Smoothly the ploughshare runs through the soil, as a keel
through the waters.
All the year round the orange-groves are in blossom; and grass grows
More in a single night than a whole Canadian summer."

To illustrate, to-day (January 27) a fire has not been lighted except in the kitchen, and it was only yesterday that our last orange tree was eased of its burden. The soil is dark, loamy and deep, unmixed with stones of any kind, and so fruitful that the Creoles and even the "Cadians," as the descendants of the Acadian exiles are called, have grown indolent, relying more on the productiveness of the soil than

on their own industry. The rapid growth of herbage is particularly noticeable during the baseball season, for the "diamond" has to be mown down every Thursday, and in consequence, the philosophers who indulge in the national game fail to appreciate such fertility of the soil. It is only fair to add the caution of Basil the blacksmith, "only beware of the fever," which unlike that of Acadia, is not "cured by wearing a spider hung round one's neck in a nutshell!" However it may be on the lowlands and the banks of the bayous where malaria is more or less prevalent, there is very little danger in or near Grand Coteau, for the land is high and is consequently free from the malarious exhalations which arise in the low-lying districts after the overflow from the bayous has flooded the country. So healthful is Grand Coteau regarded that the invalids of the mission, and many from outside the mission, especially consumptives, are sent here to recuperate, and if the disease has not become incurable, it soon vanishes under the soothing influence of the air and climate of the "Eden of Louisiana."

I will suppose that you have now traversed the two miles that lie between Sunset and the village of Grand Coteau. All that need be said of this ancient Creole colony is that it consists of two-story, one-story, story-and-a-half and half-story frame buildings, laid out at such wide intervals that you barely escape confounding it also with "New Thermopylæ." Over the lofty oaks gleams a pointed spire, and some distance off a flagstaff is visible. You are now approaching the college of Grand Coteau. You soon find yourself in a court midway between two large brick buildings (connected by a Creole portico) of three and four stories respectively, and both evidently constructed more with an eye to use than to ornament. The three-story building is perfectly plain, if you except the ample projecting "galleries" which are considered essential to southern residences. The four-story edifice is evidently older, and partly in the ante-bellum style with its heavy Doric columns supporting the gabled verandas; but additions were made to the original building, and these though comfortable and commodious enough are of no style in particular.

As the class-rooms are filled with philosophers just now, I will only show you through our spacious refectory, reserving the rest of the building for another occasion. Being somewhat refreshed you may be disposed to look around you. If our kindly procurator has you in charge, he will walk you in the direction of the farmyard, which lies at the rear of the college, and rejoices in an almost indefinite ex-

tension. There are two things that cannot fail to strike you according to the angle at which you look. Should your eyes take a horizontal or upward direction, they are sure to be arrested by "forests of oaks from whose branches garlands of Spanish moss and mystic mistletoe flaunted," for in the Opelousas country, the prairies are but islets resting in oceans of forest. But turn your eyes unto the earth and you are gazing on—chickens. Chickens to right of you, chickens to left of you, chickens old, and chickens young, chickens black, brown, gray, yellow, white and of every imaginable intermediate tint, chickens of every breed, and chickens of none, in fact a variegated landscape of chickens. Standing disdainfully aloof from the plebian hen, gobble an aristocratic "regiment of turkeys," and within a fenced enclosure "sleek unwieldy porkers are grunting in the repose and luxuriance of their pen whence troops of sucking pigs sally forth to sniff the air," while droves of fat oxen and big-uddered cows are grazing in the distance—verily a sight to delight the heart of the feast-loving Dominie of Sleepy Hollow; for all these things are but a prelude to a savory sequel on the refectory table. Baltus Van Tassel's farmyard was on a small scale in comparison with ours. The flail that there resounded from morn till night is replaced by the more efficient steam-engine, and the stables, barns, work-shops and various farm-houses constitute a village of goodly proportions. Not only fields of Indian corn but broad acres of cotton and sugar-cane extend as far as the eye can reach, our land stretching far beyond, farther, in fact, in some directions than most of us have yet explored. Much of the lower portion is practically useless except for timber, as it becomes flooded in the wet season—"lost in a maze of devious waters which, like a network of steel, extend in every direction" and, though very pretty in poetry, are not appreciated in agriculture. A sugar-mill, also worked by steam, reduces the cane to sugar, syrup and molasses. Since the passage of the McKinley Bill, which puts a bounty on native sugar, sugar manufacture is a paying investment, the premium alone bringing us this year more than \$1600. 'Tis a bad wind that blows nobody good. Returning to the college you will notice that the afternoon class is over, and recreation has commenced, for the grave philosophers are scattered about in groups enjoying themselves after the manner of school-boys. One party is in possession of the tennis court, putting the strength of net and rackets to a severe test, hand-ball is being played under the protection of a large shed hard by; while another group is engaged in a vain attempt to send a foot-ball to the evening star. Some

have already started for the woods, and others are on their way to the dairy to partake of the generous liquid that flows therein. A flutist is playing an accompaniment to our mocking-bird, while another gentleman is dividing his attention between that songster and some curious specimens of the squirrel family that he has in training. A more industrious group, who "though on pleasure bent" have got "a frugal mind," are engaged in trimming our graceful banana trees, or planting Galveston oleanders. We number thirty-five scholastics in all, thirty-one in philosophy, two from the Canadian Mission studying theology privately, and two who are teaching an academy attached to the college.

As the main facts in the history of the college must be necessarily included in a notice of the life of Father Abbadie, which is to appear, I understand, in a future number of the WOODSTOCK LETTERS, it will suffice to say here that the college of Grand Coteau, founded in 1836, lived through half a century of greater or less prosperity, paid the heavy debt that had been contracted in building and other improvements, and in 1891 had a substantial sum to its credit. However, superiors thought it better for various reasons to concentrate the energies of the mission on one boarding-college, and, accordingly, Grand Coteau was closed as a college in June, 1891, many of its students having entered Springhill College, Mobile, and was opened as a scholasticate in the following September. Rev. Father Kennelly, the first rector, was soon appointed Superior of the Mission, and Rev. T. W. Butler, late Rector of St. Mary's University, Galveston, and formerly Superior of the Mission, was named vice-rector, March 6, 1892. From what has been said of its situation and surroundings, the suitability of Grand Coteau as a scholasticate will be readily perceived. The sixty members of the community are each provided with commodious apartments, and the class-rooms are ample and spacious. The laboratory is well stocked for a two-year-old institution, and though not yet complete, suffices for present requirements. Fr. de Potter is prefect of studies and professor of psychology and ethics; Fr. de Stockalper, who is minister of the house, has also a "ubication" in the chair of cosmology; Fr. Rittmeyer is professor of ontology and logic; Fr. Whitney fills the chair of higher mathematics and astronomy, and Mr. Raby lectures on mechanics, chemistry and physics. The order of the day, which is more or less that of Woodstock, and the general routine have given satisfaction, and the philosophers of Grand Coteau would have no hesi-

tation in meeting with a decided affirmative the question : "Is Life worth Living?"

Besides philosophy we have various other contrivances "to drive dull care away." First and foremost comes the grand orchestra of fifteen instruments, which owes its prosperity and completeness to the energetic efforts and musical tastes of Fr. Whitney. The orchestra is a prominent feature in all our entertainments, and should a bishop or other distinguished personage arrive, it is ever ready to discourse half a dozen choice selections from its varied and ever increasing *repertoire*. It is an established rule of the orchestra that a piece must never be reproduced unless by special request. The glee club does for vocal what Fr. Whitney has done for instrumental music, having also a large membership, and a still larger collection of songs. Another voluntary association is the "Academy of Elocution." At the commencement of the year, a number of enterprising philosophers met, made speeches, elected officers, drew up a code of laws, and constituted themselves a society for the cultivation of the art of elocution. They meet every Sunday to the number of twenty, and have so far transacted their business with harmony and apparently with profit.

Besides the regular entertainments at Christmas and St. Catharine's, we celebrated the golden jubilee of Brother Sauzéat, and also the advent of Columbus to these parts. Br. Sauzéat has been attached to Grand Coteau, nearly the whole period of his religious life, and in many capacities. He has been carpenter, machinist, mason, builder, baker, farmer, planter and procurator; as the jubilee orator put it, he had been "Jack of all trades and master of all." When the Blue and Gray were encamped near Grand Coteau, Br. Sauzéat, who was skirmishing for provisions, was fired on as a spy and even imprisoned with equal impartiality by both parties, but his good sense and his honest face, both of which still survive, carried him safely through every emergency. As the orator referred to, very pithily remarked: "Brother, you were fired at by the soldiers in blue, you were fired at by the soldiers in gray; you were persecuted, hunted down, and imprisoned as a criminal; but in all these circumstances you were the right man in the right place!" The whole community and some of the old fathers and brothers from other houses of the mission joined heartily in doing honor to good old Brother Sauzéat.

We were all aglow with patriotism on Columbus Day. Scores of flags and every inch of bunting that we could lay hands on were hung out to the best advantage; the portrait of the discoverer decorated our recreation hall, and his

memory was honored in essay and oration, music, poetry and song.

November 2, Most Rev. Dr. Jannsens, Archbishop of New Orleans, visited Grand Coteau and made the day a memorable one for us, by investing the philosophers with minor orders. On the following day, his Grace conferred the Sacrament of Confirmation on some three hundred children in the parish church, a building which is considered by many the handsomest frame church in the South. It was consecrated in 1880, and is particularly remarkable for its beautifully frescoed ceiling and richly decorated sanctuary. The present pastors are Fr. Celestin Frin and Fr. Anthony Boven. The parish has been served by Ours since its formation, more than fifty years ago, and during all this time it has remained staunchly Catholic, the present population of about 4000 containing less than two hundred Protestants. The colored population is fifty per cent of the whole, and is almost exclusively Catholic, a fact that deserves to be noticed, for in most Louisiana parishes, though the proportion of colored to white is pretty nearly equal, seldom does it happen that the greater number of the former profess the Catholic faith. Our colored Catholics are as strong in piety as in numbers, which is in no small degree due to the fact, that they are well instructed and well disciplined by their zealous pastor, Fr. Boven. He has been assistant pastor for twenty years and during all this time has made the negroes his particular care. His painstaking zeal, and unswerving constancy in his devotion to the negro, prove him a worthy imitator of the Apostle of Carthage; but he seems to think that Creole negroes require different treatment from that meted to their brethren of Carthage. He is generally kindness itself, but he can be strict and even severe when occasion demands, his methods bearing in some respects a striking resemblance to those of the "pastor of Bohernagown." In spite of his tenderness Fr. Boven also manages to "keep his flock in the grandest control,"

"Coaxing the crazy ones, helping unaisy ones,
Lifting the lazy ones on with a stick."

It must be added that however realistic the original stick might have been, it is altogether metaphorical in the hands of Fr. Boven.

I will bring this letter to an end, by sending the compliments of the philosophers of Grand Coteau to their much-respected brethren of Woodstock.

FOUR LETTERS ON THE LIBRARY
OF THE SPIRITUAL EXERCISES.

BY FATHER H. WATRIGANT.

FOURTH LETTER.

*A VISIT TO THE THIRD STORY OF THE LIBRARY
OF THE EXERCISES.*

IV.—The History of the Exercises.

REVEREND FATHER,
P. C.

In the afternoon before going to finish our visit to the library, Fr. X. and I took an hour's walk. Our conversation after wandering on various topics, turned upon the principal object of our thoughts, the Exercises of St. Ignatius. "I must admit," said Fr. X. to me, "that I am very ignorant of the history of the Society and especially of the history of the Exercises. If all of the Society were like me, we would deserve the reproach which has been made to us: *gens ignara suorum*. Malebranche boasted of not knowing any more history than Adam. As far as the history of the Exercises goes, I am like Malebranche, but I must say to my credit that I have the good sense to be sorry for this ignorance and that I would gladly dispel it."

Answer. Dear father, I have often noticed that some friends of the Exercises, even among those who have studied them the most, do not know the history of their favorite book. To tell the truth, this knowledge is not necessary for giving a retreat. One can be a good theologian without knowing the lives of the old theologians; an excellent physician, without going back to the historic sources of the medical profession; a painter of merit, without having read the lives of the great masters of painting. Still it seems to me that it is becoming for us, the children of St. Ignatius, not to neglect this history of our Blessed Father's book. Is it not a duty of filial piety? It is the history of the triumphal march of St. Ignatius through the world; he is at the head of a troop of apostles and souls who have been freed and saved, whose splendid file enraptures the angels and men of

faith. But besides this delightful sentiment of filial piety which every Jesuit experiences in this review of the past, there are other advantages which his zeal will find in the historical study of the Exercises. I have had personal experience of this. Many problems on the practical interpretation of the Exercises have been solved by the history of the Exercises. Thanks to these researches, I have discovered treasures of experiences already undergone, which saved me from working in the dark when establishing this work; the information which I have drawn hence, has enabled me to aid many Catholic orators to show at the Catholic Congress the influence of our wonderful book, and consequently to more easily bring about the revival of the salutary practice of retreats.

Fr. X. I congratulate you, father, on having joined the investigation of the historical documents to that of the other documents. The text, knowledge, and practice will clear up the history, and *vice versa*. We shall be able to study the history in its origin, in its different relations, and especially with regard to the application of the Exercises; here the history will not be separated from its cause; we shall admire the fruit on the tree. This morning, I saw with pleasure the leaves of this tree of life, and I admired the extent of their efficacy; *Folia ad sanitatem gentium*. Now we are going to enjoy the sight of its golden fruits.

Chatting in this way we leisurely finished our walk, and on our return to the house, mounted to the third story, which is only a garret under the roof. On each side there is a forest of books, one containing the history of the Exercises within the Society, the other, their history outside of the Society. Near each collection of the printed books, is found a large *classeur* holding the manuscript history in compartments extending from the floor to the ceiling. On the right is everything relating to the history of the Exercises within the Society; on the left, what pertains to their history outside of the Society. Perhaps I have done wrong in thus separating these two parts; for in reality St. Ignatius is the true patriarch of retreats; on either hand he can say: *Terra nostra dedit fructum suum*. We would not like to fall into the ridiculous presumption of that Englishman who wet his hand in the Mediterranean Sea, and having discovered the presence of salt in the water, cried out, "This is ours;" but we cannot by an exaggerated modesty conspire against the glory of St. Ignatius. In this respect those who have given retreats often say that they wished to imitate St. Ignatius, and frankly admit the Manresian sovereignty. As to those who do not avow their affiliation, more or less di-

rect, to the Exercises, it can be proved that they walk in the light of a torch enkindled by St. Ignatius; if they are unaware of it because they have not had the original Exercises in their hand, it would not be too unkind to say that they are like M. Jourdain, who used prose without knowing it, and that their prose would, moreover, have gained by being more in accordance with the grammar of St. Ignatius.

I. HISTORY WITHIN THE SOCIETY. *a) Printed Books.* Those who think that it is necessary in order to be a searcher, a ransacker of old books, as they say sometimes, to be without enthusiasm, cannot comprehend the emotions which an explorer of old libraries experiences. These emotions a son of St. Ignatius feels when he is engaged on the history of the works of our old fathers, and most of all on the work of the Exercises, which is the especial property of our Society, *propriissima*. Filial piety and zeal combine with the pleasures of historical research to make one appreciate the biographies or the history of the apostles of the Exercises. The imagination, our heart's accomplice, rebuilds the old houses of retreats and sees them peopled with numerous exercitants. The scenes in which the directors of retreats have lived and spoken are re-enacted before our mental eye, and we see again these heroes of the apostolate of the Society. We profit by their example. Without daring to repeat those celebrated words of St. Augustine: *Cur non potero quod isti et istæ*, we are encouraged to make timid attempts at this sort of work. And therefore, I would like to see similar libraries, at least in miniature, established in every house of the third year of probation; our good old fathers would gain many souls to this fruitful apostolate of houses of retreats.

I first showed Fr. X. the only two works which treat of the general history of the Exercises—the *Historia Exercitiorum* of Fr. Diertins, an interrupted history which deserves to be continued on a somewhat larger scale. Then come the *Notizie Memorabili* of Rosignoli on the Exercises. He had written of the wonders of God in his saints, of those in the souls in purgatory, and in the Blessed Eucharist. It was fitting that he should write an account of the wonders worked by the Holy Ghost by means of the Exercises of St. Ignatius; it was for Fr. Rosignoli a new way of responding to the invitation of Holy Scripture: *Opera Dei revelare et confiteri honorificum est*. This shelf is covered with the biographies of those who, for the honor of the Divine King, have signalized themselves in working for the Exercises. Fr. Huby and Venerable Fr. Maunoir whose histories are known; B. Peter Favre, Venerable Balthazar Alvarez, Ven-

erable Fr. Segneri, Frs. Calatayud and Cardaveraz, St. Francis di Girolamo, Frs. Calvi, Lentini, Malagrida, etc.; each one of them deserves a special study. I must not fail to express the wish, that some one make known to the fathers of France the beautiful life of Fr. Lentini, who alone founded nine houses of retreats in Sicily. His method of organizing retreats by social gatherings is very curious. The impulse which was leading our fathers to found houses of retreats towards the end of the old Society was very marked. In 1746, Fr. Gravina seeing ten houses of retreats in the province of Sicily alone, exclaimed: *Hoc sæculum dici potest sæculum Exercitiorum*. A like impulse existed elsewhere, as, for instance, in the life of Fr. Malagrida, the intrepid organizer of retreats in Brazil and Portugal. His manuscript history tells us what resolution he must have shown in order to keep up his work of Sétubal, when in his first retreats he only obtained two exercitants. Has it been remarked that he was the martyr of the Exercises? He was on the point of giving them to King Joseph as he had given them to John V., when Pombal prevented him,—how, is well known. Is not his history a prophetic sign of that of the Society then so devoted to the work of retreats? He had written to his provincial: “This morning the devil appeared to me under a horrible form and threatened me and the Society with a cruel persecution: ‘If you do not stop giving the Exercises I shall persecute you to death itself.’”⁽¹⁾ Neither Fr. Malagrida nor the Society were repelled by this devilish threat, and both had the honor of martyrdom; but this martyrdom prepared the way for a glorious resurrection.

After the biographical documents, we come to those relating to the houses of retreats. There is a rare work on the houses of retreats at Malta; here are others concerning those of Brittany; there is also a copy-book full of plans and views of houses of retreats. Let us not neglect to examine these interesting annual reports of the communal Flemish retreats which worked wonders in Belgium in the eighteenth century. After the printed documents of the old Society follow those on the new Society; there are few books on this subject, but some boxes contain all the flying-sheets, newspaper articles, and review articles on these questions. Then by the side of these boxes we see about thirty lectures or discourses on the work of retreats, read or delivered in the Catholic Congress. The movement for the development of the work of retreats is at present sufficiently strong to give birth to many articles which I carefully

⁽¹⁾ *Histoire de Gabriel Malagrida, de la Compagnie de Jésus, par le Père Paul Mury.*

treasure up. I have sometimes thought that by getting together all the interesting articles on retreats in our modern periodicals, and by citing a few facts of the past, it would be easy to publish for the use of directors of retreats a little bulletin of reference divided into two parts—*Former Times*—*Present Day*.

b) *Manuscripts*. After the printed books, we must look at the historical manuscripts. Let us first notice the copies of various manuscripts originating in Brittany; then, let us look at the copy of the history of St. Ignatius written in Spanish by Fr. Ferrusola. The author ingeniously shows us that our Holy Father realized in his whole life the doctrine of the Exercises, that this life was the exercises reduced to practice.

The principal part of this department of manuscripts consists of notes arranged in pasteboard boxes according to the assistancies and provinces. They are arranged in excellent order, though at present they consist only of flying-sheets. They are grains and nuggets of gold extracted from many biographies, menologies, and histories of the provinces, and which have not yet been cast into ingots. We must continue sifting the history of the Society in order to gather them carefully. Happily the work is well advanced. The chart of exploration had been drawn with great precision and thus a great part of the voyage has been made. If my visitor had had more time, I would have shown how fruitful the Exercises have been in each of the provinces of the old Society, for these thirty boxes contain some curious things. Whilst running through them he would experience the impressions of a happy archæologist who at each layer of soil which he penetrated, found the scattered stones of a beautiful monument. The Assistancies of Germany and Poland, Spain and Portugal, France and Italy have vied with one another in extolling the Exercises. I admit that I feel an especial pleasure in hearing our fathers of the foreign missions, from the time of St. Francis Xavier down to our present missions of China, Madura, Madagascar and the Philippines, speak to us of the Exercises which they have so willingly given. Without doubt these retreats have been for the most part given to the catechists in order to render them zealous and chosen promoters of the faith, but there are also retreats given to the most humble Christians—the Indians in the pampas of Mexico, the savages of Canada, the slaves of South America. It is a wonderful history of our fathers and the mercy of God working through the Exercises of St. Ignatius. All these flowers, these *fioretti* of the history of the Exercises, deserve gathering. I have

already put together the elements of a menology which shall treat exclusively of the Exercises, though this broken form of menology has many inconveniences for those who like the works of the Society together, but when there is question of the Exercises, may we not repeat the axiom of the ancients: *Historia quoquomodo scripta placet?* There would be a certain charm in hearing every day the edifying accounts of the zeal of our fathers in the apostolate of the Exercises, while the directors of the Exercises would not find it very monotonous.

Later on some one could melt down these elements, and make of the delightful fragments a fruitful whole. He could show this long development of the Exercises to be like to ripening grain; study the phases of this progressive movement and the different forms it took; how while remaining ever the same, under the devoted and watchful care of the Society, they would be developed in proportion to the needs of Christian society. In writing this history of the Exercises, it would be necessary to evolve their philosophy and show how the practice of the Exercises is allied to what Cardinal Manning calls the Temporal Mission of the Holy Ghost. I know well such a recital supplies little food for the imagination; there is question only of the combats of the soul. The Exercises are noiseless and smokeless powder; there are no descriptions of striking spectacles, of grand demonstrations on solemn festivals, but all is interior and spiritual and consequently of greater interest for the serious moralist or for the zealous apostle, for the son of the Society, who in a deep meditation on this philosophy, would discover the wondrous harmony which links the history of the Exercises with the most glorious deeds of mother Church during three centuries, and with the plans of God in the government of the world.

But here, as in Catholic Congresses, one is restricted to the expression of wishes.

Before passing to the history of the Exercises outside of the Society, I show Fr. X. two large manuscripts; they contain the history of St. Joseph-des-Champs (*Château-blanc*), and of Our Lady of the Abbey of Braisne. I wrote them at the request of superiors, and I am always pleased to lend them to those who wish to found works of retreats.

II. HISTORY OUTSIDE OF THE SOCIETY. a) *Printed Books.* Here are some lives of the Blessed, of Saints, or of venerable men, who were engaged on the Exercises, either themselves, or aided our fathers therein. This is the life of Luzzago, the friend of St. Charles Borromeo, a patrician of Brescia,

whose cause of beatification has been introduced. His biography is very interesting from our point of view. He had established near Brescia a small house of retreat whither he brought priests and laymen to whom he had our fathers give the Exercises. His zeal recalls that of Henry de Gouvea, who in Portugal, in the time of St. Ignatius, won to the Society through the Exercises, Blessed Azevedo.

Here is the life of St. Vincent de Paul. Abelly shows the "flames of the holy ardor with which the heart of Monsieur Vincent was filled for the spread of the kingdom of God in souls by the Exercises of the retreat." St. Vincent gave the exercises to 20,000 exercitants at St. Lazarus.

Next come the lives or biographies of Authier de Sisgau, Mgr. Daniel de Francheville, St. Alphonsus Liguori, and St. Léonard de Port Maurice, the great and enthusiastic admirer of the Exercises.

The history of the Priests of the Sacred Heart of Marseilles tells us of organized retreats amongst the young.

Yonder are some documents on the retreats organized at Paris among the street workmen by the Abbé de Pontbriand and the Abbé de Fénelon in the eighteenth century. There have been kept in the arsenal library the lists telling the quarters in which were lodged the workmen of different nationalities whom they were to summon to the retreats and to catechism. I ought to say that I speak here of retreats in a broad sense of the term, retreats in churches with two or three instructions a day. Abbé de Fénelon, like Fr. Malagrida, had the honor of martyrdom; he was guillotined at Paris in 1793. Let us not forget this rarest of books attributed to a Duke of Este, Hercules the Third, I believe. The duke had founded a great house of retreats near Modena, under the title of the Hermitage of St. Martin, and brought thither his whole court. The description of this hermitage is singular. The rules were too easy by far even for courtiers brought in a body to the exercises of a retreat by their sovereign. But if these solitaries did not meditate at all, and did not observe the modesty of the eyes which the additions of St. Ignatius require, they must perforce have read the pious inscriptions, numbering over three hundred, which the duke had painted on the walls and furniture of the hermitage. Not even a seat in the garden was without them. They were obliged to visit the numerous stations established in forty chapels or sanctuaries. I admit I no longer find any traces of the Exercises of St. Ignatius here. Fr. Huby in his retreats admitted these pious pilgrimages, and some ceremonies, but not to the same extent as the Duke of Este. Besides, he did not forget the meditation and the prescrip-

tions of St. Ignatius, and his retreat was stricter than that of Hercules III.

On the suppression of the Society, God raised up some zealous men who tried to continue the work of retreats; the life of Lanteri, who with Fr. Diesbach was engaged in this work in Piedmont ought to be noted. In France, the Ven. Receveur, whose cause is now being presented for beatification, founded a congregation to give retreats. I have many precious documents, which are not all in print, on this intrepid apostle of the retreats which he had of old admired in the college of Besançon. Here are the lives of M. Orain and M. Cormeaux who organized great retreats even during the progress of the Revolution. M. Cormeaux, the disciple of Fr. de Clorivière, was guillotined at Paris as the Abbé de Fénelon had been, and as also M. Roche, the aged director of the house of retreats at Vannes, had been guillotined at Vannes. This man received his sentence in the house of the Exercises which had been transformed into a tribunal of the Revolution. At Rome, Mgr. Piatti with the aid of the Blessed Buffalo and Pallotti and of many other celebrated priests who became bishops or cardinals, established a house of retreats near the Janiculum for the officers of the Papal army. I have not the life of Mgr. Piatti, but a large octavo volume with the title: *The miracles of grace wrought in some Christians who have made the Spiritual Exercises in the retreat of the Janiculum.*⁽²⁾

Let us notice also the documents on the retreats of the Passionists, on the closed retreats established at Ponte Rotto by Dom Michelini for children preparing for first Communion, on the retreats established by Rosmini, etc. Finally comes a great collection of papers on the recent work of retreats done by the Brothers of St. Vincent de Paul, the Christian Brothers, etc., on the work of retreats for persons who are engaged, given by a Curé of Liège; he has already had 20,000 persons to make retreats preparatory to the sacrament of Matrimony.

After the men who have been apostles of the Exercises, comes a group of women who deserve to be noticed; on the shelves of our library, you see notices on the foundresses of retreats in Brittany, the life of Madame de Miramion, the annals of Mesdames Budes, de Rennes, the life of Mlle. de St. Luc, guillotined at Paris for having distributed pictures of the Sacred Heart. I luckily bought for ten centimes the Book of the Exercises which she used in her retreats at Quimper, and which I consider a precious relic. Look

⁽²⁾ *Prodigi della grazia.* Roma, Tip. della Civiltà Cattolica, 1889.

through the marvellous biography of Sister Louise de Parménie who was inspired by God to establish a house of retreats on the site of the ancient convent of St. Beatrice d'Ornacieux who, by the way, was one of the ancestors of General de Miribel. Louise de Parménie began her work with a small piece of money worth about two pence which she found placed near her during her prayer. Would that we had the time to read the truly wonderful life of Maria Antonia of St. Joseph! I have received some very precious documents on this heroine of the Exercises, who after the expulsion of our fathers from the Spanish colonies, had the Exercises given to over a hundred thousand persons in South America, in the shape of closed retreats. A good wool-merchant, de Tourcoing, an old exercitant at *Château-blanc*, intends in his voyages to Buenos Ayres, to hunt up some rarities on this apostle of our retreats.

On the last shelf of printed matter appear different little works on the congregations of women established to aid those giving retreats to women. I have some of them on two congregations established only lately :

1. The congregation of the religious of Notre Dame du Cénacle : we have not time to examine them ; note however this little sheet—The Mass of Notre Dame du Cénacle accorded to this congregation by His Holiness Leo XIII. This Mass is very beautiful and altogether a eulogy of retreats.

2. The congregation of religious of the retreat of the Sacred Heart of Bologna also gives us some printed matter.

b) Manuscripts of the History outside of the Society.

Interesting as this division may be with its documents arranged in boxes according to the history of the retreats : 1. in the different religious orders of men ; 2. among the secular clergy ; 3. in the different congregations of women ; and 4. finally even among Protestants, we have not leisure to run over them in detail. Fr. X. limited himself to asking about the strange imitations of our retreats made in England by the Cowley Monks whose mother-house is near Oxford. These pretended monks wish to copy the Society. They give the Exercises and have already published books of retreats and meditations in England and in the Indies. May the Exercises of St. Ignatius produce the same effect on them and their proselytes as they did on Cardinal Newman and Orby Shipley, of whom we spoke above! Milton has taken the retreat of our Lord in the desert for the subject of his immortal poem—Paradise Regained. May the retreats according to the Exercises of St. Ignatius lead them back to the Holy Roman Church, and make them regain their rights to the heritage of heaven!

We have come at last to the end of our bibliographical excursion. Alas! We have been able to cast only a superficial glance at the riches here accumulated. I resemble a guide who shows from the top of a hill the panorama of the city of Rome. It is Rome, indeed, rich in ancient monuments, but Rome seen from afar, Rome seen *à vol d'oiseau*. With the sentiments of pious charity, half-satisfied by this general view, are mingled sentiments of regret at not being able to enter these sacred edifices which stand out against the horizon, where so many things would speak to our heart. But the hope remains that we may come back to this blessed country, enter these marvellous sanctuaries, study with love all the details of their architecture and especially kiss with respect their holy relics.

This consolation I gave Fr. X. He then asked me some questions which were not indiscreet, since among brothers of the same Society there is no secret; could there not, whilst awaiting for the complete catalogue with the manifold tables of which there was question during the first visit, be published under the form of *Analec̃ta* the most important documents of each part? *Analec̃ta litteraria*, for the part which relates to the text; *Analec̃ta scientifica*, for the second part; *Analec̃ta practica* for the third part (these *Analec̃ta practica* would be for the retreats, the equivalent of what Fr. Nampon has edited for the missions); and finally *Analec̃ta historica*, precious sheaves of the most instructive and edifying deeds to be drawn from the printed historical manuscripts. I replied to Fr. X. that these projects were very fine and could be easily realized, that I proposed to put them into execution or have others do it, in proportion as the poetry of action—that is—the very work of giving retreats, did not replace the poetry of study and composition. I added that nothing prevented, that if I had not finished this work, I could take measures to be easily replaced by a happy successor, *uno avulso non deficit alter*; in the Society the architect who begins the work is often succeeded by one more able who perfects it. We do not build cathedrals, but our chapels do not remain unfinished. So, before saying good-bye, said I to my visitor, I wish you would read this adjuration which Fr. Rosweyde left to those he hoped would succeed him:—

Pingat, pingat (alter)
 Manu constantiore,
 Fide tutiore,
 Labore fructuosiore.
 Tutus ego ipse latitabo

Post tabulam,
 Et gaudebo colores meos
 Fusciore lumen accipere
 Ab Apellis penicello,
 A Protogenis manu.
 Ita voveo.

Heribertus Rosweydu.⁽¹⁾

Fr. X. left me, promising to make some researches in his province in order to complete the notes I have already gathered together. Once more I felt the sweetness of these works: *Frater qui adjuvatur a fratre tamquam civitas firma*. I likewise placed myself at his disposal to furnish him whatever documents he may have need of. It is a pleasure indeed to be the helper of men of talent and of faith who wish to restore the work of houses of retreats.

Behold, my dear correspondent, a hurried sketch of the library of the Exercises. I believed in sending you this that you would take an interest in this enterprise, and that to aid me therein you would recommend me to our Lord in your prayers and in your sacrifices.

Your Reverence's servant in Christ,
 H. WATRIGANT, S. J.

Fr. Watrigant recommends his library of the Exercises to the *bibliographical* charity of our fathers. He would be glad to receive any old publications of which they would be willing to deprive themselves: rules, announcements of retreats, *opuscula*, flying-sheets, etc., relating to the Exercises. In return he puts himself at the disposal of our fathers to obtain for them rare works on the Exercises which he often gets second-hand.

ADDRESS:—Reims, rue des Chapelains 6.

⁽¹⁾ *Fasti sanctorum*, f. 12, cité par D. Pitra dans *Etudes sur la collection des actes des saints* par les RR. PP. Jésuites Bollandistes, p. 17. Lecoffre, Paris, 1850.

SYNOPTICAL PLAN

Of the Library of the Spiritual Exercises.

Books and Documents Printed or in Manuscript.

1. THE TEXT.—2. THE THEORY.—3. THE PRACTICE.—4. THE HISTORY OF THE EXERCISES OF ST. IGNATIUS.
-

I.—THE TEXT OF THE EXERCISES.

- 1st SERIES. The original text of the Exercises ; the different editions and translations.—Annex containing the Exercises composed by various authors.
- 2nd SERIES. The Vulgate version of the Exercises ; the different editions and translations.—Annex containing the Thesaurus.
- 3rd SERIES. The origin of the Book of the Exercises ; genesis, authenticity, composition, questions upon the inspiration, etc.
- 4th SERIES. The Book itself ; its general tenor, its economy, its characteristic, etc.
- 5th SERIES. The bibliography of the Exercises.

II.—THE THEORY OF THE EXERCISES.

- I. Studies analytical and synthetical on the Exercises taken as a whole.
- II. Studies on parts of the Exercises classified both according to the method and the doctrine (whence the pedagogy).

A. Method : essential and supplementary.

The essential method is subdivided into particular methods :

a) Methods of meditation and of prayer.

Annex 1. Some methods of meditation and prayer of different authors.

2. Concerning prayer in general according to the authors of the Society and of other Orders.

- b) Practical Methods of

{	Examen.
	Discernment of Spirits.
	Election, Reform of life.

Appendix : Supplementary Method : the three Methods of Prayer.

B. Doctrine.

Books treating in general of the instruction and the education given by the Exercises.

Books treating of certain points of this instruction.

Annex 1. Some books of asceticism and of mysticism drawn from the Exercises.

“ 2. Some books of other orthodox schools.

“ 3. “ “ “ some heterodox schools.

“ 4. Books on the history of asceticism.

III. Censures and Defences of the Exercises.

III.—THE PRACTICE OF THE EXERCISES.

I.—Before the Retreat.

A. The Solitude *a*) in general.

b) from a religious stand-point.

c) with reference to the retreat.—Necessity and advantage.

B. Documents on the spread of retreats and on invitations to make them.

C. “ *a*) on the organization of Houses for the Exercises.—Jurisprudence of the Society.

b) practical commentaries and guides, Directories and regulations.

II.—During the Retreat.

A. Retreats united in series of groups.

B. Distinct retreats applied

1. With general adaptation.
2. With particular adaptation.

A. Retreats united in series of groups.

1. Retreats united in series by the German Fathers of the Society.
2. Retreats united in series by the French Fathers of the Society.
3. Retreats united in series by the Italian Fathers of the Society.
4. Retreats united in series by different authors not Jesuits.

B. Distinct retreats applied.

1. With general adaptation.

1. Exercises by the Fathers of the German Assistency.
2. “ “ “ “ “ Spanish “
3. “ “ “ “ “ French “
4. “ “ “ “ “ Italian “
5. “ “ various authors, ecclesiastics or religious not Jesuits.

2. With particular adaptation.

1. With reference to the final cause (conformity and union with the will of God).

A. With reference to a vice to be destroyed—to a theological or cardinal virtue to be acquired—to a duty to be fulfilled.

- B. For . . . { a) For the celebration of a feast or the re-
Renovation { renewal of the baptismal vows.
 { b) For the half yearly renovation.
 { c) For the monthly retreat or recollection.

C. As a preparation for death.

2. The Exercises adapted with reference to the efficient cause (which is the exercitant).

A. Retreats for Priests.

- Composed by members of the { For the Seminary.
secular clergy. { " ordination.
Composed by members of va- { Pastoral Retreats.
rious religious Orders. { Retreats for confessors,
Composed by members of the { pastors and bishops.
Society. {

B. Retreats for Religious.

- For Religious in general. { Probation and novitiate.
" Augustinians. { Profession.
" Benedictines. { Scholasticate.
" Carmelites and Carthusians { Third year.
" Dominicans. { Superior.
" Jesuits.
" Various Religious.
" Religious women without distinction of Order.
" " " of special congregations.

C. Retreats for seculars

1. For men. { In general, of various works, Congregations and
 { Third Orders, for Patrons, for laborers.
For boys. { In general, on perseverance, on the end of stud-
 { ies, of congregations.
2. For women { In general, for mothers of a family, Child-
and girls. { ren of Mary, of various works.
 { In general, of congregations, working
 { girls, etc.
3. For children for 1st Communion and for Confirmation.
3. The Exercises adapted { In the Exercises of St. Ignatius, these
with reference to the { are the subjects of the meditation
material cause. { on the foundation, sin, etc.

Retreats with analogous matter drawn from :—

1. The Holy Scriptures { The Old and New { The Parables, a
or the Liturgy. { Testaments. { fact, the Passion.
2. From some { The Divine Perfections, The Holy Trinity,
special devotion. { Holy Ghost, B. Eucharist, Sacred Heart,
 { B. Virgin, St. Joseph, Sts. Peter and Paul,
 { St. Mary Magdalene, etc.
3. From the writings of a doctor of the Church.
4. " a master of the spiritual life.
5. " " particular point of theology, or asceticism, or from
the Exercises.
4. The Exercises adapted with reference to their formal cause
(the Exercise).

Some books upon

The Exercises adapted to public retreats and to missions ;
put in the shape of meditations.

The Exercises under the form of readings, reflections, prayers.

“ “ “ “ “ “ sermons.

“ “ in poetry, and in plays for the stage.

Annex. Books which bear the name of Exercises in a very extended sense.

General Annex. { 1. Manuals of retreat.
Adjutoria for retreats. { 2. Practical Considerations.
3. *Varia*, Canticles, pictures, etc.

III.—After the Retreat.

Books of perseverance. Impressions of the retreat and souvenirs.

IV.—THE HISTORY OF THE EXERCISES.

I.—History in the Society.

A—Printed Matter.

General History.

Particular History.	1. Before the Suppression.	2. Since the Suppression.	{ a) Lives of apostles of the Exercises. b) Documents on the houses of retreats, etc. Reports. Leaflets.

B—Manuscripts.

Before the Suppression—Assistancies divided by provinces.
Since “ “ “ “ “ “ “ “

II.—History out of the Society.

A—Printed Matter.

Before the Suppression.—Promoters (Lives of) { Men.
Women.

Since the Suppression { 1. Various promoters.
2. Congregations of men.
3. Congregations of women.

B—Manuscripts.

1. The Exercises in various religious Orders of men.
2. “ “ “ the secular clergy.
3. “ “ “ Congregations of women.
4. “ “ among Protestants.

A BAPTISM AMONG THE ARAPAHOES.

A Letter from Father Vasta.

ST. STEPHEN'S MISSION, FREMONT CO., WYOMING,
February 8, 1893.

REV. AND DEAR FATHER,
P. C.

Since my first acquaintance with the kind readers of your WOODSTOCK LETTERS, I thought again and again to write something more about the mission, but notwithstanding my good will, I have had to defer to this day the pleasure of doing so.

Time will never efface from my memory the 25th of May, 1892. It was a little over two months after my arrival in this mission, when I had the consolation to pour the water of regeneration upon an adult Arapahoe. On the evening of the 24th, I was told that the wife of "White Bull" was dangerously sick. The next morning, immediately after breakfast, I mounted my horse and started towards the log-house of "White Bull." When I reached the place, I found the exhausted squaw lying on the ground, or as an Indian would say, on her bed. Of course, I was to them as much of a stranger as they were to me, and so four squaws, six children and "White Bull," who were all huddled together in the shanty, stared at me with all their eyes. After shaking hands with the grown up Indians, I tried to approach the little ones who were in a corner, but alas! the little savages ran out of the door like little cubs. They were afraid of the mysterious being who had unexpectedly made his appearance among them. After this scene of amusement for myself, and of terror for the "little wolves," I told the sick woman: "Yesterday evening I heard that you were sick and I felt very sorry, and so I have come to see you." "White Bull" and the others answered through "Bahánnu" i. e., Tortoise (this was the name of our interpreter), that they were very glad to see the priest among them. "I am very sorry," I went on to say to the woman, "that I cannot cure your body, but I can do something better for you. You know you are very sick, and so I will open to you the gate through which you may enter into another life which will

last forever." They were pleased to hear this, and so taking advantage of their good dispositions, I explained the most important points about God, the future life, and baptism. I prolonged my instruction as far as the circumstances allowed, and then the woman said: "Baptize me." And so I did. Mary, this is the name which I gave her, is yet struggling with death; from time to time she seems to be a little better, but consumption is there slowly eating away her life. I go pretty often to visit the new lamb, and just a little over two weeks ago, while I was there I found out that "White Bull" is a "medicine man." It happened so. On a sudden the invalid had a convulsive attack, whereupon "White Bull" jumped towards the fire and taking a burning piece of wood placed it before the woman. Then he took two pinches of a certain dry herb, which he had carefully wrapped away in a piece of linen, and put them on the fire. When the herb began to smoke he put his right hand to the smoke and then saying some mysterious words moved his hand close to the right eye of the woman, then put it on her left eye, then on the head, on the nose, and finally on the abdomen. During the superstitious rite I thought it better for me to keep quiet; but when he got through I asked him the name of that medicine. He replied it was a simple dry aromatic herb. I asked the meaning of the words, at which he was not a little embarrassed. At length he said: "When you are in your chapel, you do exactly what I did. You put on the fire a powder of your own and then you offer it to the "man who is in the clouds." I replied: "I smoke the man who is in the clouds, but you smoke the devil who is down below in the darkness." I explained to him the great difference between the incense which we offer to God and that which he offers to the devil. "You are superstitious," I continued, "you are a 'medicine man'; do you think that the devil will cure your wife? If I see, or hear that you go through such devilish nonsense again, I will not come here any more." He promised that he would never do it again, and as if to confirm his promise he stretched out his arm and shook hands. There are a large number of "medicine men" here and each camp is richly provided with them.

A few days ago I made a second attempt, which I regret to say was unsuccessful, to baptize four little children. While I was in the camp I heard the deafening tom-tom and the distressing singing of Indian wailers. There were in one of the tepees six "medicine men" in close consultation, preparing medicine for all kinds of disease. Nobody is allowed to be present at the "solemn medical meeting." The doc-

tors when singing never pronounced a word of their mysterious songs, but would sing only the air. From the 1st to the 4th of July they were engaged in performing the "Sun Dance," which is for them a religious one. Its object is to appease the "great spirit," that he may look on them with a favorable eye. Those who have received any favor whatever keep four days of fasting. The "Sun Dance" is the greatest piece of nonsense I ever saw. Hundreds of Indians of all ages and of both sexes take part in it. They form a very large circle, sing all together, moving around but very, very slowly. From time to time they try to approach a pole which is in the middle of the dancing ground. They hold that dance thirty miles from the mission. Though I was there visiting the soldiers and a sick squaw, I did not care to go purposely to see that act of superstition. But one evening, passing by on horse-back, and sure that nobody could recognize me in the dusk, I stopped to look at it a few minutes.

At the beginning of August quite a number of Sioux Indians came here on a visit. It is customary among our Arapahoes, when other Indians from neighboring tribes visit them, to hold a dance in their honor and serve a repast of dog-meat. On the evening of the dance I had occasion to call at the camp. An old Indian was very anxious that I should in some way participate in the festivities, and to make me feel more at home, and to whet my appetite for the tempting viands at hand, he commenced to extol the good qualities of their favorite dish. He ended by offering me a slice of dog-meat nicely browned, hoping that after all his praises of it I would be induced to partake of the exquisite food. I was in a quandary! For if I refused the dainty morsel I should offend his chiefship, and on the other hand if I was so complaisant as to taste of the juicy dog-meat, alas, what might not be the consequence for my poor stomach! My good angel suggested a suitable excuse. Having recourse to the sign language, I extended my arms in the shape of a barrel, to let him understand that I had just eaten my dinner, then bringing my right hand to my mouth, I made him understand there was no room for another. At this he cast a look of commiseration upon me, either because I had made such a glutton of myself, or had lost the opportunity of sharing his favorite dog, fattened for the occasion. On that same day I witnessed an exhibition of their generosity towards their kindred. Two half-breeds gave a present of four horses to the visiting tribe. "Black Coal," the chief of the Arapahoes, having led the two above-mentioned individuals to the middle of

the ball ground and calling the attention of the rest of the Indians, addressed them in a set speech. At the close of it he declared the two half-breeds adopted into the tribe, adding, that to show their appreciation of the honor conferred upon them, they would give four horses as a present to the guest of the Arapahoes. At which the assembled Indians signified their approval and pleasure by repeated yells not unsimilar to the war-whoop. Then "Black Coal" called a Sioux squaw from out the circle, presented her to one of the half-breeds who held in his hand two sticks meant to denote the horses about to be given as a present, and taking one of the sticks from the half-breed the chief gave it to the woman. She still held it in her hand for a minute, passed it to her left and with the right disengaged made several motions in the air, opening and closing her fingers, and then drew the hand closed to her breast as one who would rein in a horse. She bowed to the giver, shook hands with him and retired. The same ceremony was enacted in the same manner with the three other happy recipients.

On the 17th of January I succeeded in baptizing a dying baby. I gave him the name of our Father St. Ignatius. The holy Founder was, I think, anxious to have in heaven an Arapahoe, and his wish was granted, because three days after the baptism, the little Ignatius took his flight to heaven. Poor Arapahoe children! Before they have attained the use of reason, by the bad conversations they have heard, and the depraved examples which they have continually before their eyes, they have already acquired the knowledge of evil and, perhaps in spite of themselves, have contracted numberless low and brutal habits.

Now I see, dear father, that I have written more than I intended, so I cut short and close this letter. When I have a little time I will write a sketch of the Arapahoes' daily life, their marriage and burial ceremonies.

Please remember me in your holy Sacrifices.

Yours truly in Xt.

I. ACHILLES VASTA.

Later advice from Fr. Vasta informs us that he baptized a dozen of these "hard-hearted Arapahoes," as he calls them, during the month of March.

SKETCHES OF MODERN INDIAN LIFE.

BY FATHER A. DIOMEDI.

PREFACE.

The following pages, save some trifling additions, were written in 1879; their contents, therefore, must be referred to that period and not applied to later developments. Such changes, as are now to be found in our missions, have all taken place since then. The means of communication with the Indian countries of Washington and Idaho have so increased with immigration, that an old settler would no longer recognize the locality unless he has kept up with the march of improvement.

This fact must be borne in mind in order that the difficulties which beset me in travelling through the Indian country may be understood and appreciated.

What I describe in these pages, I either saw myself, or, if communicated to me by others, whether missionaries or Indians, I have been careful to credit to the proper authority.

I trust that my simple narrative may prove interesting and may aid in imparting a true idea of the Indian character with its good qualities as well as its failings.

INTRODUCTION.

Ten years spent in missionary labors among the "red men of the forest" of the "great northwest" having enabled me to speak from personal experience, some details of what has fallen under my own observation may prove not uninteresting to dwellers in towns. It may also be useful in aiding them to form a truer estimate of the nature and disposition of the Indian, as well as of his capabilities for civilization. My plan is, after having briefly indicated the geographical position of the scene of my labors, to speak first of the Indian in his original and unchristianized condition, giving some idea of his habits, customs, amusements, language, ideas of government and of the rights of property, then to describe a tribe converted to Christianity, but still living after its own fashion. As a sample of the work of the missionary and of how it is accomplished, I

shall give a detail of one of the journeys which I was in the habit of making twice and even three times a year, and shall conclude with an account of the most civilized tribe to be met with in my province.

I must, however, preface my recital by stating that what I am going to say should not be applied indiscriminately to all Indians, but only to what might be termed one family, which, distributed into several tribes, is scattered over a large tract of land lying to a great extent, along the western slope of the Rocky Mountains, partly American soil and partly belonging to the "British Possessions." The tribe dispersed along the St. Mary's river, taking in a part of the Jocko Valley which lies within the "Flat-Head Reservation," goes by the name of *Flat-Head Selish*. The Pend Oreille, whose Indian name is *Sinkatekumelchinti*, are to be found along Clark's Fork, as far as the Pend Oreille Lake. Thence, extending north-westwards towards the mountains that divide the *Calispelem* from Fool's Prairie, the Indians form an independent tribe taking the name of *Calispel*. The *Snaicisti* or Lake Indians occupy that tract of land which extends from Flat Bow Lake along the Columbia river to Kettle Falls; and many small tribes roam along the Columbia river from Kettle Falls down to Lake Cheilán, which, although independent of each other, and known under different names, are usually classified by Americans under the general term of Columbia Indians. The same is true of those other small tribes which are scattered all along from the mouth of the Okinagan river to the lake of the same name in the British possessions; they are all termed Okinagan or Okinakein. All these have undoubtedly sprung from the same family, speaking the same language and marked by the same characteristics, and consequently are all equally capable of the same education and civilization.⁽¹⁾

Although but few of the Indian tribes are to be found to-day in their aboriginal condition, still the semi-civilized manner in which the majority of them live is more akin to it than to the habits of civilized life. Some of them, the *Calispelem* and the *Mitgawi*, as well as the *Tekoratem* Indians and a portion of the Pend Oreille, are still nomadic and do not live in permanent settlements. The lodge is their portable home, and their ponies are always at hand to transport it wherever the master may direct. What they call their home, is the spot frequented by their fathers, or even a place of their own selection, merely because they happen to spend there a comparatively longer portion of time than elsewhere. The *Calispelem*

⁽¹⁾ The tribes around the Columbia river and its tributaries derive their names from the streams whose banks they inhabit, all the way from their entrance into the Columbia river up to their respective sources. So the Cheilán, the Mitgawi, the Simpuelsh, the Spokane, the Sgoiepl, the Smilgami, and the Nespielem are all to be found scattered along rivers of the same names. The Cœur d'Alene, who are at present settled in numerous farms on camas prairie, derive their name from the Cœur d'Alene river and mountains, where they dwelt before civilization became known to them. They belong to the same family and their Indian name is *Schizui*, St. Chitsui.

Indians, for instance, call the valley known by the name of *Calispelem*, their home, and yet they live there only from late spring till early autumn. They make there, during the summer, their provision of camas and in the fall disperse about the mountains in pursuit of game. They spend the winter months in a place called by them *Esuieckotin*, where they have plenty of fuel and are well sheltered from the winter storms. In the spring they disperse again along the river and around the mountains of the Pend Oreille Lake to hunt during a few weeks.

CHAPTER I.

Pagan Indians.

The manners and costumes of the Pagan Indians are indeed most peculiar. Dancing and gambling hold so prominent a position among them as to first claim our attention. An Indian dance bears no resemblance whatever to the same amusement as practised among the whites; in fact, it is so totally unlike it, that they have entirely different words to express them. Towards the close of autumn, the Indians begin to gather into winter quarters, and at about Christmas or New Year the dances begin and are prolonged throughout the entire winter, the people passing from camp to camp, and from tribe to tribe for the purpose of taking part in them. They are undoubtedly a most successful means, invented by the devil, for the corruption of morals; since the licentious way in which they are conducted and the extraordinary concourse from other tribes, which crowds so many together in the same lodge, are fruitful sources of unspeakable evils. As an illustration of this, I will give some description of these scenes, omitting such details as would be offensive to christian modesty.

The tent for dancing, erected in a prominent position within the camp, is both long and wide, having the capacity of four or five lodges or more. That which I saw at the confluence of the Okinagan and the Columbia rivers, would measure more than thirty feet in length and over twenty in width. These tents are made by driving poles into the ground, and stretching around them skins or canvas, about the height of a man's head, or a little higher; the top is left entirely open. In a row down the centre are three places prepared for fires, and the space on each side of these, which is about eight or nine feet wide, is covered with branches of soft pine upon which are spread blankets and buffalo robes. This constitutes the dancing floor. The young wild Indians, although it was fearfully cold, the thermometer rang-

ing from 18° to 20° below zero, were clothed about the waist only, the rest of the body being painted either red, or in stripes; in such attire they enjoyed the wintry breezes. Their necks and wrists were adorned with strings of beads, whilst their heads were encircled with eagles' feathers, or sometimes a tall hat made of the skin of a coyote or polecat towered above them. Their horses also must have ornaments appropriate to the occasion; some of them were painted either bright or dark red; one had his ears cropped and another was bereft of his tail for beauty's sake. *Nmositse*, chief of the Cheiláns, a most powerful man but of very bad character, came to direct the spirit-dance in person. The preparations being complete, and the guests from the neighboring tribes having arrived, the proceedings were inaugurated by a supper, after which, at about nine o'clock, they adjourned to the dancing tent, and as it was not sufficiently capacious to accommodate them all, the very old people and children were excluded. Then young and old, mingling indiscriminately, without any distinction of sex, took their places. They were so closely packed, that it seemed to me impossible for anybody to move. I then learned that their dance did not mean movement, or turning around; they stood with their arms raised, and their thumbs touching their shoulders, the only motion being the moving of the upper part of the body, up and down from the knees. While this was going on and all eyes were watching with intense anxiety for the entrance of the "medicine man," a voice was heard in the distance, humming an Indian tune, that is to say, a song without words. As the spirit man approached, thus singing, those inside endeavored to catch up the same tune; this lasted a short time, until the song had been learned by all the people who, in wild confusion and with most uncouth sounds were screaming at the top of their voices. While all were singing, and the "medicine man" was going around the outside of the lodge, pretending to be a spirit in search of an entrance, another man, called by the Indians the interpreter, whose loud screaming sounded above the din of all the other voices, was telling the people what such a "medicine man" had received from the world of the spirits. When he at last entered, the scene at once changed, all turned towards him as hungry wolves upon their prey, extending their necks towards him and imitating the snapping of Indian dogs, whose bark, when they are angry, their song resembled. The "medicine man" stood in the midst of that pack of human hounds and took out the little bag in which he kept his sacred charm and shaking it, as if to stir up the spirit which it represented, com-

manded silence. Then he began to experiment with his superstitious performances, which we would call sorcery. A sick man was slipped into the tent among the people, so that they might witness the power of the spirit man and see for themselves, whether or not he was able to effect an instantaneous cure. The "medicine man" then began to shake his charm, or as the Indians call it *Somesh*, and to sing a song in order to invoke the power of the spirit. He spat all over the sick man, and then beginning to grow excited and wild, he rushed at him, seized him by the head with one hand and by the throat with the other as if to choke him, and finally approaching his mouth to that of the patient, he blew powerfully into it as though thus to communicate to him the healing virtue of the spirit which he himself possessed. By this time the sick man was worked up to the most excited condition; his hair stood on end as though charged with electricity, and with the strength imparted by the excitement he began to throw dirt at the spectators and to make use of the foulest language, until, at length, he fell back exhausted upon his buffalo robe. Meanwhile, the people watched the whole proceeding most attentively, anxious to see whether a cure would be effected.

Some one may be curious to know whether they ever did succeed in curing diseases. The Indians themselves certainly have great faith in the power of those who profess to have received the spirit and who are called "medicine men." If a cure results from their experiments they will receive a horse in payment; if not, then they have nothing for their trouble. One case fell under my notice. A boy of about eighteen years, named Theodore, was shot with an arrow by a young man to avenge his wife's honor; he was hit near the heart, and in drawing out the arrow the iron point remained in the wound, and while still bleeding, he was brought to my room to be shown to me. I saw the wound from which the blood was flowing freely, and after a while several people came to me saying that he was dying; no one thought that he could live. The next morning his friends called in a "medicine man," who applied his remedies and was paid with a horse. The second day after the occurrence, I saw young Theodore sitting on a fence and walking about as well as if he had never been hurt. I did not see, however, whether the wound had disappeared, nor whether the iron point had been extracted; neither did I see whether the cure had been effected by sucking the blood, as an Indian told me, or by the use of some instrument. What I do know is that these "medicine men" are a good deal smarter than the average Indian, and often possess cer-

tain tricks which, unknown to others, are published by them as a superior power derived from the spirit world. On account of the gifts attributed to them, they are looked upon with a certain awe and in many cases become chiefs of small tribes.

Dancing is quite an expensive piece of business, because people flocking in from all directions to take part in it, have to be fed at the cost of the camp in which it takes place; according to the best of my knowledge they are gotten up in the same camp only two or three times during the course of the winter.

Gambling.—Gambling is going on all the time and that to the fullest extent. Lodges for that purpose are to be found in almost every camp. Although carried on chiefly by men, it is not confined to them, women and children sometimes indulging in the same pastime. Men sometimes gamble with cards, but their favorite game is *Nzelalkom*, or the stick game, which is played in this way. The people assemble in a lodge, arrange themselves in a circle and then begin to sing the Indian tune, which is a prelude to the game. This done, one of the gamblers takes two small sticks, about one fourth of an inch thick and two inches long, to one of which a long thread is attached, and holds them, one in each hand, in such a way as to show the thread passing through the fingers of both hands. The others must then guess in which hand is the stick to which the thread is fastened. Excitement reaches a high pitch before guessing begins, and singing and yelling will go on for several minutes before anyone will venture to guess. The man who guesses right, gains one point and loses one if wrong, and when the number agreed upon is reached, the game is over.

In horse gambling they have the very peculiar custom of staking a part of the animal; for instance, they will begin with one foot, then with the other, and so on to the neck and head, which will transfer the whole animal to the winner. This occupation is continued throughout the night and is such a disturbance to the camp, on account of the screaming and yelling accompanying it, that those engaged in it are frequently sent off in disgust to a distance where they cannot be heard. This is a fearful passion among the Indians. They will first gamble away all their property, such as horses and stock, then the provisions which their wives have laid in, and even their very garments, so that they are left almost destitute of clothing. A man lost in this way all that he possessed, even his wife's wearing ap-

parel, and finally his own, so that he was left in an abandoned hut for a couple of days, exposed to the inclemency of the weather and made the laughing-stock of his companions. Once, when I was among the Okinagans an Indian staked and lost my saddle-horse. The winner started off to catch him as he was grazing upon the prairie, and was boldly riding away upon him when I happened to see him. I took hold of the bridle and tried to make the man get off, telling him that the horse was mine, but he claimed that he had won him in gambling. I then told him that whoever had gambled my horse was a thief, and if he did not jump off at once and let him alone, I would call the Catholic chief who would give him a good flogging. Hearing this, he concluded to get off and give up the horse to me.

It is curious to see how these gamblers make a living. From the numberless complaints made to me by the people, I ascertained that the tricks, to which they resort for this purpose, are most astonishing. They will watch until they know that all the grown people have left a lodge, and then they will walk in and carry off everything that they can lay their hands upon; fuel and eatables especially are sure to disappear, also blankets and sometimes buffalo robes. The thief will bring his booty to the gamblers' lodge and there he will either share it with his comrades, or else gamble it. They generally become pretty desperate cases, and if whiskey once gets among them they become the terror of the neighborhood; even the chiefs dare not proceed against them and often suffer theft and insult from them. Gambling is decidedly their worst passion, the root of more evils than even whiskey; it is the cause of stealing and quarreling and brings distress upon many families. The Indian who gambled my riding horse, and another who did the same with F. Louis Vanzina's coat, were scamps of the worst character. God afterwards punished them by the hands of human justice when, having been convicted of murder, they were executed by the sheriff.

A curious thing about this gambling is, that men seem more addicted to it at certain stages of life than at others. For instance, a boy, of from fourteen to sixteen years, might indulge in it perhaps occasionally, but only on the sly. If he wants to marry, he must abstain from it entirely, because no one would bestow a daughter in marriage upon a gambler. Widowers also, who are known to have been given to this vice, must refrain from it, sometimes even for years, before they can have any chance of marrying again; and if not sufficiently prudent in this respect, they run the risk of remaining single for the remainder of their lives. But once

married, and having behaved well for perhaps a year or two, they return, in most cases, to their old habits, and go on leading a bad life, until they reach about the age of forty. After that they begin to sober down and to behave well. Little by little they begin to be considered respectable among the Indians; so much so as to take part even in the direction of the affairs of the tribe. Sometimes they will cultivate a small piece of ground and raise a few bushels of potatoes, or some water-melons and onions. They will then be put down on the list as "good Indians."

Another peculiarity of this gambling is that it seems to grow with the seasons, and may be said to reach its height during the summer time, when the people collect in order to dig camas or to fish. Sometimes as many as a thousand Indians will be gathered about the mouth of the Okinagan river, at the time when the white salmon go up the Columbia river. All the old men, and sometimes the young also, fish steadily from early in the morning till late in the afternoon. There are two in each canoe; one keeps it steady in the water, and the other, with no other clothing than such as nature has provided, holding in his hand a long stick mounted with an iron point and hook, watches for the salmon to come up the river. As soon as one passes within his reach, he hooks it out of the water, or kills it first and then fishes it out. It is an interesting spectacle to see those wild children of the woods in their frail canoes, dotting the river banks, or, wherever the stream flows quietly, now watching with fixed earnest attention, now darting out with the swiftness of an arrow to follow the course of a dying salmon, until they drag it out with a loud wild shout of joy.

During the salmon season gamblers flock to the fisheries from all directions. During the day many an Indian spends his time in horse racing, and during the night in a game called *Ncelalkom*, the game of the sticks, which has already been explained. All the young men of the tribe, with few exceptions, will invariably take part in these races and are proud to measure the speed of their ponies with that of well known racers. Betting and stealing then prevail to a large extent, not unfrequently ending in a fight. Professional gamblers are rich to-day and poor to-morrow; but the only one, who to my knowledge ever made a fortune by gambling, was one of the chiefs of a tribe, who, many years ago, after having won a large number of horses, quit the profession to enjoy his winnings peacefully. Their racers are held at a very high value and often exchanged for as many as ten ordinary horses.

The women are somewhat industrious and attend to the

raising of their children, in as much as they provide them with food and clothing, but they have no idea whatever of education, whether in morals or in religion. A child is perfectly free, tenderly loved by his mother, and is very seldom punished for misbehaviour; although now and then, if caught in some mischief, he may be reproved for it. The women are always decently clad, nor does it ever happen that they disregard modesty in the presence of others. No matter how wild the little girls may be whilst playing around, however, they are always careful to be modest. This regard for public decency might suggest the idea that Indian women, in their native state, are models of purity, and yet the case is just the reverse. They have not in their language the word purity, as meaning chastity, but only an expression which means *single*, *Stüchmish*, which has been adopted by Christian tribes to signify chastity. One thing, which often surprised me, was to see parents proposing cows, horses and other animals to their children, as models for their actions. They kiss their little ones by licking them with the tongue. I once asked a woman why she did so, and she answered me that as the cow licks her own calf for love's sake, she seemed to think that she should do the same.

I can give not a few details of the ways of living during the spring. The Indians scatter about through the mountains to gather fruits or to hunt, and seldom meet in large numbers. Generally one, or at most two lodges, have their chosen spot, often very remote, which they call their lands, and where they spend this season. At such times gamblers are sure to rally from many tribes, and form centres all through the Indian country, in order to rob each other or to steal the provisions of some one who has made the first step towards civilization. They are such bad characters that it is better to avoid, than to have anything to do with them.

GOVERNMENT.

Having described the customs and amusements which represent, as nearly as possible, the present ways of uncivilized and pagan Indians, something about their ideas of government may be worth knowing. They are governed by a chief who is elected, and their laws are the customs and traditions handed down to them from their forefathers. When election time comes the old chief will generally use his influence to have his eldest son chosen as his successor which frequently happens. The assembly meets, and the qualities of the new candidate are minutely discussed. If there be not any hope of coming to a unanimous conclusion,

the debates are prolonged; and when the large majority, say nine-tenths of the men, and in some cases also of the married women, agree upon a candidate, each one is formally questioned by an Indian appointed for that purpose. Then each answers: "That is my chief," or "eu," which means yes, and when all have replied, the election is concluded. So very strong is their natural love of independence, that, when one or two dissent from the common decision, the general vote is not capable of overcoming them.

I was once talking with a man named *Nsizietiku*, "the wolf of the water," and the conversation turning upon a certain chief, I happened to remark: "Well, he may be a good one." "Who made him a chief," said he, "I was not here when he was elected." So he refused to acknowledge his authority, and when he needed any help he would go to one of the sub-chiefs, whom he had elected himself. This incident shows how little the authority of the chief is really worth, although it is true the case is different, if he happens to be rich and is liberal in feeding the people. Under these circumstances, when he wishes to accomplish some purpose within the tribe, he assembles the most popular and influential men and gives them a good dinner, and then, while smoking their pipes afterwards, he easily persuades them to do what he wants.

A secondary chief, sometimes, by treating the people in this manner, can gain such an ascendancy over them, as to be in reality the head of the tribe. Thus *Seltis*, by his liberality, made himself the head of the Cœur d'Alene tribe and proved to be a very successful governor. But if the chief is poor, he has very little power among his own people, especially in matters pertaining to the internal government of the tribe. However, when questions arise with other tribes, then a sense of regard for authority seems to arise among them and the chief's word will be respected, be he rich or poor, old or blind, provided he be still capable of advising the tribe.

There is an illustration of this to be found in the "Flat-Head tribe," when there was question of their removal from Bitter-Root Valley to the Jocko Reservation. The chief, Charles Louis, would not set the example of moving, nor say a word to encourage the people to emigrate, so they remained in the valley. The other chief, *Arlee*, who removed to the reservation years ago, was considered by them as a usurper, although the government recognizes him as the head chief of the tribe. These circumstances have split the tribe without any hope of reunion. Except in such cases, where nature plainly indicates the necessity of unity for

mutual protection, the chief's authority amounts to very little unless sustained by accidental circumstances.

Gamblers steal from him and defy him with impunity; moreover, each one is as independent in his own ways, as though he were a chief himself. For the wild Indian there is no restraint of any kind, save such as proceeds from fear. Once a poor widow of the Sempuelsh tribe came to me, thinking that I could help her in her misfortunes, and told me that an Indian, by the name of Martin, had stolen from her a horse and all her winter provisions, and that she had a child who would starve, if these were not restored at once. "Why don't you go to your chief for help," said I. "It is useless," said she, "he cannot do anything." I did my very best to induce that man to restore, at least, a part of the provisions to the poor widow, but my efforts were unsuccessful.

Not only in case of robbery, but also in that of attempt at murder, the chief's authority is of very little account. When, for example, anyone has been wounded in a fight, the chief pays no attention to it, but the relatives of the wounded man rally and give chase to the adversary, and the fear of this is the only check to acts of violence.

An instance of this kind happened among the Calispelem in the summer of 1877, when the son of the second chief of the tribe, to avenge his wife's honor, had injured a son of the chief of police. The relatives and friends of both families rallied around the two young men, all armed as if ready to go to war. I was very much surprised to see this and feared lest serious trouble might ensue, especially, as the two parties had separated and set up their lodges apart from each other. So, as soon as I heard about the matter, I called Victor, the chief of the tribe, who was considered to have great influence, and by a few energetic words endeavored to arouse him to a sense of his duty. I told him to do justice to those who deserved it, but to put an end at once to such dissensions, which threatened to end in bloodshed. He assured me that he would not be heeded. Then I took up the subject in church, and by dint of alternate scolding and persuading, and by talking privately with some of the most influential men, I finally succeeded in inducing them to have a meeting and to settle the matter, that such a scandal might not go on any longer. I, moreover, assured them that I should refuse to admit them to the sacraments, if such enmity were not ended and peace and harmony restored. They had several meetings, and the result was a general flagellation for such as deserved it; bloodshed was thus avoided and peace and unity returned. The two young

men in question, though punished, did not make friends at that time, still they were powerless to break into open fight, because no longer sustained by their relatives. This instance shows even more forcibly, how little influence the chief has in his own tribe, as these people had already been Christians for several years, and were far more law-abiding than any of their pagan neighbors.

This lack of authority in the government makes the family association stronger than that proper to civilized society, and the want of protection from society is the chief explanation of their polygamy. This they look upon as the source of wealth and power, and, consequently, as the origin of their more perfect freedom and independence. If you were to ask a wild Indian whether he were rich, his answer would probably surprise you; for he would tell you that he was poor if he had but one wife and few children, and rich if he had several wives and many children. A man of the Sinkaensi tribe, by the name of "Little Wolf," who was quite well off for an Indian, told me that he was poor because he had only one wife and six children. In the way they live, the more wives they have, the more laborers there are to tan the skins of animals, and to prepare them for market; and the more numerous their children, the more profit they will derive from hunting and fishing, and the more soldiers they will have to protect their relatives in case of a collision of rights; for their strength increases in proportion to their numbers.

Once, as I was preaching against polygamy and trying to induce my hearers to abandon it, *Nmosise*, the chief of the Cheilán Indians, rose up among his people and gave me a good scolding, which confirms what I have just been saying. "You come here," said he, "to destroy us. Our polygamy is the inheritance which we have received from our forefathers. They were a glorious people, and had large numbers of hunters and fishermen and never knew what starvation was. In war, they were strong and defeated their enemies because they had many soldiers. You came among us and have persuaded some of my people. They keep only one wife and have few children. Our hunters and fishermen are disappearing, and in case of war we shall have no soldiers. This is the evil of your speech." This kind of strength inspires the weaker people with fear and commands the respect of strangers. A lack of protection from authority accounts for the tendency to civil disunion, which makes them naturally endeavor to strengthen family ties more and more.

Families will often separate from the bulk of the people,

and soon multiply to such an extent as to form new little tribes, all the more to be feared because of the consanguinity preserved amongst them. A man, by the name of *Koimtkan*, had ten children; he then withdrew from the tribe of the *Sgoielpi*, obtaining land on the west side of the Columbia river near Kettle river, where the family married and increased to such numbers as to be almost independent of the main tribe, and the old man becoming their natural chief, reached what was the height of glory for him. There is another little tribe at about thirty-two miles from the Colville mission which originated very much in the same way. A man of the Simpuelsh tribe, whom I did not know personally, had nine children who married, and all remained in the same place, working together and protecting each other, so that now the grandchildren have multiplied to such an extent as to form an independent tribe, stationed along the banks of the Columbia river at a place called by them *Nsalim*.

Thus, even in my time, tribes have split up and have increased, whilst others, on the contrary, have diminished. These facts, which I have explained, are sufficient to account for there being, at present, so many tribes independent of each other and yet so small, that the largest of them numbers hardly a thousand persons. Between the St. Mary's mission on the Bitter Root and Jakima, there are seventeen such tribes to be met with, which, no doubt, have all sprung from the same original family, as their language is radically the same, only diversified into different dialects.

LANGUAGE.

The study of the Indian language offers many points of interest to the linguist. For instance, the very difference of dialects is indicative of the direction taken by the tribes when, having separated from the parent stock, they scattered over the large tract of territory, which I have already described. The divergence from the mother tongue increases, going westward from the Flat-Heads to Lake Cheilán; the last, however, is rather a mixture of the Calispelem and Jakima, many radicals having been found in the one whose meaning is identical with those in the other, indicating a common origin. You may be curious to know what their language is like? It is rather discordant, owing to the guttural *g*, and the wild Indians pronounce the *k* so harshly, that no description of the sound approaches the reality. It has also many mute vowels, but lacks several of our most common consonants such as *b*, *r*, *d*, and *f*; and another peculiarity is that it contains very few abstract substantives.

These may be called its imperfections, but it possesses other qualities before which the prejudices naturally brought to a study of it, vanish quickly. Its copiousness is something wonderful.

The little dictionary which we have compiled and printed for our own use, and which contains about five thousand words, can give only some idea of it. Its regularity is surprising. There seem to be no exceptions to fixed rules for the formation of verbs, and those which govern substantives are almost equally exact, very few having any irregularity in the formation of the plural. Three points presented an especial attraction to my mind. The first is the union of different words into one by a combination of radicals made according to fixed rules, which is a beautiful peculiarity. The second is the capability of transforming all substantives, and even adverbs, into verbs, according to one or the other of the two conjugations, and is a point of great interest to the linguist. The third qualification, superior to the others and concerning the unique method of forming verbs, requires a few words of explanation. As the action expressed by a verb may be either transient or continued, so it has different ways of expressing this, and different forms for denoting whether the action terminates in a defined or expressed object, or whether in an object which I do not wish to express, but of which I intend to leave the mind of the hearer ignorant. Other forms express whether the action be done to a person directly or to him for the sake of a third person; moreover, a determined inflection upon the end of a word may mean the causality of the action, while the same stress upon the beginning of the word may indicate the moral obligation by which one is bound to perform such an action.

All these various forms which, it would seem, might create confusion in the study of the language, after a little insight into its character, become quite clear and are used with facility, because of the fixed and positive rules by which they are governed. Moreover, it is so concise and exact in the meaning of its phraseology as not to admit of misunderstanding, so that an Indian must speak either truth or falsehood. So far as the knowledge of the language which I have acquired goes, I do not know of a single word which is susceptible of misinterpretation or which admits of two different meanings. Of course the Indians themselves have neither printed nor written language and no books of their own, therefore such rules as have been applied to its construction, have been devised by those who have first acquired a knowledge of it, as spoken by the natives, from continued

residence among them. The Indians have some knowledge of numbers and all their mathematical problems are solved upon their fingers.

The nature of their language, which evidently belongs to the Semitic family, shows conclusively that the ancestors of the Calispelem Indians must have come to America from Asia. But since no trace of history is to be found among them, we can only guess how they came and when they first set foot upon American soil. Perhaps it was by way of Behring Straits, as the present Alaskan Indians go to Siberia. They cross the straits during the dead of winter, as I have been told by an Alaskan missionary, when the waters are frozen so solid that they are able to walk from one continent to the other.

THE RIGHTS OF PROPERTY.

I will conclude my account of the ways and customs of pagan and semi-civilized Indians by giving a description of their ideas of the rights of property. Well behaved Indians among the pagans, that is, elderly persons with large families, urged by the spirit of independence, the desire to become chiefs, which is the very summit of glory in their eyes, frequently separate themselves from the main body of the tribe. Then they will begin to look around them for a suitable place where there is plenty of feed for their ponies, and where game and fish abound; and if there is no one living there already, they will locate themselves. Having done so, they will make known to others that they have got their land, and if the rest of the tribe see that they really do spend the greater portion of the year in the spot claimed by them, they will acknowledge the property to be theirs. But, if the claim be not founded upon the real occupation and habitation of the place, some one of the tribe, who perhaps has the same idea, may like to take it for himself, even after having allowed a sufficient time to elapse for the other party to establish himself there. The idea of occupation does not extend merely to the spot in which they actually live and its surroundings, but also to all which is needed for their stock as well as for their support in the way of feed and game.

There was such a case in the Nez Percé tribe. A chief, who had taken land in this way, had a good house and farm, yet he claimed for himself not only the land which he actually occupied, but also all the prairie and woods where his cattle grazed or his horses were pastured. Afterwards, another Indian came along and took up land on that prairie

for himself, thereupon the chief remonstrated and wanted to expel him. The excitement over this matter ran so high that had not the agent interfered, upholding the new settler, no one knows what the result might have been. However, unless the first occupant believes that he has actual need of what he calls his land, he will not usually object to others living upon it, although his having been the first there, is considered as giving him a sort of superiority over the others.

With regard to the fisheries, the one who has first selected the spot and improved it, has to supply the implements, that is, the baskets to catch the fish; and he resides there or near by, so that his claim may be held good by the tribe. This property makes him who possesses it a chief, or sub-chief.

Kinkanakua chief of the *Sgoielpi* and *Peter Konchestitis*, sub-chief of the Catholic Spokanes, each has a fishery.

During the season, the work is general; the men are chosen in turn by the chief, some to make preparations and others to watch the baskets day and night, that they may not be overloaded; others to haul them out of the water and to kill and clean the salmon. Distribution is made by the chief among the different families present at the time, with some regard also to the work of individuals; and if the fish should be very abundant, people of other tribes who happen to be present are also supplied; but if they are scarce, then they are distributed according to the amount of assistance rendered by those who have caught them. An individual is forbidden to fish with a spear in any place which will disturb the salmon or prevent their taking the direction of the basket, but anyone may do so at a suitable distance where no harm will be done to the fishery, and in such case the profit is his own. An Indian unable to perform the required work, either on account of his age or for some other just reason, is supplied with almost as much salmon as those who work, because such persons are considered objects of common help or charity.

The laws governing the hunting grounds are different; they are held as private property and for individual profit during the hunting season, although at other times they are open to anybody. The hunting ground is called *istolign* or "my land." Sometimes, though not frequently, the owner may allow some one else to hunt there with himself, if the game should be very plentiful, and occasionally, such grounds are held in partnership; then both parties pitch their tents in the same place and course around the same mountain. In such cases the game belongs to the one who kills it.

In well behaved families the rights of property are quite curious. When a son is born, he will be presented with a

horse or steer; if the child be a girl she will be given a mare or a cow, and the gift is made in such a way that in future no one will dare to touch it. The parents themselves so respect it, that if as the child grows up, he does not dispose of it himself, they will never sell it or trade with it. In case of need, however, if the parents were unable to supply the child with food and clothing, they might dispose of it for his benefit, even while he was too young to know anything about it.

Such is the raw material to be transformed by those put in charge of these tribes; a class of people whose aim is unbounded freedom, polygamous in their habits, gamblers and thieves in their youth, licentious in morals, hating subjection, and unwilling to listen to counsel. Is it possible for such a race to become Christian, and to live up to the precepts of the gospel? As an answer to this question, I shall now proceed to describe the habits of a tribe, which has been Christianized without any material civilization, nomadic in habits, and living upon the very same social footing as the pagans about them. I will leave my readers to judge for themselves whether, even in the forest, Christian morality and virtue cannot be practised.

CHAPTER II.

A Picture of an Indian Tribe Converted but not yet Civilized.

The Calispelem tribe presents a true picture of uncivilized Indians in what concerns temporal life; they are however all Catholics. Imagine yourself my companion during my visit to them about the beginning of November, the time when they gather into winter quarters at *Esniekotin* Ferry. There you would find an Indian camp, composed of twenty-five or thirty lodges, located upon the lower ridge of a range of mountains, covered with woods, pine, tamarac and red fir abounding, often clothed with a thick undergrowth and well supplied with game. An Indian would tell you that the winter was not very severe there, the spot being well sheltered from storms, with an abundance of fuel all around to keep them comfortable during the dreary weather. In front of the camp runs the Pend Oreille river, which here so spreads itself and flows so slowly as to have rather the appearance of a small lake. On the east side of the river a little house gives shelter to a ferry-man, who, from early spring until late in the fall is kept busy transporting the pack-trains, which convey supplies to the miners in the Kotonie country.

Crossing by this ferry, or, if you prefer, in an Indian canoe, and reaching the west bank, we shall find ourselves among these poor people. The first sound which will greet your ear, will be the word of welcome, "gest sgalgalt" "good day," and then you will behold the Chief, Victor, the very picture of laziness and dirt, issue forth from his tent and cry aloud: *Zguini Kuaialko Kolchiz*, "Come all; the black robe is among us." Hearing this all the inmates of the various wigwams will come out and slowly proceed to the chief's tent to shake hands with the priest. The women will bring their children, who are screaming with fright at the sight of a white man, and taking their little hands compel them to shake hands with me. Remember, that you are my companion, and do not be afraid if you see the Indians regarding you suspiciously, and if they walk around you, and standing at a certain distance, scan you from head to foot, now and then whispering a word among themselves. It might appear to you as though they wished to do you some harm, and yet they mean no ill will by such behavior; their natural diffidence, together with a certain awe inspired by the presence of a superior race, is what keeps them at a distance. Take courage, and approach them yourself; tell them that you would like to stay a little while with them, that you are interested in their welfare, and you will soon see that they will treat you with the same friendship they show me. The first introductions concluded, you might be curious to get a peep at the inside of their tents, but I give you a friendly warning that it is better to remain outside, for the filth, wretchedness and vermin to be found in there, are beyond description. Their poverty is something extraordinary; the little children have scarcely any clothing at all, and the men and women so little that it is pitiful to behold them. The perpetual blanket fastened at the waist, or a buffalo-robe worn as a blanket, would give them a more decent appearance and make them more comfortable during such frosty weather.

With a view of learning something of their daily lives, suppose we pitch our tent for a short time and watch their proceedings. Early in the morning a blue smoke issuing from their tents betokens that their rest has ended, and before long you will hear the bell rung by the chief, calling them all to morning prayer. Then the "red skins" will be seen slowly coming forth from their smoky dwellings, and repairing, either to the chief's tent, or to the adjacent lodge, where they will say their prayers in common, after which they will sing a hymn to the Blessed Virgin. This being over, the chief will address a few words to them, either re-

proving them for misbehavior on some occasion or giving them timely advice. Going back to their tents they prepare their breakfast, of which they partake at about nine o'clock. They have all very good appetites, and if anyone has happened to be kept on short allowance the day before, this first meal is sure to make up for all that has been missed. After the meal is over, some few moments are spent in chatting and smoking pipes, after which the men generally get up in a hurry, fasten on their cartridge belts, and taking their rifles, start off hunting. If the season requires it, snow-shoes will be drawn out of their *parafshes*, a kind of impervious wrapper, made of deer skin, and thus accoutred they set forth. A little later in the day you will hear the mother say to her eldest son, *Kukslaskagae* "go, look for the horses." The boy, without answering a word, gets up, takes his lariat and off he goes. In a short time he is back and several horses stand before the lodge. The same takes place in all the other lodges. Then the women come out, saddle the horses, and while many take axes and go for fuel, others remain at home sewing, washing, or tanning skins. You may also see some men starting for a trading post if it is good weather, and some going to visit friends in other tribes, however, the horses are driven to the lodges every morning for some purpose. After these departures the camp puts on quite a different appearance. The children, from eight to fourteen years of age, who have been left at home to keep the neighbors' dogs out of their own tents, that they may not steal the provisions their parents have laid in, will have their own sport, playing on the snow or shooting at objects with their arrows, or running about in games until their parents and sisters return from the woods. You will notice that the loads they bring back promise to last a couple of days and no longer. Often also, at about the same time, the men may be seen returning from their hunting expeditions, carrying perhaps dressed deer on their horses, or a canoe well laden with game will approach the river bank. The men leave their horses near the lodge or their canoes near the shore, as the case may be, go into the lodge, sit down, begin to smoke their pipes, and then say to their wives, "I have brought game." The wife and daughter then go out, unpack the game, bring it into the lodge, and by so doing make it their own property; they can sell it or trade it as they please. The fur however belongs to the man, although the woman has to tan and prepare it for market. After supper, which is taken early in the evening, the bell summoning to evening prayer is heard, and the people will either go to the chief's lodge, or say their prayers at home. Often

you will hear the chief from his lodge addressing his people, either upon some religious subject or in regard to fidelity to their own customs and traditions; then those in the other lodges will make their own remarks, and afterwards the evening is spent in conversation upon topics interesting only to themselves. Such is the plan of their ordinary life.

The great event of the winter with them, is a hunt, in which the entire tribe is engaged, the general direction of which belongs to the chief who designates the time for starting. They catch their horses and bring them in a few days beforehand, and on the day preceding their departure takes place the solemn ceremony of the burning of moccasins. All the old moccasins are collected and placed in a heap, which is then set on fire, while all standing around it say a prayer together that God may be propitious to them during the chase. When the moccasins are about half destroyed, they are taken still burning out of the fire and distributed among the hunters, each one of whom secures a good supply of them, and then starts off according to the directions he has received from the chief.

The meaning of this custom is illustrative of Indian sagacity and keenness of perception. The object of the hunt is to drive the deer in from their fastnesses to the valley or open prairie, but the number of men not being sufficient to accomplish this purpose the burned moccasins are made to serve instead. The Indians dispersed along a piece of country of seven or eight miles in diameter, carefully observe all the deer trails, and then hang their moccasins upon trees or sticks along the hunting ground, particularly on the trails. These moccasins from long usage have become so thoroughly impregnated with the Indian smell, that they will be readily scented by the deer, which, being such timid creatures and so shy of man's presence, will be sure either to go back or at least to keep at a distance from the moccasins. After having, in this way, forced all the deer trails on one side of a diameter, they will drive the creatures in from the opposite directions, and they, with their animal instinct, will avoid deep snow and follow the trails towards the deer enclosure. Driving them slowly, in this manner, the hunters will finally form quickly in a circle and, rushing in from all sides at once, with their dogs will give general chase.

The Spokane Indians, some years ago, killed in one day, as many as eighty-four deer. This mode of shooting is somewhat dangerous, and not unfrequently considerable damage is done by friendly bullets.

The chase is governed by special laws of its own, although, in the end, all the hunters appear to have about an

equal share of plunder whether they have shot it themselves or not.

During the summer these Indians leave the mountains, where they have been hunting all through the spring, and collect in a large prairie which extends along both sides of the Calispelem river, where a plant called *Camas* grows profusely and propagates itself, without cultivation. It produces a vegetable which, when raw, is, in shape and color, like a young onion. This prairie is surrounded on all sides by a very picturesque range of mountains, and the land is a fertile meadow of beautiful grass, although in my judgment, not adapted to cultivation because subject to yearly floods, caused by the overflow of the Pend Oreille river during the month of June. The whole tribe will assemble on this spot and put up their lodges on both sides of the river; the Spokane and the Szikaezelim will collect there too, to secure provisions for the coming winter, so that Catholics, Protestants and Pagans are all united in the search for food.

The Calispelem, when associated with pagans, will hardly stand the trial to which they are subjected in witnessing their old customs and the un-Christian behavior of the neighboring gamblers. So, while I was among them, I thought it expedient to allow horse racing, provided there was no betting. This was found to work very well indeed, as it removed what was evil from a pastime so indispensable to an Indian. But what was still better, as I found out by my own experience, was to induce Catholic Indians to have their own horse races as an amusement among themselves, that in this way they might be prevented from coming in contact with pagan gamblers and thus enjoy the pleasure in a harmless way.

Still, in such large gatherings there were always some few young men who could not resist the attraction of gambling; but this evil was finally avoided and good behavior secured by the following plan. I persuaded the chief of the Catholic tribe, when he went with his people to the fishery or to the camas prairie, to have them put up their tents apart from the others; then they would be able to continue saying their prayers daily, and the chief by his timely advice could preserve the good behavior of his people.

So, for instance, when the Calispelem go, during the summer, to gather their crop of camas, they locate themselves near the chapel, and the Catholic Sgoielpi encamp about a mile below them, while the Protestant Spokane and the Szikaegilini are together about four miles away. In this way, gambling was altogether prevented, and the labor of digging gave occupation to them all. Early in the morning, soon

after prayers, some men would go out with a couple of ploughs to turn the soil, and a little later hundreds of Indians might be seen picking up the camas very much as farmers do their potatoes. The entire tribe, men, women and children are engaged in this occupation, and the consequence is, that when night comes, they are tired out, and thus perfect peace and rest are secured. Racing was made the sport for a couple of hours on a Sunday afternoon, all joining merrily in it with all their hearts, nor was there any less enthusiasm manifested because there was no quarrelling. It surprised me very much to see how exact they all were to be home before sunset, and get ready to go to church for the evening service. Everything went on so peacefully and orderly that it was a real consolation for me.

The difference in conduct between the Catholics and pagans, or even Protestants, was so striking, that very frequently good men among the latter would ask my permission to put up their tents among the Catholics and remain with them while the season lasted. I never made any difficulty about this, provided they were willing to comply with three conditions: first, not to quarrel or talk about religion, nor to make any disturbance during the time of prayer; secondly, not to take any part in the gambling of their tribes; thirdly, to work, no one exempted, in digging camas, otherwise their bad example would be injurious to discipline. If they were willing to make these promises they were welcome to remain; if not, they were no loss.

On one occasion it happened that the Spokane Indians, who are Protestants, had put up several gambling lodges near the camp of the Calispelem, and when their women left the prairie, the men remained there to gamble. When I arrived to give a mission to the Calispelem, Ululim, the chief of the police, came to give me an account of the scandal that was going on, as many young men had, that season, gambled with the Protestants. I called the Chief, Victor, and told him he must speak to the gamblers in this way: I am the chief here and the land-laws forbidding gambling must be observed, therefore you must either stop it, or else leave. His reply was that it did not belong to him to speak in that way, but to the chief of police. After a while the latter came to me saying: "Do you want me to die?" "No," said I, "why?" "Then why do you want me to speak to the gamblers?" "Because," said I, "they know very well that you are not alone; there is your chief and the whole tribe to protect you." "They are good for nothing," said he, "they cannot remove from my flesh the marks of the sticks, or of the knives of the gamblers." "Go," said I persua-

dingly, "don't be afraid." "Why don't you go yourself" was the reply. "Because," said I, "such a transaction is not my affair, but yours; however, if you are afraid, go in my name and tell them, Alexan says this land is not a gambling place, but the home of well behaved people, therefore you must either leave it or stop gambling at once; the black-gown speaks to you." I had to coax him for more than a day, so great was his fear of being hurt, or, as he expressed it, of being tied up and whipped; at last, however, he went and delivered my message. When he came back he told me that the gamblers were at first very much surprised at it, but soon picked up their cards and stopped the game, saying: "Go, tell the priest that gambling has stopped and in two days we shall be gone from here." They kept their word and so I was able to give a peaceful mission resulting in much good.

The camas season lasts until about the end of August and closes with a ceremony before which none dare eat any. The supply of raw camas is taken and thrown in heaps upon the ground, around which a stone wall is erected and then filled in with earth. Then fuel is piled upon what might be called the stone oven, and for about twelve days, a slow fire is constantly kept burning, so that the heat of the stones will gradually bake this main article of winter consumption. When the camas are baked, before taking them out of the oven the women will notify the chief, who will speak to the people, inviting them to be present at the ceremony inaugurating the use of this food. The chief came to me and said he would be pleased with my presence on such an important occasion. "Of course," said I, "I should be happy to join you, but I should prefer to have the ceremony performed in my lodge, as it is the largest."

So, at about noon the next day, he called the people to my tent; the men only, from twenty years up to the most aged were present, taking their seats upon the ground, and disposing themselves in a double row on either side of the lodge. They left a space of about three or four feet wide, through the middle of the tent, which they covered with the blankets they wore when they came in. There was no loud talking, only some whispering took place, and I watched with some curiosity what would come next. Just then two women came in, bearing two *parafleshes* of camas very hot and smoking, and threw them on the blankets, and another, to show me special attention, brought some in a dish and placed it before me. The chief then said to me: "If you please, father, all is ready." So I arose and made a speech, first thanking God for the provisions he had bestowed upon

those poor people and asking him to bless them with health and success in hunting and fishing, in order that their bodily necessities being provided for, they might with more eagerness and faithfulness attend to the salvation of their souls. "And God will grant this prayer," said I, "if you will mind his word." When I had finished, the chief arose and addressed me: "You are our father and you have spoken as our fathers did. They rejoiced on occasions like this, to see the provisions which their mother earth had yielded them; to see their children eating camas and enjoying themselves, and to see the women working so hard to secure them. We, too, rejoice to-day for this blessing of God, and we hope he will grant your prayer and that none of our children may starve." "Then," said he, "now eat." They waited for me to begin, so I took a few of them which was a signal for a general onset. Each one grasped as many as he could seize and ate his fill. The women, meanwhile, were outside of the tent, arranged in a double row around it, and awaiting to get their share of camas. Poor creatures! if they had no more camas than had been left by the men, there would scarcely have been enough for them to taste. When the men had left, the same three women came into the tent, and gathering up what remained, passed it around to the hungry crowd of women. Then some went to the other lodges and brought out more, so that all merrily enjoyed this first meal of camas, which, when fresh, are quite sweet.

These wild Indians, even in their native condition, are capable of showing kindness and gratitude often in a very refined manner. I was once called among the Calispelem to administer the last rites of the Church to a young woman. I was so anxious to arrive in time that I rode my pony too hard, and consequently was not able to use him again for a week, so I improved the time by giving them an instruction. When I was ready to leave, the prairie was all under water, so the chief said to me: "It will be hard for you to travel round by the road, now that it is so bad; so to save you something, we will lead your pony around, and you can cross to the other side in a boat." "Agreed," said I; and after having shaken hands all around, I jumped into a little canoe. The Indian canoe is made of a frame-work of strong, light wood, shaped like a net, and covered with the bark of a tree. A bottom of small and thin wooden planks, joined together, but moveable, is put in, and on this the person sits as quietly as possible, since the least motion made by those who have no experience in managing these little skiffs, may be fatal. As we glided smoothly over that large prairie, now become a lake, all at once, my guide overcome with fear,

looking at me, exclaimed, "We are lost!" Without knowing how it could have happened, he had discovered an opening in the bottom of the boat and the water was coming in. "Take a short cut" said I, while dipping my handkerchief into the water and squeezing it over the side, I strove to bale the boat. He began to row as fast as he could, and in a few minutes we were in shallow water, when he worked a little slower and succeeded in reaching the shore, before the opening became large enough to be very dangerous. There we landed and made a little fire, and a supply of pitch, which the guide had with him, supplied us with a speedy remedy for the boat. Having thus repaired the canoe we travelled pleasantly for two hours longer and reached the place where my horse was waiting for me.

During this visit, the children were instructed twice a day in catechism, among whom was a boy noted for his regular attendance and good behavior. He knew that I was not feeling very well, because at that time my only food was a few camas and marshy water, and he had noticed that I was suffering from the effects of this diet. The next day he was missed from catechism, but in the evening he returned bringing some fish, and said to me: "I saw you starving, and I have been out fishing the whole day; I caught only three fish; two of them are very bony and unfit for you, but please take this trout, it is not bony and it is nice eating." What a fine character was that small boy, brought up in the woods! What I admire in that tribe is their docility and respect, as well as the sincerity of their faith, which they have preserved constantly from the beginning. The spirit of charity has succeeded to the love of vengeance.

Wars among them used to be very frequent; it would seem that their chief glory consisted in scalping each other and in keeping up perpetual enmities among themselves. At present, among the Catholic tribes there are no more wars, and there never have been any since they first became Christians, when there were a few battles between Catholic and pagan tribes. The Flat-Heads had a fight with the Snake Indians and the Blackfeet; and the Pend Oreilles with the Blackfeet also, but only when the enemy came to surprise them on their own land. Except these there is no other case; on the contrary, at present they treat each other very kindly.

When tribes of Indians go to the Colville Mission for the Feast of *Corpus Christi* to celebrate the solemnity in that church, they are received with great attention. The Calispelem, for instance, and also the Okinagans, send a message one day ahead, stating that at such an hour they will be at

the church; the chief then notifies the tribe to be in readiness to receive their friends, and at the appointed hour they all proceed to the church. As soon as the Calispelem come in sight, they fire a salute, which is answered from the plateau in front of the church, and as they advance on horseback towards the mission the firing is continued. The Colville Indians coming out of the church, and bearing their flag, proceed in a double row to meet their guests. At about three hundred yards from the foot of the hill, the visitors dismount, and having fastened their horses to the fences around the mission fields, they advance in a double row, with their chief at their head to meet the other tribe. Nearing them, they fall into one line which passes the line of the Colville Indians, as it moves towards the church, so that each one shakes hands with the whole tribe in a very short time. They then go into the church, where they receive some good advice concerning their duty, and what should be their behavior on such an occasion, so as to preserve this friendly intercourse among them.

Such is the change produced by religion, even in its very infancy, upon these wild Indians; their conduct is such as to make other Indians wonder at seeing such mutual charity existing and practised among Catholics and finally induces many pagans to join them. It seems to me that if religion produced no other effect than this, it would be in itself a great deal, considering the untamed nature of those poor savages.

But how can the priest effect such a change in their feelings and habits, and be able to maintain a Christian spirit among them? The undertaking is an arduous one, I grant, and the sacrifices made by the missionary are quite exceptional.

To present some idea of what he must undergo, in order to visit, instruct, and train these wild creatures in the faith of Christ, I will give an account of one of the journeys which, while I was in charge of the Colville Mission, I was in the habit of making twice a year, among those farthest removed from the influence of the mission.

(To be continued.)

A METHOD OF STUDIES

BEFORE THE RATIO

BY FR. PEDRO JUAN PERPIÑAN.

PREFACE.

Father Perpiñan wrote a *Ratio Studiorum* in 1565. It bears a remarkable resemblance to the old *Ratio* which appeared only in 1599. It has been thought advisable to collate Perpiñan's work with the old and the new *Ratio* and with Alvarez. Such is the purpose of this article.

The text of Perpiñan's *Ratio* is taken from the "Petri Joannis Perpiniani Valentini e Soc. Jesu Opera. Romæ, MDCCXLIX. Typis Nicolai, et Marci Plearini," which is to be found in the Woodstock Library. Side-references to the *Ratio* and Alvarez have been added. The editions referred to are 1st, For the old *Ratio*: "Ratio atque Institutio Studiorum S. J., p. 469, vol. ii. Institutum S. J. Editio Novissima. Romæ, 1870." 2nd, For the new *Ratio*: "Ratio atque Institutio Studiorum S. J. Romæ, 1832." 3rd, For Alvarez: "Emmanuelis Alvari e Soc. Jesu De Institutione Grammatica. Libri III. Parisiis, MDCCCLIX, 4to." Some side-references have also been added to call attention to Perpiñan's ideas about certain moot points of pedagogy at the present day. The titles and division into chapters are Perpiñan's own. This little *Ratio* forms the greater part of Letter xvi. among Perpiñan's collected letters. The letter is addressed to Fr. Francesco Adorno.

Fr. Francesco Adorno was born at Genoa, Sept. 19, 1533, of an ancient and illustrious family, which had produced a great number of distinguished men. Having been sent in his youth to Portugal to perfect his education, he entered the Society in 1550. Superiors shortly afterwards called him to Rome where he professed theology and by his preaching placed himself in the rank of the most celebrated orators. He was the first rector of the college of Milan, and was afterwards appointed Provincial of Lombardy. Charles Borromeo, Archbishop of Milan, chose him as his confessor and honored him with his confidence. He accompanied this prelate on a pilgrimage, which he made to Turin to visit the "Holy Winding-Sheet." This act of devotion having been disapproved by Pope Gregory XIII., Adorno wrote a letter on this subject which was translated into Latin and was printed

at Turin in 1581. After the death of Fr. General, Everard Mercurian, St. Charles endeavored to have Adorno elected as his successor, because he knew better than anyone else his talents and capability. Consulting his own zeal, Adorno devoted himself entirely to the missions. Exhausted by the fatigues of missionary life he came to Genoa, and died there on Jan. 13, 1586 at the age of 52. Besides a treatise "De Disciplina Ecclesiastica" (*libri duo*), which he wrote at the request of St. Charles, there are his sermons, Latin verses and counsels to Hubert Foglieta; "De Ratione Illustrandæ Ligurum Historiæ" and a treatise on Exchange (*De Cambiis*) are in the Ambrosian Library. Adorno had written to Perpiñan for some account of the method of conducting the grammar classes in use at Coimbra. In reply Perpiñan excuses his delay in complying with this request. He had had to go to Loretto, and on his return had been appointed to examine the prize poems and orations at the Roman College. He is at the same time teaching Rhetoric, and gives five hours a day to preparing his class. His health has also been unusually poor, but he proposes to make amends for his delay, by writing a treatise, not only on the grammar classes, but also on the teaching of all the inferior schools of the Society. He laments in closing, the recent death of Fr. Lainez and subjoins his *Ratio Studiorum*. This preface is dated Jan. 20, 1565. It has been thought best to omit it from this reprint.

Fr. Pedro Juan Perpiñan was born in 1530, at Elche, in the kingdom of Valencia, where he was instructed in Latin and Greek letters. At the age of 21 he entered the Society in the month of September, 1551. In 1555 the king of Portugal confided the college of Coimbra to the Society and the Provincial Fr. Miron sent his best men to fill the chairs. He appointed Cyprian Suarez professor of rhetoric, Perpiñan professor of humanities, and Emmanuel Alvarez professor of highest grammar. On taking possession of the chair, he delivered, Oct. 1, 1555, an excellent discourse, in the royal College of arts, "De Societatis Jesu Gymnasiis," and received unanimous applause for the seriousness and force of his learned speech. After five years thus spent, Perpiñan, having impaired his health by too close application, was obliged to go to Rome to make a similar use of his talents. The same brilliant success attended him here as in Portugal; but his infirmities forced him to suspend the discharge of his duty, which he only renewed Nov. 6, 1564. The following year France was at enmity with Italy. He was called to Lyons, where he began to expound Sacred Scripture in the new college of the Trinity, Oct. 3, 1565, giving three lectures a week. Fr. de Colonia is mistaken, when he says that Perpiñan also taught rhetoric at this time, as we learn the contrary from the latter's letters. Perpiñan was not accustomed to the rigor of the French winters. At this

time he wrote to one of his friends that he missed the softness of the sky of Italy, and that seated alone in his room where he was preparing a studied speech, and whence without difficulty he heard the noise of the waves of the Rhone, he often gazed towards the Alps and dear Italy, and cried out almost as Melibœus in Virgil :

En unquam Latios longo post tempore fines,
Et veteris Romæ surgentia marmora tecta
Post aliquot, mea regna videns, mirabor aristas ?

This studied speech of which Perpiñan speaks is a Latin harangue which he composed in twelve days and which he delivered Oct. 3, 1565, at the solemn opening of the college. The governor, archbishop, and distinguished men of letters were present on this occasion. This harangue, which received great applause, had for its title "De Retinenda Veteri Religione, ad Lugdunenses." It was a well chosen theme considering the condition of Lyons. Perpiñan became at Paris what he had been at Lyons; he expounded Sacred Scripture and labored by his discourses to defend Catholicism from the attacks of heresy. These labors brought about the destruction of his weak and delicate health; and he died Oct. 28, 1566, at the age of 36. His death was regarded as a great loss for letters. All learned men who knew him or who appreciated his talents bewailed him. Muretus wept for him and did not fear to say that the century had not produced another orator to whom more justly could be applied what had been said of Nestor, that the words which came forth from his mouth were sweeter than honey. "He made himself admired," says de Thou, "by two great lights of their time Mark Antony Muretus, and Paul Manutius. Having been sent to Paris to give some repute to the Society which he had entered, he delivered some harangues there and died about the end of the year (1566) in the college of Clermont. He was regretted by those who loved polite literature and was buried at St. Benedi&t." De Thou is the only author who has preserved for us this last particular. He speaks also of a time very favorable to the study of Latin. Elegant Latinity was so much admired when Perpiñan came to Paris about the middle of the year 1566, that he attracted a great number of hearers to the college of Clermont, where he delivered his harangues. It is truly astonishing, that during these troublous times, a Spanish Jesuit had more hearers at Paris than he had had at Rome. We learn this from one of his own letters. At that time the Society suffered much opposition from the university and the Calvinists. The university men listening to the scholastic Latin of Maldonado, Mariana, and Tyre in the superior schools, accused the Society of being bad scholars, and the inferior schools suffered in consequence. Perpiñan gave a course of six orations "*De Retinenda Veteri Religione.*" His eloquence was so great that the

university men and the Calvinists planned to discredit him. In the midst of his lecture they drowned his voice in a storm of shouts and hisses. Perpiñan was not disconcerted but strove by a look to quell the storm. His orthodox hearers were less patient and expelled the makers of the disorder. Soon after the close of his sixth oration Perpiñan died suddenly without being able to deliver his promised seventh speech. He praises the Parisians very much, but a premature death prevented him from reaping the fruit of the good will which they had shown to him. His death was a cause of rejoicing to the heretics and of great grief to the Catholics. Such are the main facts of Perpiñan's life, that the writer has been able to collect.

Of his authority in pedagogical matters, our great classicist Tursellini writes as follows: "A grand and wondrous talent for eloquence existed in Pedro Juan Perpiñan, for as a young man in Portugal, he held the first rank as a speaker, and when beheld in the light of Italy and France, he was so remarkable for the splendor of his talent, that he had few equals, and perhaps no superior. And so we should thank God, that so great a man has been given and confided to our Society by the divine bounty, from whom we cultivators of polite letters can understand not only the method of imitating Cicero, but also the pattern of devout and Christian eloquence. And now I seem to see many of you, inflamed by a zeal for imitation, reading the writings of our Perpiñan, so that from our schools of rhetoric, instead of one, many Perpiñans may go forth for the defence and glory of the Christian religion." (P. J. Perpiniani Orat. xviii. Præf. Ingolstadii, 1588.) The following are some of his most important works: "Orationes Quinque;" "De Humana Divinaque Philosophia Discenda, ad Parisienses Oratio;" "Orationes Sex" under the title "Trium Hujus Seculi Oratorum Præstantissimorum;" "Orationes Duodeviginti;" "Historia de Vita et Moribus Beatæ Elizabeth, Lusitanix Reginae;" "Petri Joannis Perpiniani Soc. Jesu. Aliquot Epistolæ." It is hoped that this reprint of Perpiñan's *Ratio* may throw a side-light, as it were, upon Alvarez and the *Ratio Studiorum*.

The copy, from which this letter has been taken, is found in Woodstock Library and bears this title:

PETRI JOANNIS PERPINIANI
VALENTINI
E SOCIETATE JESU
Opera.
Tomus Tertius.
Romæ, MDCCXLIX.
Typis Nicolai, et Marci Palarini.

DE RATIONE LIBERORUM INSTITUENDORUM

LITTERIS GRÆCIS ET LATINIS.

CAPUT I.

De Magistro.

Ante omnia magister deligendus est, integris moribus, flagranti studio, ingenio acri, litteris exquisitis, qui non communium pædagogorum more tempus omne contriverit in nugis aut somniis delirantium Grammaticorum; sed et præcepta pauca, eaque ex optimis quibusque auctoribus in promptu habeat; et scriptores elegantissimos cujusque generis, Poetas, Historicos, Oratores penitus cognoscat; et sit ipse tum in loquendo, tum in scribendo bene exercitatus. In quo duo præcipue videntur, ut et Græcarum litterarum sit bene gnarus; neque falsa opinione scientiæ inflatus, Grammaticam tamquam unam aliquam maximarum artium sibi docendam putet.

R. Stud.
Reg. Prov.
22.

R. Stud.
Reg. Prov.
24 et 25.

CAPUT II.

De Arte Grammatica.

Ars deinde litterarum, magna cura vel de multis eligenda, vel si nulla reperietur idonea, componenda est; quæ neque longitudine, ac multitudine præceptorum, ingenia puerorum obruat, neque obscuritate in desperationem adducat, neque disputationum de rebus ab usu remotis, quæstionumque serie, et opinionum varietate impediat, neque contaminati sermonis vel præceptis vel exemplis eos inquinare loqui assuefaciat: sed et brevitate memoriæ serviat; et perspicuitate ad discendum invitet; et præcipiendi simplicitate intelligentiam adjuvet; et puram et incorruptam Latini sermonis integritatem alat et elegantiam.

Ac primo quidem habeat usitatas tum nomina tum verba declinandi formas, absque præceptis, quibus anomala verba pauca sint adjuncta, ea videlicet, quæ frequentissime occurrunt, *nolo, volo, malo, fero, sum*, et si qua sunt alia. Significatio vero primæ tantum adscribatur

Alvari l. i.
De Nom.
Declin.

De Verb. Declin. / *R. Stud. Reg. Prov.* / 23, § 1.
 cujusque temporis personæ, vulgari sermone quam maxime proprio et eleganti; quod et ad intelligendum satis est, et ad declinandam exercitationem expeditum, et ad memoriam facile ac diuturnum.

Declinandam formas excipiant prima elementa et quasi rudimenta Grammaticæ, quæ a litteris et syllabis orsa, de partibus orationis ea tradant, quæ pueris et cognitu facilia et utilia futura videantur. In his autem extremis per pauca quædam, eaque maxime communia, de conjunctione verborum, quam Syntaxim vulgo vocant, præcepta ponantur, ut de nomine et verbo; de nomine et adjecto ad nomen; de antecedente et eo quod refertur ad antecedens; quem omnia verba casum ante, quem post desiderent? *sum* quos casus amet, et si qua sunt generis ejusdem.

Sequantur genera nominum, et præcepta declinandam; quibus illa complector quæ præterita et supina vulgus appellat. *Alvari l. i. De Gen. Nom. De Præt. et Sup.* Verum in his nimia diligentia vitanda est; neque omnia, quæ usquam reperiri possint, sine defectu congerenda. Sed omittenda illa, quæ cum in sermonem, aut raro, aut numquam incidant, sine fructu sunt a morosis Grammaticis collecta. Nihil prætereatur eorum, quæ communia sunt omnibus declinandam formis: quæ propria sunt cujusque formæ, neque magnam habent varietatem, paucis explicentur: quæ valde rara sunt, et universo genere comprehensa, lectioni potius, et consuetudini reserventur.

Tum nomina et verba, in quibus aliquid desit, et quæ a communi ratione discedant, diligenter enumerentur descripta generatim; sed ita, ut et nihil sit, quod bonorum scriptorum non confirmet auctoritas, et quæ maxime trita videbuntur, separentur a ceteris, quo facilius ea pueri memoriæ commendent.

His proxima sit jungendorum verborum, et orationis componendæ ratio, quam syntaxim dicimus verbo Græco. In hac vero, summa, ut mihi quidem videtur, prudentia opus est. Nam non omnia, quæ Ennius, aut Piso in annalibus, aut Pacuvius, aut Accius, aut etiam Plautus dixit aliquando, ad artem revocanda sunt. Verum ea præcipienda tantum, quibus si quis utatur vel in adstricta versu, vel in soluta oratione, laudem politi scriptoris assequatur. In quibus tamen, quæ Poetarum propria sunt, quæ Historicorum, notari opus est; ut ea pueri caveant in sermone communi. Quæ abhorrent a vulgari consuetudine loquendi, raraque sunt, ea separatim exponentur.

Præceptiones autem ipsæ primum ex partibus orationis generatim, deinde speciatim ex significatione describantur. Nam qui certos constituunt verborum ordines, in his autem infinitam quamdam silvam suggerunt, eos ego duobus nominibus existimo gravissime peccare, quod et memoriam puerorum multitudine verborum opprimant, et facultatem nullam afferant recte emendateque loquendi; cum pueris ante sit cognoscendus verborum usus, quam ad quem ordinem pertineant, videri possit.

Extrema sit illa pars, quæ faciendorum versuum viam aperit, et acutarum graviumque rerum continet rationem. Hic *Alvari l.iii.* communia quædam admonita de longitudine et brevitate syllabarum explicantur. Incrementa nominum et verborum prætermitti possunt, cum usu ipso bene loquendi, longane sint, an brevia cognoscatur; aut si ea placet exponi, removeantur illa certe, quæ in tertia nominum declinatione tam multiplicem varietatem habent, ut longe sit facilius ea sine arte memoria continere, quam redigere in formam artis. De primis mediisque syllabis totus locus ad lectionem Poetarum, atque ad usum rejiciendus est. De ultimis, quoniam brevis est tota res, diligenter præcipiendum. Tum addantur de gravibus acutisque vocibus pauca ex antiquis, relictis omnibus, quæ multis post sæculis inepte Grammatici quidam excogitarunt. Postremo genera versuum, ea præsertim, quæ maxime sunt in usu, ita doceantur, ut in quo sita sit cujusque generis elegantia, sedulo demonstretur. Atque in his omnibus tractandis elaborandum est, ut nihil neque præcipiatur, neque dicatur, quod bene Latinum non sit, et singulæ res appositissimis exemplis, delectis ex optimorum auctorum scriptis, comprobentur.

Declinandi forma, et rudimenta et syntaxis, non aliunde melius quam e Linacro sumi possunt. De gravibus acutisque

Fontes vocibus ex Oratore Ciceronis, ex Gellio, Quintiliano; *Grammat.* cetera ex aliis colligi necesse est, ut illud ab unoquoque, quod recte observarit, prudenter accipiatur.

De Orthographiæ ratione ideo nihil dixi, quod intelligo, magis eam observationis et veteris consuetudinis esse, quam artis. Verumtamen quia præcepta communia dari possunt recte scribendi, ea, si placet, partim ex Cicerone, partim ex aliis deprompta adjungantur extremo loco, prætermittis his, quæ quoniam innumerabilia sunt, nec ullo certo genere circumscribi aut definiri possunt, artis expertia videntur. Quamquam hic quoque non minus multæ, quam in aliis partibus Grammaticorum ineptiæ deprehenduntur, quas vitari diligenter oportebit. Sic pueri falsis præceptis imbuuntur.

CAPUT III.

De Grammatica Tradenda.

Hujusmodi arte vel selecta vel composita, curandum in primis est, ut pueri litterarum notas non indecenter exprimant.

Alvari p. 2. Conjuncta namque est cum orationis componendæ cura, diligentia scribendi. Quo in studio ubi tantos effecerint progressus, ut spes aliqua sit eos quotidiana consuetudine scribendi perfectius in dies id esse facturos, omnes declinandi formas cum anomalis usitatissimis memoriæ

R. Stud. mandent, in iisque diligentissime, diversorum generum
Reg. Inf. et nominibus et verbis ad declinandum propositis,
Class. 1. exerceantur.

Magnum autem adjumentum afferet tum ad memoriæ firmitatem, tum ad usum scribendi, tum ad cognoscendas

Libri manu scripti. Orthographiæ ex casibus commutationes; quantum erunt singulis diebus memoriter recitaturi, tantum eos in charta ante transcribere.

Ad celeritatem vero declinandi incitandum, modo nomina et verba propria inflectant: modo nullo ordine, quemcumque magister poposcerit casum, expedite edere cogantur: modo multa nomina non unius modi conjuncte inflectant, ut *consilium forte et prudens*: modo perbrevev orationem per omnia tempora, numeros, personas, modos ducant; ut *ego lego Ciceronem, ego legebam Ciceronem; tu legisti Ciceronem, tu legebas Ciceronem.*

Sed danda est opera, ut hæc omnia et pura sint, et ad communem sermonem accommodata, eorumque significatio intelligatur, ut etiamsi nulla didicerunt adhuc præcepta loquendi, tamen, ut aves nonnullas facere videmus, imitatione jam assuescant Latine loqui.

Hinc ad rudimenta gradus faciendus est, numquam intermissa exercitatione declinandi. Quia vero cum rudimentis auctor aliquis et politus et apertus explicandus patrio sermone, is memoriter pronunciandus ad linguam locupletandam, ut ejus rei grata voluptate pueri vehementius ad studium inflammentur.

Aliquid etiam quotidie scribere et componere cogantur, quamvis artis adhuc expertes. Ubi ab illis elementis ad genera transiverint et declinationes, eadem omnia observanda sunt; et singulis diebus ex præceptis aliquid addis-

Alvari
pp. 233. 452.

R. Stud.
Reg. Præf.
Stud. Inf.
8. § 3.

R. Stud.
Reg. Inf. 5.

cendum ; et de bono scriptore nonnihil audiant, idque quod audiverint, ex memoria exponant ; et inflectendis tum nominibus, tum verbis excitentur ; et crebro de rudimentis, de generibus declinationum interrogentur ; et aliquid Latine scribant. De nominibus autem illis, aut verbis, quæ vel aliqua re carent, vel a communi inflexione, recesserunt, pervagata solum memoria tenenda sunt, quæ ob eam causam erunt, ut supra monui, descripta atque digesta separatim.

His Grammaticæ partibus bene perceptis, et assidua exercitatione confirmatis, ad syntaxim pueri traducendi sunt : in qua docenda idem, qui in superioribus, tenendus ordo ;

R. Stud.
Reg. Med.
1. adhibitis interdum declinandi, tum de rudimentis, generibus, declinationibus, interrogandi, exercitationibus ; ne effluant ex puerorum animis, quæ didicerunt. Sed jam tum, et Auctor paulo gravior solutæ orationis, et facillimus quidam Poeta explanandus ; et scribendi exercitationes aliquando longiores instituendæ.

Postquam perspectam habuerint jungendorum verborum rationem ; et plura eaque emendatiora scribere cœperint ;

R. Stud.
Reg. Sup.
1. ultima Grammaticæ pars aperienda est, quæ pertinet ad versus faciendos. Non prorsus abjicienda tamen superiorum partium, præcipue syntaxis exercitatio. Poeta vero

gravior et difficilior pariter interpretandus ; in quo paululum profuerint, alternis diebus eos componendis versibus exerceri perutile est. Tum si libuerit, de Orthographiæ

R. Stud.
Reg. Sup.
7. ratione delecta quædam : tum de syntaxi, quæ recondita magis et rara sunt, ex libris Linacri explicanda : tum probatissimi cujusque generis auctores, Oratores, Historici, Poetæ proponendi ad cognoscendum.

CAPUT IV.

De Græcis Litteris.

Et quoniam non cognitio modo reconditarum artium, verum etiam loquendi copia manavit a Græcis ad Romanos ; litteras Græcas cum Latinis, ut M. Tullius filio præscribit, conjungi necesse est. Tametsi Quintiliano minime assentior, qui Grammaticam

Gram.
Græca
Latinæ
Postponenda.

Græcam Latinæ vult ordine præponi. Fuerit hoc utile tum illis hominibus, quibus Latinus sermo patrius et naturalis erat : nunc certe non expedire confitendum est. Itaque non prius initium discendi Græcarum litterarum existimo faciendum esse, quàm et

R. Stud. tota Grammatica Latina sit animo comprehensa, et
Reg. Inf. 1. Latine scribendi ratio usu atque exercitatione firmata.
 De ceteris, quæ de Latinarum dixi, eadem ad Græcarum Litterarum artem transferenda sunt.

CAPUT V.

De Rhetorica.

Eodem tempore pueri bene dicendi præceptis instituendi sunt, ut etiam oratorie, hoc est, admirabilius loquantur. Ergo statim ut

R. Stud. Grammaticam Latinam perdidicerint, quotidie diversis horis aliquid de orationibus Ciceronis audiant,
Reg. Rhet. 1. aliquid de optimo Poeta Latino, de Græcis nonnihil, nonnulla de Rhetoricis; ut et Latini et Græci sermonis elegantia, copia, splendor, ornateque dicendi facultas, quotidianis quasi nutrimentis pariter adolescant.

Atque in Rhetoricis quidem illa mihi ratio et via maxime probatur, ut ars prius universa brevius explicetur, ordine

R. Stud. quàm aptissimo, verbis illustrissimis, remotis longioribus de rebus dubiis disputationibus, præcipiendo
Reg. Hum. 1.

R. Stud. magis, quàm quærendo. Post antiquissimi scriptores
Reg. Rhet. 1. artis et gravissimi, fusius et latius exponantur, et reconditissima quæque ejus disciplinæ mysteria, tamquam initiatis jam atque devotis, enuntientur. Simul autem pueri crebris exercitationibus atque magnis omnem suam orationem ad

R. Stud. Ciceronis et Demosthenis dicendi consuetudinem conforment. Illud enim intelligendum est, maximam
Reg. Rhet. 9. eloquentiæ partem in assiduitate scribendi et dicendi positam esse.

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CAPUT VI.

De Auctoribus.

Scriptores novi et recentes omnino rejiciantur. Antiqui tantum,

R. Stud. ac ne hi quidem omnes, sed optimi quidem pueris
Reg. Com. 27. exponantur. Quamquam eorum etiam, qui elegantia
 “ *Hum. 1.* præstant, delectus quidam habendus est, et omnis tum
 “ *Sup. 1.* verborum tum rerum obscenitas removenda. Itaque
 “ *Med. 1.* Terentium, quamvis optimum Latinitatis magistrum,

Terentius pueris proponendum non esse arbitror. Quod minus
Fabio mirabitur, qui Fabium Quintilianum aliquando legerit. Nam universum is comicorum Poetarum genus
auctore illi ætati vult interdictum esse.
vitandus.

Cicero, mea quidem sententia, omnibus ætatibus et temporibus utilis est. Nam et epistolæ seligi possunt puerorum ingeniiis accommodatæ; et iis, qui jam aliquid profecerunt, epistolarum graviorum et obscuriorum, et nonnulli de Moribus libri, et de Officiis, de Amicitia, de Senectute. Paradoxa permagnum pueris afferunt emolumentum: et Tusculanæ Quæstiones, aliique de Philosophia sermones, cujusvis eruditi mentem pascent. Orationes vero Latinas aliorum nullas habemus: et, si haberemus, tamen has omnibus aliorum præponendas esse ducerem. Hunc scriptorem, qui penitus cognoritur, is Terentii fabulas non magnopere desiderabit: maxime cum in illis multa vitanda sint, in Cicerone nihil. De Historicis Cæsarem, loquendi munditie, primum puto. Huic addendi Livius, atque Salustius, valde inter se dissimiles et Cæsaris, sed uterque in dispari genere princeps.

Inter Poetas Ovidio propter facilitatem primus videtur locus *Ovidius*. Cujus ut omnis fugiatur obscenitas, eligi possunt loci de Tristibus, de Ponto, et multa Metamorphoseon fragmenta, multa Fastorum. Proximum velim esse Virgilium: tertium Horatium, relictis omnibus, in quibus erit aliquod vestigium impuritatis. Addi quoque possunt nonnulla Catulli, Tibulli, Propertii, et Martialis delecta carmina, quæ a turpitudine longe absint, qualia illorum trium perpauca reperiuntur.

In Græcis vel ab Isocrate vel a Xenophonte placet ordiri, quorum et pura est, et illustris oratio. Sequetur Demosthenes Oratorum princeps. Homerus Græcorum Poetarum clarissimus est, et omni scribendi laude primus. Hunc alii consequentur eodem, quem in Latinis exposui, delectu.

In historia noti sunt Herodotus, Thucydides, Pausanias, aut si breviorē expositionem desideras, neque eam perpetuam, sed quasi intercisam, et jucundam ob varietatem, Ælianus de varia historia, aliique multi.

De Rhetoricis præceptis artem breviter comprehensam, cum sint plurimæ, nullam probo, nisi quam Cyprianus Soarius, vir Societatis nostræ, ex tribus laudatissimis auctoribus, Aristotele, Cicerone, Quintiliano, ipsorum fere verbis prudenter collectam, proximis annis Conimbricæ edidit, et nunc Venetiis apud Tramosium iterum curavimus edendam. Istam vero artem illorum trium, quos modo nominavi, perfectissimam puto. Sed

Cicero omnibus scholaris utilis.

M. T. C., Paradoxa pueris aptissima.

Cæsar, Livius, Salustius.

Virgilius, Horatius, Catullus, Tibullus, Propertius, Martialis.

Isocrates, Xenophon, Demosthenes, Homerus.

Herodotus, Thucydides, Pausanias.

Rhetorices Fontes.

R. Stud. Reg. Rhet.

I.

Cyprianus Soarius, S. J.

non omnes Quintiliani libri sine discrimine interpretandi sunt. Nam ut tertius, quartus, sextus, octavus, nonus, multum conducunt; sic ceteri sunt eruditius magis, quàm imperitis adolescentulis fructuosi. Nec Ciceronis quidem æque omnia utilia sunt. Partitio- num libro, item secundo ac tertio De Oratore, omnis bene dicendi ratio continetur. Orator dum eloquentiæ ipsius perfectissimam normam quærit, præcepta pæne prætervolat, neque partem ullam, nisi elocutionem, enucleate explicat, locum ille maxime de oratione numerosa. Topica tantum persequuntur inveniendi locos. Brutus magnam ille quidem habeat utilitatem, sed de ratione dicendi nihil, nisi forte cursim. Non ego male puerorum rationibus consulere putarem eum, qui Topica primum, post Partitiones interpretaretur, postremo duos Quintiliani libros; octavum atque nonum, quibus quæ de elocutione Cicero nimis in pauca coarctavit, uberius et latius dicuntur. Aristotelis tres de Rhetorica libri, quos vulgus falso ad Theodectem inscribit, sunt illi certe et acuti, et referti rerum, et elegantes: sed doctis magis, quàm pueris, adjumento possunt esse.

CAPUT VII.

De Explicandi et Audiendi Ratione.

Explicandi et audiendi ratio una est et eadem in Latinis atque Græcis. Præcepta Grammatica facili et illustri ratione explicanda sunt, sine quæstionibus de nugis, crebris earumdem rerum repetitionibus. In exemplis, quibus pueri doceantur, quemadmodum illa sint ad usum accommodanda, magistrum occupatum esse malim, quàm in omnibus, utilibus, inutilibus, hinc inde magno studio congerendis. Auctorum scripta primo simpliciter et vulgari tantum sermone declaranda: ut in verbis magis, quam in rebus, doctoris cura versetur; et scholis singulis, aliqua genera loquendi insignia notentur, apteque fictis exemplis pueri doceantur illis uti. Post ad vulgarem explanationem accedat etiam Latina: et mediocris diligentia conferatur ad res illustrandas; ut sententiæ singulæ, singulis sentiis, et verba verbis aliis, idem valentibus, et ad id, quod agitur, idoneis,

R. Stud.
Reg. Com.
29.
Prælectio
Grammat.
Prælectio
Auclorum.
R. Stud.
Reg. Com.
27.
Reg. Inf. 6.
Med.
6.
Alvari
p. 233.

R. Stud. explicentur. Ac genera loquendi in Poesi poetica, in
Reg. Sup. Historia historica, in Oratione oratoria, in omnibus
 5. communia sedulo demonstrentur, et quæ sit cujusque
R. Stud. generis propria nota, intelligatur, ne aut poeticis in
Reg. Hum. Oratione, aut historicis utantur, aut contra: et quæ
 5. necessaria videbuntur ad rem perspicendam vel de
Reg. Rhet. historia et antiquitate, vel de Poetarum fabulis narretur;
 8. nec, si quid in artificio notabile, prætereatur.
R. Stud. Quamdiu autem in grammaticis præceptis discendis
Reg. Med. pueri occupati erunt, tamdiu eorum usus in auctori-
et Inf. 5. bus indicandus est. Quem equidem initio in rebus fructuosis inculcandis molestum esse malim, quàm in prætermittendis fastidiosum atque negligentem.

Ubi jam ingenia ætate, doctrina, usu quasi adoleverint, omnia explicatione vulgari, Latina locupletanda magis et rebus et verbis. De grammaticis, de locutione ipsa, nisi si quid admodum abstrusum occurrat, nihil attingendum. Artificium et poeticum et oratorium, quanta maxima diligentia fieri poterit, aperiendum. In omnibus docendi partibus, utendum eleganti, polito, accuratoque *Apparatus* sermone. Interdum etiam quidam cum verbo-
illustrior. rum tum rerum apparatus, et ornatus illustrior adhibendus, quò vehementius puerorum animi ad studium excitentur. Omnibus vero temporibus doctore curandum est, ut auctorum explanationes et genere ipso, et eorum, quæ exponuntur, multitudine, vel paucitate, sint puerorum ingeniis prope pares et æquales: ut quanta ad ipsorum intelligentiam, tanta ad interpretandi rationem fiat accessio.

Pueri, quæcumque explicanda erunt, ea in commentariis, elegantibus litterarum notis, curiosa Orthographiæ observatione, latioribus versuum intervallis atque marginibus, diligentissime domi describant. Quos quidem *Commentarii a* commentarios crebro magister inspiciat, quò vel metu,
magistro vel pudore, magis ad studium et scribendi diligentiam excitentur.
inspiciendi.

In schola et præceptorem docentem perattente audiant; et argumenta librorum ab eo brevissime dictata, relicto ante
Attentio. unumquemque librum ad rem spatio, quantum videbitur satis, accipiant; et tum sententiarum, tum verborum paraphrasticas interpretationes suo quidque loco inter versus ipsos interponant; et insigniores loquendi formas, quas phrases vocant, exemplis illustratas a magistro, longiusculas rerum ipsarum aut verborum explicationes in marginibus adscribant. Verum hic mos tantisper tenendus est, dum pauca, vel non nimis multa, certe

de multis auctōribus exponentur. Nam postea satis erit, quæ vel insignia maxime, vel ignota videbuntur, ea in commentariis excipi, notatis auctōrum locis. Eadem ad Græca transferri volo.

CAPUT VIII.

De Exercitatione.

Exercitationis, quæ ut in omnibus rebus, sic etiam in hac plurimum valet, multæ sunt partes. Prima est declinandi, de qua dixi in ratione Grammaticæ tradendæ. Altera memoriæ propria est. Præcepta namque Grammaticæ; exceptis illis quæ supra præteriri debere dixi, omnia memoriter comprehendenda sunt. Auctōres item, unus orationis solutæ, alter carminis, quoad aliorum explicatio non superabit mediocritatem. Loquendi etiam forma, et rerum ac verborum interpretationes accuratiores. Artis vero rhetoricæ non verba omnia, sed sententias memoria retineri convenit: ut, si non iisdem, certe paululum commutatis verbis, præcepta singula pueri possint exponere.

Tertia exercitatio interrogatione et responsione continetur. Debet enim sedulus magister habere definitum certumque tempus, quo et de præceptis ipsis et de auctōribus pueros roget. Atque in grammaticis quidem, modo præceptiones ipsæ quærendæ sunt, ut *nomina in is cuius sunt generis? pretii nomen cuius casus esse debet?* modo multæ res et variæ percontandæ, videndumque an earum rationem ex præceptis afferre queant, ut, *corbis cuius generis est? Reclene dictum est, emi villam duobus talentis?* Modo proponendæ sunt breves oratiunculæ vulgares, quas ex tempore faciant Latinas. In quo fugienda ineptia communium pædagogorum, qui ubi sententias quasdam ediderunt inauditas, nescio quibus e tenebris erutas, nullam ad rem utiles, nisi ad movendum risum; eas perverse excogitatas, perverse docent dicere Latine. Præstat eas ad præcepta Grammatices, quæ vel antea fuerint exposita, vel tum exponentur, et ad ea verba, quæ pueri viderint in auctōribus, accommodatas esse. In auctōribus primum sententia roganda est, quam principio patriâ lingua modo, post etiam Latinâ, tandem Latinâ solum copiosius et ornatius exponent. Deinde si quid aut in verbis, aut in rebus adnotatum erit, id memoriter discere jubeantur, seu iisdem, seu commutatis verbis. Ac, tyrones dum erunt, in illis loquendi

formis, quas exceptas in marginibus commentariorum adscripserint, exerceantur. Post, ubi facti erunt usu et exercitatione veterani, tum ad res ipsas uberius et magnificentius dicendas, tum ad historias et fabulas quæ tactæ fuerint, varie jucundeque narrandas, omnem curam, otium, studiumque convertant. In rhetoricis efficiendum est, modo ut præcepta singula quibus malint verbis edant, et exemplis appositis illustrent: modo ut exempla in auctorum scriptis referant ad artem, et referant ad suum quodque locum. Cetera scriptoribus rhetoricis cum auctoribus aliis communia sunt.

Quarta est exercitatio loquendi, quam ego magnam habere utilitatem non nego: sed ita demum, si et pueri magno ad id studio incumbant; et semper bene loquantur et polite; et statim ut aliqua in re peccarint, corrigantur a magistro; et selecta cujusque generis, communium præsertim rerum verba, paulatim ab eodem suppeditentur ignaris. Alioqui sine cura, sine studio Latine perpetuo loqui, necessitatem affert perverse et inquinatæ loquendi.

Quinta est scriptio, tantò utilior, quàm illa; quantò magis omnia perspicere scribendo possunt, quàm loquendo. Ergo quotidie una hora scriptioni detur. Scribant autem præsentem magistro, eique quod descripserint præbeant, priusquam a schola discedant; ut ne qua fallacia fieri possit, et ingenium et diligentia cujusque perspiciatur. Quo tempore, ad liberam orationem accedat versus exercitatio. Eadem hora utrumque fiet percommodè alternis diebus. Verum non semper eadem esse debet ratio scribendi. Primo tyrocinio nunc nomina et verba, nunc antecedentia et relativa multa dictanda sunt, male cohærentia, ut ea ipsi apte jungant. Paulo post orationes vulgares quàm brevissimæ, quas faciunt Latinas, quod etiam sine arte facile præstarent, si orationes erunt cum iis, quæ de auctore aliquo fuerint explicata, ita conjunctæ, ut pueris liceat verbis eisdem paululum inflexis uti. Ut autem syntaxim attigerint, longiores orationes dictari conveniet, quæ sint et ad ea quæ audierint præcepta jungendorum verborum aptæ, et proximæ sententiis auctoris qui exponetur: ut pueri et Grammaticorum scita observare, et bonis atque illustribus verbis uti assuescant. Ubi eorum in scribendo exercitatiores, eorumque locutio videbitur satis emendata, brevissima tantum sententia, sumpta ex media consuetudine vitæ, quo sit notior et facilius ad explicandum, Latine pro-

4. *Exercitationis loquendi.*

R. Stud.

R. Com. 18.

Alvari pp. 11. 23.

5. *Scriptio-nis.*

R. Stud.

R. Com. 30.

" Rhet. 9.

" Hum. 6.

" Sup. "

" Med. et Inf. 7.

Alvari pp. 233. 452.

Concordantiæ.

Imitatio Puerilis.

Imitatio Servilis.

Chria. ponatur ; parique brevitate loci notentur, unde copiose tractari possit. Interdum Poetarum narrationes, et descriptiones, *Imitatio* et integras fictis personis interpositas conciones, verbis et sententiis oratoriis exponant. Nonnunquam *Virilis.* orationes, quarum capita modo apud Historicos perscripta sunt, eorum persona suscepta, a quibus habitæ dicuntur esse, ipsi perfecte compleant. Integras et directas orationes, quales apud eodem multæ sunt, aliis verbis explicari, Marcus Tullius obesse magis censet, quam prodesse : quod in Poetis mihi non videtur habere locum, quia longe aliud est loquendi genus Poetarum, atque Oratorum. Postremo cognita jam arte dicendi, et principia, et

Progymnasmata narrationes, et confirmationes, et perorationes ad diversarum causarum naturam apposite componant separatim, et in tractandis oratoriis argumentationibus, aliisque majoribus dicendi ornamentis sese exercent. Inde ad *Orationes.* laudationes et vituperationes. Ab his ad deliberationes. Hinc rursus, si eam quoque partem attingere licebit, ad causas judiciorum transferantur. Et ita scribere et dicere consues-

Tullius cant, ut Ciceronem animo semper intueantur, ejusque *imitandus.* similitudinem aliquam imitando assequi conentur. Sed hæc longiora et difficiliora non in schola componenda, verum domo afferenda elucubrata et perpolita, quorum argumenta copiosa et Poetæ et Historici suppeditabunt. Quæ composuerint, ea magister sic emendet, ut principio vitia tantum sermonis reprehendat ;

Nævi deinde non tam illa, quæ nulla jam esse debent, *limandi.* quam si quid *ἀξιοπυ*, si quid poeticum, si quid obscurum, si quid alienum, aut etiam contrarium, si quid male collocatum, si quid parum numerosum erit, et cetera generis ejusdem. Hæc de soluta oratione.

Carminis illa prima sit exercitatio, verba Poetæ nondum pueris *Carmina.* nota, a magistro dissoluta, versibus rursus adstringere.

Versus Proxima, de argumento proposito, verbis ad versum *dissoluti.* aptis, crebris hemistichiis ac versibus prope integris, quos expolire difficile non sit, justum carmen componere. Postremo de sententia significata paucis a doctore, facere multos versus. In corrigendo vero, vitia primum versuum et sermonis si qua

Ineptiæ erunt ; deinde si quid parum poetice aut nimis audacter dictum, si quid ab artificio Poetarum alienum, et alia his similia, notentur. Ac in utroque quidem genere, et liberæ videlicet orationis, et vincæ versu emendando, sæpe est utilius nonnulla dissimulando tegere, quàm omnia, quæ sunt vitiosa patefacere reprehendendo ; et si quid est boni, id laudando,

puerorum animos reddere alacriores, quàm si quid est mali, id nimis acerbe vituperando, deterrere et restinguere omnem animorum ardorem. Reprehensionis asperitas leni laudatione temperata, et vitia scribendi facile corrigit, et spem puerorum alit, et studium vehementer accendit. Quamquam cognitum esse debet præceptorum eorum, quos docet ingenium, ut institutionem suam accomodet ad cuiusque naturam; exultantes nimia licentia verborum reprimat; cunctantes et quasi verecundantes excitet ad audendum; immodica se fundentes ubertate et copia coerceat; siccis atque aridis et succum et vires addat cultura. Illud quoque multum prodest, orationes quemque suas et carmina sedulo correctâ a magistro, publice pronuntiare.

Sextum et ultimum est exercitationis genus, auctorum explicatio. Nam ubi jam nonnihil eruditionis collegerint, et aliquam fuerint bene loquendi facultatem consecuti; erit utile ab uno, ceteris audientibus, locum aliquem boni auctoris, vel Historici, vel Poetæ, diligentius et accuratius explanari. Sed ad hanc exercitationem eos quàm paratissimos venire oportebit, sumpto spatio non ad cogitandum solum, sed etiam ad scribendum: ut et paulatim facere præclare discant, et quò res ipsis magis ex animi sententia processerit, eò sibi majores animos et spiritus sumant.

CAPUT IX.

De Studio Puerorum Excitando.

Nusquam autem est magis necessarium, quod supra monui, cognoscendam esse cuiusque naturam, quàm hoc loco. Sunt enim qui metu, sunt qui facilitate et amore magis commoventur. Ut vero humanitati et amori metus aliquis adjunctus esse debet, ne puerorum animi dissolutione languescant: sic timori aliquid ex illa facilitate instituendum est, ne puerorum industria desperatione frangatur. Verum illius profecto studium neque diuturnum neque fructuosum potest esse, qui veluti servus nunquam accenditur, nisi verberibus atque plagis. De illis spectatio longe major, qui et sua sponte satis incitantur, et magistri lenitatem verentur, offendere, et modica atque honesta laudatione ducuntur. His igitur tametsi metus aliquis propositus esse debet, si quando ab officio discesserint; tamen præmia potius proponenda sunt, si quid memoriter omnium optime recitarint, si quod verbum melius, quam alii, declinauerint, si ceteros aut scribendo, aut reddenda eorum quæ audierint ratione, aut explanandi cum elegantia, tum facilitate, copiaque superaverint. Præmia esse possunt, sessio insignior, copiosior ex ore magistri laudatio, libelli auro picti, et alia multa generis ejusdem.

A PILGRIMAGE TO JERUSALEM.

JAFFA, PALESTINE, Dec. 23, 1892.

REV. DEAR FATHER IN CHRIST,

P. C.

Your Reverence, as well as many other of our fathers, may be desirous to know something about my journey to the Holy Land. In the first place, it is well to call to mind, that no Father Provincial, nor even the Very Rev. Father General can give permission to any of Ours to go to Jerusalem for the sake of mere private devotion; there must be some motive of necessity, or some reason for the public good. My companion thought he had a sufficient reason for asking such a permission for himself and a companion. Being about to finish a work on the life and sufferings of Christ, it would be all-important for his book and for the public, if he could state that he had seen, with his own eyes, the principal places of our Saviour's travels and mysteries; besides, he might enhance the value of his publication, by inserting suitable illustrations from photographs taken of the Sacred Places, spoken of in his work. It may be added that a friend of his in London offered to defray the expenses for him and his companion. These representations moved the Very Rev. Father General to grant the requisite permission; and, since several of our fathers had accidentally remarked that I knew a considerable amount about the Holy Land, I was given as the companion. I perceived that many of Ours would have been exceedingly glad to go to Palestine in my place.

It is true, no one can deserve such a favor; and, since it fell unexpectedly to my lot to go there, I thought it was my imperative duty to make this journey profitable, not only to myself, but to all others who might claim a share in the spiritual emoluments. Hence, in order to make sure that I should forget no one concerned in it, I wrote down all my intentions, to be remembered in all the holy places and in all the Masses to be said for the next two months. For your consolation, I shall specify them:—

First, for the Sovereign Pontiff and the Church in general;

2nd, for the Very Rev. Father General and his Assistants;

3rd, for all the fathers who were present at the last general congregation ;

4th, for the Rector of Loyola College and his whole community ;

5th, for the Province of Maryland–New York, and for all its colleges, missions, and for each father and brother as if personally mentioned ;

6th, for the departed members of the Society ;

7th, for our friends, benefactors, and for our enemies ;

8th, for the whole Parish of the Gesù, and for all who frequent our Church ;

9th, for our college in Philadelphia, for its professors, students and their parents ;

10th, for the souls in Purgatory ;

11th, for the conversion of all non-Catholics who live in our parish ; and

12th, for the conversion of the Jews.

Our pilgrimage began with Marseilles in France. You may ask, "What preparations will be the most necessary?" First, take as little baggage as possible ; for much baggage is a great inconvenience in every way. Then, see that what you have, be in good condition, strong but not elegant ; a long, large waterproof cover and a warm cap so as to protect even your ears ; your passport which should be given and signed by the Turkish consul, as good for the whole Ottoman Empire, otherwise you will have difficulty in landing everywhere as well as in leaving the country everywhere. You will not forget your own credentials to be presented to patriarchs, religious superiors and other officials. As regards your spiritual preparations, strive to go to the Holy Land without prejudice, but with a solid Catholic faith and a docile mind and heart, otherwise you will lose immensely and not feel that substantial devotion which the sincere and candid Christian does experience at the sacred shrines of the Holy Land. What I mean is practically illustrated in the Scriptures by an unbelieving Thomas, for a time, and by the two disciples going to Emmaus, to whom our Saviour, with infinite wisdom and prudence, said : "O you foolish and slow of heart to believe, etc." Our Lord thought they had no excuse for their unbelief or doubts, no excuse for not admitting as true what some pious women reported, who had as good and sound eyes and ears as the apostles had.

Marseilles itself served to prepare us for our pilgrimage, as much of its early history is intimately connected with the Holy Land. It is here that St. Lazarus arrived from Palestine, in company with his two sisters, Mary Magdalene and Martha. Their persecutors wished them to perish on the Mediterra-

near Sea, but God's providence brought them here safely. For a time, they lived near the shore, wherethey explained the Christian doctrine to men, women and children, converting a great number of them. The site of the house, where they had lived, was made use of later on, for the construction of a cathedral, which is still standing there, although partly decayed by old age, and partly still in use for divine worship. When I was in it, a solemn funeral service was going on. A short distance from it, westward, may be seen the immense, and magnificent new cathedral, built upon ground gained from the ocean. Outside of the town, on the eastern side, upon a high hill, is the grand church of *Notre Dame de la Garde*, and at the side of it, the colossal statue of our Lady. From here to the north east, at a great distance and in the high mountains, you observe the place where the holy grotto of Mary Magdalene is shown, where the angels often appeared to her and where she did penance and obtained a holy death. Then looking to the south west, is the place where, far off, Saint Martha lived and died. This panorama of Marseilles, which counts more than four hundred thousand inhabitants, is charming, and the people owe great thanks to God for their beautiful site, almost like a paradise, but, unfortunately, most of the men so live as to die without the sacraments. Before you leave this city, the church of St. Victor, martyr, is to be seen, where his holy relics and the relics of other saints are exposed upon the altar for the veneration of the visitors; they are kept in very fine large Gothic cases, with a Gothic tower on the top, terminating in a fine socket for a candle. This church of St. Victor is built over another church of the first century, which with an adjoining Catacomb of 300 feet in length, forms the *Crypta*. It is at present walled up because the vaults are caving in and make a visit there unsafe; many bodies of saints are concealed in it. In the parts which are still open, constructed with enormous walls, we saw on our right a chapel with a stone altar on which St. Lazarus said Mass. The altar piece of chiselled stone also, represents St. Lazarus, Mary Magdalene, Martha and other saintly characters. Here, also, Mary Magdalene instructed the people in the faith, before she retired into the mountainous desert. Near the altar, on the epistle side, you notice in a kind of niche, a stone seat, which is said to be the chair where Saint Lazarus sat. Near by is a stone trough of small size for the baptismal water where St. Lazarus baptized, and in the blackened vaulted ceiling of stone, you see yet a cross cut for the consecration of the church, or *Crypta*, by St. Lazarus. On the gospel side, about 12 feet from the altar to-

wards you, you enter a stone passage, where you perceive here and there places cut in the walls (*loculi*), where bodies of saints had been deposited; the first contained bones of the Holy Innocents massacred by Herod in Bethlehem, and brought here by Lazarus and his companions, Saints Maximus, Amadar and Veronica; the next place was for St. Eusebia, virgin and martyr; the third for St. Cassian, the famous Abbot, etc. The last French Revolution destroyed the relics. Then going around the sides of the *Crypta*, you come to other shrines of saints, for instance, of St. Maucon, bishop, and others which I cannot remember. Every Saturday, Mass is said in the *Crypta*, at the altar of St. Lazarus, and thousands of people resort there for his feast and its octave. Opposite the altar, mentioned above, is a collateral chapel of the Blessed Virgin with an oil painting said to be made by St. Luke; the face of the Virgin and the child are almost black and are considered miraculous. Next to this chapel is another dedicated to St. Andrew, apostle, and on it is a part of the cross on which he died; the transverse parts x are each about 4 feet long.

December 17, Saturday. At 3 o'clock in the afternoon, we boarded the steamer, and left Marseilles at 4.30 P. M., having most beautiful weather. After roaming about the ship for a while, I noticed four Franciscans in their brown habits, destined for Jerusalem, also some nuns going to the Holy Land, several priests, pilgrims, and many passengers bound for Egypt to escape the severity of the European winter. If they do that much for the well being of their body and their families, what should they not do for the sanctification of their souls? This is certainly a good lesson for a religious, I thought to myself.

Dec. 18, the fourth Sunday of Advent. We had a very tranquil night, and at 6.30, A. M., we were at the northwest side of Corsica, and saw its high snow-capped mountains and shores till 11 A. M. At 9.30 A. M., we passed San Bonifacio; at 10.30 A. M. we were at the closest parts of the two islands of Corsica and Sardinia, but lost sight of Sardinia at 1 P. M. We were blessed with most beautiful calm weather, but we had no Mass. It is true, there was a portable altar with all the appurtenances on the steamer, well packed up, but unfortunately it had been sent down in the freight department first, and all the rest of the baggage was upon it, so that it would have been impossible to haul it up without much work upon a Sunday.

Dec. 19, Monday. Heaven gave us fine weather with a sea as smooth as possible, and between 7 and 10, A. M. we passed between the six principal Lipari Islands, most of them

on our right, but Stromboli on our left. We saw at a great distance between south and south east, Mount Etna in Sicily; we also saw three stationary sailboats, for there was no wind. At 9 A. M. we saw a puff of dark smoke rising from Stromboli to the north east and in the same direction we dimly perceived some of the heights of Italy. To the south, between the 3rd and 4th island, we noticed the land of Sicily running from Palermo to the east, Mount Etna being always in view, and we passed between the 5th and 6th larger islands, leaving the 7th to the left with the volcano of Stromboli. Observing these islands, I noticed at least five small towns, well built and I was told that the people make excellent wines there. Coming always nearer to Mount Etna, we saw it covered with snow, at least five hundred feet from the top; Etna is over ten thousand feet high. At 11 A. M. we came in sight of the shores and the mountains of Messina in Sicily, on the east side of it, and we had the coasts of Italy on our left, having just passed the famous Scylla and Charybdis. From 1 P. M. to 4 P. M. we traversed the exceedingly barren southern mountains, hills, and plains of the south coast of Italy, so different from the usually luxurious parts of the same country; in the meantime we had Sicily and Etna west of us and visible.

Dec. 20. We have the azure heavens above us, plenty of calm sea water about us and delightful calm weather. One steamer only we noticed passing about seven miles off. We have not been very far away from the place where St. Paul suffered shipwreck, but we cannot compare ourselves with such a man of God; he was so much tried, and we are so much spared; surely, there must be many praying for our safety. Reflecting upon our situation on the Mediterranean Sea, I spoke to many on board the ship saying: "See, we pass through an ocean where so many great saints passed: St. James of Compostella, in his lifetime crossed it and was taken over it by his friends after his martyrdom in Jerusalem; Saints Lazarus, Magdalene, Martha, Veronica, Maximus, Amadar, Paul and John with the Blessed Virgin crossed it, twice going from Jaffa to Ephesus and back again. The Blessed Virgin and St. John encountered here a storm such as was never known before, nor since, and as we learn from private revelation, the Blessed Virgin obtained from God the grace and power to protect in a special manner at sea, all those who would devoutly call upon her intercession as 'The Star of the Sea.'"

Dec. 21. Last night we passed Candia, or Crete, which is 150 miles long, and from 6 to 35 miles broad, and contains 200,000 Greeks; the day is, as usual, calm, and mild.

Dec. 22. We had a tranquil night and fine weather. At 5 A. M. we could see the lights of the Pharos of Alexandria. The artificial harbor of Alexandria is a wonderful structure. The enlargement of the Peninsula for the Turkish quarter is over thirteen hundred yards wide with streets, magazines and palaces, especially the one of Mrs. Khedive on the sea-shore at the quay. Two of our fathers from the college of St. Francis Xavier, being notified by telegram from Marseilles, were on the shore to receive and conduct us to their beautiful and large college; we were obliged to leave them shortly after 9 A. M. to take another steamer which left the harbor of Alexandria at 10 A. M. for Jaffa where it was to arrive after 36 hours without stopping at Damietta, nor at Port Saïd. Fine weather still accompanied us. On board the steamer we met eight priests, all intending to reach Jerusalem for Christmas; one priest was from San Bernardino County, California; one from Prussia, three others from Dubuque, Iowa, U. S.; one from Wexford, Ireland, and a Capuchine from Buenos Ayres, South America. These with Fr. Gallwey and myself made altogether ten priests.

Dec. 23, Friday. We arrived here at Jaffa at 1 P. M., having seen, last night, the lights of Damietta and Port Saïd, and from 8 A. M. the coast of Palestine from Gaza up to Jaffa; we have perfectly calm weather. The approach from the sea, during the heavy winds and waves, is very dangerous and often impossible on account of the numerous rocks, and many passengers break their limbs by jumping from a higher to a lower boat; many lives and vessels also are lost. Fortunately for us everything is calm, except the Arabs who come on board the ship like furies or wild beasts to lay hold of our baggage, fighting terribly among themselves for rank and mastery over one another and over the passengers; a good whip well used with strong determination was an excellent and sometimes the only means of safety. Brother Liévin de Hamme, notified by telegram of our coming, arrived in time to bring us from the steamer in a small boat to the wharf, through the custom house, and passport office in a few minutes to their house for pilgrims close to the shore. Further particulars of Jaffa and future movements will be given another time.

Your Reverence's humble servant in Xto.,

B. VILLIGER.

JERUSALEM, PALESTINE, Dec. 26, 1892.

REV. DEAR FATHER IN CHRIST,
P. C.

Since I wrote to you a few days ago, I have seen and witnessed wonderful things in this eastern world; I had then finished my notices with my arrival in Jaffa. This town has about 8000 inhabitants including the German colony touching the northern part of it; of these there are over one thousand Catholics, that is, Latins, Greeks and Maronites; about one thousand Schismatic Greeks and Armenians and 50 Protestants; the rest are Mahometans with 400 Jews. Jaffa is traditionally the oldest city in the world, owing its foundation to Japhet, the second son of Noah. It is beautifully situated on a little rounded or convex-shaped hill, dipping on the west into the waves of the Mediterranean, and spreading out on the plain, north and south, to the extent of at least one mile and a half; it is encompassed on the land side by delightful orchards, scarcely surpassed in the world, of oranges, lemons, citrons and apricots. I saw these fruits ripening by the millions and thought our school children would show the world how to dispose of them in the most innocent manner. These orchards extend eastward for nearly two miles and are fenced in by enormous cactus hedges. The houses in the town are huddled together without the least regard to appearance or convenience, and the streets are only a labyrinth of blind alleys and crooked, filthy lanes; but there is a great bustle and thrif about it. The town is defended by a wall on which a few old guns are mounted toward the sea. On the land side there is but one gate, so crowded with laden donkeys, camels, and lazy Arabs that one has difficulty in forcing his way through, without tearing his clothing or soiling it with unsightly coloring. This is especially the case, in the great market place, where you see every costume in the world and sometimes almost no costume. The faces of most of the people look as if they had never been washed, no; nor their hands, feet, shins nor covering. Some are black, some copper color, most of them tanned by the heat of the sun, thin and lean as if they ate nothing but hay and straw with a handful of water; for, I have seen them taking their meals with their hands out of a pot or basin, in which, as Ovid says, all things were mixed together, *omnia trita simul*, for the simple reason that spoons, and forks in the east are often great rarities. In my surprise I said to a companion of mine: "These things look just as they did the day before

the deluge." The fact is, I mean to say, that tradition asserts that in Jaffa Noah received the order from God to build the ark on the plain of Sharon, just outside of Jaffa, where there was then plenty of fine lumber (Gen. vi. 24).

Here in Jaffa the traveller begins to meet with women completely veiled with a white, or sometimes a yellowish green covering from head to foot, drawn so close over the face as to suffer nothing but the marks of the nose, chin and cheeks to be perceived; of the mouth and eyes you see no traces.—As regards traces of antiquity, nothing remains except a few fragments of granite columns and some old stones in the walls from the palaces of Ascalon. History tells us that this city was several times almost completely destroyed. There are three mosques and three small convents, Latin, Greek, and Armenian. The Latin convent in its older parts looks like a fortress of the 10th century; its new parts higher up the hill with a fine church and steeple on the top of the hill, offer a fine and imposing appearance. The church dedicated to St. Peter, the apostle, has seven spacious altars; and from its flat roof, to which you ascend from the street next to the sea, by staircases of high steps, numbering 235, you look around with astonishment and exclaim almost involuntarily; "What a magnificent view is this! to the north, west and south, the broad foaming ocean, south east, east and north east, the curiously built town and beyond it a country with orchards of oranges, palm trees, villas like a paradise extending to the very mountains of Judea in the east and Mount Carmel on the northeast." Jaffa is mentioned many times in the Scriptures, as in Josue xix. 46, and in Paralip. ii. 16, where floats of cedar wood and pine from Lebanon for the building of the temple were landed. At Jaffa the prophet Jonas embarked for Tarsus to escape the mission of Niniveh. Here St. Peter the apostle raised Tabitha from the dead (Acts ix. 36-43); you will find her burial place a mile and a half to the east of Jaffa which is in veneration to this day; near her tomb the Russians have lately built a magnificent church with a cupola. At Jaffa, seven minutes' walk south of the Franciscan Convent, St. Peter resided in the house of Simon the tanner near the sea shore; and here praying on the house top he had a vision when Cornelius sent men after the apostle (Acts ix. and x). Unluckily the spot is now the property of a Mahometan and a small mosque is built on it, the floor of which is covered with matting. Just outside of it you see the ancient well with machinery for hoisting up water, and at its side you notice stone steps leading to the top of the mosque. Jaffa was a bishop's see in the time of Constantine and until 636 when the

Saracens took it. From the harbor of Jaffa, St. James left for Spain; and St. John the apostle with the Blessed Virgin for Ephesus and returning to Jerusalem from Ephesus they landed here.

After having seen all the remarkable things in and about Jaffa, we started in a carriage for Ramleh, about 9 miles to southeast on the road leading to Jerusalem. We might have taken the railroad train for Jerusalem at once and would have arrived there in three hours and a half; but we would have missed seeing the interesting sanctuary at Ramleh. We were four pilgrims in the carriage, Brother Liévin de Hamme, the Vicar General of the Dubuque Diocese, and we two Jesuits. In going to Ramleh we passed through vineyards, cultivated fields, orchards of olive, fig and orange trees, the latter still laden with oranges. Around Ramleh and the whole of Jaffa you will see a region of sand. It is only the vigorous vegetation that prevents the sand from being bare and destructive, as the downs of Gaza and Ascalon to the south. Much of it is under cultivation, and the whole plain around, called Sharon, is beautiful, and fertile meadow land, with numerous flocks and herds, and dotted with ominous black tents, occupied by Bedouins. I noticed that people in cultivating their fields, use for their harrows and ploughs, either an ox and a cow, or two cows, or a horse and a cow, or one camel which alone does the same amount. Along the road to Jerusalem, you meet often a dozen or two and more donkeys or camels carrying either building stones, merchandise, or large boxes of oranges. Around Ramleh are olive groves extending as far as Lydda and beyond, also orchards of fruit trees, palms, and sycamores, gardens and excellent vegetables, fields of grain, fenced by hedges and cactuses of an enormous size; everything gives a rich and flourishing aspect to Ramleh. The houses are of grey stone, the streets tolerably clean, but very muddy in rainy weather. There are 5000 inhabitants, two-thirds Moslems, the rest chiefly Schismatic Greeks with about 100 Catholics and 13 Protestants. There is a fine old Gothic church here, of St. John the Baptist, formerly Catholic, now a mosque.

The Franciscan Fathers live here on the western part of the town; I believe they are five, in a convent built on the site of the houses of Joseph of Arimathea and Nicodemus, to whom the small vaulted stone church is dedicated, as is also the main altar where I said Mass, and then assisted at two Masses more, whilst a number of Syrian school boys did the same, reciting their prayers aloud in the Arabic language with great devotion. On going out of the church, just on your right, you enter a small plain vaulted chapel,

which was formerly the marble workshop of the two saints. In this workshop, according to tradition, the life size miraculous crucifix, now kept in the cathedral of Lucca, Italy, is said to have been made, looking exactly as our Saviour did when the saints saw him at the time when they were about to take him down from the cross. This cross and the blood flowing from it, when at Beyroot in Syria, is spoken of in our martyrology.

The town of Ramleh has a very imposing aspect with its magnificent ruins; on the north side of the town are some extensive vaults, built by St. Helena, into which you descend by about 30 steps; the interior is very spacious, containing 24 arcades, formerly adorned with paintings which time has effaced. It is now used as a cistern.

Dec. 24. At 9.50 A. M. having fine warm weather, we went to a distance of about 15 minutes' walk to the south west from the town and convent, through a road fenced in on both sides with cactus hedges, about 12 feet high and very dense, preventing any man or animal from entering the gardens of olives, except at the regular gate. We entered a large space of one thousand square yards, completely neglected containing colonnades here and there, a small mosque in the centre and south of it steps that lead down into subterranean vaults or cisterns. On the northern side of the square is the tower of the 40 martyrs, so called, which is quadrangular, each side measuring 27 feet, with a staircase inside of 126 steps which are high, considerably damaged and difficult to ascend. I went up about 90 feet to the large opening to obtain a fine view. To the east as far as the mountains of Judea, over the plain of Sharon, were 6 scattered villages; to the north east, 7 villages; to the north, 8 villages with the mountains of Samaria in the back ground; to the north west, three villages; to the west, Jaffa and the endless horizon of the sea; to the south, eight villages. A 45 minutes' walk from here brings you to Lydda; the road running like an avenue from one to the other, between gardens and orchards. Lydda has a wide circuit of olive groves; but the houses are poor, the streets dirty and its environs not well cultivated. Adjoining it are the ruins of the church of St. George, one of the most picturesque ruins in all Syria. On the foundations of the western end a mosque has been built with a minaret. In this town, St. Peter, the apostle, miraculously cured Eneas who had lain eight years in bed sick of the palsy (Acts ix. 32-39). And the apostle was still here when Dorcas or Tabitha died at Jaffa, and here the messengers came for him (v. 38.). St. George was born here, martyred at Nicomedia under Dio-

cletian in the 3rd century, and his body conveyed here and a church erected in his honor. The Saracens destroyed the church and the bishopric.

At 2 o'clock in the afternoon we took the train for Jerusalem. It takes three hours by railroad from here to Jerusalem, and three and a half hours from Jaffa.

From Jaffa to Jerusalem, that is, to the pilgrim house under the care of the Franciscans, the distance is 88 *kilometres* by the twists and turns of the railroad which had been finished just one month before our arrival at Jaffa; but in a straight line it is only 31 English miles. However, you will please notice that the ascent from Jaffa up to Jerusalem is 2700 feet. Standing at the side of the locomotive, one of the passengers knowing that I was from Philadelphia, said to me pointing with his finger to it: "Look there and read 'Baldwin's works of Philadelphia.'". The railroad track runs for the first 24 miles tolerably straight, and slightly ascends through the plain of Sharon till it enters into the ravines of the mountains, not far from Latrûn or Emmaus Nicopolis, which is 160 (*stadia*) furlongs from Jerusalem. Then it runs, to and fro, now to the right then to the left, like the trains from the Relay House, Md., up to Frederick, Md., with this difference, that the hills of Judea are much higher, rougher and covered with less wood and verdure than those in Maryland; but they seem to be more like a stony desolate wilderness, with a wild looking and ruined village here and there upon the top of a hill. Latrûn is the place where Dismas, the good thief, was born, and seven minutes' walk from here to the north east is the village Amoa or Emmaus Nicopolis, where anciently there was a church in honor of the Machabees, martyrs; but only some of the remains of the apse are left. The railroad passes through the valley Krekâa, then Ismaïl and soon after Bettir, a station with 600 inhabitants. One mile beyond this station you come to fruit trees and some gardens irrigated by the Ain-Hanieh where the Eunuch of Candace of Ethiopia was baptized by the Deacon Philip. The waters of this fountain, which I have seen, produce still in this valley of Hanieh a wonderful fertility. To the southeast from this fountain, about 120 feet, you still find two columns standing in a vineyard where there was a church in early christianity to perpetuate the memory of this event. You soon enter into the valley Ahmet where, to the north east the Congregation of St. Francis de Sales has put up a seminary called Krémesane. Two miles further up we come to a village, Beït-Safafa, of Moslems; and half a mile beyond you begin to see Jerusalem on the southwest as well as the high Russian

Tower on Mount Olivet. Here you traverse the beautiful plain of Raphaim (the giants), where David twice conquered the Philistines; and soon you see to your left on a little elevation some buildings with a cupola and a town called Katamoon, where according to tradition the holy old man Simeon lived and where he was buried, having died not long after carrying our Saviour in his arms. This place now belongs to the Schismatic Greek Patriarch. Half a mile farther, on your right, you perceive the convent of St. Elias half way between Jerusalem and Bethlehem. It was built in the 7th century by Heraclius, the emperor; and though an earthquake had destroyed it, yet it was rebuilt with a bell tower and now belongs to the Schismatic Greeks. At your left you soon behold on a slope a large hospital for the lepers, where Protestant sisters treat them satisfactorily but without a cure. To the right you notice a large and high stone enclosure, and within it the new convent of the Clarissæ, built since 1889. Still to the right, near by, and to the north of it, is the Hill of Evil Counsel, where Caiaphas had a country seat with a palace and where he called together the principal Jews for a consultation, after our Saviour had brought Lazarus to life, and where they determined to condemn our Lord to death and even to kill Lazarus, the strongest witness for the Divinity of Christ the Messiah (John xi. 45-54). Of late a few new stone buildings have been put up here. A few minutes more and you perceive on your left a colony of the German Temple, so called. Most of them are from Würtemberg, and their village is nearly a mile long with fine, neat stone houses of yellowish white color, surrounded with elegant gardens and agreeable flowers and shade trees; the streets are very broad and clean. They profess the Lutheran religion, if any, although without baptism; still they have a pretty large meeting house, with a fine school, both built of elegant stone. The inhabitants, about 400, are mechanics and laborers. At the northeast end of this colony, you have the railroad station for passengers on your right; the cars and all the rest remain outside, because they are not much troubled with bad weather.

Brother Liévin de Hamme, a venerable religious of 70 years, being employed for over 35 years as a guide to pilgrims, at once got a carriage for us and our little baggage, and by a beautiful broad and even road, we were conveyed from the station which stands to the south west from the southern extremity of Mount Sion, just where the valley of Gehinnom comes ascending from the east and then turns rectangularly to the north. We were, I say, conveyed north-

ward, west of the city walls and passing even the Jaffy, going still northward, until we turned around the city walls to the right to enter Jerusalem by the new gate, which is close to the Franciscan convent and their pilgrim house, where we have our lodgings during our pilgrimage to the Holy Land.

Yours in Xto.,
B. VILLIGER.

Dec. 27, '92.

REV. DEAR FATHER IN CHRIST,
P. C.

From my last letter you learned that we arrived in Jerusalem on Dec. 24, 1892, at 5 P. M. and were comfortably lodged in the *Casa Nova* of the Franciscan fathers, one of whom is always there to give counsel and advice and to see that nothing be wanting to you. The house is large enough to accommodate 200 pilgrims at a time. To be in Jerusalem and Bethlehem, especially at the happy season of Christmas, is a privilege that may be called the greatest a Christian heart may wish for outside of heaven. We can never thank God enough for having brought us here from such a great distance, under such admirable protection and delight, both by land and sea, and with an increase in health and strength, such as we could not naturally expect. And here we are, swimming like fishes, in the ocean of God's mercy, in a place visited by millions of pious adorers and by thousands of saints. This circumstance reminded me forcibly of relics of saints which I would have been glad to obtain; and hence, as soon as I had an opportunity to speak about them to one of the Franciscan fathers who seemed to be acquainted with all things of importance in the Holy Land, I said; "See here, what has become of the bodies of the 2000 and more saintly martyrs of your order in Palestine?" He smiled and said; "O, they are everywhere, except in the Holy Land." And, in fact, no where did I see so few relics of saints as in this country of the Arabs. We had scarcely arrived here when we learned that a great number of priests had already gone to Bethlehem for the great feast of to-morrow, and that it was necessary to have sent the names to the office the day previous, that is, this morning, in order to obtain an altar and an hour for Mass to-morrow; so that as we saw it was impossible for us to get a chance for that purpose, we concluded to remain here during the night. In fact, we saw afterwards, with our own eyes, the last Masses

said in Bethlehem at four o'clock in the afternoon on Christmas day. However, we sent our credentials to the secretary for the necessary recognition, and permission was granted us to say Mass everywhere in Palestine, even on a portable altar and in the open air.

Christmas night in Jerusalem! Christmas morning in this Holy City! Oh how the numerous and large Catholic bells sent their solemn and frequent peals over the city and made them reverberate through all the valleys! We were up early and went to the magnificent spacious church of our Saviour with its nine altars, to say our three masses. We found it all illuminated, the candles lit at all the altars, and to my astonishment I beheld a large blazing crib, made almost exactly as our crib of the Gesù, Philadelphia, used to be. These good Franciscan fathers have costly and fine looking vestments, splendid candlesticks and flowers, that look like shining gold and silver; and they sing well at Mass and have expert organists who play exquisite Christmas music.

At 9 o'clock, Brother Liévin took us in a carriage over the excellent new road which leads from here to Bethlehem, a distance of six miles, to assist at the pontifical high Mass celebrated at 10 o'clock, in the Franciscan church of St. Catherine at Bethlehem. We started with fine weather from the Jaffa gate, leaving, on our left, the walls, 40 feet high, running southward on Mount Sion, then, the valley of Gehinnom, the Hill of Evil Counsel, the spacious walled-in convent of the Clarissæ Sisters, whilst on our right, we saw a long row of houses built by Rothschild for Israelites, then, the railroad station, the German colony and Protestant leper-hospital. For nearly three miles we pass over the plain of Raphaïm, famous for battles fought here, and renowned for its beauty and fertility; the fields being well cultivated, and agreeably green, like everything with us in America during the month of May. You see here and there fine olive, shade and fig trees, and beautiful wild flowers are not wanting. Before us, to the south, there is a ridge of long hills passing from east to west, which prevents us from seeing Bethlehem; but right before us on the top, to the left, is the convent of St. Elias with its fine belfry, belonging to the Schismatic Greeks, whilst on the right, westward from the road, is a large building, a pharmacy where medicines are gratuitously distributed to all the needy Christians, Turks, Jews and Arabs. This noble establishment, called Tantûr, is built on the spot where Jacob coming from Mesopotamia put up his tent and where Rachel giving birth to Benjamin died; but she was buried two miles further south. Before we ascend the hill, you see at a distance of 900 feet Cherbet

Katamoon where the venerable holy Simeon, who bore the child Jesus in his arms in the temple, used to live and where his tomb is shown; and on your right, 240 feet to the west, stood a terebinth tree under which the holy family rested on the way to Jerusalem when coming from Bethlehem for the Purification, which took place on the 2nd of February. Right at the foot of the hill before us are the wells of the Wise Men who came from the east to adore the new born King; the well in the centre of the road is called the "Well of the Star," because at this cistern, we are told that the kings saw again with exceeding great joy the miraculous star. Of late, as the new road passes over this spot, the large perforated top stone was moved and placed on the left against the stone wall where I have seen and recognized it from a photograph in my possession. I asked Br. Liévin about it as we passed, and he looking at me with surprise, said: "Yes, you are right."

Just as you have nearly reached the top of the hill, looking westward to the declivity of a mountain, you see the place where the angel appeared to the prophet Habacuc (Dan. xiv. 32), saying: "carry the dinner which thou hast into Babylon to Daniel, who is in the lions' den, etc." In ancient times a fine church stood here. On the top of the hill you have on your left an abundant fountain of water and St. Elias's convent, and on your right, close to the stone fence a protruding large whitish rock bearing the impression of a man as if he had been sleeping there. Tradition says it is the impression of the prophet Elias who rested here in his flight from the persecuting Jezebel who intended to take his life. From this height you see to the north Mount Sion and a part of Jerusalem, and to the north east Mount Olivet with its high buildings; to the south, at a distance of three miles, Bethlehem and to the south east of it Herodium, and eastwardly a small portion of the Dead Sea and the mountains of Moab beyond it. Two miles from here to the southwest you see Beit Djallah, beautifully situated on the eastward declivity of the hill with a population of 3000. It is surrounded with an abundance of the evergreen olive tree, with fig trees and excellent vineyards; only Catholics and Schismatic Greeks live here. In the south eastern part of the town you notice very large white buildings, which are the church and seminary of the patriarch of Jerusalem for his seminarians in the summer season. On going down the hill you meet at once on your left a large field, called the Field of Lentils, whence Jacob obtained a quantity of lentils with which he bought his

birthright from Esau. About two miles south from St. Elias you see on your right the monument under which Jacob buried Rachel, a spot held in great veneration by the Jews, Arabs, Turks and Christians. It stands close to the new road, in a Mahomedan cemetery which is very stony, but has some fine old olive trees. The monument has a square form of twenty-four feet each side, exclusive of the ante-chamber, and like a mosque is crowned with a white cupola, under which is a large sarcophagus about six feet in height covered like a roof.

We approach Bethlehem, the "house of bread," where our heavenly food for the sanctification of our souls, our Lord and Saviour, was born, making this spot one of the holiest and most renowned places of the world. "And thou, Bethlehem, art not the least amongst the princes of Judah, for out of thee shall go forth the leader of Israel." Bethlehem is the land of Ephraim, the land of divine fertility, and even now of earthly abundance, as you may readily see fields of grain and vegetation, and the terraced declivities of hills, replete with vines of exquisite produce, with olive trees, fig trees and pomegranates. We are on the spot sanctified by the steps of St. Joseph, the Blessed Virgin, the Mother of God, the holy Wise Men from the east, and tens of thousands of Saints and pious Christians. We enter the town on the northeast side and turn south a short distance to a path on the left, on which we walk as far as 210 feet and we are at the Cistern of King David (I. Paral. xi., 15-19) of which he spoke when he was with his army before the Cave of Odollam: "Oh, who will give me water out of the cistern of Bethlehem?" Some was brought to him at the sacrifice of life and he refusing to drink it, poured it out as an offering to God. We return to the main road, turn south till we come to the city gate, then turning east, pass the barracks on our left and various stores on our right, till beyond the open space or esplanade before us stands the entrance to the large Basilica of the Blessed Virgin. On the right is the Convent of the Schismatic Armenians, looking like an old baronial fortress; which in olden times belonged to St. Jerome's School and Convent. Back of it or more eastwardly, at the epistle side of the Basilica, is the Schismatic Greek Convent with a large tower and some fine bells. On the north or left side of the Basilica is the Church of the Franciscans under the invocation of St. Catharine, also with a fine tower and bells, besides, a convent, a house for the Pilgrims, a school-house, etc. Let me

first tell you the general condition of Bethlehem at the present time. It is built on an oblong hill from north to south and extends somewhat to the east and west, and many houses on the slope have their interior rooms in the rock as in caves. It is 2800 feet above the level of the Mediterranean Sea and is 100 feet higher than Jerusalem. The town is built of white stone and contains 6000 inhabitants, among whom there are 3500 Catholics, 17 Schismatic Greeks, 700 disunited Armenians, 15 Protestants and about 100 Moslems. Among the Catholic institutions are the parish church of the Franciscans, the house of the pilgrims belonging to the same, the Convent of the Franciscans, the Convent of the Carmelite Sisters, the Convent of the Fathers of the Sacred Heart, a boys' school, a girls' school under the direction of the Sisters of St. Joseph, and a boys' orphanage of the Latin Patriarch in care of the Salesian Brothers.

Next, we shall make a visit to the great Basilica built by St. Helena, the Empress. It measures 210 feet in length by 120 feet in the transept, and has four rows of beautiful marble columns, eleven in each row, dividing the body of the church into five naves, the centre one being twice as large as any of the others. It formerly belonged entirely to the Catholics, but the Greeks have taken the sanctuary proper as well as the transept to the right; the Schismatics occupy the left transept, so the Catholics had to construct a church for themselves. About 20 feet under the sanctuary and transept, is the grotto of the Nativity of Christ, where staircases have been cut through the rock on both sides of the sanctuary to descend into the cave below; and between the two staircases below is the place where our Saviour was born. There is a marble altar over it supported by four columns, and under it fifteen fine lamps are burning day and night. The Schismatic Greeks alone are allowed to say Mass here. The floor under the altar is inlaid with exquisite marble on which is a silver star and around the star is the inscription: *Hic de Virgine Maria Jesus Christus Natus est.* Ten feet from it on the right, we descend three high steps into the Chapel of the Manger, which measures eleven feet in length and seven feet in width, all in the rock. The rock overhead sloping towards the west, is supported by three marble columns and the whole space is beautifully decorated with rich white damask interspersed with gold. On the west side is the crib where the Divine Child was adored by the Shepherds, and where lamps are burning. Opposite to it is the altar of the Wise Men,

where they adored our Lord, and over the altar a painting represents the scene. The whole grotto of the Nativity is 38 feet long, 11 feet wide and 9 feet high, gorgeously decorated with rich damask interwoven with gold. The ceiling of wax candles, which have been burning there for centuries; for there the daylight never enters, but fifty-one lamps of gold and silver are constantly burning. On Christmas day in 1892, I was here from 10 in the morning till near 3 in the afternoon, and I feel sure that no one who has not been there can fully understand what it is to pray on that spot, with the certainty that: "*Here* the Son of God was born for me in extreme poverty, suffering and humiliation; *here on this day*, is the anniversary of that stupendous event. *Here, O Lord!* be merciful to me and to all for whom I intend and am bound to pray." On my return home I found that just at that hour, the whole congregation of the Gesù prayed for their pastor in the same manner, and we felt that our petitions were heard before the throne of God, for they reached there at the same time. On the west side of the grotto is a door whence we depart into a narrow passage cut in the rock, immediately at right angles. We then turn to the north about 16 steps and come to a chapel cut in the rock, and on the right we see an altar dedicated to St. Joseph where, as well as in the church of St. Catharine, I said Mass for all my friends. From this chapel we go still northward, going down five steps, and arrive at a subterranean chapel of the Holy Innocents, whose altar is to the right, back of a square pier supporting the stone ceiling; while under the altar is a small cave where some of the innocents murdered by Herod were buried. Mass is said here on their feast day. A little beyond the middle of this chapel, we turn to the left westward into a passage cut in the rock, and in about the centre of it, on the right, is seen an apse with an altar, dedicated to St. Eusebius who was a disciple of St. Jerome. At the end of the passage we enter into a large oblong room running rectangularly to the passage by which we came, and then turn to the left till we come to the end of this chapel where we see two altars, one on the west and one on the east side; the one on the west is on the place where St. Jerome, whose body was afterwards transferred to Rome, was buried, the one on the east is erected on the spot where the saintly matron of Rome, St. Paula, and her daughter, Eustochium, were buried. Then we proceed to the other end of the chapel, to the north, and there ascending three steps we come into a large room about 30 by 20 feet where St. Jerome lived and did penance in

this cave-like place underground; where he wrote his mighty works for the good of the learned world; where he thought betimes he heard the trumpet of the judgment of God with fear and trembling, and where he struck his sorrowful heart with a stone to obtain mercy. Above the altar, which stands against the wall on the east side, he is represented writing at a table with a lion resting at his feet. We return back the same way by which we came, as far as the chapel of the Holy Innocents, and then turn to the left, northward, ascending a narrow staircase cut in the rock and gradually turning eastward we come to the main floor of St. Catherine's Church, with its seven altars, belonging to the Franciscan Fathers. Here in this church we assisted at the Pontifical High Mass which was celebrated with great pomp and excellent music. In my next letter I shall continue to describe many other circumstances and things which I witnessed in Bethlehem.

Your Reverence's servant in Christ,

B. VILLIGER.

TROY'S APPRECIATION OF OUR FATHERS.

ST. JOSEPH'S RESIDENCE, TROY, N. Y.,
May 19, 1893.

REV. AND DEAR FATHER,

P. C.

Really magnificent tributes of esteem have been paid to the Society on the occasion of our proposed withdrawal from the care of this parish. A most complimentary desire to retain the fathers was first manifested by the Ordinary of the diocese, his Lordship the Bishop of Albany, who, while the matter still lay in private, made earnest representations to Very Rev. Fr. General. Afterwards, when the intended measure had become publicly known, the action of the Rt. Rev. Bishop was followed by an open and conspicuous movement in the same direction on the part of our parishioners and the people of Troy in general. The records of this latter event will be found below. They will surely make interesting and edifying reading for Ours, and possibly are destined to do service in the defence of the Society. Our enemies, judging us usually from a distance, will be fully answered by evidences of the high esteem enjoyed by the Society in a large community to which it has been intimately known during more than forty years. This hope of increasing our arsenal of defence has led to the addition of a few explanations and references which may help to make the event of easy citation hereafter. A strong feature of the people's movement lies in the fact, already stated, that it has not been confined to our own parishioners, but has been shared by the citizens of Troy in general. This universality of interest in our stay is at once made evident by the following extract from an article, on our intended withdrawal, which appeared in the *Troy Daily Press* of April 30:

"Last night a petition was sent to U. S. Senator Murphy signed by Mayor Whelan and city and county officials which reads as follows :

"We the undersigned citizens of Troy anxious for the welfare, good government, and prosperity of our city and county, and knowing how far the Jesuit Fathers have contributed and are still contributing to the accomplishment of

that result, and having heard of their contemplated removal to other fields of labor, most respectfully request your intercession with the Most Rev. Archbishop Satolli to the end, that he may use his influence to retain them with us where their labors for over forty years have shed lustre on their Order and blessings on the people of this community."

The newspaper article closes with the statement, that "to-day a petition will be forwarded to the Very Rev. T. J. Campbell, S. J., of New York, the head of the Jesuit Order in this country. This is also signed by city and county officials and other citizens."

The reporter in his closing words alludes to a petition now in the archives of the province, which is in tone similar to the one forwarded by the municipal authorities to Senator Murphy at Washington, and which is addressed by them to Rev. Fr. Provincial. It is here reproduced.

TROY, N. Y., March 29, 1893.

VERY REV. T. J. CAMPBELL, S. J., *Provincial.*

VERY REV. AND DEAR SIR:

We, the undersigned citizens of the city of Troy, having learned with feelings of deep sorrow the contemplated removal of the Jesuit Fathers from St. Joseph's parish, and fully appreciating their labors in this community for the last forty years, and realizing the injury which would thereby result, not only to us and to our children, but to the entire city, whose good order, welfare and prosperity they have ever sought to maintain, by their zeal, precept and example, do most respectfully petition you, Rev. Sir, that they may be permitted to remain with us, and continue in the vineyard where their labors in the past have been rewarded with such great abundance, and where yet remains much good to be accomplished.

Höping that our prayer may be heard, we remain very sincerely,

Yours, etc.,

D. J. Whelan, *Mayor.*

James W. Coffey, *Comptroller.*

John T. Bridgeman, *Chamberlain.*

Wm. J. Roche, *Corporation Counsel.*

David Morey, *County Treas.*

Jno. H. Dearstyne, *Co. Sup't Poor.*

Francis Riley, *County Clerk.*

Cornelius Hannan, *Asst. Police Magistrate.*

William J. Ludden, *Justice City Court.*

Edgar L. Fursman, *Justice Supreme Court.*

Geo. H. Mead, *Pres. Com. Council.*
 P. P. Connolly, *Sup't of City Poor.*
 Patrick Byron, *Chief Engineer T. F. D.*
 F. J. Molloy, *Pres. Troy Police Board.*
 James Lansing, *Surrogate.*

It is worthy of remark that three of the above signed, Judge Fursman, Sup't Dearstynne and Surrogate Lansing, are non-Catholics, the last named being known as a Protestant of very pronounced views. Without hesitation, however, these gentlemen joined the other officials in declaring our retention to be most important for the moral welfare of their city.

Moreover, for the guidance of the possible future investigator it should be noted, that these petitions so valuable to us did not figure largely in the newspapers. Indeed those who direct the efforts made for our retention have not been desirous of creating a great stir in print. The municipal appeal to Senator Murphy made no newspaper appearance other than the one that has been noted above. The petition to Rev. Fr. Provincial was printed in full only in the *Troy Weekly Observer* of April 2, 1893, and by the mistake of even that journal is attributed not to the municipal authorities but to the citizens at large.

A further tribute of popular trust and regard was offered by a mass meeting held in the City Hall on Easter Sunday evening, April 2. Fully half the people present, including the principal speaker of the evening, were not of St. Joseph's parish. The following account of the proceedings is taken from the *Troy Press* of April 3rd:

MEETING TO PROTEST.

Citizens Striving to Secure the Retention of Jesuit Fathers.

A mass meeting protesting against the proposed removal of the Jesuit priests, Rev. Fathers McQuaid, Hamilton, Quin and Rapp, from St. Joseph's parish was held last evening in the city hall. Every seat was occupied and people were standing in the rear. The Young Ladies' Sodality was present in a body. The petitions protesting against their removal were circulated through the hall and the number of signatures secured is now over 7000. On the platform were seated Hugh Treanor, the chairman of the meeting; Rev. Father O'Mahoney, of the Church of St. Paul the Apostle, Rev. Father Dumphy, chaplain of the Troy Catholic male orphan asylum; Rev. Brother Elwain, the director of the institution; Brother Director Edward, of La Salle Institute, Mayor Whelan, Corporation Counsel Roche, Dr. T. J. Guy, Philip Ramroth, P. H. Dwyer, Stephen Duffy, Dennis Peters, Joseph Forrrest, Jr., Bartholomew Kelley, James Ryan, Jr., John Gallagher, M. J. Ryan, Thomas O'Brien, Con. F. Burns, M. J. Dwyer and W. J. Ludden. The Young Men's Sodality choir was also on the platform and during the meeting finely rendered several selections, Dr. Guy presiding at the organ.

After a selection by the choir P. H. Dwyer of the committee of arrange-

ments introduced Hugh Treanor as the chairman of the meeting, saying that he was one who took part in the laying of the corner-stone of the church and was regarded as one of the pillars of the parish. Applause greeted Mr. Treanor as he stepped to the front of the platform. He spoke of the object of the meeting and said he esteemed it an honor to preside. He referred to the time, forty years ago, when the Jesuit Fathers came to Troy, told of what they had accomplished since, and said the work was steadily increasing and if they were allowed to remain greater results might be expected. Many of those present, he said, were born after the Jesuits came to Troy, while there were others who were present when the church was organized. He spoke of the schools and convent established by them and said he was forcibly impressed with their prosperity. He recalled the time when a mission was held which resulted in the formation of the sodalities that are now so strong and flourishing. "Not alone in their public teachings," he said, "have the Jesuits endeared themselves to us, but they have been always ready to care for the sick and help the needy. We feel every effort should be put forth to retain them and we appeal to the people of Troy to show their philanthropy and help us." After the applause had subsided Thomas F. Murnane was elected secretary.

The committee on resolutions, consisting of Thomas Brearton, M. J. Dwyer, Thomas O'Brien, and John Gallagher, with W. J. Ludden as chairman, retired, and while out Chairman Treanor introduced P. H. Dwyer. The latter said he was unmistakably living in an age of surprises, for it was a surprise to him to be called upon to speak. He then praised the Jesuit priests for the work they had accomplished, and said should they leave many a sad and bitter tear would be shed. Mr. Ludden here presented the resolutions adopted by the committee. They follow:

Whereas—The painful intelligence has reached us that the Superior General of the Society of Jesuits is contemplating the removal of the Jesuit fathers from St. Joseph's parish in Troy, and

Whereas—The great work which they have accomplished for almost half a century in this city has endeared them not only to their own parishioners, but also to the whole community.

A work, the mere recital of its most prominent and apparent characteristics, is sufficient to awaken in the hearts of all an ardent desire for their further abiding with us.

With a poor congregation for a beginning, they have erected two beautiful and substantial parochial school buildings equipped with the latest and most modern appliances at a cost of \$50,000, and that which is still more desirable, they have secured and maintained an average daily attendance of 1200 pupils under the charge of the brothers of the Christian schools and the sisters of St. Joseph.

By their efforts the male orphan asylum under the care of the Christian Brothers and the Provincial and Novitiate house of the sisters of St. Joseph for this province have been established in the parish, and they are the chaplains for the latter community, now numbering between eighty and ninety sisters.

Both of those institutions have reached their present high state of excellence chiefly through the benign influence of the Jesuit fathers, whose watchful care and self-sacrificing devotion have, like the dews of heaven, watered and nurtured their tender growth and strengthened and sustained their advancing progress.

They have not circumscribed their labors by the bounds of their own parish, but wherever duty and the salvation of souls called them, they were ever ready to obey the summons.

The House of the Good Shepherd and the House of Industry have been under their religious care, and have always found them at all times and at all seasons faithful custodians of the trust reposed in them.

Their eloquence and pious admonitions have been heard in almost every parish of the state, encouraging the weak and struggling, inspiring the strong with renewed vigor, comforting the aged and afflicted, and calling every sinner to repentance. By word and example they have faithfully followed in the footsteps of their Divine Master without reward or the hope of reward in this life except the satisfaction of doing good. By their exertions sodalities have been founded, and by their faithful efforts these have increased and multiplied, till now they number more than 1000 males and 2400 females, and also a temperance society was organized a few months ago which now comprises over 100 members and is rapidly increasing from day to day.

The church edifice, which they found on their incoming in an unfinished condition, has received that attention which is due to the house of God, and although they could not, like the oriental Queen, contribute precious jewels and rich treasures to the embellishment of the temple, they went forth late and early among the poor soliciting their modest contributions to complete and beautify the structure which stands to-day as a monument to their zeal and a credit to the generosity of the faithful under their charge.

Through their piety and erudition, the place of martyrdom of the Indian maiden was located at Auriesville, in this state, as the spot where the new made Christian shed her virgin blood for the faith. Out of their scanty means and by the assistance of the faithful, this hallowed place has been purchased, beautified and forever consecrated to religious worship. The first pilgrimage was made under their auspices and "The Shrine of Our Lady of Martyrs," located by the Jesuit fathers of Troy. While history remains, coming generations will applaud their efforts and the pious pilgrims of the future will call them blessed for the benefits received from their visitations.

This in brief is but little indeed of the beneficent work the Jesuits have done for Troy and its citizens. No human eye can see, nor human judgment measure by any unceasing toil in this vicinity, therefore be it

Resolved—That we, the members of St. Joseph's parish and all other citizens of this municipality here this evening assembled, do most respectfully petition the Very Reverend General of the Society to leave the Jesuit fathers with us and thus avert, if possible, the impending danger which their removal might entail upon us. We ask this in the spirit of obedience which they have always taught us, respect for all lawful authority and a ready submission to its just decrees. Fully convinced of the importance of their remaining and the results that might follow their departure, we make this request for ourselves and our children, and for the sake of good order and morality in this community, which they by word and work have always sought to maintain, and which through their efforts in a great measure have been accomplished.

No sentimentalism nor spirit of insubordination prompts our action. Work well done, great results accomplished and a fruitful field still remaining to occupy the labors of the missionary alone impel us to beseech their superior to leave the faithful sons of Loyola in our city to garden longer in the vineyard that we and our posterity may harvest the products of their planting.

After the meeting had adopted the resolutions Mr. Ludden made a few remarks, in which he told of his experiences with the Jesuit priests of Troy and elsewhere. He had eaten and slept under the same roof with them and knew a good deal about them. "It is evident to me," he said, "by the assemblage here to-night that the people appreciate their efforts in Troy. Their endeavors are for the greater glory of God and their history is an open book."

This committee was appointed to forward the resolutions to Very Rev. T. J. Campbell, S. J., who is at the head of the Order in this country: Edward F. Murray, W. J. Ludden, David Morey, W. J. Roche, Joseph Forrest, Jr., James Ryan, Jr., and Charles J. Donahue.

The last speaker was Corporation Counsel Roche, and he was greeted with enthusiastic applause. "This gathering," he said, "is unmistakably a tribute to the Jesuit fathers, who have labored so long and faithfully among us. Gratitude is one of the noblest qualities of man, and you have certainly demonstrated to-night that you have that quality. The matter which brings you here is not of a secular or parochial character, but of general concern. The institutions which surround us express the untiring devotion of the Jesuit fathers. Their influence and help have been felt beyond the parish lines, and for the people of St. Joseph's to part with such men is like breaking strong ties of friendship and love, almost heart strings. Is it any wonder we meet to take an appeal? Knowing the situation better than others at a distance, we can speak what we believe. It will be a most difficult task to fill their places. We appeal to the men in authority not to withdraw these fathers from the beautiful valley of the Empire State."

It was announced that letters of regret had been received from several clergymen, including Bishop Gabriels, who were unable to be present. After singing by the choir the meeting was dismissed.

In answer to the above appeals, Rev. Fr. Provincial sent to the Mayor and to his municipal colleagues the following appreciative and graceful response:

FREDERICK, MD., April 8, 1893.

TO HONORABLE D. J. WHELAN,

Your Honor:

I beg leave to acknowledge the communication addressed to me by yourself and distinguished colleagues in the municipal government of Troy. I have delayed answering in order to give it the consideration which such a document demands; for I regard it, apart from the nature of its contents, as a most solemn tribute to the Fathers of the Society of Jesus, on the part of the city of which you are the honored Mayor. They will ever cherish it as a most precious possession. They knew indeed that they were esteemed in the parish where they had so long labored and they have ever reciprocated the feeling of their excellent people, but they were scarcely prepared for such a public declaration as that given at the meeting of Sunday, or for one of such an official character as that which your letter conveys, nor are their sentiments likely to undergo any change; for the Fathers in leaving Troy take with them an affection and esteem, which these events have only served to increase, for the Rt. Rev. Bishop who has been all his life long their devoted friend, for the clergy of the diocese, many of whom were their pupils, and for the devoted and pious people among whom it has been their happiness to labor. There is no discontent, no dissatisfaction, no complaint, but quite the reverse. The movement is not a hasty one. It has been long under consideration, and the reason for their withdrawal, even against the repeated expressed desire of the pastor of the diocese, and against this unusual and universal manifestation of affection on the part of the people, is the same as that which influenced them in their relinquishing similar work in other places. I beg of you, however, to accept the assurance that in Troy more than in any other parish, has such a withdrawal been keenly felt by the Fathers and it is superfluous to add that they will ever remember the people of St. Joseph's with the deepest and sincerest affection.

Thanking you again, Sir, for the splendid testimony you have conveyed in your letter to me, and for the enthusiastic and perhaps unmerited praise in the popular demonstration over which you presided, and begging you to communicate the assurance of our profound gratitude to those who united with you in such marks of trust and esteem,

I beg leave to remain,

Yours very truly,

THOMAS J. CAMPBELL, S. J..

Provincial.

While the kindly tone of this answer was fully appreciated by its recipients, they nevertheless withheld the document from the newspapers. The letter suffered practical suppression for the sole reason that, on the question at issue it exhibited a gentle firmness, which would have caused general discouragement if publicly known.

A few days later, on April 18, Rev. Fr. Provincial was visited in New York by a committee made up of most excellent and responsible men, four of its six members being city officials. His Honor, the Mayor, had selected the corporation counsel as his own representative on the occasion, but that gentleman was detained by an affair in court which unexpectedly required his presence in this city.

The members of the committee returned to Troy much pleased with the very cordial reception tendered by Rev. Fr. Provincial and greatly encouraged by such grounds as he could give them for hoping that the representations and petitions of the people would find favor with Very Rev. Fr. General. All documents bearing on the case have been transmitted to his Paternity, and at the present writing the arrival of his decision that the Society is to remain, is a matter of immediate and sanguine expectation with the petitioners.

The proceedings just recorded, having been directed throughout by sodalists and frequent communicants, are characterized by a spirit of loyalty and subordination to ecclesiastical superiors that is most worthy of the Society. Only one slip has occurred to betray the very great pressure which they are under who are most deeply interested in our stay. It appears in the unbecoming tone of a petition which was offered to the general public for signatures, but originally so worded as to express a foolish lack of confidence in those who might succeed us. Immediately on its publication, however, this petition was replaced by a paper full of pious loyalty and hearty welcome for the clergymen who may have to follow us in the care of the parish. The document in its improved form received some 7000 signatures.

Undoubtedly this splendid endorsement would have been greatly increased had the circulation of the petition been more vigorously pushed.

Only a secondary attention, however, was given to the matter, as the real leaders have relied for success rather on the other features of their movement.

The above records seem almost sacred when viewed in the light of their inside history. The magnificent tributes which they express are not the mere accidental outcome of

agitation, but were pre-arranged in the plan of a faithful, sorrowful people, anxious, that if the Society must depart, it will carry away fitting tokens of their esteem and love.

When the plan of appealing to our superiors was still in the hands of its originators, it fell to the lot of the writer to try to head the movement off. This attempt he made to the very best of his ability, honestly believing that agitation would be utterly useless, and that it could benefit neither the Society nor the people. The answer that he received showed that the parishioners, generous even in their own pain, had been quicker in perceiving the value to us of a thank-offering from themselves. "It does seem," was the reply, "that Your Reverence is right, and that we can have no real hope of success, nevertheless we will go ahead with our plan of appealing and petitioning, *for if we must lose the fathers we want, at least to let the world know how much they have done for us and for the city during these forty years.*"

It will not do to overlook another line of effort, far more efficacious than all of the preceding, by which the good people of Troy hope to retain us among them. They are kneeling before God's throne in all the might of prayer. Like children who cling to a departing mother, they strive to hold the Society by the very strength which the Society herself has given them. If, finally, we must surrender the parish it will be evidently "Ad Majorem Dei Gloriam;" for surely the fervent prayers of all under our charge, religious and lay people, old and young alike, will not be in vain.

Whatever be the issue, there is no son of St. Ignatius but will have sympathy and prayers for these good people, so affectionately disposed towards us, and so deeply moved at even the prospect of our departure from among them. Their sorrow has already been the cause of no little sympathetic pain for those who here represent the Society. A very short experience in the ministry enables one to stand calm and unmoved in the presence of women's tears, which easily flow and quickly go, but weeping men and boys do not present themselves so commonly. This genuine sorrow, however, if destined to be borne in its fulness, will be supported by the very piety from which it springs.

If the Society must depart from Troy souls that will be sorely pressed by our departure will be sustained by a strong confidence in God's mysterious providence. On the lips of all will prevail a tone of pious resignation to the divine will. There may be some lack of theological precision of expression, due largely to the feeling of the moment, but where a

perfect disposition of heart is manifested certain defective externals may be easily overlooked. This theological exactitude is already sadly wanting to the words of a quaint member of the flock who in such a misfortune consoles himself by the saying, "May God's holy will be done, but *this time it is being very badly done indeed.* We will all join the speaker in his pious sentiment even while we must not adopt his words.

Commending myself to your holy sacrifices and prayers.

Servus tuus in Xto.,

G. E. QUIN, S. J.

NOTE.—At every Mass in St. Joseph's Church, Sunday, June 18, the good news that the Jesuit fathers would not be removed from their charge in this city, was announced, and it was received with expressions of joy and approval on every hand. The announcement was couched in these words:

"In respectful consideration of the earnest wishes of Right Rev. Bishop McNeirny of Albany, Very Rev. Father Martin, General of the Jesuits, has decided that the fathers will remain in Troy."—*Troy Morning Telegram, June 19, 1893.*

OUR NEWLY BEATIFIED MARTYRS.

BLESSED RUDOLPH ACQUAVIVA AND COMPANIONS.

*Martyred at Concoulin, near Goa, July 15, 1583.
Beatified April 30, 1893.*

RUDOLPH ACQUAVIVA, born in 1550, was the son of the Duke of Atri, a distinguished nobleman of Naples. He was a nephew of Claudius Acquaviva, General of the Society, and two of his brothers were cardinals. Following the example of his uncle, he abandoned the honor and the wealth which awaited him in the world, to embrace the poverty and humility of the religious life. In 1568, at the age of seventeen, he entered the novitiate of St. Andrea at Rome where he found the angelic Saint Stanislaus, whom he had the happiness of assisting on his death bed. Having finished his studies he demanded earnestly and repeatedly to be sent on the foreign missions. His request was granted and he departed for Lisbon, where he was ordained priest and sailed thence to the Indies in 1577. He reached Goa in September, 1578. Having taught philosophy for several months at our college there, he was sent to the court of the Grand Mogul, the Sultan Akbar, who desired to be instructed in the Christian religion. Though again and again in public disputations, in the presence of the Sultan and his court, he silenced the Mahometan priests, he could not prevail on the prince to abandon his life of pleasure, nor to permit the gospel to be preached in his empire. The Sultan entrusted his son to our fathers to be brought up in the Christian religion, but would not consent that a hospital, which would proclaim so efficaciously the work of Christian charity, be built in his capital; yet he esteemed Father Acquaviva so highly that he could not be brought to assent to his departure. Ordered by his superiors, at last, to return to Goa, at the risk of his life he took his departure after a residence of three years at the court of the Sultan. He was appointed superior of the missionaries who were preaching the gospel in the peninsula of Salsette, not far from Goa. This country was inhabited by fanatical idolaters who had been but in part subdued by the Portugese.

FATHER ALPHONSE PACHECO, born at Menaya, near Toledo, came to India in 1574. He was first minister at the college of Goa during four years, then after being sent to Europe in the interest of the mission, on his return, in 1581, he was appointed to the mission of Salsette.

FATHER PETER BERNO, a native of Ascona in Italy, born the same year as Acquaviva, entered the Society in 1577, and at the end of his novitiate embarked for the Indies in company with Fr. Nicholas Spinola. Ordained priest on his arrival at Goa, the following year he was sent to the laborious mission of Salsette.

FATHER ANTHONY FRANCISCO was a native of Coimbra in Portugal, and was received into the Society in 1571. Destined for apostolic labors in the Molucca Islands, he had, on account of his health, stopped at Goa and was thence sent to Orlim along with Father Pachéco.

BROTHER FRANCIS ARANHA, a temporal coadjutor, likewise a Portugese, entered the novitiate in 1571. He was a carpenter by trade. When the mission of Salsette was organized, he was assigned to it and appointed to build or repair the chapels and residences which might be needed. He devoted himself with the greatest zeal and labored indefatigably at the work entrusted to him.

These three fathers and one brother were already in the mission of Salsette when Father Rudolph Acquaviva was sent to be their superior in the first days of July. He united them first at Orlim and thence they determined to make an apostolic excursion into Coculin, a neighboring village which had revolted in 1581 and showed a great hatred towards Christianity. Word was sent to them by Father Anthony, who was well known to them, of their coming. It was proposed to erect a huge mission cross on the summit of a hill as the site of a chapel to be built, and the people were invited to be present at the ceremony. The Pagans, incited by the Brahmins, determined to resist the erection of the cross and an unfavorable answer was returned to the message. Upon the assurance of Father Pachéco, who had formerly preached the gospel to these people, the fathers determined to go. The day chosen was one dear to the Society and especially to all who aspired after martyrdom, for it was the feast of Blessed Ignatius Azevedo and his companions. There can be little doubt that these apostolic heroes, so soon to follow his example, meditated that morning on the sacrifice offered by their brethren but twelve years before. Acquaviva had, we know, longed for that day and had come to India to obtain the martyr's crown. Father Anthony Francisco, who never celebrated Mass

without offering his own life along with that of the divine Victim he was immolating, had seen that morning the Precious Blood miraculously boil and rise up to the very top of the chalice. Having celebrated the holy Sacrifice they left their village for Coculin. Father Berno, who served a neighboring station, had joined the three missionaries and good Brother Francis Aranha accompanied them to give his advice upon a suitable site for the new church which they proposed to erect. On reaching the village they found it deserted. They advanced, but no one appeared. Nothing disconcerted at such an inhospitable reception they entered a deserted cabin to discuss their project and the site of the new church. Suddenly they were surrounded by the Pagans. The fathers hearing the tumult, advanced to the door. Then was presented to their gaze a scene worthy to be engraven forever in the hearts of the children of holy Church. Amongst the crowd were some noble native Christians, these did not fly but only thought of making of their own bodies a rampart to protect the fathers. With outstretched arms they implored the assailants with tears not to place sacrilegious hands upon their fathers in the faith. Meanwhile a Christian offered his horse to Acquaviva and implores him to save his life. The future martyr replied: "Keep it for yourself or for those who may have need of it; the time has come for me to conquer, not to fly." Then he turned and exhorted his companions to courage and constancy. "What we have come here to seek, after so long a pilgrimage, is at hand. *Sursum Corda.*" While he was thus speaking two young warriors stealthily crept up and cut his legs. The father fell on his knees and lifting his eyes to Heaven, offered once again the sacrifice of his life; then he himself opening his cassock stretched out his neck to his executioners. Three blows and an arrow buried in his breast completed the sacrifice and another martyr's crown was won. At the side of Blessed Acquaviva was the coadjutor Brother Francis Aranha. He received two severe wounds on his head, and his side was pierced by a spear. They were sure of his death. After him Fr. Berno received the crown and the Brahmins mutilated his body horribly. Next was the turn of Father Pachéco. He had seen three of his brothers fall, and yet he only feared one thing, that he will not share their martyrdom. He advanced and shouted out: "It is I, it is I, who broke your idols." A blow from a lance which pierced his breast was their only answer. He stretched his arms in the form of a cross and raised his eyes to heaven, a second blow, this time a mortal one, was struck. While his life blood was streaming out he was heard to ex-

claim: "O Lord who was pierced with a lance for love of me, by the wound it caused Thee, pardon those who wound me and send new missionaries in our place."

There remained only Father Anthony Francisco. He fell heroically as the others, with twenty wounds on his head, neck, and breast. The fathers were dead, but they did not suffice, for of the fifty Christians who had accompanied them, twenty received the martyr's crown. While gloating over their butchery, Br. Aranha was observed to be endeavoring to rise. They rushed upon him and dragged him to one of their idols. "I am not so foolish," the brother said, "not such a coward as to be driven by your threats to adore as God, stones or blocks." They then bound him to a tree and, like a second Sebastian, they pierced him with numberless arrows. The women gathered around him and literally tore him to pieces till he breathed forth his soul. Thus died these young and courageous martyrs, the flower of the province of Goa. They had but reached the age of their Saviour when he died on Calvary.

A few months after, the details of their martyrdom, from the testimony of the eyewitnesses, were sent to Europe. Gregory XIII. in kissing their picture gave them the name of Blessed, and until 1631 public *cultus* was given them, but the decrees of Urban VIII. caused all public honor to them to be suspended till their cause was pronounced upon by the Congregation of Rites. Benedict XIV. solemnly recognized their martyrdom, and on the 6th of last January, Leo XIII. declared that their beatification could be made. Finally, on April 30, in the presence of Father General and the Fathers Assistant, they received the honors of beatification. There remains but to appoint the day of their feast and to celebrate the usual triduum in their honor.

DILECTO FILIO
OCTAVIO CAGNACCI Soc. JESU
LEO P.P. XIII.

Dilecte fili, Salutem et Apostolicam benedictionem.

Dum silent fereque jacent litteræ optimæ, gratissima Nos in carminibus tuis tenuit oblectatio. Eam quippe incorruptæ speciem poeticæ obtulerunt expressam quam cernimus animo, quamque in præclaris illis ætatis aureæ scriptoribus vividam et illustrem admirari consuevimus, itemque nunc ut florente ætate adamamus. Tui autem judicii elegantia eo magis præstat quod legis decori omnisque pulcritudinis, natura et arte ratas, non modo colueris perstudiose, sed apte ad sacra nostra sciteque ad res adhuc indictas accommodaveris, dignitate pariter affluens et venustate. — Qua de re quum gratulamur tibi, Societati Jesu itidem gratulamur, quæ facultatem istam tuam mater sollers aluit limavitque: cui propterea in hoc etiam disciplinarum genere, conversis licet hominum ingeniis et studiis, laus pristina manet, promerita accrescunt.—Tu vero, qui Nobis utramque quinquagenariam faustitatem tum Sacerdotii suscepti, tum episcopatus, iterato carminum munere exornasti, crede quidem benevolentia te tibi Nostram, egregie adjunxisse, cujus habe testem Apostolicam benedictionem, quam tibi, dilecti fili, ad ampliora Dei concilianda præsidia rite invocamus.

Datum Romæ apud S. Petrum die xxvi. Martii anno MDCCCXCIII., pontificatus Nostri sextodecimo.

LEO P.P. XIII.

NOTE.—We are indebted to Father Cagnacci for a copy of this beautiful letter, which was given by His Holiness to Father General at the audience granted him and the Fathers Assistant on May the 1st. We reproduce it the more willingly as the Holy Father not only congratulates Father Cagnacci on the "Carmina," which he had sent him for both of his jubilees, but also the whole Society—"SOCIETATI JESU ITIDEM GRATULAMUR, QUÆ FACULTATEM ISTAM TUAM MATER SOLLENS ALUIT LIMAVITQUE." Our readers will not forget that they have had proof of the skill of Father Cagnacci in the beautiful "Carmen Seculare" which opened our last number.—*Ed. W. Letters.*

BOOKS OF INTEREST TO OURS.

RECENT PUBLICATIONS.

Constitutiones Societatis Jesu, Latine et Hispanicæ, cum earum Declarationibus. Matriti, 1892, Typis Aloysii Aquado 1 vol. folio, pp. xiv.-420.

This magnificent edition of the Constitutions has been published by order of our late Very Rev. Father General at the request of the twenty-third general Congregation. An edition of the Constitutions, in the original Spanish and Latin, was first published by order of Father Acquaviva in 1606, but it has become so rare that very few amongst Ours have ever seen it. It is this edition, under the care of the Assistant for Spain, Padre de la Torre, corrected and thoroughly revised, which has been reproduced. The size of the original page (a large folio), the size of the type, and the numbering of the pages is the same in both editions, so that he who reads the new edition may be sure of having a faithful reproduction of the old one. The Spanish text is a reproduction of the original manuscript or autograph, which it is believed St. Ignatius wished to be communicated to the Society, and which was approved by the first General Congregation and by Gregory XIII. The corrections in St. Ignatius' own hand, as well as those of Father Polanco, are carefully noted at the bottom of each page, and the greatest care has been taken to reproduce the original autograph. The Latin text, which faces the Spanish on the opposite page, is the text as published by Fr. Acquaviva and approved by the fifth Congregation, along with *Animadversiones*, at the foot of each page, now published for the first time. These *Animadversiones* were compiled in great part by fathers appointed at the Gen. Congregation, while some have been added by Fr. de la Torre and his assistants by the authority given to the Very Rev. Fr. Anderledy in the twenty-third Congregation. In his beautiful preface Father de la Torre gives us a very valuable history of the different editions, which he further completes in a series of appendices. It was V. Rev. Fr. Anderledy's belief that the publication of the Spanish text would add much to the explanation of the Latin and be a great help for future editions of the Constitutions when such should be demanded by the Gen. Congregations. None of our houses, therefore, should be without this work and we would advise that it be procured without delay before the edition be exhausted.

Commentarius in Decem Partes Constitutionum Societatis Jesu. Opus Manuscriptum : Composuit AUGUSTINUS OSWALD, Soc. Jesu Sacerdos—Désclée, de Brouwer et Socii. Insulis, 1892, pp. 876, large octavo.

We have already announced the publication of Father Oswald's commentary on the Institute in the WOODSTOCK LETTERS; and we are now in a position to give a more extended notice of this excellent work. As Father Oswald has been well nigh twenty years Instructor of Tertians, we could only expect the very best from him on this subject of the greatest interest and importance to the Fathers of the Society; and we are happy to say that our high anticipations are perfectly realized.

Father Oswald in his commentary follows the order of the Constitutions. He carefully analyzes each part and chapter and supplements and illustrates them with the pertinent citations from the apostolic letters of the Popes, the decrees of the general congregations, the general and special rules, ordinations, instructions, and responses of the Generals, and the most approved commentators on the Institute. The pertinent passages are mostly quoted in full, so as to make the reader thoroughly acquainted with the original sources without necessitating him in each case to have recourse to the text. Thus we learn the Institute from the words of the Institute itself, which have always a special charm, and breathe the spirit of St. Ignatius and of the Society with more force and efficacy than any words that could be substituted for them.

There is a charming modesty, objectivity, and simplicity in Father Oswald's manner of treatment. He rarely puts forth his own opinions, but allows the Institute to speak for itself. His reflections are brief and few, and, as it were, mere corollaries or obvious remarks, arising from the subject in hand. He avoids all attempts at style; yet his Latinity is lucid, forcible, correct, and not without grace. The only thing we could find fault with is the Index, which is rather incomplete, taking in only the general headings. This we attribute to the fact that the printing had to be hurried owing to the approach of the General Congregation for which the work was in demand; and it is to be hoped that in a future edition this defect, as well as the minor ones to which the author himself refers in his preface, will be remedied.

Without entering on special features of Father Oswald's commentary we can safely say, that it cannot fail to become a powerful means of promoting a thorough knowledge of the Institute in the priests of the Society, and thus indirectly of advancing the study and practice of those virtues that are peculiar to our manner of life. The Society is really indebted to Father Oswald for this excellent work; and we hope that no house of the Society will be without one or more copies of it. It is sure to be eagerly read and studied.

De Petri Joannis Perpiniani vita et operibus (1530-1566) dissierebat P. BERNARDUS GAUDEAU, S. J.—Parisiis, Re-taux-Bray, 1891, in 8vo, pp. ix.-207.

Those of Ours who read "A Method of Studies before the Ratio," in the present number, will be glad to know where they may learn more of its author—that distinguished Jesuit of the sixteenth century who died at Paris at the early age of thirty-two, after having taught with distinction rhetoric at Lisbon, Coimbra, Rome, and Paris. The dissertation cited above, which has just been issued, will tell them all that is known; for Père Gaudeau, with a patience worthy of all praise, has collected all the biographical and bibliographical details in regard to Perpiñan which have come down to us. In an appendix he has also published a great number of literary fragments and letters hitherto unknown. Père Gaudeau devotes the greater part of his dissertation to a study of the works of Perpiñan. His appreciation is just and moderate; while he brings out the remarkable qualities of the great rhetorician he does not gloss over his faults. We should add that Père Gaudeau writes in correct and often elegant Latin.—*Précis Historiques.*

Les Martyrs de Salzette et les Venerables Baldinucci et Realino. Louvain, J. B. Istaș, imprimeur-editeur, 1893, pp. viii.-156. 1 vol. 8vo.

For a copy of this sketch of our new martyrs and blessed we are indebted to our Belgian correspondent Père Cooreman. This work was published before the Beatification, which took place at the end of April, in order to give to the public a short account of these holy ones, there being no, or scarcely any, lives of them in French. They form, as the author tells us, a pretty complete picture of each life and will suffice until the larger lives have been compiled. We think that hardly any one will take up these lives without reading them through with great interest. There is enough in these one hundred and fifty pages of large clear type to give us a clear conception of each of these sterling souls, and even to enkindle our enthusiasm for their noble martyrdom and heroic lives. Of the Blessed Baldinucci we have already given an account in a previous number, and in the present number will be found a sketch of the martyrs of Salzette. Realino was called to the Society in his thirty-fourth year and, like his countryman, St. Hieronymo, he lived to the age of eighty. Few of the lives of our saints are filled with so many apparitions of our Lord, his Blessed Mother, his guardian angels, and holy patrons. Our Blessed Lord himself first appeared to him to detach him from the world, then, as he himself tells us, he sent his angel to visit him, and finally in answer to a fervent prayer to Mary she appeared to him and ordered him to enter the Society of her Son. At least twice during his life he enjoyed the same privilege as the little Stanislaus of holding

in his arms and pressing to his heart the Divine Infant. Want of space keeps us from saying more, but we trust what we have said will induce some one to put these beautiful lives in an English dress. Nothing could be better to give Ours some knowledge of our new blessed and patrons.

Jesuiten-Fablen. Ein Beitrag zur Culturgeschichte, von BERNARD DUHR, S. J., 1 vol. in 12mo, pp. viii.-832. Freiburg in Breisgau, Herder, 1871.

We call the attention of our readers to this refutation of the many charges invented by our enemies against the Society. Many of us are called upon, especially to-day, to refute just these fabricated and absurd charges. Few indeed have time to consult the great histories, and fewer of us still have or know where to find them. Father Duhr's *Fablen* gives a ready means of refuting at once these calumnies which are renewed every day. An alphabetical index of the subjects and the persons named, made with great care, makes it easy to find in an instant any fact or person spoken of. The great value of the work may be known from the following titles of a few of the thirty-four chapters into which it is divided: The Poisoning of Clement XIV. (III.); The Monita Secreta of the Jesuits (VI.); The Education of the Jesuits (V.); The Society obliges its members to commit mortal sins (X.); The Suppression of the Order (XVII.); The Jesuits Poisoners (XIX.); A Terrible Oath (XXX.); etc., etc. The *Précis Historiques* has asked for a French translation and we are convinced that an English rendering would be of value to many of Ours.

Vida, Ejemplar, y Santa Muerte del Hermano Dámaso Ripoll, escolar aprobado de la Comp. de Jesus, par el P. VICENTE AGUSTI, S. J. Barcelona, Libreria de Subirana, 1890. 1 vol. 16mo. pp. 192.

This charming little life of one of our young scholastics of the province of Aragon has lately been published. The young religious, by name Dámaso Ripoll, was born in 1870, entered the Society in 1885, and died Nov. 10, 1889. When a student in the world he was remarkable for his innocence of life, his unaffected piety, and the rare talents with which Heaven had blessed him. He frequented our College of San José, at Valencia, where he obtained the highest honors in his classes, and on two different occasions carried off the first awards in the government competitions. Very Rev. Father General Beckx, hearing of his great success, sent him as a mark of esteem his portrait, to which he added his autograph.

During the short period he lived in the Society, not more than three years, such was his affability of manner, his love for our holy rule, and the practices of the Society, that he won for himself the esteem of all with whom he came in contact, and he was looked up to as a model scholastic, novice,

and junior. He was a faithful imitator of St. Berchmans, whom he had chosen from his childhood as his advocate and exemplar. This little life written at the earnest request of those who knew Br. Dámaso Ripoll, will undoubtedly prove interesting to every pious reader, but more especially to the young Catholic student, to whom it will point out the true path to sanctity.

Père Sommervogel, as a proof of the interest he takes in the LETTERS and especially in the Book News, sends us the following list of valuable MSS., many of them real relics, which are still preserved, in our novitiate at Starwies, of the province of Galicia :

Autographa quæ in nostro Collegio Starawies habentur :

1. S. P. N. Ignatii, Litteræ patentes, quibus Patri Oliveris Manaræo facultates a Sede Apostolica Societate concessas S. Pater communicat a 1552.

2. S. P. N. Ignatii pagella idiomate hispano scripta ex codice quadam erepta, ut patet ex numero 21 pagellæ apposito. Additum est testimonium A. R. P. Roothaan de autentia.

3. S. Francisci de Hieronymo epistola ad Dominam quamdam Euphresian Pignatelli.

4. Ejusdem Sancti, fasciculus duodecim pagellarum, ex operculis epistolarum consutus, in quibus Sanctus conciones aliquot Quadregesimales italico idiomate enarravit.

5. Beati Andreae Bobolæ formula professionis.

6. Beati Petri Canisii epistola scripta Friburgi Helvetiorum die 26 Septembris, 1593, ad Patrem Georgium Salvium, Dilingani Collegii tunc rectorem, in qua ei varia de gubernatione et de propriæ perfectionis cura impertit monita.

7. S. Joannis Berchmans libellus constans 26 pagellis, continens præparaciones ad quædam festa et rationem conscientiaë redditam in Decembri, 1620, et annotationes de variis virtutibus vitiisque oppositis.

8. Ven. Roberti Bellarmini Cardinalis ad R. P. Fridericum Szembek Cracoviam.

9. Ven. P. Nicolai Lancicii ratio conscientiaë reddita anno 1641, R. P. Gregorio Szeleccio Provinciali Bohemiaë, relata a P. Boguslao Balbino in vita V. Patris Lancicii, l. 1, c. 21.

10. Ven. P. Nicolai Lancicii litteræ, quas anno 1633 cum esset Provincialis Lituaniaë, finita visitatione, ad omnes Superiors dedit Nesvisii 19 Decembris.

11. Ven. P. Druzicki, a) parva charta in qua tractatur argumentum pro existentia Dei, b) fasciculus 4 chartarum, complectens imprimis contemplationem quamdam de celo, sive exercitium cultus Sanctorum super textum D. Bernardi, ex sermone 62 in Canticum, quem P. Druzbricki ab initio describit, ac deinde suo modo prosequitur. Porro varios conceptus de Matre Admirabili.

The 4th vol. of the *Bibliothèque de la Compagnie* by Père SOMMERVOGEL has been issued. It contains the words from "Haakman" to "Lorette." We learn from the author himself that an erroneous notion about the price of the "Bibliothèque de la Compagnie de Jésus" has got abroad in some of our houses. Some of those who have already subscribed think the price will shortly be raised. This is not correct. The price is to remain the same, viz: \$6. per volume, whether as yet issued or not, for all those whose subscription comes in before next July 1. For those who subscribe after that date, the price will be \$8. per volume.

We regret to say that many of our American Colleges have not subscribed to this valuable work.

Idea Theologiæ Asceticæ. P. F. NEUMAYER, S. J., opus postumum. Parisiis: Apud Retaux, 1893, 1 vol. 16mo, pp. ix.-152.

This is a new edition, the seventh in Latin, of Father Neumayer's classical work. It has been edited with great care by Père Rivière of the *Etudes* who has given us a short life of Fr. Neumayer and added a valuable appendix *De Virtutibus* compiled from the *Summa* of St. Thomas and the *Semita Perfectionis* of Patris Dirckinck. Père Rivière speaks of the German, French, and Italian versions of this little work, but says nothing of our English version, "The Science of the Spiritual Life" by Father Francis Neumayer, S. J., in 16mo, pp. x-103. London: Burns & Oates, 1876.

Moniteur Bibliographique de la Compagnie de Jésus. Fascicule VII. July-December, 1891.

We welcome this new number of the "Moniteur." Each number becomes more complete and hence more valuable. The object of the Moniteur being to keep the Society informed in regard to the literary labors of Ours, and being exclusively for the Society, should have the support of all our houses. It contains announcements of the works published by Ours throughout the world, and thus forms a supplement to Father Sommervogel's monumental *Bibliothèque*. Ours can help the editor in two ways: (1) By sending him, rue Monsieur 15, Paris, notice of any work or article published by Ours. How to do this and what to send is fully described in the March number of the LETTERS, p. 128. (2) By getting our houses to subscribe. The price is but \$1.00 a year, and the money will be collected through the procurator of the province. Should any one have difficulty in sending a subscription, he has only to forward it to us and it will be at once sent to the Moniteur.

Histoire du R. P. Clorivière, S. J. Par le P. Jacques Terrien, in 8vo, pp. viii.-725, Paris, 1891. Price five francs.

This life is very valuable as an historical work, since Père

Clorivière lived at the time of the Suppression and was chosen in 1811 by Father General Brzozowski to restore the Society in France. It contains many documents hitherto unpublished and the correspondence of the Father with many persons of note, and especially with Father General. Père Terrien, the author, is already known to many of Ours by his little book on Death in the Society, a translation of which was published at Woodstock, under the title: "To die in the Society a certain pledge of salvation."

A new Menology is published, entitled: "*Le Mèneloge de la Compagnie de Jesus, Assistance de France* par le R. P. Elesbau de Guilhermy, editè par le P. Jacques Terrien. It is in two volumes and may be obtained from Br. Lavigne, 35 rue de Sévres, Paris, for thirty francs.

The following articles by professors of Woodstock College have appeared since our last issue: *The late Cardinal Zigliara* and the *Wage Question*, by Father Holaind,—the leading article in the "American Ecclesiastical Review" for June; *The Apocryphal Gospel of St. Peter*, by Fr. MAAS, and *The Decimal System* and *Scientific Notes*, by Father FREEMAN, in the April "Catholic Quarterly."

Father Maas' article in the "Catholic Quarterly," for April, as well as Father Freeman's, received great praise from a review in the "Independent" for May 18.

The third volume of the *Commentarii in Exercitia Spiritualia*, auctore ANT. DENIS. S. J., has just been issued. The author died last autumn but the publishers have sent out a circular stating that the work will be continued and that the last volume, the fourth, will soon be published. But 1000 copies have been printed and it is *ad usum solius Societatis*.

ACKNOWLEDGMENTS.—We have received the following books for which we beg leave to express our most sincere thanks: From Fr. Oswald of the German Province, *Commentarius in Decem Partes Constitutionum*; from Fr. Cooreman of the province of Belgium, *Les Martyrs de Salzette*; from Père Rivière, of the *Etudes*, Paris, Neumayer, *Idea Theologiæ Asceticæ, Moniteur Bibliographique, Fascicula vii.*; from Fr. Moore, San Remo, Italy, *Founding of the Mission of California*; from Padre Capelletti, Mexico, *Resumen de las Observaciones Meteorológicas* in 1892; from Padre Luis I. Fiter, Barcelona, Spain, *Congregacion de la Immaculada Virgen Maria y San Luis Gonzaga*; from Oétavius Cagnacci, Portorè Croatia: *Nunc est canendum*, Latin poems for the Episcopal Jubilee of Leo XIII.

BOOKS IN PRESS OR IN PREPARATION.

Father Maas has finished the first volume of his new work and Benziger promises to have it ready in October. It is entitled "Christ in Type and Prophecy," and purposes to show how our Lord is foretold in the Old Testament, especially in the Psalms and in the Prophets. The work will consist of two volumes, the second will not be ready before a year from next September.

We are glad to announce that our appeal to have the *Breve Noticia del Instituto de la Compañia de Jesus por el P. Cervos, S. J.*, translated, has met with success, and that the translation is being made by a Father of the Society who is well qualified for it. It will probably be published by Benziger in the spring or summer of 1894.

The July number of the "Catholic Quarterly" will contain an exhaustive article on "The Limits of Papal Infallibility," by Father James Conway of Woodstock College.

ANSWERS TO QUERIES.

I. In the provinces of Belgium and of Holland the name "Nepomucene" is always added to "Sancte Joannis" in the litanies, but we know of no document authorizing us to do so.—*From Tronchiennes.*

I saw in 1887, at the *Archivo general central de Alcalá* (Spain), an original letter from Very Rev. Fr. Francis Retz, which declared that St. John Nepomucene should be considered hereafter a protector of the Society, that his Mass should be said by our priests, and Communion received by those not priests on the 16th of May, on which day a plenary indulgence might be gained. This letter is dated, March 22, 1732. It is true, nothing is said about the insertion of the name in the Litanies, but it is extremely probable that this addition has been made on account of the special devotion of the Society to this saint.—*Pere E. M. Rivière, of the Etudes, Paris.*

II. Primus Pater Societatis qui primo in hanc Fœderatorum Statuum regionem appulit, est Pater Petrus Martinez, oriundus in Celda in diocesi caesaragusta (Saragossa) in Hispania, huc missus a Sto. Francisco Borgia ad instantiam Philippi II., et occisus ab Indianis Floridæ in insula Tacatacuru (nunc vero Cumberland) ad ostium fluminis *St. John*, non procul Jacksonville,—die 28 Septembris, 1566, paulo postquam appulisset,—Primus Missionarius et Martyr Societatis in his statibus, ac decimus septimus Martyr a condita Societate (Vide P. Pfister, Catalog. Omnium Martyrum Societatis—

item Shea. "The Catholic Church in Colonial Days," vol. 1. page 142, ubi est effigies hujus martyris. Cf. WOODSTOCK LETTERS, vol. xiii., p. 383.—*Fr. Aloysius Brucker, Denver, Col.*

III. The first missionaries in Upper California were Carmelites. They came with Don Sebastian Viscaïno in 1602, and celebrated Mass on the shores of a bay which the explorer called in their honor Carmelo. They did nothing else. The first real missionaries in Upper California were Franciscans, who arrived in 1769 under Junipero Serra. The Jesuits had been in Lower California, but had been expelled in 1767, being replaced for a time by the Franciscans, who themselves in 1773, were replaced by the Dominicans. The Franciscans ceased to be missionaries strictly so called in 1833, when the Mexican government secularized all the California Missions. The first Jesuit in Upper California was Father Michael Accolti, who arrived in San Francisco with Father John Nobili in 1849. He came from the Oregon Mission in response to an invitation from Father Gonzales, who was then Administrator of California. Owing to the unsettled state of things, he and Father Nobili at first labored without any fixed parish. Just as Father Gonzales was about to arrange for two other Jesuits to labor in the lower part of the state, seven Fathers of Picpus arrived at San Francisco, in 1856, and to them this portion was allotted. On the appointment of Bishop Alemany, in the following year, the Jesuits were given the parishes of San José and Santa Clara with outlying missions, and shortly afterwards a parish in San Francisco. Santa Clara College was founded by Father Nobili in 1851, and Saint Ignatius College by Father Maraschi in 1855.—*Fr. George O'Connell, Denver, Col.*

IV. The assertion that Father Balthazar Alvarez obtained the favor *not to be canonized*, seems to be a fable, like that of Suarez or Bellarmin being buried alive. Father Gonzales Silveira, a Portugese, martyred near the present Zambese, the 15th or 16th of May, 1561, is said to have obtained this favor, but he has already been declared venerable by the Congregation of Rites and may yet become a Blessed.—*Fr. Brucker.*

V. It is asked why progress is not made in the cause of Fr. De La Puente.

Answer. The cause is progressing and he is the third in the list of those to be beatified, coming immediately after the Venerables Anchieta and La Nuza. Miracles alone are wanting.—*Fr. Brucker.*

VI. We have received no answer to this Query.—i. e., about Washington being received into the Church before his death by Fr. Neale.

VII. This query may be answered thus: Fathers Kino

(Kiihn) and Salvatierra, afterwards so distinguished as the founders of the Lower California Mission, pushed in the present Arizona as far as Tumacacori in 1691, and as far as Bac the next year. In 1694, Kino explored the Gila Valley. The town of Tubac or San Ignacio was established in 1752. We find Father Espinosa in charge there in 1763, remaining till the Jesuits were expelled in 1767. Tumacacori was a *visita* of Bac. Details are meagre, but it is probable that Kino or Espinosa discovered the mines. What we know on the subject is found chiefly in H. H. Bancroft's "Arizona and New Mexico." See also Shea, "The Catholic Church," vol. 1, p. 529 and following.—*Fr. George O'Connell, Denver, Col.*

VIII. For about ten or twelve years preceding the suppression of the Society, Fr. Ricci wrote repeatedly, enjoining certain prayers to ward off impending calamities. Among the prayers enjoined was the Litany of the Blessed Virgin, which was to be recited before the Litany of the Saints each day. The last letter of Fr. Ricci commanding the continuance of those prayers is dated 1773. Now it is *very probable* that the Society in Russia continued this practice during the time of the Suppression, and that at the restoration of the Society in other countries the practice was resumed by the old fathers who re-entered. Hence, it is very probable that there is no *document* enjoining the recitation of the Litany of the Blessed Virgin as a *permanent* thing.—*Père Genis, Tronchiennes.*

(1) The congregations held in Russia by Very Rev. Fr. Brzozowski recommended, that on the eve of the feasts of the Blessed Virgin, the Litany of Loretto be said before the Litany of the Saints (*Les Jesuites de la Russie Blanche*, tom. 2, p. 141, note). (2) Père Godinot, Provincial of France, wrote in his encyclical of Nov. 9, 1821, appendix 1, the following: "4° Singulis diebus, litanix B. Virginis recitentur ante litanias omnium Sanctorum, ut simus magis conformes usui in aliis provinciis existenti." Remark that Père Godinot wrote this on his return from Rome after the election of Very Rev. Fr. Roothaan.—*Père A. Vivier, Paris, France.*

QUERIES.

Hereafter to facilitate reference, the Queries will be numbered consecutively. The last one in the March number was VIII., so that the first one in the present number is—

IX. Who was the first native of the territory now forming the United States to enter the Society?

X. When, why, and by whose authority, was the prayer to St. Joseph added to the prayers at the end of the Litanies?

XI. Quisnam censeri debeat princeps inter auctores qui Ciceronem commentati sunt; qui proinde ubi superiore cum fructu consuli possit a Magistris Rhetorices et Junioribus nostris, ad hauriendam Ciceronianam eloquentiam?—Hujuscemodi autem opera ubinam obtineri queant?

OBITUARY.

FATHER FRANCIS XAVIER WIPPERN.

The Reverend Father, of whose life a notice is here given, was born on the 25th of June, 1815, near Hildesheim in Hanover. His godfather, Rev. Francis Lüsken, formerly president of the seminary of Hildesheim, was an ex-Jesuit who had been secularized at the suppression of the Society. Fr. Lüsken was a man of great zeal and energy, whose love for the Society survived the suppression. He re-entered before his death and ended his days in the bosom of the restored Society.

At an early age, young Wipperrn was bereft of his mother and given in charge of a tutor, who was none other than his godfather, Fr. Lüsken. When the master is able and the pupil apt, much progress may be expected. So it happened in the present instance. The reverend father trained his god-child not only in the ways of piety but also in the elements of the Latin tongue, and laid the foundation for that excellent knowledge of the classics for which Fr. Wipperrn was afterwards justly noted.

On holidays the master and his pupil walked forth into the groves and meadows that surround the city of Hildesheim. Their conversation was, in general, about the Society of Jesus, its past glories, its great downfall, and its unexpected resuscitation. The instructions of the master were well received by the pupil and made a lasting impression on his mind. Add to this another event which exerted a great influence on the character of our student. At that time an eloquent priest attracted large audiences to the cathedral of Hildesheim. The eloquent priest was none other than Father Peter Beckx, then a novice of the Society, who in due course of time became its highly revered General for many years. As a regular attendant at these lectures in the cathedral, our student learned to distinguish the precious from the vile, and to prize heavenly things according to their value. Need we wonder that a vocation to the Society was the result of all these spiritual influences! Need we wonder that young Wipperrn on finishing his collegiate course of studies resolved to forsake the world and to wear the livery of the Society of Jesus!

Like a second Stanislaus he journeyed on foot the long distance from Hildesheim to the mountains of Switzerland,

where, in the city of Brieg, he entered the novitiate. This was in the year 1833. For him the change from the world to the cloister was less striking and arduous than for many others. He had been nurtured for years with the spirit of the Society, and adapted himself, therefore, almost spontaneously to the ways of novice life. He was of a gentle disposition, always cheerful, yet at the same time moderate, ever ready with a smile even in his old age. His regular features, his scholarly bearing with something of the nobleman, and his thorough knowledge of three modern languages—all these reminded one of the gentleman of the old school.

After finishing his novitiate he began the course of his studies and was ordained in 1846. The following year we find him as professor of rhetoric in our college of Sion in Switzerland. But even at this period of his Jesuit life he wished to go to the United States, and labor there for the glory of God and the good of souls. An unforeseen event hastened the fulfilment of his desires. In 1847 the Jesuits were exiled from Switzerland, and Fr. Wippern in company with Fr. Weber of happy memory, and Fr. Tschieder, who still survives as a memorial of those dangerous times, landed in 1848 on the hospitable shores of the new world. In 1850 we find his name in the catalogue as professor of philosophy in the Athenæum of Cincinnati. Later on, he taught philosophy in St. Louis University from 1854 to '57. In 1858 he was pastor of St. Mary's Church, Cincinnati. At this time a scholasticate was opened for the Mission of Missouri. The building was situated at some distance north of the city of St. Louis, in a place called College Hill, on an eminence overlooking the broad valley of the Mississippi and the woodlands of Illinois. Fr. Wippern was superior and professor of the new institution. He labored there for two years, teaching philosophy and theology. Here he exerted himself beyond his strength. To recruit his shattered health he was sent to our college in Bardstown, Kentucky, where, besides some hours of teaching, he endeavored to perfect himself in his studies.

However, his stay in Kentucky was of short duration. In 1862 he was sent to St. Louis to assist Fr. Weber at the German church of St. Joseph. Here he gained in a short time the love and esteem of the parishioners. He founded a dramatic society for young men, which he kept in a flourishing condition for almost twenty years. For many years he prepared the numerous children of the parish for their first Communion. His instructions and sermons were listened to with pleasure and fruit. He had a great love for the poor and visited them frequently. His rounds through the large tenement houses are still remembered by the people.

His visits were not restricted to the Germans. Catholics of all nationalities within his district were visited and treated kindly by him, and they all appreciated his kindness. When-

ever he entered the yard of one of those large houses, the children scattered immediately and ran to tell their mothers that Fr. Wipperm was coming. His entering the house was like a ray of sunshine. The poor detailed to him their woes and felt relieved.

He had opened a bureau for placing servant girls in good families. He looked upon this as a very important work for doing good. He persevered in it till his old age. During the last years of his life he was unable to say Mass—a swelling of the feet rendering him unable to stand at the altar. But his cheerfulness never left him. In his last sickness he was not only patient, he was patience itself. He accepted quietly and with a smile what was offered to him, and seemed to have no wants. His death, which was caused by general weakness, occurred on the 10th of July, 1892 at 5.55 P. M. He had repeatedly been fortified with the sacraments of the Church. The news of his death, though not unexpected, caused a pang of grief in the hearts of all that had known him. The men of the parish formed a guard of honor around his coffin from early morning till late at night. At the funeral service on the next day, July 12, a great concourse of people thronged the church, and in the sanctuary a large number of priests had gathered to honor the memory of one whom they had known and esteemed so long. The mortal remains of Fr. Wipperm were taken to Florissant and buried in the graveyard of the novitiate, where, in company with Frs. De Smet, Weninger, and Damen, they await the dawning of the day of resurrection.—R. I. P.

BROTHER JOSEPH MONTEGAZZI.

Brother Joseph Montegazzi was born in Brescia in Lombardy, August 3, 1827. Of his early life we can gather but meagre details. The doors of the Jesuit novitiate of the Turin province opened to welcome Joseph Montegazzi, August 4, 1842. In the summer of 1848 a band of missionaries of the province of Lyons bound for New Orleans came to Chieri in quest of brothers. God inspired our generous brother to offer himself. The missionary duties for him began already on ship board, for he cooked the meals of his companions and he must have acquired considerable proficiency in the art as the voyage lasted over two months. New Orleans was reached Dec., 1848. He needed all his fervor to face the difficulties of his new career. The noble band were obliged to take up their abode with the archbishop until a house could be built for their use. They took possession of their new home in February, 1849. Not to mention the vexations incident to the acquiring of a new language, Br. Montegazzi found himself in a rude frame dwelling, unfurnished, wanting in the most essential comforts of life, and himself the

only lay brother in the house. It required no ordinary virtue, moreover, to settle down in a city that was subject to the ravages of yellow fever. The city at that time was confined within narrow limits; to the right and left were plantations and back from the river the swamps stretched indefinitely. The brother entered upon his duties as cook, buyer, dispenser, etc., with a hearty good will. By his persevering efforts the house and its surroundings soon took a more cheery aspect.

When a young man he had learned the trade of a bricklayer. He turned this knowledge to advantage by replacing the plank and unsightly mud around the house with a neat brick walk. As the college expanded with the growth of the city it became necessary to increase the community and one by one Br. Montegazzi was relieved of his overburdening offices. During the civil war he was still cook, buyer, and dispenser, and his heart was more than once saddened by his inability to obtain provisions. In the yellow fever epidemics of 1853 and 1873 he was stricken with the dreaded disease, but his strong constitution bore him safely through the crisis. It was on the second occasion when convalescent that he was sent on a visit to Springhill for two weeks, the only instance in forty-four years of his residence in New Orleans that he left the city. He remained in the kitchen until the year 1888, filling out a period of forty years as a cook, no slight tribute to his virtue. The office of dispenser he retained up to his death. During the last year of his life it was evident that old age was weakening his once vigorous frame; sleep would overtake him at all hours of the day, and the tottering legs would often refuse to obey the will. He himself recognized his increasing feebleness and half jokingly, half seriously would exclaim: "No force on the side." Still he persevered and would not be relieved, he even rose at 4 o'clock, a practice he had unflinchingly kept up for forty-four years.

An affection of the brain hastened his end. Early in November he took to his bed never to rise from it again. His mind began to wander and advantage was taken of some sane moments to administer the last sacraments, which he received with edifying fervor and resignation. He slowly sank, conscious moments became less frequent, and on Nov. 28, after a day of unconsciousness and a night of agony, he yielded up his soul to God.—R. I. P.

BROTHER THOMAS GORMLY.

Brother Gormly was born in New York City, April 8, 1832. During his youth and up to the time of his entrance into the Society, he was remarkable for his piety and devotion to his religious duties. He often expressed the wish to consecrate

his life wholly to God's service, but was advised to remain in the world and care for his aged mother. At her death he applied for admission into the Society and was received Oct. 29, 1871. He made his novitiate at Sault-au-Recollet in Canada, and whilst engaged in his first training for his work, he edified all by his fervor and regularity. Before his entrance he was proprietor of the valuable property situated on the southwest corner of 5th Avenue and 16th street, New York. This he afterwards disposed of in favor of St. Francis Xavier's College. He spent most of his life in the Society at St. Francis Xavier's, doing the work of a plumber, which trade he learned while in the world. The service he rendered to the house in this occupation was invaluable; he was perfectly familiar with every part of the many buildings, and when an accident occurred to the water pipes he could locate it immediately. It is known that he rose from his bed on many a bitter cold winter's night to shut off the water supply of some out of the way pipe. His usefulness in this direction can be seen from the fact that after his death water pipes were frequently bursting in many parts of the house and no one seemed to be able to tell exactly where to locate the leak.

Brother Gormly was one of those quiet, unobtrusive men, who by the unconscious loveliness of their lives seem to be born for the purpose of edifying those with whom they came in contact. He was an example of those virtues which should adorn the perfect lay brother of our Society. His attention to poverty was exact in the extreme; no one ever heard him utter an uncharitable word; he was always kind and attentive to the wants of others. Those who were his superiors bear testimony to his ready obedience and deep humility. His companions have nothing but praise for him. As one expressed it: "He was a kind friend, an edifying brother, and a man of God."

For the last ten years of his life Br. Gormly was a constant sufferer from a complication of diseases, and yet, when he was in the most intense pain, he never uttered a complaint, but accepted his sufferings as a gift from the hand of God. He was a man who had thoroughly mastered the principle, that all the ills endured here below for Christ's sake, are but so many bright jewels in the crown of immortality. He often used to say: "What matters it how much we suffer, perhaps we will be dead to-morrow." He made use of these words in recreation the very day before he died.

Br. Gormly's death was caused by suffocation during the fire which on Jan. 1, 1893, wrecked the theatre and many of the rooms of St. Francis Xavier's College, New York. He was very unwell that morning and, although he dragged himself to the chapel to receive holy Communion at the community Mass, he returned to his room to lie down immediately after breakfast. When the alarm of fire was given he proba-

bly left his room and tried to find his way down stairs ; but, as the corridor was filled with smoke, he wandered into the room of one of the fathers which was on fire, and there he became exhausted. He was found lying unconscious on the bed ; he died a few moments afterwards.

We can feel sure that his was not an unprovided death ; for when we consult the beautiful and prayerful life he led, we are constrained to say that his was the lot of the blessed who die in the Lord.—R. I. P.

BROTHER EDWARD O'FARRELL.

On the 21st of February, we laid Brother Edward O'Farrell to rest in the old wind-blown cemetery on the prairie. He died Monday, 20th, A. M., of pneumonia contracted about a week before. The last sacraments were administered to him Sunday afternoon, although there seemed to be no immediate danger.

Brother O'Farrell was born in Parish Castlegregory, County Kerry, Ireland, on the 6th of April, 1839, the oldest of ten children. He came to this country in the year 1863, and settled with his parents in Boston, Mass., on the 13th of May. Before his entrance into the Society, he followed various avocations in different parts of the country. After working for two years in the Boston Gaslight Co., he removed to North Hoosick, Rensselaer county, N. Y., and went to work in a woollen mill. When this failed he worked for a time in the Walter A. Wood Mowing Machine shops. Settling in April, 1868, in Blackinton, Berkshire County, Mass., he learned the trade of spinner in the Blackinton Woollen Mills, and worked at it until May, 1869, when he came west to Salix, Woodbury County, Iowa, where he bought 166 acres of prairie land and broke it.

Brother Edward O'Farrell entered the Society Jan. 3, 1881, and after spending about eighteen months at the novitiate at Florissant, was sent to St. Louis, where he soon after took his vows. He lived in St. Louis for about four years, from 1883-1886, as refectorian and porter. Thence he was sent to Detroit, where he was stationed during the year 1887. While there he was troubled considerably with rheumatism and varicose veins. During his stay at Osage Mission, 1888-1890, he filled the offices of buyer, refectorian, and dispenser. Here his ailment almost entirely disappeared. From Osage, he was again sent to St. Louis, and thence transferred to St. Mary's College, Kansas, where he was put in charge of the boys' refectories. He took his last vows in St. Louis on Aug. 15, 1891.

His life in the Society was that of an humble, laborious lay brother. Simple, obedient, diligent, he was a man according to the spirit of the Society. Though apparently

strong and sturdy, he had his bodily ills, but he was resigned to the will of God, and ever ready to do the work enjoined him. Though he seemed naturally quick tempered, he had obtained such a mastery over himself that he was considered by all who had any dealings with him, most amiable and obliging.

He was a quiet, unassuming brother, whose chief delight on recreation days and during free time when his other duties permitted it, was to make beads and repair them. His death was comparatively speaking sudden, yet not so sudden as to find him unprepared. Let us hope that the Queen of the holy Rosary, devotion to whom he was piously instrumental in spreading, has already led him to the arms of Jesus his guide and Saviour. May his soul rest in peace.

MR. EUGENE M. PAILLOU.

On March the 5th of the present year, Mr. Eugene M. Paillou died at the residence of our Fathers in Old Albuquerque, New Mexico. Thither he had gone for restoration of health, but he received instead a call to everlasting life.

Eugene Paillou was born in Belleville, Ill., August 11, 1857, and at an early age removed with his parents to St. Louis, Mo. In due time he became a student at the old St. Louis University, and without a thought of his future vocation, he entered the commercial course. Whilst at College, he, with two fellow students, helped Fr. Hayes to start what afterwards became a very successful literary association, known as the St. Mark's Academy.

When Mr. Paillou finished his college course, he may have felt a liking for the religious life; nevertheless he was convinced at the time that it was his duty to assist his parents in the education of his younger brothers and sisters. Accordingly, he secured a clerkship with the O. & M. R. R. Co., and after spending some years in their employ at St. Louis, he was transferred to the company's office in Cincinnati. An earnest sodalist from his college days, Mr. Paillou, on settling in his new home, became a member of the Senior Sodality of St. Xavier College and attended the Sunday afternoon meetings steadily and punctually.

After several years spent quietly, yet with ever deepening piety, he felt certain that God was calling him to the priesthood in the Society. Once this conviction became settled, he began to act upon it, notwithstanding the grave difficulties in his way. He was now twenty-six years of age; he had never studied Latin, and he had reasons to think that he should have little natural liking and aptitude for a matter so necessary. There were difficulties too, on the part of his relatives, but he arranged his affairs with the business-like despatch and method which characterized him, and was re-

ceived on application, the examiners rightly judging that shortcomings in the matter of studies could be made up for afterwards, and were more than compensated for by the applicant's nobility of character and sterling worth.

Mr. Paillou arrived at the novitiate Feb. 11, 1884, and, that evening, began his first probation by joining the members of the community in the exercises of the annual retreat. In August, 1885, Mr. Paillou began his three years of juniorate, and on the feast of St. Joseph, seven months afterwards, he had the happiness of pronouncing his religious vows. His cheerful, patient study was a long act of faith; unassisted by the stimulus which decided success gives, he plodded on unflaggingly, recognizing and acknowledging his limitations but giving no place to discouragement.

In the summer vacation of 1888, he was sent to Chicago, and there found a pleasant field for his energetic zeal during the two years of his teaching in the North Side Academy.

On the discontinuance of the North Side Academy, Mr. Paillou began the course of philosophy at the scholasticate in St. Louis. While thus engaged, his virtue shone with increased brightness. He had felt no small consolation in the work of teaching, but now his constant, persevering labor seemed to bring very inadequate returns; still he toiled on with unabating devotedness.

In the second year of his residence in St. Louis, his health began to fail. He was suffering from fistula, and in a painful surgical operation necessary for its removal he won the surgeon's admiration by his patience and grit. At the end of the year, he went with the other scholastics to the villa, but on the day after arriving there, he showed signs of great exhaustion. For this reason, he was sent at once to Chicago, where he might receive proper care. Despite precautions, however, he was attacked with a severe hemorrhage, and superiors, acting upon medical advice, sent him to Omaha, in the hope that rest and change might bring back his strength. Mr. Paillou spent one month in Omaha and four months in Denver, edifying all by his patience and observance of rule, yet with little physical improvement, so that it was decided that he should spend the winter at Old Albuquerque. Here he underwent another medical examination from which he learned that he had a pronounced case of phthisis. Nevertheless, the physician assured him of recovery and a comparatively long life, provided he remained in a dry climate. For a time, the patient seemed to rally, but as soon as his appetite for food began to desert him, a gradual decline in strength was noticeable. On Sunday morning, March 5, he went down to the domestic chapel for Mass and holy Communion, but at the cost of great fatigue. The Father Superior on hearing this, directed that he should keep his room, and that everything that he wished for, should be brought to him. According, Mr. Paillou remained all day

in his room ; he was weak but enjoyed great calm. Shortly after 7 o'clock that evening, the fathers in attendance noticed that the patient was fainting, and immediately sent word to the other members of the community. The latter assembled at once and, as it was clear that death was close at hand, they began the prayers for the dying, during which Extreme Unction was administered. Thus fortified, the dying man endured his agony, which lasted twenty minutes, and then he gave up his soul to God.—R. I. P.

BROTHER JOHN GEEKIE.

After an illness of only one week, Br. John Geekie peacefully departed this life at about 3 o'clock in the afternoon of March 10.

Br. Geekie was born at Clane, in the County of Kildare, Ireland, on Dec. 27, 1832. His boyhood and early youth were passed in his native land. He seems to have devoted himself at an early age to the trade of a carpenter ; for we find him when a mere youth working in this capacity at the putting up of a new building on the grounds of Maynooth College, and afterwards thus employed in our College of Clongowes Wood. In this college he spent a considerable period as a postulant for admission as a temporal coadjutor into the Society ; and here, on his reception, he entered upon his novitiate. Soon, however, he was afflicted with a serious ailment of the eyes, and his superiors, in view of the consequences that threatened, thought proper to give him his dismissal. This blow was severely felt by the young man, and in his affliction of spirit he seems to have lost trust in his native land ; for shortly after, he emigrated to the United States, and about the year 1858 settled in St. Louis. In this city he was married, but his wedded bliss was of short duration, owing to the early death of his wife. This bereavement, added to his former disappointments, preyed upon his spirits ; and when not long after, another disagreeable event occurred at variance with his patriotic feelings, he listened to evil counsel, and suffered himself to be enrolled in the ranks of the Freemasons. While the influence of this fraternity quickly secured him a comfortable competency, and even opened to him an avenue to wealth and power, it produced in him the usual result of neglect of his duties as a son of Holy Church. In this deplorable wandering, not indeed from faith, but from the path of duty, he continued for several years, becoming spiritually more and more enfeebled through his self-privation of the supernatural food of the sacraments. At length, however, thanks, no doubt, to the intercession of St. Joseph, to whom he had always kept up a tender devotion, a merciful Providence brought him into contact with one of the brothers stationed at the St. Louis University,

whose acquaintance he had made at Clongowes Wood, and for whom he entertained an uncommon regard. The zeal of the good brother at once urged him to set about reclaiming the wanderer, and in due time his efforts were amply rewarded. By gentle reproofs and, still more, earnest counsels he induced him to resume the practice of hearing Mass on Sundays and holydays. Continuing his good offices he next prevailed upon him to attend the exercises of a retreat given to the students of the University during Holy Week, at the close of which he had the great satisfaction of seeing his friend reconciled to God in the tribunal of penance, and strengthened with the Bread of the Strong on Easter morning.

Through the kindness of the late Fr. John Verdin the difficulties arising from Mr. Geekie's connection with the Masons were smoothed away, and easily obtaining an honorable "demit" he was freed from the bonds of their unholy association. Thoroughly converted, he felt in himself a revival of attraction to the Society, and obedient to the call he eagerly applied for re-admission as a brother coadjutor. After a due interval, during which his sincerity was, especially on one occasion, put to severe test, his application was favorably received, and on the 20th of March, 1872, he entered the novitiate at Florissant.

In this quiet home he spent the remainder of his life, secluded from the world, and wholly averse to its bewitching smiles, as well as dead to the fortune and honors, which it had placed within his reach. By his assiduity and fervor in the religious life he made ample atonement for his previous remissness in the service of God, and was to all, to beginners especially, a constant source of edification by the evidence he gave in his conduct of his lively faith, and of his sincere piety.—R.I.P.

LIST OF OUR DEAD IN NORTH AMERICA

From Mar. 15, 1893 to June 15, 1893.

	Age	Time	Place
Fr. Eugene McSwyney.....	49	Mar. 21	St. Thomas, Md.
Mr. Charles Portis	20	Mar. 23	St. Louis, Mo.
Br. Stephen Rosselin.....	54	Mar. 24	St. Boniface, Manitoba.
Mr. James A. Flannery . .	30	Mar. 25	Grand Coteau, La.
Br. John Stevens.....	27	Mar. 27	St. Louis, Mo.
Fr. Joseph F. Rimmele.....	62	Apr. 6	Detroit, Mich.
Mr. Edward Gerlach.....	21	Apr. 11	San Francisco, Cal.
Fr. Joseph Hébert	59	May 8	Fort William, Ont.
Mr. Lawrence Casserly.....	24	May 31	Santa Clara, Cal.
Fr. Darius Hubert	70	June 14	Macon, Ga.
Fr. John Resther.....	70	June 15	Quebec, Canada.

Requiescant in Pace.

VARIA.

Alaska.—Father Tosi, the Superior of the Missions, returned from Alaska last summer, as our readers may remember. His object was to make a trip to Europe to secure subjects and means, and especially to obtain from the Holy Father especial faculties for his mission. Reaching San Francisco in September he came east in last October, passing several days at Frederick and Woodstock where he gave to the fathers and scholastics an account of his mission. After a visit to Canada he set sail for Europe. His visit to the Holy See was successful in every way and he obtained all that he asked, having been appointed Apostolic Vicar with the right of giving confirmation. He returned in the spring, and on May 18, left San Francisco with Fr. Monroe and Brothers Twohig and Marchisio, of the Rocky Mountain Mission, and Brother James T. O'Sullivan, of this province, well-known as machinist and blacksmith, to those of Ours who have been of late years at Georgetown. They sailed on the steamer *Bertha*, and they were also accompanied by three Sisters for the Indian schools. Brother O'Sullivan has for a number of years asked to be sent to the missions, at one time we know that he applied to go to the Zambeze. We feel confident he will be a great help to the Alaska Mission.

Australia, Sydney, St. Ignatius College, Riverview.—I have been for a long time thinking of writing to thank you very sincerely for sending us the LETTERS. You would hardly believe what a scramble there is for them as soon as it is known they have come. Dear old Father Dalton (æ. 77) who acts as our Postman—for you must know we have our own Post and Telegraph Office here in Riverview—quietly “smuggles” the first read, and then delights in drawing attention to the papers which interested him most. The LETTERS are then placed in the Community Library with *Ne Auferatur* printed on the cover in placard style, and our librarian, Father D. Manning, threatens all manner of woes on any one who might dare to remove the volume from the library before at least a month has elapsed. Everyone seems most interested in the LETTERS, and they suggest many topics at recreation for days and days. May I ask you to enter “Riverview” on the list of your subscribers and to furnish the acct. once a year.

I hope you have received the copy of our College Annual—*Our Alma Mater*—which we mailed you last month.⁽¹⁾ I think you will find a few items in it which will interest your readers. One of our boys succeeded in taking the

(1) We regret to say that we have not received “*Our Alma Mater*” for the present year.—*Editor W. Letters.*

first place among the two thousand candidates who presented themselves for the late Sydney University Examinations in the junior grade. It was considered a great triumph for the college as it was the first time that a Catholic student won this distinction; and for several days after the publication of the results we were receiving congratulations from all quarters—many of them coming from men in high positions. The other pupils who presented themselves also did very well.

Judging by what I hear of your magnificent colleges in America, Riverview must be very insignificant in comparison. But it is only as yet in its infancy. It was exactly this day (12 Feb.) thirteen years ago that the Riverview Estate was purchased for the Society by Fr. Joseph Dalton to whom I have already referred. The estate consists of 120 acres of land and is charmingly situated about four miles from the city on an arm of the famous Sydney Harbor. The property rises somewhat abruptly from the water to a height of 200 feet, and, as it is a kind of peninsula, it has about a mile and a half of water frontage. Visitors never tire of admiring the grandeur of the approaches to the college. There is an air of antiquity and of weirdness about the huge piles of rock and the ancient eucalyptus trees which is most impressive. I have heard several well travelled men say that they have never seen a more beautiful situation for a college. The property was purchased for £6500, but it is now worth ten times that sum, without speaking of the buildings which have been erected.

Since the opening of the college it has been growing in public favor. We began with eighteen pupils and from year to year there has been a steady increase until now when we average 140. We are twenty in community, 12 priests, 5 scholastics, and 3 brothers.—*Letter from Fr. John Ryan.*

Melbourne, St. Francis Xavier's College, Kew.— We have received from this college "Our Annals," the illustrated school journal of St. Francis Xavier's College, Kew, Melbourne. The following extract will tell us something of the history of the foundation:—

"Early in the 'sixties,' the Jesuit Fathers took charge of St. Patrick's College, Melbourne. Before long they saw that inadequate accommodation for boarding scholars was at their command, and it was resolved to look out for a suburban site on which to erect a commodious edifice, which should be surrounded by a sufficiency of land for recreation reserves, gardens, etc. The fine estate on Kew Hill being offered for sale by the late P. Mornane, Esq., the Fathers decided to purchase it. It was a big venture, but ample time was allowed for the payment of the purchase money, and after about twenty years' saving and collecting, the purchase was completed. Meanwhile, improvements began. The grounds were laid out and planted, and on December 8, 1872, His Grace the late Dr. Goold, Archbishop of Melbourne, laid the foundation of the building, which is now known as the south wing of the college. Part of this wing was ready for use in 1878, and at the beginning of that year the boarders were transferred from the over-crowded St. Patrick's College to

the new suburban house. Building progressed steadily, and towards the end of 1884 the whole south wing was finished. The number of applications for places increased as the accommodation increased, and at the end of 1884 there were 98 boarders in the college at one time, besides 30 or 40 day scholars. This rapid increase in the number of students made an increase in the number of masters necessary, and some new members of the Order came to Kew. There were not enough rooms to properly house the new comers, and arrangements for them were pretty inconvenient. This difficulty compelled the superiors to see about further increasing the college buildings, and towards the end of 1887 tenders were invited for adding to the premises. This move resulted in the commencement, about the middle of 1888, of the large building now known as the west wing.

"The west wing, though of great proportions, is hardly in keeping, from an architectural point of view, with the part previously erected; but this is not wholly the fault of the architect whose tender was accepted. It provides, however, a gymnasium hall, an additional dormitory, a grand study hall, bathing rooms, libraries, recreation rooms, billiard rooms, community rooms, and several class rooms. Since its erection it has been rendered more convenient by a door of communication with the upper balconies of the south wing, while the magnificent college hall, erected in 1890, has made the ground floor all that can be desired—all doors of the lower rooms opening into the hall. A perfect system of lavatories, etc., fits into one corner of the rows of buildings on the north side of the quadrangle, on which side armories, music rooms, and the art gallery had been erected in the year 1887. Within the outer walls of the grand hall, and occupying some space at either end, are nine piano rooms, for the music students to practise in. These are fitted with glass doors and large windows, looking out on the quadrangle lawns and flower beds, in the midst of which a large rockery fountain is situated. In the basin of this fountain (which is circular) fancy ducks, sea gulls, and other water fowl, as well as tortoises, are to be seen. The south side of the quadrangle is bounded by the menagerie fence. Within the miniature park which this fence surrounds, there are many kinds of animals and birds which, besides greatly ornamenting the gardens, afford subjects of instruction to the students.

"A large fruit and vegetable garden, belonging to the college, lies to the east side of the quadrangle, and the rest of the grounds in that direction are occupied by an extensive dairy farm. The servants' quarters are also in this direction, and consist of a neat little terrace of brick, at the distance of about 80 yards from the college walls.

"The south wing is in two halves—a corridor running through it both on the lower level and upstairs. There are in this wing the college chapel, some professors' rooms, the dining hall for the students, the professors' refectory, the community library, and reception rooms, on the ground floor. To the east, and shut off from the rest, is the kitchen, with cellars under it. On the

upper floors there are four lofty dormitories, the infirmary for indisposed pupils, and the linen rooms, while above these there are store rooms for superfluous luggage not actually in use.

“The recreation grounds are unrivalled. There are six cricket pitches in constant use, three football grounds, a tennis court, and a training track of 150 yards, covered all over with tan.”

The “Annals” contain more than 70 pages with illustrations of the college grounds and buildings, the tennis court, gymnasium, cricket pavilion, etc., which shows that what is written in the above sketch is no exaggeration. The college numbers 154 students and belongs to the mission of Australia which is attached to the Irish province. We learn from the catalogue that our fathers have four colleges in the mission, two boarding colleges and two for day scholars. The boarding schools are at Kew and Riverview, while the day schools are in the adjacent cities of Melbourne and Sydney. We trust that Ours in Australia will continue sending us items from their mission.

Austro-Hungarian Province, Innsbruck.—Ours have purchased the house adjoining the *convictus* on the Sillgasse. It will soon be utilized as a residence for students. Fr. Rector has likewise made a bid for the library building of the University, which stands between our college and the church. The government is desirous of selling it, as a new edifice has been decided upon. The new library will be erected in the botanical gardens.

Accident to Fr. Hattler.—A sad happening was the misfortune that befell Father Hattler, the distinguished writer, in the middle of April. On rising one morning, the father thought the day an unusually dark one; but after putting on his spectacles, matters were not much improved. He then noticed that objects to the left were distinct, while those on the right were more than hazy. Closing his left eye, he found to his consternation, that the sight of the right eye was gone. As he was at the villa, he did not reach the oculist in Innsbruck till noon. That gentleman, however, was very busy, and could not attend to Father Hattler until 4 o'clock. An examination disclosed the fact that during the night a vein in the choroid had burst, and injected the blood into the retina where it had hardened, causing total blindness. The oculist said that if the blood were still fresh he might accomplish something, but, under present circumstances, there was no hope. The good father bears his great affliction with touching resignation. Fr. Francis Hattler is the foremost German writer in folk-lore now living. Critics generally, I believe, consider him the equal of Alban Stolz. He has been obliged to suspend all literary work, but there is hope that his remaining eye will strengthen sufficiently to allow him to continue his labors which are very fruitful of good.

Fr. General and Dr. Pastor.—Dr. Louis Pastor, the continuator of Jansen's History of Germany, is a professor in the University here. During Fr. General's visit, Dr. Pastor called on him and presented him with the two completed volumes of his History of the Popes. His Paternity was well

pleased with the interview, and promised to have the history read in the refectory at Fiesole.

Professors and Students.—According to the official report for the last semester, there were 963 matriculated students in the University, divided as follows: Faculty of Divinity 281, Faculty of Arts and Sciences 121, Faculty of Medicine 372, Faculty of Law 189. The number of professors and tutors is as follows: Divinity (all Jesuits) 14, Arts and Sciences 41, Medicine (including assistants) 59, Law 16.

Election of the Rector Magnificus.—To give you an insight into the workings of our University, I shall detail the doings at the election of our present Rector Magnificus. For the election of this distinguished official, the professors of each faculty assemble and choose 4 electors. The total number of votes, therefore, is sixteen, necessary to choice 9. At the last election there were two candidates, both from the Medical Faculty, one Liberal, the other National. I must explain these terms as they have a peculiar meaning in the University. The National party is *anti-Austrian* and *pro-German*. That is, they favor the dissolution of the Austrian Empire, and the union of its German-speaking provinces to Germany. The Liberal party (whatever may be its significance in other connections) here means pro-Austrian, and is loyal to the government. At the last election for Rector Magnificus, the Faculty of Arts and Sciences returned four National electors. The Medical Faculty, though divided in sentiment, was able to return four Liberals, but as one of them was the candidate, who could not vote for himself, they were able to record only three votes. The Law Faculty chose four Liberals. The votes of these three faculties, therefore, stood: Liberals seven, Nationals four. The Divinity electors (all Jesuits) refused to be drawn into the political whirl, and cast their votes for neither of the two candidates, but gave them to a theological professor, Fr. Hugh Hurter. Two ballots being taken and the vote standing: Liberal seven, National four, Independent four, the law required them to cease general balloting and vote only for the two receiving the highest number of votes. But this was impossible, so another ballot was cast with the same results. In order to exclude the Jesuit candidate, a manœuvre was now resorted to. One Liberal vote (that of the candidate himself) was given to the National party, making the ballot stand: National five, Liberal seven, Independent four. The other faculties then declared that the vote must now be taken only for the two highest. The Divinity electors demurred, as the law required this only after the first two general ballots. The others insisting, our fathers drew up a protest and refused to vote any more. As there was a dead lock, the case was referred to Vienna. The Minister of Education answered that the Divinity professors could not abstain from voting, and so a new candidate was proposed from the Faculty of Arts (Dr. Carl Senhofer), and on him all votes were finally united. He is pro-Austrian in sentiment, but a student who does not mingle actively in politics. The office of Rector Magnificus is so fiercely disputed, not on account of its academical

honors, but because the holder is *ex-officio* a member of the Tyrolese Legislature. So you see we have here in Innsbruck a little *imperium in imperio*. These facts about the "inwardness" of the election are not generally known. They were communicated to me by the Dean. On my asking him, how the government could allow the advocacy of principles touching the dismemberment of the Empire, he answered that the government was very easy-going. As the people are also easy-going there is not much danger of their ideas materializing. In fact, "*Gemüthlichkeit*" (*consule probatos auctores*) is the characteristic of the Austrian in every walk of life.

Assault on the Primate of Hungary.—During the Easter holidays, Fr. Biederlack gave a retreat to the Cathedral Canons at Grau. The exercises were also attended by Cardinal Vaszary, Primate of Hungary. It was at the close of this retreat that the dreadful attempt was made to assassinate the Cardinal Primate. His Eminence was occupied with his secretary, when a discharged butler of the palace entered, and demanded reinstatement in his office. This being refused, he drew a knife and sprang at the Primate. The secretary, quick as thought, divined his intention, and heroically thrusting himself before the Cardinal, grappled with the would-be assassin. He was no match, however, for his adversary, who, in the struggle that ensued, plunged his knife no less than five times into the body of the unfortunate secretary. The Primate, paralyzed with fear and horror, could render no assistance. Fortunately, a priest, who was waiting for an audience, heard the noise and rushed into the apartment. The assailant and his victim were now rolling upon the floor in a death struggle. The newcomer wrested the knife from the hand of the wretch, and then dragging him from his now feeble antagonist, succeeded in holding him until help arrived. The life of the heroic secretary was despaired of, but there is now hope of his recovery. He is quite a young man and made his studies under Ours in Innsbruck. The Emperor has decorated him with the Order of the Iron Crown for his bravery. One sensational paper tried to connect this incident with the Jesuits. The only real connection is the fact, that if Cardinal Vaszary had then met his death, it would have been after edifying his flock by his attendance at the retreat given by a Jesuit Father.

Jesuits and Hungarian Politics.—An event which excited considerable attention was the brilliant result of Fr. Tomcsanyi's conference in Buda-Pesth. This father, who is attached to our college in Innsbruck, had been invited, on the approach of Holy Week, to give a retreat in the house of the Ladies of the Sacred Heart in the Hungarian Capital. As soon as it was known in that city that the father was coming, he received an invitation from the nobles, who head the Catholic party in the Hungarian Parliament, to give a course of religio-political lectures on the questions which are at present agitating the public mind. They thought it would be opportune to hear from a competent authority an exposition of the principles that should guide their course of action. To make you understand the delicacy of such an undertak-

ing for one of Ours, I must say a word on the political situation. Like all countries in which the Church is established by law, the government of Hungary is very jealous of clerical interference in civil matters. To add to the difficulty at present, the ministry which has succeeded the recent Szapary cabinet is violently anti-Catholic. Its programme is a de-christianization of the State, by the introduction of civil marriage and other enormities. The consequence is that violent discussions in and out of Parliament are convulsing the country. The King of Hungary (i. e. Emperor Francis Joseph, of Austria, for you know you must never say "Emperor" in connection with Hungarian affairs, if you do not want to draw down on your devoted head the vials of wrath of the indignant Magyars) —the King, then, though personally a good Catholic, has been persuaded by the ministry that the people ardently desire these "reforms," and Francis Joseph is a very constitutional monarch. The Catholics, however, are not alone in their opposition; they have with them the majority of the Protestant in Hungary. It was in such a state of affairs that Fr. Tomcsanyi was asked to treat these thorny questions. Superiors were desirous of his undertaking the task, but warned him to use great prudence. As soon as he had consented, the city of Buda-Pesth was placarded with the news, and it caused considerable attention. But now, our fathers in Buda-Pesth took alarm, and besought the lecturer not to be too "political." Even a Monsignore, in purple and red, thought it his duty to wait upon the father and request him not to compromise the Jesuits in the Hungarian capital, where their ministry was so fruitful. The father quieted all these fears as well as he could. At length the day arrived for the first conference, which was to take place in our church. Father Tomcsanyi ascended the pulpit, full of his theme, but to his amazement saw the church filled, not as he had imagined with nobles and parliamentarians, but with the ordinary pious congregation. What should he do? For a moment he thought of abandoning his lecture, and preaching a sermon, but then, by inspiration, he determined to adopt a middle course and treat his assigned matter in a style more popular than scientific. At the end of an hour, he left the pulpit and descended into the church, where a new surprise awaited him. His destined audience were really there, but scattered about and occupying non-conspicuous places. What is more, they were such men as Counts Zichy and Szapary, leaders of the Catholics, with over one hundred and eighty of their colleagues. Even the famous Count Apponyi, who is a bitter opponent of the government, but a free lance, was an attentive listener. Three conferences were given with ever increasing attendance. But at the last one, Fr. Tomcsanyi, like a true Jesuit, was determined not to be satisfied without spiritual fruit. For in Hungary, as in other places, there are many men very conspicuous as Catholic champions, whose lives are not in accordance with their creed. The father addressed his peroration to this class. He reminded them in burning words of the sublimity and sanctity of their faith, and besought them to be Catholics not merely in words but in deeds. His call was

responded to, and the confessionals were thronged. I give two typical cases. Hardly had Fr. Tomcsanyi entered the sacristy, when a noble General, covered with Orders, came to him and said with military bluntness: "Father, I wish you to hear my confession; and I advise you to do so at once, for if I leave the church, I do not promise to come back for that purpose." Another instance was that of a celebrated Professor of Medicine in the University of Buda-Pesth. His course had been so non-committal that it was not known whether he was Catholic or Protestant. At the end of the last conference, however, in the sight of all present, he entered the confessional. He is now committed to the Catholic cause, and will be a great accession. So far all was satisfactory. But the Catholic newspapers caused considerable anxiety to our fathers. The enterprising editors, not content with reproducing the conferences *verbatim*, made them more spicy by direct allusions to public persons and things. The principal Catholic organ, *Magyar Allam* (with the best intentions) made very striking comments, but in such a way that the text could not be distinguished from the commentaries. Fr. Tomcsanyi protested, and his letter was inserted, but the desired effect had already been produced, which, after the event, is not much to be regretted. It is said that the obnoxious measures will undoubtedly be defeated in Parliament.—*Letter from Mr. Fanning.*

Belgium, Our Colleges.—There are 11 classical colleges and 1 commercial college, the Institute of Antwerp, in the province of Belgium. At the beginning of the scholastic year 1892-3, there were the following number of pupils in each college:—

Alost, 282; Antwerp, 676; Antwerp (Institute), 426; Brussels, 873; Charle-roi, 514; Ghent, 414; Liege, 987; Mons, 366; Namur, 650; Tournai, 265; Turnhout, 494; Verviers, 365; total, 6312.

This was the number, in September, at the beginning of the course. In the same colleges, during the whole of the scholastic year 1891-1, there were inscribed 6852. As has been stated in a former letter, our fathers are building a second college at Liege. This was finished sufficiently to be opened after the Easter vacation. This new college is situated on the other side of the Meuse, which divides the city. The day scholars will attend that college which is on the side of the river inhabited by their parents. The courses for the present year include those from Infima Grammatica to Media Grammatica. At the earnest request of the bishop, Monseigneur Doutreloux, a devoted friend of the Society, our fathers are also building a new church.

The novices are distributed between the ten novitiates of the province, as follows:

Arlon: 39 scholastic novices, 5 coadjutor novices.

Tronchiennes: 44 scholastic novices, 10 coadjutor novices, total, 98.—*Letter from Fr. Bergmann.*

Boston, Boston College.—All the Sodalities received large accessions during the month of May. The interest manifested in the devotion both in church and college is an encouraging sign of the times. In the beginning of May four chosen champions of the Fulton Debating Society discussed the question of "Foreign Annexation" before a large audience. Frederick J. Prince, the honored ex-Mayor of Boston was so pleased with the speakers that he offered the medal for next year.

On April 4, the college was honored by a visit from the Most Reverend Papal Delegate, Archbishop Satolli. In the short notice given, everything was done to prepare for his reception. The lower hall was tastefully decorated, the papal colors being of course predominant.

Rev. Fr. Rector welcomed His Grace in an elegant Latin address, to which the Reverend Delegate responded in his usual happy vein, warmly advocating Catholic education, and earnestly commending the work our fathers are doing.—More than 100 of the students are making the six Sundays.

Church of the Immaculate Conception.—The Feast of the Sacred Heart was celebrated with unprecedented magnificence. The floral offerings were rich and numerous. Over one thousand made the Communion of Reparation. In the early morning, at one time, just fifty minutes were needed to distribute Communion to those who were called to their daily labor. The badge of the League was very generally worn. Very many chose in preference the busy hours for making their visit, in order to leave no part of the day without some one to adore our Lord during the public exposition of the Blessed Sacrament. In the evening there was a solemn reception of promoters at which Fr. Doonan preached, and 77 promoters received their diplomas and crosses. Fr. Rector made the Act of Consecration and gave benediction. The day was well kept by this the largest branch of the League in New England, numbering 12,000 associates, under 350 zealous promoters who filled the church to its utmost capacity.

Buffalo Mission, St. Ignatius College, Cleveland.—On June 22, Rev. Father Superior arrived here from Buffalo and brought with him Father Joseph Le Halle, who was proclaimed Rector of St. Ignatius College at dinner. Father Le Halle has a French name but is a German; until last Thursday he was a Professor of Rhetoric and Prefect of Studies in Canisius College. Before he came to this country, some five or six years ago, he was in Bombay Mission, India, for a number of years. He has always been a college man, and, while his appointment is our gain it is, of course, a great loss to Canisius College. On the same day at 8 o'clock in the evening our commencement was held in a large hall, which we had hired in the city. It was crowded by a large and exceedingly respectable audience. Our boys spoke very well and they were heartily applauded. All the speeches were uncompromisingly and enthusiastically ultramontane. We Germans are nothing if

not musical and so we have a fine college choir, and, what is really wonderful, a good college orchestra. I say wonderful, because such a thing as a college orchestra would ordinarily be looked upon as an impossibility.—*A Letter from Fr. Guldner.*

California, St. Ignatius, San Francisco.—On the feast of the Patronage of St. Joseph, Rev. Fr. Edward P. Allen was appointed Rector of St. Ignatius College, San Francisco. He has already announced to the public that henceforth no tuition will be required from the pupils in the classical course. A small fee will be given by the pupils in the commercial course owing to their being taught exclusively by secular professors. Our only resources are in Divine Providence—a sure foundation however on which our early fathers in the Society built and were blest of God.—The choir of male voices trained by Rev. Fr. Allen, has now entirely replaced the choir of mixed voices and is meeting with universal approval.—Our fathers here have lately received a number of converts into the Church. They had the happiness of presenting fifty of them for confirmation at the Cathedral on Pentecost Sunday. Archbishop Riordan was exceedingly pleased and thanked the fathers heartily for their zeal. At the commencement exercises, the Archbishop paid a glowing tribute to the labors of our fathers in the noble cause of true Christian education and congratulated the people of California on having such learned and devoted men to consecrate their best energies and their very life in the training of the minds and hearts of their children.—Mr. Edward Gerlach a most amiable and excellent scholastic died here quite suddenly after an illness of but forty hours. He was followed in six weeks by a no less edifying companion Mr. Lawrence Casserly. May the joyous sacrifice of their lives and their fervent prayers in Heaven call down countless blessings on our Mission.

Canada, Work of Missionary Fathers.—Besides the regular missionaries, who are continually at work, the Tertian Fathers were kept busy during the whole Lent. Fr. Forhan, after giving the spiritual exercise to a number of priests, gave two retreats to the Providence nuns in Montreal, and afterwards, with Fr. Lamarehe, a mission to the Canadians of St. Alban's, Vt. Fr. LeCompte gave a retreat to an association of French ladies of Montreal, another to the professors and students of Laval University in Quebec, and a triduum, preparatory to the inauguration of the association of the Holy Family, in the parish of Sault-au-Recollect. Fr. Devine gave also three very successful missions, in the parishes of St. Louis at Mile End, of the Immaculate Conception, Montreal, and of Point-Levis, opposite Quebec.

Fr. Lamarehe gave a first mission, with Fr. Richard, in the parish of Ste Félicité, Rimouski; a second, alone, in the parish of Isle aux Grues; a third, with Fr. Forhan, in the French Church of St. Alban's, Vt. Fr. Richard, after leaving Fr. Lamarehe, assisted Fr. Pichon in two missions, in the parishes of St. Constant and St. Michael. Fr. Meloche gave four missions in

Cohoes, and one in Schuylersville, N. Y., to the Canadians. Fr. Devlin, after preaching triduum to the religious communities of St. John, N. B., and Halifax, N. S., gave a mission at Havre Boucher, N. S., with Fr. Doherty, and two others with Fr. O'Bryan in New Castle and Nelson, N. B. All this while Fr. Dufrene, long tried before his third probation in the missions among the Indians of Georgian Bay, was kept in Montreal, preparing himself for new labors.

The Tertians report much excellent work in all their missions, and abundant fruits in the confessional. In some, the boxes were often occupied till midnight. Instances of return to Christian duty after 20, 30 and 40 years, in certain missions, were not unfrequent. The League of the Sacred Heart was taken up by our missionaries and established in many parishes as the very best means of keeping up the fruits of the missions. Besides the ordinary three degrees of the Apostleship, the special organization known as the League for Men received thousands into its ranks. In one parish alone three thousand men made the promises. The devotion of the Sacred Heart is spreading rapidly throughout Canada; the First Friday Devotions are held in specially high honor. The Association of the Holy Family was also established in many parishes during the past Lent.

The regular missionary bands composed of FF. Doherty, O'Bryan and Connolly for the English; FF. Turgeon, Stephen and Edward Proulx and Pichon, for the French-speaking population, have been at work for many months in the maritime provinces, and among the French Canadians in New England and Ontario.

St. Mary's College, Montreal.—We have received from the college a useful little pamphlet of 52 pages giving valuable information about the students. It contains: (1) An alphabetical list of the 435 students with the class, division, and classification of each as boarder or extern; (2) a numerical order; (3) the order of the day for ordinary days, Sundays, for days of *sortie*, etc. This is followed by the names of the officers of the *Association des Anciens Elèves*, of the four sodalities and the Congregation of St. John Berchmans, the French and the English academies, the committees on games and the officers of the divisions, the militia, etc. The whole concludes with a complete calendar for every day of the year, in which all the feast days and benedictions are marked, the days of special devotion, the novenas, the day for the monthly reading of the notes and the days of *sortie*, etc., etc. This is the eighth year this useful annual has been issued and we call our readers attention to it in the hope that some of our American colleges may be induced to bring out a similar calendar. It would certainly be a great help to regularity and order. Our English and even our Australian colleges have more elaborate annuals; why should we be behind hand? It would certainly be far more useful than the annual catalogue.

Fordham, St. John's College.—The second half of the present scholastic year is almost over, and we may say, with great truth, that during its course Fordham has been in many ways blessed. That spirit of piety and faith, which the devotion to the Sacred Heart ever fosters, has grown stronger among the boys as the year has gone by, showing itself time and again in many little acts of virtue truly praiseworthy. An example will not be out of place. It may interest and edify us the more since it is given by one of the smallest boys of the college. It seems that this little fellow, who is an altar-boy, was not as attentive as he might have been during class. To urge him to greater effort he was told that if he did not improve he might be suspended for a time from serving at the altar. However, an alternative was given him, a hard trial, but the result will show that grace was equal, nay even superior, to the call. We must remember that the lad is one of the small boys' base ball nine, and an enthusiast in all sports. Well, this was the alternative. Suspension from the sanctuary would be out of the question provided, that on the following Thursday when the Yale Law School was to play an exciting game of ball with the large boys, he would forego the pleasure of seeing the game and spend the afternoon in jug. Some of his companions were near by when the offer was made, and they urged him not to accept it, "for," said they, "if you are suspended, it will be but for a short time." His answer silenced them. "Do you think I want to lose the two hundred days indulgence granted for every genuflection we altar boys make to the Blessed Sacrament?" The condition was accepted. The day of the game came, and with it a heavy rain storm and the postponement of the contest. Our little friend did not appear for his punishment. "What a fortunate escape," you say, "he had the merit of the sacrifice without the burden." The following Saturday the postponed game was to be played. All had gathered in the field, the excitement was intense; in the midst of the bustle our little altar boy sought out his teacher and told him he was ready to go to jug. "But why didn't you come last Thursday?" "Well sir, it was raining and I knew there would be no game, and as I had promised to let the game go I waited until I could get a chance to do so." It is needless to remark that he saw the game, the unconscious cause of admiration on the part of his teacher. — The Month-of-May custom of gathering around the Blessed Virgin's statue after nightfall and listening to the fervent words of some one from among the older students is still adhered to. "Most appropriately," said one of the students in his little address, "are these devotions held under the bright stars of heaven, for thus there is nothing to impede our prayers in their direct flight to the hearts of Jesus and Mary."—St. Aloysius, the boys' special patron, is truly honored by them. Judging from the number of communicants on the last three or four Sundays one might say that the practice of the devotion of the Six Sundays is general. By a happy coincidence our commencement day will be the feast day of St. Aloysius. May we not hope

that he will guard with special care, during the trying months of vacation, those whose last act on the closing of schools might be said to be one in his honor.—During the month of April the boys were kept busy preparing for class specimens. Each class had its day assigned beforehand. Both classes of Philosophy made a very creditable showing in their respective disputations; the marked success of the other classes only realized their professors' expectations. On the evening of Thursday, April 20, the Debating Society gave us an exhibition of the work it has been doing during the year. The debate, which was public, was exceptionally good, the four disputants showing themselves masters of the subject under discussion. The only drawback to the full success of the evening was the weather, which was very bad, thus causing the absence of many who otherwise would have enjoyed the literary treat.—A business meeting of the Alumni Association was held at the college towards the end of April. Amongst other business transacted was the election of General Martin McMahon to the Presidency of the Association, Judge Morgan O'Brien's term of office having expired.—Rev. Fr. Rector's feast was celebrated on Ascension Sunday. On the afternoon of the day previous classes were dismissed earlier than usual and all assembled in the hall to listen to the congratulatory addresses read by the representatives of the different divisions. The entertainment was very enjoyable, the musical part of the programme being very well rendered by the glee club. On the day of the feast solemn high Mass was sung in the college church by Rev. Fr. Rector, in the evening we had solemn Benediction. The faculty, following an old custom, dined with the boys in their refectory, which was tastefully decorated; during dinner the college orchestra treated us to some choice selections.—Fr. J. F. X. O'Connor, at the request of the senior sodality, gave his instructive and interesting lecture, "The Madonna in Art," on Pentecost Tuesday.—Probably before the "LETTERS" go to press the year will be over. Looking back on our work, though we see much that might have been better done, still we find that not a few things have been accomplished, and we look forward to the coming year as one which will certainly be in every way successful. In the meantime we pray that our hopes may not be vain, and that the Lord may help us to guide those committed to our care in the straight path to His greater glory.

France, The State of our Colleges.—The following letter has been received from one of our French fathers, who was asked for an account of the present condition of our colleges:—A few of our fathers have been obliged for a time, or even permanently, to leave our colleges, but this is the exception. Here and there we are annoyed by the government without, however, any serious results. We have kept our places and we still keep them. The state of the different colleges is not the same. In some there are more of Ours and in some less. In the greater number one of our fathers is the legal head in relation to the University; in some an ecclesiastic or a layman fills this

office. Some parts are more tranquil than others and the inspectors less brutal. From time to time, to satisfy the radicals, the government feels obliged to make an effort to apply the Decrees to us, then some unexpected event takes place—a change of the ministry, the Panama scandal, or something else—and this forces them to abandon it. The protection of Divine Providence over our houses for the past thirteen years is manifest. We attribute this grace to the Sacred Heart. Thank the Divine Heart for this, and pray that we may merit always that these favors be continued, for, notwithstanding all the vexations of our enemies, much good is done both in the colleges and elsewhere by missions, retreats, young men's and workmen's unions, etc. The evil, however, is great. The secret societies carry on the war against all that is Christian with an obstinate fury. The Catholics are not sufficiently well organized and it is feared that the elections for the legislature, which takes place this year, will not give us a better congress than that which we have at present. The law of Associations is kept suspended over us, as a constant threat. It has been averted so far, and we trust that it will be always, though at times we have no hope but in God.

Georgetown College, Celebration of the Papal Jubilee.—The episcopal jubilee of our Holy Father, Leo XIII., was celebrated at the college on the day of the anniversary, Sunday, February 19. Solemn Mass was sung in the morning and in the evening a literary academy was held by the students, at which they were honored with the presence of the Apostolic Delegate, Mgr. Satolli. The latter, accompanied by Very Reverend Father Hogan, S. S., dined with the community at 6 o'clock. The deans of the law and medical departments, Martin F. Morris, LL. D., and George L. Magruder, M. D., were also present. After dinner the guests met the students in Gaston Alumni Hall, which had been elaborately decorated for the occasion. At the back of the stage was hung a large photograph of Leo XIII. by Braun, of Paris. This was surrounded by festoons of the Papal colors, white and gold. The wall was draped with large American flags, while the proscenium was hidden beneath folds of yellow and white, and surmounted by a large representation of the tiara and keys, flanked by silken flags, American and Pontifical. The galleries of the hall were also artistically draped, and bore escutcheons with the arms of the Holy Father and of the college. The exercises were begun by the Rector of the college, Father Richards, who addressed His Grace in Latin, welcoming him to Georgetown and expressing the devotion of the college, the students, and the Society of Jesus to the Holy See. The following programme was then rendered: Overture, Auber; "Leo XIII., The Arbiter of Nations," Robert J. Collier, '94; *Ave Maria*, Gounod; "Leo XIII., The Guide of Christian Schoolmen," Francis D. Mullan, '93; Idyl (*La Tourtelle*), Eilenberg; "Leo XIII., The Father of the Workmen," John F. O'Brien, '96; Cavatina (*Ernani*), Verdi; "Leo XIII., The Friend of America" (poem), Dion J. Murphy, '95; March (*Greeting to Ems*), Liebig; "Leo

XIII., The Defender of the Oppressed," Patrick H. O'Donnell, '92; Mazurka, Brooks, G. T. Banjo and Mandolin Club.

The Most Reverend Delegate paid the closest attention to all the addresses. He seemed very much amused and interested by the performance of the banjo club, regarding it as one of the peculiar features of American student life. At the close of the exercises Mgr. Satolli consented to address the faculty and students and pronounced a most animated and eloquent oration in Latin. After alluding to the nature of the celebration the Most Reverend Delegate spoke of the great services rendered to the church by the Society of Jesus, and expressed admiration for Georgetown University, where so many young men were receiving a thorough Catholic education, beginning with their tender years, extending through the collegiate course, and finishing with a complete training in the profession of law or medicine. The Delegate's address was listened to with the greatest attention and received frequent applause from the faculty and students, who at its close rose in a body and sang the jubilee hymn of Leo XIII., written by Eliza Allen Starr, with music by Monti. All then knelt to receive the blessing of the Apostolic Delegate. As Mgr. Satolli retired he was entreated for a holiday, which was given in duplicate, and the hall resounded with the college cheer.—*College Journal*.

Minor Events.—On Sunday, April 16, at 10 A. M., the new chapel of the Sacred Heart was dedicated by Rev. Fr. Provincial, assisted by Rev. Father Rector. After the dedication ceremonies, Rev. Fr. Provincial sang the solemn high Mass, assisted by Fr. Rector as deacon, and Mr. Ryan as sub-deacon. Mr. Smith was master of ceremonies and had twenty altar boys in the sanctuary. About fifty friends of the college were present.

On April 24, class was dismissed at 10 o'clock to allow the boys time to get ready for the reception of the Duke and the Duchess of Veragua, who were expected with their suite at 10.30. All, except the Duke, arrived about that time and were escorted by several members of the faculty through the building and finally to Gaston Hall, where they found the boys assembled to greet them. Fr. Algué gave the faculty's welcome in Spanish; the students' welcome was given in French by a rhetorician, Jean des Garennes, and the students' welcome in Spanish was delivered by Frank Canseco. The visitors were delighted with old Georgetown.

During May, nothing very unusual took place. The ordinary devotions of the month of May went on night after night, when the boys would assemble in the Dahlgren chapel to listen to a short instruction given by one of the fathers and to sing a few hymns in honor of our Lady. The good old custom of wearing at all times our Lady's medal was kept faithfully by large as well as small boys.

The Philosophers' Disputation.—On Friday evening, June 8, the scholastic disputation by the students was held in Gaston Hall. It was exceedingly interesting to the thoughtful audience that assembled to listen to it. The par-

ticipants in the discussion were members of the school of philosophy, and belong to the senior class. The subjects treated were from psychology, natural theology and ethics, involving numerous vital questions about God and the human soul. Two dissertations on similar subjects were read. Fr. O'Brien, professor of philosophy, sat upon the platform with the disputants and presided over the exercises. In the first row of seats on the floor were his Eminence, Cardinal Gibbons, Bishop Van de Vyver of Richmond, Fr. Provincial and many of our fathers and secular priests from Washington and Baltimore. Donch's orchestra rendered a musical selection, and Mr. P. J. Carlon, who distinguished himself in the Merrick debate a month ago, briefly explained the method of argumentation to be used in the disputation. Each subject had its "defender" and its "objector," the former of whom maintained a number of theses or statements concerning his subject, which the objector endeavored to refute by arguments in syllogistic form.

Theses on the "Incorruptibility of the Human Soul," on "Free Will," on "Matter," "God alone can be the object of perfect happiness," etc., were attacked and vigorously defended by the young philosophers in a manner to do great credit to their philosophical training. At the close of the disputation, Cardinal Gibbons remarked that such work as this, the application of philosophy to the study of the problems of life, is most necessary for the intelligent exercise of American citizenship. It is a work which Catholic colleges take great pains to foster, and one of the strongest points about their system of education.

Consecration of the College Chapel.—At last came the memorable 9th of June, the feast of the Sacred Heart, when the beautiful chapel erected by Mr. and Mrs. Dahlgren was consecrated. The solemn ceremonies commenced at 6.30 A. M. His Eminence was assisted by Rev. J. Havens Richards, S. J., rector of the university, as archdeacon, and Rev. John Hedrick, S. J., as deacon, Rev. Edward McTammany, S. J., as sub-deacon, and Mr. J. Barry Smith as master of ceremonies. The students of the college acted as acolytes. At 11 o'clock solemn pontifical Mass was celebrated by Rt. Rev. Bishop Van de Vyver of Richmond.

His Eminence the Cardinal, with Bishop Keane of the university, many of our rectors, fathers, and numbers of the secular clergy were present. The altar has been finished and the sanctuary window put up since our last issue. This altar is truly a work of art. It was designed by Mr. Henry Simpson, and executed by Messrs. Mullen & Co. Four steps of Vermont marble lead to the foot of the altar, which is of Italian marble of Gothic architecture. The table is supported by four columns of Mexican onyx two feet high and four inches in diameter. The tabernacle is surmounted by a beautiful canopy, supported by four columns of Mexican onyx. The canopy is open on every side, and has a groined ceiling, and it tapers to a spire of open lace work.

The window over the sanctuary was placed in position about two weeks

since. It is one of the largest and probably the handsomest stained glass window in Washington. Like all the ornamentations of the chapel, it is of Gothic design, and is framed with heavy stone. It contains five panels and three rose openings. The centre panel contains the representation of our Lord showing His Sacred Heart. On the right is the Blessed Virgin; on the left St. Joseph; on the extreme right is St. Elizabeth of Hungary, and on the extreme left St. John the Evangelist. These latter are the patron saints of Mr. and Mrs. Dahlgren.

The centre rose opening is five feet in diameter and contains the monogram of the Society of Jesus, I. H. S., and is surmounted by a cross, with three nails below. The right rose opening is adorned with a quarter-foil representation of Blessed Margaret Mary. The left rose opening, has a quarter-foil figure of the venerable Father Claude de la Columbière. The window was manufactured by Mayer & Co., Munich. It is of rich, dark color, and adds greatly to the beauty of the sanctuary.

The Observatory.—Under the manipulation of Fr. Hedrick the immense mass of photographic material collected during two years by the Photochronograph, at the Ertel transit, is rapidly assuming shape and consistency, and will soon be brought before the public. The results are very satisfactory, and in some particular instances extraordinary, as, for example, in the case of the star "Sirius." The photographed positions of this star were made the subject of a special investigation, in view of the interest excited by the recent publications of some distinguished authorities on this subject. The results were published in the *Astronomische Nachrichten*, No. 3146. In this article Fr. Hagen shows that the agreement between the observed and the computed places of this star is almost absolute. This would seem to place the work of the Photochronograph right alongside of the very best that can be done by the most refined visual methods.

Fr. Hagen is hard at work studying the variable stars, and is continually making acquaintance with new members of this altogether uncertain and unaccountable family. In a month or two he expects to take up quarters in the dome and complete with the 12-inch equatorial the work so happily begun with the 5-inch now in the annex. No visual work has been done with the new telescope up to the present. It has been used every clear night during the past two months for a very interesting and successful bit of photographic work, a full account of which will shortly appear in a forthcoming publication of the Observatory.—Fr. Fargis has been working steadily during the year at the *Floating Zenith Telescope*, and has introduced some radical and beneficial modifications. In fact, it could be christened, the *Zenith Balance*. The instrument is now in a condition to realize all the hopes of the inventors, and it would appear to be merely a question of time to see it, or some similar device, come into common use and supersede the visual method of latitude work. This is all the more likely when we consider that this is the conclusion arrived at by Herr A. Marcuse. This gentleman is one of the

most skilful latitude observers in the world, and, of course, all his dicta are taken as gospel by his scientific confrères. In a recent article in the *Vierteljahrsschrift der Astronomischen Gesellschaft*, he criticises at length the Floating Zenith Telescope. While making his comments very freely, he treats it on the whole with considerable respect, and goes on to say that the photographic method must eventually take the place of the visual, as this latter, besides having its peculiar defects, is altogether too exacting for the physical and mental strength of the observer.

Most opportunely, therefore, Fr. Algué presents us at this precise moment with a very ingenious application of the Photochronograph. We have been informed that once the spirit-level in latitude work was abandoned, only two photographic methods were possible: the floating one, already realized in the Floating Zenith Telescope, and that by reflection. Fr. Algué has been investigating this somewhat neglected corner of the astronomical field, and has struck what looks like a method of great promise. Here you have a pair of photographic lenses, mounted, one at either end, on a telescope tube, in such fashion that through one of them the starlight falls directly, and through the other by reflection from a mercury basin, on to a sensitive plate. These two rays are so manipulated by the Photochronograph as to form two trails on the plate, which is then put under a microscope, and by some occult mathematical process you find the latitude. Nothing easier. To the casual observer the apparatus looks complicated, but we are given to understand that it is simple enough. At any rate the results are remarkable. Photographic negatives and resulting micrometric measurements, give the latitude with an accuracy comparable with first-class visual work, while more than double the number of observations can be taken, and with less fatigue in a given interval, than in the visual method. By this latest success our observatory occupies the whole field of photographic latitude work, and a new tribute is paid to the wonderful adaptability of the Photochronograph.—*Fr. Fargis in the College Journal.*

Mangalore.—We have received the "Status Missionis Mangalorensis," *ineunte Aprili*, 1893. Twenty-six fathers, 16 scholastics, and 9 coadjutor brothers are employed in the mission. Fr. Augustus Müller, of this province, is still in charge of the hospital for lepers and is, besides, *Conf. dom. et in templo.*

New York, St. Francis Xavier's.—*Sodality Extension.*—The members of the senior sodality in the college have made what is for them a new departure. Their piety has blossomed forth into a work of zeal, that of instructing in the rudiments of their faith the children in the city's institutions on Randall's Island. In like manner the Young Men's Sodality attached to the church is sending some of its members on Sundays to visit the sick in Bellevue Hospital. Altogether there are fourteen young men from St. Francis

Xavier's who are thus engaged in these meritorious works. Eight of them are from the upper classes in the college and six from the parish. The work of the college boys is made lighter by a division of labor. They are divided into two bands of four, each band taking its turn every other Sunday. The trip is rather a pleasant one. The catechists must be at the foot of 120th street, Harlem river, to catch the boat at 10.30 Sunday morning, and in summer they enjoy a row across the Harlem to the island. The instruction lasts from eleven to twelve and they may then return to the city at their leisure. Those who have been selected for this mission are quite enthusiastic over it and the director of the sodality has the names of half a dozen applicants who are clamoring for an appointment. On Sunday, April 9th, the first band of catechists reported for duty to Rev. Father Gaffney, the chaplain of Randall's Island. They were heartily welcomed by the venerable missionary, who was in sore straits for just such fellow workers in his vineyard. Even the St. Vincent de Paul conferences were unable to send him the few men that were required for the Sunday-school classes.

In a recent report of the St. Vincent de Paul "committee on special works" which was read before the supreme council of the society, the labors of the sodalists received an unlooked-for acknowledgment. The report states that "The Sodality of the Blessed Virgin whose numbers are composed of the higher classes of St. Francis Xavier's College, has sent some excellent young men within the last few weeks, and we hope, through their assistance, to have a full supply of teachers within a very short time." His Grace, the Most Rev. Archbishop was present during the reading of the report and at its conclusion expressed how gratified he was to hear of the timely assistance rendered the Society of St. Vincent de Paul by the zealous sodalists of St. Francis Xavier's. These young men, he thought, would prove to be an element of strength to the St. Vincent de Paul Conferences in this special department of instructing the young. They come well equipped for this task, and no doubt will make excellent teachers as they will be imparting to others the knowledge which they have but recently acquired from the trained instructors in the college. In this respect they are even more efficient than older folks, who may be less familiar with some of the points touched upon in the catechism. In conclusion, his Grace after renewing his congratulations, expressed the hope that the advent of these young collegians upon the field would mark a new era in this apostolic work.

The new departure, or sodality extension we might call it, has added no little interest to the weekly meetings of the sodality. From time to time a report is read of the work done and a constant opportunity is thereby afforded of bringing home to the students the importance of zeal and practical charity. One of the prominent members of the St. Vincent de Paul Society, hearing of the satisfactory work of the collegians on Randall's Island, made application to have some of them visit the patients in Bellevue. This, how-

ever, is a matter which calls for greater deliberation and the offer has not as yet been accepted.

From what has been accomplished it is easy to see how this and other socialities of our Lady may be easily extended along a number of lines in every direction, all of them, however, tending to the glory of God and the increase of piety and solid devotion in our young men.

The Latin Disputation.—The Latin Disputation by the class of '93, Mental Philosophy, of St. Francis Xavier's College, N. Y., has been a topic of much interest and the event will be undoubtedly productive of much good.

Invitations were sent to the principal universities and letters of a remarkable nature were received in return. During the thirty years since the foundation of the college no public disputation of the kind has been held by college students and rarely has any college exhibition attracted such favorable comment from the daily press.

The "New York Sun" had six editorials referring to the classical nature of the work. The "Recorder" had a full colored plate and photographs of the boys, not over-flattering in their resemblance, but indicative of interest in the subject. The following Latin invitation was sent by the faculty of the college:

Præsidi, Doctoribus et Alumnis S. DD. Præses, Præfectus Studiorum et Professores Collegii Sancti Francisci Xaverii, necnon ejusdem Collegii Philosophicæ, operam navantes, Disputationi Philosophicæ de Spiritualitate et Immortalitate Animæ Humanæ XVI. Kal. Jun. MDCCCXCIII. habendæ, vos interesse toto animo exoptant. In hac vero disputatione, difficultates non nisi lingua Latina et forma syllogismi proponere licebit.

Placeat, Perillustres, ad præstitutam diem vos præsto fore indicium aliquod exhibeatur.

Answers were received in Latin from Harvard, Amherst, Andover, Woodstock, Bowdoin, and Boston University, etc., as well as from the Rt. Rev. Bishops and the clergy. The following account is from one of the New York papers:—

"The new hall of the Hotel de Logerot at Fifth Avenue and Eighteenth street, was crowded last Wednesday night with an audience of men whose names are prominent in literature and religion. They had assembled in response to the invitations sent out in the Latin tongue by the faculty of St. Francis Xavier's College to hear a disputation conducted in the Latin language—the language of philosophy—by the students of the philosophy class of 1893. This disputation, which is unique in the literary history of this country, has excited the liveliest interest in literary and ecclesiastical circles, being unlike an ordinary debate or even the performance of a Latin or Greek play, with which we are not wholly unfamiliar. In a literary exercise of this kind not merely facility with the Latin language is required, but the possession of a cool head and quickness of judgment to perceive and analyze the weight of the objections raised by their antagonists are equally necessary

in the defenders of the theses. The disputation or debate Wednesday night was divided into two parts, the first being on the 'Simplicity and Spirituality of the Soul.' Mr. Francis Stark, upon whom devolved the task of upholding the doctrine, divided his argument into five sub-heads or theses, and was ably if unsuccessfully attacked in his logical conclusions by Messrs. Sheridan Norton, John Higgins, and Nicholas Wagner.

"The second part treated of the immortality of the soul, and this proposition was submitted in three theses by Mr. James O'Beirne, who ably upheld his position against the vigorous onsets of Messrs. Michael Reilly, Archibald Kane, and John Donlan. There was a freshness and extemporaneous vitality about the debate that was keenly appreciated by those present, though perhaps but a few of the audience were able to follow the youthful philosophers, but there was something wholly distinct from the flavor of an ordinary school speech which has been carefully prepared and learned by rote for a special occasion, which kept up a lively interest on the part of those who were not as proficient in the language of the heroes of ancient Rome as they had been before they left the sheltering wing of their *Alma Mater*. Rev. Dr. Brann, pastor of St. Agnes', introduced a variation to the arrangement of the programme by raising some objections to the theory of the Spirituality of the Soul. Mr. Stark ably defended his thesis, but Dr. Brann returned again and again to the attack until finally Mr. Stark stripped the reverend gentleman's arguments of the thin semblance of apparent truth with which they had been covered. Rev. Dr. McSweeney in his turn essayed to cross swords with Mr. O'Beirne, proposing some syllogisms denying the Immortality of the Soul. He fared no better than his predecessor, being soon driven to disastrous rout by a few well directed thrusts of the young student's logic. Two or three other clergymen attempted to try the logical acumen of the young collegians.

"The disputations were followed by the reading of two papers, one in Latin, on the 'Spirituality of the Soul,' by Mr. Michael Reilly, and the other in the vernacular, on 'The Soul's Immortality,' by Mr. John Donlan. A musical programme of a classical nature, in excellent harmony with the rest of the evening's exercises, was rendered during the evening and consisted of a trio in E major of Mozart, the Andante Cantabile from trio in D minor of Mendelssohn and a trio in D major of Beethoven. These pieces were performed by a trio of artists, each one an acknowledged master of his particular instrument. At the close the Archbishop addressed a few words in Latin to the students, congratulating them on the excellent showing they had made. He closed his remarks with the following tribute to the Society: 'Tandem vobis Præses, Doctores hujus collegii, gratias referimus amplissimas. Neminem latet quot in instituenda juventute labores, quæque vero veritate certamina sustinetis. Anteacti memoria, hodierna facta præclarum futuri auspici-um Nobis præbent. Pergite igitur strenue prælia veritatis dimicare: veritas siquidem magna est, ac tandem aliquando, dubio procul, prævalebit.'"

To crown all, the following words of encouragement from Very Rev. Fr. General, through our Father Assistant, came a few days after the disputation: "He (Fr. General) considers the efforts you are making in the interest of solid education and of philosophic thoroughness, as worthy of all praise. He desires me to express in his name, his satisfaction and approval, and he blesses both the professors and the students who took part in the discussion. Sincerely in Dno, R. J. MEYER, S. J."

St. Francis Xavier's College.—Reception to the Princess Eulalia.—Rev. Fr. Pardow, the Rector, and Fr. McKinnon called at the Hotel Savoy to present their respects to the royal guests of the nation and invite them to visit our church, as the Duke and Duchess of Veragua had already done. Their royal highnesses were out at the time, but the fathers were at once ushered into the room of the private secretary of the Princess, Don Pedro Jovar. Don Pedro said that the Prince and Princess would be very much pleased to meet the Jesuit Fathers at Sixteenth street on the Sunday following. The secretary added that he himself had the happiness of studying under the Jesuits, at Beaumont College, England, while the Duke de Tamames had been a pupil of Stonyhurst.

Father Pardow had brought with him for the Princess a beautifully illuminated copy of the *Messenger of the Sacred Heart* for June, which had been very artistically gotten up by the managers of the *Messenger* in Philadelphia. A hand-painted picture of the "Santa Maria" adorned the vellum title-page, and under it were several elegant Latin stanzas, "Eulaliæ Principi."

In looking over the book, Don Pedro paused at the famous picture of St. Augustine and St. Monica, and exclaimed: "Why! the original of that picture is in the Princess's 'salon' in Spain." The secretary said that he would present the Princess with the handsome volume the moment she returned, and that he wished to express to the fathers connected with the *Messenger* her most sincere thanks for their thoughtful courtesies.

The intended visit of the royal party to our college chapel was kept a profound secret, as the Princess expressly requested that there should be no concourse of people and no ceremony, the Princess desired to pray, not to be looked at.

Punctuality has been defined "the politeness of kings," and the conduct of our Spanish visitors has verified the definition. Mass was to begin in our sodality chapel at half-past eleven. At precisely ten minutes past eleven three carriages, with coachmen and footmen, richly liveried and wearing the colors of Spain, drove up to the Hotel Savoy; five minutes later, the entire royal party consisting of the Princess Eulalia, the Prince Don Antonio, the Marquesa de Hermosa, the Duke de Tamames, the private secretary, Don Pedro, Commander Davis, city chamberlain, Joseph J. O'Donohue were driving down Fifth Avenue to the college. An awning decorated with Spanish

and American flags had been placed from the curb-stone to the entrance of the college, and Father Fink's "Young Guard" in full dress uniform, were formed in two lines, all the way up the steps. Father Rector met the Princess as she descended from the carriage and welcomed her in the name of all the fathers. She expressed great pleasure at being a guest of the Jesuits, and as she ascended the steps on her way to the chapel, stopped for a few moments to speak to the little American soldiers who seemed proud to present arms to the Infanta of Spain.

According to ecclesiastical etiquette, the Prince and Princess knelt on *prie-dieux*, in the corridor, while Very Rev. Father Provincial the celebrant of the Mass presented them the crucifix to kiss. Two magnificent high-backed chairs of black walnut, with carved wooden canopies had been placed near the altar for their royal highnesses. About thirty persons were present at the Mass. After the Mass, Fr. Rector invited the royal guests into the faculty room, where they chatted with the fathers for some fifteen minutes. Father O'Connor, the director of the League of the Sacred Heart, presented the Princess with the golden cross of the League, which she received with great pleasure, saying: "I shall wear it always." The fathers expressed to the Infanta their high appreciation of the great good done to the cause of Catholicity by her visit to this country, by her unassuming piety, and her accommodating herself so amiably to our democratic ways.

The Princess was very anxious to see our beautiful church, but as the services were not over, she would not think of disturbing the congregation by entering, even for a moment. She promised, however, on her return from Chicago, to pay us another visit. She then thanked the fathers for the cordiality of the simple home-like reception given her, and after a few more words with her pet soldiers, drove away amid the plaudits of the crowd.

Palestine, The Eucharistic Congress at Jerusalem.—Five of our fathers belonging to the Province of Lyons were present at the Eucharistic Congress: Fr. Jullien, formerly provincial; Fr. Salhani, editor of the "Bachir;" Fr. Maillet, professor of theology at Beyroot; Fr. Autefago, rector of the College of Cairo; and Fr. Burnichon, editor of the "Etudes," who for the past year has been travelling in the east.

Philippine Islands, Manilla.—The students in both of our colleges, the atheneum and the normal school continue to increase in numbers every year. The atheneum will give this year 21 diplomas of B. A., 8 diplomas for success in the commercial course, and 3 for mechanics; the normal school will give 51 degrees of proficiency. During Lent the Exercises were given to both men and women. The ordinary attendance of men, usually Spaniards, at the evening sermon, was 700. In the villa of St. Anne, from the beginning of January to the middle of March, 137 priests have gone through the Exercises.

In *Mindanao* our fathers have published a grammar and a dictionary in three languages, Moorish, Tiruray, and Bajoto, which afford great help in dealing with the natives who speak these dialects. Other similar works are in progress which proves that in the midst of their apostolic labors, our missionaries find some time to write. More details are promised in the "*Cartas Filipinas*," which will be issued next year.—*From a letter of Padre Juan Ricart.*

Rocky Mountain Mission.—Father J. M. Cataldo, Superior General of this mission since 1877, was replaced April 17, by Father Van Gorp, who is still procurator of the mission and rector of Gonzaga College, Spokane. Father René has been appointed superior of Colville, and Father De La Motte, with one scholastic is among the Flat-head Indians at Arlee, a station dependant on St. Ignatius, and under the patronage of St. John Berchmans. There is at Arlee a new Indian school, established last September, taught by the Ursuline nuns.

Rome, The Beatifications.—On April 6, in the great chapel of St. Peter's, known as the *Loggia*, before a picture of the Blessed, surrounded with a magnificent glory and thousands of lights, the Venerable Anthony Balducci was beatified. Pontifical Mass was celebrated and the Brief of Beatification was read. In the evening the Holy Father himself came to venerate the new Blessed. Very Rev. Father General was present with many of Ours, and presented to his Holiness, according to the custom, a relic of the Blessed with some copies of his life.

On April 30, in the same place, and with similar ceremonies, the Venerable Rudolph Acquaviva and his four companions, all martyrs for the faith, were declared Blessed. By a remarkable disposition of Providence, the Archbishop of Goa and Patriarch of India, Monsignor Sebastian Valenti, in whose diocese the martyrs suffered for the faith, was at Rome and he celebrated the Pontifical Mass. Father General and the Fathers Assistant were present, and among the strangers was the Grand Duke Wladimir of Russia.

Audience of Father General and the Fathers Assistant.—Very Rev. Father General and the Fathers Assistant having come to Rome on the 29th of April for the Beatification of our new martyrs, on May the 1st, his Holiness received them in a special audience. The Holy Father first summoned Father General and conversed with him for half an hour; then he summoned the Fathers Assistant to enter and conversed with them very familiarly and affectionately for twenty minutes. At this audience Fr. General presented his Holiness with 25,000 liras, as an offering of the Society for his jubilee. When the Fathers Assistant were leaving, his Holiness kept Father General and conversed with him alone for a long time. All were delighted with their audience and especially Father General, as the Holy Father again ratified

the privileges he has recently granted the Society. It was, too, at this audience that his Holiness gave Father General the beautiful letter to Father Cagnacci, which will be found elsewhere in this number, congratulating the whole Society on its cultivation of Latin and especially of Latin verse.

Spain.—The province of Aragon has long been desirous to obtain the castle which belonged to the family of St. Francis Xavier, where the saint was born and spent his early years. Through the generosity of the Duchess of Villahermosa this desire has been gratified and the castle has been given to the Society. Some years ago it was intended that when the castle should become ours it would be made a House for the Tertianship for the province of Aragon, as Manresa belongs to Castile. Whether such disposition will now be made of the castle has not yet been announced.

Troy, Fr. Quin's Boys' Sodality.—Ours who read the article in our last number on "A Boys' Sodality," will be glad to read the following, which is taken from the *Troy Daily Press*, April 18, 1893:—

"That the Boys' sodality, as the sodality of St. Aloysius is popularly known, is the favorite organization of St. Joseph's parish was most conclusively shown last night by the large numbers of parents and friends that assembled to witness the first public reception of members into its ranks. Every altar in the church shone with lights, and the banners of the older sodalities graced the sanctuary. The standards that are used to mark the dividing line between the sections were decked with knots of red, white, and blue ribbon. The boys were in their places promptly, and at 7.30 o'clock sang with an orchestral accompaniment, and with fine effect, the hymn, 'Faith of Our Fathers.' Father Quin, their director, then addressed a few explanatory words to the boys, thanking at the same time the friends whose interest in the ceremony of the evening led them to be present. The boys then went to the altar in sections, and repeated the act of consecration. Immediately afterwards the solemn words of the total abstinence pledge were repeated, and then the diploma of full membership was conferred. This diploma is given only to such members of the sodality as received the pledge. Others may belong to the sodality, but not with the standing of full membership conferred by the diploma. The pledge of total abstinence until the completion of their twenty-first year was taken by 260 boys.

"After two sections had returned to their places, another hymn was sung. When the ceremony was over with all the sections, Father Hayes spoke a few encouraging words to the boys. He then pointed out to them the importance of the step they had taken, and dwelt upon the promise so solemnly made to God in the pledge. 'Will you keep it?' he asked. 'Looking into your faces to-night, who can doubt it?' The central commandment for a boy, that one upon which all others depend, he added, is the one that tells

him to 'honor thy father and mother.' It is the only one of the ten commandments that carries with it even a temporal reward. The boy who is faithful to this commandment will never be very far from a faithful observance of all the others. No matter how old the mother, how wrinkled or care-worn, honor her always. Do nothing that will bring sorrow to her heart or shame to her white hair.

"The boys sang 'Our Queen Immaculate' with the orchestra, and 'Jesus, Lover of My Soul.' Both hymns were beautifully rendered. Solemn benediction of the Blessed Sacrament followed, the pastor, Rev. Father McQuaid, officiating, with Fathers Hayes and Rapp, as deacon and sub-deacon. The boys sang the *O Salutaris* and the *Tantum Ergo*, and after benediction the *Laudate*.

"There was never, it is safe to say, a ceremony in St. Joseph's in which a deeper interest was manifested or that promised so much of good in its results. The temperance movement inaugurated by the boys will not be likely to end with them. They lead, others will undoubtedly follow. To be leaders in this movement is an honor to the boys not to be overlooked."

Home News.—*Spring Disputations*, April 24 and 25, 1893. *Ex Tractatu de Verbo Incarnato*, Mr. T. Brown, defender; Messrs. Pettit and Post, objectors. *Ex Tractatu de Deo Elevante*, Mr. Maring, defender; Messrs. Sennhauser and Hill, objectors. *Ex Sacra Scriptura*, "De Authenticitate Libri Danielis," by Mr. Villagomez. *Ex Ethica*, Mr. Lamb, defender; Messrs. Quinn and Thompkins, objectors. *Ex Theologia Naturali*, Mr. Cronin, defender; Messrs. Mulligan and Corbett, objectors. *Ex Ontologia*, Mr. O'Gorman, defender; Messrs. Donlon and Kelly, objectors. *Physics*, "Magnetism," Mr. A. Brown, lecturer; Mr. Coyle, assistant.

Ordinations by his Eminence Cardinal Gibbons on June 27, 28 and 29. The new priests for the Maryland-New York Province: John E. Condon, John J. Greene, Miles A. McLoughlin, William F. Cunningham, James R. Gray, Edward F. Roche. For the Missouri Province: Charles J. Borgmeyer, Francis J. Finn, Hubert Gartland. For the California Mission: William Culligan. For the New Mexico Mission: Cajetan Bertolero. For the Ecuador Mission: Amabilis Buendia, Victor M. Guerrero, Francis Villagomez, Prosper Malzieu. For the Rocky Mountain Mission: Albert Trivelli, Paul Brounts.

WOODSTOCK LETTERS

VOL. XXII., No. 3.

SKETCHES OF MODERN INDIAN LIFE.

BY FATHER A. DIOMEDI.

(Continued.)

CHAPTER III.

Tour of a Missionary.

People, who form their opinion of missionary journeys from books written for pastime or from newspaper anecdotes, have very little knowledge of the real state of things and small appreciation of their trials and hardships. It is very romantic, one may say, to pass the summer travelling along magnificent rivers of transparent water, sheltered by thick woods from the scorching rays of the sun, and refreshed by the bracing breezes that sweep down from the Rocky Mountains. Apart from the busy hum of towns, and with no care to disturb the heart, it must be pleasant for a man to spend his life among the picturesque spots of nature. Many may have such ideas and may look upon the life of the missionary as one of ease, rather than of self-sacrifice and self-denial. But, in reality, although to some it may appear poetic and romantic, it is to the last degree prosaic and full of trials and privations for those who embrace it. A missionary does not travel for a few weeks, or months, but during the entire year; not in favored spots, but all about the country; not for pleasure's sake, but in the discharge of stern duty; not provided with every comfort,

but often destitute of even the necessaries of life. I have had experience of this kind of life for about ten years, and I know that it is not only hard, but about the hardest life that can be imagined. Permit me here to relate a winter's excursion which I made from Colville Mission to the mouth of the Okinagan, from there to Lake Sooyons and thence back to Colville, that you may judge for yourself, kind reader, how poetic and pleasant is the daily life of a missionary among the Indians of the Rocky Mountains.

Colville Mission is situated upon an elevated table-land in Washington Territory, about four miles from Kettle Falls. Its church, ninety-five feet long and sixty wide, stands on the top of a hill commanding the narrow flat irrigated by the Colville River. At the foot of this hill begins an Indian Settlement which extends along the Columbia River for several miles. I left this mission December 2, 1879, for my winter trip among the Indians. It is rather a long journey, requiring from three and a half to four months, and the roads are somewhat dangerous; therefore, it was necessary for me to secure a good, faithful Indian guide, whose services would be all the more useful to me, because I had barely recovered strength after a long attack of mountain fever during the autumn. I called upon a pious Indian, by the name of Edward, and asked him whether he would accompany me on my winter trip. "Those poor creatures," said I, "hardly ever see a priest, so that they have no chance to go to confession nor to be instructed; we ought to take pity on them and give them, this year, an opportunity of going to their duties. Now, my good man, you can help them if you go with me on this expedition." He rather hesitated saying that the journey was a long one; "but," said he, "let me go and see if my wife has provisions for the winter; if she is willing, I will go with you." After three days he returned to tell me that he had arranged everything and was ready to start. Then I got together my provisions, consisting of a sack of flour, a few pounds of bacon, some tobacco to pay the ferry on the Columbia River; also a buffalo robe and two blankets for bedding and a case containing everything requisite for saying Mass. We started, as I have said, on December 2. I took the lead wherever there were Indian Settlements; because, according to Indian customs, the guide should follow and not go ahead; and my Indian would have been reproved by the others had he been seen in front of me, so he drove the pack-horse. The snow was not more than six inches deep on the little flat adjoining the mission hill, and, after travelling a mile and a half, we entered the woods, which are densely supplied,

mostly with pine and red fir, which would furnish an immense amount of lumber for building purposes. When we had travelled something like six miles, I saw an Indian coming along, who, taking off his hat, went to speak to the guide, whom, by this time, I had sent on ahead. He said to Edward; "Tell the father to come to my house to-night, I would be glad to see him." Edward brought the message to me. I inquired why he did not come and speak to me himself. Then Edward told me; "He is too much ashamed of himself, because, last summer, when he had been drinking, he wounded one of his friends in a fight. After getting sober he despaired of recovering his good name among the Indians, but he was so sorry for what he had done, that he went to see his friend and gave him fifty dollars, with a good horse and sleigh, by way of satisfaction. For over three months afterwards, he was still ashamed to show himself in public. So, father, do go and see him; you may do him some good." "Well," I answered, "ride up to his house, I will see if I can do anything with him." At sunset I reached the door of the Indian's hut, and he received me very kindly. After remaining for some time in silence, he began: "Father, I was very bad last summer, while I was working with the whites. I had several chances to drink and I did so with some other Indians, disregarding your advice and your reproof. We became intoxicated, and not knowing what we were about, we had a fight. This ended with my cutting one of my friends badly with a knife. I am very bad, father, and I do not know what to do. My friend has forgiven me the injury I did to him and I have given him what satisfaction I could, yet I feel so bad that I have no courage to do anything even for the support of my family." "Poor man," said I, "I feel very sorry for you, but you must learn hereafter to listen to the priest. You know very well that if you had minded me and kept away from the town, you would not have brought yourself to this misery from which arises such fearful remorse of conscience. Make your peace now with God; go to the church and listen to the instructions which the father there is giving the people, and then on the feast of the Immaculate Conception you can go to confession. After that, arrange matters with the chief, for a permanent peace between you and the family of the wounded man, and begin to live again in an upright manner as you were doing last summer. God will have mercy on you if you are sincerely sorry for the wrong you have done and are earnest about amending your ways." He answered, "I must do so," and I learned on my return that he had followed my advice. The next morning seeing that

my riding horse was lame he came to me saying: "Father, that horse cannot carry you through such a journey; let me lend you mine." So he went out, caught and saddled it for me, and with a feeling of gratitude for my short visit to his family he bade me good-bye.

I then travelled along the Columbia River, making about twenty miles that day. I invited all the people, as I went along the road, to come to the church the next morning, as I intended to say Mass in a little chapel which had been built in the year 1878 by a chief of a little tribe of Sem-puelsh. I reached there towards evening and the chief meeting me said: "Good evening, father, it is quite cold; come into my house. I will keep you warm." I readily accepted this invitation and passed the night there. After supper, while giving me some information with regard to his people, he told me: "Father, you know the Indian L. P.; well, since last autumn he has been gambling and he has collected gamblers even from the Spokane Indians, in spite of you." "Why so?" said I. "You know," he replied, "that L. P. some time ago became dissatisfied with his wife and 'accused her of a crime to the chief of the Sgoielpi last summer. We had our court, and found her innocent; yet he insisted that we should have punished her. From inquiries made we found out that he had been anxious for us to condemn her, because this would have made her appear as guilty before the people and thus have furnished him with a pretext for killing her. So the chief went to see you and you said that it was not lawful to punish an innocent woman. This made him angry against you and in his wrath he swore to kill you. So I warn you, father, not to go down where L. P. is, because he is so exasperated at not having succeeded in his plans that he may kill you." I told him that I was astonished to hear all this and that on the morrow, after church, I would see what I should do. I had service the next morning, gave an instruction and administered about thirty communions. Then, after taking a light repast, I called a man by the name of Timothy and I said to him; "Let us go to see L. P. and his gamblers." I saddled my horse and went three miles down the Columbia River with Timothy. When we had come to within about thirty yards of the gambling lodge I asked Timothy to go and call them out, and tell them all that I wished to see them. After a while, he came out and told me that they did not want to see me. I bade him go back again and tell them that I was waiting in L. P.'s house to see them all. At last they came; there were about fourteen or fifteen of them, sitting on the floor, and they surrounded me, with L. P. just

in front of me. Standing in their midst and addressing L. P. I said: "Now here I am, alone, without arms, surrounded by your men; get up, take your bow or your revolver, and shoot me." For a moment there was silence, then he got up and said: "Yes, that was my wish and I had sworn to kill you, but now my mind is different." "Then," said I, "the injury you would have done to me by killing me would have been great, but yet not so great as the offence you have already given the Sacred Heart of Jesus by your criminal behavior and threats of killing me; your words have been so many arrows wounding the Divine Heart, and your continued anger has been the cause of its bleeding. You all here are enemies of Jesus, because you have transgressed His law by gambling and drinking, and much more by threatening His Minister in my person. He has been merciful to you, but you have been ungrateful to Him. Now, the road lies before you; whosoever wishes to follow Jesus Christ, let him come with me to the church, and do penance for his sins, and whoever wishes to follow the devil, let him go with that chief L. P." I went out, mounted my horse and took my way slowly back to the church, but I could see that all the men, women and children were following me. I went into the church, and after saying some prayers, preached quite a long time and with a good deal of strength, and then I told them that they were to walk their three miles every morning and evening for five days, that they might hear God's word explained. I gave them a little mission, which was more fruitful than I anticipated. During those days they had several meetings with the chief, a man of faith and of experience, who helped considerably to restore the good order and morality of that infant tribe. The mission induced about fifty to go to confession and communion; all but L. P. showed signs of repentance, and good order prevailed in that locality for some time. After that, L. P. found himself left alone and consequently he began to stop gambling and drinking and to behave better.

This mission caused me a delay of about six days, so that I had to hurry on to visit the other tribes. We travelled about thirty miles the next day, reaching the mouth of the Spokane River, where a few lodges of Protestant Indians were set up. I found there a man named *Gulguizulem*, "The Living Bull," with two lodges of relatives. They perceived at once that I was a priest, and, although I wanted to talk with them, I found them very sullen. I then asked them if they would not help me across the Spokane River Ferry, but none of them wanted to do it. I offered to pay a squaw for the use of her canoe, but she only looked at me indignantly

and answered, "Never!" I then walked away telling my guide to go and speak to them while I offered a silent prayer to God that He would touch their hearts and make them treat their fellow Christians, at least, humanely. After a few minutes Edward returned saying: "It is no use; they hate you and would not ferry you across for any amount of money." "Well," said I, "let us cheer up, God will help us." Then I made one more effort, saying to the squaw: "I will pay you in money, if you will let me have the use of your canoe." "Never," said she, "the priest is our deadly foe, never!" While I was debating what in the world we should do, happening to look around we saw an Indian chasing horses. Approaching him, we discovered him to be one of those poor people of the Nzalim, the elder brother of L. P. We called him and asked him to help us to cross the river. "Yes," said he, "let us go a couple of miles down stream and we shall find a canoe there belonging to one of my relatives, we can cross there and swim the horses." We followed this suggestion and so got across that same night. Next day, we started again, and, after a few miles, we found a little camp of Indians, five lodges in all, of the Sempuelsh tribe. Here again trouble awaited us. A woman of that tribe had married a white man, who kept a little store, and professed to be what the pagans call a dreamer. I went into the house to buy a kettle to boil my flour, because the one I brought with me from the mission had begun to leak. As soon as this woman saw me she became like one in a fury. "Why have you come here among us? To convert us, I suppose! You are always preaching against our dreaming, but your own religion is worse than ours. I know how to read; I have been to Portland, and I know that you priests are thieves! Where do you get your coat, your pants, your clothing?" and so she carried on in such an insulting way that it required Job's patience to listen to her. I kept cool and let her talk until her breath gave out; then, said I; "Did you ever know me to ask anything from you? or from any Indian that you know? If I go around, it is only for God's sake and to help those who wish to become good and upright; those, however, who prefer to remain pagans and dreamers are never molested by me." This answer seemed to exasperate her and she began again worse than before; so much so that her children interfered and endeavored to quiet her down. But now, my Indian, having lost his patience said: "Shut your mouth; I am just tired of this." Seeing that the adventure might end badly, owing to my guide's growing too excited: "Come," said I, "let us push on a little further." So we started and made

several miles more, satisfied that on the two preceding days, if there had been no gain of souls, there had been at least some trials patiently endured. We next camped at White Stone, where the snow was about fourteen inches deep. While preparing our evening meal, we laughed over the crazy fit of that learned Sempuelsh woman, until Edward cried out "all is ready," and we sat down on the soft snow to take our supper. By the way, perhaps you would like to know what my fare was! It was very wholesome. First we melted some snow in our kettle and then poured into it a couple of handfuls of flour; this we stirred quickly and when it had boiled and thickened a little, we poured the contents into two tin dishes, and cheerfully swallowed it. We acquired such proficiency in this manner of cooking, that after the snow had melted, it took but a few minutes to prepare our meal. The same bill of fare served for breakfast, dinner and supper. Boiling the melted snow destroyed all the impurities, but the odor was very disagreeable. Besides this, we had a little tea nearly every day, and we thought it a feast when we could get a little dried venison or fish. However, in summer we change our food, as the Indians do, and eat their roots with them, especially their camas, which are nourishing and not bad when fresh. Once, while among the Calispelem, I had nothing else but camas to live upon, with some bad water scarcely fit for human beings. At that time I was preaching to them four times a day, and this work, upon such fare, impaired my health. I became quite ill, and the Indians thinking I was going to die, went to Colville Mission to ask for a father. One came with some provisions, so I got better. Still my case was not so bad as what happened to Fr. Joset among the Cœur d'Alene. Whilst on one of his journeys, as he told me himself, he was so destitute of food that he lived for about two weeks on the moss which grows on black pine trees.

But this is a digression; to return to my story. We put up our tent and endeavored to make it as comfortable as possible. We removed the snow from a spot in the centre, to make a place to build a fire; then taking some pieces of bark, we spread them over the snow to keep the moisture away from our feet and bed, and lastly having spread our buffalo robes and a pair or two of blankets, our night's shelter was prepared. Early the next morning, soon after prayer, we made ready to cross, by the short Indian trail, the prairie which is called the "Grand Cully Country," or sometimes, the "Big Bend of the Columbia." The land is good, and bunch-grass grows all over it; still there is lack of water for such an immense district, and lack of woods, so that travel

is dangerous there in both winter and summer. You must know all about the few willow-springs and the few willow-thickets to be found in it, or else you will be liable to suffer from thirst in summer, or to be frozen during the winter. This land is now beginning to be settled very rapidly, its great fertility being an attraction for emigrants notwithstanding the difficulties to be overcome. From the place where we then were, it was necessary to travel at least forty-five miles, before reaching any of those willow-thickets, even going by the shortest trail. We started and went along briskly for about three hours, but, at half-past nine or ten o'clock, a snow-storm, which had been threatening since the evening before, came down so heavily, that the woods behind us, as well as the mountains on our right, were soon lost to view. After a while the beaten trail began to disappear, so that, being unable to follow it, our horses were plunging in the deep snow and could hardly make any headway against it. Consulting with the guide, I said; "What are we to do now? There is no fuel here; it is very stormy; we cannot camp for no tent can stand the blowing of the wind across this open prairie; we have lost the road and cannot hope to find any landmark in this blinding snow." "Well, really," he replied, "I do not know what to say; the river must be on our right though." Stopping for a moment, and looking around, imagining that I saw something, I said, "There is a wagon coming, how is that?" Looking sharply my guide answered: "there is no wagon at all to be seen." It proved to be that some deer running before the storm had scented us and disappeared behind a hill, leaving a trail which helped us greatly. We stopped for about half an hour until the storm had somewhat abated, so that we could get a glimpse of the mountains of the Columbia. Taking that direction, and going down hill, it became clear enough for us to observe a tree about three quarters of a mile distant, approaching which we found some fallen timber and encamped there, at about three o'clock P. M. Towards evening, when the sky cleared up a little, we found ourselves beside the Columbia at about four miles from its banks, just in front of the mouth of the Sempuelsh River. "Now here we are, among our enemies again," said I to Edward. He answered: "I will go down and see the camp of Kolaskan and ask them to take us across the Columbia." "Well," said I, "if you succeed in that you will be a great man." He went and came back about dark, telling me that all his efforts had been fruitless. "Kolaskan," said I, "is a poor wretch who has greatly deceived his own people. He is a dreamer who sometimes shuts himself up

in his tent and allows no one to see him. Then he comes out and tells his people that he has had a revelation from heaven during his seclusion." The revelation he had a few years ago was this: There will be a great flood over the whole earth; all human beings shall be destroyed; but the Sempuelsh Indians shall be saved, if they do what I command them. Then he told them to set to work and build a large boat in which they were to take refuge as soon as the flood began, which would be in the course of eight years from the time of his revelation. The people began to saw lumber with the whip-saw and had prepared about three thousand feet of it for the building of such a boat. He endeavored to persuade some Catholics to do the same; they informed me and I spoke several times to the people to caution them against such nonsense. Then he began to preach against the priest and the Catholic religion, and has excited his own people so much, that at present it is impossible to do anything with that tribe, nor is it safe for a priest to go among them. When Fr. Vanzina went to visit them, Kolaskan, crippled as he was, took a knife and tried to strike him, while he was preaching, seeing which Fr. Vanzina jumped on his horse and rode off. "So," said I to my guide, "if that learned woman, the faithful servant of such a man, abused us so furiously at White Stone, what will he do to us himself? It will be better for us to go on to other pagans, who may be willing to hear the word of God, than to lose our time here." So the next day we travelled along the Columbia, and after two more days' journey reached camp Okinagan. There I found the commanding officer so kind to me that I began to forget all past hardships. He invited me to stay a while with him, but I was obliged to decline his pressing invitation in order that the faithful discharge of my duty towards the Indians may not have given him any annoyance. I saw at about a quarter of a mile from the camp two lodges of pagans of Moses's tribe. I went to see them and to manifest the object of my visit. I assembled some of the people in a tent, where I began to explain the Apostles' Creed, telling them that it contained the whole of our faith. While looking around upon the assembly during my speech, I noticed a little girl so seriously ill, that she seemed to have but a short time to live and I was very anxious to give her the life of grace through the saving waters of Baptism. However, I concealed my desire for the time being. Her father, whose name was "Little Wolf," told me that he could not be the first to become a Christian and was very desirous that I should speak with their chief; "for" said he, "if you can convert him, you may be able to do

something with the rest of us." I thought such an answer friendly enough and took leave of him, saying: "to-morrow I will see you again." The next day I visited him twice and pressed him to allow me to baptize the little girl; "her soul will become as white as snow," I added, "and if she dies, will enjoy eternal happiness." He told me that as yet he could not permit me to do such a thing, because, as there were then no Christians at all in the tribe, Moses would be angry with him if he were to be the first to let a priest baptize children." Finding that I could do nothing, I left, saying: "I will send for Moses and see what I can do with him." The next day I saw that the little girl was worse so I suggested going for the doctor of the garrison and speaking to him about her. To this the father agreed and seeing that I took so much interest in the sick child said to me: "When she is going to die, I will send for you and then you may baptize her, if you please." Finally, on Christmas eve, the father said to me: "I give her to you." This expression meant a great deal in the case of Baptism, for it signified that, not only would he permit me to baptize the child, but that he himself would not interfere with her Catholic education, and would do his best to see that she observed whatever her religion might require of her. So, I called in my good Edward to be her godfather, and with as much solemnity as possible I baptized her. Six days later, the father sent a messenger to the mouth of the Okinagan, telling me that Mary was dead. Poor little creature! how much happier she is now than she would have been in her poor home! And how consoling the thought that the first flower of the Sinkaensi has been safely transplanted to a garden where it will never fade!

Meanwhile the winter took a very bad turn. Wind-storms raged all over the mountains and through the valleys, uprooting the most gigantic trees; and frequent and heavy snows covered the ground, while the thermometer for two weeks had been ranging from 18° to 29° below zero. This extreme cold caused great destruction among the cattle and horses, and the rivers Smilgami and Okinagan were frozen over. Even the swift Columbia was frozen, with the exception of about fifteen or twenty feet in the channel. This sudden change caused a return of my fever and there I was prostrate upon the snowy bank of the Columbia. About the 27th or 28th of December, it being a bright day and the thermometer indicating only 10° below zero, I said to my guide: "I am feeling somewhat better to-day and think that we had better hurry on. It is impossible to cross the river here, so we must go further down and ask help from the

Indians ; most of my work is on the other side of the river." We set out and travelled six miles when kind Providence directed us to go to a place on the Columbia where five men were at work hauling fuel for the soldiers. The cold was so intense, that they were forced to work to keep themselves warm ; and though their huts were mostly under ground, they kept a large fire constantly burning to avoid being frozen to death. I requested them to be kind enough to help me to cross. They said that it was impossible as there was no place to land on the other side. "Well," said I, "let us try it at all events. To-morrow being Sunday, you will be free to do this great act of charity ; for God's sake, help me to cross. The salvation of many souls depends upon this act of kindness on your part, and you may be assured that God will not fail to reward you for it, upon your death-bed." Touched by my earnest entreaties, they all volunteered to assist me. The next day it was not so cold when they set to work ; they had a large scow for hauling timber ; and after cutting away all the ice around it and opening a channel in the middle of the river, they went down the bank to see if they could recognize a fit landing-place on the other side. A mile below, they discovered upon the opposite side a large bay with ice-banks, and they thought that if they could only get into that bay with their scow, it would be easy to land the horses. As it was somewhat late in the afternoon when they returned, they were afraid to venture out again into the icy current in the darkness, so they decided to wait over night. The next morning, the ice, newly formed in the open channel, was hardly a quarter of an inch thick, so it was quickly broken, and taking my four horses, they put out into the stream. As soon as they were in the current, they were carried down rapidly and after working hard succeeded in entering the bay. One of the men jumped upon the ice and secured the boat with a cable to the bank. They then opened a new channel for a few yards, until they found the ice solid enough to bear the horses, and thus easily transferred them to the other side. But, coming back, the four rowers, and two men with a rope, had very hard work to pull the scow up against the strong current and a worse time still in getting back to the landing to take me across in turn. I was glad enough to get into that scow, but to take me across was no easy matter ; however, by about noon it was all accomplished. How kind these men were to me ! My guide remarked that but for their charitable assistance, we should have been drowned in crossing, for the floating ice would inevitably have upset any of the Indian canoes.

We packed our horses at once and proceeded on our journey. Old black Jim, going over the steep bank of the river, missed his footing and tumbled down so clumsily that he slid upon the ice of the river for five or six yards, but the snow and the pack protected him sufficiently, so that with our help he got up again and went on unhurt. We travelled about six miles, the weather becoming very cold again, when towards the close of the afternoon we reached "Fort Okinagan," where the Hudson Bay Company used to keep a trading post. There I found a camp of wild Indians, about five hundred in number, of the Sinkaensi, Tecoratem and a portion of the Mitgawi tribes. They were indeed the real Indians of old. Here I saw that spirit-dance of which I have already given a description. The next day I rang the bell for church, but nobody came; they were all too tired. I then sent my guide to call them to my lodge. There were about ten Catholics who had assisted at the spirit-dance; these came to see me and then little by little some of the pagans came in and among them the chief himself, Nmosize, who seemed to have the intention of getting something out of me. When they were all there I began to speak to them. "Last night," said I, "was for the devil, let to-day be for God." Hardly had I said these words when Nmosize got up, furious, saying to me: "Go away from my land; you always come here to reprove us for our customs. Your Americans spent New-Year's day worse than we did. I saw them drunk and still drinking, quarrelling and fighting. You are worse than we are, and yet you come here and urge us to become Christians." I told him that those who spent New-Year's day, as he described, either were not Christians, or if they were, then they were not living up to their religious belief. Hence, even though their behavior were as bad as he represented it, no discredit was thereby thrown upon their religion. He interrupted me by saying: "Now give me your buffalo robe, it is very cold here." "No," said I, "for if I give it away I shall be frozen to death." "Do you answer the chief in that way?" "Yes," said I, "for I, too, am a chief. But now let me talk to the people. I came here for the purpose of teaching them the word of God and of giving them the opportunity of embracing the Christian religion." He then said: "I will not allow you to talk to them: nobody asked you to come here; we do not want your religion, we follow that of our forefathers. You heard our prayer last night, you saw our customs; these we learned from our fathers who were a noble and glorious people. If we follow their example, we shall be as they were. And you have come here to tell us that these customs are bad,

that we should give them up. You are an imposter." Then he added, to change the subject; "Now give me your buffalo robe and I will give you two horses." I replied: "I value my life more than the two horses you offer me; even were you to give me your whole herd of horses, I would not let the buffalo robe go." "Now," answered he, "I have caught you, I gave you the right name when I called you an imposter. You call yourself a father and you say that we are your children, I never saw a father refuse his children either clothing or food. I am freezing, and I asked you for a robe to cover myself, and you deny it to me. You are deceiving us; you are not our father, go away from our land." "Nmosize," said I, "you know better; you are making use of this pretext to excite the feelings of your people against me. You know very well that I am poor and that my only object in coming here is that you may embrace the Christian religion. Your people know this too, and if you were not present they would come to hear the instruction I am waiting to give them. Then, after having thought the matter over, some of them, perhaps many, would bring their children to be baptized and, in a short time, would make up their minds to become Christians themselves. You alone will be to blame that God's will is not manifested to them. Before long you will appear before God's judgment-seat to give an account of your wrong-doing, and I assure you that God will deal with you as you deserve. If you had not been here, there would have been no scandal last night and all these people would have listened to my words. I will go now because I have no time to lose in idle and unprofitable talk, but next summer I will go down the Cheilán where your people live and I will build a chapel among them." He said again: "Go away, and do not trouble me any longer," and so the meeting ended. I kept my word, however, and the next summer, I went to the Cheilán and built a chapel, while he was absent, where I had two baptisms and made many friends among the people. When he returned and saw what I had done, he became so enraged that he set fire to the chapel and destroyed it.

At this time the chief of the Mitgawi Indians, Kolossakat, approached me saying: "These people are bad, they do not want the priest; come to see us, we are nearly all Catholics." I said: "very well, get ready, I will start with you." It was then the 4th of January, and I was about two hundred miles from the mission; my provisions were getting low, and my horses growing thin, and I was still about a hundred miles from the central object of my mission among the Catholic Indians. I soon started and travelled

about twelve miles north along the Okinagan River, and at dark I reached the small tribe of Kolossaskat. The Indians had seen me at some little distance and so came out of their lodges and were waiting to welcome me. Dismounting, I shook hands with every one of them; and they put up my tent, brought me fuel, and after half an hour I rang the bell for prayer. There were about seventy souls, all told; some of them had not seen a priest for two years and were very anxious that I should remain a week with them, but I could not, my time was too limited. I told them I would remain three days, spending the feast of the Epiphany with them. I preached to them four times a day and spent the rest of the time in private instruction. I was truly edified to see those wild creatures so earnest to do right. Although their chief was a man of no account, and a few pagans among them were rather immoral, still the general tendency of the tribe was very edifying. All day long, between my instructions, men and women filled my tent, to learn how to baptize children in danger of death, or when the Ember-days would fall, or when Lent would begin; or what kind of work should be avoided on Sunday, and what was allowed. They listened to my explanations with great eagerness and divided themselves into three different parties, each in its own way to mark those things either in the mind or on some sticks. Some had strings, made of deer skin; in one they made as many knots as the number of weeks to elapse before Lent began, and in the other the number of days. They were very anxious to learn their prayers and their catechism, and they knelt whilst learning their prayers. After having repeated them so many times with me, they would go home and spend all their time saying them over and over again, until they had learned them by heart. On the day of the Epiphany I baptized three boys, calling them by the respective names of the Three Magi; one of these was the son of a pagan. I said Mass and had about twenty-five communicants and they were all very sorry that I could remain among them only so short a time.

When I left they helped me to cross the Okinagan which was frozen, though insecure at some points on the other side. The road was bad on account of deep snow, still the Indian trail was sufficiently visible and we were able to advance that day twelve or fifteen miles north-west along the frozen river. The fever which had returned was troubling me greatly; the quinine I took seemed to do me no good, but only to affect my head very disagreeably. Some snow began to fall the next day, and in the evening we had such a great wind-storm that it was impossible to keep a fire in-

side our tent; for the little time we had it we were in great danger of a conflagration. We travelled another day along the Okinagan, and then my trials began to be very severe. There was no fuel to be had but some willow-brush, in the midst of which we camped and to which we tied our tents; there was no feed for the horses and the snow was deep. The guide said to me: "Father, the horses are giving out, I am afraid we may have trouble." Looking around, we spied on the other side of the river some wild rye sticking out above the snow and we drove our horses over there. I shall never forget that place; the mountain on the east side of the river is rocky, perpendicular and almost bare, with a space of about twenty yards between its base and the shore. The river forks, and forms an island which is over-spread with very thick brush. To the north, there is a narrow passage between two immense rocks; this is the spot where the Okinagan used to lie in wait to fall upon the white man and surprise him, as he peacefully passed through the country on his way to the gold regions. As soon as he was in that narrow passage, they would rush down upon him, rob him and kill him. These things happened many years ago when there had been trouble and war with the north-western tribes, which was put an end to by Colonel Wright. If what my guide told me be true, the Indian, who was chief at that time, put a stop to such lawlessness in a very summary manner. He knew of an Indian who had murdered a white man, and there also happened to be a white man around there who had murdered an Indian, so he took them both and hanged them, the Indian at the northern entrance to that gap and the white man at the southern. This proceeding spread all through that part of the country and put an end to such deeds. It was a gloomy spot, and in my feverish condition suggested the thought that this would probably be my last trip. In the evening, my Indian guide said to me: "Why did you ever leave the mission for such a horrible journey as this; here we are in danger and our horses all giving out." "Do not be afraid," said I, "God is with us." During the night, more snow fell and as we were about to start the next morning the storm increased. I was so exhausted by fever and was so very dizzy that I could not mount my horse without great distress and the assistance of my guide, and then I found that I could not keep my seat in the saddle. Our animals refused to face the storm that was raging, and so we could not make any headway, but were doomed to spend another day in that sad spot. The following day, however, we started again; the snow was so deep that often our horses were obliged to plough

through it chest-deep. After going on for about two miles, we came upon the trail made by a herd of cattle moving southward to avoid the storm, which was coming from the north. As they came from the quarter to which we were going, we thought that to retrace their footsteps would lead us in the right direction, but after going on for about two miles or more we discovered that we were wrong. We then turned and crossed the prairie, and after being in the saddle from half-past eight in the morning till after three in the afternoon, we had made but six miles headway owing to the difficulties which we had encountered. We were in a gulch, that is to say, a narrow strip of prairie, about an eighth of a mile in width, bordered on the west by the steep and rocky range of the Smilgami Mountains, and on the east by hills whose summits were sufficiently uncovered to allow the bunch-grass upon them to be seen. Here we stopped to camp. My horses were so exhausted that I gave them some flour, which they ate very eagerly; then I let them loose to graze, thinking they would not go far away. I was mistaken, for while we were putting up our tent and preparing our fuel, they, scenting a coming storm, set their faces southward, and how they disappeared is more than I can say. We had pitched our tent on level ground in the midst of a pine-grove, nor had we any thought that it might be a dangerous place. During the night we had another heavy fall of snow with a high wind, and in the morning all trails and all traces of the horses had disappeared. My guide went out to search for them and was gone the whole of that gloomy day; at night he came back crying. I was lying prostrate with the fever, seeing which he said to me: "Father, you are already a dead man; our horses have disappeared, leaving no trace behind; the cold is intense, our provisions are nearly gone and we are very far from the nearest Indian house." "Don't fear," said I, "God's will be done! He will help us." Then I began to talk to him and to prepare him for any event, and what he said to me in reply showed his piety and spirit of sacrifice. "I am ready to die; I thought of this when I started, and I am glad to give up my life for the sake of Christ and for the salvation of the Indians." He then began to prepare supper, thinking all the time what he had better do; but seeing no means of escape he kept repeating: "Poor priest! You must die!" After supper, quite late in the night, he awoke me, telling me that the next day I must chop wood all day long, and he would go out to reconnoitre the place, and try to find out which direction to take in order to reach the nearest Indians and to send them to my rescue; and on the follow-

ing day he would start off for help to save himself and me. I told him that I would rather follow him than remain alone in that wilderness, but he said; "No, it is better for you to die here in peace than after a long struggle to be buried in the snow." The next morning, right after prayer, he went off and when he came back in the evening and looked at the little pile, which I had split with such labor and difficulty, he was surprised to find it so small. "I have enough here," said I. "Now tell me the result of your observations." "I think we are about thirty-five miles from François (one of the chiefs of the Okinagan), and it will take me three days to reach there. To-morrow morning I will set forth, and if God helps me not to miss my footing in the snow, I will see you again; if not, then you will never hear of me and I shall see you no more." He baked all the flour we had into three little cakes, upon which two people were to subsist for three or four days. Looking at the cakes, he began to cry, saying: "O, father! You will die! No fuel! No provisions! How can you live?" "God will take care of me," said I. "You must take two of the cakes for your provision, one is enough for me." Early the next morning he said to me: "My heart is all right now and I am ready to die; let me make my confession and start out; if God helps me, you shall see me again; if not, I am satisfied. pray for me!" I tried to conceal my emotion, but his words fell heavily upon my heart and my fever was increasing. After he had made his confession, we partook of a portion of the bread together with some tea. Then he took the axe and two blankets, and making all into a little bundle, fastened it on his shoulders with straps. Then he took a long slender rod to sound the snow in dangerous places, and kneeling down, before me, asked my blessing, saying: "pray for me, father." Getting up he grasped my hand, saying: "I leave you alone, but if God helps me I will come back for you; otherwise we shall never hear of each other again, but my heart is good." I watched him until he disappeared from my sight, tears flowing freely from my eyes. Good, faithful Indian guide, who willingly ventured his own life to save mine!

Imagine for a moment what must have been my feelings, when first left to that unbroken solitude, afflicted as I was with that burning fever. However, summoning all my courage, I began to prepare myself for any event. The first night I passed alone was a sleepless one. Every time that I adverted to the roaring of the wild wind upon the moun-

tains and the constantly increasing depth of the snow, my heart sank at the thought of the fate that might befall my devoted guide. As for myself, being in a thick pine-grove I was sufficiently sheltered, nor had I any thought of what might be under the snow, but the idea of Edward's danger caused me great anxiety. The next day, towards evening the weather took a sudden change; the air grew warmer, so warm, in fact, that I perspired under my heavy covering of buffalo robe. The whole night the south wind, which is called *chinook*, melted a great deal of snow, so that on the third morning of my solitude I awoke to find my feet in water, and I discovered from the water running through my tent that I had encamped upon the bed of a creek. I got up in a hurry and taking my bedding, saddle and all the rest of my traps, went and hung them upon the small pine-trees to dry. Then, with very great effort, as I was so weakened by fever, I pulled down my tent and brought it over to the slope of the hill. I lost several articles in the water, among others my spectacles, so I was worse off than I was before. By working hard for several hours I was able to save some of the fuel and my bedding. I put up my tent the best way I could, and then quite exhausted I lay down upon the ground.

Meanwhile, my good guide with undaunted courage was facing the snow and the wind, and having found his direction, travelled upon the frozen bed of the Okinagan and in two days reached the house of François, one of the chiefs of the tribe. He told the people of the danger in which he had left me and urged them to lose no time in going to my rescue. Two men, asking information as to where I was to be found, started at once; but they missed the place and sought for me on the other side of the hill, about two miles from where I was. Seeing no traces of any human being, they came to the conclusion that the powerful wind had blown down my tent, and had buried me in a drift. As they were very much attached to me, they remained in that place for two days, removing the snow all around to see if they could find any trace of my person, but they did not succeed. Another Indian left the next morning for the Smilgami, about seventy miles from that place, to give the news to Father Pandosi, of the Oblates, and to tell him to be ready to come down for my burial, as every one said I certainly could not be alive. This news spread immediately among the Indians and produced a great sensation; they mourned over me and said to each other: "The father died for our sins."

The chief, François, having heard my guide's story, said to his eldest son: "Look for the horses before daybreak; pick out five of the best of them, also the easiest and gentlest riding pony." Then to his wife; "bake bread now." So she baked three loaves in a Dutch oven. Then he prepared a quarter of a yearling, he had dressed that day, and made everything ready for an early start. He told Edward to be off the next morning as soon as they could get ready, and not to mind the horses; "drive fast enough to make the trip in one day; if they die, they will be sacrificed to save our father's life." Thus they came to my rescue.

Meanwhile, I was lying upon my buffalo robe with very little hope of being saved. Towards evening I imagined that I heard the voice of a human being, and starting immediately out of the lodge, I cried aloud so as to be heard at a distance; but no answer came back save the echo of the mountains and so I went back to rest again. After a while I thought I heard the trot of horses, and placing my ear to the ground I heard it more distinctly, and just as I was preparing to go out, I heard a voice calling me by name; "*Oh, Alexa!*" It was François with my faithful guide. As soon as they saw me looking so much better than they had expected, they greatly rejoiced, and as for me I could not help weeping for joy over such evidences of the charity of my spiritual children. They immediately began to arrange my tent in a more comfortable way and drew out the provisions they had brought to refresh me. I was surprised to see so much and asked; "why all this bread and meat?" François replied: "You have been starved for three days, and we want you to do as we do in such cases, and that is, to make up in one meal for all you have missed." I laughed at the idea, but still it showed their good feeling towards me. He then tied his horses to trees for fear of losing them, but they had nothing to eat that night. He said they were destined to die to save me, and they could not do it any better than in that way. After supper he related to me all that I have told above and early the next morning we left. The snow was deep only in places, but the horses were pushed on so fast that they scarcely had a chance to see where they were going. One of them fell down a little precipice and we had a great time to get him up, and one of his legs was so badly hurt that it bled all the time. By evening we reached François' house, and there I found about forty Indians, who had come from their farms around to see the success of the expedition. They were all sorry for my misfortunes, and all said that it was for their sins that I was

suffering. Poor people! they were very good considering the few opportunities they had, not seeing a priest more than three times a year. I recited prayers with them, and then gave a short instruction, telling them that the next Sunday they must all come to Mass at Michael's place. The next morning I said Mass in François' house, where about twelve persons received Holy Communion, and I passed the rest of the day there to recruit a little, going on the following morning to Michael's. This Indian had always been very good to me and had put up a very nice little room adjoining his own house, with a comfortable chimney for the use of the priest. As soon as I reached there, he sent word to the Indians all around, and for a couple of days my house was filled with them, coming and going. Seeing my destitute condition, they brought me such quantities of provisions, flour, sugar, tea, meat and fruits, that when I started again I could not take half of the gifts away with me. My past hardships were now forgotten. I had church for two days, Saturday and Sunday, and I remained there about a week to help and instruct the Indians. I had about fifty Communion; and in order to spare me, as I was not very strong yet, they brought the sick people to my house for confession. These Indians are doing wonderfully well; they all live in good substantial houses, have good farms of their own and are well advanced in civilization. The kindness they showed on this occasion was truly wonderful.

These Catholic Indians are really very nice, indeed, in their ways. Nearly all of them are settled upon farms and raise wheat, oats and vegetables, not only for their own use, but also for market. They live in good, substantial houses, have cooking stoves and utensils; some of them are so far advanced in civilization as to be as well supplied in this respect as their white neighbors. One striking feature of their civilization is neatness, to which they pay great attention. I once accompanied an army officer, who was traveling on duty through that Reservation. He could scarcely credit what I told him regarding the civilization of these Indians, and when he saw it for himself he hardly believed his own eyes. "This house or that," he would say, "must belong to a white man?" "No sir," was my answer, "it belongs to such an Indian." He needed oats for his pack-train, and provisions for his escort, so he inquired whether there were any whites around from whom he could purchase supplies. I told him there were a couple of old settlers there, with their families, but I did not know whether they

could serve him, but I was sure that any of the Indians could supply him. He went to see the two families whom I mentioned but they could do nothing for him. When he came back in the evening, I said to him, "you can get what you want from any of the Indians along the road." He said: "well, to-morrow we will try it." The next day we reached an Indian house, and I suggested that we should try there, so I knocked at the door, but no answer came. I opened it and we went in. The officer was astonished to find everything so nice and clean and in such good order. "Father," said he, "you don't tell me that this is an Indian's house? This family surely must be full-blooded American." "Well," said I, "they are, no doubt, full-blooded Americans, but of the race which was here before the discovery of the continent." I went out to the field, where the Indians were at work, and called them; they came in, and supplied him with all the things he asked, and as much as he wanted. This seemed to make an impression upon the officer, and while we were at supper, he remarked to me: "Here we are in the Indian country; we find white men, who have been settled here for twenty-five or thirty years, that have not so much as a grain of oats nor a pound of butter to sell, whereas the Indians have enough not only for themselves, but to help the traveller." "Well," said I, "it appears that these Indians are just as capable, and more so, of civilization, as the class of whites so long settled among them." Such is the condition of these Catholic Indians called Okinagan; the difference in behavior and customs between them and the neighboring tribes of Snipkein (American head) and the northern tribe of Nespelem is very striking. These latter live almost altogether in lodges, and make little or no progress in tilling the soil or in earning a livelihood by farming. If we could have had means to establish a mission and school among the Okinagan, they would by this time hold a foremost rank among civilized Indians. What a pity that some generously disposed persons cannot be found to supply this need and thus enable the missionaries to go on with their work of Christianizing and civilizing such a large number!

My next journey extended farther north, across the boundary line above Lake Sooyons, to visit a small but noble tribe of which *Tekomtiken* is chief. Towards evening, I reached their little town, which is situated a few miles above the line. They have a nice little chapel and around it twenty-five or thirty dwellings. As soon as they saw me, they all came to welcome me and received me with much pleas-

ure and kindness. I learned from them how they spend their winters there, for the rest of the year they work on their farms. Father Pandosi, of the order of the Oblates, who lived not far away, came down from the Smilgami to see his own Indians, so we met and spent two weeks together. He was unable to say Mass for several days on account of having sprained his foot by a fall from his horse, so I had to preach daily to the Indians. The Okinagan from below the line also came to spend Sunday and we had some sixty or more communicants. From there I went back to Michael's house and then started off for the Smilgami, to keep my word to the chief *Zagzagpakein* "the bare or bald head." When I met him travelling along the Okinagan he said to me: "Black robe, do not fail to go to see my tribe; there are many Catholics there waiting for you, to go to confession. I am not one myself, nor are my three wives, but all my children are. I have a baby to be baptized, so go there by all means." So I went to a place on the western side of the Smilgami River about four miles from the 49th parallel. The mountains are very lofty and steep, and the southern slope generally bare or with very little vegetation. The country extending from there down along the western bank of the Okinagan is not generally very good soil for farming, compared with that of Washington Territory or Idaho, but it is one of the best stock-raising ranges that I ever saw. The ground is covered all the way through with bunch-grass; the powerful winds, which blow nearly every day during the winter season, keep the tops and the sides of the hills clear of snow, while the many gulleys, which run in every direction, afford good shelter for cattle during heavy storms. As many as twelve thousand head of cattle have been herded in this place at one time. The Smilgami Lake is about four miles from the Indian settlement, which I reached at about dark, and spent some-time with Mr. Phelps, who had his headquarters there, so as to watch over his immense herds of cattle. While there, the son of one of the chiefs of the tribe came to call me, and to tell me that his father was dying and wanted to see me. The man's lodge being near, I did not take a horse, but went on foot. There was a creek to be crossed, about sixteen or eighteen feet wide, which was not frozen, but was flowing very rapidly, and seeing that a tree laid across, as I supposed, I ventured to go over on it. When part way over, I discovered, what I had not perceived in the darkness, that the tree reached only to the middle of the stream, and in trying to turn back, my foot slipped and I tumbled into the

creek. I then found the current so strong, that I was in danger of being carried away by it, but fortunately, before being drawn under the tree, I managed to seize hold of it, and it was only after some time and with much difficulty that I succeeded at last in drawing myself out. I found by experience that a winter bath in that region was not so pleasant. While I was getting dry by the fire, the chief's son came again to ask me to hurry up and come to see his father. I told him that I did not care for a second bath, and that if he wanted me he must take me over. He agreed, but there being no other way to do it he was obliged to carry me on his back to the other side. When I entered the sick man's lodge, he got up and asked me to take his place. Then he addressed me in this way: "Black-robe, my soul is black and I am afraid of burning in hell; have pity on me and baptize me now, and make my soul as white as snow. All my children are Catholics; they say their prayers daily and have taught them to me. When I first heard the black-robe, I was struck by the holiness of the Christian religion, and I wished to embrace it, but it was too hard for me, as I had walked so far along the muddy road. Still the beauty and holiness of prayer was always before me, and I tried my best to become good and to be baptized. Then I began to keep Lent and to abstain on Fridays, and to say my prayers regularly. I went to see the priest about being baptized, but he required of me to promise to avoid all evil. I began to think that if I should make that promise and then fail in it afterwards, I should be unfaithful to God and a liar to Him, and this frightened me greatly. I came home, dismissed one of my wives and tried my best to be a good man, and for four years, now, I have not failed in anything grievously. Sometimes I tell the children a small lie, or talk loud (get mad) with the men; but that is all. So I think, now, that I am fit to become a Christian, and I beg you to baptize me." "Very well," said I, "if you are ready, to-morrow morning I will do so." The next morning, after I had baptized him and his wife, he said; "I am very glad now that the whole family belongs to Jesus Christ." In the afternoon he came to tell me that, although he was very glad in one half of his heart, he was wrong in the other half. The reason of this was that his daughter was dying, had already received the last sacraments, and he thought she could not live more than two or three days longer. "I wish," continued he, "that God would restore my daughter to health." I told him that the day of Baptism was a great day, and that, as God had bestowed such a

favor upon him as to make him his adopted child and heir of Heaven, perhaps, if he prayed very hard. He would give him the additional grace of his daughter's restoration to health. "Then," he said, "I will pray and you pray for me." He did so with great faith, and on the third day, as I was making my preparations for departure on the following day, he came to me saying: "My heart is all good now; my child is well; come to see her." I went and saw her playing with other children apparently in good health. This good man died some time after I had left the Okinagan country, to go back to the mission.

The time for my return to the mission was now approaching. Rock Creek Mountain, over which the 49th parallel passes, was covered with snow about five feet deep, but not hard enough to bear the weight of the horses. I was at a loss how to plan out my trip and so I had recourse to the Okinagan Indians. The chief told me that it would not be possible for me to cross there then and advised me to wait awhile. I told him that I must be back by the 18th of March and therefore hoped he would find some way for me to get over that mountain. He left me and after three days returned saying: "Get ready to-day, and to-morrow you are to start." At about noon, five Indian guides, each one provided with a tall gentle horse, a pair of snow-shoes in his hand, and a herd of about fifteen horses, not yet broken for riding, came to my door saying: "we are starting now and you will follow us to-morrow." So they left and made not quite four miles. When I went after them the next day, the snow was not yet so deep as to prevent me from riding, and I reached the party at about five miles from Michael's house, the place I left. Then I became aware what a tremendous effort those poor Indians were making. One led the way, walking on snow-shoes, and his gentle horse, seeing their prints, ventured to put his own foot there, and then began to plunge in the snow, which was deep enough to cover his body, often only his head appearing above it. The little band of horses followed slowly, and so they opened a trail in which I walked, it being altogether impossible for me to ride, as the trail was only the width of the body of a horse. The snow was so deep, that, for about three miles, I could not see above the wall of it on either side of me, and when from the roughness of the trail I lost my balance, it held me up and kept me from falling. The direction was hard to find, and consultations among my guides were frequent. The cold was so intense that, although walking and struggling to get along, we were obliged to set fire to sev-

eral pitch trees to warm ourselves and be able to go on. By noon the worst was over ; but we dared not stop for dinner, because unless we got through that day we should be exposed to the danger of losing our horses, which had gone without food the previous night. So by struggling the whole day, before sunset we came in sight of the mountains east of Rock Creek and just at dark arrived there. We refreshed our horses as best we could, but the anxiety about them in such cases is very great, since our lives depend upon their strength and good order. I visited that little tribe of Indians and then left for the mission arriving there just on the 18th of March.

From all this it will be seen that the conversion and civilization of the Indians is no small undertaking. The fruit of this journey appears very small ; the Baptism of three adults and five children ; 250 Communion and about 300 Confessions. The field is vast, the pagans are numerous, and often, in spite of all our efforts, we can see but a small portion of our Catholics in each journey, on account of the difficulties arising from the season and the state of the roads and streams. Yet our labors have had a sufficient result. We first started the mission of the Flat-heads, who all became Catholics. After they were settled, we opened the St. Ignatius Mission among the Pend Oreille and they, too, all became Catholics, taking in the small tribe of the Kotonie below the line, camping above and along the Flat-head Lake. From there we went among the Cœur d'Alene, and these, too, without exception, became an addition to the Church. Then the Calispelem were all gained to Christ, and from there the Colville Indians and Snaiseiti and Kettle River Indians embraced Christianity. The Colville Mission has been our advanced post for conquering the Sempuelsh and Okinagan Indians, and with no small progress, as the northern Okinagans and Smilgami have all been gained. The difficulty of their conversion suggested the idea of opening another mission at the furthest end of this family, admitting also the Jakima Indians to share the fruits of our labors. Yet, pagans are quite numerous between the Colville and Jakima Missions, with small hope in the near future of conquering their hearts to Jesus Christ. Besides these, we have some Catholics among the Spokane Indians, the Nez Percés and the Jakima, so that west of the Rocky Mountains we have been blessed by kind Providence. To the east the field of our labors was barren for many years ; at present, God seems to have touched the minds and hearts of those wild beings and to have opened them to the influence

of his grace. The conversion of the Blackfeet, Assiniboin, and Crow Indians has far exceeded our expectations, notwithstanding all outside difficulties arising from the malice of interested parties. Two other missions among them are greatly needed, and two more missionaries stationed in their midst would find more than sufficient to keep them employed. Besides this, the west, too, needs a new mission in the Colville Reservation, as Catholics there have multiplied to such an extent as to require a resident priest and schools. Whoever knows anything about our missions, will see that my statements are really below the truth, still, I have said enough to show that our work is going on rather fairly under God's favor and providence.

A question, though, which the general reader may consider more important, is this. Admitting that missionaries have converted numbers of Indians; have they hitherto succeeded in civilizing any of them? The next chapter shall be the answer to this question, by giving an account of the tribe which has, at present, made the greatest advances in civilization.

(To be continued.)

A PILGRIMAGE TO JERUSALEM.

(Continued.)

JERUSALEM, Dec. 28, 1892.

REV. DEAR FATHER IN CHRIST,

P. C.

When I wrote last, I said I would continue describing some other remarkable things to be seen in and about Bethlehem. I have been frequently asked: "Is there any winter, any snow or ice in Bethlehem about Christmas?" I answer, that as a general occurrence during December there is no snow; though at that time snow may be seen, but this is unusual. There may be occasionally some cold weather; but the winter properly commences about the middle of January and continues till the end of February. The rainy season usually commences about the middle of December and continues till the end of March. During that time, travelling on the heights in the interior becomes difficult because of the mud, dampness, and slippery roads; but along the coast, the lowlands and plains it is almost impossible to travel and always dangerous, because many of the rivers are swollen with rain-water and the whole country becomes a mud-hole, and besides is to a great extent very rough and stony. Many, travelling in this way, have lost their health, their money, their baggage, and, not seldom life itself, through their imprudence and temerity in trusting more the reports and assertions of persons interested in gaining money from the stranger who may be taken for a wealthy person, than by yielding to the counsel of disinterested persons who have had a long experience from being many years in the country. During four weeks of my stay in Palestine, I saw frost but once, on the higher parts about Jerusalem, and that after the middle of January. During December and January I saw hundreds of people going about without shoes and stockings through all the rain and mud.

Now we shall leave the great Basilica of St. Mary and go along the market-place which is in front of it, as far west as the next small street just beyond the Armenian Convent, and then turn to the left or south till again on our left we

meet a small path leading eastward; which we follow for four minutes till we have passed two gates and arrive on the right at sixteen stone steps cut in the rock leading down to the Milk Grotto. This grotto is almost entirely hollowed out of a whitish limestone, similar to chalk. The form of the grotto is irregular; its greatest length being about 30 feet, its height about 7 feet and is supported by several columns; and in the midst of it is an altar where Mass is frequently said. Tradition says that the Holy Family was hidden here for a short time through fear of spies sent out by Herod. The Blessed Virgin giving nourishment to the Holy Child let some drops of milk fall upon the stone, giving it thereby efficacy to supply milk to mothers for their children. The fact is that Catholics, Schismatics, Turks and Bedouin women scrape some of this stone into some water and drink it under the invocation of the Blessed Virgin, and they obtain the desired result. St. Paula built a church here with a convent where she lived as a religious with her daughter and other pious women. Coming out of the grotto we continue our way on the right for a few minutes, and we arrive at a place where we have a most delightful view over Beit Sahûr or the Shepherds' village, 20 minutes eastward, which is well built of stone on an eastern declivity of a hill, but most of it is visible from where we stand. It counts about 700 inhabitants; 130 Catholics, 500 Schismatic Greeks and some 50 Mahometans. The Catholic parish priest of the place found in a cave near by many stone knives such as were prescribed for the ceremony of circumcision (Jerem. xli. 17); he also discovered several cisterns, of which the largest is in the middle of the village and is called Bir Mariam. Beyond the village extend the large fields of Booz de Rahab, where Ruth, the Moabite, gleaned the ears of corn; it is an undulating land of great fertility, nearly a mile in length and width. In 12 minutes' walk, eastward from the village, on a stony road, we come to a walled-in square with many olive trees; in which is the Grotto of the Shepherds where formerly stood the tower of Ader from which the glories of the Messiah were announced. Here the Christians had a church called *Gloria in Excelsis*, because here the angels sang that hymn after manifesting the birth of Christ to the Shepherds. Here also by descending 21 steps into the grotto below can still be seen in part some Mosaic floors. The shepherds, to whom the glad tidings had been announced, after their death were buried here; and some of their children became martyrs among the Innocents slaughtered by Herod.

Having cast a glance at all these interesting scenes, we

may use some minutes in contemplating the high mountains of Moab over 30 miles to the east, beyond the Dead Sea, stretched before us like an immense wall running from north to south, in some places over 3000 feet high. In a south-easterly direction from here seems to be the highest point, at the side of which Herod of Galilee had his summer palace, at a place called Macharunt, not far from the salubrious hot springs of Callirrhœ. St. John the Baptist was put in prison there, and beheaded on the feast held on Herod's birth-day; but his disciples buried him afterwards at Samaria where his tomb is shown to this day, at the side of the one where the Prophet Eliseus was deposited. When snow covers these eastern heights, the mountains of Palestine are apt to be covered also with snow, which generally lasts only a day or two; but when the snow buries the ground for eight days or more, one half of the animals, horses, donkeys, sheep and goats die of hunger and thirst, because in the whole land no provision of fodder or water is made for any such emergency; for the lazy Arabs and proud Turks consider it below the dignity of their character to be employed in manual or agricultural work. To this indolence the Ottoman government greatly contributes; for, if any man would be willing to work and make improvements, the government officials would at once levy such heavy taxes upon the produce, that no man could make a living, still less lay up a little income for a future rainy or snowy day. But, then, look at the dreadful consequence. When the animals after a heavy snow-storm are lying about in every direction by the thousands, a pestilence is sure to come and the accustomed laziness of the people keeps them from applying a hand to conceal under ground these sources of an epidemic.

It is time for us to return to Jerusalem. It is already 3 o'clock, P. M., on Christmas Day. I need not tell you that all the objects of interest which were on our right coming from Jerusalem to Bethlehem, from north to south, for six miles, will be on our left returning from Bethlehem to Jerusalem; so just look at them as you pass, for they are all instructive, moving, and consoling, bringing up before your mind scenes either of the old law or of Christianity. First, as we come out of Bethlehem, look down into the deep stony valley, north and east, and count the endless terraces winding around in every direction, holding up the fertile earth by strong walls, and you cannot help admiring the happiness of the cheerful and devout Christians of Bethlehem, so much blessed by God in their abundant vineyards, in their olive and fig-trees and excellent vegetables. We pass Ra-

chel's tomb, Beit Djallah and the road leading to Hebron on our left; the Field of Lentils actually appearing as such, but all stone in our days, to our right; next the Medicine Hospital on the site where Rachel died, on our left; then the Convent of St. Elias with its abundant well of luscious water on the roadside, and almost opposite to it on the protruding white stone the impression of the body of the Prophet Elias who passed by here. On this hill top, running east and west, we turn and look once more, with a saluting heart, south to the consoling birthplace of our Saviour, then, northward, over the plain of Raphaim, three miles long, and see Mount Sion which is on the farthestmost southwest extremity of Jerusalem, and then the high lofty belfry of the Russians on Mount Olivet, to the north-east, situated one hundred feet higher than Mount Sion. We descend the slight slope of the hill and pass the wells of the Wise Men, and we may partake of their exceeding great joy, here and everywhere else. Leave aside on your left, the angel with the Prophet Habacuc, as well as the country seat of holy Simeon where he had been buried for a time. The large convent of the Sisters of St. Clare, built within the last few years, outside of Jerusalem, and south of Mount Sion, consoles the Christian traveller more than the hill of Evil Counsel, which is next and north of it, and where the death of Christ was decreed by Caiaphas, the Scribes and priests, directly after the resuscitation of Lazarus. We now direct our path between the German Temple settlement, the railroad station and the long Jewish buildings on our left, westward, and Mount Sion with its high city walls of 40 feet, to our right or east of us, and passing the Jaffa gate and the north-western city walls, we turn around their north-west corner and enter Jerusalem by the new gate near the Christian Brothers, and lastly arrive at the *Casa Nova* or Franciscan house established for the accommodation of pilgrims.

What shall I say of Jerusalem, the glory and queen of Israel, where the eyes of God looked in mercy upon the worshipper of olden times? What a change has come upon it since the death of the God-man! Outside and from afar off, it looks lovely with its mighty domes, minarets and white stone buildings with surmounting cupolas; but inside, in its narrow, dark, unclean streets, frequently arched over to a considerable length, with a population of a similar description, we find gloom, sadness and distress at once telling us that the curse of the Decide perpetrated there is still pressing heavily upon it. Very seldom you meet with a cheerful countenance and most of the people look as if they had nothing to eat but hay and straw and a handful of water,

which perfectly agrees with the coarse sharp guttural sounds of the Arabic language, uttered to hurry on or stop a heavily laden donkey or towering camel, both striving to prevent your passage in the narrow thoroughfares without tearing off a piece of your garments.

Jerusalem, at present, counts 60,000 inhabitants; of which there are 35,000 Jews, 2000 Catholics and the rest Turks and Schismatics of every description. They enter and go out of the city by the following gates: The gate of Jaffa on the west, the New Gate to the north-west, the Damascus gate on the north, St. Stephen's gate on the east, the Golden gate further south on the same side, which is always walled up, and the gate of Sion on Mount Sion. The civil government is of the Turkish Mahometan rule, loving money and pleasure as a preparation for the next world. The city is built on hills and in valleys. The hills on the eastern side, are: Bezetha to the north-east; Moriah, eastern centre, Ophel, south-east; on the western side: Gareb, north-west corner, Acra, between Gareb and Moriah; Mount Sion, west and south-west. The valleys are first, the Tyropæan valley formed between Sion, Gareb, Acra, Moriah and Ophel; then, the valley of Ashes between Moriah and Bezetha, now nearly filled up. Three different walls surround the city; the first was the smallest and does not exist now; the second was larger, but excluded Mount Calvary on the west side, at the time of our Saviour's death, and hence St. Paul says: *Christus extra portam passus est*. The third wall is the present one which was commenced by Herod Agrippa, ten years after the death of Christ and was completed by the Jews under the emperor Claudius. Jerusalem is surrounded by deep valleys, except on the north-west and north side, and beyond these valleys are still higher hills than those in the city. On the eastern side runs the valley of Jehosaphat between Mount Olivet and the Mount of Offence being on the east; Bezetha, Moriah and Ophel on the west of it. Into this valley of Jehosaphat through which the Kedron runs, comes on the south side of the city, the valley of Gihon or Gehenna. Three principal mountains surround Jerusalem, Mount Olivet on the east, 2800 feet high from the level of the Sea; Mount Scopus in the north; and the Mount of Evil Counsel in the south. In a religious point of view, the city is divided into four quarters. The Christian quarter is in the north-west with the church of the Holy Sepulchre, Golgotha, our Saviour's Church and Convent, the Latin Patriarchate and Seminary, the Christian Brothers, the *Casa Nova*, and the Greek Patriarchate. The Armenian quarter is in the south-west and on Mount Sion.

The Mahometan quarter is on the north-east where is found the Mosque of Omar, El-Aksa, also St. Ann's church, and the Austrian *Hospice*. The Jewish quarter is on the eastern declivity of Mount Sion down to Mount Moriah, a most unwholesome part of the city. The streets of Jerusalem are small, some 5, some 6, 7 and 8 feet wide, but very few are 9 feet. They run irregularly and are badly paved, with houses having low doors, and windows concealed with trestlework, that seem to be more like entrances into subterranean prisons or caves, than portals into gentlemen's apartments.

Your Reverence will not forget that what I write, is written as I have seen and witnessed it with impressions made upon me as often as I have seen the various localities. The temperature of Jerusalem changes frequently in the day, sometimes from 6 to 7 degrees; the winter is disagreeable and the summer too hot in the whole land. From the first of April till the middle of June, and from the middle of September till Christmas is the best time to travel in Palestine.

I shall now indicate the principal Catholic places in the city: 1st, The Latin Patriarchate with its seminary; 2nd, A Latin parish church of our Saviour, and a Greek Catholic parish; 3rd, The Church of the *Ecce Homo* and the church of St. Ann; 4th, The Convents of the Franciscans at San Salvador, at the Holy Sepulchre and at the Chapel of the Flagellation; also the Convents of the Sisters of Sion near the *Ecce Homo* Church, and the large establishment of the Missionaries of Algiers at St. Ann's Church; 5th, The Franciscan *Hospice* or *Casa Nova*, and the Austrian *Hospice* near the 3rd Station of the Cross; 6th, The Catholic Armenian Convent and Church at the 3rd and 4th Station; 7th, The St. Lewis Hospital for men and women, attended by the Sisters of St. Joseph; 8th, A Primary School for the boys, then the School of the Christian Brothers, an Orphanage of the Franciscans and a Trade School for young men; 9th, A school for girls directed by the Sisters of St. Joseph; an Orphanage by the Sisters of Sion; an Industrial School, directed by a Sister of the 3rd Order.

I say nothing of the various Schismatic denominations of whom the Greeks are the worst and the greatest practical enemies of our holy religion. I must tell you that I have heard from experienced religious men in Jerusalem, that we can entertain no hopes of ever converting the Greeks, for they dislike, and almost hate Rome, and prefer to be independent, yet with all their pretended independence and liberty, they become miserable slaves to a tyrannical government. I say nothing of the Mahometans who despise us

and call us dogs and will treat us as dogs whenever they have the chance; nor do I mention the benighted Jews, who suffer poverty and every sort of misery here in Jerusalem, where their forefathers have cried out before Pilate, in regard to our Saviour, as a curse of blasphemy; "His blood come upon us and our children;" whilst at the same time, in the church of the *Ecce Homo*, at the time of the consecration, the Sisters, Catholic scholars and people cry aloud: "Father, forgive them, for they know not what they do."

Your Reverences's servant in Christ,

B. VILLIGER.

JERUSALEM, Dec. 29, 1892.

REV. DEAR FATHER IN CHRIST,

P. C.

To-day, I intend to make with you a visit to the various sanctuaries on Mount Sion which runs from the Jaffa gate directly south. The first step we take is to go to the Jaffa gate and there we turn into a street which opens directly opposite the Mediterranean Hotel and leads us south to the citadel or fortress. Here King David resided after he had conquered the Jebusites. He enlarged the place and it was called the city of David or the tower of David. Here Herod the Great, built three more towers and gave to them the names Hippicus, Phasaël and Mariamne. They are connected with one another and surrounded by a deep ditch; their interior is much neglected and they now serve as barracks for soldiers who announce from here by the discharge of canons the great fast of the Mahometans. The tower of David is on the north side, the lower part for about 30 feet is very massive; while the upper part more recent and less strong contains a window on the north side, where it is said David did penance for his unguarded look upon Bethsabee. It was once a mosque of prayer but is now a magazine. From the top of this tower you have a view over the whole city and the neighboring heights. The second tower, Phasaël, on the eastern side was built in honor of Herod's brother who lost his life in the war against the Parthians. The third tower on the south side is called Mariamne after one of his wives who was a princess of the Machabees. The fourth tower, Hippicus, is on the west side near the gate of Jaffa. About 80 feet from here to the south stood the palace of Herod the Great, who received the Wise Men, and not hearing from them in regard to the newborn King, ordered from here the massacre of the innocent

children; on the site of this palace, the Protestants have built their Christ Church. Back of this church you find another small and very old church of St. James the Less, dating back to the 12th century. About 60 feet further south from here, to the left, is the place where our Lord on the day of His Resurrection appeared to the three Marys. There was once a church here, of which there is no trace now (Matth. xxviii. 9, 10), but in the place of it are the Turkish barracks.

Going further south till we come to the first street on the left, we enter it and on the first corner we visit a church built on the place where the house of St. Thomas stood. In 1867 the Mahometans repairing it made it a mosque. From this church we go eastwards to the next street, and then turn to the south, and walking for five minutes pass through an iron gate, and going on to the next door, enter, for it is the church of the Schismatic Armenian Sisters, built on the site of Anna's house. This church properly consists of two churches, united together only on the eastern side. In the first oratory there is an altar, and a little cistern out of which, by means of an iron vessel fastened to a chain, you may draw up excellent water. Through the eastern door we come into the second oratory or church proper. The vaulted ceiling is supported by simple square piers dividing the church into three naves, the walls and pilasters being covered with plates similar to porcelain. The high altar is very rich in gilded carved decorations. The whole church is superbly clean. The place where our Saviour was interrogated by Annas, is seen in a small side-chapel on the left side of the entrance into the church, where He also received a blow from a servant; and there stands now a small altar where Christ stood. Outside of the northern wall of this chapel I saw several young olive trees, said to be off-shoots of a tree to which our Saviour was tied whilst the Priest Annas consulted, and wrote out his sentence. Near by the trees, on the north-east corner of the church, I saw some stones said to have originally belonged to Anna's house.

We leave this court by the first door to the left in the western part and enter by the opposite gate into the Armenian Convent, the best and largest of all the convents in Jerusalem. We pass through the first court having on our right the Girls' school and on our left the Seminary and *Hospice* for strangers; then turning to the right into a passage which becomes narrower and narrower as we advance to an iron gate leading into another court, we also cross this and then passing a second door we traverse a third

court in which is perceived the entrance into the Church of St. James the Greater. This church is built on the spot where Herod Agrippa I, in the year 42, had this apostle beheaded after having returned from Spain. It belonged to the Armenian Catholics; but they left it when compelled to go away with the crusaders, and when they returned before 1320 to occupy this church, they had already fallen into the Schism. This cathedral is very rich and beautifully decorated, especially so on feast days. It has three naves, separated by square piers, and is crowned with a small cupola. In the northern wall of this church I have seen a small beautiful chapel on the very spot of the martyrdom of this great apostle, who was the first of the apostles that died a martyr, nine years after Christ's Ascension into heaven (Acts xii. 1, 2). The disciples of this apostle took the body and transported it by sea to Compostella, in Spain, where he is greatly honored to this day. Near this chapel, westward, the Armenians show the tomb of St. Macarius, Bishop of Jerusalem, A. D. 312-331 who directed the structures on Golgotha, the Holy Sepulchre and the authentication of the true Cross of Christ through miracles. Opposite to the chapel of St. James, on the south side, there is a large chapel in which I have seen three large, but rude stones piled up on one another; the highest from Mount Sinai, the middlemost from Mount Tabor and the lowest from the bed of the river Jordan. Leaving the church by a gate on the west side, we behold on our right the large gate of the Armenian Convent and Patriarchate, and all around we see a fine place with cypresses and other trees from Italy. Now, we turn to the south between 2 walls protecting gardens, till we come to the city wall; whence we go eastward for 2 minutes and arrive at the gate of Sion or David's gate. We pass through it southward and after going on a distance of 112 feet, we meet a staircase of seven steps in a westerly direction. This is the place where the funeral procession of the Blessed Virgin Mary was stopped by a Jewish mob; and where the Rabbi who dared to put his hand on the coffin, found his hand paralyzed and fastened to the bier, whilst all his companions were struck with blindness, and thus terrified by the judgment of God, they repented and through the prayers of the apostle were miraculously healed, and afterwards were converted and baptized. There was once a chapel here; but like 300 churches more in and about Jerusalem it was destroyed by the Saracens and only a few could afterwards be rebuilt, on account of poverty or want of means. The site of this church is marked by a piece of a column sunk in the ground.

Near this column is the little staircase of seven steps, which we ascend and at a distance of 120 feet westward we enter through an iron gate into the Armenian court-yard which is free on all sides. In this court where St. Peter and the soldiers warmed themselves at a coal fire, the Armenian bishops are buried; we see their monuments, side by side. On the eastern side of this court stands the church of our Saviour built on the place where Caiaphas's house stood. Here Christ was judged and unjustly condemned as a blasphemer, and here the prince of the apostles denied our Lord twice (John xviii. 24-27; Luc. xxii. 61; xxiii. 1). The first church that stood here had also been destroyed by Chosraës II. The present church has nothing remarkable in its architecture; there is but one altar in the apse. The altar-stone which is large and protrudes a little at the side, is rounded off in the rear of the altar; and it is that stone which was moved away by the angel from our Lord's sepulchre after his resurrection; and a portion of it, about a cubic foot, is kept in the angel's chapel at the Holy Sepulchre. There is another monument in this church of great interest, the Prison of our Lord, on the south side of the apse over the place where Christ passed the night in torments from Holy Thursday to Good Friday; there is a little altar here but not much space left beside it.

When we come out of the church, we turn to the left, southward, and then we ascend seven steps up to the platform of Mount Sion where the Christian cemeteries are. Here we go in a south-westerly direction through the burial place of the Schismatic Armenians, whilst we have the wall of the Catholic burying-ground on our right, and after walking 166 feet we come to the cemetery of the Schismatic Greeks. Then we walk along the wall of the Armenian cemetery, which is on our left, and we come to the place where the house of the Blessed Virgin stood, in which she died. It is also on our left and the American cemetery is north of it, whilst the *Cænaculum* or Supper-Hall is east of it. There is a little court south of it and a Greek cemetery west of it. The chapel that stood here has totally disappeared; only two stones, each marked with a cross, have I noticed on this sacred spot. From this house of the Blessed Virgin we go eastward towards an agglomeration of buildings in the midst of which is the *Cænaculum* or Supper-Hall, also called Nebi Dand, because King David is buried beneath it. The present mosque or hall seems to occupy only the southern transept of the original church. We shall enter from the west side, passing through a stable and go down one step into an inner court; and on the south side

of a wall we ascend a very high staircase, up to a paved terrace. Here we turn at once to the left, and passing through a door we step into the upper part of the *Cænaculum*, divided into two parts; the first to the west, is the larger one and the Supper-Hall proper, the second part is east of it and contains the Cenotaph of David. Let us consider the Supper-Hall proper, the most sacred spot in Christendom, where Christ Himself was High Priest and Victim of Sacrifice in one person; where the first Mass was said; where the first Communion was given to the apostles; where they were consecrated bishops; where they received the Holy Ghost and whence they went forth as heralds of faith over the whole world (Luc. xxii. 1-20). Here our Saviour appeared to the apostles after his resurrection and here St. Thomas put his finger into the prints of the nails and his hand into the Sacred Side or Heart of Jesus (John xx. 19-31; Acts ii. 1-4). Here the first council was held by St. Peter (Acts i. 13-26). The present Supper-Hall is exactly in the same place as the original one where Christ performed so many mysteries; but its shape is no longer the same, although it is very similar to it. It is 42 feet long and 27 feet wide of Gothic structure, and two columns or piers corresponding to those which are underneath, divide the Hall in its length into two naves, and in the eastern and western wall we see two corresponding half-columns. The columns and side-walls support the Gothic vaulted roof of stone; and on the south side there are three windows, where there is a Muslem Mihrab, or a niche of prayer; while opposite to it is a walled up door. From this Hall we ascend by some 8 stone steps in the south-east corner into the upper or eastern Hall, and on our left or north side we see through a large wooden grating of green color the Cenotaph of King David covered with old green carpet. Beneath this place deep down in the *Crypta* is the real grave of this king. We are not allowed to enter here into the interior room of the monument, unless we take off our shoes and pay a *backshish* which I refused to do. The lower part of the buildings we cannot enter at all, because it is used as a Harem by the Turks. So much for the desecration of this most holy place in the world. It is true, the three Plenary Indulgences which had been granted here, have been transferred to the church of Our Saviour, by the Sovereign Pontiffs; one to the altar of the Holy Ghost, one to the Institution of the Most Holy Eucharist, and one to the altar of St. Thomas. The Hall where the washing of the feet took place is just beneath the Hall of the Holy Eucharist; but as I said, it is now inaccessible (John xlii. 1-

38), and it is seen in the same form of structure as the Upper Hall.

In coming out of this venerable Hall, we return, on the eastern side, to the Sion Gate which we leave on our left, and going down Mount Sion outside the walls, to a distance of 1390 feet, we come to the grotto where St. Peter did penance with bitter tears. Of the church which stood here under the name of St. Peter of the Cockcrow, nothing remains, and the grotto is in a cultivated field and has its entrance from the east.

We return and enter through the Sion gate, where along the wall on our right and eastward, the lepers had formerly their huts; but they have been moved away to large houses outside of the city, partly to the pond of Manilla, partly below Nehemiah's fountain, and they live by begging. We pass along the wall down to the first street and there entering it we are in the quarter of the Jews. The Lord be merciful to those who have to live here in this place of dirt and filth and poverty, looking like an ant's nest, which has been disturbed by throwing stones or using a stick! We continue our walk, 400 feet, and then turn to the left 90 feet, where there is a Syrian Convent of Jacobites with a bishop. We enter by the door, above which we see these marks: *MVV*, that is, 1877, and we come into the church built on the site of the house of Mary, the mother of St. John Mark, a companion of St. Barnaby. To this house St. Peter came after his miraculous deliverance by an angel from the prison (read Acts ch. xii. 1-19). The church is small and has but one altar; and on it we see a remarkable painting of the Blessed Virgin Mary, attributed to St. Luke. On the way home to the north-western or Franciscan *Hospice*, we pass by a church dedicated to St. Peter, built over the prison where Herod Agrippa had confined the apostle. Then, cast a glance at the church of the Schismatic Greeks, in honor of St. John the Baptist where it is said that they possess a portion of the head of the forerunner of Christ. Next we come to the ancient convent of the order of St. John and finally to the *Casa Nova*.

Your Reverence's servant in Christ,

B. VILLIGER.

JERUSALEM, Dec. 30, 1892.

REV. DEAR FATHER IN CHRIST,
P. C.

You will, no doubt, be glad to make an interesting and devout visit to Golgotha and the Holy Sepulchre of our Lord. Where shall we find these venerable shrines? In the north-western part of the city of Jerusalem, about one mile west of Pilate's house, and nearly 15 minutes' walk west of Mount Moriah, 30 minutes' walk directly north from the *Cœnaculum* or Supper-Hall and about one mile south of the grotto of St. Jeremiah, where with exceedingly mournful accents, he describes the sufferings of the Messiah and the terrible effects produced upon the city guilty of the Deicide.

Ever since the death of our Saviour on the cross, Calvary, or Golgotha, and the Holy Sepulchre have obtained the greatest veneration from the entire Christian population; their eyes were directed to these holy spots. Only one year, the year 70 of the siege of Jerusalem by Titus, saw the pilgrimages interrupted. At that time, the holy Bishop Simeon, the second bishop of Jerusalem, perceiving that the moment of destruction, predicted by our Lord had come, assembled the Catholics of the city, amounting to several thousand persons, and conducted them to the town Pella, over 60 miles to the north-east and beyond the river Jordan; and there they remained until God's anger was mitigated by the ruin of the city and the dispersion and death of the Jews. After the departure of Titus, the holy bishop returned with his flock to the smoking ruins and cleaned the places that had been consecrated by the sufferings and glorious ascension of Christ; and immediately the pilgrimages were resumed. Could there be any doubt in the minds of these thousands of eye-witnesses as to the identity of the holy places? Did they not know them perfectly well from their predecessors? Did the apostles know them? Did they visit and venerate them? Did their converts made of every nation and language know them? Who can doubt it for a moment? Were they not tens of thousands in number? Holy Simeon directed the church of Jerusalem as bishop for 40 years, and died only in the year 108 during the persecution of Trajan. He was 120 years old at that time and died a martyr to the astonishment of the people, for in his old age he was nailed to the cross. From that time, the Pagans and Jews and Satan have done all in their power to efface the memory of these sacred places. The emperor Adrian, especially, took the most diabolical means to obtain that effect. And what did he do?

He placed the statues of Jupiter and Venus upon the greatest sanctuaries to drive away the Christians from them, not perceiving that by that very fact he would publicly mark out to the world the place of Golgotha and the Holy Sepulchre. The Christians could henceforth venerate these places only at a distance, in order not to be taken for idolaters; but when 191 years later Constantine ascended the throne of the Cæsars, as a christian emperor, he gave orders to destroy those idols and to remove the rubbish and stones that had accumulated there. His mother, the empress Helena, repairing in her old age to Jerusalem, carried out the emperor's orders with the guidance of St. Macarius who was then the bishop of the holy city. Both Calvary and the Holy Sepulchre were found totally uninjured, just as they were at the time of Christ's death and burial. The ground around Calvary and the Sepulchre was made level and covered with beautiful stones, and an immense church with gorgeous decorations of gold was built up, containing all the holy places around it. The structure was finished in eight years and the basilica was consecrated in 335; and its interior shone with a great wealth of gold and polished marbles. It was often plundered and partly destroyed, until finally it obtained the present condition, which I intend to describe as I have seen it with my own eyes. First, you will please keep in mind that the church is about 309 feet long, and 270 feet wide, containing within itself five chief portions or sanctuaries, on different floors or levels, from the highest to the lowest. The first is the *Rotunda*, or church, built around the Holy Sepulchre, sixty-nine feet in diameter inside; with the Greek church joining it on the east side 90 feet in length, and on the same level or floor. The second is the Chapel, where Christ appeared to His Mother, to the north of the *Rotunda*, and on a floor nearly two-feet higher. The third is the double church of Calvary, at some distance to the south-east of the Sepulchre, about 115 feet, and 18 feet higher than the level of the Sepulchre. The fourth is the Church of St. Helena, 29 high steps lower than the Holy Sepulchre, and still farther east. The fifth is the Chapel of the Finding of the Cross, 13 high steps lower than the church of St. Helena and on its epistle side to the south-east. All of these churches are connected together so as to form a collection of the chief sanctuaries; without, however, forming any symmetry or special splendor of beauty.

As regards the care and decoration of these holy places, the Franciscans, Heterodox Greeks, Armenian, Coptic, Abyssinia and Æthiopian sects have the right to burn

lamps and decorate sanctuaries belonging to them. In reference to the religious who dwell in the church or join it (for most of the time they are locked up in it by the Turks), and as to their manner of living, it is well to notice, that only the four chief nations have besides their own chapels also their habitation in the dome. The Franciscans have their convent and chapel with choir to the north of the Holy Sepulchre; the Greeks in the east; the Armenians in the south; and the Copts have three or four rooms in the west. Now, since the main entrance is generally closed, and the keys being in the hands of the Turks, the priests living within can have communication with the outer world and receive nourishment and other articles only through a small movable aperture of about 15 inches square in the heavy and colossal front door, through which I have seen a small short ladder coming out and then a lean man with keys and instruments to loosen the iron bolts for opening the church. In order that your reverence may more easily find your way through this immense building devoid of symmetry, I shall add a plan of it in a separate sheet, with numbers and descriptions.

From whatever part of the city you come, you will necessarily be led either from the west over wide steps downwards, or on a level from the east, to the front side of the church, where you see at your feet, mutilated pedestals on which formerly stood columns that formed a portal. After stepping down two large steps you are in the court-yard of the great *Basilica*. This yard is about 60 feet square through which you approach the front door from the south to the north. Before you approach it, look around you on the objects that present themselves. There are buildings all around in every direction. On your left, you perceive three apses of chapels protruding; the first is a Greek chapel of St. James; the second, a chapel dedicated to St. John the apostle and St. Mary Magdalene; the third, in honor of the Forty Martyrs. There is a door seen leading to it. Here in olden times, baptisms and marriages were performed. Next, in the corner, you see a large Gothic square tower, nearly 100 feet high, with fine bells; and at right angles from it to the right or east, you see the portal of the church built by the crusaders in the Gothic style, with doors below and high windows and beautiful ornamentations and cornices above. The first door near the tower gives access to the church; the second door, similarly constructed, is now walled up. At the side of it, you see stone steps leading up eastward to a chapel dedicated to the Sorrows of the Blessed Virgin Mary, the floor of which is about four

feet below the level of Golgotha and is constructed on the spot where the Blessed Virgin is said to have stood during the time that her Divine Son was nailed to the cross. From here she could see Him and the executioners and the soldiers, and could hear the deep and dolorous sighs of our Lord when His hands and feet were pierced through with nails, and she could count the strokes of the cruel hammer.

Just beneath this chapel, from the stone-paved court, you enter by a door into a chapel, dedicated to St. Mary of Egypt. She was here miraculously converted by the mother of God, on the feast of the Holy Cross, which she then adored and became reconciled to God by the reception of the Sacraments and then retired into the penitential desert beyond the Jordan, where after many years of suffering, St. Lasimus being admonished by God, brought to her the last Sacraments and gave to her Christian burial. Rectangularly to this chapel you see buildings running from north to south on your right. At the first door near the corner is the Coptic chapel in honor of St. Michael; 21 feet further south you see the entrance into an Armenian chapel dedicated to St. John, in which is shown a fragment of the Flagellation Column; 27 feet further south, a door leads into the convent of St. Abraham belonging to the Schismatic Greeks, that looks interiorly rather dark for want of light; and in its upper story, you see a neat chapel in honor of the twelve Apostles. Near by, is the chapel of Abraham's Sacrifice, with two frescoes, one representing Lot's flight from Sodom, and the other Isaac's offering; while in the centre of the floor is a silver vase on the spot of Abraham's sacrifice before which some candles are kept burning.

On this stone-paved court, about 20 feet before us to the right, is the place of the martyrdom of Blessed Mary of Portugal, who, on her pilgrimage, was taken by the Turks and burnt alive here for her faith, in 1575. Eighteen feet further on I could still see the footprints of Blessed Casimo, a lay brother of the Franciscans, who was there killed for the faith by the Turks in 1599. On this pavement of the yard you very often see a great many people selling and buying beads, pictures, trinkets, mother of pearl, candles and so forth.

On entering the church you see at once on your left on a large divan, which might hold more than ten persons, two or three Turks, watchmen, crouched down, eating or smoking their chibouque; they are pretty quiet and tolerant, although not silent, with a sort of turban on their head, at times asking for a *backshish*. You do not mind them and continue your walk straight on about 10 steps and are be-

fore the Stone of Unction, where a Plenary Indulgence is gained each time you say devoutly one Our Father and Hail Mary. This stone of red, yellow and white marble, 4 by 10 feet, is encased in a marble frame eight inches wide and about 10 inches high, and the whole of it placed over the natural rock where Christ being taken down from the cross was embalmed and prepared for burial by St. Joseph of Arimathæa, St. Nicodemus, St. Longinus and St. John the Apostle (John xix. 38, 39). This stone was left untouched by St. Helena when building the church, and the present reddish marble stone was put there in 1808 after the conflagration of the cupola over the Holy Sepulchre. It belongs in common to the Latins, Greeks, Armenians and Copts. On each of the 4 corners there is a large ornamental golden ball; at the head and the foot of the stone, to your right and left, stand six colossal candlesticks, with colossal wax candles, and at a height of about six feet above the stone, is a row of ten enormous decorated lamps constantly burning. We knelt down before this stone, said our prayers and devoutly kissed it. In all the processions and solemn services this stone is incensed in memory of the embalming of the body of Christ. The opposite wall is covered with paintings relating to the sufferings of Christ and his burial, and nearly 90 feet above is the ceiling. To the right, at the height of 20 feet from the floor you behold a marble balustrade, passing from the left to the right, in the centre of which is a square pier, and corresponding piers at each end of the balustrade, running up with their capitals some 18 feet, support, right and left, two open arches. Beneath the balustrade, all the way down to the level where you stand there is a heavy stone wall, which runs eastward here on both ends around that portion of Calvary which still remains about 40 feet square, having at the height of 20 feet, a level floor of 40 feet square, exquisitely inlaid with the finest variegated reddish, white and black marbles of various figures, stars and rosettes. This 40 foot square floor is divided into two chapels of equal size; the one corresponding to the arch on the right hand above, running eastward from here, and containing the 10th and the 11th Station; and the other corresponding to the arch on the left above, running also eastward, containing the 12th Station. On the eastern half-pier in the wall, is the 13th Station; and the two chapels above are divided by the front, centre and half-pier in the east, but communicate by the open arches between them.

Before we go up stairs (which may be done by a staircase with 19 high steps in the corner to the right, or by a

staircase with 18 still higher steps around the corner on the left), we shall first enter by the door placed in the middle of the wall before us, and go eastward, right under and in the excavated rock of Calvary. Here is a gloomy, narrow and obscure grotto of unknown origin, called also Adam's Chapel. On the right and left you notice two stone benches placed where Godfried of Bouillon, King of Jerusalem, was buried on your right, and his brother Balduin V. on your left. Three steps beyond, on your right or south, under the Chapel of the Crucifixion above, you see a door, leading into a parlor of the Schismatic Greeks, and before entering on your right, is the site of Melchizedek's tomb. According to the unanimous tradition of the Jews, Melchizedek is identical with Sem, the first-born of Noah; and 112 years after leaving the Ark, in the 211th year of his life he built Salem, which later on was called Jerusalem, about 2456 years before Christ. He died when he was 600 years old and was buried here. When he met and blessed Abraham, he was a little over 525 years of age, whilst Abraham was only a little over 75 years. If you go on about 6 steps more, you come to the eastern wall, and there you will find a small cubic cave measuring one yard, closed up with a brass door. In the centre of it, you see a wire grate 7 inches square, through which the rock of Calvary at the Saviour's death was rent in the space between Him and the bad thief. I could clearly observe that rent, for there is generally a lamp burning in this little cave. According to the eastern tradition, the skull or head of Adam was deposited there; and when at the Saviour's death the earthquake split many a rock, this one was also rent, from east to west, vertically down through this cave. Hence, when the Sacred Blood of Christ, flowing from His open side, fell on the rock, a part of the blood trickled down upon the guilty head of Adam, redeeming him. I may be excused for relating this wonderful fact, which cannot well be called in question, since it is narrated by such authorities as Origen, St. Augustin, St. Ambrose, St. Epiphanius and St. Basil. The eastern traditions are forcible and not so easily upset as the occidental assertions, for the simple reason that the oriental traditions carry with them not only the power of the human intellect, but, above all, the superior power of supernatural grace which is found in the greater knowledge acquired by faith.

But how and when did the head of Adam get into that little cave? I will tell you. When Noah entered into the Ark, the remains of Adam, the first man, were taken in also. When Noah came out of the ark, he constructed an altar over the remains of Adam, and there he offered sacrifice.

Towards the end of his life, he divided the relics of Adam, as the richest inheritance amongst his children. Sem or Melchizedek, who was the oldest in the family, obtained the head of Adam, and after he had built Salem, he deposited it in this cave, and desired that he himself should be buried near it. If you find a better and more probable explanation of the facts, please give it to us; if not, you will let alone the ancient tradition as stated above, since you may be saved as well without it.

We shall leave this chapel, and coming out of it, pass the Stone of Unction and go 40 feet westward from it. There the Holy Women stood whilst our Saviour was hanging on the cross, and there they remained also whilst Joseph of Arimathæa and Nicodemus were embalming the body of Christ (Luc. xxiii. 49). A circular stone in the floor marks the place and a round iron grate protects it, while some lamps are burning there. The place is near the staircase leading to the Armenian church. Going nine steps further to the north, you enter the *Rotunda*, as seen reconstructed at the common expense of France, Russia and Turkey.

The *Rotunda* of about 69 feet in diameter, has 18 massive piers, supporting two galleries, one above the other, by means of 18 arcades; the whole of it is covered with a vault of fine fresco, beneath the centre of which stands the ever-venerable chapel of the Tomb of our Saviour and his glorious Resurrection, the centre of attraction to all the pilgrims of the world, whether Catholics or non-Catholics, as long as a spark of faith is kept alive in their breast. This chapel is totally isolated from the rest of the church, two steps higher than the ordinary level of it, 25 feet long from east to west, about 17 feet wide, 18 feet high, or 36 feet high with a cupola-like turret; the western apse forms a pentagon, whilst the eastern side or entrance forms a rectangle. On the sides it has 16 pilasters of reddish marble, supporting a balustrade of little columns. The front or eastern side shows 4 twisted marble columns, in the centre of which is a bass-relief and painting of the Resurrection. On ordinary days, three lamps are burning here, but their number increases according to the greatness of the feast. The stone seats on both sides in front are occupied by the officiating clergy, and the large candlesticks seen about the entrance belong to the Latins, Greeks and Armenians. The first door is arched and decorated with marble festoons and is 5 feet and 10 inches in height with a width of 2 feet and a half. This monument is divided into two apartments, the Chapel of the Angels and the Holy Sepulchre.

The Chapel of the Angels, so called because angels there

announced Christ's resurrection to the pious women (John xx. 1-13), is a sort of ante-chamber, about 10 feet wide and 9 feet deep. The interior is covered with white marble plates, 12 columns and 12 pilasters, while 19 lamps burn above your head, day and night. In the centre of this chapel is the Stone of the Angel, a part of the original stone that closed the entrance, which the angel removed and sat upon (Mark xvi. 1-6); it is on a pedestal encased in white marble, and measures about a cubic foot. Back of it is the entrance into the Holy Sepulchre, 4 feet and a half in height and 2 feet wide. To enter it, you must necessarily bend, stooping down considerably. Here is a floor $6\frac{1}{2}$ feet long and $2\frac{1}{2}$ feet broad, the sides all around being covered with white marble concealing the rock of the sepulchre lest it may be injured by imprudent visitors. On your right, to the north, is the Holy Sepulchre (John xix. 40-42), whose front, covered with white marble, is 2 feet high, 6 feet long and 2 feet and 9 inches broad, adhering to the west, north and east side of the rock, and covered everywhere with marble. Above the place where our Saviour was laid, about 14 inches, is a 9 inch projection on the west, north and east side, on which a portable altar is placed where a daily Mass is said by the Franciscans. The rear of the altar shows three representations of the Resurrection; the centre one by a relief of white marble, belonging to the Schismatic Greeks, the one on the right to the Armenians, and the one on the left decorated with 53 jewels, to the Catholics; besides, there are candlesticks and flowers. Of the 43 lamps hung up here and burning day and night the 13 in the centre belong to the Franciscans, 13 others the Greeks claim, 13 the Armenians and 4 belong to the Copts. Our Saviour lying in the tomb had his head to the west and his feet to the east. The tomb was the last witness of his humiliation, but at the same time the first of his glorious resurrection. What must be the sentiments of a believer, kneeling at that holy grave? Can he say in truth: I have so lived as to make a good use of the fruit of redemption? Have I been ungrateful? Shall I ask pardon? Are my hopes solid, not only of a future resurrection, but of an everlasting glorification? What promises shall I make to secure a glorious future?

The Divine Service is performed by the Latins, in front of the Holy Sepulchre; the deacon and subdeacon attend to their duties outside of it, as inside there is room for the celebrant and a server only. In looking to the east, you see the church of the Greeks with their stalls in the choir; all of which formerly belonged to the Latin canons. At

the west end of the Holy Sepulchre, the Copts have their chapel, and to the north-east of it, in a large niche of the *Rotunda*, the Syrians have their chapel which, unfortunately, is much neglected. Passing through it you soon come to the family tomb of Joseph of Arimathæa, about 60 feet west of the Sepulchre. He went with Lazarus, Mary Magdalene, Martha, and the man who was born blind, to Marseilles and later on to England where he died.

Returning to the *Rotunda* by the same way we came, let us go to the north-east, and 40 feet from the Sepulchre we will come to the chapel of St. Mary Magdalene, where the resuscitated Saviour appeared as a gardener to her. This miracle is represented on the painting above the altar. This chapel, open on all sides, shows you, by a rosette in the floor before the altar, the spot, where Christ stood; two lamps are burning at this place. The apparition is related in the gospel of St. John xx. 1-18. Opposite to this altar, westward, on the tribune is the great organ of the Franciscan fathers. At the northern end of this chapel you ascend four steps into the Franciscan choir and Chapel of the Resurrection of our Lord which has three altars. This is the place where He appeared to His Blessed Mother according to tradition; for, St. Joseph of Arimathæa had here a small house in his garden which he offered for her disposal; and here she remained for a time to be near the sepulchre of her son till His resurrection. This chapel is also remarkable for another miracle, as in the presence of St. Macarius, St. Helena and a great crowd of people, a dead person was brought to life, by the touch of the true Cross of Christ. Three altars in this chapel are of great interest and venerable; the high altar, dedicated to the Blessed Virgin on account of the miraculous appearance of Christ, is of white marble and our Lord dwells in the tabernacle; the altar on the gospel side, on account of a great relic of the Holy Cross; and the altar on the epistle side, because it contains the largest portion of the column at which our Lord was scourged; a part of which had been sent to Pope Paul IV.; another part to the Emperor Ferdinand I.; a third part to King Philip II.; and a fourth part to the Church of St. Mark in Venice.

On the north and south side of this chapel is the Franciscan Convent, and back of the three altars is the sacristy, where the spurs and sword of Godfried of Bouillon are kept. From the sacristy, we pass through the northern nave of the large church which has seven arches with supporting piers on your right; they are called the Seven Arches of the Blessed Virgin. On the eastern end you pass between

two posts, like artificial columns, into an ante-chamber from which you descend two steps into a dark chapel, called the Prison of Christ, where Christ and the two thieves were kept while the place for their crosses was being prepared on Golgotha. Coming out from here you turn to the left into a semicircular passage or cloister, which runs around the sanctuary of the Greek Church and ends at the Calvary and the Stone of Unction. The first apse you meet on your left is the chapel of St. Longinus, martyr, who was converted at the foot of the cross when piercing the heart of Jesus with a lance, a drop of the sacred blood having touched his eyes curing them instantaneously (John xix. 31-36). In this chapel, the sponge and the lance were kept until transferred, with title of the cross, to Rome (John xix. 19-22). The next apse you meet and its altar, is on the place where the garments of Christ were divided and where they cast lots for the coat without seam (John xix. 23-24). Three steps beyond this chapel, on your left, you descend a staircase of 29 high stone steps into the church of St. Helena, a square of 54 by 54 feet, which is built in the Byzantine style with a cupola, partly cut out of the rock, and has three naves. The main altar is in honor of St. Helena; the altar on the gospel side in honor of St. John the Baptist; and in the north-west corner, higher up and just outside of the wall, is the 9th Station. On the epistle side is the place where St. Helena prayed whilst men were digging to find the true cross. Instead of an altar here, a stone staircase of 13 high steps runs down into the ancient cistern where the cross and the instruments of execution were found; it forms an irregular chapel, 23 by 18 feet, and 15 feet high, except on the right near the rocks, where the ceiling of rock may be touched with the hand. We ascend the 13 steps, pass through the *Basilica*, overhung with ostrich eggs and lamps; and going up the 29 steps into the processional cloister we come directly to the third apse, on your left, called the Chapel of the *Improperia*, because there, under the altar table, behind an iron trellis-work you see a short piece of a column, where lights are burning. This column is said to have come from the *Prætorium* of Pilate, and our Saviour was seated on it whilst they crowned him with thorns and loaded him with reproaches (Matth. xvii. 29-31). Twenty-five steps westward from here, after having passed, on your right, the door into the Greek choir and church, you come to the 18 high steps leading up to Golgotha, on your left. Ascending to the platform of 40 feet square, divided into two chapels running from west to east, you are in the chapel where Christ died, and you see on your left through

the spacious arches the Chapel of the Crucifixion. This is the most sacred spot in the world where the most dolorous scenes of our dying Lord's life took place. The Lord grant to every human being the intensely pious feelings a priest must have when he says Mass there, on that altar, where our Saviour was nailed to the cross on his account! Such a place as this could never be forgotten, and never was forgotten. From the top of Calvary you could look over the old city walls, and could see the whole town, north, east and south; and Mount Olivet to the east, beyond the temple built on Moriah. The old bloody sacrifices are at an end; the new sacrifice of infinite value takes their place in a mystical manner. The whole platform of Calvary is inlaid with exquisite marble of various designs; the red color predominates. On the eastern side of this chapel you see an altar of marble with beautiful dazzling gold decorations all around, living as it were in the glare of burning lights; in the background is the emblem of our Lord, life-size, bleeding and dying, his holy mother to his right, St. John to his left; and at a yard and a half to the side of them and a little farther back, is a round black disk of marble on the spot where the thieves had their cross; but under the altar, in the round opening of that large gold plate, stood the cross of Christ (it is the 12th Station). The millions of pious kisses that have been imprinted there by the kneeling pilgrims, cannot be counted. Two yards from this spot, on your left, between Christ and the bad thief, through a long three-inch-wide aperture, you distinctly see the miraculous rent of the rock which occurred at the death of the God-man. Further to the right, against a pier half-buried in the wall, and between this chapel and the Chapel of the Crucifixion and joining it, you see a small beautiful altar of the Seven Dolors, where the Blessed Virgin was seated to receive the body of her Divine Son when he was being taken down from the cross. This is the place of the 13th Station; it stands on the real rock of Calvary, as does one-fourth of the marble floor of the chapels up here.

Six feet westward from the altar of the Seven Dolors or the *Stabat Mater*, is the altar and Chapel of the Crucifixion, the 11th Station. The painting above the altar represents the painful scene, which occurred here right in front of the altar, within that rectangle marked on the pavement, and is inlaid with fine mosaics; and about four steps beyond it, westward, towards the second staircase, you see a rosette in mosaics on the pavement; that is the 10th Station where Christ was stripped of his garments and given gall to drink.

In the south wall, on your left, as you look west, with your back turned to the altar which you just passed, is a small window with an iron grate through which you can look down into the chapel of the sorrows of the Blessed Virgin, where she stood with St. John the apostle, during the crucifixion of our Lord. The floor of this chapel is about four feet lower, with an altar on your left where the Franciscans say Mass every day; and you see two stained glass windows in this chapel with representations relative to the sufferings of Christ.

Many more things I have seen and heard in this venerable *Basilica* of Golgotha and the Holy Sepulchre, which I must omit, for, I fear, I have been far too diffuse in my descriptions.

Your Reverence's servant in Christ,

B. VILLIGER.

JERUSALEM, Dec. 31, 1892.

REV. DEAR FATHER IN CHRIST,

P. C.

To-day I intend to give you a description of the *Via Dolorosa*, the Way of the Cross, through which our Saviour travelled carrying the cross from Pilate's house to Mount Calvary. On that painful road 14 stations are specially marked and have been visited with great devotion by pilgrims from every part of the world. The Stations can be gone through freely and publicly in Jerusalem without disturbance from the passing Jews or Mahometans; no fear need be felt. I performed the Way of the Cross often by myself alone and sometimes publicly with the Franciscan Fathers and pilgrims on Fridays at 3 P. M., forming as it were a large procession accompanied and protected by a government officer, who carried his insignia upon his garments, and a fine respectable whip in his hand to measure the back of any man, as I have seen him do to a Jewish lad of 17 or 18 years, who incautiously tried to interrupt the pious procession. To perform the Way of the Cross in Jerusalem in the same streets as did our Saviour, and to stop and pass on before the very places where he trod, is a great privilege, a great happiness, and indeed a great honor. The spiritual treasures for one's soul and for the departed souls, are incalculable. To obtain these advantages the following conditions are required. Every station is to be visited unless there be an insurmountable obstacle; and you must reflect upon the mysteries which were accomplished on that spot; no special prayer, however, is requisite at any station,

nor is it necessary to kneel down, although I have seen many prostrating themselves and kissing the stones or ground which were wet and muddy. The distance you have to go from Pilate's palace, through the crooked ways and turns of lanes, is about one mile to Mount Calvary, most of the direction being from east to west; the remainder from north to south.

That you may have a clear idea of this memorable road, I shall commence my walk with you from St. Stephen's gate, which is almost in the middle of the eastern city wall that runs from south to north. From this gate we go directly west on a road about 12 feet wide, which passes the large stone building of the African Missionaries on our right, and after a march of 225 steps, we pass under a long arch where we meet with some Turkish soldiers on their daily watch. Then we go on in the same direction 175 steps more, and there on our right we have the Tower of Antonia where the barracks built upon Pilate's palace begin. We pass under another long arch and continue our way (which now slightly ascends) for a hundred steps more, and here right on our left in the old wall of Pilate's house is the 2nd Station, on the place where the *Scala Santa*, a marble staircase of 28 steps, existed. You can see the marks of it in the wall where there is an old stone frame or post that belonged to a portal. This *Scala Santa* was sent by St. Helena to Rome, in 326, and is kept in a special chapel at the side of St. John Lateran, where pious worshippers praying, ascend it on their knees. It is under the supervision of the Passionist Fathers who have their convent joining the chapel.

Your Reverence may be a little surprised at my measuring distances by steps. Let me simply remark that I count two feet of our measurement to every step, and in this way we all have a clear idea in our mind regarding the distances already mentioned or to be mentioned. Some persons may also be surprised at my mentioning the 2nd Station before the first. The simple reason of this is that coming from the east, we first arrived at the place of the 2nd Station. Where then is the first Station? The first Station is in the interior of the Turkish barracks where once stood the *Prætorium* or Judgment-Hall of Pilate. It is on our left, just 25 steps directly west from the 2nd Station, and from this point about 150 feet rectangularly, on the left, in the interior court of all these buildings here, is a stone-paved court about 80 feet square called *Lithostrotos*, and about 14 feet higher up than the level of the street on which we walk. To go to this interior court we must walk westward about 75 steps and

there ascend, on our left, an inclined plain which runs eastward, till we come to a height of 14 feet above the street, and there passing the soldiers on guard; we enter a large portal, turn to the right 15 steps, then to the left, 35 steps, into the centre of the court, surrounded by barracks, having soldiers looking from the windows and from the tops of flat stone roofs gazing on us. We stop for a few minutes in this centre where we perceive on the floor three stones about two feet square with a little depression or cavity in the middle. This is the place where our Lord was four times declared innocent by Pilate and yet was condemned to death. Here we perform the 1st Station, and then return by the same way that we came, down to the 2nd Station. Before we come to the inclined plain mentioned above, we see on our left a little mosque with a cupola, and also the place where Christ was crowned with thorns and loaded with reproaches; it was a Catholic chapel in ancient times. It is well to know that the Christians with St. Helena built sanctuaries on all the stations of the cross. These chapels were afterwards destroyed by the Turks, Saracens, and Jews; the Mahometans destroyed even all the houses of the Christians; and whosoever would not apostatize was murdered. Of late many of these sanctuaries were bought by the Franciscans, Catholic Armenians, United Greeks, and the missionaries of Cardinal Lavigerie. After removing the stones and rubbish from the ruins, they discovered wonderful remains of ancient sanctuaries, as we shall see by and by on our journey. This interior part of the barracks is not always open or accessible, in which case we must perform the 1st Station in the street below, near the 2nd Station.

Now, please, pay attention to what I say, for I have known no writer who speaks clearly about the locality. From the place of the 1st Station in the centre of the court or *Lithostrotos* of the present barracks built on the ruins of Pilate's house, imagine a straight line to the north across the street. That line will pass 25 steps west of the 2nd Station, and just there, on your right, with walls about 20 feet in height, are the south sides of the Franciscan church and convent built on the place, where Christ was scourged. Under the table of the main altar where those lamps are burning, is the venerable spot where the columns of the flagellation stood, and the ground that was stained with the blood of Christ. The votive Mass of the precious blood is always said here, except on the greatest feasts of the year. Four more altars are to be seen here, two on the right, and two on the left. This old sanctuary was suddenly taken away from the Catholic owners by Mustapha Beg, the son of the

Pascha in Jerusalem, in 1618. This godless man made a horse-stable of it, placing there one evening his finest horses in an excellent condition. The next morning, to his terror, he heard that they were all found dead. Not recognizing in this event the punishing hand of God, he gave orders that the next evening his other horses should be placed there, and during the night they also died. Still more terrified at his great loss, he sent for the wisest Ulemahs, asking for their opinion concerning this misfortune. "You need not be astonished at this occurrence, for that place is holy to the Christians, because Christ was scourged there, and it is not the will of God that it should be a place for animals." This was their answer. Mustapha left the chapel empty, but did not return it to the owners. Later on, a portion of it went to ruin, and only in 1838, Ibrahim Pascha gave it back to the Franciscans who repaired the chapel, as it now stands, through the generosity of Duke Maximilian of Bavaria.

One hundred and twenty feet westward from the front of the Flagellation church, the Franciscans, after removing the earth, stone and rubbish, have lately discovered the floor of another ancient chapel with a small vestibule. A little to the west of this place, the long convent of the Sisters of Sion, built by Ratisbone, extends from south to north; they have a fine school for Catholic, Jewish, Arabic, and Turkish girls. On the west side of this establishment is a small alley running north and leading to the place where Herod Antipas of Galilee had his palace, which was completely demolished; several poor houses are now constructed there. Deep in the basement of the Sisters' convent, a floor was discovered showing signs that soldiers used to play games there, and the chiselled floors were evidently used as horse-stables.

Just across the little alley is the Church of the *Ecce Homo*. Looking up the alley I saw high in the air, two closed bridges reaching over from the 3rd floor of the Sisters' convent into the upper part of the *Ecce Homo* Church. On one of the arched bridges I saw an Arabic inscription, and on the other one in the Hebrew language. This *Ecce Homo* Church runs from west to east along the *Via Dolorosa*; but the entrance is from the south or the *Via Dolorosa*. Up in the air, on the eastern part of the church, we see the *Ecce Homo* arch across the street and extending to the sanctuary with a smaller side-arch. On this arch, which was formerly open but is now covered, Pilate is said to have shown our scourged and thorn-crowned Saviour to the people that he

might move them to compassion. Above the vault of the arch, close to the wall of the church, you see two large stones, about two feet square. Many authors have spoken about these stones which were formerly seen in an old building. Tradition says that Christ stood on one and Pilate on the other. On one you notice almost effaced Greek letters; and on the other I saw to my surprise clearly chiselled the word: *Tolle*, Take Him away. A Franciscan guardian of Mount Zion is said to have placed these two stones there.

The Church of the *Ecce Homo* was built by Father Ratisbone from 1859 to 1863. The church is rather obscure, in an earnest simple style, with a cupola which admits of no light; a few small windows are seen on the left. The ceiling is supported by columns and piers, dividing the church into three small naves; above the main altar is a life-size colored statue representing our Saviour with the purple mantle and the crown of thorns. On the cornice in the cupola you read the inscription: "Father, forgive them, for they know not what they do." It is very touching to attend the children's Mass in this church and to listen to their fervent prayers for the conversion of all sinners, especially the Jews, when at the time of the elevation their loud voices repeat those words of our Saviour on the cross: "Father, forgive them, for they know not what they do." The stone pavement of this church contains the fine stones that were lifted out of the ground when the foundations were being dug; for, at the depth of about six feet they came to the original pavement of the old city, the stones measuring nearly two feet square; and here you walk on them as the people did at the time of our Saviour's passion. Digging still deeper they came to a cistern, the double cistern of Strathion, each of which measures 126 feet by 21 feet, ending against rocks and having at the south-west corner a conduit-of water, about a man's height, cut in the rock and after a course of 126 feet in length, ending in the Harâm esh-sherif. When this discovery of new wells was reported in the Jewish quarters, the Israelites, having a tradition that new springs would be found at the time of the Messiah's arrival, came in crowds with buckets, bottles and every sort of vessels to get some of the wonderful water. Father Ratisbone seeing them, said: "If you believe in the Messiah who has come, be instructed and baptized, you can have as much water as you please; but if you do not believe in him, you can go home; not a drop of water shall be given you." In their obstinate blindness they went home with empty buckets.

From the 2nd to the 3rd Station, there are 345 steps, of which 155 steps are from the 2nd Station along the church of the Flagellation, the Sisters' convent, the little street leading to old Herod's palace and the *Ecce Homo* Church on your right, to the *Ecce Homo* arch, the road always ascending; and 190 steps there are from this arch to the 3rd Station, the road always considerably descending westward into the Tyropæan Valley and the street which comes from the north-west or the Damascus gate, and runs south, or rather between south and south-east. At the meeting of these two streets you have on your right, to the north, the Austrian *Hospice* for pilgrims, and at the corner on your left, the 3rd Station where Christ fell the first time. Two columns, half-buried in the ground *along* the wall, and an inscription on the wall indicate the place. There are three arches walled up; and the window which used to be in the centre arch is also walled up; but you see in the upper part of the arches, three small circular windows giving light into the chapel which is just inside that wall, the chapel measuring 20 feet by 9 feet. Passing the 20 feet of wall, you notice that the wall at the corner turns rectangularly eastward for 9 feet, and then south again to the 4th Station and beyond it. In the wall between the 3rd and 4th Station, there is a large wooden gate, large enough to admit wagons, and in it a smaller gate just for one person to pass, with a notice, "No Admittance." I saw a man at that door pulling a bit of string and opening the door; he was a workman. I thought I would do the same thing; and the door opened. I went in and looking around I saw a Catholic Armenian priest passing, in his long cassock and regular Italian broad hat. He was Father Joachim Taumayan, a man of 42 years, with a long patriarchal beard already sprinkled with grey hair, and he looked pleasantly at me. I approached and spoke French to him which he perfectly understood. I asked him if he would please show me the interesting spot he had chosen for his dwelling. I learned that three years ago he had bought the 3rd and 4th Stations with about 200 feet of land back or east of them for the benefit of religion. He said: "Come and see the chapel of the 3rd Station. When I commenced to clear away the old ruins, stones and rubbish, I discovered there the floor of a chapel built by St. Helena, a little underground, with fragments of an altar on the spot of the 3rd Station. I repaired this chapel and the altar, with a painting representing that mystery. Then, from this station, eastward, I built this fine whitish stone house of two stories over a basement, 60 feet long and 40

feet wide, with a passage in the centre and rooms on both sides, for helping missionaries that may come. Next, I cleared the yard between this house and the 4th Station on the south, and in so doing, I discovered at a considerable depth a mosaic pavement with walls in several directions; also with places on the east side for three altars. Come and see." We went down from the present pavement, 24 steps, each step 18 centimetres in height and of stone; and to my delightful surprise I saw right before me, an altar above which Christ stood carrying His cross and meeting His sorrowful mother; and under the altar table, behind a wire grate, in the mosaic floor, the size of the footprints of the Blessed Virgin turned to the north-west to see her Divine Son who came from the north-west, and all this marked on the spot where St. Helena had seen, underneath, the stone of her footprints; evidently showing that in olden times the people were sure that these venerable mysteries had taken place here. Above this subterranean chapel of the 4th Station, north and eastward, the same father is now building a fine church of white stone in honor of the Sorrows of the Blessed Virgin Mary; it measures from west to east 75 metres in length, $13\frac{1}{2}$ metres in width and 13 metres in height. The Lord grant him success in his noble undertaking!

From the 3rd to the 4th Station, there are 54 steps; and a little alley from the east opens into the street here which runs southward; while on the corner to the left you see the mark of the 4th Station, about 7 feet above ground on the wall. It is no wonder that the very stones felt the grief which the heart of Jesus and Mary had endured here.

Going 33 steps further south, you see a street opening from the west, on the right side; and just near the corner was the place where poor Lazarus dwelt in his miserable hut; from which he used to go down this street, southward, about 40 steps, to that three-story variegated house which is built over the street, to obtain, if possible, some crumbs of bread that fell from the table of the rich man who lived there. The dogs had compassion on Lazarus, but not the rich man. Well, our Saviour says: "The rich man died and was buried in hell, where he could not get one drop of water in the burning flames for ever. The poor man died in his suffering and was carried by angels into Abraham's bosom." Here on our left, at a height of six feet, you see the mark of the 5th Station. Simeon of Cyrene and his two sons, Rufus and Alexander, date the corner-stone of their sanctity from the mysterious occurrence at this place.

From the 5th to the 6th Station there are 39 steps; and as you begin to ascend westward in this narrow street, and just beyond that deep arch spanning across the way, on your left, is the place where the house of St. Veronica stood. There is a new house here now, occupied by Catholic Greeks; and 7 or 8 stone steps lead up to it from the front door. At the left of the door, there are two windows, and between them is a small column about 3 feet long half-buried in the wall, to mark the house where St. Veronica lived and whence she came with a white cloth to meet our Saviour, who taking it pressed it to His countenance and left upon it the impress of His bloody image.

From the 6th to the 7th Station there are 96 steps, where the road is very steep; and just before the 7th Station you pass under a very long, dark and low vault, so much so that your head reaches within $2\frac{1}{2}$ feet of it. At the western end of this vault is the site of the Judgment-Gate and the 7th Station, the mark of which is on the stone pier to your left. Here, a street crosses you rectangularly from north to south, and opposite to you on the other side of the street stood a column to which the sentence of the criminals was affixed, because all of them, and consequently our Saviour also, passed with their instruments of execution through this gate out of the city to Golgotha. In 1875 the Franciscans bought the property opposite to this gate where they built a chapel and an industrial school for girls; and high up, under the window-sill is the inscription: "7th Station opposite the Judgement-Gate." The upper story of the buildings up to the 8th Station were also bought by the Franciscans.

From the 7th to the 8th Station there are 53 steps of a considerable ascent on stone steps. To go there from the 7th Station, you walk to the south about 6 steps; then leaving that street you turn into another street westward passing on your left the Protestant Pilgrim House of Knights Templars, until you come to the 8th Station on your left, marked by 2 pieces of columns in the wall with a hole for an iron in the centre. On the 2nd story of the opposite house is an inscription which says: "Opposite from here is the 8th Station where the pious women wept over our suffering Saviour." The Schismatic Greeks have bought the place of the 8th Station and have built a convent (Karalambus Convent) across the road; and back of them the Schismatic Copts have done the same, intercepting the road to Calvary as far as the 9th Station. Hence the necessity of returning here to the 7th Station to take the road which leads to the south.

The direct road from the 8th to the 9th Station, would not be more than about 70 steps. Now from the 7th Station you go 300 steps to the south, and on the right you ascend in the same direction a staircase of about 20 steps; then turn around in the opposite direction, and go up 20 steps more, and you come to an alley which leads 35 steps westward; follow another alley of 40 steps northward, and finally again 35 steps westward, and you arrive at the great gate of the Coptic Convent, and on the left side of it in the corner you see a large piece of a half-buried column; this is the 9th Station, which is just outside and above the north-west corner of the *Basilica* of St. Helena. On this side of the column and near it, is a door $4\frac{1}{2}$ feet in height with 3 very high steps in front. I went up there, entered and was surprised to see the flat stone-paved roof of the said *Basilica*, below me, with its modern cupola.

To go from the 9th to the 10th Station, which is marked on the top of Calvary, you have to go back the same way you came; first 35 steps one way, then 40 another way, then 35 again, next down the two staircases, and in the same street 125 steps south again, then around the large and long Prussian buildings towards the west, until entering by a low gate you arrive at the southern end of the court-yard or front of the Church of the Holy Sepulchre. When you are there, enter the church, and at once turn to your right and ascend in the corner the staircase of 19 steps; and on arriving above, six steps on your right, you see the marble rosette on the pavement, marking the 10th Station. Three steps further on, you are at the place and before the altar where Christ was crucified. Six steps from here to the north-east is the 12th Station where our Saviour died for us. Between this Station and the 11th is the 13th Station called the *Stabat Mater* altar.

About 126 feet from here to the north-west, right under the great cupola, is the Holy Sepulchre; and the place of the glorious resurrection of Christ, the strongest proof of His Divinity.

It is customary to finish the Way of the Cross here by the recital of 6 our Fathers, Hail Marys and Glories. May the abundance of the fruit of redemption be applied to our needy souls!

Your Reverence's servant in Christ,
B. VILLIGER.

(To be continued.)

NAPO MISSION.
DISCOVERY OF THE AVISHIRIS.

A Letter from Fr. Prosper Malzieu to the Editor.

REV. AND DEAR FATHER IN CHRIST,

P. C.

Since the readers of the WOODSTOCK LETTERS have last heard from the Ecuador Mission, an event has taken place which is well worthy of our attention, for the importance it may assume in the near future. I refer to the discovery of a new tribe of wild Indians, made lately by Rev. Fr. Tovia, S. J., in one of his excursions to the Lower Napo. I subjoin a letter of the Rev. Vicar-Apostolic addressed to the President of Ecuador, in which he gives a full account of his second visit to the *Avishiris*; but for its better intelligence, I must preface some words of explanation.

It was known by our missionaries of the Napo Reductions that a tribe famous by its natural ferocity had murdered its missionary, Fr. Peter Suarez, about the beginning of the 18th century, and had thus choked the seed of salvation spread by that zealous apostle. But what had been the fate of those unhappy rebels ever since, no historian could tell; even geographers point out with difficulty the place of their dwelling on the left shore of the Curaray River, before it branches off from the Napo. Many a time had Rev. Fr. Tovia begged the Sacred Heart, to whom the mission is in a special way consecrated, to make known to him the abode of those unfortunate denizens of the forest. Last year his prayer was finally heard, and the door to the gospel tidings was reopened after two centuries of darkness, which for these Indians proved to be two centuries of murder and destruction.

This is the remarkable way it happened. Being on a little mission at San Javier, in the house of Mr. Juan Rodas, an old governor of the Eastern Province of Ecuador, Fr. Tovia heard that several gum traders, in the employ of the above-named gentleman, had during their labors in the woods arrived at the dwelling of the *Avishiris*, and, to their great surprise, had been received without any sign of hostility. This report was of course enough to make him hasten upon

an excursion, which, though dangerous, might also be the beginning of great good.

Starting then in a canoe with Mr. Rodas, who volunteered to accompany him, and one of the traders who had already visited the place, they rowed up the river for four days, till they reached *Lorocaparina*. From here they continued the journey on foot, cutting their way through the wildest forests. At last they distinguished among the trees the copper-colored skin of two naked persons, very likely intent on fishing in the river. The Indians seeing the strangers, thought at first of flying and then of defending themselves, but when they noticed them unarmed, they drew near and though in a state of almost native nakedness, they did not seem in the least ashamed. They proved to be a man and a woman. The man noticed with his sharp eye a hatchet in the hands of one of the party, and without hesitating he went straight to him and declared that it was his booty, so useful are keen-edged tools to them in the forests. Pointing, then, towards the north, the Indians made signs for the strangers to follow them, and the woman suddenly disappeared by a secret path. The man, having perceived the attention paid by the party to Fr. Tovia, thinking that he was perchance some great cacique, put himself at his service and opened the road for him with wondrous dexterity. They arrived at length at an open space, planted with banana, yucca, and sugar-cane. Near the centre was situated a large wigwam, about 150 feet long, and 15 feet wide, divided by a narrow corridor into a double row of small cabins, in each of which a single family lived. They slept in hammocks that they made out of a plant called *chambira*. This midway corridor ended in a semicircular roof, projecting almost to the ground, so that one had to kneel in order to gain an entrance into it. Very likely this arrangement was the outcome of a strategic plan against their enemies, whom the inmates pierce easily with their spears, when they are crouching at the door. Their utensils were most simple and primitive: a few earthen vessels, kettles, stone hatchets and wooden lances.

When the white party drew near the house, all the Indians came forth unarmed and with confidence to meet them. The woman whom they had met, and who had been the forerunner of their arrival, came to offer them *chicha*, bananas, a hammock, and lances. As signs were the only means they could use to express their feelings, Rev. Fr. Tovia gave them in return fishhooks, knives, glass beads, and mirrors. All Indians are extremely fond of such objects; so they surrounded him with characteristic confidence

and presented both hands at once to receive more. Then they scrutinized whatever he had; his hat, beard, girdle, buttons, and crucifix especially, were all matters of great admiration for these poor and wretched people, accustomed to live in almost complete nakedness. As the day was now growing late, they had to retire and be satisfied with this first interview, which, though rather insignificant in itself, gave room for great hopes in the future.

On departing, Rev. Fr. Tovia signified to the Indians that he was simply going away to bring them many more useful gifts; and, to protect them against the cruelty of the gum traders, he put up the following notice in rough letters: "This tribe is under the special protection of the Government of Ecuador. The severest penalties will be inflicted on anybody who dares encroach in any way upon their rights." Then he departed, but we may say his heart remained with the *Avishiris*. Since that time he had been continually thinking of returning to visit them and to prepare the way for their conversion. This second visit took place at the beginning of 1893 and he himself took care to duly inform the president of this now certain discovery of the *Avishiris*. Leaving to his pen the account of this visit, I remain, as ever,

Your servant in Jesus Christ,

P. MALZIEU.

A LETTER OF FR. G. TOVIA, VICAR-APOSTOLIC OF THE NAPO MISSION, TO MR. ALOYSIUS CORDERO, PRESIDENT OF ECUADOR, S. A.

ARCHIDONA, March 9, 1893.

Most Excellent Sir:

I have just returned from my expedition to the country of the *Avishiris*, and in compliance with the promise made to your Excellency in my letter of January, I will communicate to you some details of my journey which may prove of interest to your Excellency.

Having left Archidona on the 13th of January, I reached the Napo Reduction after four hours' journey on foot, and there entered a canoe with four Indians who brought me over to Santa Rosa. In eight hours I easily covered the ground between Santa Rosa and Concepcion, where I was to hire the Indians who would accompany me during the whole trip. One hour after my arrival two were engaged, and they promised to bring two others without delay. Then I left for Loreto, in order to pass with the fathers of that station the four days that the Indians would spend in making ready for the journey.

These Indians of Concepcion are the same who revolted

in Coca, and led by Ampudia and Pinzón proceeded to Loreto where they maltreated the governor and the missionaries and committed a hundred other barbarous deeds of which your Excellency is already aware. In view of all this, no one will fail to wonder that I presented myself among these savages, alone, and without any other weapon than my crucifix and walking-staff. But I know the Indian character well enough to be aware of what they are capable when they are backed by the white settlers, and how they behave when left by themselves and far from all foreign influence. For thirty-four days I have been alone among them, without even the possibility of any protection or assistance, and I have slept with them on the lovely shores of the Napo River, where they could have killed me with perfect impunity, still I never felt the least apprehension or danger of any kind.

On my return to Concepcion, I found my four Indians ready and waiting for me. They were good boys, docile and active, as their subsequent conduct proved. Two were called respectively Dámaso and Venancio, and the two others were namesakes, called Luises. We found our canoe tied to a tree on the Napo River. It consisted of the hollow trunk of a cedar tree, thirty feet long, three feet wide, and about two feet and a half deep. Over it they placed a shelter, called in Indian, *pamacari*, made of willows and foliage, to protect me from the scorching rays of the sun during the voyage, as well as from the rain and the insects which are always swarming on either side of the river.

We started, then, on January 24, and journeyed fast enough to arrive in one day at Coca. In three days we were at the Tiputini River, a tributary of the Napo, and four days later we came to the mouth of the imposing Curaray. One evening, a little after dusk, when we had landed on one of the shores, a tiger appeared at no great distance from us. His graceful form was visible to great advantage on the sandy shore, and by his roar he seemed to indicate his pleasure at our arrival. He soon re-entered the forest, though later on we could hear him roaring and beheld him even a second time in sight of our camp. In order to be out of danger, we considered it more prudent, after taking our supper and resting for a while, to row off to another point, where we could sleep with more safety.

On the Curaray River I stopped at a little place called San Javier, where I gave a short mission to the Indians who live there, heard many confessions, baptized a good many children, gave confirmation and blessed several marriages. We, then, started off again to go up the Napo towards the

Avishiris, the main object of our journey. On reaching *Lorocaparina* after four days, we had to leave the water and to make the rest of the journey on foot. During this last part of the journey I noticed that my Indian companions were growing very uneasy, for we had evidence of the near presence of the savage *Avishiris*, whom our Christians of Napo fear as much as they do the wild beasts of the forests. There was, indeed, danger ahead of us: for these savages might come down on us at night when we were asleep, and catching us unawares make short work of our lives; or, if we arrived at their village during one of the wild festivities which they hold on returning from their warlike expeditions, we might not be recognized, and, taken for a band of hostile Indians, be murdered in the first impulse of their excitement. Add to this, that during these celebrations, which are of very common occurrence, they become so intoxicated that there is little chance of any reflection especially when they are bent on doing mischief.

But I placed my whole enterprise in the hands of our Lord, for whose service and glory it was undertaken, and on we went ready for what further events divine Providence might have in store for us. As a precaution against danger, however, I tried to obtain the same kind of clothes which I wore on my first visit to the *Avishiris*, so that they might recognize me even from afar and so avoid the possibility of a mistake that would prove fatal to me and to my expedition. I was now alone with three Indians, one of whom was from San Javier, who knew the way; the two others, the Luises, doubtless out of fear, offered to take care of the canoe on the river, as though in these solitudes there was anybody from whom we might apprehend theft. But I understood their request, and not wishing to put their virtue to an heroic test, or, rather, well aware that I would be deserted when help was most needed, I readily gave them permission, being satisfied with three sharers of my danger. One of them, at least was better known to me as he had acted as sacristan in San Javier, when I gave a mission there.

We had travelled on foot but one hour, when we reached a small river beside which we could see the fresh footprints of the savages, who certainly could not be very far from us. We kept on steadily in our struggle against the many difficulties, which are to be expected in travelling through a virgin forest. When we had gone through two-thirds of our way, we heard the shouting and screaming of the savages, which was an ominous sign of their approach. Such a noise was an indication of blood-thirstiness and revenge, or of brutal drunkenness, or something akin to it, disagree-

able and dangerous to us. Fearing that my companions might desert me, I halted for a while and the Indians were soon in our presence. I cannot describe my feelings at this moment. The sight of those savage denizens of the forest, is as fearful to a white man as the sudden appearance of a wild beast, for they seem to possess all its characteristic instincts. As I advanced to meet them, they recognized me, for, through a providence of God, there were in the party two acquaintances of my first visit. They at once stepped forward to salute me with confidence and even cordiality.

This troop consisted of six Indians, four men and two women; the latter wearing very little covering, the former altogether naked. The women carried on their shoulders an empty basket, a sign that they were in quest of wild fruits, which are an article of daily food for them throughout the whole year. After the greeting was over, they gave up all thought of fruit-gathering and tried to induce us by signs to proceed to their home and to spend the night there. We would have preferred to bring them to our canoe in order to give them some little presents, but they insisted, and lest they should take offence, I yielded to their entreaties, not with the intention of sleeping there, but in order to know them and to be known by as many of them as possible. So we marched on in the direction of their abodes, which were about an hour's journey from this place. One of them took charge of me and was so assiduous in opening a safe pass and removing every obstacle that might in the least inconvenience me, that a gallant gentleman would hardly be more attentive in his services to a young lady. My companions were greatly taken by the adroitness of my savage guide in his movements to answer any possible need of mine. Now he would cut away branches and place them in the hollow of the road where the rain had gathered, and then point out to me where I might safely rest my foot; now he would stretch forth his hand to me for support. His comrades aided him with their advice and often went ahead to remove any obstacles for which my privileged escort might happen to need their assistance. I was greatly pleased at all these manifestations of good-will towards me, not so much for the little comfort that they afforded me, which indeed would be a sufficient reason, as for the simple and active faith that prompted them. They also gave me a great insight into the character of these poor heathens, and expanded my hopes for a rich harvest of souls in the near future. The two women of the party followed us, but were entirely passive in my regard. I had often occasion to admire in them a certain inborn delicacy of manners which

speaks very well in their favor, and which made me think that after all it would not be a difficult task to bring their race to a life of Christian civilization.

It was about three o'clock in the afternoon, when we at last reached the abodes of the *Avishiris*. They were now in the same condition in which I found them at my first visit, except that there were many more Indians than last year. As soon as I drew near, all came out in a body to meet me, men and women, grown persons, and children. They presented a really distressing sight, being altogether deprived of the priceless blessings of faith and civilization. Though I could hardly look at them, so complete was their nakedness, yet I showed them that I appreciated their hospitality, and was very much pleased to be among them. Then by signs I made known to them that I had come only to renew their acquaintance, and to bring them some little articles which would prove pleasing and useful to them. I distributed among them some packages of fishhooks that I had in my pocket, and then invited them all to follow me to the Napo River where I had quite a good supply of different objects in store for them. It was a very notable fact that all the Indians present were comparatively young. Not one could be above forty years of age. So far, I have not seen anything that would make me think that the *Avishiris* imitate other tribes in eating their people when they reach a little beyond mature age. I rather deem it probable that without deserving the name of anthropophagi, they kill the men and women to spare them the inconveniences of old age. One of the squaws renewed her acquaintance with me by pointing to a necklace she wore, reminding me that I had given it to her on my previous visit. One of the younger Indians came to meet me in full uniform, which consisted of a large showy hat, stolen very likely from some rubber-gum traders whom they had murdered. The individual, however, made as much of it as if it covered his whole body. By-the-bye, he was the musician of the tribe and played tolerably well, for an Indian, a kind of flute made from a reed. He presented a rare sight for St. Cecilia, who seldom gazes upon a client of hers in such an original attire. Still another Indian appeared who gave me a better idea of the ornaments and fashions of the tribe. Naked as he was, he had his body painted all the way around with red stripes, and in the lobes of his ears were large holes from which hung two sticks or reeds falling in front.

Soon after distributing the hooks, I retraced my steps towards the canoe which had been left on the Napo in the

care of my first companions. Between twenty-five and thirty *Avishiris*, men, women and children, came with me, while the rest remained waiting for them at home. Among the number was the musician with his cap and flute. During the journey he performed every selection that he knew.

It was five o'clock P. M., when we reached the river. My arrival calmed the fears of my oarsmen who had already the gravest apprehensions for my safety. Entering the canoe, I took hold of a bundle of North American hatchets, and you may imagine the agreeable surprise of the Indians, who live still in the stone age, on gazing at such polished steel tools. To avoid all confusion and disorder, the distribution did not begin before all the men had been seated in a line along the shore. They received these instruments with gratitude and contemplated them with real delight. They could hardly realize that they were the owners of such valuable, and for them priceless articles. My next bundle contained several dozen striped shirts and short pants, such as seamen use. These suits were altogether unknown to the Indians and, of course, when they wished to put them on they were at a loss. Some tried to put in their arms and head at one time through the respective openings of the shirts, or both legs at once through the pantaloons, and failing each time they would look at me for the solution of such a difficult problem. I went around and showed each one how to conduct the operation, and very soon all of the men appeared in grand uniform. To the women, seated in a separate row, I gave some short dresses which, for this purpose, I had received from Mrs. Carmen Rodas, the wife of our friendly governor. Knives, the articles most highly prized by children, were given to them. I made another general distribution and all received fishhooks. This terminated the object of my second visit to the *Avishiris*. For the present we must be satisfied to know them, and to be known by them, to ensure friendly terms with them and thus to pave the way for future operations. On departing I told them, as far as signs could do so, that I would call again and bring more tools and clothing from Quito. They then filed away across the sandy beach towards the forests, and we made ready to pull out our canoe, as quickly as possible. Two young lads about ten years of age tarried behind the tribe and wished to come away with us. But I did not allow them, thinking that I might incur the displeasure of their parents, and because I deemed it useful, and even necessary to foster in them the love of their own country. As fast as our men could row, we made for the other shore of the Napo, at some distance from our landing. It was growing

quite dark and we wished to have a safe spot in which to spend the night. My companions feared very much that the Indians who had seen me take the tools from the boat, might conceive the idea of getting more of these useful instruments, and for this purpose would follow and overtake us while we were asleep. In fact, not long before, they had murdered nine men on these very same shores. So there was good foundation for fearing a like fate at their hands. When we thought that we were beyond the reach of these treacherous savages, and night had completely set in, we landed on a sandy island to rest ourselves. An hour later, loud screams in the direction of our first place of meeting reminded us of the presence of the *Avishiris*. My companions were on the watch the whole night. "They will murder us, father," they would say. "You don't know what these infidels are. They are altogether different from us. With the hatchets and knives which you gave them they will cut down trees and make canoes and surprise us." And going on in their remarks, but in a mild way, they found fault with me, because I had given such fine instruments to the *Avishiris*. Thanks to divine Providence, nothing unpleasant happened. The light of day found us in perfect safety.

From what I have already said, your Excellency may easily infer that the *Avishiris* are not such an isolated and formidable tribe as they were when they killed our Father Peter Suarez. I rather think that the hour has come for their conversion and salvation. I have done for them what I could in my two visits, though much less than I would if the resources of our mission allowed it. When our number increases, we will try to establish a permanent station among them, so that their evangelization may be better ensured. I am aware of the many difficulties that will accompany our efforts: but I think it will not be too dear to pay for the salvation of these poor heathens, with the life of two or three Jesuits.

I remain, most excellent Sir,

Your humble and devoted servant in Christ,
GASPAR TOVIA.

LIFE ON THE ALASKA MISSION.

SECOND SERIES OF ANNUAL LETTERS FROM FATHER BARNUM.⁽¹⁾

HOLY CROSS MISSION, ALASKA.

Season of 1893.

DEAR REV. FATHER,

P. C.

According to my promise I send you my yearly budget of notes on Alaskan matters.

With the kindest love to all and a farewell till next year,

I remain your devoted Brother in Xto.,

F. B.

A GENERAL DESCRIPTION OF THE YUKON REGION.

The first impression produced upon a stranger in Alaska is that the region appears to be almost desolate, and greater experience only serves to confirm this impression more strongly. The fact is, that the native population of the Territory is not only extremely small, but, moreover, is confined to a few very limited areas. It is only on the sea-coast, and along the banks of the larger rivers that any human habitations are to be met with; hence the whole of the interior of this vast region remains simply one untrodden desolate waste. It might be adduced that the number of towns represented on Alaskan maps, is sufficient to disprove this assertion. The difficulty is easily disposed of, because pre-scinding entirely from that district known as South-Eastern Alaska, there does not exist a single town, in our American sense, throughout the mainland. The names presented on the map are misleading, because, for the most part, these Arctic settlements consist of a single barrabora (underground dwelling) wherein two or three families may reside; in many cases only one family will constitute the entire village.

⁽¹⁾ The following letters have all been revised and approved by Very Rev. Father Tosi. His judgment and long experience will thus afford our readers additional assurance that they give a true picture of Alaskan Life.

Furthermore, many names of mere fishing stations occur on the map, thus giving the country a more settled aspect, whereas, in reality, these "towns" are nothing more than temporary camps, occupied only during the few weeks of the fishery.

In order to convey some idea of the sparse population of our Polar Empire, take, for an example, the Kuskokwim, which is the second great water-course of Alaska. The upper half of this river is, as yet, to us a *terra incognita*; but we know that there is still a trader 200 miles farther up, and therefore villages around. From the little trading post of Kolmakofsky, which is nearly midway, down to the outlet of the river, there are about a dozen real villages, that is, settlements consisting of one or two casines and several barraboras. The difficulty of obtaining food is so very great that it checks any inclination to congregate in large settlements. The constant tendency is to disperse as much as possible. Not only are these people inconsiderable in number, but they are scattered. During the brief season of the fishery they assemble at certain places in convenient proximity to the fishing grounds. However, but little missionary work can be accomplished among them during this time, as all, both old and young, are then engaged in constant labor. It is the period of their harvest. The run of certain fish lasts but a short time, from three to five days, hence every hour is precious. Moreover, the short Alaskan summer hardly affords time sufficient to dress and cure the catch. Immediately after the supply of fish has been laid in, all disperse. The women and children go off on long expeditions to gather salmon-berries, and to collect the special varieties of straw, from which their mats, socks and many other domestic articles are made. The men engage in the pursuit of seals, white whales, etc., to obtain the winter store of blubber, which is so absolutely essential to this race.

Among the obstacles which the missionary must expect to encounter in Alaska, not the least, is that which arises from human respect and which exercises a most pernicious influence among the Innuut. The men, especially, have a most childish dread of being talked about. One cause of this is owing, probably, to the peculiar communistic mode of life which prevails among them, and which seems to deprive the individual of any freedom. The casine is the common centre, and all are forced by the severity of this climate to spend the greater portion of their time there. Hence everyone knows the business of everyone else. The natural inquisitiveness of these people is so great, that the very at-

tempt to say something privately to one, is certain to cause half a dozen others to crowd around at once. On the Upper Yukon this inconvenience is less. There the inhabitants are Indians of a high-spirited independent nature; and they have not adopted the casine system of the Eskimo.

There is a peculiar feature in connection with the Yukon and the Kuskokwim, which is rare in physical geography. It consists in the parallelism of the courses of these two great rivers, which are the most important in Alaska. Both have their sources in the south-east, and their outlets at Behring Sea trend towards the south-west. The intervening courses describe concentric semicircles, of which the outer one, or that of the Yukon, is immensely greater. As they flow, they observe with remarkable regularity the same great bends, with one curious exception. Shortly before reaching the head of its delta, the Yukon makes a sudden turn to the south and then resumes its general course. On the other hand, the Kuskokwim, which, so far, has meekly imitated all the bends of its mighty companion, makes its sharp turn here also, but makes it towards the north. The short distance between the rivers, at this point, is the usual track followed by the InnuIt, and under favorable circumstances can be traversed by sled in a day, or a day and a half. The proximity of these rivers would cause surprise, were it not for the wonderful storage-supply existing in this region, a supply maintained by the thousands of snow-water streams, which during the brief warm season come rushing down every mountain gully. The whole country is a network of lakes, many of which are of vast extent, while the small ponds are almost innumerable; furthermore, the immense stretches of tundra may be considered as reservoirs with moss-surfaces. When all these facts are taken into account, the surprise will be, not so much at the proximity of these rivers, but rather at their ability to drain this water-ridden country as well as they do. Another particular, in reference to the Yukon and Kuskokwim, from my observations while crossing three times through the intervening district, and at widely separated points, is the absence of what is commonly termed a "Divide." There appears to be no continuous range of mountains or elevated ridge along the interfluvial tract. Throughout the large portion of this region which I have traversed so far, I have never yet found any regular chain of mountains. Nevertheless, there are mountains, and most lofty ones everywhere, but always in detached irregular groups of volcanic origin. So numerous are they, that a volcanic peak may be said to form an essential feature of every landscape. To a geologist interested in

the study of craters, this country presents an inexhaustible field for investigation. Very frequently twin peaks stand side by side, their symmetrical cones rising abruptly amid the surrounding tundra, or moss-covered plain. These double peaks are termed Asses' Ears, on Alaskan charts. Without intending to cast the slightest reflection, I think that a more appropriate epitaph surely might be found to designate these conspicuous and magnificent landmarks.

The Kuskokwim develops into a long and very shallow bay, before it enters the sea. So slight is the depth of water, that a small steam-yacht, called the *Dora*, which brings from Ounalaska the annual supplies for the two trading posts of the A. C. Co., does not venture even within sight of the coast. About the time when the *Dora* is expected, some of the Inuit go out in their little seal-skin Kyaks and keep a sharp look-out for the steamer.

The Moravians have a station at the mouth of the Kuskokwim, but, so far, they have done very little. The pastor in charge is Brother Kilbuck, a Delaware Indian, assisted by Sister Kilbuck, and an interesting family of little Kilbucks, who have picked up the language, and have dropped into native ways with wonderful ease.

A WINTER JOURNEY TO THE KUSKOKWIM.

Fr. Tosi made an expedition through the Kuskokwim region last year, as he wished to establish a station somewhere on that river. The village which pleased him most was Uh'harmaut. He selected a spot near it, and made a contract with the Trader of Kolmakofsky to build a house for us. The name of this man is Nicholas Dimientieff, a native of Moscow, and one of the few Russian exiles yet remaining in Alaska. Last October Dimientieff sent us a message that he had completed the house, and about the middle of November I was sent to examine the building and to pay for it.

I set out from Kozyrevsky with a nine-dog team, and a heavily loaded sled. The ordinary winter route from the Yukon to the Kuskokwim, starts from a village called Pimute, which is about a day's journey down the river. The whole surface of the Yukon was one mass of rough ice, just as it had jammed together when the river closed, so that travelling over it meant extremely hard labor. It was yet early in the season, and it required an immense amount of snow to level up the river so as to form a good road. In preparation for the trip, I had made some rabbit hash, and allowed it to freeze in small lumps. One of these when

thawed out in the frying-pan afforded a first-class meal without much delay. Although I found my hash very good, still I had great trouble in eating it, as it would freeze solid to the plate before I could do justice to it. Our open-air repasts here in the Arctic are attended with many inconveniences. I was very glad to reach Pimute, and to crawl into the casine, for the first day "on the road" is always most tiresome, afterwards one is less sensible to the cold and fatigue. I secured a guide and the next morning we departed from Pimute very early, and started across the country, almost due south.

During the first part of the day the trail followed little streams, but there were many times when it was necessary to pass through belts of timber, and this rendered our progress very slow. Towards the afternoon we entered upon the tundra which was interspersed with innumerable ponds and small lakes. Late in the evening we came to a stream, which gradually widened as we advanced, and soon merged into a most magnificent lake. At the mouth of this stream was a barrabora in which we passed the night, and the next morning, while it was yet starlight, we set out. Our course led directly down the lake, which afforded a good opportunity for observing its beauty and extent. Groups of lofty volcanic peaks lined its edge, forming numerous little bays, and later on when the sun was up, the scene was one which Switzerland could not equal. The whole expanse of the lake was one glittering sheet of smooth ice; the morning was bright and calm, and not excessively cold, so that one could remain seated on the sled; the dogs were in good humor and the glorious ride was worth coming to Alaska for. I gave the name of Lake Gibbons to this beautiful sheet of water. After several hours my guide turned in towards the shore and we soon reached another little barrabora—erected, or, to be more precise, excavated, near an outlet of the lake. Here for several hundred yards the rush of the water was so great that it resisted all the ice-king's efforts to fetter it, and we had the satisfaction of making tea directly without having first to melt ice for the purpose. Our route again led over the tundra until we reached a little stream hardly wide enough at first for the sled. Down its narrow winding bed we journeyed for about three hours, when I noticed a curious elevation ahead, which proved to be the casine of *Kalth'lkarmaut*. We had reached the border of the Kuskokwim. When I first noticed the mound of the casine and not knowing that we were then so near, I thought it was only an illusion.

When one travels on the tundra here, an amusing and

curious optical illusion is constantly met with. The smallest objects loom up in gigantic proportions. Once last year while travelling over the coast tundra, we saw what appeared to be a very high conical hill directly ahead of us, and while we were gravely discussing which side we should pass, we were not a little astonished at beholding the leading dog clear the hill without the slightest effort. It was only a clump of grass around which the snow had drifted! Another time we thought that we had missed the way, as we noticed a high mountain near us, which we did not recognize. Suddenly the dogs made a frantic rush at the mountain, which was a bag of frozen fish left on a little knoll. Often I have felt rather disheartened at the prospect of having to climb a series of steep ridges with deep intervening gulleys, when to my great relief I found the sled going along over them with only a few extra jolts. Estimates varying from 2000 to 4000 feet, have been given to elevations along the coast, which in reality were only moderate bluffs.

I found the people of Kalth'lkarmaut good natured and inclined to be very friendly. After the dogs were unharnessed and my things were carried into the casine, I inquired if any one was sick, but fortunately all the inhabitants were well. The next morning I made an early start, as the people told me that the road to the next village up the river was very bad. I found the Kuskokwim fully as rough as the Yukon, and at times we came to long gravel flats, which the strong winter gales had swept over, leaving many places almost bare of snow. There were many air-holes in the ice, and sometimes they were quite extensive. They could be always easily noticed on account of the clouds of vapor which hovered over them. However, if one is belated and has to travel after nightfall, these air-holes are serious sources of danger.

It was early in the evening when I arrived at the village of *Uh'hhar-ma-ut*, which is the place where our house is built. After unloading the sled and attending to the team, I went over to examine the new edifice. It is on a bluff separated from the village by a deep gully. The entire population trooped along after me; they were anxious for me to start housekeeping at once. The house is built of logs, one-story high and contains five rooms with a hall through the centre. It is by far the most solid and best constructed building we have. *Uh'harmaut* means "place of sliding ground," and is situated on the north bank of the river. The view is shut in all around by high hills except towards the south. There, as far as the eye can reach, extends the level desolate tundra, and there is but one land-

mark in the whole dreary expanse, a cluster of lofty snow-covered peaks. One of the men of the village informed me that this group is known as *Kli'torok*, and at their base there is a large hot-spring around which the grass was yet green. I was anxious to visit it, as they said that the mountains could be reached in a day and a half. Up here the method of measuring distances is by the number of times one camps on the way. For instance, you will be informed that you can reach a certain point with one sleep, that is to say, two days' travel. "Two sleeps" mean three days, and so on.

In spite of my desire to make this excursion, I resolved to postpone it until my return, as the dogs were already somewhat jaded, and I wanted to reach Kolmakofsky before the end of the spell of pleasant weather which we have in this month. On Nov. 22, 1892, I arrived at this remote little trading post. That morning the weather had begun to change, and for a week it was very stormy so that I was glad to be in a good shelter. Kolmakofsky, as its name indicates, is a foundation of the old Russian régime. The settlement consists of two log-houses, occupied by the trader and his family, a store, several outhouses, the old Russian fort and the ruins of a church. The fort which is a small octagonal blockhouse about 15 feet in diameter, exactly similar to the one at St. Michael's, now serves the peaceful office of storehouse for the dog-fish. The massive logs of the old church are being rapidly transformed into long piles of firewood. The place is situated on the south bank, which is very steep, and directly opposite the river flows by the base of a line of mountains which shut off the view all around. There is no native village in the immediate vicinity, and the whole place is as dreary and isolated as only Alaskan settlements can be. Dimientieff, the trader, is the only white person here. The present Mrs. D., as well as her various predecessors, are all of aboriginal stock. A numerous half-breed progeny, and a few native retainers constitute the population.

I was made welcome and installed in a room with a good stove. As I would have the opportunity of saying Mass during my stay, my first care was to place the flask of frozen wine where it would thaw before bedtime, and then by placing it under my pillow it would not freeze again during the night. At supper the dish consisted of some thick square pieces of pie, the rich brown color of which instantly suggested ginger-bread. It proved to be one of the many ways which Muscovite house-wives have of preparing fish. I found this pie *à la Russe* so very nice, that forthwith I asked my host how it was made. With the most cheerful

alacrity, he gave the following explicit directions for composing this really excellent dish.

“Feesh, small flour.”

If Fr. Minister will see that the cook follows this brief recipe exactly, I am sure that it will be a favorite dish on “First-Class Feasts.” I should state that conversation with Dimientieff was always of a disjointed, desultory character, being restricted to a very few English words, mostly substantives, on his part, and an equally limited Russian vocabulary on mine.

I remained at Kolmakofsky about ten days, in order to give the dogs a good rest. Feeling confident that this Post must be situated almost due south of Kozyrevsky, as the journey I had made was somewhat like going around three sides of a square, I thought it would be well worth while to attempt to return directly across the country. I would have to give up my plan of visiting the Hot Springs to do this, but if I could find a short cut to the Yukon it would be a great advantage for us to know it. As there are no villages in the district which I proposed to cross, I would have to carry dog-fish for the whole journey. No one ever travels over this tract, indeed it is very seldom that the natives ever go out of certain traditional trails, and as they are never in any hurry, they never dream of looking out for a shorter route. A young man named Vanuska, a son of Dimientieff, agreed to accompany me. Expecting that the country would be very hard to travel over, I left everything which I could possibly spare at Kolmakofsky so as to have my sled as light as possible. Vanuska loaded his sled with dog-fish, and one of his young brothers, named Petruska, and a native called Mumyulee were added to the party.

We set out early on the morning of Nov. 28, expecting to accomplish the trip in three days. Our loaded sleds were dragged to the river-bank, which is very high and steep, and allowed to slide down. The teams were then attached, and we started down the river. That night we camped on the bank of a large tributary of the Kuskokwim. Our mode of camping, which was very expeditious, consisted of cutting down six or seven young hemlocks, and denuding the stems of their small branches, which were strewn on the snow to form our bed. The stems were then stuck slantingly into the snow, in a small semicircle, and the sled-cover, a large cotton sheet, was then stretched around them thus forming a slight shelter against the wind. While this was being done, one of the party made a fire and filled the teakettle with lumps of ice. The following day we crossed the mountains and camped on the down slope. When I awoke in

the morning I found myself buried in snow. As I had the best clothing of the party, I always selected the most exposed part of the camp-bed, away from the fire, as my place. Jingo, one of the dogs of my team, generally took his position for the night, just at my feet, and proved a first-rate foot-warmer. The weather grew worse as we started and soon we were in the midst of a big Alaskan snow-storm. It was impossible to see any distance and we wandered out of the right direction. All day Petruska and Mumyulee walked ahead in their snow-shoes beating down a track for the sleds. When we camped that night it was with the very uncomfortable feeling that we were lost. The next day was just as stormy. If we had had a larger supply of dog-fish and provisions for ourselves we would have remained quietly in camp until the storm had passed away, but we had only enough for three days and this was the third, so we had to keep moving on short rations. That evening the snow ceased, and the sky cleared a little overhead, but dense masses of clouds hung all around so we could not see our course. We camped as usual, but did not feed the dogs, as only one meal for them remained. When the morning came, the weather was clear, but we were in a low place with woods all around and so we could not see any distance. Vanuska climbed several trees, but none were high enough to afford a view. Of course we knew that the Yukon was to the north of us, but our difficulty was that we were forced to go in long zigzags to avoid getting into the thick woods.

Finally we concluded to go through the woods, which consisted mostly of swamp-willows and great areas of hemlock. We had to cut every foot of the way. The dogs were constantly getting entangled around the trees and branches. It can easily be imagined how a line of dogs extending about thirty feet can manage to twist and tangle themselves in an almost impenetrable thicket. All day long Vanuska and Mumyulee worked at cutting the way, while Petruska and I were constantly aiding each other in the tangles of our dogs. We camped for the fourth time, and fed the dogs with the last of their fish. The fifth day was a repetition of the same labor. The morning of the sixth day was clear and pleasant. We made an early start after finishing the last bite of what little food we had remaining. After travelling a short while we noticed a rather tall tree, and stopped while Vanuska climbed it. To our great satisfaction he soon sang out to us that he could see Ing-ràhahluk, the mountain of Kozyrevsky, so we knew at last the right direction. Although we were near, still it was no small trouble to get there.

The country through which we had been travelling was about as follows. We would cross a pond or small lake, then a wide margin of willow-swamp, which would gradually merge into a belt of timber; then we would meet a stream, which we would follow a little, if its course was in the right direction. Then ponds, swamps, streams and woods over and over. The streams often had banks varying from ten to forty feet high, and it was always hard work to get the sleds up and down. We had to unfasten the tow-rope first, and the dogs would go plunging down in their usual frantic manner, getting themselves in a most miserable tangle; then we would lower the sled slowly down from one to another. Getting it up the other bank was still more troublesome. The dogs would climb even the steepest slopes very rapidly, while we aided by pushing the sled. I always had much annoyance in getting up these steep banks, as our Arctic boots have no heels. Frequently we would have all this trouble for some wretched little stream not fifty feet wide, in fact, the smaller the stream, the higher the banks seemed to be. Once we suddenly came to what appeared to be the end of a deep gorge. I ran back to look at it, and found that it was a frozen waterfall! The ice had grown up from the bottom till it resembled a great curtain. We had crossed just on the verge of it.

Towards the afternoon we found an old rejected fish-trap, and so we knew that we would strike a trail near by. Soon Vanuska shouted that he saw it, for my part I would have never discerned it. Once on this trail the dogs went along better and we had no more cutting to do. Just at dark we suddenly glided out of the thick willow-swamp and found ourselves on the Yukon. The river here is very wide and the newly fallen snow made it very hard to pass over. The sleds sank in deeply and the poor dogs wallowed along most miserably. However, our troubles were happily at an end, for directly opposite to us stood the mission. After about two hours we arrived, and all the boys came rushing out to welcome us. Having unharnessed and fed the dogs, we left them to enjoy a refreshing fight with their old associates, while we went to enjoy the supper which Brother Rossatti prepared for us. The next time that I start to explore for a short cut in this frozen wilderness, it will be with more than three days' rations.

Postscript, Apr. 16.—A message came to us that poor Dimientieff is dead. Vanuska came here twice for medicine, and our short cut has become the usual road now and is always done in two sleeps.

DISTRIBUTION OF PREMIUMS AT OUR SCHOOL.

At the completion of the first term of our high school, on the Yukon, a solemn session was held, in which the marks of the half-year were announced. When I entered the school-room, where the ceremony was to take place, my attention was attracted towards a couple of strips of brilliant calico, suspended along the rafters, just as if they had been hung up to dry. I concluded that we had arrived on a wash day, and so I expressed to one of the Sisters, my hopes that the ceremony would not seriously interfere with the laundry-work. She promptly corrected my misapprehensions, and stated that these were decorations. I only mention this, as "an awful warning" to those, who have been living out of the pale of civilization. A semicircle of soap boxes and nail kegs, was arranged at one end of the room, for the accommodation of the faculty, and the children arrayed in their best clothes, were waiting to receive us.

After prayer, a brief address followed, relating to the details concerning the marks required for the various academical honors. The system appeared somewhat intricate, department and scholarship were combined, while the total number of attainable marks was no less a sum than two thousand! The Honorary Degrees, three in number, were, first, that of E. C. (excellent child); then V. G. C. (very good child) and lastly G. C. (good child). In order to attain the Degree of E. C. it was requisite for the candidate to have gained *the total number of marks!* The Degree of V. G. C. was conferred upon those, who had lost but five marks during the term, that is to say, one mark only per month. Those who had lost twenty marks, or one per week, were eligible for the minor honor of G. C.

These *prænotanda* disposed of, the names of those were then called out, who had gained the full number, 2000 good marks, which entitled them to the high degree of E. C. To my great amazement, two boys and eight girls stood up. Then those who had lost but five marks during the term, began rising as their names were read. So many rose, that I thought surely none would be left seated. However, a few did remain, but they rose when the names of those were called, who had lost only twenty marks. By this time I began to experience a little dizziness, brought on by the low temperature, and the recollection of many struggles at Georgetown, to work up marks so as to hoist some good fellow over "94." Owing to this brief unconsciousness, I fail to remember whether any one was left seated, after the

third group had arisen. I was suddenly revived on hearing the "excellents" summoned to receive the reward of their industry. These "ten little Indians standing in a line," first endured the usual harrowing suspense, while a few remarks of a highly laudatory nature were pronounced; then the distribution of premiums began.

At this exciting part of the function, a deep hush of expectation prevailed in the little assembly, and amid the profound silence, the best student, a creole girl named Tatiana, (a daughter of Dimientieff) was called to receive the grand prize. This consisted of a neat copy of that most interesting and useful work, known as the "Sixth Reader," which Tatiana carried off at arm's length, very much as if she expected it might explode. I should mention here that the curriculum of our Polar Academy does not, as yet, extend beyond the "Second Reader." Hence the presentation of the advanced volume, is hoped to awaken in Tatiana, an ambition to master polysyllables, which will lead her to enter upon a post-graduate course. It reminded me of an incident, connected with dear old Fr. Dompieri. He had a great pile of books in his room, which he used to distribute to his sick in the Boston Hospital. He always took the books, in their regular order, without the least reference to his patient's taste. On one occasion, he benignly presented an old Irish woman with an algebra, wherewith she might beguile the tedious hours of convalescence. The next in order of merit was one of the senior students, named Olga, a full-blood from Nulato. Olga's approach consisted of a slow shuffle, which grew slower, the nearer she came up, when suddenly overcome by the native Indian bashfulness, *she wheeled entirely around, and extending her arm backwards*, received her prize in that attitude! After Olga, came a girl from the Shageluk district, named Ellen. She had entertained hopes of receiving the grand prize, and was most bitterly disappointed. Far from disguising her feelings, Ellen approached in an uncontrolled flood of tears, and by a curious coincidence, she received the most appropriate and timely prize of a small red cotton handkerchief! It would take too long to describe the awards to those in the rank of v. g. c. I will only state that the premiums decreased in rapid gradation, and consisted mostly of pictures.

At the close of the exercises, I expressed my surprise to the Sister Superior at the rigorous standard, which is probably unsurpassed by any educational institution upon the globe. In fact to go through the whole course, without the loss of one single mark, would hardly be required in Rome for the degree of Doctor of Theology. Her explanation

was very satisfactory. The children were so extremely docile, and displayed such eagerness to learn, that the faculty having no endowed medals, etc., were reduced to such desperate straits to provide prizes, that in pure self-defence they were compelled to adopt this extraordinary standard.

If this mission school could be endowed with a few pocket-knives and scissors (for up here cutlery is prized above everything else), a great impetus would be given to education in these parts.

RUSSIAN BAPTISM.

Prior to our arrival the Russian priest was accustomed to visit certain districts from time to time, on a combined spiritual and trading expedition. On these occasions the natives were corralled and baptized without the slightest preparation or instruction. At present, these visitations have ceased, as the Russians now confine themselves to their headquarters at Ikogmut. As most of the adult natives have been already baptized, the subject is one of great importance to us. Often a native, when questioned about his baptism, will say that it was performed in a river.

Lately, I had an opportunity of learning from an eyewitness just how this ceremony of immersion was carried out. My informant was the trader, whose post is at the mouth of the Kuskokwim. His name is Edward Lind, a native of Sweden, and for many years he has been here in the service of the Fur Co. Before being appointed to the Kuskokwim district, he was at Ikogmut, on the Yukon, where the Russian mission is situated. On one occasion, a number of Indians were to be baptized, and he walked down to the river-bank to look on. When everything was ready, the candidates waded out, till the water was about breast-high. The priest then read the service, *standing above them up on the river-bank*. At a preconcerted signal, all *ducked themselves* simultaneously in the water. Then bobbing up serenely, these new members of the Orthodox Church of Holy Russia struck out for the shore.

ERECTION OF THE MEMORIAL CROSS.

It has been a long-cherished wish of Fr. Tosi that some memorial should be erected to mark the spot where Archbishop Seghers, the noble-hearted founder of our Alaskan Mission, was so treacherously slain. The site where this terrible event took place, is at the base of a lofty point known as Yis-setla-toh or Wolf-head Point. It is on the north bank of the Yukon, at a short distance from where the Koi-

klotzena (Ko-i-klot-ze-nah) enters the great river. This is one of the most important tributaries of the Yukon and bids fair to surpass the famous Forty Mile Creek, as a gold-bearing district. The name of this river has been distorted into Koyukuk, and is not the only instance Alaskan maps present of slovenly transliteration of native names.

The place, where the murder was committed, is not far from Nulato. When, therefore, the annual supplies for our mission there were sent up this year, it was considered a favorable opportunity for carrying out Fr. Tosi's wish concerning a memorial. The supplies for our various stations are distributed by means of a little tow-boat, called the *St. Michael*, formerly owned by the Alaska Commercial Company. Fr. Tosi purchased this steamer along with three small barges. Through the kindness of Fr. Sassia, Brother Thomas Power was sent to Alaska to take charge of this steamer. Brother Power is a practical engineer, who has served on several steamships running from San Francisco. The greater part of the short Alaskan summer is taken up by the various trips from St. Michael's Post on Norton Sound to the missions along the Yukon. Fr. Ragaru, who has the direction of the Nulato Mission, had a large cross and pedestal of framework partly finished, when the *St. Michael* arrived.

As soon as the freight was discharged, the *St. Michael* set out from Nulato, with two barges in tow, carrying the party which had come to assist at the ceremony. Rev. J. Treca, acting superior during the absence of Fr. Tosi, accompanied by Fathers Ragaru, Robaut, and Barnum, occupied one barge. On the second were Sister Mary Prudence and Sister Mary Anguilbert with seven or eight native girls from our school at Holy Cross. Several of the larger boys of the school were along as assistants on the steamer. It was late at night when we reached Yis-setla-toh. Owing to a long sand-bar in the river, the steamer had been obliged to run some little distance above the exact spot. Early the following morning, Sunday, Aug. 26, 1892, Fr. Robaut and Fr. Ragaru hunted around until they found the place *where they supposed*, stood the old barrabora in which the archbishop was killed. We all proceeded to the place which they indicated, and the boys cleared away what little undergrowth there was, except one wild rose-bush, which the Sisters wished should remain. A portable altar was arranged and Fr. Treca said Mass. When it was concluded, the altar was moved back a few yards and while Fr. Ragaru and Fr. Barnum said Mass, some of the crew were employed in

bolting the framework together and setting up the cross. When this was finished, the altar was brought and placed directly in front, and Fr. Treca performed the ceremony of blessing the cross. He then made a short address, stopping after every sentence, so as to allow one of the boys, who stood beside him, to interpret what he said. The presence of the steamer had attracted a few straggling Indians, who happened to be in the neighborhood. Among them was the woman, who had first discovered the body of the archbishop, and who had cleared away the snow and wrapped the blanket over it.⁽¹⁾ When Fr. Treca ended his address, Fr. Robaut, who had been the travelling companion of the archbishop, then said Mass. The altar-furniture was then packed up, and having plucked from the little rose-bush a number of leaves, as souvenirs of the occasion, the party returned to the boats, and soon were on their way back to Nulato.

SILENCE IN THE POLAR REGION.

Were the question asked, which of the three great features of the Arctic winter is the most impressive, the answer certainly would be, the silence. The cold, of course, is intense and prolonged, but it is something which is known and expected, and although it causes much discomfort, yet it excites no surprise. The gloom is also a characteristic which is duly anticipated. At first it is somewhat depressing, yet, after all, it is less formidable than would have been expected. But the universal death-like silence of the dreary Polar winter is something so gruesome and unnatural, that it immediately attracts attention, and is most profoundly impressive. Those living in the busy warmer world, where night and day all year round the echoes have no rest, can hardly form a just idea of the dismal stillness, reigning in Arctic solitudes. The eye wanders over the gloomy motionless landscape, wherein Nature's thousand voices all are hushed, far away stretch the frozen miles, lakes and islands, rivers and plains, all undistinguishable beneath one unbroken covering of snow, and all so profoundly silent, that the ear actually suffers from the excessive stillness, just as the eyes ache from an excess of light. One feels as a wanderer in the silent region of the shades, a trespasser in some forsaken world, where all nature is enclosed within one glistening tomb.

⁽¹⁾ The account of this fact is in the other letter about the death of the archbishop. It is strange that they did not inquire from this woman about the exact spot where the old barrabara stood.

INSECT PLAGUE ON THE YUKON.

No description of the Yukon country is complete without some allusion to the insect plague, and it may be added that no description can do justice to this subject. During the summer season, by day and by night, in doors and out, afloat and ashore, the infliction continues without cessation. There is no darkness at this time to interrupt them. Mosquitoes and midges innumerable keep up their incessant persecution. It is impossible to decide which of the two cause more distress. Clouds of midges penetrate everywhere, and ordinary netting is perfectly useless as a safeguard, for these insects pass through the meshes without the least difficulty. Conversation is rendered insupportable, from the number of midges which swarm into the mouth and nostrils. Meal-time is a horror. Out of doors one is completely at their mercy. They fly into the eyes and lodge under the lids, they cluster in the ears, crawl up the arms, and down the neck, in fact, omit no chance of causing intense annoyance. With a branch of evergreen in each hand, an active warfare can be waged for a little while, but the tiny assailants soon gain the victory by tiring out their victim. I know that the old inhabitants of Jersey are considered reliable authority on the mosquito question. The sand flies of our South Atlantic coast, the gnats of the Adirondack district have all had their eulogists, enthusiastic and trustworthy, but I do not hesitate to assert that one season's experience in this region, would convince them that the Polar insects merit the highest rank as tormentors.

An old settler named McQuestin, who is the trader up at Forty Mile Creek, originated a famous Alaskan mosquito story which has found its way into print. It was about a bear which fought the mosquitoes with his paws, until they actually blinded him. The animal was unable to get out of the swamp and died of starvation. The yarn has at least the merit of being "ben trovato."

The Coast Region is much more pleasant during summer. As it is entirely devoid of foliage, it is free from midges. Moreover, the mosquitoes there, are less annoying as they are swept away whenever there is a strong sea-breeze. A missionary coming to Alaska should provide himself with a roll of very fine brass wire-gauze, to make a covering for his face and head. This gauze is very light and can be readily bent into the proper shape, and does not impede the sight and hearing. Unless he has something of this kind, he will be continually obliged, when travelling in a canoe, to interrupt paddling in order to brush away the mosquitoes.

AN ACCOUNT OF THE MURDER OF ARCHBISHOP SEGHERS.⁽¹⁾

It is necessary in order to present a full and clear account of this lamentable occurrence, to review very briefly the events connected with the foundation of the Catholic mission in the Territory of Alaska.

In the year 1875 the Rt. Rev. J. Clut, O. M. T., Bishop of Athabaska (Makenzie), made a long journey through Alaska. He entered the Territory by way of the Porcupine River at the head-waters of which, near a trading post known as La Pierre's House, there is a portage to the Makenzie. On arriving at Nukloroyet, he joined the traders, Messrs. Harper and McQuestin, with whom he descended the Yukon. Bishop Clut sailed from St. Michael's for San Francisco, but he left his companion in Alaska, who wintered at a little place in the Yukon delta, called Kutlik. Bishop Seghers having the jurisdiction over Alaska, wrote to Rome in respect to this, and Bishop Clut received a note of disapproval.

In the year 1877 Bishop Seghers, accompanied by the Rev. J. Mandart, made a preliminary visit of observation to Alaska, with the view of founding a mission there. They sailed from San Francisco on the steamer of the Alaska Commercial Co., and landed at St. Michael's on Norton Sound. They started to reach the Yukon, via Unalaklik River, at the head of which there is a portage. They were occupied during six days in this toilsome labor, as the portage is long and they had to carry all their goods themselves. They ran out of provisions, and were forced to *live on crows*.

There was a box of books among their things, and as it was very heavy, they resolved to *cache* it. Later on, when coming down the Yukon, the archbishop spoke of this to Fr. Tosi, and said that he still remembered the exact spot in the portage, where he had buried this box of books. They reached the Yukon just as the boats of the traders were passing up. They made signals, but only the last boat perceived them. This belonged to a man named Jean Baudouin, who took the party on board and brought them to Nulato, where they arrived on the fifth of August.

The bishop bought a little log-cabin from an Indian named Kereka. The price of this episcopal residence was ten dollars. This house was afterwards washed away by

⁽¹⁾ This valuable historical account which has been compiled by Father Barnum, has also been revised by Rev. Father Tosi, and is published with his full approbation:

one of the summer floods. They endured many great privations during the winter; neither of them had the least skill in cooking, and they were unable to make bread. They visited a great deal of the country and when the river opened they returned to St. Michael's. Before leaving Nulato the bishop assembled the Indians, and assured them that he would return the following year, and found a permanent mission there. On reaching Victoria, B. C., disappointing news awaited him. He found that he had been promoted to the Archiepiscopal See of Portland, Oregon, and this obliged him to relinquish his arrangements regarding Alaska.

In 1883 Archbishop Seghers^{**} accompanied by the Rev. P. F. Hylebos, visited the Eternal City, and obtained permission from the Supreme Pontiff to return to Victoria, which See was then vacant. He was accordingly re-appointed to his former diocese on March 7, 1884, and immediately resumed his long delayed plans for a mission on the Yukon. His inability to fulfill the promise, which he had made to the Indians of Nulato, had always been a source of deep regret to him, and he often spoke of it. However, it was not until 1886 that the archbishop was finally able to put his project into execution. It was his wish that the new mission should be confided to the care of a religious order. With this view he applied to several without success, but finally the Jesuit Fathers of the Rocky Mountain Mission agreed to accept it. Two fathers were detailed by the Superior General, the Rev. J. M. Cataldo, to proceed to Victoria. When the steamer on which they were was due, the archbishop watched for it from the cupola of his residence. As soon as he descried it entering the harbor, he hastened down to the dock. He was the first on board, and ran to embrace the two priests.

On the 13th of July 1886, Archbishop Seghers embarked on the Steamer *Ancon*, accompanied by the Rev. Pascal Tosi and the Rev. Aloysius Robaut of the Society of Jesus. The archbishop wrote to Cardinal Simeoni informing him of his intention of setting out for Alaska, and this letter was mailed on the morning of the departure of the party. The *Ancon* sailed from Victoria at noon. The Commander, Capt. Carroll, not only showed the archbishop's party every possible attention during the voyage, but, moreover, insisted upon defraying the expenses of their passage in order to testify his interest in their undertaking.

They had a hired attendant with them, named Francis Fuller. This man had been employed at De Smet Mission

in Idaho, where he had heard about the Alaskan enterprise and expressed a desire to join it. He was subject to hallucinations, and constantly imagined that he was pursued by enemies. Fr. Tosi had objected very strongly to having Fuller in the party on this account, but he was overruled by the archbishop, who said: "That when once in Alaska, Fuller would certainly believe himself to be in safety." Nevertheless, the *Ancon* had scarcely left the dock when Fuller told Fr. Robaut that his enemies had succeeded in following him up, and were then actually on board of the steamer.

The *Ancon* arrived at Juncau July 19, where she remained one day. The party called on Fr. Altoff, the parish priest, and on his recommendation the archbishop engaged a Canadian named Antoine Prevost to accompany them as cook. The next day the *Ancon* reached Chilcat, the terminus of the route. Here the party took leave of Capt. Carroll and entered upon the difficult portion of their long journey.

Their course to the head-waters of the Yukon, led across the mountain range, and this they were obliged to traverse on foot. At the Chilcat trading post, which is generally known as Healey's Place, a number of Indians were engaged to carry the provisions of the party over the "Divide." The chief turned out to be most arrogant and unreasonable. A discussion arose concerning some detail of the contract, in which this chief became very insolent, and gesticulated with his forefinger so close to the face of the archbishop as to oblige him to move backwards several times. Healey, fearing that some trouble might arise, got his rifle, and calling to the white men around, said: "Look out, boys, if he touches the archbishop I will shoot him." This is the origin of the report that the archbishop had received from the Indian a slap in the face. During their passage up the mountains the party had to ford a number of glacial streams. Five of these were very deep and wide, and of course icy cold. At one the archbishop had a most narrow escape from being carried off by the current. On the 26th of July they reached Crater Lake, which is one of the sources of the Yukon. The archbishop mentions this as a coincidence, for his first view of the Yukon in 1877 was also on this same date.

On reaching Lake Lindeman they set about building a raft. One day while engaged at this work Fr. Tosi went to where Prevost was cooking to get some scraps for an Indian. Prevost complaining of neuralgia, Fr. Tosi told him to go to the tent and try to sleep, adding that he would call him in time to prepare supper. At four o'clock Fr. Tosi went

to call him as he had promised, but there was no sign of Prevost. He walked around the little camp shouting for him. The archbishop was a short distance away, reading his breviary, and he too began to call for Prevost. Fr. Tosi took his gun and went on a longer circuit, firing frequently. At two o'clock the next morning he arose and went back about ten miles but without success. Two miners, named Burke and S. Wade, joined in the search. For three days they waited and sought, and then concluded that the man had deserted. Notice was sent back to Healey's, but nothing was ever heard of Prevost. He was a despondent man, who had failed in business. He took nothing with him at the time of his disappearance, except a small revolver of the bull-dog pattern. This event gave the archbishop much distress.

When the raft was finished, they loaded it up and floated down to the outlet of the lake. The stream connecting with the next lake, consists of a series of rapids, which necessitates a portage. At Lake Lindeman the archbishop's party had joined a number of prospectors, and when they arrived at Lake Bennet, an arrangement was made, that the archbishop's party would transport all the provisions over the portage, and in return for this service, the miners would build a scow for them. They were occupied during ten days with this severe labor, as there were fully 5000 pounds weight to be transported.

After a delay of several weeks, a clumsy scow was constructed, in which they started on their perilous voyage. The many exciting incidents of this arduous journey, and the terrible privations endured, have been already made known. After passing the chain of lakes, they descended the Lewes River to the famous Miles Cañon, one of the great natural wonders of Alaska. Once more they had to carry all their goods across the portage, and then came the exciting episode of running their empty boat through the Cañon. Fuller was at the helm and Fr. Robaut attended to the oars. Just as the boat was ready, the archbishop stepped in and seated himself in the bow, with his watch in his hand. The rest of the party protested against his exposing himself to the danger, but he was too bold a leader to be deterred by peril. In fact, the archbishop never seemed to care what risks he ran.⁽²⁾ Word being given, the boat started and in an instant it was swept off by the foaming waters into the gloomy recesses of the Cañon. After a fearful transit, which lasted three minutes and twenty-five seconds,

⁽²⁾ "I would not see my own party jeopardize their lives without sharing their danger."—*Letter to Fr. Jonckau.*

the boat happily reached the quiet pool far below. On the 7th of September the party reached the trading post of Harper, which is at the junction of Lewes and Stewart's. They found some fifty prospectors camped here for the winter.

Here the unfortunate decision was made, that the party should divide. The reasons which led to this hasty determination are as follows. Harper informed the archbishop that a Rev. Mr. Parker, with his wife and family, were then at St. Michael's, and that they were coming up the river in the summer to settle at Nulato. This news produced a great effect upon the archbishop. He had already passed a winter at Nulato, and had promised the Indians there to return to them. He was, therefore, intensely eager to reach there without the least delay. On the other hand, he felt that he ought not to neglect the interest of those Indians along the upper portion of the river. The only solution appeared to be a division of the party. Fr. Tosi, as well as Fr. Robaut, was greatly opposed to the idea, but submitted to the wish of the archbishop. It was accordingly settled that the two priests should remain at Harper's till the spring, and that then they should proceed to Nukloroyet. The archbishop and Fuller were to endeavor to reach Nulato, a distance of 1100 miles, if possible before the river closed; if this could not be accomplished they were to finish the journey on sleds. So impatient was the archbishop to arrive at Nulato that on the following day, Sept. 8, 1886, after having said Mass, he set out. Tears were flowing from his eyes, when the two priests knelt before him for his parting blessing. As the skiff was pushed off from the shore, Fr. Tosi's last words were, "Fuller, take good care of the archbishop." The swift current bore the boat rapidly away. It was their last sight of their zealous noble-hearted saintly leader, Charles Seghers, whose life-blood was so soon to mingle in the icy waters of that mighty river, which for so many years had been the constant goal of all his aspirations.

* * *

Before leaving Harper's place, the archbishop took advantage of an opportunity afforded by a miner, who was returning, to send a letter to Victoria. This letter was addressed to his Vicar-General, Very Rev. J. J. Jonckau, and contained a full account of the journey thus far. In it the archbishop made several allusions to Fuller, always styling him "Brother Fuller." Fuller *never was a coadjutor brother* in the Society of Jesus, and the archbishop, who was most intimate with the Jesuits of the Rocky Mountain Mission, was perfectly well aware of this, nevertheless, through his kindness

of heart he generally gave Fuller that title. It was, probably, by force of habit, that the archbishop committed the unfortunate oversight of using this expression in his letter.

* * *

It was already far too late in the season to attempt so long a trip on the river, for it must be remembered that their route through this desolate frigid region, extended within the limits of the Arctic Circle. The archbishop experienced immense difficulties, as his little boat was constantly in danger of being crushed by the great masses of floating ice, and over and over again they narrowly escaped destruction. Finally, when well-nigh worn out by privation, cold, and fatigue, they succeeded in reaching the trading post of Nukloroyet.⁽³⁾ This was as far as it was possible for them to go, and so they were obliged to delay until the river closed and sufficient snow fell to render it suitable for sled-travel.

About this time Fuller became very morose, and began to act with the greatest insolence towards the archbishop. Fuller very soon became quite intimate with the trader, whose name was Walker. There were two prospectors wintering at the port, and Fuller used to talk a great deal with them, always complaining about the archbishop. Walker was bitterly opposed to Catholic missions in the country, and the sympathy and evil counsels of these men served to render Fuller all the more excitable. The archbishop, perceived this, and decided to go to Tozikakat, which is situated at a short distance from Nukloroyet. On arriving there, he wished to erect a small log-cabin, but was thwarted by Fuller who obstinately refused to perform the least work. After a sojourn there of two weeks the party were obliged to return to Nukloroyet. On the way the archbishop noticing that one of the Indians who accompanied them was poorly clad, and suffering, as the weather was exceedingly severe, gave him one of the native fur coats, called a parki. This simple act of generosity was greatly misconstrued by Fuller, who told his friends, on arriving at Nukloroyet, that he had discovered the archbishop bribing the Indians to injure him!

On another occasion Fuller was collecting some firewood, and, meeting with the miners, he began to complain of having such work to do. They told him not to work any longer. He then returned to the house, and told the archbishop if he needed firewood to go and cut it himself, then breaking out into a violent passion he seized a rifle and aimed it at the archbishop. The prelate rose up perfectly calm, and folding his arms stood erect with his eyes fixed upon Fuller, who lowered the weapon and went out.

⁽³⁾ Badly rendered on the maps as Nuklukahyet.

Archbishop Seghers, now fully convinced that he was no longer safe in company with Fuller, endeavored to persuade Walker to go with him as far as Nulato. As Walker would not consent, he then did all in his power to prevail upon one of the miners to accompany him. His entreaties and offers were in vain; their sympathies were with Fuller and both refused to go. Finding it hopeless to obtain another white companion, the archbishop set out with two Indians, named Sen-né-toh and Koi-ha-toy, who attended to the dog-teams. Fuller's insolent behavior continued. At Melozi-kakat the trader, a Russian, named Korkorin, was so indignant at the manner in which Fuller acted, that he said afterwards, "that if it had not been on account of his age and infirmities, he himself would have gone with the archbishop."

The journey to Nulato by sled, usually occupies ten days, and was drawing near its close. It was a Friday evening when the party camped for the last time on the bank of the frozen river. Only a short day's travel yet remained, and the archbishop, who was eager to arrive at Nulato for Sunday, speaking of this, remarked, "God be praised, it is the last day." Fuller said afterwards that he supposed the archbishop meant by this, that it was the last day for him, thinking that the archbishop was going to kill him.

The spot where this last camp of Archbishop Seghers was made, is near the base of a lofty point, jutting out from the north bank of the river. It is known as Yis-setla-toh or Wolf-head Point, and is not very far above the place, where the Koi-klot-zena⁽⁴⁾ enters the Yukon. The Indian guides expected to find a barrabara here, but they made the mistake of looking for it along the north bank. They discovered, however, one of the little summer cabins, such as are occupied during the salmon fishery, and it was in this miserable deserted hut, that the Apostle of Alaska met his death.

A native Alaskan house is one of the most wretched dwellings used by men. It consists merely of a square pit covered with a rough roof of sods, in the centre of which is a smoke-hole. The fire is made on the floor, and around three sides the ground is left a few inches higher, thus forming the sleeping places. The interior is always dark, damp, ill-ventilated, and indescribably filthy. The archbishop spread the bear skin, which formed his travelling bed, on one of the ledges. The two Indians occupied the opposite one, while Fuller slept near the archbishop. He rose at a very early hour, and secured his rifle which was at the bot-

(4) This tributary appears on the map under the corruption of Koyukuk.

tom of his sled, and came back to the house. Next, he busied himself at the fire, and then awakened Koihatoy, and sent him to fill the teakettle with ice. Sennetoh, who was also awake, had his head still under the blanket, when he heard Fuller kick the archbishop and tell him to get up.⁽⁵⁾ At this rude summons the archbishop sat up. He wore a squirrel-skin parki, and had just passed an arm through a sleeve, when Fuller pointing his rifle at him fired the fatal shot. The bullet entered the heart, and death was instantaneous. The archbishop had not uttered a word from the moment he was awakened. Sennetoh instantly sprang up, and wrested the rifle from Fuller's hands, just as he was about to fire a second time. At that moment Koihatoy came running in, and both the Indians asked Fuller if he intended to kill them also. He replied; "No, I only wanted to kill that bad man." The body was left just as it had fallen, and the three men went on down to Nulato.

There the news immediately created an intense excitement. The Indians were just departing for a hunting expedition when they heard it, so they all returned at once to the village. The archbishop had made himself so much beloved during his stay, that they were furious at hearing that he was murdered while returning to them. They decided at once to shoot Fuller, and would have certainly carried out their intention, had it not been for the interference of the trader. When these Nulato Indians afterwards heard the result of the trial at Sitka, they greatly regretted that they had allowed themselves to be influenced. On the other hand the Koiklotzena Indians consider that Fuller was right, because the white men let him off.

During the winter of 1877-78, when the archbishop was at Nulato, he lived, as has been stated already, in a house belonging to an Indian, named Kereka. This man was particularly devoted to the archbishop, and, as soon as he heard of the murder, he took his dog-team and accompanied by a man, named Vanka (John), started up to Yissetlatoh to bring back the body. Fuller went along with them. In the meanwhile, a half-breed woman, living across the river at the barrabora where the archbishop had expected to stop, having heard the report of the rifle, went over on the following day to see what had happened. She discovered the body, but seeing that it was a white man she was frightened, and said nothing about it. The lower extremities were

⁽⁵⁾ Some accounts have it, that Fuller said, "One of us two has to die and you are best prepared." If so, Fuller himself must have stated this later, since the *only* witness of the murder was Sennetoh, and it is not likely that he, knowing only a few common words of English, could have reported the above expression.

covered with snow, which she brushed away, and then spread the blanket carefully over it.⁽⁶⁾

When Kereka arrived, the field-mice, which abound in Alaska, had gnawed away the flesh above the eyes. The Indians imagined, at first, that this was the mark of the bullet. This gave rise to the erroneous report that the archbishop had been shot in the forehead. The body was brought down to Nulato, and it remained for one day in the sled, until a coffin was made, which was done by an Indian, called Vaska (Basil). The blood-stained breviary of the archbishop was also enclosed in the coffin, which was then deposited in an outhouse of the trading post, where it remained two weeks, before it was forwarded to St. Michael's. In the meanwhile, the two guides Sennetoh and Koihatoy had returned to Nukloroyet.

During the time spent at Nulato, Frederickson, whose sympathies were all with Fuller, allowed him full possession of the archbishop's effects. Fuller first read the diary of the archbishop, but every reference to him was written in French; however, he must have noticed the following entry, "To-day I wrote to Fr. Cataldo." This letter, which would be apt to contain some allusions to him, must have been abstracted, for it was not found with the various other letters which the archbishop had ready to be mailed at St. Michael's, and which were all mentioned in the diary. The archbishop had a general letter of introduction from the central office of the Alaska Commercial Company in San Francisco to the various local agents; Fuller took this saying that it would be needed by him at St. Michael's.

A train of three sleds set out from Nulato to convey the body to St. Michael's. With one sled were Fuller and a miner, known as Peter Johnson. Two Indians, To-nul-toh and Manuska⁽⁷⁾ had the second. The third sled, which bore the coffin, was drawn by six dogs, and was conducted by the faithful Kereka and Vanka. During the winter, communication between Nulato and St. Michael's is carried on by a route leading directly across the country to Unalaklik on Norton Sound, and from there across the Sound, to the island on which St. Michael's is situated. This journey lasts generally from eight to ten days. On arriving at St. Michael's, they were met by Henry Neuman, the chief agent of the A. C. Co. Fuller's first words to him were, "I have brought Archbishop Seghers." Neuman looked around, and then asked, "Where is he." Fuller answered, "He is here in a sled, I have killed him." He then presented the

⁽⁶⁾ This same woman was present on the occasion when the Jesuit Fathers erected a memorial cross at Yissetlatoh, Aug. 28, 1892.

⁽⁷⁾ Properly Vanuska, a Russian diminutive of Ivan (John), as Johnny.

letter of introduction, and announced that the killing had been done in self-defence. The same remarkable success still attended him. His statement was readily accepted, *he was made welcome, and admitted to the table of the officers of the trading station.*

One of the clerks, however, displayed considerable indignation. This man's name is Waldron and he is from the State of New York. For many years he has been in the employ of the Fur Co., and knows these Indians perfectly. It is to Mr. Waldron's credit that he positively refused to accept Fuller's statements. He said to him, "I do not know you or anything about this case, but I say that there are not goods enough in this warehouse to bribe an Indian to kill a white man, who had never injured him." Nevertheless, Fuller had the effrontery to exhibit a couple of little sacks containing sugar and tea, which he declared were bribes given by the archbishop to induce an Indian to kill him. Fuller used to talk a great deal with Mr. Waldron, and seemed most anxious to convince him that the archbishop had been fully determined to kill him, and that the act was only legitimate self-defence. Waldron demanded to be informed what proofs Fuller had of the archbishop's intention. Fuller's reply was "that just as they were starting from Harper's place he overheard Fr. Tosi whisper to the archbishop, 'Be sure and make away with that man, Fuller, before you get down to Nulato.'" During another conversation with Waldron, when asked if he was in holy orders, Fuller replied, "No, I am not good enough yet to be made a priest, after a few years I will be." He said also "that the fact of shooting the archbishop did not trouble his conscience in the least, but that he always felt much remorse for a thing which he had done some years before." When asked what this was, he abruptly changed the subject and left the room.

The rough coffin was enclosed in zinc and deposited in the old Russian church. Mr. Waldron made this zinc case in which the coffin was enclosed. Just as they were ready to place the coffin in it, Fuller strongly insisted upon opening the coffin in order to dress the body in the episcopal robes, but the agent, Mr. Neuman, positively refused to permit this to be done.

While at St. Michael's, Fuller wrote a letter to Walker informing him of what he had done, as Walker had said to him, "Get rid of that man and it will be the end of the Catholics in this country."⁽⁸⁾ Walker answered Fuller's let-

⁽⁸⁾ In the summer, when a little steamer, which brought down the various traders, reached Nukloroyet, Walker showed this letter to Harper and also to

ter, and he also was equally incautious in his remarks. He realized it too late and said several times that "he would give a thousand dollars to have his letter back." When Walker reached St. Michael's, some misunderstanding arose between the two, and Fuller threatened the former saying; "Remember that if you do not keep your word and help me through, I have your letter still." Walker being alarmed, a compromise was effected and the two men exchanged and destroyed their incriminating letters.

When Fuller arrived at St. Michael's an Episcopalian minister with his wife and family, and also a school mistress, were wintering at the agency. This was the Rev. Mr. Parker, of whom Harper had spoken, when the archbishop arrived at his place. The ladies were rendered so very nervous by the presence of the murderer, that Agent Neuman decided to send Fuller away.

A Canadian, named Jean Beaudouin, who was better known as Johnny, was then at St. Michael's in the employ of the company. He was a former pupil of St. Mary's College, Montreal. During the archbishop's first visit, Baudouin had met him and rendered him much service. Neuman appointed Johnny to conduct Fuller to Andreieffski, where he was to pass the remainder of the winter. This was the nearest post, and is on the Yukon at the head of the delta. Johnny related that while they were at Andreieffski, every Friday night Fuller would have fearful attacks of frenzy. During these paroxysms he would run around the house screaming that he had to reach Nulato in time for Sunday. When the ice broke, Johnny who was engineer of one of the river-boats belonging to the company, brought Fuller along with him, on his trip to Anvik, whither he went to meet the traders, and to convey them to St. Michael's.

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During all this time Fr. Tosi and Fr. Robaut had remained at Harper's place, near the mouth of the Stewart River. They endured the utmost privations. The cold was very great, often reaching eighty degrees below zero. As soon as the river opened, they set out for Nukloroyet, according to their instructions, where they expected to rejoin the archbishop. On their way down, when near Fort Yukon, a deserted post of the Hudson Bay Co., they received the appalling news of the murder of their leader. In this terrible emergency, the only thing which remained for them to do, was to continue the journey down to St. Michael's.

a Rev. Mr. Ellington, an Anglican minister from the Makenzie. Both declared positively that the letter contained the most damaging evidence. Mr. Ellington asserted, "That according to the laws of England this letter was sufficient to hang Fuller without any further testimony."

They felt confident that another father would arrive in Alaska, as both the archbishop and Fr. Tosi had urged Fr. Caldo to send one. The steamer *Dora* reached St. Michael's June 20, 1887, but no father was on board, and what was still more distressing, there was not a letter to anyone of the party. It was then decided that Fr. Robaut should remain in Alaska, and that Fr. Tosi should go down to San Francisco on the return trip of the *Dora*, which sailed June 28, 1887.

Meanwhile, Mr. Parker, the minister who had wintered at St. Michael's, where he met Fuller and surely knew perfectly well that the man was not a priest, had written to Ounalaska, "that one of the priests had assassinated the archbishop." This malicious report was sent overland to Nushagak. Mr. Parker subsequently denied that he wrote this, but thought that his wife did it!

The *Dora* reached Ounalaska about ten o'clock at night. The U. S. Revenue Cutter *Bear* was then in port, and the captain went on board the *Dora* at once to inquire about "the priest who had assassinated the archbishop." A meeting of the white men was then held in the office of the agent, and Fr. Tosi made a statement of facts. A warrant for the arrest of Fuller was then made out, and on the following morning the *Bear* sailed for St. Michael's, where she arrived in the afternoon, July 7, 1887. There had been some talk of lynching Fuller, but the scheme failed on account of the small number of whites. As soon as the revenue cutter anchored, a file of mariners came ashore in the first boat. They marched up the hill to the agency, and the officer in charge inquired where Fuller was. His tent was pointed out, and when the officer entered it, Fuller was feigning to be asleep. He was handcuffed and brought on board of the cutter. This arrest produced a profound impression upon the simple natives, many of whom were so terrified that they fled from the village.

The *Bear* left St. Michael's the next day, and proceeded on her regular annual cruise to Point Barrow. On her return to Ounalaska, Fuller was transferred to another cutter, called *The Rush*, and taken to Sitka. When the various traders along the Yukon came down to meet the steamers at St. Michael's, in order to deliver their peltry, and to obtain their annual supplies, the precaution had been taken of bringing Sennetoh and Koihatoy. These two men were the only witnesses of the murder. While they were at St. Michael's, awaiting the coming of the *Bear*, Walker, who was determined to prevent them from going to Sitka, succeeded in frightening Koihatoy to such a degree, that the

poor simple creature managed to escape to the mainland, and made his way back on foot. Sennetoh, however, remained steadfast, and was taken to Sitka with Fuller.

* * *

The remains of the archbishop, which had been deposited in the old Russian church, were an object of much solicitude to the fathers. At the opening of spring, the coffin was moved into the old fort, as the church was to be demolished. This fort is nothing but a very small octagonal block-house, erected during the Russian period and styled by them a redoubt. St. Michael's Redoubt is the full name by which this post was formerly known. The fathers fully expected that the remains of one so illustrious as the archbishop would be received without difficulty on either of the steamers. Such, however, was not the case. Fr. Tosi endeavored, in vain, to prevail upon the captains of the *Dora* and the *St. Paul*, but neither would consent to convey the remains to San Francisco.

The last steamer, which called at St. Michael's that season, was the revenue cutter, which came for the arrest of Fuller. Fr. Robaut, who was then alone (Fr. Tosi having already departed on the S. S. *Dora*), entreated the captain to transfer the remains, a favor which this officer most bluntly refused to grant. This being the last opportunity of the year, Fr. Robaut was obliged to bury the body. The funeral took place July 10, 1887 and was attended by all the whites at St. Michael's. The grave was fenced in, and marked with a large cross, which was made by a Russian exile, named Romanoff.⁽⁹⁾ Fr. Robaut composed an inscription, and Mr. Greenfield did the lettering on the cross. This gentleman was always most kind and attentive to the fathers, while he remained in Alaska, and all were sorry when he decided to leave the Territory.

Owing to the vigorous measures taken by Col. Robert J. Stevens, U. S. Consul at Victoria, B. C., the Government despatched the following year, a naval vessel called the *Thetis* to convey the remains of Archbishop Seghers to Victoria. It was already very late in the season when the *Thetis* reached Norton Sound. St. Michael's had assumed its lonely winter aspect. The river-boats had long since departed, and the little trading post was deserted by all except the household of the agent. It was Sept. 11, 1888, when the remains were exhumed, and taken on board, and the *Thetis* sailed at once for Victoria, where the last funeral rites

⁽⁹⁾ When the archbishop left St. Michael's after his first visit in 1878, he brought with him a young daughter of Romanoff, and placed her under the care of the Sisters of St. Anne in Victoria, where she still remains,

were performed Nov. 16, 1888. The commander of the *Thetis*, Captain Emory, won the thanks and esteem of all by the manner in which he carried out his instructions. This gentleman is a devout Catholic, who is not the least afraid of his faith being known, a noble trait which is not shared by most government officials. Consul Stevens received a public address of thanks from the clergy and laity of the Diocese of Victoria for his kind offices.

It may be added that Walker had a most miserable ending. He went down to San Francisco in 1891, intending to return to Alaska the following season, but he died there from excessive dissipation. He had always led a reckless and intemperate life, and his death occurred during a violent attack of delirium tremens. Two of his children remain in the care of the fathers at Holy Cross Mission.

SYNOPSIS.

THE MOST REV. CHARLES J. SEGHERS, D. D., ARCHBISHOP,
BISHOP OF VICTORIA, B. C.

Born at Ghent, Dec. 26, 1839

Ordained at Mechlin, May 30, 1863

Bishop of Victoria, June 29, 1873

First visit to Alaska., July, 1877

Coadjutor of Oregon, Dec. 10, 1878

Archbishop of Oregon, Dec. 10, 1880

Re-appointed to Victoria, Mar. 7, 1884

Departed for Alaska, July 13, 1886

Assassinated on the Yukon, Nov. 28, 1886

Buried at St. Michael's, July 10, 1887

Remains taken on the Thetis, U.S.N., Sep. 11, 1888

Funeral at Victoria, Nov. 16, 1888

Memorial Cross erected on the Yukon, Aug. 28, 1892

THE SISTERS OF ST. ANNE IN THE ARCTIC.

Afar in the desolate wilds of Alaska, on the banks of the Yukon River, some three hundred miles from its outlet in Behring Sea, stands a lonely little group of log-cabins, which constitute the Mission of the Holy Cross. No other habitations are near, no travellers pass this way, no sounds of life ever break the dismal stillness of the surrounding wilderness. Once only during the whole course of the year does news from the great outer world penetrate to this isolated spot. Probably there is no other Catholic school in the world, situated as near the Pole as this remote and almost unknown little settlement belonging to the Sisters of St. Anne.

The Alaskan Mission was a long-cherished project of the noble and heroic Archbishop Seghers, whose saintly life was sacrificed in its foundation. The work begun by him, was faithfully continued by his Vicar-General, the Very Rev. J. J. Jonckau, a holy priest, who became the Administrator of the Diocese of Victoria. Until his death, Fr. Jonckau did all in his power to assist the newly founded mission, and it was entirely due to his zealous exertions that the Sisters of St. Anne were introduced into Northern Alaska. This congregation is of Canadian origin, having been founded in 1850 by the Rt. Rev. Bishop Bourget of Montreal.

In the Spring of 1888, two years after the lamentable death of Archbishop Seghers near Nulato, Fr. Jonckau wrote to the Mother General of the Sisters of St. Anne, informing her of his ardent desire to establish a school for Indian children in the new Alaskan Mission, and begging her to accept the charge. This request was at first denied on account of the impossibility of supplying Sisters enough to meet the numerous applications already pressing upon the Congregation. Fr. Jonckau who was anxious to obtain the co-operation of this Sisterhood, and still more anxious that they should undertake the work that very season, was far from being disheartened at this refusal. The only means of reaching the mission, is by a steamer from San Francisco, which makes an annual voyage to Northern Alaska. As there was then, but very little time to spare before the departure of this steamer, Fr. Jonckau immediately renewed his request, forwarding an urgent appeal to Lachine by telegraph. On the reception of this telegram, the Mother General being much perplexed, decided to consult Archbishop Fabre. After she had made her statement, this pre-

late who had the greatest esteem for Fr. Jonckau, urged his suit saying to her: "It is a saint who makes this request of you, so tell him, yes." Fr. Jonckau was accordingly notified of the success of his petition, and was informed that three Sisters would promptly report to him for instructions. Sisters Mary Stephen, Mary Joseph, and Mary Pauline were those who were selected to be the pioneers of the new work in the dreary region of the frozen Northland.

Consider for a moment the immense distance necessary to be traversed by this valiant little band in order to reach the district wherein they were to labor. From the Mother House of the Congregation, which is situated at Lachine near Montreal, they journeyed across the continent to Victoria in order to meet Fr. Jonckau, and to receive his instructions in regard to the work which they were about to undertake. This was the last assistance rendered by Fr. Jonckau, for shortly afterwards a holy death terminated his long apostolate, and the distant Arctic Mission found itself bereft of its second founder. From Victoria the Sisters proceeded to San Francisco, where they embarked on a small vessel called the *St. Paul*, belonging to the Alaska Commercial Company. It was on the 13th of May 1888, that the *St. Paul* passed through the Golden Gate and directed her course towards the Company's trading post, nearly 3000 miles away. It is almost needless to state that no tourists were on board. A few employees of the Fur Company, and two Jesuits, were the remaining passengers. A journey of eleven days brought them to the Aleutian Islands. Penetrating this northern barrier of the Pacific, by the Unalga Pass, the *St. Paul* emerged into the lonely expanse of Behring Sea, and soon reached Ounalaska. Here the Sisters were obliged to endure a tedious delay of one month, while the steamer visited the Seal Islands. On her return to Ounalaska, they re-embarked and continued their journey northwards, arriving on the 26th of June, at the Trading Post of St. Michael, which is situated on a small island in Norton Sound, where they met Fr. Tosi waiting for the steamer.

The longer portion of their journey was now accomplished, but the more difficult yet remained. Rev. Fr. Tosi had been glad to see them, but, as he did not expect them so soon, nothing was yet ready. So he sent immediately two carpenters up to Holy Cross with an order to Fr. Robaut to build a house for the Sisters. The Sisters therefore had to wait at St. Michael's till the completion of the house. In order to reach the Mission of Holy Cross, it is necessary first to traverse a distance of 80 miles around the coast from

St. Michael's Island to the mouth of the Yukon. This course leads along a dangerous coast. Shifting channels, numerous sand-bars, and above all, the frequent storms render this always a most hazardous passage for the little river-boat. While awaiting the departure of this boat, the Sisters were quartered in a little building belonging to the Trading Post, where they occupied themselves in making a tent. It was not until the early part of September, nearly five months after their departure from Victoria, that Sister Mary Stephen's party finally arrived at their destination.

When the little group were landed on the river bank their prospects truly were far from cheering. The home-made tent was pitched on a little knoll overlooking the river, and in this poor shelter the Sisters camped till the log-house was completed. A second and more comfortable house was started immediately, and they occupied it at the end of October. Privations and trials came thick and fast, and the short Alaskan summer was now over. It must be remembered that the waters of this mighty river of our Arctic Empire are free only during three months of the year, and very soon the great masses of floating ice, which came crashing and grinding down the powerful current, showed that already the long Polar winter was at hand. It would take too much time to recount all the incidents connected with the foundation of the mission, or to tell of the many privations endured and the various obstacles which had to be overcome.

Before leaving St. Michael's Sister Mary Stephen had been requested to take charge of a half-breed girl, about three years old, by the name of Anna. Thus it happened that the first child confided to their care bore the name of the Patroness of their Congregation. For a long period little Anna was the only child at the Mission, as it took time to overcome the apathy, the ignorance and the puerile superstitions of the natives. A few more children were gradually collected, and the Sisters were able to begin regular teaching. Little by little, the Indians who came to the Mission commenced to display some interest. They beheld the children not only cleanly, but to their simple notions, elegantly dressed, and this produced much effect upon them. Moreover, it was a source of astonishment to them when they realized that the children were much attached to the school, and loved the Sisters. The fact is, that these little ones fully appreciated the hitherto unknown luxury of being kindly cared for. The various traders sent their children to the school, as soon as the news of its establishment spread through the country. This also produced a favorable im-

pression upon the Indians, who consider these men as the great Lords of the Territory, and are much influenced by their example.

To the original log-cabin others were added from time to time, until at present the Mission consists of seven of these primitive structures. In the summer season, on account of the continual rains, these houses become very damp. The roofing, which is composed of sheets of birch bark, overlaid with a thick layer of sods, fails completely to shed the rain, and allows the unwelcome entrance of numerous streams of muddy water. However, the fact of being several thousand miles from a shingle-mill renders this inconvenience more easily endured. During the winter gloom, when the sun rises at ten o'clock and sets at two, lamps are needed all the time. Frequently the sun does not appear for days together, and when it does, its pale orb merely shows itself above the horizon, describes a small arc, and disappears. Nevertheless, the long winter nights are not dark. The moon bestows much more light than in summer. A beautiful phenomenon occurs during the periods of its fulness; the moon then describes a complete circle in the sky every night. Moreover, constant auroras shed a flood of brilliant streamers athwart the heavens, affording radiant displays of such surpassing loveliness that words are unable to describe their grandeur. The cold is of course intense and prolonged, and the Sisters soon recognized the necessity of adopting the native style of fur dress, which is unquestionably the most suited to this climate. This is a long garment called a parki, provided with a capacious hood. Equipped with parkis and long seal-skin boots, the Sisters endure a temperature of fifty degrees below zero without great inconvenience.

In the summer of 1891 three Sisters arrived to reinforce the original little colony at the Mission. They were Sisters Mary Zephyrin, Mary Prudence, and Mary Anguilbert. Their arrival was a most welcome relief to the others, as the school had greatly increased, and they were well-nigh worn out with excessive labor. The severity of the climate, together with the exposure and privations endured at the outset, had proved too much for one of them, Sister Mary Joseph, whose health had completely broken down, nevertheless, it was with deep regret that she received an order recalling her to Lachine.

The first time that any of the children of the school were admitted to receive Holy Communion, occurred in March 1890. On that occasion four girls had the happiness of approaching the altar. Since then every year a class has

been prepared, and every effort is made to render the days of First Communion as joyous as possible. This year the class consisted of twelve children. All were provided with new suits for the occasion. The boys had white bows on their right arms, and the dresses of the girls were made of pink gingham, which came in a box of dry goods presented by Miss Mary Richards of Winchester, Mass.

The boys are extremely fond of serving in the church, and high Mass is celebrated every Sunday. They learn the liturgical responses very quickly and are delighted to wear the little red cassocks. As the sanctuary of the log-chapel does not afford more than scanty room for the celebrant and two boys, it is an object of keen competition among them to gain the coveted position of acolytes for the week.

The children are for the most part musical and love to sing. They have been taught the Mass, and many hymns both in Latin and English. One of the Sisters accompanies them on a melodeon, which was presented to the Mission by the Rev. F. McSweeny, pastor of the Church of St. Francis de Sales, Oakland, Cal. The boys know several national songs, and often spend the evening in singing. "Marching through Georgia" is their favorite air. Sometimes they will strike up one of their native melodies, which consist of the most monotonous wailing, and while singing these, all sway their arms in unison.

The first death which occurred at the Mission was that of a little girl, called Nathalia. In 1890 the Superioress having gone to St. Michael's to meet the Sisters who were expected that season, found this child utterly forsaken and in a condition of absolute destitution. The Sisters brought her to their tent and immediately made a dress for her, as the poor little creature was without clothes. At the Mission she received baptism, and soon began to speak a little English. The exposure, which she had undergone, shattered her health and she gradually wasted away. She received her First Communion on her death-bed. Her love and gratitude towards the Sisters was most touching. After any little service was rendered to her, she would say, "Thank you, Sister, I will pray for you in Heaven." Frequently she would express her desire to die soon, so as to be with God. On June 2, 1891, she peacefully rendered up her soul.

In the following year the first death occurred among the boys. It was that of a lad of great promise, named Andrew. When Archbishop Seghers made his preliminary visit to Alaska with a view of founding a mission, he spent the winter of 1877 at Nulato. Among the infants whom he baptized, was one to whom he gave the name Andrew.

When the school was opened in 1888, Andrew was the first boy received. He possessed an admirable disposition and was entirely devoted to the fathers. As he was very bright, he learned to read and write, without much delay. He was of the greatest assistance as interpreter and companion to the fathers on their journeys. He displayed great spirit in arguing with the sorcerers or medicine-men, who exercise an immense power over the ignorant natives. Andrew always enjoyed an opportunity of having a tilt with these imposters, and as he never failed to rout them ignominiously, they became shy about entering into any discussion with him. To the great distress of all, it was observed that his health was failing, and that he was going into a decline. Everything was done for him, but in vain. He sank rapidly, and fully realizing that his end was near he carefully prepared for it. Just as he was dying, the father who was with him reciting prayers, stopped for a while fearing lest he might be fatigued; but Andrew turned his eyes towards him and whispered to continue. His happy death occurred March 9, 1892.

Last year Sisters Mary Prudence and Mary Anguilbert made an excursion up the Yukon as far as Nulato, with the object of collecting children. Three of the oldest girls were taken along somewhat after the manner of samples. This embassy created an immense sensation all along the river. In every village the Sisters were objects of the greatest interest, while the "samples" displayed their knowledge of English, civilized deportment and magnificent costumes, with the most admirable complacency. The result of this expedition was very satisfactory. Twenty children were collected, and these poor little creatures full of vermin and half-naked, were delighted at the prospect of going down to Holy Cross.

When new comers arrive they are treated to a thorough cleansing, and then experience the novel sensation of being nicely clothed. The dress of the native children consists only of a wretched little blouse, generally made of squirrel-skins, which is never changed or mended, and is worn night and day until it drops to pieces. At the mission the children receive clean clothes every week. In the beginning this is always a source of trouble, and at the same time very ludicrous. Such a thing as having their clothes washed is a new and incomprehensible mystery to these little ones. They receive the clean clothes most joyfully, but refuse to give up the soiled ones. Some will obstinately insist on wearing the fresh suit over the others, some will hide them wherever they can, and none will surrender them without

the most dismal howls of despair. After two or three weeks they get accustomed to this weekly change, and then they like it very much. The amount of washing which this entails, forms one of the most arduous labors which the Sisters have to perform. Moreover, the necessity of drying the clothes before they freeze, greatly augments the toil.

The great event of the scholastic year at Holy Cross is the exhibition which takes place towards the close of June. As soon as the Yukon is clear of ice, the chief agent of the Fur Company despatches a steam-boat up the river to collect the various traders and to convey them to St. Michael's, which is the general distributing port for the whole Yukon region. Here they meet the annual steamer from San Francisco, deliver their peltry and obtain their mail and supplies for the following year. Since the foundation of Holy Cross Mission it has become the established custom for this steamer to make a stop here, in order that all on board may visit the school. At the time when the boat is due, the children are all in a state of intense excitement. Their little songs and speeches have been carefully rehearsed, their best clothes are in readiness, and all the preparations completed so that the exhibition may begin promptly at whatsoever hour the steamer may arrive. Night and day the children are on the alert. Their sharp little ears are always the first to catch the faintest echo of the whistle; and Charley Peterson, the good-natured captain, never fails when approaching Holy Cross, to give several extra blows, in order that the Sisters may have all the notification possible.

Last year it was necessary to know the exact amount of time required for all to get ready, so just as the children were finishing dinner a false alarm was given. In an instant the room was cleared, the boys tumbling pell-mell out of the windows, rushed over to their quarters to don their good clothes, while the girls were equally swift at their toilet. In the short space of twenty minutes all were ready and in their places. It was *two o'clock in the morning* when the boat actually arrived, nevertheless, as soon as the guests had reached the house, the children were ready! "Rather an early hour for visitors and academic functions" one may exclaim. Well, it really does seem funny, but recollect that in this latitude, during the summer season there is no darkness whatever, hence the hours of night are just as brilliant as those of day.

THE PROVINCE OF HOLLAND.⁽¹⁾

REV. AND DEAR FATHER,
P. C.

Holland became a province in 1850. According to the census of 1889 it has 4,548,600 inhabitants, of whom but 1,433,637 are Catholics; all the rest, with the exception of about 100,000 Jews and Infidels, are Lutherans and Calvinists of the purest water. Holland, then, may not only be considered, but is indeed, a mission, and, as such, has had, since 1850, a most remarkable period of hard-earned success and of heavenly blessings. The catalogue of 1892-93 records an increase of eighteen members over the preceding year, so that, now, we number four hundred and fifty-three members in the communities of the "Vaderland" and in the twenty-two stations of the Dutch colonies. In Holland, Ours have charge of three colleges and thirteen parish churches. To obtain a good idea of the work done here by Ours, let us glance at the different residences.

"The Hague" has two residences; one in which the Rev. Fr. Provincial resides, the other, the well-known parish church of the fathers, which was recently erected and is admired for its architectural design and costly finish. A new and beautiful church has been lately built in Amsterdam. Here, as well as in "The Hague," the work of Ours is very fruitful among the upper and lower classes of the people. Probably the most important and at the same time the most consoling enterprise in the fair city on the Amstel, is the association of "Faith and Science" for the students of all creeds who attend the university. This association is, indeed, a difficult and delicate undertaking, but God's blessing rests upon it; for, though apparently not religious, yet the many debates and lectures on religious and scientific subjects which are treated there in a strictly orthodox manner, counteract forcibly the evil influences of the irreligious teaching that the young necessarily receive at the university. The second residence of Amsterdam has under its charge a large sodality under the patronage of St. Aloysius. The

⁽¹⁾ This letter is from a scholastic who has passed several years at Maestricht and other houses of the province of Holland.

fine buildings belonging to this sodality are provided with all the attractions which are calculated to please young men, and in the well furnished rooms may be found, at almost any hour of the day or evening, many a youth who but for the sodality might be endangering his soul amid the pleasures in which this large city abounds. The members of this sodality receive gratis instruction in all the branches of an ordinary education as well as in all the different trades which they may wish to pursue. In Culemborg and Groningen our fathers are similarly occupied.

Nimeguen is, as you know, the birthplace of Blessed Canisius. The house in which he was born is still standing, but it is in the hands of a Protestant family who have repeatedly refused a large sum of money for it; they will not sell it at any price. Strange to say, this is not done to annoy our fathers who are perfectly free to show to friends and visitors the room where the saint was born. The only reason of their unwillingness to part with the property, is the great love and respect which the Protestant family entertains towards the saint. When one of the family is sick, they nurse him in the room of Blessed Canisius, convinced that he will be restored to health through the intercession of the saint. The Catholics are known for their devotion to Blessed Canisius, and, in general, for their strong and living faith. Proofs of this are seen in their numerous sodalities and other religious bodies, but more especially in the far-famed association of St. Joseph. This association, entirely in charge of Ours, has its head-quarters in a beautiful building recently erected, containing a music-hall, well furnished club-room, reading-room, drawing-academy, etc. Every Sunday and Holyday one of our fathers, or a distinguished Catholic lecturer, speaks on some useful or necessary branch of mechanics or the other sciences; and the abundant harvest amply repays the incessant labor that this association entails.

In Oosterhout and Rotterdam, as well as in the cities already mentioned, our fathers have fine churches and residences and are beloved and sought for by the rich and the poor. Sittard, although a small city, offers a large field for the zeal and energy of our fathers. The Basilica of our Lady of the Sacred Heart is annually visited by many and long processions from all parts of Holland, and the spiritual care of the pilgrims is in a very great measure attended to by Ours. Our church is an old one formerly belonging to the Dominicans; here are many sodalities and the famous association of St. Francis Xavier instituted by Rev. L. Van Caloen of Brussels. This association owns a beautiful club-

house with large gardens, a free library, a penny savings-bank, and music classes, both instrumental and vocal. The musicians trained here are in great demand when processions take place, and tend very much to render these solemnities religious as well as attractive. You may be surprised to know that the pastor of our church is a secular priest, while one of Ours is "Præfectus Ecclesiæ;" and that the students of the college serve Mass and make up the choir.

In Mariendaal are the novitiate and juniorate; the tertianate also was there for some years. The buildings are large, convenient, and beautiful, containing imposing vaulted corridors. The garden is all that could be desired. This year (1892) we received twenty novices, which, considering the small area of this province, is a rather large number. This exceptional increase is ascribed to the prayers of a father of this province who died at Tronchiennes while making his tertianship. On his death-bed, a few hours before his demise, he promised that when in heaven he would obtain twenty novices for the province.

Our philosophers are in the ex-Episcopal Seminary of Oudenbosch. The greater part of this seminary has been rebuilt and is now enriched with well furnished museums of natural history, physical instruments, laboratories, etc. The entire building is fitted up according to the latest requirements and possesses all the requisites for a thorough course in philosophy. Maastricht has the honor of lodging the theologians. Our "Collegium Maximum" is an old dwelling of the family of William XIV. of historical name and fame. The original building was, of course, too small; accordingly, a four-story building, after the plan of an architect of the Society, has been erected and excels in all those commodities and comforts which theologians are likely to appreciate. Our church, the very first in Holland, is large and beautiful and has been consecrated to the Sacred Heart. The walls are covered with marble tablets commemorating the many favors and graces received through this touching devotion. To this church belong the most important sodalities of the city, especially the sodality of Blessed Canisius which contains over one thousand members, all laborers and mechanics, who are, indeed, a source of edification to their companions in the large factories of the city. Particular mention must be made of the association called "Faith and Science," organized for gentlemen of means and education, who, under the direction of Ours, devote themselves to the defence of our holy religion. The association of Catholic men is a true sodality of the Blessed Virgin

Mary; it has a vocal class, a club-house, a free and popular library and a circle for assisting the poor and also the Catholic Missions. Our influence, here, is so far-reaching and powerful that the evil-minded take special pleasure in slandering us, and the socialistic papers are not very wrong in their assertion "that the political creed and movement of Maestricht have their birth and start in the college on Tongersche Street." Were it possible, our enemies would at any moment change our "Collegium Maximum" into a theatre, as they did with the church which the Society had here before the suppression. When Very Rev. Fr. General, during his last visit, saw and heard all that Ours have been doing in Maestrich and elsewhere in Holland, he very warmly expressed his great satisfaction and pleasure.

A word, now, about our colleges and missions. As stated above we have three colleges; one in Katwyk-aan-den-Ryn; another in Sittard; and the third in Culemborg. In order to escape the inspection of the Government, Latin has been made of obligation in the higher classes of the Commercial Course. At Culemborg is the Seminary of the Archbishop of Utrecht, Mgr. Snickers, who is greatly pleased with the discipline and excellent preparation that his subjects receive under the direction of Ours. At Katwyk the college is of the highest standing. Its principal end is the thorough formation of young men who desire to enter the different universities, and the great success, which has attended the difficult and searching examinations for admission, has clearly proved that the work of Ours is not in vain. Some of Ours live in the college and attend the university lectures for the degree of doctor, either in literature or in the different sciences.

All our missions are in the East Indies and include Java, Celebes, Sumatra, Borneo, etc. Ours labor in preference among the natives, and in many places have obtained great success. It must be a great consolation to the missionary upon his arrival on one of the many smaller islands, to hear from the natives "that their parents always insisted that they should never embrace a religion but the one preached by the fathers of Jesus;" a tradition that dates without doubt from the days of St. Francis Xavier. The census of the mission at the end of 1891 is as follows; Catholics, 45,925; Baptisms, 2510; Confirmations, 687; First Communions, 965; Easter Communions, 7238; Conversions, from error, 316, from Paganism, 573; Marriages, Catholic, 150, mixed, 57; Schools, Catholic, 12, mixed, 6; Pupils, 3439. There are forty-nine fathers and fifteen brothers in the mission.

With the exception of two secular priests, the Vicar-Apostolic of Batavia and his secretary, Ours are the only missionaries in the East Indies. On account of the old age of the Vicar-Apostolic, the superior of the mission has been appointed Pro-Vicar with the power of administering confirmation. Only twenty of the forty-nine missionaries receive a salary from the Government, and as it is the same as that given to the Protestant ministers, it enables Ours to have as fellow-clergymen, another father with a brother or sister, instead of a wife and family. With the approbation of the Government, three new missions were opened last year; one in Makanar on the island of Celebes, another among the pagan Hindoos on Bali, and the third in the Dutch portion of New Guinea. Some of Ours have been decorated for the zeal and good work done on the missions.

LEARNING CHINESE.

A Letter from Mr. Hornsby.

SEMINARIO DE S. JOSÉ,
MACAO, CHINA, May 3, 1893.

REV. AND DEAR FATHER,
P. C.

I have been studying Chinese with so much interest since last Christmas, and I have found it so pleasant and interesting on the whole, that I am going to write to Your Reverence a page or so about my experiences.

When I contemplated from afar the prospect of learning Chinese, of course my heart often sank within me, and I should have had serious misgivings with regard to the possibility of my learning it at all, if I had not kept in mind the saying, so encouraging in other matters, *illi et illæ; cur non ego*. The *illæ* in this instance are not to be despised. Besides the good Sisters of Charity in these regions, there are in China and Japan, a number of female Protestant missionaries, who have acquired a fluent use of the languages.

When I arrived in China and fell under the spell of this great people with its ancient and impressive civilization, I was seized with an enthusiastic desire to learn the language. I can imagine how a missionary in Africa, or in Alaska, must find it a heavy task indeed to acquire the language of the natives, and how often during the day he must recur to his supernatural motives to sustain his sinking spirits. But what a difference there is between the barbarous dialects of a few black men roaming in their forests, or a handful of Esquimaux shivering in their caves, and the cultured language of a venerable civilization, polished and perfected through the ages by a long line of sages and scholars, and spoken to-day, as books of reference tell us, by twice as many individuals as any other language in the world!

With such reflections as these, I took up my Chinese primer with considerable ardor. Fr. Graça, who had about a year and a half the start of me, wrote me from Shanghai detailed instructions as to how to proceed, and I have followed his directions faithfully.

The A B C's of Chinese are the various pot-hooks and crooks, straight lines and dots, of which the innumerable characters are composed. The oldest characters were originally hieroglyphics, but they have all lost their graphic form, and in only a few instances can the hieroglyphic nature of the character be determined. The written language was soon reduced to a systematized and conventional form, and the wise men of those early centuries conceived the noble plan of having a different character to represent each and every possible idea. It was a grand but impracticable plan, for although they have I don't know how many hundred characters, the human mind was not to be confined by definite numbers, and there are many ideas which are expressed by a combination of two or more characters.

The formation of the characters is so well systematized, and the order in which the different strokes and dots follow one another is so nicely determined, that writing the language is not as hard as might at first appear. Knowing how the letters are formed, it is not so difficult to remember them and to distinguish one from another in reading. The simple characters of three or four strokes are made up of the elementary lines and dots, and a complex character of a dozen or two dozen strokes is simply a combination of two or more simple characters into one. Each character, of course, has its own proper sound and tone, and no character big or little is anything more than a monosyllable.

The four elements and other every-day objects are generally represented by simple characters, and these, entering into composition to form new characters, frequently retain something of their radical signification. However, the meaning of complex characters, as derived from their simple components, is sometimes far-fetched and rather poetical. Who would imagine, for instance, that three characters meaning *vegetation*, *fire* and *heart*, would mean *sorrow*, when put together into one character? The two characters meaning *vegetation* and *fire*, when put together, indicate the burning or drying up of vegetation; hence the character means *autumn*. Add to that the character for *heart*, and you have the *autumn of the heart*, a very pretty metaphor for sorrow. I don't remember who said that languages consist largely of dead metaphors, but it strikes a beginner that the Chinese language consists largely of living metaphors.

If you ask the pronunciation of that poetical word, a great deal of its poetry is dissipated, for, abstracting from its peculiar tone, it is pronounced, in the Cantonese dialect, like our English word *sow* (female swine). In spite of my

great regard for Chinese, I can't find any beauty in its pronunciation, at least, not as it is pronounced here in the Cantonese dialect, and I don't think much better is to be expected of the more northern dialects. But, though it may not have much beauty as a spoken language, it certainly has a great deal of strength. It has strong aspirates, wide open vowels and ringing nasals sounding like our *ng*. I am not much in love with Portuguese and its pronunciation, and I rather like the strength of the Chinese by contrast. The sounds of Chinese are rather elementary, as no word has two consonant sounds coming together, and they seldom end in a consonant sound except the nasal *ng*. Most of the words end in strong vowels like the English *o*, *ow*, *aw* and the Italian *a*. They are fond of aspirates and insert them after such consonant sounds as *p*, *t* and the English *ch*. It is rather hard at first to bring in an aspirate after such consonants, but when once the ear and vocal organs have become accustomed to the combinations, it is easily perceived that the aspirate in such a position adds a decided strength to the word, so that its omission must be very offensive to Chinese ears. That they are not easy combinations is clear from the fact, that Chinese children not unfrequently omit the initial consonant and keep only the aspirate. I was puzzled at first when I heard some little boys say *hin* for a common word, which I thought my master and others pronounced *tin*. The proper pronunciation is *t'hin*, which is easier to put down thus on paper, than to pronounce to the satisfaction of my master's delicate ears.

My master is an obliging, amiable old pedagogue of some fifty years of age. He is very patient, as might be expected of a man who has been a school-master for twenty-odd years. He is a good Christian, and was for many years associated with the French missionaries of Canton. He knows no European language, but at this late day is beginning to study Portuguese. I learn only reading and writing from my master, and for the meaning of words and the construction of sentences, there are excellent books for beginners. Chinese, of course, has no grammar whatever.

Foremost among the books for learning the language, is a monumental work, in five large volumes, by Fr. Zottoli, S. J., of Shanghai, *Cursus Litteraturæ Sinicæ Neo-missionariis accommodatus*. All of his selections are taken from classic authors, and are accompanied by a Latin translation, word for word, and by copious notes, especially in the volume intended for beginners. On one page is the Chinese, in clear neatly cut characters, arranged in vertical columns, Chinese

fashion, reading down and going from the right-hand column on to the left; facing the Chinese is the Latin, a little distorted to suit the Chinese construction, but excellently manipulated to bring out the sense. Latin is better adapted to this purpose than almost any other language, as it can easily dispense with prepositions and accessory particles, has no encumbering articles, and lends itself readily to almost any construction, or perhaps I should say, is intelligible in almost any construction.

The English of Hong-Kong have published some very practical and useful little books, but of course, they are not to be compared with the stately volumes of Fr. Zottoli.

I intended to tell you about A-Yake and Chee-ling and some others with whom I practise the use of the language. But as I have written so much already, I shall just add a word or two about A-Lok, the little boy whom I spoke of in a previous letter as the first person with whom I interchanged intelligible Chinese words. A-Lok, as I mentioned, has reached the mature age of six years. He is the son of A-Pam, the sacristan, and is familiarly called A-pam-chai, that is, A-pam son. Though he slights some mutes before an aspirate, he has a very correct pronunciation, as the Chinese priest here assures me, and I can testify that his pronunciation is exceedingly clear and distinct. The advantage of conversing with A-Lok is, that when he pronounces a sentence which is not understood, instead of trying to explain in other words or of suggesting his meaning in Portuguese, he simply repeats his little sentence, bringing out every word so clearly, that, as he seems to say by his accompanying look, a person must be very stupid, indeed, not to understand such plain Chinese. A-Lok is very useful to me, too, in learning the catechism. My catechism was sent me from Shanghai by Fr. Graça, and it is conveniently provided with an interlinear Latin translation. The same catechism fortunately is used by all Catholic missionaries throughout the empire, and its text, easy simple language, has by this time acquired something of a sacred character. After learning a page or so by heart, I go down and recite it with A-Lok, who knows the first part very well. He has but a parrot's knowledge of it, of course, but it is all the same to me, as I care only for the pronunciation and the peculiar sing-song in which Chinese is recited.

Sometimes we go to the kitchen-garden, from which Macao's little harbor can be seen. When I am not inclined to go, A-Lok says that we may see the *Heung-Kong fo-sin*

(Hong-Kong steamer), and then he looks at me triumphantly, as if to say: "I know that will fetch you." So we go to see *Heung-Kong fo-sin*, as she lies at the wharf or steams in majestically among the Chinese junks and small craft, but little does A-Lok know of the great world beyond the granite islands that hem in Macao, of the great world beyond, with which we are linked by the *Heung-Kong fo-sin*.

Another of my occasional instructors is A-Choi, one of the boarders here, a slender, rather graceful boy of about fifteen. Of course, A-Choi has a more dignified name, half-Christian and half-Chinese, but he is always called A-Choi, except when his companions call him *Opium-eater*, a nickname given him for being so thin. His features are typically Mongolian, but none the less expressive and attractive for being typically Mongolian. In the pure Mongolian type, there is a predominance of the angular brow and high cheek-bones over the thin but not weak lower face, which suggests a corresponding predominance of the spiritual over the lower nature. However, in the case of A-Choi, at least, a brightness of the almond-eye, and a fulness of the red lip, indicate that he is not all spirit.

A-Choi traces the Chinese characters with what is to me surprising rapidity, and it is rather encouraging to see the written language used so nimbly and familiarly. A Chinaman's long thin hand and fingers are as characteristic of his race as are his features, and there seems to be something in his fingers which imparts to his writing a peculiar facility and grace. Chinese characters are decidedly ornamental, and I dare say a Chinaman must look upon a page of our manuscript or print, as passing dull and monotonous.

I am well enough satisfied with my success in Chinese thus far, and I am sure I am much assisted by kind prayers at home. I hope to be remembered still as I have only made a beginning, and have almost the whole field before me. Please recommend me to the prayers of all, and remember

Your Reverence's humbly in Christ,
W. L. HORNSBY.

SEMINARIO DE S. JOSÉ,
MACAO, CHINA, Sept. 4, 1893.

REV. AND DEAR FATHER,
P. C.

The field is still open for Macao, and I wish I could do something to attract the missionary zeal in this direction.

We are preparing a map of the territory over which our mission, with the blessing of God, hopes to spread. I shall send on an explanation of the map when it is ready, which may not be until sometime after Christmas. I think many will be surprised to see what a vast field we have out here. Our mission is to comprise not only the surrounding districts of China, but also the Portuguese half of the large island of Timor in Oceanica, so that future missionaries may have their choice between the Chinese and the Polynesians. They had better make their choice at home, for if they once come out to China and fall under the spell of this ancient and interesting civilization, there will be no volunteers for the Polynesians.

However there are some who do not find the Chinese and their language interesting. Fr. Graça tells coldly of the really pathetic fate of a bright young Frenchman of the Shanghai Mission. He was a young priest or scholastic, very highly esteemed in his province and of more than ordinary literary attainments. He came out to China with the usual enthusiasm and began to study Chinese, but he found it very different from his Latin and Greek classics, and Fr. Graça says that he fell into ill health on account of his discouragement over the intricacies and dryness of the Chinese characters. He died in a short time, and his death was felt so deeply in the mission and in his province, that, although several years have elapsed, he is still spoken of as if he had died but recently.

I find it a great relief to vary the monotony of the written language with practice in the use of the spoken language, and I thought in connection with the young Frenchman of whom Fr. Graça spoke so often, that he had no A-lok to teach him what a plain, simple, straightforward language Chinese is. There is a freshness about it, which is very encouraging, when it is picked up from the boys, and there is no way of learning the tones except by hearing and using them in conversation. There is another way of learning the tones, but it is impracticable for us, and that is to read aloud day after day with a master, as the Chinese children do.

The Chinese schools in this city begin class at about seven in the morning and close about five. Children begin to go to school at the age of five or six, and their first years are spent in nothing but reading, without understanding a word of what they read, and in writing. They are not graded into classes, but the master calls up one or perhaps two or three at a time, and teaches them to read a page. When the page has been pretty well learned by rote, they go to

their seats and read aloud while the master proceeds to instruct others. When thirty or forty are reading at a time, one does not have to inquire whether there is a school in the neighborhood. The master, of course, is a man of a practised ear, and in the midst of the confusion of voices he can pick out a false tone, just as the leader of an orchestra can catch the instrument that is at fault.

I have written several things this summer. I sent Fr. Wynne an article on our old Jesuit church, which I hope he will appreciate. I also sent him a translation from the Chinese Messenger of the Sacred Heart, but I don't know whether he will find it serviceable. If he should not use it, he will perhaps send it to Your Reverence, as I requested him to do, and I am not concerned as to what may become of it. I wrote Fr. Burrows a letter about some attacks on missionaries. I hope to send Fr. Wynne, during the fall, something about the shrines of Macao, with accompanying views, which are really quite picturesque. I was thinking of bringing a camera with me to China, but I am sure that I shouldn't have used it if I had, for what is the use of spending so much time in, an unintellectual pursuit, when a cunning Chinaman can offer me much better pictures than I could produce, and sell them to me for less money than I should expend in the operation.

Yours humbly in Christ,
WM. L. HORNSBY.

THE SOCIETY IN SOUTH AMERICA.

CHILE, URUGUAY, PARAGUAY,
ARGENTINE REPUBLIC, AND BRAZIL.

A Letter from Mr. Homs.⁽¹⁾

REV. AND DEAR FATHER,
P. C.

CHILE.

In regard to Chile this much only I know, that the result of all their warfare is a government utterly liberal, and therefore worse than pagan. Greater rigor than ordinary was exerted upon our college last year and the ordinary rigor is excessive. The party worsted in the last war is ever hatching conspiracy and proclaims that on its return to power it will banish all the friars, for these, say they, stirred up the Catholics to the war. Still, I have it on good authority that the uniform answer given by Ours to all who consulted them was ever: "It is not lawful to rebel against rightful authority." Last summer Rev. Fr. Superior went to Chile for the opening of a new and beautiful country house, built by our College of Santiago. Father Planas writes that he is delighted with it and would be even more so, were it not that the earth quakes so often under his feet. Soon we shall be able to say, "The Andes are no more." I mean that there remains but a small yet difficult piece of the Transandine Railroad to be built.

URUGUAY.

From our neighbor, Uruguay, we constantly hear only of horrors. Besides the ordinary every-day crisis and bankruptcy, common to most of these republics, it is enduring a misery so intense that it resembles a death-agony. It is enough to remark that in a few days I know not how many thousands have emigrated hither. In Montevideo many

⁽¹⁾ We are indebted to Father Culligan for this valuable letter. Mr. Homs is a scholastic, belonging to the Aragon Province, now at Buenos Ayres.

families present themselves at our college asking Fr. Rector, with charming simplicity, to admit their children free of charge. Not a drop of rain has fallen the whole summer, so that the grass in the cattle-ranges is all withered, and thousands upon thousands of their cattle have perished; and meat, the staple food of the people, has reached a fabulous price. Their spiritual destitution is often greater. The Catholics determined of late to have a Congress, but the devil was alive to his opportunity, and caused the delegates to wrangle and quarrel and finally to overstep all bounds by a disgraceful attack on their bishop, to the infinite joy and satisfaction of the Freemasons. During the whole time of my stay in South America the University of Montevideo has always had the same rector. To this university all the colleges of the country are subject. No words can fully tell this rector's worth. I may here mention an item about the university which will assuredly seem incredible. One day in vacation, I met Fr. Rector in the corridor and he said: "If you go to my room you will find a little book on one of the chairs. Read it and see if you are not edified." As I read it I could scarcely believe my eyes. It was the Montevidean programme of the History of Literature. This was one of the questions: "Give an account of *all* the works of *all* the authors of *all* nations." Needless to say, it requires *nominatim* an account of all the obscene novels of the century. It seems, too, that they are determined to keep this programme fully abreast of the times, for one of the items is "las pequeñeces." I may end my account of Montevideo by saying that our college is now free of debt, and that the well-known Fr. Lerrat has found there breathing room, and can speak and teach at his ease.

PARAGUAY.

I will now speak of my best beloved Paraguay. I say best beloved, for, although on my arrival here, I knew, as all of us know, that in Paraguay our ancient fathers had worked wonders, I should have never believed they were so grand as I have learned them to be, from the histories of FF. Charlevoix and Lozano. The distinguished Barcelonian Mouner y Sans, who has been here some three years, has published a little work, "Pinceladas Históricas," in which he refutes all the charges made against the missions. It is, indeed, a triumphal refutation, based, as it is, entirely on infidel authors and on the telling eloquence of numbers and of the official documents of those times. It seems that he intends to publish a full history of the Mission. For

some years we have had a good many Paraguayan boys, sons of the principal families of the country. Though born in such a warm climate, they are far less indolent than the Argentinos; most of them, in fact, have real push and energy. It is truly heartrending, however, to see the change that comes over many of them after the gratification of a few days' curiosity in this awfully corrupt city, which they think so great and beautiful. When those of them, who have not already been perverted, first come to us, they are good and simple, and show us the greatest respect and confidence; they take well whatever we tell them and show a great desire, that we go to their country, where they promise to aid and to protect us. And this, too, at a time, when their country is passing through such a crisis that the Argentine paper-money is at a premium, and the Argentine Republic is, as you know, almost bankrupt itself. The other day one of the Paraguayan boys said to me: "Father, I am bringing ruin on my papa." "How so," said I, "have the hundred square leagues of land vanished into thin air?" "No, but as I spend Paraguayan money, I must empty my pocket for every trifle. During my nine months, here, I have spent one thousand dollars." This same lad told me some days later that he had remained up reading till the small hours of the morning. "And what book so captivated you?" said I. "Father Ribadeneira's treatise on Tribulation." "Then you are in tribulation?" "I am, indeed," and then he related to me all his troubles. "One of them, and not the least," said he, "is to see that my Republic, which could be the happiest and most prosperous of America, is most unfortunate, so unfortunate, in fact, that not even the Jesuits wish to go there." Is not this, dear brother in Christ, enough to stir up the zeal of any heart, especially, when we know that Masonry is there triumphant, that Protestants and Spiritists abound, that half of the Republic is still inhabited by Indians, and, that in spite of everything and after the lapse of more than a hundred years, our memory is still fresh in the loving and respectful tradition of the people? Another reason, and a very powerful one at that, to urge us to go there at once, is the fact that at present the population is but 400,000, and their wretched National College could not live in presence of any respectable school. Hence, if we go now we can obtain the social and public triumph of Jesus Christ, our King; but if we wait until the population has swelled to a few millions, until the wave of European immigration strikes it, and the government has spread a net-work of National Colleges over the land, then our opportunity is lost. On our going thither we shall then have to satisfy

ourselves with doing good privately, and leave to the far distant future the triumph of our King and Master. So has it come to pass in Buenos Ayres where the Society, by reason of its untimely extinction, only returned to find everything infected with the maxims of the French Revolution. This reasoning is not my own; it is that of various Paraguayans who have proposed it to me.

Last year I had in my class the son of the Brazilian Consul in Paraguay and the son of a recent ex-Minister of the same nation. This year I have no less a personage than the son of the President of Paraguay, a boy of pretty good talent, but so quiet, respectful, humble and studious, that I think the sky will fall before I have to admonish him for the least fault. On Holy Thursday when I was about to enter the sanctuary for the adoration, this lad was coming out with a fellow-sodalist, and he said to me in a low voice: "Father, pray for Paraguay." I would like, my dear brother, to cease for the moment to be my insignificant self, and to become a man of authority, that I might utter in a voice of thunder those words of Very Rev. Fr. Anderledy: "And whilst in America there is such a vast field for evangelical laborers, some person will perhaps imagine that he is doing a great deal, if he asks to be sent to a good, pious city with zealous and well-instructed clergy, and there *convolare ad ministeria leta*, tending a meek flock of some few pious women. *Absit. Ad-majora nati sumus.*

ARGENTINE REPUBLIC.

Since superiors, after long deliberation, have determined that we should not accept the Paraguay Mission for the present, let us see what the Society is doing in the Argentine Republic. If a new-comer from Europe were asked what are we doing here, he would answer: "Nothing." If the same question is proposed to one who has spent three or four years here, he would answer: "A great deal." Both are to be believed. No striking fruit of our labors presents itself to view, but all the while great good is being effected noiselessly and unpretendingly. To begin with the three seminaries of Santa Fe, Buenos Ayres, and Montevideo, for that of Santiago, has only one of Ours who is a spiritual father. These seminaries are sending out a small, it is true, but withal, an excellent and unwearied phalanx of zealous priests, who multiply themselves, as it were, to supply the great want of priests all through the republic. A few years since, in the new city, La Plata, nobody received the sacraments, the Church was deserted, and

the priest's ministrations were not requested even by those at death's door. The city was founded, as you may have learned, pagan fashion, and the Masonic Lodge was thought of long before the Church. Two of our recently ordained seminarians are now there and are effecting wonders. The church is well attended daily; the two zealous priests spend long hours in the confessional, and are frequently put to the sweet trouble of attending a sick-call. The Vicar-General is making the rounds of the Archdiocese almost all the year, surrounded by a band of excellent missionaries, two or three of whom are always members of the Society. In Córdoba and Santa Fe one of Ours visits and evangelizes the surrounding country, but owing to our colleges these excursions are not as frequent as could be desired. For a city like Buenos Ayres with its population of half a million there are but two *operarii*; but of them I could tell wonders. One has the Conferences of St. Vincent de Paul, the Children of Mary, and many other sodalities; he preaches in our church, in the cathedral and in several other churches and even in the provinces. The other is a German father, who is the St. Peter Claver of this city. There is hardly a Turk, Jew, or Protestant whom he does not know and whom he does not influence for good, bringing many of them into the Church. Since the opening of the school-term he has baptized quite a number of Jews. I am sure his great success is the work of his profound humility which carries him continually to the leper-hospital and institutions of a like nature, and which makes him keep remarkably silent concerning his labors. When I asked him how he succeeded in converting so many Jews, he answered in broken Spanish: "Yo no precede la gracia, sino que la siga." I do not forestall grace but follow it.

The ignorance of religious matters in these parts is frightful. In the city this is the effect of malice; but in the country it is the want of priests. Not a year passes but we baptize many of the boys of our college, the children of Protestants or practical atheists. In the country the people flock with great ardor to the missions, and much salutary fruit is the result. Only around Mendoza have I heard that the people are cold and indifferent. I heard Rev. Fr. Superior say, that if that city were not necessary in the passage of Ours to Chile, he would remove the residence and employ the fathers in other places, where a Jesuit has not been seen since the suppression.

As to our college here, I think the fruit reaped is very great, though many others will not believe it. For anyhow these 500 boys or, most of them, if they were not with us,

would never in all their life hear the name of God. A proof of this is that many come to us at an age for First Communion, who not only have never been to Confession, but who do not even know what a catechism is. In spite, too, of their great natural indolence and, what is worse, the little or no care or help they receive at home, there are never wanting many who profit by our instructions and develop into good, steady young men, earnest upholders of the truth. In witness of this I might point to our alumni, who in ever increasing numbers come to hear Mass in our church, get married there *in facie Ecclesie* and approach the sacraments, some of them quite frequently. Nearly the whole graduating class of this year will enter the Academy or Catholic Club. Fathers of great experience trust that this nucleus of honest young men, yearly increasing by addition from the college, will in time bring about the triumph of Christ our Lord. All here, good and bad, confess that whenever there is a good and intelligent young man in the university or out of it, he is sure to become a pupil of Ours. This is not strange if we bear in mind the awful confusion and disorder of the State colleges and schools, and the consequences resulting therefrom. So that if in the twenty-five years of its existence, the college and its pupils have acquired such a reputation, what may we not hope for in the course of the next twenty-five years? The fact is that in spite of perpetual changes in the staff of the National College, there has always been a group of the professors who are pupils of Ours, and who are admitted by all the rectors of the establishment to be the most dutiful and the most intelligent they possess. Among the present students of the college are the sons of many illustrious men, two grandsons of the President, the Vice-President's son, a nephew of the wicked old President Roca, two or three sons of the President during the revolution of July, one of them an excellent boy, two nephews of the famous Balmaceda, President of Chile, etc. I gave up in despair when I attempted to count up the sons of the Ministers who have held that position during the past five years. A fitting close to this noble list is an Osuna, a descendent of the famous duke, whose failure and ruin caused such commotion in Spain. Do you not think there is a providence in the congregating of all these folk of such different parties and colors under our banner?

Now as to our President. If there ever was a man longed for by all good men, one who got into power by the common voice, it was he. All could have been settled by him and peace made between the State and the Church. And what has he done? what does he? He is following in the

steps of that other President, Pontius Pilate. Already, against his will, he is scourging Christ, and I believe his Ministers will forthwith take it upon themselves to crucify Him. And yet I do not say he is in private life a bad man. He is no Freemason, he fulfils his Easter duty and attends Mass on days of obligation. I have no doubt he carried the canopy in the procession during Holy Week in his parish church, no less than when he was a private citizen; and when, owing to a statute of President Roca, he could not observe the old established custom of visiting in company with his Minister the monuments of piety, he went thither in full uniform accompanied by his Army Chaplain and his aide-de-camp. What might not be hoped for from such a man? We shall see presently. On entering upon his office he appointed part of his Ministers Catholics. Everything began in a manner to improve. But the opposition, as is their wont, and by a sort of instinct, began a howl, and behold our President all timid and irresolute. His Minister of Public Instruction being intrusted with several other portfolios, left the care of education to the Inspector of Public Instruction, who, as report has it, is a Jew. This latter shows with pride to all visitors a spoon and a chair, the work of his pupils when he was Rector of the National at Corrientes, saying: "This is true education; it must be eminently practical." And he is as good as his word. In December last, on presenting to the Chambers his budget for the National, he did away with the chairs of Latin and Philosophy, added English and Chemistry and introduced several of Book-keeping. The Chambers approved all blindly, and now the public is enjoying its fruits. The plan of studies was, in this way, most fraudulently changed. In accordance with his plan, he promised that at the beginning of the course there should be a set of text-books and examination papers. These were accordingly proposed by the professors of the National, but they were, no doubt, not sufficiently practical for him, and we began our course without text-books or examination papers, *vivæ vocis oraculo*. By a kind of prodigy the present Rector, Vice-Rector, and many of the Professors of the National are on the best of terms with us; but of what avail is this when the Ministers are well-nigh driving us distracted? A few days before Holy Week, the Ministers handed in their resignation, and the President, to the utter disgust of the Catholics, has installed in their place the Krupps of Freemasonry. His Minister of Public Instruction is Alcorta, a furious sectarian, the same who nearly drove us to our wits' end by decree after decree when he was Minister before; the one who in

1885 did not wish to allow our boys to be examined, and trumped up a scandal for this purpose. This same Alcorta came, when Minister, to pay a visit to the college, but before leaving he had the impudence to tell Fr. Reñtor to his face: "This College is all very fine; but I am sorry to have to inform you that you must close it." The present regimen of the National is honest, so there will soon be a collision, the Reñtor and many others will resign, and we shall be left without any other support than that of God for whose sake we suffer all these troubles. This' is the unvarying history of Instruction in this country. Plans of studies, programmes, text-books succeed one another with sickening rapidity. It is of quite frequent occurrence for a publisher to get out a large edition of a text-book and then have to keep it as so much waste-paper. Here I am teaching for more than a month and my boys are without text-books. Louis XIV. used to say, "The State is myself," and I say now in class, "The book is myself." I meet frequently two professors of the National who are teaching the same matter as myself, and I ask them: "Well, how are things getting along?" They answer: "Father, amuse yourself as best you can: that is our task at present."

A few words now about our church. Thanks be to God, it is very well attended, and, what is noteworthy, by men. Every Sunday the fathers hear Confessions in the sacristy for a good part of the morning. On Good Friday Fr. Mendez came from Santa Fe to preach the "Seven Words." Despite the heavy rain, the church was full to overflowing. The father spoke with wonderful unction, and at the end of the sermon I heard two young men say: "That father is a saint." Father Brianso preached to crowded churches in Santa Fe, and the papers call him the Santa Fe Orator. Fr. Baylina, too, is doing great work.

I must now relate to you the death of Don Filemón Posse, former Minister of Instruction. He fell sick during the summer, on account of sleeping at night, with too primitive simplicity, on the floor of the corridor in his house. The sickness made quick headway, so that Abel Ayerza, who was attending him, came in haste to our house at 10 P. M., and took Fr. Jordan with him to hear his confession. The doctor became quite angry, saying that all this disturbance was unnecessary. Then Abel told him: "My dear sir, you are dying and have but a few hours to live." On hearing this, Posse was greatly terrified and said: "Yes, yes, I want to make my confession." He settled his entangled conscience at full leisure with Fr. Jordan, to whom he gave full power to publish to the four winds his repentance for hav-

ing introduced the law of civil marriage and his full retraction. He died at 5 A. M. the next morning. God grant that the poor man is saved, for he was the most favorable of all the Ministers to us, whenever by doing so he did not jeopardize Cæsar's friendship. In 1885 when Alcorta was causing our boys to fail in the examination, he quietly joined the board of examiners and presided for the whole day over our examinations. On one occasion Fr. Prefect called to see him on important business and was waiting for quite a while in the ante-room with a number of ladies and gentlemen. All of a sudden the Minister entered, and after greeting them in words not ordinarily heard in polite conversation, he cried out like Sancho in the *Insula Barataria*: "Off with you, gentlemen, it is time for breakfast. Think you that we rulers are made of stone?" But when he saw Fr. Barber in a corner, he took him by the hand saying: "Ah! Father, for you no hour is exclusive. Come in." After a long conversation he sent him home in his own carriage. Perhaps God has rewarded him for such like good deeds by the grace of a good confession.

BRAZIL.

I need say little about Brazil and its many tribulations in these days as I know you have the details from Fathers Carrobé, Nicolay and others. A novice father, a native of Brazil, is on his way back to the new Republic. He had not finished his novitiate, but he is badly needed at the college, where with 600 students Ours number but seventeen. Besides a few residences, I know of but three colleges there, St. Leopold's belonging to the German Province, and those of Itú and New Friburgo to the Roman. They are very short of subjects indeed.

This is all I have at present to interest you; so with kindest remembrance to all etc.,

I remain, your servant in Christ,
JOHN M. HOMS.

THE BEADS WORN BY OUR FIRST FATHERS AND THEIR INDULGENCES.

At old Georgetown one evening, during the month of the Holy Rosary, the author of this article was extolling the great advantages attached to the Dominican Rosary of the Confraternity, when a father from the country of St. Ignatius objected, claiming, that the rosary of six decades was the true rosary of the Society, at least in Spain, it being used to-day by many of Ours and, in all probability, it was worn and used by our first fathers. This led to a discussion and to the present article, which we put in the shape of two Queries.

I. DID OUR FIRST FATHERS WEAR A ROSARY OF SIX DECADES?

2. IS IT STILL OUR PRIVILEGE TO GAIN A PLENARY INDULGENCE AS OFTEN AS WE SAY THE BEADS OF SIX DECADES?

I.

Many of our readers will be doubtless as much surprised as the writer to learn that in Spain Ours use a rosary of six decades, and that such a rosary was in use in the old Society. Of this there can, however, be no doubt since it is clearly stated in the Manual for the Novices, entitled, "Prácticas Espirituales del Noviciado de Villagarcía," a work used in the Old Society and still in use to-day in Spain. It recommends the novices to say with especial devotion the words *in hora mortis nostræ* and gives as a reason, that in saying only one chaplet we call to mind death sixty-three times, and sixty-three times we ask Mary to obtain for us a happy death.⁽¹⁾ As in the ordinary beads of five decades, including the three Hail Marys said at the beginning, there are but fifty-three Hail Marys, there must be six decades to make up the number sixty-three, which is supposed to be the number of years the Blessed Mother lived.

This is fully confirmed in the next chapter of the "Prácticas;" for six, not five, mysteries are assigned for each of

(1) Con un poco de atención, en sola una corona nos acordaremos sesenta y tres veces de la muerte; y sesenta y tres veces pediremos afectuosamente una buena muerte a María Santísima.—(*Edición de 1858*, p. 72.)

the three parts of the rosary. Thus we have added to the Joyful Mysteries, the Adoration of the Magi; to the Dolorous Mysteries, the Death and Burial of Jesus; to the Glorious Mysteries, the Death of Mary.

Father Dirckinck in his "Horologium Spirituale Scholasticorum," p. 181, in giving a "Praxis Recitandi Rosarium" also speaks of six decades.

All this would lead us to believe it probable that the rosary of six decades was used by St. Ignatius and his companions, but we would like further information. Perhaps some of Ours in India can tell us what beads St. Francis Xavier used.

II.

The father from St. Ignatius's country already referred to claims, in addition, that the indulgences attached to the six-decade beads are far greater than those attached to any other beads. In fact, Padre Villada in the second edition of "De Confessariis Nostris" has in Appendix v., page 247, several pages "De Indulgentia Coronæ⁽²⁾ B. M. Virginis," in which he shows that in the "Compendium Privilegiorum Societatis edit. Prag. Inst. 1705, et in aliis antiquioribus Compendiis," it is stated that, "Toties quoties Nostri coronam B. M. Virginis 63 Ave Maria et de decem in decem unum Pater Noster dixerint, plenariam indulgentiam consequuntur." Padre Villada states that this privilege was recalled by Paul V., but restored two years later by the same Paul V., and confirmed by Innocent XI. on the 15th of May, 1688; so that he believes the Society still enjoys this plenary indulgence. His words are: "Tuto ergo acquiescere poterimus compendiis privilegiorum stantibus pro corona 63 Ave Maria."

If we understand Padre Villada, it is not necessary to have a chaplet or rosary of six decades blessed to gain this plenary indulgence, but, if we have such a rosary blessed by the Crosier Fathers, Ours may gain both indulgences at the same time, and if, in addition, we have a rosary blessed by one who has the faculty to give the Apostolic Indulgence we can also gain these.⁽³⁾ If this privilege still exists, it affords us the greatest indulgence we can obtain in the reci-

⁽²⁾ Padre Villada makes a distinction between the "Corona and Rosarium:" "Rosarium vel tertia pars rosarii aliquando dicitur corona, sed proprie corona B.M.V. est quæ supra descripta est in antiq. Compend. privileg."—Opus cit., p. 199. As this distinction is unknown in English, we have not made it in this article.

⁽³⁾ Padre Villada's words are as follows: "Præstat igitur ad plures lucrandas indulgentias ut a Nostris recitetur Corona B. V. Mariæ sex decadum in rosario per Crucigeros benedicto, et penes se habentibus v. g. in cingulo con-

tation of our beads, but as it is not mentioned in any of the Prague editions of the Institute after that of 1705, nor in the new edition of the Privileges confirmed by Leo XIII. and published in 1887 as the third volume of the Institute, we ask,—*Can we safely use this Privilege to-day?*

It may be well to add, that if this privilege no longer is of value, the greatest indulgence we can obtain from the recitation of our beads is to have our names enrolled in the Confraternity of the Holy Rosary, and our beads blessed by a Dominican Father, or one having the power from the Dominicans to bless them. The only condition, besides being enrolled, is to say the entire rosary, or three chaplets, once a week. It is commonly supposed that the Crosier indulgence is the greatest, but this is not true. The Crosier indulgence is but 500 days for each Ave Maria; the Dominican Confraternity indulgence five years and five quarantines for each Ave Maria. See Beringer "Les Indulgences," vol. ii., p. 188, and Meschler's "Our Lady's Garden of Roses," p. 149.

It is advisable to have the beads blessed by a Dominican, or one having such power from the Dominicans, and a number of indulgences can be gained by using such blessed beads; but to gain the indulgences of the Confraternity it is not necessary to use any beads, we have only to recite the Our Fathers and the Hail Marys, meditating on the mystery (See Appendix to Beringer, recently published, page 43). Formerly there was doubt about this, and even Beringer in the body of his work speaks of this as "an opinion not sure in practice." The recent publication, however, of "Acta Sanctæ Sedis . . . pro Societate SS. Rosarii" by the General of the Dominicans removes all doubt. The Briggitine and the Crosier Beads do not, of course, possess this privilege. There is, besides the indulgences, another advantage in having the beads blessed by a Dominican, not possessed by any other beads. It is that if several persons are reciting the beads in common, it suffices that one have the beads and the others unite themselves in prayer with him, and it has been recently decided that this may be done while they are engaged in some manual work, as in shops and factories, where the beads are thus often recited.

suetam coronam nostram a Superioribus vel ab alio ex horum facultate, benedictam; sic enim præter indulgentiam plenariam recitationi coronæ concessam, obtineri simul poterunt, utpote compatibles, indulgentiæ apostolicæ, et ut videtur, indulgentiæ quoque Crucigerorum, vel harum loco, si mavis, Birgittinæ."—Opus cit. p. 251.

AD NOVOS SACERDOTES.

III. KAL. JUL. AN. M. D. CCC. XC. III.

Post iter longum vigilesque curas
Postque certamen redimita tandem
Cernimus sacra viridique lauro
Tempora fratrum!

Sit dies fastis, Juvenes, notata
Ista, postremis veneranda sæclis:
Sitque festivis celebranda votis
Ipsa quotannis! . . .

Vosque felices, Socii juventæ!
Chrismate en palmas veneramur unctas,
Oh Sacerdotes! quibus Ipse obedit
Conditor orbis!

Ejus ad vocem reticent procellæ:
Ejus ad visum juga montium ardent:
Ejus ad nutum celeris movetur
Machina mundi.

Dicitis . . . verbum resonans per auras,
—In Deum miranda hominis potestas!—
Cogit immensum Dominum supernas
Linquere sedes.

Oh decus nostrum! Zephyri secundi
Vos ad usque alis referant amorem
Quo Deus quondam socios revinxit,
Carmina vatis!

En patent vobis polus atque mundus :
 Mundus ad pugnas : polus, ut beatis
 Vestra cœli dextra animis supremas
 Impleat arces.

Messis est, nostis bene, multa campis :
 Vos vocat messis Dominus : profudit
 Ipse semen, quod proprio rigavit
 Sanguine, Christus !

Vos vocant Andes : patrii reclamant
 Barbari occulti nemorum recessu :
 Fulgeat vestræ sapientiæ alma
 Luce cathedra !

Ast tibi, WOODSTOCK, meritas referre
 Gratias gentes variæ fatiscant :
 Namque, fons purus sophiæ, per orbem
 Flumina mittis.

En tibi magnas America laudes
 Solvet : en nomen celebrat per auras
 Fama : te, WOODSTOCK, memores alumni
 Pectore servant !!

Opera pretium duximus hos versus excerpere ex elegantissimo carmine latino, quod ad quosdam e nostris Neo-Sacerdotibus, gratulandi causa, scripsit Fr. Aloysius Velasco, S. J., ex Collegio Maximo Missionis Æquatorialis, Pifi, prope Quitum.

A FLYING TRIP THROUGH ITALY.

A Letter from Fr. Russq.

303 ELIZABETH ST., N. Y.
Oct. 19, 1893.

REV. AND DEAR FATHER,
P. C.

Most willingly do I comply with your request, and send you a few details of my trip to Italy.

I left New York Aug. 16, and as I was anxious to come back to my work by the end of September, I had to travel rapidly. I can say that my first two days of rest were taken in Turin. A portion of this time was spent with some of our scholastics in their beautiful *villa* on the Alps. It was formerly an old convent of Augustinians, bought many years ago by a man who hated the monks, and much more our holy religion. Fearing that sometime or other that convent might be again used for religious purposes, he pulled down both the church and the cloister. The punishment soon followed the crime, for not long after, the unfortunate man was seized by a sudden frenzy, and threw himself into the well in the garden. This place was bought by a friend of the Society a few years ago, somewhat restored and presented as a gift to our new college of Turin.

My stay was too short to see much of the city. The few hours I remained in town were spent in visiting the Cottolengo Institute. It is not much spoken of outside of Italy, yet a similar institution is found nowhere else. It is a city within a city, walled all around and occupied by over four thousand unfortunate human beings, afflicted by every kind of disease, even the most disgusting; for they receive therein whomsoever the hospitals and other institutions refuse to shelter. About twenty secular priests minister to their spiritual wants. They live there, and do work without any human remuneration. There is, besides, a distinct community of Sisters for each work of mercy. They have, each their own superior, besides a general superior for all, a priest appointed by the ecclesiastical authority. The founder of this institution was a secular priest named Cottolengo. He died not many years ago in the odor of sanc-

tity. They speak of his beatification. The institution has no revenues and is a constant miracle of Divine Providence. One would hesitate to believe what one of the priests told me. Instead of helping them, the Government these last two years, has taxed them. They have to pay fifty thousand lire yearly!

I left for Florence Aug. 28, and lost no time in going to Fiesole. I shall never forget the charity, kindness, and affection with which our Father General welcomed me. His heart was rejoiced at hearing what was being done here for the poor Italians. Not only does he look most favorably upon this little mission, but he will do anything in his power to make a great success of it. His words did me more good than the trip itself. He needed not to tell me, as he did, that he spoke from his heart; I felt it, it was most visible. He gave me permission to see the various provincials of Italy and to enlist their sympathy in the work. He was truly eloquent, when, passing to other subjects, he spoke of the good our Society can do by the sodalities. They are the best means at our disposal. The enemies of God, said he, have learned from us the secret of our past success and victories. They work by means of associations. It is by the same means we have to defeat them. I wish I could repeat *verbatim* what he said on this topic. I was so carried away, that I said without much reflection: "I wish the whole Society was listening to your Paternity now." He said he had spoken of it in the general congregation, and would touch upon it in his encyclical.

The pleasure of my visit to Fiesole was increased by the cheering words of all the assistants. The Assistant of Italy, Rev. Fr. Freddi, was the first whom I saw. His face indicates the kindness of his heart. Rev. Fr. Grandidier, Assistant of France, had been my professor of rhetoric at St. Acheul. I was very happy to see my old teacher once more. Age does not tell much on him, and he is as kind to his old pupils now as he was in the school-room about thirty years ago. As to Rev. Fr. Meyer, he could not have been more kind and cordial. Knowing by experience what the Italians are in this country, and how they are generally treated, he was greatly rejoiced at what was being done for them in New York. He wished a similar work could be undertaken in all our great cities, where Italians are in large numbers.

From Florence I went directly to Rome and was most cordially received by our fathers of the *Civiltà Cattolica*. Here, again, what an array of great men! Rev. Fr. Gallerano is the Rector. He is the great orator of Italy. He reminded me most forcibly of Fr. Felix, not so much by his appear-

ance as by his simplicity and humility. Then who could look upon Fr. Berardinelli without emotion! He is a venerable old man, yet still at work; he is the Director of the *Civiltà*. Then there are the *Scriptores*, Frs. Steccanella, Ballerini, de Cara, Rondina, Polidori, etc., all men of world-wide reputation, yet all of them so unassuming. I need not say much of Fr. Brandi. He is well known here; and I can say he is already well known in Italy. His articles are well appreciated by all classes of the people. The clearness of his style and the solidity of his reasoning place him among the first writers of the Review. It was through Fr. Brandi that I obtained a speedy audience with the Holy Father. He was instrumental in obtaining several special favors for our church, as well as a good number of relics. Fr. Brandi seems to be very happy in his new position, nor has the consideration in which he is held, changed him in any way. When I saw how high dignitaries of the Church, and even the Holy Father, spoke of him, I realized once more the loss this province has sustained.

Before leaving Rome I paid my respects to Cardinal Parrocchi the Vicar of Rome. I was most cordially welcomed, not on my own account, but because of Fr. Brandi who accompanied me. I had long ago been told that Cardinal Parrocchi was very popular in Rome; nor did I wonder when I had the pleasure of seeing him and talking with him. You can conjecture the topic of our conversation, which lasted about one hour, and, indeed, was not new to him. Then the school question and kindred subjects were spoken of. He is a staunch defender of the parochial school, and looks unfavorably upon any compromise. Of course I did not omit to pay a visit to Cardinal Mazzella. He has not changed in the least. The rumor had been spread that he was very sick while in Naples, and he was flooded with telegrams and letters of inquiry. But it was sufficient to look at him to see that he has a long life before him.

I need say nothing of my visits to the principal monuments of Rome. I will only mention the tomb of Pope Pius IX. in the Basilica of St. Lawrence. It is a chapel all in mosaics,—ceiling, walls and floor. It will cost millions when finished. It is the work of the whole Catholic world. There are, in one of the walls especially, many little squares measuring about four inches, waiting for the mosaics. The wall alluded to, is allotted to the North American dioceses; but few, however, have sent in their contribution! I looked for the square representing New York. It was there and I called the attention of the monk, who was showing me the place, to the fact that this diocese was represented.

I see that this letter is becoming too long, so I will say the rest in a very few words. I visited Naples and Sicily. Rev. Fr. Degni, the Rector of the Convitto Pontano, was happy to meet an old friend, nor was I less happy to meet him and congratulate him on the magnificent and prosperous college under his direction. The interior compares well with any other college I have seen. The marble steps, the tiled floors, the frescoed walls impressed me most favorably, and the cleanliness with which everything is kept, is beyond praise. While in Naples I made an appeal for men to the Rev. Fr. Provincial. He was most willing to help me, but the men at his disposal were either too old or too young and inexperienced. Before coming to any decision, I went to Sicily and the Rev. Fr. Provincial, Fr. Amico, gave me just the man I need, Fr. Errigo Longo. As this father was in Greece, I could not wait for him. He will be here by the end of this month. Others, if needed, may come later on.

Servus in Xto.,

N. Russo.

BOOKS OF INTEREST TO OURS.

RECENT PUBLICATIONS.

Christ in Type and Prophecy.—By the REV. A. J. MAAS, S. J., New York, Benziger Brothers, 1893. Two volumes in 8vo. Vol. 1 pp. 485. Price \$2.00.

This is the first volume of the book we have already announced as in preparation; it is the work of many hours and much thought, a work, too, which we know has been one of love and devotion on the part of the author. Eagerly as it has been looked for by those who knew of its preparation, we have no hesitation in saying, that it will be found to surpass all that was expected of it. The object of the work is indeed sublime, for Fr. Maas tells us, "It is to study the rise and progress and supreme splendor of the Light of the World from the inspired sources supplied by God's own goodness and infinite wisdom." The prophecies are arranged under eight heads, the Genealogy, the Birth, the Childhood, the Names, the Offices, the Public Life, the Suffering, and the Glory of the Messias. Four of these are treated in each volume. The book may be used as the author truly states, "as a weapon against the Jew and unbeliever, as a crutch for the feeble in faith, as an overflowing fountain for the dogmatic theologian, as a topic for the preacher, as a meditation for the devout, as a series of interesting facts for the historian and the psychologist." Though it is a learned work it is by no means uninteresting even for the ordinary reader. Take for instance chapter II. of the Introduction. It treats of "The General Diffusion of Messianic Prophecy." Fr. Maas first shows the general misery among the nations before the coming of the Messias, and then the general hope for redemption. The traditions and expectations even of the Persians, Indians, Chinese, the Mexicans, and the Peruvians are briefly, yet sufficiently stated, till the reader is astonished to learn how universal was this expectation of the Messias. No better nor more profitable reading could be found for the devout during the holy time of Advent. To get an idea how Fr. Maas treats the prophecies we have but to turn to Part I. The title of the first chapter is, "The Messias is the Son of God." It begins with an introduction to the second Psalm of David. The structure, author, and subject of this Psalm are explained. The Psalm itself is then given in rhythm, accompanied by a copious commentary. The reader is now ready

for the corollary : "The Messiah is the Son of God." This is shown in the light of Christian Revelation, in the Light of the Old Testament with Rabbinic testimony for the Messianic character. The same treatment is followed in regard to the other prophecies, and all afford most excellent material for meditation and suggestions for sermons. How much may thus be gained from the prophecy in regard to the Blessed Virgin in Chapter III. of Part II. on the Virgin Mother, or on the Messiah in Chapter IV !

This work is also most opportune, for Fr. Maas treats of the objections of modern rationalists and liberal Christians. Thus Dr. Briggs' and Dr. Robertson's views are analyzed in a masterly manner. We are only afraid that readers may be repelled by a first glance at the book. The many references, the divisions and sub-divisions, the truly scientific way in which all is presented, will be apt to cause one to think that it is for specialists only. It will need but a half hour's serious reading to dispel this illusion and convince the devout man, as well as the theologian, that he has in his hands a most precious treasure. It is just such books that we want at the present time. The old books, good as they are, do not meet the attacks of modern infidels and Protestants, while Fr. Maas has written with so much earnestness and interest against modern rationalists, that his book cannot fail to interest every educated Christian. Surely our priests and scholastics cannot fail to profit from reading and studying *Christ in Type and Prophecy* ; nowhere else will they find the same matter brought down to our times.

The typography and general appearance of the book is the best we have seen from the American house of Benziger Brothers. The paper is excellent, the print clear, and the divisions and sections in black type, a disposition which adds much to the elegance of the work and the convenience of the reader. We are delighted, also, to see that the publishers have printed the personal and relative pronouns referring to God in small letters. It has been their custom heretofore to use capital letters for such pronouns, a custom which has long been given up in our best printed books, especially in this country.

An author has generally one among his books, which he feels to be his own more than the others. Such we believe will *Christ in Type and Prophecy* be for its author. Indeed Fr. Maas concludes his preface by telling us, that "it is with sincere sorrow he surrenders a work that has afforded him so many hours of interior joy and consolation." We know this is true, for the writing of this book has been a work of love, and whatever else he may write we believe this will always remain his book of predilection.

The following extract from the *New York Herald* of Oct. 29 will show how the book is appreciated even by those from whom we could hardly expect praise ;—

"But beyond everything else it is scholarly. Professor Maas has spent many years in the study of his subject and his work bears evidence of that fact. It makes rather hard reading in parts, for it deals largely in details and is full of close reasoning. We may not be wholly convinced, but we must needs have a profound respect for the writer. He is a generous and conscientious author—generous enough to say in his preface, "When St. Luke tells us that 'at Antioch the disciples were first named Christians,' he implies that they were Christians before they bore the name. If Christian means a believer in Christ all that have ever believed in the Messiah—the Hebrew equivalent for Christ—have been Christians. And since 'there is no other name under heaven given to men whereby they must be saved,' all that have been saved from Adam to Noe, from Noe to Abraham, from Abraham to Moses, from Moses to Jesus Christ, and from Jesus Christ to our own day, have been Christians, or believers in the Messiah.

"The task he has assumed—namely, to prove that the ancient Hebrews, who believed that a Messiah should come, were thereby Christians—may be thought a difficult one and a roundabout way in which to insure the salvation of souls that never heard of Jesus, but it shows at least that the Professor is unwilling to admit that they can be eternally lost, and this is the easiest way to show that they will be accepted in the last day.

"The volume is somewhat bulky, but it makes solid reading and should have a place on the library shelf of every careful student."

Méditations sur la Vie de Notre Seigneur Jésus Christ par le R. P. M. MESCHLER, S. J. Traduits de l'Allemand par M. l'abbé Ph. Mazoyer, du Clergé de Paris. Three volumes in 12mo, 600 pages, Paris, Lethielleux. Price 12 francs.

We call our readers' attention to this work more particularly, as an English translation, from the French, has been made at Woodstock and will soon be issued by the *Messenger* Press at Philadelphia. Father Meschler intends this work to be a book for meditations. He warns us that we will find in it no new truths; but old truths with new clothing, ordinary reflections exposed under a new light. He tells us that he has had three objects in mind: (1) To point out in each mystery what most concerns the dogma and morals of our holy religion, the development of the Church and of Christian life; (2) To bring out in high relief the person and character of Jesus; (3) To present each mystery in a certain number of points arranged in a logical or historical order. In the preface, besides explaining his object, he gives a method of meditating on the mysteries of our Lord. Next comes a valuable introduction showing the nature of the country, the characteristics of the age in which Jesus lived, and of the people. After this we have a preliminary meditation on Advent in

three points: (1) What is Advent; (2) How to spend Advent; (3) Motives for spending Advent holily. The Life of Jesus then follows divided into three great divisions: (1) The Life of Jesus from all eternity; (2) His life on this earth; (3) His mystical life in the Church. Each meditation begins with the Gospel of the Mystery, the points follow in a logical division and hence they can be easily remembered. Father Meschler has given us a meditation book different from many others. It is the Life of our Lord disposed and put in such a way as to afford excellent material for meditation. The points are not a few short sentences, but are full enough to serve at the same time for spiritual reading. This would seem to be the idea of the Society when it decreed (Congregatio vii., xxv., 3.) that there should be a quarter of an hour before the night examen, which each shall employ in spiritual reading, at the same time preparing his morning meditation. Besides, such has been the practice of many of our writers. Father De Ponte, who has written perhaps the most solid book of meditations we have, for it is founded on St. Thomas, certainly followed this plan of giving much matter for reading, from which we should draw our own points. Father Meschler has thus assuredly written in the spirit of the Society and according to the masters of the spiritual life; besides having availed himself of the most recent commentators, his book is adapted to our own times. We welcome the book most heartily, and we shall welcome still more the English version; for those who use it will, we are confident, learn better the Life of the Divine Model and his spirit which, we of all men, assuredly should try to make our own.

Father Freeman's article on "The Life-Saving Service of the United States" in the "Scientific Chronicle" of the *American Catholic Quarterly*, has elicited the following beautiful letter from the General Superintendent of the Service. There is no greater authority than Mr. Kimball on these matters, and he could have hardly written a warmer or more eulogistic letter.

*Treasury Department,
Office of the General Superintendent Life-Saving Service,
Washington, D. C., October 2, 1893.*

REV. T. J. A. FREEMAN,

My dear Sir,

I have the honor to acknowledge the receipt, with your compliments, of a copy of the July number of the *American Catholic Quarterly*, containing in its "Scientific Chronicle" an elaborate article from your pen on "The Life-Saving Service of the United States."

I beg to thank you for the pamphlet and to express my most hearty appreciation of the article, and of the cordial and earnest spirit in which it is written. It runs with the ease of

poetry and romance, dealing with facts and statistics in such a way that, instead of recoiling from tables and summaries, the interest of the reader is only intensified as he passes from one captivating array of figures to another. I feel sure that there is something in your heart which made the work more a labor of love than the perfunctory duty of a reviewer.

While the paper has all the freshness and vivacity of a magazine article, no more thorough and exhaustive treatise upon the subject has ever appeared. It cannot fail to accomplish great good, and to arouse a deeper public interest in the cause of humanity, to which the Life-Saving Service is devoted. Indeed I am unable to find phrases sufficiently expressive of my estimate of its value. Of your complimentary expressions regarding myself, I can only say that, while I thank you for them, I sincerely wish I better deserved them.

I am with great respect,

Faithfully yours,

J. S. KIMBALL.

Poesies d' Arthur Masriera de la Companya de Jesús, Barcelona. Llibreria Católica, carrer del Pi, 5, 298 pages.

Between the elegant covers of this little book is a garland, woven in poet-land, of rare grace and beauty. It would be a mistake to rank these poems with the numerous collections of pious hymns and songs that we almost daily happen upon. Persons acquainted with Spanish literature will readily recognize the peculiar merit and charm of Fr. Masriera's *poesies*. The images are lofty and original; rare simplicity and elegance characterize the diction, and the poet's magic wand—that beautifies all it touches—is everywhere apparent. This little book, as well as other productions of the Catalanian poets of the present day, gives welcome evidence of a revival of the days of St. Teresa and St. John of the Cross. Like the *Canciones* of these latter, this garland offered by Fr. Masriera finds its inspiration in holy love of Jesus Christ and breathes throughout the fragrance of heavenly virtue. We would be glad to see these poems, and the *Mistich Idilis*, too, of the now famous M. Jacinto Verdaguer, done into our own language, that all our people might be able to enjoy with us these gems of piety and literature.

We thank the author for remembering the LETTERS in distributing this little book, and we can assure him that there are those at Woodstock who appreciate both it and his kindness in sending us a copy.

FATHER JOSEPH SPILLMANN, the well-known author of *Wolken und Sonnenschein* has issued a new work: *Die Wunderblume von Woxindon*, an historical novel of the time of Queen Mary Stuart. It is published by Herder in two volumes 12mo, xvi., 636 pp. Price 5 marks. It is said to be one of the very best of Fr. Spillmann's works.

The *Moniteur Bibliographique* (July-December, 1891), contains, as usual, varied and instructive information on the work done by our writers. The regular issue is no. vii. It is supplemented by a special publication, issued apart, and ranked as no. viii., which is devoted exclusively to the "Bibliography of the Third Centenary of St. Aloysius Gonzaga." In this latter supplementary number, there are no less than 347 entries of Writings of the Saint; Lives and Biographical Documents; Panegyrics and other Discourses; Poems, Hymns and Dramas; Inscriptions; Printed Documents regarding the celebration of the Centenary; Various other publications, including bibliographical documents. And yet Fr. Rivière does not pretend that his report is complete.

In the regular number, vii., there are recorded 1560 works of all sizes by our writers; besides 141 from the pens of non-Jesuit writers, relative to the Society and its affairs. In these numbers, the Editor has begun to record all kinds of work put in print by Ours; hence, letters which appear in our domestic publications, like the WOODSTOCK LETTERS, appear in the columns. Fifty-three periodicals "belonging to the Society" are enumerated. Others are recorded, which are merely under the direction of Ours.

A lively war, it would appear, has been going on in Germany over the possible return of Ours to the Fatherland. The titles of works, which have poured out from anti-Jesuit agitators and have been answered by friends, look like a bibliographical comedy, whereof we are the humble *Corpus delicti* (entries 1573-1607).

The famous little book, *El Liberalismo es Pecado*, has been published in eight languages. Don Sarda y Salvany, the author, may evidently compliment himself on enjoying the sympathy of Jesuits. For all the seven translations have been executed by Ours—into Basque, French, Portuguese, German, Latin, Catalanian, Italian. An English translation will now be in order.⁽¹⁾ There is a literary gem in the book which deserves special attention, for being as fine a piece of elegant satire as may be found in any language. It is the long quotation, filling several chapters, taken from a former number of the *Civiltà Cattolica* (Entry 158).

The seventh volume of Wetzer and Welte's *Kirchenlexicon* (*Kaaba to Litanei*) has no fewer than fifty-two articles from the pens of Jesuit contributors (Entry 750).

The new publication of Quarterly Series is an original *Life of Father Law, S. J.*, by Ellis Schreiber.

⁽¹⁾ More than a year ago Don Sarda y Salvany, who is an excellent priest living at Madrid and a great friend of the Society, gave a most cordial permission to the editor of the LETTERS to translate any of his works into English. *El Liberalismo es Pecado* should be the first to appear and we should be delighted to forward the work to any of Ours who will undertake the translation. We will cheerfully make all the arrangements for its publication.—*Editor W. Letters*,

Father Agusti has published at Barcelona a most complete *Vida de San Estanislao Kostka*, having been favored by the Bollandists with a copy of the remarkable MS. Life of Father Ubaldini which is in course of publication in the *Analeſta Bollandiana*, a favor extended to the editor of the new edition of the *Story of St. Stanislaus*. Father Agusti's work forms one of the *Galería Sacrada*, of which the Lives of St. Peter Claver and that of St. Alonso Rodriguez, by Father Nonell, had already appeared.

The last-named indefatigable author has but lately published a magnificent folio volume, *La Santa Duquesa*, an original Life of the Duchess of Villahermosa, sister of St. Francis Borgia, illustrated with reproductions of contemporary portraits. It contains a series of valuable Appendices full of original documentary matter, and is printed at the expense of the present Duchess of Villahermosa. The work is worthy of the best publishers of Europe. No doubt its admirable text will furnish matter for an article in some of our publications.

Father Michel has brought out a French edition of Bartoli's *Life of St. Ignatius de Loyola*, with a quantity of unedited documents very profusely illustrated with engravings, reproductions, etc., which has met with the warmest reception on all sides, and a very flattering letter from Father General.

The same Father has written a *Life of St. Stanislaus* to be published by Benziger as a companion to the *Life of St. Aloysius* of Father Schroeder, published in various languages at the time of the centenary. It is to be elaborately illustrated, and the authors hope to follow it up by similar Lives of St. Francis Xavier and St. John Berchmans.

Father Couderc has just published his *Vie du Venerable Cardinal Bellarmin*, two vols. octavo. Apart from the clearness of the style, and the careful arranging of facts, the work has a special value, as the Father has had the immense advantage of researches at Simancas, and he prints a number of documents hitherto unpublished and unknown.

Three admirable Lives of the Blessed Martyrs of Salsette have just appeared in Italian, French, and Spanish, by FF. Angelini, Suan, and Augusti respectively. Father Angelini has made good use of Roman sources, while Father Suan has given us an unpublished account by Father Gazet of Brother Rodolf's vocation, from the Brussels MSS.

Father Stevenson has been so fortunate as to discover in the British Museum a copy of a letter written by Mendoza, the Spanish Ambassador in London, addressed to his sister in Spain, respecting the martyrdom of Blessed Edmund Campion and his companions. This copy has evidently belonged to some Spanish house of the Society, to which it was sent in accordance with Mendoza's request contained in it. Mr. Simpson, when writing Campion's Life, searched in vain for Mendoza's correspondence, and this extract from an impor-

tant letter is therefore all the more valuable. A translation, accompanied by a comment by Father Morris, will speedily appear in *The Month*.

Another valuable find is an unpublished autograph letter of Blessed Rodolf Acquaviva when at the Court of the Emperor Akbar. It will appear in the new English Life, now in preparation. Nor should the only extant letter of St. Stanislaus be forgotten, lately published in the *Analec̃ta Bollandiana*, from the MS. Life by Father Ubaldini. This charming letter, which gives an account of the Saint's escape from Vienna, will be found in its place in the new edition of the *Story of St. Stanislaus*, by Father Goldie, which is almost ready for publication.—*Letters and Notices*.

Father Hamy writes to us from Paris that tom. ii. of the *Galerie Illustrée* was sent out the last week in October. Tom. iii., iv., v., vi., vii., and viii. will be published on December 15, only in favor of those subscribers who wishing to get the work finished at once, have supplied him with the means to do so. All the plates are engraved, and the printing of the text is being done in good time.

In the *American Ecclesiastical Review*, November, 1893, appears a very learned and valuable article entitled "A New Moral and Physiological Problem," by Rev. Rene I. Holaind, S. J. It is intended as an introduction to the solution of the *casus conscientie* proposed in the *Review* some time ago. Fr. Holaind has grouped the answers to questions, sent to leading members of our Medical University Faculties and other specialists in the department of obstetrics, and thus presents an analysis of the best obtainable experience on the subject.

Rev. Augustine Lehmkuhl, S. J. and Rev. Aloysius Sabetti, S. J. are among the three who give a solution of the *Casus de Conceptibus Ectopis, seu Extra-Uterinis*, from a moral standpoint. These solutions give the opinions of the three representative Catholic theologians whose text-books are at present the leading authorities in the theological schools of America and Europe.

The Bollandists.—In the July number of the *Letters and Notices* Fr. Thomas Hughes of St. Louis' University writes as follows. "The *Letters and Notices*, January, 1893, remark that 'there are three sets of the works of the Bollandists in the United States, and all three are in our libraries,' viz., in Woodstock, Denver, and San Francisco. We have not a few other complete sets. In the Province of Missouri there are three, viz., at St. Louis' University, St. Xavier's College, Cincinnati, St. Ignatius' College, Chicago. There is a complete one in the library of St. Francis Xavier's College, New York. My memory does not serve me to affirm distinctly the same of Georgetown and the Gesù, Philadelphia, though I

have little doubt of it. As to Fordham I have no recollection; and I do not know anything of the two Colleges of New Orleans and Spring-Hill."

Fr. Hughes' vindication of the fair provision of books in our libraries has prompted us to make inquiries as to the real number of "sets of the works of the Bollandists" in our libraries in the United States. Thanks to those who have greatly aided us in this investigation, we are certain at the present writing, that, besides those positively mentioned above, there are seven more of our libraries and five secular or public libraries that have this great work.

The following are the places from which we have heard directly. St. Francis Xavier's College, New York, St. Xavier College, Cincinnati, Canisius College, Buffalo, St. Ignatius' College, Chicago, Boston College, Boston, St. John's College, Fordham, St. Louis' University, St. Louis, St. Ignatius' College, San Francisco, Spring-Hill College, Mobile, Immaculate Conception College, New Orleans, Gesù, Philadelphia, Sacred Heart College, Denver, Georgetown College, Washington,⁽¹⁾ Woodstock College, Woodstock, Overbrook Seminary, Overbrook, St. Mary's Seminary, Baltimore, Mt. St. Mary's Seminary, Cincinnati, City Library, Worcester, Newberry Library, Chicago. As there are many other more valuable public or private libraries in the country, we might have without doubt lengthened the above list, had not want of time and other circumstances prevented us from making further inquiries. However, this brief notice will convince our readers that the sets of the works of the Bollandists are not so few as might be imagined.

FATHER BRAUSENBERFER has brought out a most accurate "History of the Catechisms of Blessed Peter Canisius." It is published by Herder.

FATHER NILLES has written a short but valuable treatise on the judicial value of the "Tolerari potest." The recent discussions about the parochial schools give a special value to this commentary.—*Letters and Notices.*

BOOKS IN PRESS OR IN PREPARATION.

FR. WILLIAM POLAND's book on *Laws of Thought* is to be followed shortly by a companion volume entitled *Fundamental Ethics*.

FR. FRANCIS FINN's new juvenile *Claude Lightfoot; or How the Problem was Solved* will be published by Benziger Brothers. It will be out on Nov. 10, 1893; and in general make-up, will be similar to *Tom Playfair*, *Percy Wynn*, and *Harry Dee*.

⁽¹⁾ Georgetown has a copy of the first and original edition of the Bollandists, published at Antwerp MDCXLIII.

The Lights in Prayer of the Venerable Fathers de la Puente and de la Colombière, and the Rev. Fr. Paul Segneri, and the revised edition of the Story of St. Stanislaus will be soon issued in the Quarterly Series. The latter is nearly ready.

Among the contributors to the new *Standard Dictionary*, which is promised to be ready before the close of the present year, are Fathers Thomas Hughes and Rene I. Holaind; the former writes for the department of Pedagogy, the latter on Church Terms. We know, also, that Father Holaind has made many corrections and suggestions in regard to other departments of this great work, so that the dictionary will be indebted to him for its accuracy on a number of topics.

Compendia Philosophiæ et Theologiæ in usum scholarum: According to the ordination of the last General Congregation, the German professors of philosophy and theology are having their text-books printed. The following have been published or are in preparation. *Logica*, by Fr. C. Frick, S. J., already published, 8vo, viii., 296 pp. M. 2.60. Herder. *Ontologia*, by Fr. C. Frick, S. J.; *Cosmologia*, by Fr. H. Haan, S. J., in press; *Philosophia Moralis*, by Fr. V. Cathrein, S. J., already published, Herder, 8vo, x., 396 pp. M. 3.50; *Theodicæa*, by Fr. B. Bödder, S. J.; *Psychologia*, by Fr. B. Bödder, S. J.; *Theologia*, by Fr. Chr. Pesch, S. J.

Of the other series, the so called *Philosophia Lacensis*, Fr. Joseph Hontheim, S. J. has just published *Institutiones Theodicæa*, and Fr. Tillm. Pesch, S. J. will come next with his *Psychologia*.

FATHER WILMERS of the German Province is now preparing the fifth edition of his *Lehrbuch der Religion* in four volumes. The first two volumes will be published in December, the third and the fourth during the course of next year. Each of the first three volumes has been increased by nearly 100 pages and will thus contain 660 pages. In the author's judgment this edition has attained the perfection intended in the original plan. We need not recommend a work which by its five editions speaks for itself. Five thousand copies of each of the first two editions have been sold, and 2000 and 3000 of the third and the fourth editions, making altogether 15,000 copies or 60,000 volumes. It is much to be regretted that we have not an English translation of this valuable work. We know a father of this province, eminently fitted for the work, began an English version some years ago. We trust that the publication of this new and perfected edition will encourage him to finish what he has so well begun. Though Father Wilmers is already in his 76th year, he is not satisfied with revising his *Lehrbuch* but is busily at work on some theological works. May God prolong his life that he may finish what he has undertaken!

FATHER ALEXANDER BAUMGARTNER is hard at work on a *National Litteraturgeschichte*. At present he is in London collecting material for the old oriental literature of India, China, Persia, Arabia, and Egypt.

Fr. Sabetti will have another article in the December number of the *American Ecclesiastical Review* on the *Casus de Conceptibus EÆtopis* which appeared in the November number. It will touch upon two of the solutions that were therein proposed. Fr. Holaind will also publish in the same number another paper containing all the replies received from medical men concerning this physiological problem.

A coming volume of the Quarterly Series will treat of the lives of the fifty-four English martyrs whose cultus as *beati* was confirmed by the decree of December 8, 1888. It will be edited by Father Pollen.

The "Life of St. Francis Borgia," by Miss A. M. Clarke, and the "Life of Blessed Antony Baldinucci," by Father Goldie, are passing through the press.

FATHER VELEZ, of the Province of Toledo is editing a collection of the greatest importance for the history of the Society. From a circular just received it appears that the series is to be called "Monumenta historica Societatis Jesu." The first is to appear in January. The prospectus promises a monthly issue of a number containing 160 pages, 8vo. The first, fourth, and seventh, are to comprise a new set of the "Cartas de San Ignacio;" the second, fifth, and eighth, the "History of the Society," by Father Polancus. The documents vary greatly in length, and it is to provide variety that the subjects appear at different intervals. The annual subscription for countries in the postal union is £1.—*Letters and Notices.*

ACKNOWLEDGMENTS. We have received the following books and pamphlets for which we beg to return our sincere thanks: From Father Joseph Cooreman, Louvain, Belgium, *Ordo Domesticus Magistrorum Provinciæ Flandro-Belgicæ Societatis Jesu*, Prælegendus singulis annis in Triclinio, Initio Studiorum, Antuerpiæ, 1715; from Padre Arthur Masriera, Colegio de S. José (Cuarte), Valencia, *Poesies d' Arthur Masriera, S. J.*, Barcelona, 1893; from Father Gartlan, Sydney, Australia, *Our Alma Mater* for 1893; from Padre Fiter, Director of the Congregation of the Blessed Virgin at Barcelona, Spain: A specimen of the medal of the Congregation; *Las Universidades Españolas y la Inmaculada Concepción, Platica de San Luis*; from Padre Algué, Manila, *Vida del P. Juan Saloni*; *Cuentos y Verdades por el R. P. F. Morell*; *Novena de San Ignacio*; from Père Rivière, of the *Etudes*, Paris,

Bibliographie du Troisième Centenaire de Saint Louis De Gonzague, 21 1891. ; The Fordham Monthly ; The College Journal.

The following exchanges have been duly received : *Letters and Notices, The Messenger of the Sacred Heart, The Pilgrim of our Lady of Martyrs, Colombia Christiana* of Bogotá, *Le Messager du Cœur de Jésus, Petit Messager du Cœur de Marie, Précis Historiques. Mesajero* of Mexico, *Revista Catolica.*

The Librarian of Woodstock College asks us to acknowledge the following books which have been presented to the Library : From Rev. Thomas L. Kelly, of Mount St. Mary's College, Maryland, a dozen works of which the most important are ; *Dodd's Church History of England*, five volumes ; *History of Catholic Emancipation* from 1771 to 1820, two volumes, by Father Amherst, S. J. ; *Collectanea*, illustrating Biography of the Scotch-Irish, and English members of the Society ; from a Friend, *Editio Princeps* of some rare volumes of the 15th and 16th centuries.

ANSWERS TO QUERIES.

Answer to Query vi., page 315, July, 1893.

I made the assertion, in a sermon at St. Ignatius Church, Baltimore, that Fr. Neale, S. J., passed over from ——— and baptized Washington on his death-bed. My authority was a Mrs. Darling, living in Baltimore. Her grandmother, Mrs. Mulineux, was first cousin to Washington. She stated to me and has, since, stated to others that such is the tradition in her family. Mrs. Darling is a convert and very friendly to Fr. Ardia and other fathers of this community.

With the greatest respect

In Christ, Yours,

P. ALOYSIUS JORDAN.

Loyola, Baltimore, Aug. 1, 1893.

QUERIES.

XII. Did the first fathers of the Society use a rosary of six decades? (See page 478)

XIII. Have we still the privilege of gaining a plenary indulgence every time we recite the rosary of six decades? (See page 478)

XIV. Information is wanted as to the history and the application of the "Ratio Studiorum." Can any of our readers give us full titles of articles or books on any subject bearing upon our method of teaching?

XV. Our Brazilian correspondent, Father Galanti, asks the following questions hoping that some of our Indian missionaries may answer them :—

a Do the North American Indians belong to different races, or is there anything to show that they belong to only one race?

b Are their different languages so similar as to belong to one family, or are they utterly different, as English, German, Italian?

I ask this question because in Brazil all the different languages are, with a few exceptions, mere dialects of the Tupí-Gurani, which is spoken, or at least understood, from the Amazon to Paraguay, being for this reason called *Lingoa geral*.

c Is their language one of the agglutinant, monosyllabic, or of flexion? The Tupí-Gurani is classified as agglutinant.

d What was their period of civilization when discovered? Did they know any metal, particularly iron? Did they use stone for their tools and if so, what stone? Was it paleolithic or the neolithic? Had they only the bow and arrow for hunting?

e Does there exist among them the tradition of there having formerly appeared among them an extraordinary man, who taught them several useful things, morals, and religion, and who being persecuted, fled? Such a tradition is widespread throughout South America. In Peru they say that he came from the Pacific; in Brazil they call him Tumé. Hence our fathers have concluded that he was the apostle St. Thomas, which in Portuguese is Thomé. The Indians in several parts of Brazil assert that he left the impression of his feet on the rocks, and our ancient fathers testify to having seen these impressions.

XVI. Can anyone give a list of Ours who have written Latin Plays?

XVII. Padre Coloma, in his story called "A Miracle," speaks of a sceptical foreigner who complained to a Roman Cardinal of the ease with which miracles were approved by the Church. He was thereupon shown the testimony collected for certain miracles in the process of the canonization of a servant of God, and was obliged to admit that for these miracles there could be no doubt. To his amazement he was then told, that this testimony did not satisfy the exactions of the Church and had been rejected. We have read a similar story in which Cardinal Wiseman is stated to be the Cardinal who showed the process to a learned lawyer, but later we read in the Life of St. John Francis Regis by Père Daubenton, printed in the middle of the last century, of this same fact having happened to an English gentleman and a Roman Prelate.

Can any of our readers tell us when the fact did occur, and who were the persons concerned?

OBITUARY.

FATHER JOHN LAFARGE.

On Thursday, July 2, 1891, between the hours of three and four in the morning, at the University of St. Mary, in the city of Galveston, Texas, a noble priestly life came to an unexpected, though not a sudden end. On the festival of her Visitation, our Blessed Lady claimed for the Society of her Son in Heaven the pure soul of that devout religious, that loyal son of Saint Ignatius, Father John Lafarge.

It is impossible to picture the consternation which prevailed among his religious brethren when just a little after the bell had been rung for rising, the startling news was told them by the Father Minister who had just left the patient's room, that dear Father Lafarge was no more. For, although the greater portion of the previous day the dear Father had suffered intensely from acute pains, yet neither from the words of the attending physician nor from those of the sufferer himself could any one in the house fancy, for a moment, that he was within the grasp of a fatal disease, and even then, wrestling with death. But alas! the shadow was lengthening, though no one saw it, and in the morning of Thursday, Father Lafarge had gone to his reward. The Death Angel had dealt gently with the venerable face, as we viewed it that sad Thursday morning. Not a line of it seemed disturbed or unsettled as he lay there serenely with one hand resting open at his side: the other half-folded upon his heart. His agony had been short and seemingly painless.

When the news of his decease reached the ears of his friends and acquaintances in the city, from the lips of all came utterances of deepest regret mingled with unbounded praises of the truly good and priestly man who had just passed away.

But the patients of Saint Mary's Infirmary and of Sealy's Hospital were loudest in their display of sorrow. For the space of three years, both Institutions had enjoyed the blessing of Father Lafarge's spiritual ministrations. The Doctors and nurses, no less than the patients, had learned to appreciate, to esteem and to love that indefatigable, self-forgetting minister of Jesus Christ whose eye could always beam kindly, whose hand could always grasp warmly and affectionately, whose lips could always speak soothingly and encouragingly, whose heart could always beat in sympathy with the most wretched and abandoned. The thought that they should

never see again, moving among the wards, their dear father and friend, seemed torture to those victims of disease on their beds of pain and some fairly broke down and wept like children.

Born on the 20th of May, in the year 1824, near Clermont-Ferrand, in Auvergne, John Lafarge gave early tokens of that piety and esteem for religious practices by which he was marked even in the Society. Those who lived with him in his latter years were edified at seeing him kneel down to say his Breviary although he seemed much spent by his morning work at both hospitals. Such habits of humble prayer were the fruits sprung from the holy seeds planted in youth.

In November, 1854, he devoted himself to the service of God in the army of Saint Ignatius for whom he felt, even at college, as he used to say, great admiration and a special devotion. After the completion of his studies and his promotion to the priesthood, in 1867, a desire sprang within him to labor on the Missions. He applied to his Superiors for that of New Orleans, but his health being somewhat impaired they judged it more prudent not to accede to his request just then, and he was sent, instead, to Algeria where he remained three years.

At the end of that period he returned to France and finally obtained leave to sail for America where he arrived in Sept. 1872. He first labored at Spring Hill College as a prefect of the larger boys. His imperfect acquaintance with the English language rendered that task irksome and not a little difficult, yet how successfully he discharged his responsible duties the boys of that day, men now, are there to witness. His staunch religious spirit, his unflagging energy won for him the respect of the most unruly, while the gentleness of his manner and his sympathizing nature linked some of the boys to him by bonds of friendship which to the end, knew no severance.

A protracted spell of illness which endangered his life and shattered his never robust constitution, made a change of air imperatively necessary and in 1877 he repaired to Saint Charles College, Grand Coteau, where for a year or so he filled the position of Minister. Who, that knew him then, can forget the fatherliness, we had almost said, the motherliness, he displayed at all times, and to all those of his brethren who stood in need of his official services? Who, that went to his room at Grand Coteau, has ever left it uncheered? Father Lafarge was kind and good and friendly. They knew that trait of his character well, the people of Louisiana to whose spiritual welfare he ministered for so many years and with such painstaking care and delicate regard.

It was, indeed, in that field: the ministry, that his zeal shone with brightest lustre, that his love of his fellowmen and of the Master who had shed His precious Blood for them upon the Cross, was displayed to such goodly advantage. Being

put in charge of those missions round about Grand Coteau. Father Lafarge spared no pains to insure the success which to him was the only one worth striving after, the salvation of souls and the furtherance of religious interests. He was a well-known figure for years, driving in his buggy, rain or shine, foul or fair, through the waving heat of our Louisiana prairies. Dangers, not a few, did he escape as he forded bayous and crossed gulleys in his hot haste to rescue a soul from the devil's grasp or give some pious Christian in the wilderness, the comfort of the last Sacraments.

The news of his wholly unexpected death, we cannot help thinking, must have brought a pang of sorrow and sincere regret to the heart of many parish priests in Louisiana. He had proved himself so ready always to help them in their laborious ministry when they desired his assistance, so willing to take so much of the burden upon himself, so anxious to take his seat in the confessional and give them the rest they so much needed, that his memory must for ever be one very dear to them all. Truly, if there was a feature which essentially marked Father Lafarge, it was his humility.

Endowed, as he was known to be, by all who had the happiness to live with him, and to enjoy his conversation, with scholarly gifts of the highest order; ready, on shortest notice, to dash off verses in Latin and in French which any man might be proud to have written, most ready in wit and quick at repartee, more than ordinarily conversant with scientific branches, he would invariably submit his opinion to those of his brethren and acknowledge a correction, timely or untimely, as a kindness and a benefit.

To him his Superior's words were law. His unquestioning obedience, therefore, stood a lesson to his religious brethren. No man could be so humble and so obedient without being kind to all, even to the least. That kindness he so continually displayed, both at home and abroad among those with whom courtesy or necessity brought him in contact, that it may not be rashly questioned if any one that ever dealt with Father Lafarge can utter his name without the "good" or "dear" before it.

His words were salve to the fever-stricken inmates of a hospital; they were salve and sweet balm to the sin-stricken souls of his penitents in the confessional. "I go to confession," said a child once to a person who questioned him as to his confessor, "to that Father who always says: 'Courage, my child.'" A simple but a most enviable token of love to the heart of a great priest, so much like the Master's Heart! Full well, then, may the eyes of those who knew him fill with tears, and the hearts of those that loved him break with sorrow at the memory of so good and so kind a man!

The Right Reverend Bishop of Galveston, fully appreciated the worth of that zealous, unassuming, self-sacrificing son of Saint Ignatius during the few years in which

obedience had sent him to work in his diocese. On Thursday, July 2nd, at 4 P. M., his Grace performed the funeral rites over the remains of the dead Jesuit at the Church of the Sacred Heart, corner of 14th and Broadway. Tears choked his utterances as he pictured the worth and grandeur of that priestly life now quenched in death. The eloquence of his words struck a responsive chord in the hearts of that great throng gathered together to take a last look at the dear face of their father, their friend, their comforter. Tears flowed fast from the eyes of men, women and children as they echoed every feeling uttered by their chief Pastor. Truly, in the language of the poet: "The people mourned because their priest was dead." But not the people alone; the priests, of almost every church in Galveston, assembled in the sanctuary; his religious brethren wept as they listened with rapt attention and fervent gratefulness to the eulogy of the humble Jesuit who had shunned so persistently all praise of his noble life and deeds during his earthly career.—R. I. P.

FATHER HENRY BEGLEY.

Father Henry Begley was called to his reward at Galveston, March 10, 1893. Though his death was sudden and unforeseen, it was not unprovided.

Father Begley was born in Donegal, Ireland, on the feast of St. Aloysius, 1835. While still very young he came to America with his parents, and somewhere in the forties they settled at Vicksburg, Miss. Both father and mother soon died, but the orphan boy was at once adopted by Father Martin, then of Baton Rouge, and afterwards Bishop of Natchitoches, whom he ever afterwards regarded in the light of a father. Father Martin sent him to no educational institution, but kept him in his house, made him his sacristan, had him with him on his missionary excursions, and took his education into his own hands. Father Begley's record in after life was good evidence that his early training was not neglected.

In 1852, Bishop Martin met the celebrated Father Cambiaso (then Superior of the New Orleans Mission) at Baton Rouge, and spoke to him of "his son." At Father Cambiaso's desire the young man was introduced, and as a consequence, Henry Begley left Bishop Martin to follow St. Ignatius, to the great joy of the good bishop who nevertheless continued to speak of him as "his son." He entered the novitiate at Grand Coteau, April 23, 1852. His fellow-novice was Father Bouige, now of Omaha, and the two together constituted the novitiate. Their novice-master was Father Vital Gilles, a man of high repute for zeal and holiness. The second year of their novitiate was made under Father A. Jourdant at Baton Rouge, for at that time there was a house and college of Ours at the State capital. These were pioneer days, and

hence in addition to the exercises of the novitiate, Mr. Begley performed the duties of professor and prefect in the college. His juniorate was made under the same conditions; yet, in spite of such adverse circumstances, Father Begley was a man of scholarship. During his stay at Baton Rouge, the yellow fever broke out in the city, all the fathers were stricken down, and on the young scholastic devolved the whole burden of the college. Mr. Begley's principal duty was to nurse the fever-stricken, a task he performed with a courage and devotedness that the fathers who survived the epidemic were wont ever after to speak of in terms of the highest admiration. Though continually exposed to the contagion, he came through unscathed, and in October, 1858, began the study of philosophy in New Orleans under Fathers Jourdan and Cambiaso.

In 1861 he was sent to Grand Coteau where he again performed the duties of professor and prefect. He studied moral theology during his leisure hours, as had been his wont with most of his studies heretofore, and in 1866 he was ordained priest at Natchitoches by Bishop Martin who had trained him in his boyhood, encouraged him in his vocation, and given him to the Society. He was Vice-President at Grand Coteau in 1867 and 1868, after which period the college was temporarily suspended, owing to the yellow-fever epidemic having again broken out in Louisiana. All the available fathers of the college were called upon to replace the pastors of the surrounding parishes who were stricken by the fever, and the pastor of Grand Coteau having been sent to Washington, La., Father Begley took charge of the parish in his absence. There are four thousand Catholics in our parish widely scattered over the prairies, and as the fever was raging among them, it is easy to imagine the labors that Father Begley must have undergone. He met every emergency with the zeal and fearlessness he had displayed at Baton Rouge when little more than a boy. He was in the saddle day and night bringing spiritual and corporal aid to his widely scattered flock, and it was not till the epidemic had nearly died out that he himself succumbed to the dread disease. He lingered some time between life and death, but he finally recovered, and towards the fall of the same year he was sent to Notre Dame de Fourvieres, near Lyons, to complete his theology. His studies so far had been snatched, as it were, in the midst of external duties, and now superiors decided that he should have a chance to study in peace. But fate decided otherwise. He was not half-way through dogma when the Prussians invaded France, and in consequence studies were suspended at Fourvieres, and the students dispersed. Fr. Begley went to Ireland and made his tertianship at Milltown Park, after which he returned to New Orleans in 1871. It was then that his life in the ministry really commenced, and then for the first time the many sterling qualities his humility

had hitherto concealed, came to light. Having been assigned parish duties in our church of the Immaculate Conception, New Orleans, he sprang at once into prominence as a powerful and apostolic preacher. He had a pleasing voice, an elegant diction and graceful delivery, but these external graces were forgotten in the piety, the unction, and the truly apostolic spirit that animated all his utterances. His sermons would not be styled brilliant, but they were solid and fruitful, and such withal that people crowded to hear them. His delivery was usually easy and rapid, but on one occasion in the New Orleans pulpit his usual fluency deserted him. The thread of his discourse was broken, the thoughts would not come, and when after pausing a while he became convinced that he could not continue, he turned to his audience and said quietly: "My brethren, God has thought fit to humble me." Many considered this the most beautiful sermon they had ever heard.

As a confessor whether of Ours or of externs, he was always a favorite, and no one who confessed to him ever forsook him for another. He had always consolation and encouragement, not of a conventional kind, but such as met the situation; and hence his confessional was crowded during the twelve years he was connected with our church at New Orleans. He was minister of the house from '80 to '83, in which year he was appointed Superior in Augusta, Ga., where he remained till October 1886. His usual popularity and success accompanied him to Augusta and the many cities and towns of Georgia where he preached missions and retreats. After spending a year at Galveston teaching and working in the ministry, he returned to New Orleans where he was similarly employed till October 1889, when he went to Grand Coteau as Minister and Procurator. In the fall of 1891, he left Grand Coteau for Galveston, where he was spiritual father, did some college work, tended to the Ursuline Convent and gave occasional missions and retreats.

Though he complained occasionally in his latter years of a tired and oppressive feeling, he taught and worked as usual up to and on the very day of his death. He had been preaching a course of Lenten sermons on the End of Man, and on Tuesday, March 7, he had chosen for his text these words of Job: "I am walking in a path by which I shall not return." After teaching his class on the following Friday, and preparing some children for First Communion, he remarked humorously in recreation that an excess of zeal had its disadvantages, for having recited his Matins and Lauds before the prescribed hour, he had to say his office over again. He heard confession after Litanies and retired as usual, but waking up at 11 P. M., he cried out that he was choking. He then arose, went to the Rector, and asked him to give him the last sacraments, as he was dying. The doctor having been sent for, the father sat down and received the Viaticum. Up to

this time his breathing was exceedingly difficult, but after Extreme Unction was administered, he was quiet and tranquil, calmly awaiting his end. When asked if he were well; he replied: "All is well that comes from the hand of God!" and repeated these words thrice. He then called out: "Mother of God" several times, and invoking that blessed name, departed this life to receive his final reward "from the hand of God."

The love and esteem in which Fr. Begley was held, was manifested on the day of his funeral. Every priest in the city said Mass for him that morning. Communion was offered up for him not only at the convents, but by the two sodalities he had directed (one of them for Colored Catholics), the members of which received Communion for him in a body. Right Rev. Bishop Gallagher officiated at his funeral and delivered a touching panegyric of his "dear friend and spiritual father," moving many to tears. A large procession accompanied his remains to the Catholic Cemetery, and when he was laid to rest, the orphan children whom he loved to visit, prayed together around his grave.

Fr. Begley's characteristic trait was his charity. No one ever heard him speak injuriously of anybody. He was always ready to help his brethren, as well as externs, by word and deed, and more than once risked his life in their service. In his sermons and discourses he nearly always managed to introduce his favorite phrase: "Let us have charity." His humility and submissiveness were remarkable. He showed the utmost deference to the opinions of others, even to the youngest and least experienced, and though he had a peculiar talent for narrative, he was never his own hero. In fact it was not till after his death that many of the younger generation who knew him intimately ever heard of his heroic connection with the yellow-fever epidemics. Although, as we have seen, his novitiate and most of his studies were made under most unfavorable circumstances, he was as strict and regular as a novice, and Bishop Gallagher only spoke the truth when he characterized him as "a model priest and a model religious." He was a man of prayer, and excited a love of prayer in others, and a member of his sodality who said that "his every breath was a prayer," only expressed the impression he produced on those with whom he came in contact. In manner he was simple, joyous and unaffected, and at all times a finished gentleman. He loved the Society dearly, and was wont, when occasion offered, to impress on the younger members the obligation they owed to her. He had a tender devotion to our Blessed Lady throughout his life, and died with her name upon his lips. His brethren, who loved him, were consoled by the thought that the Mother of God, whom he called on with his dying breath, hearkened to his prayer, and took him to her Son.—R. I. P.

FATHER EUGENE MCSWYNEY.

Born in Ireland March 22, 1844, Fr. McSwyney would have been 49 years of age had he lived one day longer. He studied for the priesthood in his native country, but having determined to enter the Society, he came to this country for that purpose. He was admitted into the Society as a novice in 1871, and was ordained a priest in 1880. He was sent immediately to Charles County, Maryland, where he had his first charge over the congregations of which he was pastor at the time of his death. He left here in the fall of 1885 and went to Boston where he had charge of the city hospital for a while. In 1887 he was sent to Frederick for his third year of probation, whence he came to Leonardtown, St. Mary's county, and finally in 1888, to St. Thomas's where after a sickness of only a week he died from typhoid fever.

Father McSwyney was characteristic for his earnest and conscientious devotion to duty, his simple and unaffected manners and self-sacrifice in the cause of charity. About the year 1882, when the small-pox was raging near Pope's Creek, in this county, he made a profound impression upon the people by the heroic manner in which he exposed himself to the dangerous malady by his constant attendance upon and ministration to the necessities of some poor and helpless families who were sick of the disease. He was possessed of a large and sympathetic heart and generous, but very sensitive nature; and was a man of characteristic modesty, but of indefatigable energy in the cause of Christianity and charity. The great and constant exposure to which he subjected himself in his attendance upon the sick and other ministerial duties no doubt conduced to his fatal illness. His parishioners say that few clergymen, that have ever ministered to the spiritual wants of our people, have been so universally esteemed by the masses regardless of sectarian differences, as was Fr. McSwyney. His funeral took place at St. Thomas's, the interment being in our cemetery at that place.—R. I. P.

MR. CHARLES PORTIS.

On the 23rd of March, 1893, died at the novitiate at Florissant, Mo., Charles Portis after the brief career of six months of the religious life. During that short time he had endeared himself to his religious brethren by his amiable character, had been to them a model of a good novice and had acquired a more than ordinary degree of religious perfection.

Charles Portis was born at Pine Bluff, Arkansas, on the 17th of February, 1873. His father, a Protestant, had been received into the Church on his death-bed. His mother, was

descended from an old Catholic French family. She had imbued the soul of her son with a spirit of tender piety from his infancy and gave to him the first instructions in the love of God and in a fervent devotion to the ever Blessed Virgin Mary and to St. Joseph. At the age of fifteen years he was sent to St. Louis, to the boarding school conducted by the Christian Brothers, to receive a classical education. There he made his first acquaintance with the religious life and immediately conceived the highest esteem and love for it. After the first year of his studies his mind was made up, to consecrate himself to the service of God in the Society of Jesus. Having given four years more to his studies he applied to be received into the Society, and being admitted he entered the novitiate on the eve of the Nativity of the B. V. Mary, 1892.

From the first day of his entrance into the novitiate he gave himself with great fervor and most exact fidelity to all the exercises of the religious life. He seemed to have in an eminent degree the gift of piety. He found a real pleasure in the performance of all spiritual exercises and observed all the rules and regulations of the novitiate most faithfully. He could not understand how a religious could offend God deliberately even by the least venial sin. To love God, to serve God, was his one desire, his only happiness.

In return, God bestowed upon him extraordinary graces and an abundance of heavenly consolations. He was not destined for a long life of severe trials, but in a short time his virtue was to be brought to perfection. Three months passed in this fervent practice of the love of God. Three months more of his religious life remained, during which God led him to higher perfection, prepared him for the life of perfect love in our heavenly home.

His health had always been rather delicate, and on the feast of the Immaculate Conception of the B. V. Mary, he contracted a cold. However, he did not consider it of any importance and tried the next day to follow the regular order. But on the following day, Saturday, he had to go to the infirmary, where the symptoms of a severe attack of pneumonia were soon discovered. He was in a dangerous condition from the very beginning. By careful attention the fever subsided, but consumption had set in and brought him to the grave after three months of illness. Our novice realized his dangerous condition immediately, and the first thought of death filled his heart with holy joy and an ardent desire soon to be allowed to join the Blessed in heaven in their love and praise of God. This longing after the hour of death never left him during his sickness; it rather increased, though at the same time he was perfectly resigned to live as long as it was God's holy will.—R. I. P.

MR. JAMES A. FLANNERY.

Close upon the death of Mr. Paillou, came the sad word from Grand Coteau that Mr. Flannery's soul had gone to its reward. The Missouri Province may well feel grieved over the loss of one of her young scholastics, as bright and promising as Mr. Flannery.

Mr. Flannery was born in Cincinnati, on July 27, 1863, and received the rudiments of education at St. Xavier parochial school. When about fourteen years old, he had the misfortune of losing his devoted mother, and, like many another lad of his age, deprived of a loving mother's watchful solicitude, might have wandered from the path of duty. But Providence had marked him out for other things. Assiduous and faithful in daily serving Mass, his bright intelligent face attracted the eye of one of our fathers, who, recognizing his talents, soon had him enrolled among the students of St. Xavier College. Here he began his studies in 1874, and remained till he had finished humanities. He then went to St. Mary's where he studied for a year or a year and a half, when he returned to Cincinnati and went to work. After a discouraging period of about a year, he happened to fall in with one of our missionaries who induced him to go back to St. Mary's to finish his collegiate course. It was during his second stay at St. Mary's that his vocation to the Society became clear to him, and on completing rhetoric, he entered St. Stanislaus Novitiate, July 1, 1881. He took his vows on the feast of St. Ignatius, 1883, and after one year of Juniorate, owing to the demand of the colleges for professors, was sent to Milwaukee to begin his teaching. Here he spent one year. In consequence of some unforeseen necessity, he was exchanged the next year for a professor of Omaha. The third year was spent at St. Mary's and the remaining two at St. Ignatius College, Chicago. He began philosophy after the vacation of 1889, at St. Louis where the Missouri Scholasticate was just opened. Towards the end of the first year, his health weakened considerably; but the days of the following vacation were pleasantly passed at Beulah and he returned to St. Louis, much improved apparently and eager to begin studies again. A day or two before classes were resumed, a slight hemorrhage came on during the evening recreation and for the next few days he continued to spit blood. The doctor pronounced it tubercular consumption and prescribed accordingly. But Mr. Flannery continued to sink, and superiors were advised to send him South in hopes that a more equable climate might effect a permanent cure. About Nov. 1, 1890, he left St. Louis for Grand Coteau, La., where he remained till his death. Shortly after his arrival in the South, the college of Grand Coteau was converted into

a scholasticate, and feeling his health sufficiently restored, he asked and obtained permission to go on with his studies the following year. He made the second year of philosophy and began the third, attending classes regularly until Christmas. At the beginning of March he experienced a decided change for the worse. From the 4th to the 12th, the community made the Novena of Grace, in honor of St. Francis Xavier, begging the Saint to intercede in his behalf. At the conclusion of the novena, Mr. Flannery was still sinking. Recourse was had to another novena, this time storming heaven for a miracle to further the canonization of venerable Fr. de la Colombière. But such was not the will of Heaven; Mr. Flannery had run his course. On the evening of March 17, Extreme Unction was administered, and from that day till the day of his death, he received the Bread of Life every morning. His patience under suffering and his complete resignation to the will of God, were according to those about him, truly admirable; and the prayer most frequently on his lips, "Thy will be done, my God." He fell asleep in the Lord at 10.20 P. M., on the feast of our Lady, March 25, 1893. "On the 27th," writes one of his fellow scholastics, "after Mass and Office, we laid him to rest in our pretty little graveyard; far, it is true, from those amongst whom he hoped to labor, yet, amidst his brethren who loved him and cherished him with that charity dear to every Jesuit."—R. I. P.

BROTHER JOHN STEVENS.

Brother John Stevens peacefully expired at 2 o'clock P. M. on Tuesday, March 2, at the University of St. Louis. His death was not unexpected. He had been failing during the last two years. He died almost without an agony, and so calmly that those standing around his bed could not determine the precise moment of his death. When the spiritual father began the prayers for a departing soul, he was perfectly conscious of what was taking place, and he even made the sign of the cross with his fingers. In Brother Stevens the Missouri Province loses one of its oldest members, as he had been a religious for forty-eight years.

Brother John Stevens was born in the quaint old English borough of Guildford, the country town of Surrey, on November 29, 1817. His father was wharfinger, an officer who corresponds in some degree to our harbor-master, but John, not being the eldest son, had no chance of succeeding to that office. He, therefore, devoted his attention to the painting trade. After his long apprenticeship he travelled for some time as a journeyman, according to the custom of most trades in Europe. He then entered the navy, and served on a British man-of-war for three years. At the expiration of this period he obtained his discharge, and came to America.

It is not known how long he lived in St. Louis before he became a member of the Society. His conversion to the faith from the tenets of the Church of England took place at St. Louis. On July 30, 1845, he went to Florrissant as a novice brother.

He remained there a little over two years, and was then sent to the St. Louis University where he remained, excepting some short intervals, up to the time of his death. His life in religion was uneventful. Each day quietly brought its duties for him, which were as quietly fulfilled. He pronounced his last vows on August 15, 1857.

For many years Brother Stevens filled the position of infirmarian, both to the students of the old university, and to Ours. His quiet, methodical and unassuming ways always won the confidence of the boys, and he was thus enabled to manage them most successfully. Many of the older members of the Missouri Province bear testimony to his excellence as a nurse. During periods of epidemic he may be said to have lived in the infirmary; for weeks together taking only three hours sleep at night. This close attention to his duties at length undermined his strength, but he never regretted having lost his vigor in the service of the sick. One day during his last sickness he said to one who visited him, "I am broken down by so much nursing, but I do not regret it. I would willingly do it all again for the love of our Lord and his Blessed Mother."

The deceased brother's career was marked by quiet, but solid devotion. Thoroughly in earnest, whatever he did was done to the best of his ability. Three years ago, when, out of consideration for his years he was relieved from every kind of labor, he sincerely regretted that his working days were over. He carried the same earnestness into the devotional phases of his life. His religious exercises were well and thoroughly done, and duties well performed brought a peaceful old age, and the reward of a happy and holy death.—R. I. P.

FATHER JOSEPH RIMMELE.

By the death of Fr. Joseph Rimmele, on April 6, the Missouri Province lost a most self-sacrificing and a most saintly member. He was born at Ragenrente, Wurtemberg, August 7, 1831. When quite young he felt called to the priesthood. His father, a wealthy miller and the owner of a large farm, objected, saying that he had given four of his children to religion and that he wished one at least to look after things at home. The boy submitted till he was twenty years old. Just then a celebrated band of our missionaries were giving a mission in his parish, and, at the end of the mission, the father yielded and Joseph began his preparatory studies and

was soon fit to enter the College of the Society at Feldkirch. The lives of the faculty so impressed him that he resolved to join the order. He saw that America needed missionaries and he made up his mind to go there. In 1859 he arrived at New York. He entered the Novitiate at Florissant the same year; but his health failing he was compelled to give up his project of entering religion for the time. He went to Milwaukee, recuperated and was employed as a teacher at St. Aloysius' Academy. With the return of health came the renewed manifestations of his attachment to learning and of his unwavering love of the religious life. His evenings were devoted to the study of theology and Hebrew. "In two years," writes Fr. Lalumière, S. J., "he was able to read the Hebrew Bible. While studying that language he took an excursion into the country with his class. He brought home the back of a turtle and said that he could trace thereon nearly all the characters of the Hebrew alphabet. I asked him to make a copy of it for our museum and one for the St. Louis University. He did so, and I sent the copy to the Hebrew scholars there who were struck by the remarkable phenomenon." The same writer says, "While here, he observed the vows and rules of the Society and was a Jesuit in spirit. He was an earnest, inspiring teacher, full of love for his pupils, and though not sparing the rod, was loved by them. There are many young men in Milwaukee and elsewhere who have risen to good positions and who now attribute their success to the training he gave them." From Milwaukee he went to the Leavenworth Diocese where he was ordained by Bishop Miége, September 12, 1867. For four years he travelled here and there in the West seeking the lost sheep. Many a family was brought back by him, and, as he used to say, "given a new start on the road to Heaven." He was admitted to the novitiate in 1872. In 1873 Archbishop Kenrick requested the provincial to send a priest to the pest-house then established a little outside of St. Louis. When the desire of the Archbishop was made known to Fr. Rimmele he offered his services, went to the hospital and stayed there until the contagion had passed away. His heroism received the highest praise from the citizens of St. Louis. Soon after this he was sent as prefect of studies to St. Mary's College, Kansas. If there was ever a man made for an office he was made for this. The task was a hard one but he was equal to it. Washington, Mo. was his next field. Here he found some Poles who had no one to instruct them. He set to work and learned their language. His zeal did not stop here: he travelled through the country for families who had grown cold in the Faith. These he urged to go to confession then and there; but he was invariably put off till some future day. But on the day fixed upon Fr. Rimmele arrived at

their homes and prepared them for Communion the next morning.

Then followed a year at St. Ann's Church, Cincinnati; nine years as prefect of studies at St. Francis Institution, Osage Mission, where his labor was characterized by his old time zeal and where—such was his interest in the students committed to his care—he learned enough Spanish to enable him to correspond with the parents of a few Spanish students; eight months at Detroit, where he labored daily in the classroom as teacher and study-keeper, and outside of it as procurator and Spiritual Father, and then, the sword having worn out the scabbard, he sunk rapidly beneath a complication of internal diseases of which no person ever heard him complain. Indeed he would have died in harness had not the physician warned superiors of his imminent danger unless he took to his bed.

The few weeks he lingered showed that there was little of the old man left in him. The ruling passion that is strong in death manifested itself in his strong will bent on conquering self. Nothing appeared so striking in his external conduct during this time as the mastery he had gained over the craving of the senses. He spoke of his body as if it were a thing belonging to some one else. Death had no terrors for him. "Give me Extreme Unction; there is no use in anointing a dead body," were his words a day or two after having taken to his bed. On being anointed he said to the infirmarian, "now you may take a rest; it will be all right if I am dead in the morning." He once requested a member of the community to place a bell within his reach. When his request was complied with he was alarmed at the sense of relief experienced thereat. True soldier of the Cross that he was, his resolute soul would have no truce with the senses. He said: "That is strange, why should the body feel more at ease and more gratified just because that bell is near me. I will ask Fr. Rector if there can be anything wrong in my giving the body this gratification." A little before his death he perceived that his senses and faculties were failing. He described his sensation in almost the very words of Newman's "Geron-tius." He then asked Fr. Rector if the Society did not dispense a man in his condition from meditation and examination of conscience, and added that all he could do now was to repeat some aspirations. "St. Roche, O good St. Roche, pray for me;" "O Blessed Virgin Mary, pray for me;" "O good Jesus, help me," were on his lips till his last breath. He died without the least effort; and what was rather strange, his eyes and lips closed of themselves, his limbs straightened themselves for the grave and his hands fell folded across his breast, his body was composed as for the tomb. His countenance, after death as before it, wore the heavenly calm that

comes of mortification ; and what he said after Extreme Unction was recalled and commented upon : " If I die to-night it will be all right in the morning." Indeed, it would seem that on quitting the body, the soul, assured at last of her victory, lingered a while to perform this act of Christian gratitude to the body which had served her so faithfully during life.—R. I. P.

LIST OF OUR DEAD IN NORTH AMERICA

From June 15, 1893 to Nov. 15, 1893.

	Age	Time	Place
Br. Henry Rimbaugh	68	June 22	Georgetown College, D. C.
Br. Joseph Lynch.....	35	July 24	Santa Clara, Cal.
Mr. Zephyrin Joubert.....	25	Aug. 24	Montreal, Can.
Br. Joseph Todt.....	21	Aug. 29	Macon, Ga.
Fr. Thomas O'Connor.....	38	Sep. 4	Spring-Hill, Ala.
Mr. Odilo Lapointe.....	24	Sep. 18	Montreal, Can.
Mr. David Duross.....	24	Oct. 7	Colville, Wash.
Br. Simon Sauzéat.....	69	Oct. 19	Grand Coteau, La.
Fr. Charles Heichemer.....	57	Oct. 21	Loyola College, Balt.

Requiescant in Pace.

VARIA.

Alaska.—Our readers will find elsewhere Father Barnum's letters from Alaska. We extract the following items from a letter written after the former were sent, and the latter part just before the steamer sailed. It, therefore, contains our latest news from Alaska.

St. Michael's, July 10, 1893.

I have a quiet time now as I am here at the Agency awaiting the return of the steamer from Ounalaska. Father Robaut went off with the tow-boat and barges, taking the first load of freight, and Father Treca went over to Ounalaska to meet Father Tosi and will return with him. I have sent most of my mail by him, that it may catch the mail-boat from Ounalaska to Sitka and thus gain some four or five weeks over the usual route from here. I never imagined that you would have been so pleased with my poor letter or that it would have been accepted in the Woodstock Collection; well, this year I send more. The reindeer⁽¹⁾ scheme promises to work well. There were 79 calves raised at the Government station last year. I met a gentleman here by the name of Dr. Jackson who is greatly interested in my notes, sketch, maps, etc. Kelly, the agent at Point Barrow sent him a long vocabulary of the Arctic Coast Eskimo, and Dr. Jackson promised it to me. He is anxious that I should go up on the *Bear* and visit all that coast, and he offers to get me a permit from the Secretary of the Treasury. The whiskey business, however, flourishes all along the Upper Coast and *outsiders* are not welcome.

We are greatly disappointed over the result of Father Tosi's excursion, as we confidently expected greater returns. We are glad, however, that he has the powers of a Prefect Apostolic, we are so far from the bishop and all kind of cases are constantly coming up. Every marriage is a tangle of the worst sort. (1) We expected more help; two or three English-speaking priests now would be better than one a year for three years. (2) We expected two scholastics to manage the school and thus relieve priests from that work and enable them to be on the road. There is no reason against having scholastics at the school; there is no risk or danger or exposure. Two scholastics, in their second or third year of regency, sent here for two or three years, would do well. The right men would learn the language, and after their theology could probably return here, already well equipped. (3) We expected to be coupled with some other province, and naturally each one was wishing that it

⁽¹⁾ Father Barnum refers to the plan of the Government to raise reindeer in Alaska. We expect for ourselves a herd of 50 deer and our Delta place is one of the best we have for a reindeer ranche. Next year I may have a letter for you on this subject.

would be his own. If one of our American provinces had it, it would not prove much of a burden. Our laity are generous enough to support it and it is no further off than other missions. Very few men are needed to run it; twelve priests would be enough for many years. Just at present four priests more will complete this mission for some years. We need only two schools, one for the Indians, which we have, and one for the Eskimo, which we must open this spring. We need but very few brothers, and none should be sent up for indefinite terms; three years at the outside would be a limit, except in cases where a brother showed great aptitude for this mission. They should all be able to read. They suffer more than we do, as they have to be alone so much more. They need not bother about the language as we now have plenty of boys from the schools to help them. All in all, Alaska could be added to one of our American provinces without giving the province the least shock or being in any way a drag or drain. We have no debt, we are in America, and we do not require much. Father General has shown a wonderful interest in us and I imagine he would like one of our American provinces to have this mission. The mission would succeed much better under Americans, as the whole of the white element here is intensely American and the mining element particularly is growing very fast. The Seal Fishery troubles make Canadians unpopular. Protestant efforts are yearly increasing, while even the Russians are making unusual efforts. Last year a new bishop came and the old one, a regular scoundrel, was retired in disgrace and sent to Siberia. The bishop came here expecting all to meet him on bended knees, and was most bitterly disappointed and intensely disgusted, and, furthermore, showed it very openly. He has turned all the Russian affairs upside down and has created a great antagonism against him. This year he sent a monk to visit. His conduct has been most immoral, and, to the great delight of the people, he is not to remain here but goes back on the second trip of the steamer. There are now only two native born Russians on the mainland, I mean north of the Kuskokwim. Ikogmut, their head centre, consists of only half-breeds. This is the whole Russian outfit in spite of their census report, where they claim *all* the natives.

August 1st. Father Tosi has just arrived; they towed up the little schooner which he bought at Ounalaska. I am anxious to get away in her and to go up North, but I am afraid that it cannot be done as it is now late in the season. I expect, in any event, to go around a great deal this winter. Father Tosi will surely make an advance toward the Pole. I have just begged to be allowed to go off with a party who will take a great circuit, but there is not much chance that he will let me, although he wants the reconnoissance made very much; still he hints that I will be on the fly so that I will have lots of items.

I have a little scheme which I would like to propose to our friends. Freight is so dear that it would be good to enlist folks to do as in our colleges where they found medals. A child costs \$150 a year. Now arrange a scheme for

friends to make up and have fifteen persons contribute for one child; send the name they wish the child to be christened and \$150 for its support. In this way our freight expenses will not be so great.⁽²⁾ We ought, also, by all means to have a good sized naptha launch as in many places there is no wood on the coast. If a number would club together and buy it for us, it could be bought from the Naptha Launch Company's agent in Frisco and sent on a whaler by our procurator in Frisco.

Brother O'Sullivan left yesterday to take the steam schooner into the Yukon if possible. Right off, he is in the very midst of real Alaskan life and left to his own resources. He sends love to all and had not a moment to write. It is a real providence that you let us have him, a real providence, as you will see, if you watch Alaskan news closely. I have written this on a barrel and under all kind of inconveniences, so my letter is a poor affair. I have only to add my heartfelt thanks to all my friends. Remember me to all at Georgetown. Good bye for another year. Pray for me.

Your grateful and devoted Brother in Christ,

FRANK BARNUM.

Holy Cross Mission, July 1, 1893.

Letter of Father Monroe.—Here we are in frozen, desolate Alaska. But what a marvel! I look for snow and ice, and all around what I see reminds me more of California than I thought possible in an Arctic land. As far as the eye can reach the country is green, with its hills and mountains covered with timber, very thick but dwarfish. In the valley where the soil is free from the willow, the cotton-wood and the white birch, there is a rich crop of grass. The only drawback is the exceeding difficulty of curing the hay in this land where the rain is so abundant. To-day I have no reason to complain of the weather, for a brighter day could not be desired. The preceding week was most miserable. We have now our Alaskan summer with the sun shining day and night and the thermometer marking 64° at 10 P. M. Our Mission of Holy Cross is called the Paradise of Alaska. The mosquitoes, however, rob it of much of its pleasure. Some days ago I had climbed one of the high hills behind the Mission to take a look at the country. Beneath me was an immense expanse of verdure with the majestic Yukon and many little lakes shining in the sunlight. High mountains made the background of this grand scene. Whilst comparing this country with other lands I had visited, all of a sudden, I found I was not alone. A swarm of mosquitoes had gathered about me and I had to run for my life. If you come to Alaska bring some protection against these terrible insects or you will find no rest day or night.

Our sea journey was pleasant with the exception of three days. Father Tosi left us at Ounalaska to visit the Aleutian Islands. He expects to be away three weeks. I saw Fr. Barnum for only a few minutes on the night we left

⁽²⁾ Father Barnum, since he has been in Alaska, has, on several occasions, written to his friends that it is far better to send him money than goods for the natives. In this way the expense for freight would be avoided.

St. Michael's. He was on our little steamer, the *St. Michael*, with Fr. Treca, Fr. Robaut, Bro. Power and the carpenter. How sorry I was we had so little time to speak to one another! But nobody expected the San Francisco steamer so soon, and they themselves had been thrown on a sand-bar for nine days. Two Sisters had come down to meet the new-comers, so we received some news of the Mission. Father Barnum looks the same as ever. It was one A. M. when we met but we could see the steamer miles away. Father Barnum, however, was so concealed by his parki and large hood that I only recognized him when he spoke. All began to ask questions at once, for each had built his own plans and schemes. Father Treca would have me by all means to be Rev. Fr. Cataldo until he stepped on our steamer. Fr. Barnum wanted to know where I had concealed the many fathers and scholastics Fr. Tosi had brought with him, etc. It is indeed sad that Fr. Tosi did not succeed better. We meet Protestant preachers everywhere and they are occupying most desirable localities for missions.

I cannot write at greater length as the steamer is leaving for St. Michael's and they are waiting for my letter. So I close in haste, asking your prayers and begging to be remembered to all our fathers and brothers.

Yours in our Lord,

F. MONROE.

P. S. I see we have very few books here. Some books useful for instructions and some ascetical works would be received with great thankfulness.

Letter of Brother J. Tuohig.—We met our new steamer at Ounalaska. It cost \$700, but is worth \$4000. It is almost new, with boiler and engine as good as new. We did some work on it during our six weeks' waiting at this point. Our new steamer is sixty-two feet long, draws six feet of water and can carry sixty tons. We arrived in good health and found Brother Power quite well.

Australia, Sketch of the History of the Australian Mission of the Irish Province.—The invitation to found a Mission of the Society in the Colony of Victoria, Australia, was sent about thirty years ago to the Irish Provincial by the late Right Rev. Dr. Goold, Bishop (afterwards Archbishop) of Melbourne. Very Rev. Father Beckx, General of the Society, accepted the invitation. The pioneers, or founders of the Mission, were Father Joseph Lentaigne and Father William Kelly. These two fathers landed in Melbourne on September 21st, 1865. As the primary object of their coming was the work of education, Dr. Goold placed them at once in possession of St. Patrick's College, and there, a few days after their arrival, they began to teach. The number of pupils rapidly increased, and three other fathers, with two lay brothers, left Ireland in 1866, to give much-needed help in the work which had been so well begun. Father Joseph Dalton was named Superior of the Mission, and undertook in addition to the college, the parochial charge of a large district, comprising the suburbs of Richmond, Hawthorn and Kew, handed over by

the Bishop to the Society. Nearly every subsequent year saw the advent of new fathers from Ireland, and both the college and the parish felt the benefit of the additional willing hands that were thus available. The college succeeded well, especially when in 1872 boarders were received within its walls, and it won and maintained an important position among the higher schools of Victoria. In 1878 the boarders were transferred to a handsome and commodious college, which had been built by the Society at Kew, about three miles from Melbourne. The erection of this college, (St. Francis Xavier's) and of the church of the Immaculate Conception, Hawthorn, was due mainly to the zealous labors of Father Edward Nolan, who collected the necessary funds in New Zealand and Australia. Since the removal of the boarders, St. Patrick's College has been maintained as a day-school.

Dr. Roger Bede Vaughan, Archbishop of Sydney, invited the Irish fathers about this time to settle in his See, and Father Joseph Dalton, accompanied by Father William Kelly, went in April, 1878, for that purpose to the Mother Colony. After a few years the fathers were in possession of a large parish in North Sydney, of an important day-school, St. Aloysius' College, Surrey Hills, and of a magnificent boarding school, St. Ignatius' College, Riverview, beautifully situated on an arm of Sydney Harbor and distant about five miles by water from the city. In 1890 the Novitiate was transferred from St. Francis Xavier's College, Kew, to a very suitable residence at Greenwich, North Shore, Sydney, which overlooks the waters of the harbor and is surrounded by delightful scenery.

The Society has at present four colleges in Melbourne and Sydney, in which about 700 pupils are being educated. It has, besides, charge of two large parishes or missions. The statistics of this Australian Mission of the Irish Province are, for the current year (1893), the following:—4 Colleges; 3 Residences; 1 Novitiate; and 84 Jesuits. The latter are subdivided thus:—44 priests; 30 scholastics; 10 lay brothers.—*Letter from Fr. M. Watson.*

Austro-Hungarian Province, Innsbruck.—Fr. Hugh Hurter has succeeded Fr. Strentrup as prof. of dogma. Fr. Limburg has been transferred to Presburg. Fr. Gatterer lectures on sacred eloquence, and Fr. Ring on philosophical propædeutics. Those of Ours who pursue special studies will reside in future at Innsbruck instead of Vienna. In accordance with a promise of Very Rev. Fr. General, Fr. Charles Kneller of the German Province has come to Innsbruck as a collaborator of Dr. Louis Pastor on his continuation of Janssen's History of Germany. It is said that two Spanish fathers are also in constant communication with the Innsbruck historian on the same subject.

Hurter on the Index.—The "Compendium Theologiæ Dogmaticæ" of Fr. Hugh Hurter has been placed on the Index of Prohibited Books. Not, however, on the Roman Index, but on that of the Czar of all the Russias! His Majesty evidently thinks the volumes contain doctrines supported by proofs

which it is not well to spread among his faithful subjects of the Greek obedience. Fr. Hurter is to be congratulated. This anathema of the White Czar, however, does not seem to extend to the "Medulla." On the contrary, more orders for this book have lately come from the Muscovite dominions than ever before.

Strike of the Students.—Our last semester in Innsbruck was enlivened by an incident that recalled to some extent the old "town and gown" days of Oxford, not so much in act as in spirit. On the 12th of May last, an order arrived from Vienna, which was tantamount to requiring the disbanding of all student-clubs in the Austrian universities. It stated that the high military authorities had decreed that in future no person in any way connected with a student-club could hold any rank in the army-reserve. As all the students have to serve, for some time at least, in a military capacity, you can imagine the consternation created by the announcement. The students are very much attached to their "Burschenschaften," some of which date from the middle ages, and almost every young man belongs to one or other of them. The cause of this government order is the following. One of the influential university clubs is the "Austria." As it binds its members by a solemn promise never to accept a duel, it is needless to say that it is organized on sterling Catholic principles. This is all the more laudable as most other clubs require the acceptance of duels (*mensuren*) as a *sine qua non* of membership. Now it unfortunately happens that in army circles, even in this Catholic empire, "honor" requires the participation in these barbarous combats which Americans and Englishmen have long ago relegated to their proper place beside cannibalism and piracy. Should it happen, however, that an Austrian officer declines a duel, he is called before a "Court of Honor," and forthwith degraded from his rank in the army, and ostracized by the upper classes in society. To the credit of Catholicism in Austria be it stated, that these degradations are not so infrequent as would be imagined on account of the heroism required in the vicims of a false standard of honor. Within a comparatively short time no less than four officers have been degraded in Innsbruck alone. The last case, which brought on the present action of the authorities, is as follows. A Lieutenant of the Kaiser-Jaeger (Imperial sharpshooters) was insulted by a brother officer, and despite the provocation he received, did not challenge the offender to a duel. This was reported at headquarters, and the lieutenant was called before the Court of Honor. He stated that he had not challenged the aggressor, first because as a member of the Austria Club, he had taken an oath never to fight a duel, and secondly as he had an aged mother depending upon him, he could not risk his life for such a cause. At first the court seemed to be satisfied with his reasons, especially as he had a high reputation for nobility of character and devotion to duty, but finally he was recalled and asked if these reasons alone moved him, or if he were opposed to duelling on principle. He replied that his conscience would not allow him to take part in a duel under any circumstances. He was thereupon

degraded and expelled from the army. Now the commanding general in Innsbruck, excited at the loss of his best officers, brought the matter before the highest military authorities, and the outcome was the order that in future no member of a student-club could be made an officer in the army. The real desire was to strike at the "Austria" on account of its opposition to duelling, but as no discrimination could be made, the order was made general. You can fancy the consternation prevailing in all the universities.

Innsbruck was the first to act. A committee of students waited on the Rector Magnificus, and asked for the great hall of the university for an indignation meeting, and their request was granted. The time fixed was 3 o'clock, Saturday, May 13. When they arrived, however, at the time appointed, they found the doors closed, and a notice posted up recalling the permission. They thereupon called on the Rector Magnificus for an explanation. His Magnificence (such is the proper style) replied that he had received a despatch from Vienna forbidding the use of the hall, and that consequently the matter was out of his jurisdiction. Not to be balked, the students called a meeting in the long corridor, but scarcely had they begun when the Rector Magnificus appeared in state, wearing his gold chain of office, and preceded by his mace-bearers. He asked them to disband the assembly. The students received him with great courtesy, but the chairman stated that, as academic burghers, they had a right to protest against tyranny. His Magnificence then left the university building. In the meeting, the students adopted a resolution that the three secular faculties (law, medicine and arts) would not attend lectures until the senate of the university promised to espouse their cause against the government. Then to the cry of *Burschen heraus!* they gathered in front of the university, where they sang the *Gaudeamus igitur*, and afterwards paraded the city.

On Sunday the 14th, they held a meeting at Igls, a neighboring village, and thence issued a proclamation requiring every storekeeper in Innsbruck to hang out a flag as a sign of adhesion to the students, under penalty of being boycotted. In consequence, the city was soon decorated as if it were a national feast, or in expectation of the coming of the emperor. The action of the Statthalter in the matter was ludicrously weak. First he sent an officer around ordering the taking down of the flags, then another stating that they could remain flying, and apologizing for the first command, and finally a third, countermanding the second. Very few paid any attention to his commands, and the flags remained flaunting in the breeze. On Monday, one unfortunate student went to the university for lectures, but he was unmercifully beaten by the others. On the 15th the university senate met. It is composed of three members from each faculty. Although understood to be in favor of the students, yet it refused to give the promise asked for, but decided that until the students returned to lectures, no measures in their behalf would be taken. On Tuesday, the strikers held a counter-meeting, and refused to attend lectures until the senators answered the following questions: first

will the Senate declare that the students have been treated tyrannically? second, what are the reasons on account of which the great hall was refused us? third, will the great hall be allowed us to hold a protestation meeting in? The Senate would not answer these questions, and the students stood firm. On the 17th the senate caused a notice to be posted up admonishing the students that extreme measures would have to be resorted to if the strike continued. This threat was understood to mean the closing of the university. It was also said that the Statthalter would have the ringleaders arrested. During all this turmoil the divinity lectures went on as usual. Members of the Austria Club studying theology, were allowed to attend, provided they did not wear their caps and scarfs. All was not unanimity, however, among the students. As may be imagined, there was bitter feeling against the members of the Austria Club in the hearts of many. During the strike, four members of the Austria and about a dozen students of other clubs were in a refreshment hall one day, when an "Austrian" was asked for a light from his cigarette. He politely handed it over, but the borrower, after lighting his own, threw the other one on the ground and stamped on it. The "Austrian," said nothing, but coolly taking another from his pocket, lighted it and continued quietly smoking. Again he was asked for a light, but he replied that he was not a servant, and if the other wished to light his cigarette he could obtain the means himself. The aggressor then broke out into vile language, which was too much for the "Austrian." He sprang upon him and pummelled him severely. The other students then assisted their comrade, and the remaining three "Austrians" came to the help of their fellow-member. As it was twelve against four, however, the young men of the Austria Club were handled pretty roughly.

In the meantime the other universities were watching the proceedings in Innsbruck with great attention. Vienna, Graz, and Prague sent telegrams of approbation, and finally held mass-meetings in which they determined to follow the lead of Innsbruck; but as the university senates yielded to their demands there was no strike. Buda-Pesth applied directly to the Hungarian delegates in the Imperial Parliament. The agitation was not confined to academic circles. Two representatives brought the matter before the Tyrolese Legislature and interpellated the government on its attitude in the matter. Finally, a resolution was carried that the Imperial Parliament be informed that the Tyrolese legislature considered the order of the military authorities an unwarranted and unconstitutional interference with the rights of the academic burghers. This parliamentary protest was signed by all of the delegates, with the exception of the Rector Magnificus, who is an *ex-officio* member of the legislature, and another representative who happens to be a professor in the university. It was understood that these two also favored the measure, but their academic positions prevented them from signing. At this juncture of affairs, the Whitsuntide holidays came on. During them the students began to reflect on the gravity of their situation.

Finally, a meeting of the executive committee was called, and, after consultation, the gentlemen forming it waited on the Rector Magnificus, and asked him if he would promise on his word of honor, that in case the students returned to the lectures, the university senate would present their cause to the Imperial Parliament. His Magnificence willingly gave the required pledge. On May 24 a mass-meeting of the students accepted this promise, and the great strike was over. The three boycotted faculties opened again on May 25. It is said that from the first, the three divinity senators, among others, had favored the cause of the student-clubs. This great agitation was not without its effect. In the early part of June, the minister of war was interpellated by the Hungarian delegates in regard to the obnoxious order of the military authorities, and though the minister found with regret that some student-clubs cherished principles at variance with military notions of honor and manly spirit (that is, as Catholics they refused to fight duels), yet the proscriptive command was withdrawn, and so the students won the day. Those of our scholastics who attend lectures in the boycotted faculties had the benefit of the holidays, though, of course, they did not join in the strike.—*Letter from Mr. Fanning.*

Baltimore, Loyola College.—The college opened under very favorable auspices. Owing to the increase of students, two of the buildings on Monument Street have been occupied by the grammar classes. The philosophy class, inaugurated last year in connection with the "Lyceum," will resume its course of lectures at an early date. It is proposed to add a course of literature to the curriculum, in order that a thorough knowledge of the mother tongue may enable our young men to popularize the subtle questions of philosophy. One of the newspapers looks upon the movement as the introduction of "University Extension at Loyola."

Belgium, Louvain.—The following is the status for the present scholastic year. Fr. Van der Aa, Rector; Fr. De San, teaches morning dogma; Fr. Lahousse, evening dogma; Fr. Génicot, moral theology; Fr. Vermersch, canon law; Fr. Delattre, holy Scripture; Fr. Delplace, ecclesiastical history; Fr. Geeraerts, moral philosophy; Fr. Stan. de Backer, philosophy, first year; Fr. Delhaye, philosophy, third year; Fr. Thirion, physics.—In our church a tomb is being built which contains the bones of Fr. Lessius (John Leys), found some months since in the old church of St. Michel. The people begin to have undoubted veneration for the relics and already can reckon upon three miraculous deeds.—At *Liege* the college has undergone some improvements and 1000 scholars are expected at the opening of the term. The new college built some months ago in another part of the city, numbers at the present date probably more than 300 scholars.—A father, a scholastic and a brother went about the 15th of October to begin a new college at Candy in the Island of Ceylon. The site appears most advantageous in point of climate.—The

Mission of the Congo suffered a great loss by the death of Rev. Fr. Dumont, son of the celebrated geologist, whose statue is at Liege, and himself a distinguished engineer. Fr. Dumont had been charged with an official mission and was assisting in drawing up a map of the Congo. Trusting too much to habits acquired in his studies, Fr. Dumont neglected to take the proper precautions in regard to his health in the unhealthy climate of Congo. Not having wished to change his linen after crossing a stream of the Congo, he was seized with articular rheumatism.

Our New Blessed.—The Congregation of Sacred Rites has granted that a solemn triduum in honor of B. Balducci, and another in honor of BB. Acquaviva and his companions, be held in our churches and chapels within one year from the time of their beatification (April 6 and April 30, 1893). A plenary indulgence, applicable to the souls in purgatory, is also granted to all those who go to confession and Communion and visit the church during the triduum, praying according to the intentions of His Holiness. An indulgence of 100 years may also be gained once a day by all those who visit the church during these days and pray as above. Father Provincial has ordered that the triduum in honor of BB. Acquaviva and his companions be celebrated some time in the month of January, and that in honor of B. Balducci in the month of February. July 27 has been appointed for the feast of BB. Acquaviva and companions, and November 7 for the feast of B. Balducci.

Buffalo Mission, St. Ignatius College, Cleveland.—We have 170 boys and we expect a few more. This is a falling off of about 30 from last year owing to the hard times. Of last year's class of rhetoric there have entered Cleveland Seminary three boys who will make excellent priests; the fourth is forced to take a year off on account of sore eyes; the fifth has entered upon the study of law and takes a private course of philosophy at the college, so that we hope to give the A. B. to our first graduate next summer.

A Correction. In my item to the *Varia* of the July number of the LETTERS, I am made to say that a college orchestra would ordinarily be looked upon as an impossibility." This assertion must have made many of Ours smile. I certainly did not mean to say this. I spoke of a *day-school*, a limiting clause which was allowed to drop out of the text.—*From a Letter of Fr. Guldner.*

Cunisius College, Buffalo.—There has been a falling off, too, in this college owing to the financial depression and, perhaps, owing to the Brothers of the Christian Schools reopening their St. Joseph's College, in a fashionable part of the city.

Prairie du Chien.—During the summer I visited Prairie du Chien, the Novitiate of the German Mission. It is a charming spot, situated, as you know, on the left bank of the Mississippi, which is crossed just above the town by a wooden rail-road bridge, the property of the Lawler family. A little below

the town the Wisconsin river empties into the Mississippi. It was here, more than 200 years ago, that Father Marquette, coming down to Wisconsin in his bark canoe, first beheld the mighty river and discovered the "Father of Waters." The whole country around is exceedingly interesting, and fascinating. You see that Prairie du Chien is a place which for many reasons ought to be dear to the Society.

Historical Jottings.—In the month of August I gave a retreat in Green Bay, another historic spot. About a mile from the town is shown the exact site of Fr. Marquette's chapel. De Pere, La Pointe, and other places in the neighborhood are old Jesuit Missions. It was from Green Bay, at the mouth of the Fox River, that Father Marquette travelled up the Fox as far as Portage, where his canoe was carried a short distance overland into the Wisconsin, (hence the name Portage) then down the Wisconsin into the Mississippi. Thus you see that the whole of the beautiful State of Wisconsin is sacred soil to the son of St. Ignatius. During my stay at Green Bay I enjoyed the hospitality of the Fathers of the Congregation of the Holy Ghost, who have charge of the French-English Church of St. John. The Superior is Father Goepfert, the author of the English Life of the Venerable Libermann, founder of the Congregation. Fr. Goepfert was for many years rector of one of their colleges in Ireland. The kindness which these fathers showed me is beyond praise. I was allowed to examine their parish registers. Father Anderledy's first baptism is dated Oct. 4, 1849, the first marriage, Oct. 17, 1849; the last marriage, August 26, 1850; the last baptism, August 27, 1850. Up to June 6, 1850, he signs Ant. Anderledy, from that date to the end, Ant. M. Anderledy. Everything is written with the greatest care and neatness. The names are German, Irish, French, French-Canadian, Flemish, Dutch, Indian. Father Brunner's first baptism is dated Oct. 12, 1849, the last, July 16, 1851. Consequently, Fr. Brunner arrived after Fr. Anderledy but remained longer. One baptism was administered by Fr. Weninger, July 29, 1851. It was probably during one of his missions. In the year 1880 or 1881 our fathers were again in charge for a short time, for I find the name of Fr. Greisch (now in Boston) on the parish register.—*From Fr. Guldner.*

California, St. Ignatius College, San Francisco.—Our new Rector, Fr. Allen, is spending a few weeks in the Rocky Mountains recruiting his shattered health. On Rosary Sunday Rev. Fr. Riordan, Rector of Santa Clara College, was invited by Fr. Hickey, chaplain of the college, to organize the League of the Sacred Heart amongst the students. Rev. Fr. Sasia has been called to Fiesole by Very Rev. Fr. General to give an account of our Mission and that of the Rocky Mountains. He left San Francisco on Aug. 16 and spent two months in the mountains. He leaves New York on Nov. 6.

Santa Clara.—The financial stress is keenly felt here in the far West and, as a consequence, the attendance is not as good as last year. Our 115 boarders, however, make up for numbers by their gentlemanly behavior, their piety

and their attention to study. They are happy and contented. Some of the fathers of the college attend the inmates of the Insane Asylum at Agnew's Station, the Home of the Feeble-Minded and the Hospitals, at all of which institutions much fruit for souls is produced.

San José.—Rev. D. J. Mahony, our Rector, is erecting a fine building on the north side of Market St., opposite the church, for the young men of the parish. The lower portion of the building will be occupied by stores, the upper will contain the hall, reading room, etc. He is enabled to meet this expense by the generosity of our good friend, Mr. O'Connor, of whose devotedness to us we have had so many striking tokens. The new college promises very well.

Los Gatos.—The Novitiate is flourishing. We have at present 28 scholastic novices all from our two colleges, Santa Clara and St. Ignatius College, but mainly from the latter. The grounds have been much extended and beautified by the care of Fr. Master. The health of the community is very good, but Fr. Jacoby our Rector is not at all well. Father Nestor is this year the Minister of our house and Socius to Fr. Master. We have a plentiful crop of grapes and the novices now divide their time between their spiritual exercises and the gathering of grapes.

Canada, The Scholasticate.—The new wing of our scholasticate is completed and has been occupied since August last. The new rooms are well aired, comfortable and cheery. We now have abundant room for our own men and could accommodate a few more. We number 49 students, all of our own mission. Twenty-five are studying theology. Fr. Filiatrault has morning dogma, *De Sacramentis*. Fr. Danel evening dogma, *De Incarnatione*. Fr. Caisse, moral. Fr. Meloche is giving *De Sacramentis* to the short course. The first year philosophy, numbering 12, is taught by Rev. Fr. Rector. The second, by Fr. Jean Schnider. Fr. Reimsbach teaches ecclesiastical history and mathematics. Mr. Setté, mathematics and Mr. T. Conture, science. Fr. Plante, late of Guelph, was named procurator on St. Ignatius feast, and Fr. Rottot, parish priest. This part of our city is developing wonderfully fast. The parish now counts 850 families, nearly all fervent Catholics. In a few days the electric cars will pass our very door. To illustrate the spirit of the people here I mention the following fact: A short time ago an extensive sale of lots facing the park took place in our parish. Before beginning the sale, in order to bring down the blessing of God on the transaction, one of the best lots valued at \$800 was given to Fr. Rottot for the benefit of the parish. The sale was a great success.

St. Mary's College.—St. Mary's has as many students as it can conveniently accommodate just now; but extensive improvements have been going on for months past which will enable us to accommodate many more. Our new building is about completed. Within a month we will take possession of two new dormitories capable of accommodating 500 boarders. The college has been raised and the dormitories occupy the whole length of the college. These

dormitories are superb, lightsome, well aired, roomy, and 18 feet high. The new refectory, in which we are already, could easily accommodate between four and five hundred. The English classical course started five years ago and now including poetry class, is a success. Forty-nine are in the classes of English-Latin elements and 78 in French-Latin elements. We have professors engaged in this branch of the classical course alone, and the respective classes have already met in battle array in the Latin declensions. The former spacious dormitory of third division may possibly be used in the near future as a study-room for higher lines, as it is contemplated to put up a new addition yet to give us study-rooms and recreation-halls. Our new college, now the most imposing edifice in Montreal, commands the admiration of everyone. We give degrees only at the close of the 2nd year of philosophy, but all examinations commencing in the class of Infima Grammatica count and go to determine whether the candidate is to have B.A., B.S.C., or B.L.

For the past year a great movement has been set on foot here against our classical colleges, and in general against the Catholic education given in our province. Nearly all the so-called Catholic papers joined in the hue-and-cry, the "True Witness" and "Vérite" being about the only journals to take up our defence. The great eulogiums showered from all quarters on our school exhibit at Chicago, has been quite a damper to this masonic tribe, and shows that we can hold our own at least in education. Four hundred and sixty boys at St. Mary's College this year, prove that we have not suffered from the machinations of our enemies.

The St. Mary's College Cadets heaped glory on themselves last June when they carried away the Duke of Connaught's flag against all competitors. The duke had offered this flag, a beautiful one costing some 100 pounds, on the occasion of his visit some three years ago to our city, to the best drilled company of cadets in the Province. The St. Mary's and Highland Cadets at that time paraded before him in the Victoria Rink, and their perfect drill drew from him warm praise. On his return to England he wrote to our mayor generously offering this flag for competition. Some delay followed, wire-pulling it may be, as our boys then had a clear field before them for the winning. A year passed and other cadet corps were getting into good shape. Our cadets were in the pink of perfection again for the drill, but again they were delayed because the other cadets were not ready to come in and beat them. Seeing this spirit our boys naturally became disheartened and determined not to compete. They gave up the drill for the winter months and soon forgot all about the flag. Spring came on and finally the different corps thought now we've got it sure, and the day of competition was definitely set down for June. The old students came around and pressed the boys to take up the armor once more for the glory of St. Mary's and the past. The president promised to shorten the year by a few days if they won, and finally, though they had lost many of their best-drilled men, they were prevailed on to again enter the lists. Six weeks stood before them and the great day. Sergeant -

Phillips of St. John's Company B was summoned to watch their movements and prepare them in the calisthenic exercises which had been added to the drill. They worked with a will, though they had many fresh men in the ranks and were never allowed to take one hour from study. The evening before they went in the field the sergeant before disbanding them encouraged them by saying: "I do not think you can be beaten." Still the boys were far from confident. The next day was beautiful weather. All the college boys went to holy Communion and prayed for success. At two in the afternoon the competing corps (only three showing up), mustered in the drill shed opposite Champ-de-Mars. A penny was tossed up for position. Our boys won the first place, the Highland second, and the Christian Brothers came third. All Montreal was there to see them, with the small boys in trees. The Champ-de-Mars is in the heart of the city and its outskirts was a sea of humanity. On entering the field our boys headed by their drum corps were received with wild plaudits. The skillful way in which they went through the different evolutions amazed even old veterans. Again and again they were cheered to the echo, and after they had showed what they could do and were retiring, the knowing ones said they had a "clinch on it." The Highlands came next and did remarkably well, as did also the Mount St. Louis boys. Then came the breathless moment. A square was formed of the three companies, the judges, officers, mayor and aldermen in the centre. A squad of Royal Scots came across the field bearing the trophy. Who was to have it? The Judge, a Protestant Colonel from Halifax, was addressing the boys. Suddenly Captain d'Orsormens of the St. Mary's College Cadets was called to the front, and awarded the flag, which in military style he received from the hands of the mayor's wife. The old poplars surrounding the field never heard such cheering in many a day. The boys were boomed, banqueted by the city, and carried the flag home in triumph. That same evening at the Sacred Heart exercises for the month of June in the Gesú, the officers of the company solemnly laid the flag at the foot of the altar of Notre Dame de Liesse, whom they thanked for their victory.—*From Mr. Harty.*

The Novitiate.—So many communities are now opened to aspirants to a religious life that, unless God vouchsafes to multiply vocations very much, we must be satisfied with a small number of well chosen, good novices. Seven fathers of 3rd probation, seven novices of 1st year, and 3 coadjutor novices are making the long retreat. Fr. Lecompte gives the meditations, I give the conferences.—*From Fr. Charaux.*

Father Hudon's Jubilee.—On Wednesday, the 18th of October, Rev. Father Hudon, Rector of St. Boniface College, celebrated the fiftieth anniversary of his entrance into the Society of Jesus. Invitations for a literary and musical soirée had been sent out to many friends of the college in Winnipeg and St. Boniface. The response was so hearty that the spacious college hall was closely packed. Many of the clergy were present, together with Senator Bernier, Judges Dubuc and Prud'homme, and all the *élite* of St. Boniface.

The programme, which was, by the way, a masterpiece of typography, opened with an overture by the St. Boniface Band, which also played acceptably on two other occasions. Then came two addresses, one in French by Adelard Grenier, of the philosophy class, and another in English by Bertram Ryan, son of Judge Ryan, of Portage la Prairie. Each address took a different view, one extolling the spirit of devotion with which the venerable Rector's life was full, the other giving an historical sketch of the achievements of that life and pointing out especially how, in spite of his retiring disposition, Father Hudon was frequently employed in the arduous duties of a pioneer, first Canadian rector of the New York college, first Canadian superior of the Order, first Jesuit to take over the college of St. Boniface, first Canadian Jesuit to celebrate his golden jubilee.

There were three well executed choruses by the students, one of which, "compliment en *ij*" was encored. Mr. Arthur Leveque, in his rich baritone gave "Le Mineur" and, when recalled, sang with exquisite expression, "Judas."

The distinctive feature of the evening was a dialogue on the life and work of Rev. Father Hudon. The speakers were Noel Bernier, Marcel Mollot, Jean Gingras, Berchmans Auger, and Ernest Golden, all junior students in the university course. It was a most realistic conversation. All these boys spoke alternately in English or in French with perfect naturalness, and, though some had more to say than the others, each of the five speakers was in his turn the object of special interest. The happy hits and boyish repartees were either laughed at or applauded by the attentive audience. Noel Bernier was dignified and fluent; Mollot, a boy who, with his parents, came last year from France, spoke out with the inimitable distinctness of a pure French accent and evidently caught the public taste; Gingras was noticeable for the ringing clearness of his voice; Auger, who personated an American because he lives at Bathgate, N. D., had the typical quiet drawl, and was listened to with pleasure; Golden seemed to be a ruling spirit, keen and witty; it was he who wound up the dialogue with the following lines:

Beloved Father, let us say
 What wells up in our souls to-day.
 As flows thine own majestic river,
 Through gulf to ocean, widening ever,
 So is the current of thy years
 Becoming wider as it nears
 The ocean of infinitude.
 But deeper than our gratitude
 It ne'er can be. May He Who blest
 Thy fifty years of forceful rest,
 Of patience firm, of wisdom sweet,
 Bestow on thee the guerdon meet
 For all the kindness thou hast shown
 To us who claim to be thine own.
 May Christ's dear Sacred Heart,
 Of which in gentleness thou art

A copy fair, sustain thee still
 For long and fruitful years, to fill,
 In heaven's world, the cup of bliss
 Thou hast so nobly earned in this.

This charming dialogue was followed by a Sapphic ode in Latin, read very creditably by Lucien Dubuc. Professor Salle gave a cornet solo, which was peremptorily encored. Alfred Bernier then recited Lafontaine's fable about the old man who was laughed at by three young men because he was planting trees at eighty years of age, and who outlived the three young scoffers. This little boy's voice was hardly strong enough to reach the entire audience, but his manner and gestures were very graceful.

The salient feature of the second part of the programme was Offenbach's opera bouffe, "Les Deux Aveugles," played and sung by Joseph Trudel and Fortunat Letourneau. Both the acting and the singing were remarkable, and the audience was continually breaking out into roars of laughter.

At the end of the soiree Mr. Lecomte, Mayor of St. Boniface, read a thoughtful address to Rev. Father Hudon, and presented him with a pretty basket of flowers containing a substantial offering in gold. No provision had been made on the programme for this interesting incident, for the simple reason that it was an unforeseen and spontaneous movement on the part of the friends of the college. That it was fully and gratefully appreciated by the rector was evident from the tenor of his graceful speech acknowledging the gift and thanking the audience. He spoke of his joy in the past successes, and his bright hopes in the future of St. Boniface College, and added that the gift of college friends that night would go to the Building Fund for the enlargement of the college. The venerable rector spoke in French and English with equal fluency and point.

St. Boniface College, Manitoba.—If you compare the total number of students, 112, with the figures given in your issue of last October, the increase will appear very gratifying. In fact, this college being built with ample accommodation for no more than 100 students, any encroachment on the second hundred is a very good sign. This year's prospects are already better than last year's; and the fine harvest will no doubt bring us in some more students in four or five weeks, as soon as the wheat is thrashed. At the University Examinations last May we did not meet with the brilliant success that we have more than once had in the past. This is owing partly to mediocrity of attainments and talent on the part of some of our candidates and in a great measure to the change in the programme for the Preliminary and Previous examinations (See WOODSTOCK LETTERS, March 1887, p. 15), a change which diminishes the importance of success in Latin and Greek. The effect of our set-back has, however, been excellent. It has stimulated professors and students to renewed efforts in order to secure thoroughness. On one point we have met with the most solid kind of success. Our philosophers distinguished themselves in the Pass subjects. In philosophy proper, history of philosophy and political economy the students of St. Boniface College compete only among

themselves in a special Latin and French course. Provided two of our students get an average of 67 per cent. on these matters, they are sure of two scholarships, one of \$100 and another of \$60. For these prizes they have no competitors from other colleges. But in the Pass subjects, which were this year Trigonometry and Statics, they have to compete with students from St. John's College (Anglican), Manitoba College (Presbyterian), and Wesley College (Methodist). Now, as all that is needed in these subjects is a Pass, i. e., 25 per cent., ordinary students just try to get through safely. But our boys have always made it a point to head the list. This year the second, third and sixth places out of thirty-nine in Trigonometry were secured by our philosophers, while in Statics the only three that had first-class marks in Statics were our men. This reflects great credit on the training Fr. Isidore Kavanagh gives them, and is really much more praiseworthy than the winning of two silver medals by two of our graduates who had to lump and halve \$160, because out of over 1400 marks in two years of philosophy they were practically equal with an astonishingly high average.—*From Fr. Drummond.*

China.—We have just taken charge of the Seminario de S. José, Macao. On Tuesday, May 2nd, the Bishop of Macao and the Rector of this seminary left for a trip to Portugal. Our Superior, Rev. Fr. John Gonçalves, S. J., was appointed Rector, and thus after a lapse of a hundred and thirty-one years, S. José becomes again a house of the Society of Jesus. Some of our fathers have been here from time to time since the restoration, but they were always under secular rule, as we were up to the recent change. We have here about seventy boarders, some twenty of whom are Chinese. There are a hundred or more day scholars. The classes taught by Ours are theology, philosophy, rhetoric, Latin, some branches of elementary instruction, and English. Secular professors have the classes of mathematics, physics, chemistry, French, and Portuguese. On the first day that we took charge of the seminary, Rev. Fr. Rector gave an instruction to the community, and referred impressively to our predecessors in the mission of Macao, who had founded the house which by God's grace was given into our hands again. On Thursday, the official appointment of Rev. Fr. Rector was read in the boys' refectory. They had prepared a lot of fire-crackers, which they set off just outside the door; the noise was so deafening and continued so long that it seemed rather barbarous, but it pleased the boys themselves and was in keeping with the taste of the place. In the evening they brought out their instruments to serenade the new rector, who went down to thank them; the little Macaese smiled their boyish smile of perfect satisfaction, the big theologians expressed their regard for Fr. Rector and led the cheering, the Chinese bowed profoundly with undisturbed gravity, all cheered and applauded heartily at suitable intervals, and the Jesuit Rector was installed in Sao José.—*From Mr. Hornsby.*

Constantinople.—Our college at Constantinople has been closed by order of Father General to whom the General Congregation gave the power. This has not been done through any difficulties with the Government but solely on account of the few pupils and the lack of financial support. It would be impossible to sustain the college without incurring a great debt. It belonged to the Sicilian province, but a father and a scholastic from the province of Lyons were stationed there, and the Superior of the Mission of Armenia made this college his home as often as he came to Constantinople:

England, Stonyhurst.—Father Gerard, who has been prefect of studies for more than fourteen years with conspicuous success, has been replaced by Father Colley, who has been obliged to return from the Zambesi on account of his health.

Wimbledon.—Our readers will remember that this college, at the very door of London, was opened a year and a half ago. It started in the Presbytery, Cranbrook Road, with two boys, and after two removals it took possession in June, of a permanent home, hitherto known as "Wimbledon School." Twenty-three boys were at the first commencement on July 26, when the Bishop of Southwark, in whose diocese the college is situated, distributed the prizes, in the presence of 280 guests. The *Letters and Notices* tell us that the college is beautifully situated on the north-west side of a high table-land, the main part of which is occupied by Wimbledon Common. It commands an extensive view of the rich valley to the south-east, stretching from the Crystal Palace to Banstead Downs. The grounds, including the house, are about eight and a half acres in extent, and adjoin the land on which the church is built. This land also formed part of the original property. The college was built in 1860, specially to accommodate 100 boarders, by the Rev. J. M. Brackenbury. It was built on his own plans, for a "preparatory school" for Woolwich and Sandhurst examinations. These "preparatory schools" are now genteelly described as "crammers." Owing perhaps to having the monopoly of such work, the numbers at Wimbledon always kept up. Mr. Brackenbury was compelled to retire in 1882 on account of ill health. After his departure, owing to much competition in the matter of education, the school failed and the building was bought in 1892 by a syndicate. We purchased the college from this syndicate. There are at present nine fathers and two brothers; though of course not all engaged in teaching the two higher students and thirty day boys who now attend the college courses.

Deaths.—Fr. Thomas Harper, the author of "Metaphysics of the Schools," died of heart disease on the 29th of August. He had long been an invalid. Fr. Joseph Johnson, whom many in this province will remember as Provincial for two full terms, Rector of Stonyhurst, and Socius, died at Liverpool on July the 8th. Fr. John Morris, well known as master of novices and an historical and biographical writer, died at Wimbledon on Sunday, Oct. 22, at the age of 67 years. —R. I. P.

France.—Our colleges continue in peace and prosperity; there is no disturbance whatsoever on the part of the Government. The opening of the classes in October was made without any difficulty and the number of the students was good. We have opened a new college at Lyons where we have put for the time being the preparatory course for the Military School at St. Cyr. It is a high building situated on the hill of Fourvière near our old residence, which was sold after the decrees of 1880. When we have put up the preparatory school in the Quartier des Broteaux, this new house will become a house of retreats. Already the buildings for the new college are going up, and, if it is possible, several classes will be opened there in October next year. These buildings will face one another, being separated by a street. Our province of Lyons this year has scarcely any novices.

Frederick, St. John's Church.—Lately a new fervor seems to have seized the people of the parish and on all sides everything seems to be on the increase. The League Centre is in a flourishing condition. The Third Degree is largely practised and last May and June the number of Communions was doubled. The Bona Mors Association, which has been recently revived, is now flourishing. Two hundred members were solemnly admitted last Sunday evening and many more continue to send in their names for the reception, to be held on the 19th of November. The ladies of the B. V. M. Sodality have organized a relief association to help the distressed poor. The city has been divided into sections and the committee visit the poor of the neighborhood. A well-equipped Sewing Society, which holds weekly meetings, helps to further this good work. The Sunday School has an attendance of over 280. The children are very proud, as well they may be, of their two new statues: The Guardian Angel and the Infant Jesus. It was kneeling around their beautiful statues last Sunday, that they renewed their sodality promises, after which the distribution of prizes for the months of September and October followed. The Colored Sodality has been also reorganized and now has an attendance of 125. The Benediction on these nights is served by six little colored altar-boys and the choir is composed exclusively of colored people. A new pulpit of carved oak has been erected on the gospel side of the sanctuary.

Outlying Missions.—The Mission Sunday Schools taught by the novices are well attended. Urbana has an attendance of 26; Carrolton Manor 45, and the Mountain mission, held at a farm-house about five miles' distant, has an attendance of 30. Here, not only the children, but also the older folks attend and listen with great attention to the instructions delivered every Sunday by one of the novices. A neat little book of Catholic hymns has been printed by the novices for the mission Sunday Schools. Singing forms one of the important factors. There is also a hope of establishing more catechism classes in some of the neighboring places.

Novitiate.—Since we last wrote, many new improvements have been made in our house. Electric lights have been introduced into the chapel, corridors,

refectory, and kitchen, and a few weeks ago they were also introduced into the juniors' *Aula*. The "Hospital trial," mentioned in the LETTERS two years ago, has so far proved very successful and will continue this year. Owing to the great increase of novices, all are unable to have this trial, so a new one, known as the "Infirmiry trial," has been added. One of the novices spends a month in the infirmiry, assisting the brother infirmirian in the care of the sick. The latest addition to the infirmiry is the fitting up of a new chapel under the patronage of the Guardian Angels. Here the old fathers can say Mass every morning, and those too sick to go to the domestic chapel can easily assist at the Holy Sacrifice. Our villa is still at Araby, and the juniors and novices each spend a day there once a week. We may say that owing to this all our scholastics enjoy the best of health, and last year there was not a novice or a junior in the infirmiry a single whole day. This is certainly remarkable. At present the novices are busy preparing for their Academy to be given on their Patron's feast, St. Stanislaus. This is *our* feast day of the whole year, and all strive to make it a memorable one. This will be our programme for this year:

Programme.—Nov. 12, Sermon, C. Tierney; Nov. 13, 6.15 A. M., Community Mass, Rev. Fr. Rector; 8.30 A. M., Solemn High Mass, Rev. Fr. Provincial; 4.30 P. M., Academy; Piano Duet, CC. Farley and Coveney; Hymn to St. Stanislaus, Choir; St. Stanislaus in Exile, C. Devlin; Music, Solo, C. Fleming; St. Stanislaus in Battle, C. Langan; Music, Hymn to St. Stanislaus, Choir; St. Stanislaus at Rest, C. Fortier; Music, Solo, C. McEneaney; St. Stanislaus in Victory, C. Dore; Music, Solo, C. Reynolds; St. Stanislaus and Our Lady, C. McNeal; Music, Hymn to the Society, Choir.

We are so often asked from what part of the country our novices come, that we send the following list:—

	Juniors		Novices		Total
	2d yr	1st yr	2d yr	1st yr	
Boston College.....	5	3	4	11	23
St. Francis Xavier's.....	2	7	9	4	22
Holy Cross.....	.....	4	2	2	8
Loyola.....	.....	1	1	6	8
St. Joseph's, Philadelphia.....	.....	.....	2	4	6
St. John's, Fordham.....	1	.....	.....	4	5
Georgetown.....	.....	1	.....	1	2
Gonzaga.....	.....	.....	.....	2	2
St. Mary's, Montreal.....	.....	.....	.....	1	1
Stonyhurst.....	.....	.....	.....	1	1
Mungret.....	.....	1	.....	.....	1
Toronto University.....	.....	.....	.....	1	1
Brooklyn, N. Y.....	.....	.....	.....	1	1
Nashua (N. H.) Academy.....	.....	.....	.....	1	1
Boston Latin School.....	.....	.....	.....	1	1
Boston (not from college).....	1	.....	.....	.....	1
Mary Immaculate College, Plymouth, Eng.....	.....	.....	.....	1	1
Providence, R. I.....	1	.....	.....	.....	1
Total	10	17	18	41	86

Georgetown University, The College.—The present number of boarders, actually in the house on November 15, is 215, a number it is believed greater than that of any Catholic college in this country. The total number, including day scholars, 269, is larger than the college has had enrolled on her lists at this time of the year since 1869.—On October 26, a reception was given to Cardinal Gibbons in honor of his Silver Jubilee, in Gaston Hall. Students from all the departments of the university united in offering to his Eminence their congratulations in different languages, and at the end in presenting a beautiful illuminated volume containing these addresses. A reception followed in Coleman Museum when the faculty from the different university schools were presented to his Eminence. Cardinal Gibbons expressed his delight and promised to preserve the addresses in the archives of the arch-diocese. Besides our own faculty, Father Sasia of California, Father Gannon, Rector of Fordham, and Father Gillespie of Gonzaga were present.—The Coleman Museum has received and placed on exhibition over 800 Pontifical Medals. They are coined from the original dies and the collection is complete from the accession of Martin V., 1417, to the present year, thus furnishing a history of the Catholic Church during nearly five centuries.—The Riggs Library has received from the widow of John Gilmary Shea a valuable collection of autographs. It contains 500 manuscripts, among which are papal briefs and documents from the Vatican, an exceedingly good number from the American Hierarchy, autograph letters of fifteen of our Presidents, letters of Webster, Clay, manuscript sermons of Bishop Carroll, etc.

The Observatory.—A new latitude instrument has been put up to replace the Floating Zenith Telescope which was constructed in a rudimentary and cheap way. It consists of an ordinary Zenith telescope in which the micrometer is replaced by a photographic camera with the photochronograph attached. This method was tried for the first time on June 13, and was so successful that a new instrument was ordered. Father Algué has invented and has constructed for his observatory at Manilla a latitude instrument upon another principle. It is called the Reflecting Zenith Telescope, as the star is reflected from a basin of mercury through one end of the telescope, while it is received directly on the photographic plate through a lens placed in the other end. The telescope has thus two object glasses. The wonderful little photochronograph, which is modified to a wheel form, is placed in the centre of the tube, midway between the two objectives. This application of the photochronograph is very ingenious and has excited the admiration of all those, both in this country and Europe, to whom it has been shown. This instrument was first tried in the observatory last year and then taken to Spain by Father Algué. Georgetown observatory has thus tested three different photographic methods of determining latitude for the first time. Each of them has its own advantages and disadvantages, and it will be a matter of opinion with observers to which to give the preference, Georgetown, however, will have the credit of having originated and tried each of them.

The interest that is taken in the observatory is well shown by the *Scientific Visitors* who have visited the observatory on their way to the World's Fair. The following may be mentioned :—

DR. MAX WOLF of the observatory of Heidelberg. He is known to the scientific world from his discovery of some asteroids by photography. He examined our instruments and plates with great interest.

DR. EUGEN VON GOTHARD, member of the Hungarian Academy of Science, F. R. A. S. and director of Herény Astronomical Observatory. He showed us many of his negatives of nebulae and clusters, and felt very much pleased with our own plates of transits, latitudes and double stars.

DR. A. WESTPHAL, editor of the "Zeitschrift für Instrumentenkunde." He kindly offered his services in making our astronomical work known to the readers of his widely circulated periodical. He has in fact published abstracts of all our publications, accompanied by beautiful illustrations.

PROF. SELIM LEMSTRÖM of the University of Helsingfors. Prof. Lemström is the one who produced the artificial aurora on the hills, Oratunturi and Pietarintunturi, near Sodankylä in Finnish Lappmark in December, 1882. His experiments are described by himself in *Nature* of May, 1883.

PROF. DR. LEMAN, Director of the physical department of the "Deutsche Reichsanstalt," an institution similar to our Smithsonian Institution. He will give a detailed report to his Government on our observatory and in particular on the photochronograph, which he thinks will be of great use in his physical laboratory.

DR. FELIX KLEIN, Professor of Mathematics at Göttingen, and editor of the "Mathematische Annalen." He was to represent the teaching of Mathematics at the German Universities on the part of his Government, and to report to the same on the methods of teaching in this country. The few hours he spent at our Observatory and College were most interesting and useful, as he was able to answer any difficulties with the greatest readiness; especially in the line of modern geometry, of which he is generally recognized the representative. He was accompanied by Prof. Asaph Hall, U. S. N.

DR. JOHN M. THOME, director of the Argentine National Observatory at Córdoba. Dr. Thome and Fr. Hedrick are old friends, having been fellow assistants in the Córdoba Observatory, nearly twenty years ago. Since he is engaged in the greatest astronomical work now in progress, viz., the extension of the Bonn celestial charts to the south pole, his conversation was a great scientific treat to all of us, especially as the work of our 12-inch equatorial is of a similar character to his own, although on a smaller scale. On the one hand he admired the neatness of our observatory, and on the other felt almost discouraged at the sight of the new photographic methods we had to show him. He has no reason however to fear a comparison of his own gigantic work with the work of any other existing observatory.

While these visitors spent only a few hours with us, two others of our own Society gave us the pleasure of their presence for several weeks, Rev. Frs.

Algué and Faura. They came from Spain to the Scientific Congresses at Chicago, as representatives of their Government. Fr. Algué is known to the readers of these LETTERS as a former student of this observatory and now director of the observatory in Manilla. Rev. Fr. Faura is the great expert of cyclones in the Chinese waters. His predictions have a similar importance for the eastern coast of Asia as had those of the late Fr. Viñez in Habana for the Atlantic coast of our own country. They are now on the point of leaving, with their 19-inch equatorial, and will co-operate with us in the line of variable stars and variation of latitude.

The Law School had 235 students on Oct. 26, an increase of 29 over the same time last year, and six more than two years ago which was the most successful year since its foundation.

The Medical School numbers 120, the largest number it has ever had at this time. During the summer great additions have been made to the building. The front has been extended forward eighteen feet, and an additional story has been added to the whole structure. On the second floor a splendid chemical laboratory has been built, more than quadrupling the space previously allotted to this work. The main lecture hall, or amphitheatre, is supplied with a large number of electric lights, affording perfect illumination. Back of this room is a new department for the prosecution of microscopy and bacteriology. There are accommodations for forty students, with every appliance for germ cultures and other investigations. The new story gives, as its main feature, a dissecting room that has no superior in the country, being fully lighted by seventy-five incandescent lamps. It contains 3400 square feet of floor space. In front of this is a room in which valuable specimens will be stored.

The University.—The whole number at the university in actual attendance on November 15 is as follows:—

College Classes.....	174
Preparatory Department.....	95
Boarders.....	215
Half boarders.....	6
Day scholars.....	48
	—
	269
Law School.....	235
Medical School.....	120
	—
TOTAL.....	624

German Province, The New Scholasticate at Valkenburg, Holland.—Although the bill concerning the return of the Jesuits to Germany will be brought in next Christmas and has some probability of passing, at least in the "Reichstag," but not yet in the "Bundesrath," the prospects for the future are so dubious that the German fathers apart from other reasons have

thought it best to sell the old scholasticate of Maria-Laach. The Benedictine monks, to whom it belonged before the time of secularization, have purchased it. Besides, as the number of scholastics increases year by year, the philosophers at Exaeten numbering 79, it was resolved to build in Valkenburg, near the station, a new house of studies for about 200 inmates, destined in the first place for the philosophers, and, probably, later for the theologians, who are yet in Ditton Hall. The new house, as well as Exaeten, will be kept up by the German province even in case of our returning. Valkenburg is a little country-town in Holland, a few miles from the German frontier and about four hours' walk from Aix-la-Chapelle. The country is very picturesque and healthy, so much so, that a great part of the year it is frequented by many strangers as a "Luffkurort" (health-resort), and is covered with many quaint villas and hotels. The scholasticate, which is now almost under roof, stands on the slope of a hill and commands a view of the surrounding valley. As it is a first-class building in every respect, being erected, according to the plan of an experienced German architect, by an able builder, who has 200 workmen, it excites the admiration of all who pass by in the trains. The edifice has three and four stories, and is built of yellow brick, the windows, turrets and other parts being bordered with grey sandstone and red brick. The main wing, 300 feet long, will contain the rooms of the professors; they are all on the front side, the south-east, while the opposite side, the north-west, is left for bright and long corridors. Perpendicular to the middle of the main wing, on the south-east side, there stands a fine chapel with a spire and many architectural ornaments. On the other side of the main wing, to the north-west, right back of the chapel and in a line with it, are the refectory, library, and academy-room. One more wing parallel to the refectory, etc., at the north-west corner of the main wing, completes the building. This last wing will hold the cells for the scholastics on both sides of the corridors. The house will be heated by steam. The grounds of the future "Collegium Maximum" contain as yet only 16 "Morgen" (10 acres), but will be enlarged later on, not, however, without great difficulties on the part of the land owners. Most probably, next autumn one wing will be finished and then the philosophers of Exaeten will settle there. This may involve some other changes in the German province, viz., of transferring some more houses, the particulars of which are not yet fully known.

The Philosophers' New Villa, The Missionaries' House.—Meanwhile, "Marienbosch," the new villa of Exaeten and residence for ten missionaries has been established. It is situated close to the depot "Baexem" and, therefore, very convenient for the missionaries going to Germany. Its distance from Exaeten is hardly two miles, which can be made easily on a villa-day even by the invalids. The area of the estate is (12 Morgen) about $7\frac{1}{2}$ acres. The house stands on a little elevation and has three stories. In front it has a covered veranda, which is of great use. The soil is almost bare sand, but has been already improved wonderfully by the brother gardener. In the "Bosch" as

the Dutch call it, a little grove of oak and fir-trees, 600 new trees of different kinds have been planted and a little brook has been changed in its course. What before was a swamp, has been partly filled up, partly dug out as a pond, and two swans, some dozen ducks, and a little boat, named Loyola, are now gliding through its limpid waters. Work was first begun in July '92, and it was but ten months later, that our dear little villa re-echoed with the songs and merry voices of the scholastics.—*From Father W. Vosskühler, Exaeten.*

Germany and the Province in general.—The Catholics are getting more and more angry at the persistent refusal of the Imperial Government to rescind the anti-Jesuit legislation. Fr. Heinrich Pesch is an authority on "the Social Question." To treat this question thoroughly and enable their Catholic popular speakers to meet in their assemblies the socialist agitators and overthrow their sophisms, the Catholics have established a "Volksuniversität" (People's University), regular systematic courses of lectures on the Social Question in all its bearings. These lectures were delivered last summer in Bamberg, Bavaria, and in Neisse, Silesia. This Volksuniversität may be compared to the Catholic Summer School with this difference: (1) That the lectures form a systematic course on the Social Question and nothing else; and (2) that the audience are exclusively educated gentlemen, priests and laymen who are, or are fitting themselves to become the leaders of the Catholic people of Germany in their struggle against socialism and false liberalism in Social Questions. Fr. Heinrich Pesch was one of the "Professors" at both the sessions of the "University" this summer. His lectures in both cities were listened to with unbounded admiration.—The German Mission has had its share of domestic sorrows the last two years. It has lost FF. Körling, Kerckhoff, Friderici, Röther, and Kamp, their ages ranging between 54 and 57 years, all excellent, hard-working men whose loss is deeply felt. Also Fr. Ehret, only 33 years old. However, if there have been sorrows, there have also been domestic joys. The venerable Fr. Behrens had to submit last fall to the double celebration of his "diamond" jubilee (60 years), as a Jesuit and the golden jubilee of his priesthood. The Bishop of Buffalo was present at the feast and made a speech in which he thanked Fr. Behrens for the great service he had done to his diocese and proposed him to his priests as the perfect model of the good priest. Good old Fr. Pottgeisser also celebrated his jubilee of 60 years in the Society, and Fr. Karlstätter his golden jubilee. Fr. Häfely's golden jubilee was celebrated a few weeks ago, and Fr. Leiter's will be here in a few weeks. All these men are veterans of the Swiss days of the German Province, and have suffered two or three expulsions *for the name of Jesus*. Fr. Behrens' name will be written in the history of the German Province. Fr. Pottgeisser was associated with the great Fr. Roh in the memorable missions given in most of the great cities of Germany thirty years ago, Fr. Karlstätter has given missions throughout the eastern and middle states, FF. Häfely and Leiter, of Swiss nationality, have toiled and labored in their own country, in Germany, in India, and in America.—*Letter from Fr. Guldner.*

Ireland, The Intermediate Examinations.—Catholic colleges and students scored a success this year in the Intermediate Examinations, surpassing even that of last year. To them have fallen the first and second places in the Senior, Middle, and Junior Grades, and the first place in the Preparatory. All the medals in the Senior Grade, three out of five in the middle, and four out of five in the Junior have been carried off also by Catholics. Of eighty-four schools that won at least one exhibition, our college of Clongowes Wood got the third place, having gained fourteen exhibitions; Belvidere twenty-third with three, and Limerick thirty-third with two. There was no man from Galway. The greatest number of exhibitions gained was thirty, won by the Christian Brothers' school, Cork, which obtained one in the Senior Grade, thirteen in the Junior, and sixteen in the Preparatory. Their chief school in Dublin came next with a total of seventeen, having won one in the Senior Grade, three in the Middle, six in the Junior, and seven in the Preparatory. Notwithstanding this numerical superiority, not difficult of attainment in a large day-school, Clongowes, with quarter the number of boys as raw material to work on, makes relatively a far better showing. It gained two exhibitions in the Senior Grade, two in the Middle, seven in the Junior and three in the Preparatory, having won second place in the Senior, second in the Middle, and first in the Preparatory. The gold medals for English in both Senior and Junior Grades were also won by students of Clongowes. The Cork Christian Brothers this year gained the greatest number of exhibitions ever won by any single school. Of the eighty-four schools that gained at least one exhibition, thirty-one gained but one, twenty-one gained two, ten gained three, five gained five, and five gained four.

The following table shows the number and value of the money prizes won respectively by Catholics and non-Catholics this year and last.

	Catholics won	Value	Non-Catholics won	Value
1893.....	497.....	£4859.....	221.....	£2540
1892.....	372.....	£4383.....	200.....	£1953
	—	—	—	—
	Increase 125	£476	21	£587

The money prizes are sufficiently numerous and valuable to work hard for. This year there were fifteen £50 prizes awarded in the Senior Grade; thirty-six £30 prizes for two years in the Middle Grade; one hundred and twenty-nine £20 prizes for three years in the Junior Grade, and one hundred and eleven £20 prizes for one year in the Preparatory. Besides this encouragement to the individual student, the Results Fees paid to the schools amounts to a handsome sum. Clongowes came in for about \$6000 in this way this year.

Milltown Park.—The closing of the scholastic year was marked by the Grand Act of Father Jouanen, of the Toledo Province, in the hall of the Catholic University, St. Stephen's Green, Dublin, on the 30th of June, 1893.

From 11 A. M. until half-past 5 o'clock P. M., with only a short interval for luncheon, Father Jouanen, of Milltown Park, held his own against some of

the ablest theologians of the Secular and of the Regular clergy, both of our own and of other countries, whom the occasion had brought together.

Father Fabbri, a Roman Jesuit, after a brief introductory speech, began the real work of the day by attacking the doctrine of the Trinity, and urged difficulties and arguments with which one of Cardinal Newman's finest sermons has made most of us familiar. He was followed by Dr. O'Donnell, of Clonliffe, who took up the question of Original Sin, and urged the injustice of punishing many for the fault of one, the plentifulness of Redemption, the purification of parental nature by Baptism, and other like arguments against the Christian teaching. After Dr. O'Donnell, Father Pius Dowling, O. P., initiated one of the most abstruse discussions of the day, and one of the most interesting for such an audience as was present—the nature of the Divine knowledge, especially as regards things which might be but never will be. At the conclusion of Father Dowling's arguments, permission was given to any who chose to take part in the discussion. The first to do so was Father Hayden, S. J., who asked for explanations concerning the indirect authority of the Church in temporal matters, and then argued against the explanations given from the dissensions likely to arise between the Church and the lay world in case of such interference, and from the undue curtailing of lay rights and liberties. Father R. Kane, S. J. followed with an argument against the unchangeableness of God, drawn from His perfect freedom, and then an adjournment took place for luncheon.

On resuming, Dr. Walker M'Donald, prefect and professor of the Dunboyne Establishment, Maynooth, put forward the chief difficulties of the agnostics against the Divine existence, maintaining that the world—an eternal mass of matter, with endlessly changing modes of being, explains itself sufficiently, without the need of a Creator, least of all, of a spiritual Creator, distinct from itself. Then Dr. Murphy, of the University Church, St. Stephen's Green, attacked the doctrine of the Roman Primacy, contending that there was no evidence of any pre-eminence bestowed by Christ on the successors of St. Peter in the See of Rome, and Father Wiedenmann, a German Jesuit, the last of the appointed disputants, discussed the nature of an act of Divine Faith, and the motives on which we base it.

This brought us up to five o'clock P. M., when permission was again given to any of the audience who wished to urge objections. Father Devitt, S. J., the rector of Clongowes, opened up the difficult question of sufficient grace being given to all mankind, arguing that there were sinners who could not "be renewed to penance;" that there were those for whom "there was now no victim," etc; and then his Grace the Archbishop of Dublin closed the disputation by a series of difficulties against the doctrine of Intention which is required in the administration of the Sacraments.

The mention of the chief points raised and of the chief difficulties urged will show the wide extent of matters which the "Theses" covered. Indeed, the whole field of theology was included in the pamphlet of "Conclusions"

which Father Jouanen undertook to defend, and there was only one opinion as to the brilliancy and solid exactness with which the young Jesuit met all objections. The discussion was carried on entirely in Latin, which, however, seemed to offer no difficulties either to Father Jouanen in the exposition and defence of his doctrines or to the gentlemen who opposed him.

A quite unusual function was brought to a pleasant conclusion by hearty and well-deserved congratulations bestowed on the gifted young priest by the distinguished audience, among whom were noticeable—Fr. N. Walsh, S. J., rector of Milltown Park, who presided; his Grace the Archbishop of Dublin, their Lordships the Bishops of Galway, Achonry, Meath, Ardagh, Clogher, Canea; Mgr. Browne, president of Maynooth; Mgr. Fitzpatrick, president of Clonliffe; the Presidents of University College, of Blackrock College, of Clongowes, of Terenure, Belvidere, etc; the Provincials of the Carmelites, of the Jesuits, of the Passionists, etc; the students of Clonliffe, of St. Paul's, Harold's Cross; of Terenure, of Milltown Park, etc, and a large number of the other secular and regular clergy.

Several students of the Order of Calced Carmelites attend the classes of dogma and moral along with our scholastics. This year the students of a new congregation recently founded in England have begun to attend also. A house has been taken for them about half-way between Milltown and the University College, St. Stephen's Green. The new chapel will not be begun till next year.

Ministeria Spiritualia.—During the months of July and August our fathers were engaged giving retreats to various religious communities of men and women throughout the country. About one hundred and sixty were given in all. Some of the fathers gave as many as five. It was found to be impossible to satisfy all the calls for the Spiritual Exercises. The ex-Assistant, Father Whitty, conducted the retreat for the clergy of the diocese of Ardagh, Father Sutton, that of Kildare and Leighlin, Father Peter Finlay, that of the archdiocese of Armagh, and Father Cullen, that of the five hundred students of the Royal College of St. Patrick, Maynooth. The annual retreat for the men of the Sodality of the B. V. M. under the direction of Father James Walshe in St. Francis Xavier's, Upper Gardiner Street, Dublin, was conducted by Father William Butler. The average attendance every night at the sermons was upwards of two thousand.

On the 3rd of October the grand new hall of Maynooth College was inaugurated. Fr. Thomas Finlay, F. R. U. I. who was chosen for the first of a series of monthly lectures to be given in it, took for his subject, "The Progress and Prospects of Socialism." He was listened to by a goodly audience, having assembled before him two Cardinals (Moran and Logue), twenty-eight bishops, and the faculty and students of the college. At the close of the lecture several of the assembled prelates took part in a discussion of various points of it.

Jersey City, St. Peter's College.—An Alumni Society consisting of some sixty members, has been formed. The constitution cites as the aims of the association, the improvement and advancement of its members, the renewing of the old college friendships and the forming of new friendships among the former students of the college. The regular meetings are held quarterly. The annual alumni dinner is to be held in November, and so great is the enthusiasm among the members that it is proposed to have a club-house of their own at no distant day. The college opened with 143 students and the classical course is doing well.

Macao Mission.—The Portuguese Mission of Macao is not confined to the city, but is territorially co-extensive with the jurisdiction of the Bishop of Macao. It comprises the province of Kwaungtung which has a population of about nineteen millions. There are a few Italian and French missionaries in the province, but they are there only temporarily, until the Bishop of Macao may be ready to put his own missionaries in their place. The Bishop of Macao has jurisdiction also over a part of the English colonies of Singapore and Malacca, and over the Portuguese half of the large island of Timor in the Malay Archipelago. The natives of Timor, according to Wallace, belong to the Polynesian race of the eastern islands of Oceanica, and they are good subjects for evangelization, as, in the Portuguese dominion, there is not a Protestant missionary among them. A map of the Macao mission is now being prepared, and will be sent to different provinces as soon as possible. There are at present only four fathers, four scholastics and two brothers on the mission, but it is hoped that the nineteen million Chinese and interesting Polynesians of Timor will soon attract many zealous missionaries.—*Extract from a Letter of Mr. W. Hornsby.*

Mission of New Mexico and Colorado, Denver.—Our fathers are struggling this year against the pressure of adverse circumstances. As Colorado and the other silver-producing states have been paralyzed on account of the sudden closing of the mining industries, very few of the parents have sent their children to boarding schools. Providence, however, is near. With the generous help of several friends they have been enabled to open the college although with an insufficient number of boys to keep it up. Fr. Pantanella has started a post-graduate course, which is patronized mainly by the old graduates, resident in the city. So far he has twelve young men who attend his lectures regularly.

Missouri Province, Florissant.—Sixteen scholastics and five brother novices have been received. The tertians, ten in number, represent the Missouri Province, and the Southern, Rocky Mountain, and the Denver Missions. The new Sacred Heart Church in Florissant is practically completed and will

be dedicated in November. It is claimed that this church is the largest and the finest in the state of Missouri, outside of St. Louis.

St. Louis.—When finished, the new church of St. Francis Xavier will be undoubtedly the noblest church in the West. It is built in what is known as the Gothic style of the transition period; the period, namely, between the early English-Gothic and the decorated Gothic. It is worthy of note that this is the only church built in this bold and effective style. The material and design are such that time will age the structure only to beautify it the more. The interior will correspond with the exterior, and will produce on the visitor such an impression as can be imagined by those alone who have entered those grand churches of Europe that have come down to us from the ages of faith. We hope, at a later date, to give a detailed description of this grand church.—In the scholasticate there are at present 53 scholastics, of whom 20 are in the first, 17 in the second, and 16 in the third year. The faculty is as follows: Rev. Joseph Grimmelman, Prefect of Studies; Rev. James Conway, Professor of 3rd year; Rev. F. Bechtel, of 2nd year; Rev. A. Rother, of 1st year; Rev. T. E. Sherman, Ethics; Rev. A. De Laak, Physics; Mr. Cooney, Chemistry; Rev. Thomas Treacey, Mathematics.—The missionary band has been increased by two new members, Frs. Harts and Mulconry.

Chicago.—At the Parliament of Religions of the Chicago World's Fair, Rev. T. E. Sherman read an ethical paper on "Christian Conduct."

Cincinnati.—Fr. Nussbaum celebrated his Golden Jubilee on Oct. 3rd. That time has dealt kindly with the venerable father, is evidenced by the fact that he is giving the regular course of Sunday lectures in St. Xavier's church.

Milwaukee.—The church of the Gesù is nearly completed. It will serve as the place of worship for the united parishes of St. Gall's and the Holy Name Churches.

In General.—The Missouri Province has at present 150 priests, 173 scholastics, 116 brothers; 439 in all. There are 4 tertians, 25 theologians, 49 philosophers, 29 juniors, 30 scholastic novices, 9 brother novices.—Considering what is popularly known here as the "financial stringency," the number of students in the various colleges is gratifying, as the subjoined list will show: Chicago, 392; Cincinnati, 376; Detroit, 293; St. Louis, 270; Milwaukee, 235; St. Mary's, 226; Omaha, 136.

Course of Studies.—In 1886, Rev. R. J. Meyer, then Provincial of the Missouri Province, in accordance with a resolution unanimously passed by the Provincial Congregation of Missouri, issued a circular letter relative to the appointment of Committees, sub-Committees, etc., for determining a uniform plan of studies for all the colleges of the province. Taking as a standard the grading set down in the *Ratio Studiorum* for each class, the Committee was to determine: 1. The text-books to be used in each class. 2. The amount of matter to be seen in each class, in the different branches. In June 1887, Rev. R. J. Meyer formulated the report of the Central Committee, and the plan of studies henceforth was followed in all the colleges.

In March of the current year, Rev. J. P. Frieden, Provincial of the Province, at the request of the fathers of the last Provincial Congregation, appointed a Committee for the purpose of considering difficulties that might arise concerning the meaning or the practical working of the "Course of Studies." Rev. Fr. Provincial wished it to be plainly understood that the plan as adopted in 1887 remained in full force; and that the advantages connected with its observance were demonstrated by the higher standard which now prevails in our schools. Hence the general regulations of the "Course" were not to be in any wise changed; nor, indeed, had any of the colleges expressed a desire for such change. During the last week of May, accordingly, and during the early part of July, the Committee held its sessions. No important changes were made; and the modifications introduced amounted to little else than a fuller explanation of certain points in the former course that were open to misunderstanding. The revised edition of the "Course of Studies" appeared about the middle of August.

New Orleans Mission, Grand Coteau.—Our community here numbers 60 persons. The classes are thus divided: 3rd year has 12 members; 2nd year 9, and 1st year 7. We can boast of only three theologians, but it is said, they are worth a host in themselves. The teaching staff is as follows: Fr. de Potter is prefect of studies and teaches 1st year; Fr. Rittmeyer has 2nd and 3rd years combined, for psychology and natural theology, while Fr. de Stockalper has ethics. Fr. Whitney has the mathematics of 1st and 3rd years, and Mr. Raby presides over the department of natural sciences. Our life here so far has been very quiet: the late stormy event did not deign—thank God—to pay us a visit.—Fr. Porta, whom I do not include in the three theologians mentioned above, is here with us, and is preparing as hard as his health will allow, for the final test.—Great interest is being shown in astronomical pursuits, and star-gazing "sensu proprio" among the third year men has reached an alarming climax. It is no unusual thing to see a grave philosopher, as soon as the first bell in the morning rings at half-past four, seize a Chinese lantern and climb to the top of our church-tower 85 feet high, to make out the star-lit tracery of the "Gemini" or the "tristes Hyades."—So far the scholasticate. Now for outside. Grand Coteau is not so far behind the age as one might be apt to think. Since last spring it boasts of a "Catholic Club" well attended, nicely located in a cozy little southern cottage embowered with venerable trees, and overshadowed with a huge slice of the stars and stripes, dangling from a 60-foot pole a wonder to the natives. The club has 40 members on the roll; and thanks to its billiard-table, and games of all kinds, it is quite an attraction to the men of the village, and is an active agent not only in keeping them out of harm's way, but in bringing them under the spiritual influence and guidance of which they stand in need. Fr. Whitney who or-

ganized and now directs the club, has spared neither money nor trouble to make it a success.—Besides the club there are two sodalities of our Lady, one for young men, also directed by Fr. Whitney, and numbering about 20 members: another, directed by a scholastic, for boys, with the same number: both sodalities are doing excellent work. There exists also a "Junior Club" if it may be so called, whose purpose is to afford innocent recreation to the young generation of Grand Coteau.—As for the work done in the parish, it has very consoling features. The devotion to the Sacred Heart has taken deep root among the people, as may be gathered from the sight of the crowded altars on a first Friday.

Spring Hill.—There are now 135 boys present, an orderly, gentlemanly set. Many improvements have been made in study-halls, and dormitories; prospects for increase are good, and all augurs well for a successful year. The storm which did so much harm on the gulf-coast, respected the college, but our church (St. Joseph's) and presbytery in Mobile suffered somewhat, but not seriously, from the fearful torrents of rain, so violent, according to the pastor, Fr. Beaudequin, that the water oozed through the brick-walls. We must thank God that no more serious injury was done.

New Orleans.—We have 350 boys present, and the number is increasing. There is an excellent philosophy class: its teacher, Fr. Power, is contemplating a public philosophical disputation towards the middle of the year. Mr. Green's Athletic Club is doing good work: that it has done so in the past, those who have read the reports in the papers can easily tell.

Macon, The Novitiate.—Fr. DeBeurme has succeeded Fr. Taillant as Minister, who is now teaching the juniors. Fr. Kennedy, who is now at Manresa, Spain, for his tertianship, has been replaced by Fr. Higgins as professor of the second year juniors. Fr. Tarr is still with us looking well for a man in his condition, and seeming rather to improve than to be losing; he will before long leave for Florida.

Our Novitiates.—We give as usual the number of juniors and novices in the eight novitiates in this country and Canada. The juniors and novices from New Mexico are at Florissant.

	NOVICES						JUNIORS		
	Scholastics			Brothers			1st yr	2d yr	Tot.
1st yr	2d yr	Total	1st yr	2d yr	Total				
Maryland-New York	41	18	59	1	3	4	17	10	27
Missouri.....	15	14	29	5	4	9	19	10	29
Canada.....	7	8	15	3	3	6	10	...	10
California.....	12	16	28	3	2	5	7	3	10
Buffalo Mission.....	12	3	15	3	2	5	8	5	13
Rocky Mountains.....	13	10	23	1	1	2	4	2	6
New Mexico.....	3	5	8	..	..	..	3	5	8
New Orleans.....	3	18	21	1	3	4	7	9	16

Philadelphia.—Our readers know that Father Villiger was sent last July from Philadelphia, where he had been Superior at the Gesù for so many years, to Frederick to be tertian master. The following letter shows how much he was appreciated by the archbishop.

ARCHBISHOP'S HOUSE, LOGAN SQUARE,
Philadelphia, July 17, 1893.

Dear Father Villiger:

I heard with surprise and regret of your leaving old Philadelphia. After so many years of labor and success with your great work yet unfinished, it must have tried the human element in you to leave. However you are too good a Jesuit not to be prepared for any change which might come. Philadelphia owes you a great debt of gratitude for all you have done for the benefit of religion here and I am sure she is deeply grateful and your people mourn your departure from amongst them. I should feel pained at your not calling on me, but I understand you left, as Abp. Kenrick left here for Baltimore, in silence and secrecy.

Recommending myself to your prayers and envying you your holy solitude and opportunities to prepare for the last great change,

I am,

Yours faithfully in Dno.,

P. A. Ryan,

Abp.

Rocky Mountain Mission.—The novitiate at De Smet has now 27 scholastic novices and two brothers, Father Crimont having returned from Europe with four novices. Our six juniors have been transferred to St. Ignatius Mission, Montana. We have very little to send you for the *Varia* except that amid the hardships of our missionary life we find the greatest consolation in the fervor of our Indians. The novitiate is prospering and a wide field awaits each of the novices in the far North-West and Alaska. Mr. Howard Brown is stationed at St. Ignatius Mission, Montana, and Mr. Nicholson at St. Peter's P. O., Cascade Co., Montana.—*Letter from De Smet.*

Rome, A Letter from Father de Augustinis.

ROME, August 21, 1893.

Rev. and Dear Father,

It is a duty for me to thank you for the WOODSTOCK LETTERS, which I receive regularly. I feel very grateful to you for this favor. The LETTERS speak to me of dear Woodstock present and past, and make me live in spirit amongst you all.

In your "Queries"—by the by, a very valuable improvement—n. vii, there is question of Fr. Kino. When I was in America, I found some precious documents about his labors in California. They are in a collection of "Lettres édifiantes" of the Austrian Province, published mostly in German in four

big volumes, which you will find in our Woodstock Library. Fr. Kino was a Tyrolese, from Trent, I think, and he was one of the most remarkable Jesuit missionaries of the last century, not long before the Suppression of the Society.

As you see, I write this letter from Albano, a famous and delightful little town near Rome. Here our scholastics take their summer vacation. This year, being the 25th after the cholera of 1867, which made terrific havoc in Albano, but was stopped at once by the miraculous intervention of our Blessed Lady, there has been here a great celebration in her honor, with the results of an imposing revival of christian life. A much venerated image of the Madonna, the one brought to Albano from Greece in the 8th century, which is now kept in the church "La Rotonda," was on the 5th of this month carried in procession to the cathedral by thousands with common and true enthusiasm. On the following day, Sunday the 6th, the celebration was solemnly opened by Cardinal Parocchi, Vicar of the Holy Father and Bishop of Albano, in that large temple beautifully decorated for the occasion. From Monday the 7th to Sunday the 13th of August there was also a short mission given in the same cathedral by FF. Nannerini and Agostino Zagari. On Sunday general Communion was given by Cardinal Ricci, who is staying at our novitiate in Castel Gandolfo. During the whole time confessions were heard very extensively. The confessionals of our fathers were besieged; and the concourse of people continued on the eve and on the feast of the Assumption of our Lady. More than 6000 communions have been distributed: swearing has almost ceased; and everybody is struck at the singular change of life which has been effected by this truly grand celebration. It is also to be noticed that as long as these days of feast and joy lasted no one died in Albano.

In order to make all happy, one of our scholastics, Fr. Celebrano, went to the city prison, prepared the prisoners, and they all received holy Communion on Assumption day. I thought these few items would be of some interest to you.

Believe me,
Yours in Xt.,

EMIL M. DE AUGUSTINIS.

Our Scholastics had the following numbers on Oct. 1st. The Rocky Mountain philosophers, besides two at St. Louis, are in St. Ignatius Mission; the two theologians, long course, at Gonzaga College, Spokane; of the short course men, two are at St. Ignatius Mission, the other in Umatilla Mission, Oregon. The California philosophers are at San Francisco.

	THEOLOGIANs			PHILOSOPHERs			
	Long crs.	Short crs.	Tot.	1st yr.	2d yr.	3d yr.	Tot.
Woodstock.....	67	11	78	14	9	12	35
Montreal.....	...	...	25	12	...	...	12
St. Louis .....	...	...	...	20	17	16	53
Grand Coteau..	1	3	4	7	9	12	28
California.....	...	...	...	...	...	5	5
Rocky Mts.....	2	3	5	...	...	3	3

South America, Ecuador Mission.—We are able to give you a satisfactory report of our Ecuadorian scholasticate of La Concepción, at Pifo, near Quito. Rev. Father Superior came for the first time in the beginning of September, to make his official visit. He even vouchsafed to give the annual retreat and repeatedly said he felt very much pleased and edified at the good spirit, regularity and fervor of the community. As regards studies, the arrival of the four fathers whom we received lately from Europe will enable us to start during the present year the course of theology in full. As formerly, Fr. Gomez will hold his post of prefect of higher studies and be professor of morning dogma. Fr. Jouanen who, last June, defended in such an able way the Grand Act in Dublin, will teach evening dogma. Fr. Palomino will give up philosophy and teach moral to all, and dogma to the short course. Our theologians are fifteen in number, most of whom have just come from the colleges where they were replaced by the new professors. This is a fair number to begin with. The number of philosophers and juniors is equally satisfactory, but there is a great drawback among the novices. Vocations are sadly wanting. *Rogate ergo Dominum messis.*—Fr. Proaño is in Quito, having just returned from a two years' trip to Spain. He is going to teach philosophy again and will introduce his own treatise, which was printed last year and has been adopted as text-book in the national college of S. Gabriel. It is expected to be a success. Furthermore, as the Minister of Public Instruction has urgently begged us to open a new study-hall for a division of half-boarders, there is a well-grounded hope that we will at least obtain possession of that part of our college-buildings, which for years past has been used as a barracks by the soldiers of the government. Our classes are just as numerous as they were before, although since last year the Christian Brothers have added to their course the teaching of Latin and Greek, in fact the work is far more plentiful than are the men who have to do it.—*Letters from Ecuador.*

Spain, Oña.—Our classes opened on Monday October 2. Our morning matter for this year embraces the treatises *De Angelis, De Deo Creato* and *De Incarnatione*. In the afternoon class we are to see—*De Gratia, De Sacramentis in Genere* and *De Baptismo et Confirmatione*. The theologians number seventy-two, counting Fr. Sullivan who is making the biennium. Long course, forty-six; short course, twenty-five. There are seventy-one philosophers; 3rd year, twelve; 2nd year, twenty-six; and 1st year, thirty-three. Two of the philosophers are priests. The text-book in philosophy is Van der Aa.—In your last number you say that the castle in which St. Francis Xavier was born is now in the hands of Ours. This was not strictly true at that time. The legal transfer was not made until about three weeks ago. Previous to putting us in possession the Duchess of Villahermosa, the donor, spent \$15,000 in refitting the castle, so as to put it as far as possible in the condition in which it was, when the saint dwelt there. I suppose you are aware that the Society, not being legally recognized but only tolerated in Spain, cannot hold property

in its own name. Hence bequests of this nature are nominally made to two or more individual Jesuits, who before the law are the owners. Generally such are chosen to represent the Society as have a brother or other legal heir in the same. This precaution is taken to avoid paying the very heavy tax which the government has placed on all testamentary bequests made to any but legal heirs. In case of death the person holding the property in trust nominally wills it to his brother or other relative in the Society. Were he to will it to one of Ours who is not his legal heir the tax would be levied. The ducal palace in Gandia once the home of St. Francis Borgia is also ours again. The saint made it over to the Society, after bidding farewell to the world ; but like all our other possessions it was lost to us at the time of the Suppression. After our return to Spain, it was bequeathed to us anew. However, some of the heirs contested the bequest and a lawsuit was the result. This has lately been happily terminated in our favor, so that we are again the legal owners of a relic, dear to us by so many titles.

A few months ago Mons. Cretom, the nuncio of the Pope, took possession in the name of his Holiness, of the papal seminary of Comillas. This seminary is the gift of the late Marquis of Comillas to the Society. As we are merely tolerated in Spain and are sure to be banished, whenever the revolutionary element, which is very active and aggressive in the Peninsula, gets the upper hand, the Marquis, acting on the advice of Ours, in order to secure his generous donation, made it over to the Pope. One of the conditions of the deed is that the Jesuits are to have control of the seminary as long as they are in Spain. Should we be banished the Pope can place the institution in whatever hands he likes, but in case of our return we must be again installed. Another clause of the deed provides that the property is to revert to the family of the Marquis, should the government at any time refuse to acknowledge the title of the Pope. A further reason why our fathers preferred to have the seminary under the immediate control of the Pope is to prevent episcopal interference in the management. This might prove very detrimental, since the institution is intended not for a single diocese but for the whole of Spain. Each bishop has the privilege of sending a certain number of pupils. The only conditions required for admission are that the applicant be poor, talented and pious. Thus only the best material is chosen by each bishop ; but the process of selection is not yet ended. The first six months in the seminary are a time of probation for all. If during this time a boy does not give full satisfaction in both virtue and talent, he is dismissed. The studies embrace the full course of the "Ratio" for secondary schools, besides three years of philosophy and four years of theology, Canon Law and Sacred Scriptures. This year the class of Humanities was begun. For a few years, in the interval between the courses of philosophy and theology, the students are at the disposal of the provincial of the Castilian province. During that time he may employ them as teachers or prefects either in the seminary itself or in one of the colleges of the province. The object of the seminary is to train

priests for the secular clergy. Vocations to the Society are to be rather discouraged than fostered. However, the students are not forbidden to enter the Society, if they have a vocation to the same. That great good must result from this enterprise is evident. The high intellectual and moral qualities required in the students and the long and thorough course of training given them cannot but produce men equipped with all the qualities of true apostles. At present there are one hundred and fifty boys in the classical course. Philosophy and theology have not yet been begun. The students are supported by the liberality of the present Marquis of Comillas, who is as generous as his father was and even a greater friend of the Society. It is confidently expected that he will enlarge the foundation, whose interest goes to the maintenance of the faculty and students, so as to extend even more widely the grand work so happily inaugurated. The seminary is situated in the most northerly portion of the Peninsula on the Bay of Biscay near Santander, one of the principal sea-ports of the kingdom. Built on an eminence, the edifice commands a fine view of the bay, which is only a five minutes' walk from the house. Extensive fields surrounding the building on all sides are laid out partly in playgrounds and partly in gardens. The seminary was erected at a cost of more than two hundred thousand dollars. This sum here is equivalent to at least twice that much in the United States. The adjacent lands were partly presented by the Marquis and his family, partly purchased by Ours.

The hall at Loyola, in which the late general congregation was held, is being preserved in the same state in which it was during the sessions. Desks, chairs, even the ink-wells and pens used by the electors remain as they left them. To each desk is attached the name of the elector who occupied it, and on one of the walls is a marble tablet bearing the following inscription commemorative of the great event that took place here:—

QVOD · AD · MAIOREM · DEI · GLOBIAM
 BENE · FELICITER · VERTAT
 ANNO · CHRISTIANO · M · DCCC · XCH ·
 HOC · IN · CONCLAVI
 AD · INCVNABVLA · BEATI · PARENTIS · IGNATHI
 CONGREGATIO · GENERALIS · XXIV ·
 SOCIETATIS · IESV
 PRIMVM · EXTRA · VRBEM · AB · ILLIVS · EXORDIO · COACTA · EST
 INQVE · IPSA · RITE · ELECTVS
 PRÆPOSITVS · GENERALIS
 LVDOVICVS · MARTIN
 DOMO · MELGAR · DE · FERNAMENTAL · APVD · BVRGOS
 VI · NONAS · OCTOBR · QVA · DIE · SOLLEMNITAS
 SS · ROSARII · MARIE · IMMACVLATÆ · VIRG · DEIPARÆ
 RECOLEBATVR
 CASTELLANA · EIVSDEM · SOCIETATIS · PROVINCIA

HÆC · MARMORI · COMMENDAVIT
 AD · FAVSTISSIMI · MEMORIAM · EVENTVS
 PERENNANDAM

The fathers in Madrid, who lately edited the letters of our Holy Father St. Ignatius, are now collecting the letters which were written to the saint. They will be brought out, as soon as the collection is complete. The letters of Bl. P. Faber are ready for the press and will likely be printed soon.

Our retreat was given this year by Fr. Santos, a famous missionary of this province. Often, as many as ten or twelve thousand flock to his missions, so that he and his companion are obliged to preach in the open air. The missionaries carry with them a pulpit expressly constructed for this purpose. Incalculable good is wrought by these missions to the no small chagrin of the evilly inclined. These do their utmost to impede the holy work of the fathers, not even stopping short of violent measures to secure their object. Thus in the course of the last year the fathers were stoned on entering a village in Galicia to open a mission. Nothing daunted, the missionaries began the exercises. And most happy were the results. The very men, who had given so brutal a reception to the ministers of God, came before the end of the mission to cast themselves at their feet in a spirit of penance and were again reconciled to their God.

A few more facts to show that Ours are appreciated here and that they are up and doing. They concern the Toledo province. This province is just completing its new scholasticate, which has cost over two hundred thousand dollars. The Marchioness de Riva de Deva has given Fr. Sanz \$350,000 to purchase the ground and build a church for the Sodality of St. Aloysius in Madrid. She made this gift in thanksgiving for the conversion of her husband at the hour of his death. A very fine church is also being built near the residence Isabel la Católica in Madrid.—*Letter from Mr. Otting.*

P. S.—A few corrections. Fr. Rector tells me that according to present legislation religious orders are again recognized in Spain. A number of decisions given by various courts in late years testify to this fact. Fr. Ocaña, S. J., who practised law before entering the Society is at present writing a treatise to prove this legal status of the religious orders. However, to avoid all difficulties Ours continue to hold the property of the Society in the name of individuals. I might mention here too that the tax on bequests, of which I spoke above, are not imposed in the Basque provinces and in the province of Navarre. In many things these provinces still retain their older and more christian laws.—Another little error crept in with regard to the funds that go to the running of the seminary of Comillas. It is true that the Marquis defrays all the expenses, but hitherto he has done so by yearly contributions. Meanwhile he is maturing the best plan to make his proposed foundation safe and perpetual.

Province of Aragon.—All the colleges of this province opened in October with an increase of students, Saragossa excepted. The increase at Barcelona,

where the great sodality of the Blessed Virgin under the direction of Padre Fiter is situated, is very remarkable. The new college at Sarria has 195 boarders and is meeting with great success. Our readers will remember that this college was formerly at Manresa but was obliged to be closed on account of difficulties with the mayor. The removal has proved beneficial to everyone except to the city of Manresa itself.—A new novitiate has been opened for this province in the old ducal palace of Gandia, formerly belonging to St. Francis Borgia. This palace, as announced above, now belongs to us and it was taken possession of last August by Father Cervos, who is rector and master of novices, and Father Mir. On the feast of St. Francis Borgia, in the presence of the Cardinal of Seville and invited guests, the house was solemnly opened. The novitiate at Veruela will also be kept so that this province will have two novitiates.

Province of Toledo.—This province has opened a new college at Villafranca de los Barros, Estremadura, and is building a magnificent house in Granada to serve as a novitiate, juniorate and house of study for the philosophers.

St. Inigo's.—On Sept. 24, a new Catholic church was dedicated on St. George's Island, St. Mary's county, Md., making the fourth Catholic church in the vicinity. The erection of the church is due in the main to the untiring efforts of its new pastor, Rev. W. Tynan, greatly assisted by persons of Washington and the islanders of St. George's. The Rev. Thomas J. Campbell, provincial of the Maryland-New York Province, who had come from New York to be present at the ceremonies, accompanied by Father John Morgan, president of Loyola College, Baltimore, sailed across the river from St. Inigo's to conduct the ceremonies. The Rev. Father Giraud, of the county, was also present. The edifice is a small, neat wooden building about 60 feet by 40, with gable roof, a graceful cupola, on which stands a cross. To the rear are two small vestry-rooms. Its sides are painted a leaden hue, with red for the trimming. Substantial benches with comfortable backs are provided for three hundred worshipers, and to-day every seat was filled. One hundred people stood up in the aisle and two hundred more awaited on the outside to hear the sermon and the choir. The crowd was composed of about an even number of whites and colored. Services were begun at 10 o'clock and consisted of the blessing of the grounds outside, the building proper, by Fathers Morgan, Campbell and Tynan. After the chancel had been decorated, the cloths laid and the candles lighted, the services proper began. Father Morgan was the celebrant; Father Giraud, deacon; Father Tynan, sub-deacon. The dedicatory services were brief, and after the Mass had been celebrated Rev. Father Campbell preached a sermon, taking as his text "St. Francis Xavier," the name of the new church. He dwelt upon the sacrifices made by the saint and drew a touching picture of his closing days. He spoke of the great efforts made to rear the new church and admonished the islanders that they must do their duty in paying off the small debt which it was necessary to incur to

complete it. Rev. Father Morgan closed the services with brief congratulatory remarks upon the successful efforts of Father Tynan and expressed the hope that the church would grow and prosper.

Troy, The Boys' Sodality.—"Coming, To-night! With Three Hundred Torches and Plenty of Fun!" was the announcement found on the thousands of little hand-bills that were distributed throughout the southern section of the city yesterday Oct. 17. It meant that the Boys' Sodality of St. Joseph's church would honor the election of its new officers by a torch-light parade; the second event of the kind in the history of this popular organization. Promptly at the hour appointed the boys assembled on Jackson Street and fell into line in their respective companies. The Juniors, headed by the C. M. O. A. fife and drum corps, had the right of line. Company A followed. The Craver fife and drum corps led Company B, and after them were the South Troy fife and drum corps and Company C. While their marching was applauded at every turn and their appearance admired, it was not forgotten that these were the boys, who, a few months ago, were enlisted in the great army of total abstainers, thereby becoming torch-bearers in the cause of temperance. The regular weekly meetings of the sodality, held in the church on Monday evenings, have grown to be occasions of interest and edification to many older members of the parish. It is not to be wondered at then that South Troy was bright with Greek fire and that the coming of the procession was everywhere heralded by showers of rockets and Roman candles. Prizes had been offered to the company that did the best marching, the best cheering, and that had in line the largest percentage of its members. A boy can cheer well at any time; when three hundred boys have, as an incentive to extraordinary effort, a prize in view, cheering becomes a matter of business as well as of pleasure. The judges upon this point had a most difficult task to perform. The line of march extended from Adams Street on the north to Main on the south, and few of the streets between these were slighted. Houses were illuminated and bonfires blazed at every corner. St. Joseph's church bell rang while the line was passing. It was a night of triumph for the boys in every respect. If they had a regret it must have been that the end came too soon. Shortly after 9 o'clock the torches were extinguished, the notes of the fifes and drums ceased, and the brightest and liveliest procession of the season was over. The boys were dismissed on Third Street by their director, Rev. Father Quin, S. J., who accompanied them over the entire line of march. The pleasure of a demonstration like this is by no means confined to those who participate in it, and this fact was well attested by the crowds of spectators that waited on every street the approach of the long line of youthful torch-bearers. May their light continue to shine, a beacon to young and old. The sodality is in prosperous condition, with a constantly increasing membership. Success has attended all its efforts in the past, and the harmony and earnest endeavor that prevail in its ranks make bright the shadow of its future.

Worcester, College of the Holy Cross.—The Golden Jubilee which we celebrated on the 9th ult. was an eminent success. The festivities were begun with a solemn pontifical Mass at half past nine o'clock. Besides the prelate who officiated as celebrant and the Rt. Rev. Bishop who delivered the Jubilee sermon, there were two other bishops together with about fifty priests and a congregation of nearly three hundred. A superb throne had been erected on the gospel side of the sanctuary, and the altar had been decorated very tastily with rich plants and myriad lights in arch and pyramid. The altar railing had been removed the day before to afford greater room for the unusual ceremonies. Bishop Bradley chose from the eighty-sixth psalm the appropriate text: "I thought of the days of old and I meditated with my own heart," which he supplemented as appropriately with the words from St. Paul to the Philippians; "And I rejoiced in the Lord exceedingly." The burden of his sermon, replete with ringing words of wisdom, was that the education which the student receives at Holy Cross had for its object the harmonious development of the whole man; moral, intellectual, and physical; an education consequently calculated to fit him for citizenship in heaven, and because for citizenship in heaven, consequently for citizenship in the republic. The music of the Mass was rendered by the college choir of twenty voices. The boys' study-hall, which had been converted into a banquet room, was gorgeously decorated. The stage at the eastern end was devoted to the orchestra and was tastily set with fragrant flowers and garlands. Every door and window and pillar was hung with bunting of nicely blending colors in graceful waves and folds and every table laden with bouquets of chrysanthemum in crystal vases. After all the courses had been served Rev. Fr. Rector introduced Judge Fallon of Boston as toast-master of the evening. The first speaker whom the judge introduced was his Grace Archbishop Williams. He was received with great applause. He said that he was not an alumnus because the college was built three days too late for him and after he had begun his journey to Montreal. He spoke very laudably of Bishop Fenwick and told many anecdotes of his own early life when he was a protégé of the bishop. In conclusion, after congratulating Holy Cross College on its splendid work in the past, he said that he was happy to be able to say that the love and esteem which his venerable predecessor always entertained for the Society was shared in by himself, and he wished it to be distinctly understood that the Jesuits in his archdiocese had no better friend or truer admirer than the present successor of the illustrious Fenwick. Bishop Beavan arose next in response to the toast "Our Bishops" and he was followed by Mayor Marsh of Worcester. The mayor spoke flatteringly of the good that the Holy Cross graduates had done for the city. He said also, that, among the many institutions of learning with which Worcester was surrounded, in the College of the Holy Cross especially the city felt a just pride. It may be interesting to hear that the good fellow was severely rebuked in a daily paper issued not long after the celebration, under the auspices, it is supposed, of the A. P. A's, for

his criminal subservience to the interests of a detested religion and a still more detested institution! But the "Worcester Gazette" generously took up the cudgel in his defence and used it most unsparingly, and, it is to be hoped, with salutary effect. The subsequent toasts came in the following order: Very Rev. Thomas J. Campbell, Judge John W. Corcoran, Rev. J. Havens Richards, responding to the toasts of "The Society of Jesus," "The State," and "Our Alma Mater's Alma Mater" respectively; while Rev. Thomas J. Conaty, D. D. spoke eloquently for "Our Alumni;" Dr. Walker J. Corcoran for "The Medical Profession;" Rev. John J. McCoy for "Our Students;" and the Rt. Rev. Bishop Michaud for "Our Holy Father."—In the night there was a display of fireworks, and the illumination of the entire building terminated the festivities of our Golden Jubilee.

The boys of the college had a sumptuous banquet spread for them at twelve o'clock for which a *menu* in Latin had been prepared. And in the night, after the study-hall had been cleared, they gave a literary entertainment where the literary work was pleasantly diversified by ringing choruses and stirring selections by the college orchestra. One other circumstance is well worth mentioning in connection with the celebration, although it did not act as a potent factor in the day's festivities. Among the many visitors and alumni there were about five who had witnessed the first struggles of the college for existence away back in the forties, and more than one of them witnessed the laying of the corner-stone on June 2, 1843 when the staff of officers in the nascent college consisted of only six Jesuits and three of these lay brothers. One old gentleman, who signed his name in the register at the door, wrote down under his signature that the first occasion of his visiting St. James' Hill was in '43 when the corner-stone was laid, and the second time this very 9th day of November, 1893.

Only a few changes have taken place during the past months of this new year and they have been in matters where a change had in years past been contemplated or actually inaugurated. The boilers are no longer in operation in the cellar of the house, but are lodged in a spacious brick structure at the foot of the second terrace between the wash-house and the college, and thence the steam is conducted through a twelve-inch pipe to the centre of the college building where it is distributed throughout the different floors and rooms. Various apparatus have been provided in each corridor and dormitory for preservation against the ravages of fire. Immense hose, and great axes, and spacious buckets greet one at every turn, and as the pressure is heavy enough to throw a jet of water from the terrace clear over the building, we are confident that fire will not make much headway before our own brigade is reinforced by the city fire departments. The skating pond will this year be located on the terrace where the lawn tennis in summer reigns supreme.—*From Mr. Ambrose O'Connell.*

Zambesi.—We have received the following letter from Father Daignault, the late superior of this mission and now its procurator. He is at present in this country seeking aid and men for his mission.

Father G. Sidgraves writes from London, July 13. "Rev. Fr. Colly is expected back from S. Africa in two or three days. The fever seems interminable. A letter of Rev. Fr. Kerr of May 15 says, "All are well;" another of May 20 says, "All are down like nine-pins." Rev. Fr. Kerr fears lest Fr. Barthilimy be not able to stop in the interior for another wet season. He will be a great loss up there, as he was a great favorite with everybody and has done much good work. Even the Protestant ministers are loud in his praises. Rev. Fr. Kerr is in good spirits; he has a fine site, a mile from the centre of Salisbury, for the new house. Others are jealous, but Ours are in favor with the ruling powers."

Fr. A. Hartmann has gone to Capetown to print his grammar and dictionary of the Mashona language. The Beira railway across the Portuguese territory is now open and new-comers to our mission won't have to "trek" for months before reaching the mission. We shall be able to go by sea all the way to Beira, transfer there on small boats going up the Pungue River and then take the railway across the fever belt to Massi Kassi. The railway is to be made right up to Salisbury and surveyors are already at work to find the best road. The telegraph reaches Salisbury and a message can be sent from here to our fathers in about five hours. There is a regular weekly mail, carried part of the way by running oxen with relays every two hours and letters take now only two months to come to America. Formerly they would have remained on the road for some six or eight months. So you see that even in Africa things are going ahead. The country is opening and had we men and means many missions could be opened at once. The Protestant missionaries are coming in fast and getting hold of the place. Pray for us.

With kind regards and best wishes, I remain,

Ræ. Væ. servus in Xto.,

A. M. DAIGNAULT.

Since the above was written we have seen Fr. Daignault, who has kindly furnished us with the following items: Fr. Colly has arrived in England and has been appointed prefect of studies at Stonyhurst. Fr. John Ryan has replaced him and is at St. Aidans, Grahamstown. Fr. Hartmann has finished and published his grammar and dictionary of the Mashona language, and is now with the troops waging war against Lobengula. This war will not affect our missionaries unless Lobengula should succeed, then we will be driven out and Ours may be put to death; at present we are distant from the seat of war.

Home News.—On Nov. 16, Very Rev. William Pardow was appointed Provincial, on Nov. 27, Rev. William F. Clarke, Socius, and on Nov. 29, Rev. Joseph M. Jerge, Rector of Woodstock College. Fr. John Chester has been

appointed Procurator of the Province, and Fr. Boursaud replaces Fr. Fagan who has been assigned to teach the juniors.

Our Vacations.—The change of villa from St. Inigo's to Chapel Point was merely temporary. The sad accident at St. Inigo's made a change imperative; for after a space of one short year it would have subjected to a fearful strain the minds of those whose memories were so vivid with the scenes of that fateful night. This move necessitated the separation of theologians and philosophers. Fusion at villa is now a fact to be remembered, never, again to be realized. The philosophers spent their vacation at Georgetown College. Even though possessed with historic traditions and silvan walks and within easy reach of all the attractions afforded by the "city of beautiful distances," Georgetown cannot equal Chapel Point as a villa. True, St. Ignatius "loved the cities best." He thought of saving souls, not of the recreating of tired eyes and weary-minded scholastics. And compared to St. Inigo's whither the theologians returned this year Georgetown is far and away behind, since St. Inigo's is superior to Chapel Point. The greatest feature about Chapel Point was the novelty of the change. Its surroundings, land and water, are not so picturesque. Yes, the rooms were an attraction; but all had not eligible rooms, in fact Mrs. Malaprop would certainly call them "illegible." But, by the way, Chapel Point has been sold, so there's an end to all controversy on the relative merits between it and St. Inigo's.

If an old-timer were to revisit St. Inigo's he would hardly recognize the place. The external barn-like appearance has disappeared. It shines like enamel in its new dress of paint, while two ample verandas outside the first and second floors run from the south-east along the south side around to the north-east corner, thus giving the old place the tone of a family hotel. When the contemplated wing is realized with its recreation-hall and rooms the internal arrangements will be complete. The old top dormitory has been changed into chapels. Imagine a rectangular room with walls and ceiling of narrow Georgia pine, latticed doors on both sides for ventilation and you have the domestic chapel. A door on the gospel side leads into the sacristy under the southern gable. On either side of the sacristy are two small chapels. This change into chapels is a fitting one, indeed, of a place where three scholastics met their sudden, but not unprovided death.—Fr. Colgan, who was our superior a greater part of the time, by his wonted kindness and generosity made our vacations so very enjoyable that we would have wished the time did not pass so rapidly.

The philosophers, as was said, spent their villa at Georgetown under the care of Fr. Harlin, who did all in his power to make the days of recreation as pleasant as possible. Among the most enjoyable days two deserve especial mention. On one a trip was made by stage-coach to the Great Falls of the Potomac, on the other by steamer, chartered for the day, far down the river below Mt. Vernon. The boating and bathing proved greater attractions than last year and many an afternoon was spent on the river. The philosophers

deemed themselves fortunate in being present at the celebration of Fr. Ward's jubilee, as many of them were his novices a few years ago at Frederick. Fr. Wm. Carroll endeared himself to all by his holy patience and unfailing good humor and all were eager to pass a pleasant hour in his company.

Faculty Notes.—The following changes have been made in the faculty: Fr. Walker is procurator; Fr. James Smith teaches the short course, *De Gratia*; Fr. O'Connell, Sacred Scripture and Hebrew; Fr. Barrett, Metaphysics; Fr. P. Casey, Logic; Fr. J. Brosnan, Chemistry, Mathematics, Astronomy and Geology; Fr. Mulry, Physics and Mathematics; Fr. Flynn, librarian.—During the first two months of class the above status has been changed as follows: Fr. Sabetti is prefect of studies; Fr. P. Casey teaches evening dogma, *De Re Sacramentaria*; Fr. Brett, morning dogma, *De Gratia*; Fr. L. Kavanagh, Logic; Fr. Freeman, Physics; Fr. Kayser, both classes of Mathematics. Fr. Sabetti is explaining the first volume of his Moral and Fr. O'Connell, the "General Introduction" to Scripture. Fr. Walker is pastor of Woodstock and Fr. Flynn attends the mission of Alberton.—On Aug. 29, 30 and 31, Mr. Eliseus Villota was ordained sub-deacon, deacon and priest respectively by Bishop Curtis in St. Ignatius' Church, Baltimore. Fr. Rector and Fr. Sabetti assisted at the ordination.

Woodstock Academy for the Study of the "Ratio."—An academy under the above title has been inaugurated at Woodstock with the object of adding to the knowledge of our methods of teaching. The means adopted will consist of papers on general subjects connected with the "Ratio" directly or with pedagogics, illustrated by other essays rather intended to exemplify the rules and the various class exercises prescribed, special emphasis being laid on a commentary and discussion on the rules themselves taken in order. The officers elected on Oct. 13 were Messrs. A. J. Elder Mullan (President), Henry Maring (Vice-President), and Charles B. Moulinier, executive committee and Mr. James F. Dawson, Secretary. It is earnestly requested that communication be made to the Academy of the titles and places of publication of time schedules, special rules, lists of text-books, provincial regulations and, in fine, of all such flying sheets, articles, pamphlets and books as may in any way tend to throw light on the "Ratio Studiorum," whether in itself or in its practical application in our colleges, past and present, of the provinces in this and in foreign countries. Information of this kind will be very gratefully received by the Editor of the LETTERS or by any of the above-named officers.

Improvements.—For something more than two months decorators have been at work on the walls and ceiling of the domestic chapel. While making no important changes in the familiar outlines of the chapel, they have succeeded in giving it an air of fuller brightness and sunshine it did not possess before. The predominant colors are gold and shades of blue, green and olive, so faint as to be scarcely discernible from white. The organ has been repaired and moved backward two feet and on the north or gospel side wall are four gilt

frames which will soon contain two oil paintings and two statues. During summer vacation the refectory had been renovated after the same general plan. Nine large oil paintings now adorn the walls in the neighborhood of the fathers' table, and between the windows. The progress of improvements about the grounds, under the able direction and according to the artistic taste of Fr. Sabetti, continue as steady as heretofore. The wooden structure, in which the theologians used to recreate in summer, has entirely disappeared to make way for two imposing look-outs, that are suggestive of a castle, a light-house or a band-stand. The pavilion of the philosophers has undergone extensive repairs and is now furnished with a smooth pavement of cement. The slope to the west of the college, where the barn once stood, has been completely transformed. Several new paths have been laid between the house and the hand-ball alleys and this whole section has been beautifully terraced. Tennis on the front lawn is a thing of the past; as ample accommodations have been made on a plateau near the new hand-ball alley.

Fr. Daignault, the Procurator of the Zambesi Mission, spent a few days with us lately and entertained us for an hour with a description of the apostolic work our fathers are doing among the tribes of South Africa. His remarks were very instructive and at the same time filled all his listeners with new admiration for the labors and trials undergone in those distant parts of the Lord's vineyard.

Autumn Disputations.—Dec. 1 and 2, 1893. *Ex Tractatu de Gratia Christi*, Fr. Malzieu, defender; Frs. Trivelli and McLoughlin, objectors. *Ex Tractatu de Sacramentis*, Fr. Brounts, defender; Frs. Forstall and Cunningham, objectors. *Ex Sacra Scriptura*, "De Authentia Vulgatæ," by Fr. Guerrero. *Ex Ethica*, Mr. Corbett, defender; Messrs. McDonnell and Rousseau, objectors. *Ex Cosmologia*, Mr. O'Lalor, defender; Messrs. Kelly and Becker, objectors. *Mechanics*, "Friction," Mr. Donlon, lecturer; Mr. Dinand, assistant.

A Reception to Cardinal Gibbons in honor of his Silver Jubilee.—His Eminence had early in November kindly consented to be our guest on Monday, December 4. With Rev. Father Rector for escort he arrived at the college the evening before and said Mass next morning, at which all assisted and received holy Communion. At ten o'clock the community assembled in the library, which had been in the meantime tastefully arranged to represent a drawing-room. Japanese screens, rugs and potted plants lent the event all the characteristics of an unpretentious family function and inspired, no doubt, many of the happy allusions contained in the opening welcome of Rev. Father Rector and in the closing remarks of his Eminence, the Cardinal. As the Cardinal and Rev. Father Rector entered the library, the choir rendered with much feeling and artistic ability Gounod's impressive Processional. When all were seated Rev. Father Rector arose and in a few well-chosen words thanked our guest for this latest mark of his affection and with much unction voiced the sentiments that were uppermost in everybody's heart. The programme will give an idea of the details that followed.

Programme.

"Ecce Sacerdos magnus, qui in diebus suis placuit Deo et inventus est justus."—*Eccles. xlv. 17.*

Part First.

- Processional : *Ecce Sacerdos magnus* — Gounod. Choir
 Greeting Mr. Thomas Becker
 Latin Ode : *Auspice Maria* Mr. William Ennis
 English Address : *Tu es Sacerdos in æternum.*—*Ps. cix.*
 Mr. Thomas Brown
 French Poem : *Pontifex, id est, Sacerdos maximus inter fratres.*
 —*Lev. xxi. 10.* Rev. Francis Roy
 Spanish Poem : *Quare ergo rubrum est vestimentum tuum.*—
Is. lviii. 2. Mr. Modesto Izaguirre
 Solo : *The Evening Hour.*—*Dudley Buck* . . Mr. Patrick Casey

AVSPICE · MARIA

EMI · IACOBI · CARDINALIS · GIBBONS

QVINTVM · ABHINC · LVSTRVM

TEMPORA · PONTIFICALI · CINGVNTVR · MITRA

AMERICAÆ · GENTES · VNIVERSAÆ

CERTATIM · ADVOLANT · GESTIENTES · GRATVLANTVR

FIT · EVROPA · TANTI · GAVDII · PARTICEPS

EIA · SODALES · WOODSTOCKIANI · PROPERATE

VESTRA · REFERRE · VOTA

HVMANISSIMO · HOSPITI

PVRPVRATO · BALTIMORENSIVM · ANTISTITI

CONSILIARIO · PACIS · PRINCIPI

PATRONO · EXIMIO

FAVSTVM · FELICEM · QVE · *ΩBIAAION*

ADPRECANTES

“Quia cum jubilei venerit dies, sanctificatus erit Domino.”

Lev. xxviii. 21.

Part Second.

Greek Poem : ‘Ο Ἁναξ Ἀνδρῶν Rev. Amable Buendia

English Poem : *Princeps Pacis.* — *Is. ix. 6.* Mr. Owen Hill

German Poem : *Consiliarius.* — *Is. ix. 6.* Mr. Albert Ulrich

Italian Poem : *Consecrator manuum.*—*Exod. xxviii. 41.*

Rev. Albert Trivelli

Jubilæus Mr. Albert Brown

Chorus : *Lead, Kindly Light.*—CARDINAL NEWMAN.

Dudley Buck. Choir

SACERDOS · ET · PONTIFEX

ET · VIRTUTVM

OPIFEX

PASTOR · BONVS

IN · POPVLO

About the several efforts, suffice it to say that they were becomingly short, eminently tasteful and evoked much applause. The music was of a particularly high order. But the most entertaining treat of all came in the shape of a speech from his Eminence, the Cardinal. When the last number on the programme had been rendered, he arose and for ten minutes discoursed most beautifully. His theme was the dignity of the priesthood and the conspicuous position occupied by Jesuits in the pages of the Catholic history of the United States. Every word uttered was listened to with wrapt attention and duly appreciated. Indeed had he not mercifully introduced into his remarks a humorous vein of anecdote, that served to somewhat divert our minds, humility would have, perhaps, taken harm. Dinner closed the day's festivities and that evening with emotions of filial thankfulness and with a secret longing for his return in June, we bade farewell to our illustrious guest.

We have received, too late to be noticed in their proper place, from Father A. Vivier, socius of the provincial of France, two copies of volume 1 of the “*Catalogi Provinciæ Galliæ, 1819 to 1836.*” This first volume contains the catalogues from 1819 to 1827; they have never before been published. What adds much to its value is that it contains notes drawn from the archives of the province on the history of the different houses. Father Vivier hopes to publish the second volume during the next summer. It is hardly necessary to add that these catalogues are exclusively for the use of Ours.

OFFICE OF THE LETTERS.

This number having been delayed by various circumstances and the great amount of matter, is issued only in time for the holidays. With it we wish all our readers a holy, happy Christmas and a joyous New Year! It is the largest number we have ever issued. Our next number will be issued towards the end of March.

We once again beg our foreign readers to forward us a copy of the annual catalogue of their province, if they wish us to continue sending them the *LETTERS*. To those who do not send us their province catalogue, or notify us in some other way that they receive the *LETTERS*, the next number will not be sent.

Father Frisbee, though he has been transferred to Georgetown to be spiritual father, has still charge of the *LETTERS*. He is assisted by Mr. James A. Gillespie. The business manager is Mr. Bernard Keany. Communications for the *LETTERS* should be sent to Father Frisbee at Georgetown College, West Washington, D. C.

SUPPLEMENT

Jamaica and Honduras.

TWO FOREIGN MISSIONS FOR OUR AMERICAN PROVINCES.

THE MISSION OF JAMAICA.

Many of our readers are aware that there has been question for some time of adding a foreign mission to the province of Maryland-New York. Very Rev. Father General has just settled the matter, and, on November 1 of this year the decree was issued at Fiesole, transferring the mission of Jamaica from the English Province to that of Maryland-New York.

The following statistics from the official publication of the Propaganda will give our readers some idea of the work entrusted to us:—

Out of a population of 620,000 there are 12,500 Catholics. These are under the jurisdiction of a bishop belonging to the Society who has his residence at Kingston.

There are twenty-four missionary stations with 15 chapels which are attended by nine of our fathers and one secular priest. There is also one coadjutor brother.

There are two Catholic schools for boys with an attendance of 204, and one school for girls with 330 pupils. Besides, there are two Catholic schools for boys and girls mixed with 646 in attendance. *In all 1182 children attend school.*

There is also a college for boys with 30 pupils and an industrial school for boys numbering 24, and one for girls numbering 39.

There are two Orphan Asylums and two religious Congregations of women, viz., the Third Order of St. Francis with nineteen sisters, having their mother-house in New York, and nine Sisters of Mercy. There is also a Society composed of men, the object of which is to give christian burial to the dead.

Our Father General in transferring this mission to our province says, "This foreign mission, now entrusted to the Maryland-New York Province, will, I am sure, cause the zeal of our fathers to burn with a still more vigorous flame, for, being no longer confined to those united with them by the common ties of race, country, and education, it will stretch out to greater things beyond."

BRITISH HONDURAS.

At the same time that Jamaica was transferred to Maryland-New York, British Honduras was transferred to the province of Missouri. In return for these two missions, England has received the mission of Zambesi which up to the present has been independent.

The following is a synopsis of the "Misiones Catholicæ" in regard to British Honduras:—

Honduras is a Prefecture Apostolic of the Fathers of the Society of Jesus. The Territory of Honduras belonged to the Vicariate of Jamaica, but by a decree of May 16, 1888, it was separated and raised to a Prefecture Apostolic.

It is bounded on the north by the River Hondo, on the south by the River Sarston, on the east by the Bay of Honduras and on the west by a line which extends from Cataracta, Gracias a Dios, near Garbutts' Fall, to Chichanka.

Out of a population of 27,000, there are 19,000 Catholics who are under the jurisdiction of a Prefect Apostolic, R. P. Salvator Di Pietro, S. J., who resides at Belize.

Nine churches and thirty-two chapels are attached to the five missionary stations with residences, namely, Belize, Corozal, Orange Walk, Stann Creek, Punta Gorda, and the forty-two stations without residences, all of which are attended to by thirteen of our fathers, assisted by three coadjutor brothers.

There are twenty-six Catholic elementary schools, of which thirteen are for boys numbering 500, and as many for girls numbering 420. Of the two higher schools at Belize, one is for boys numbering 35, the other for girls numbering 75.

There are ten Sisters of the Order of Mercy. Besides, in all the stations having residences, there are sodalities of the Most Holy Rosary, of St. Aloysius, of the Children of Mary, a Catholic Society and the Apostleship of Prayer.

Monsignor Satolli Praises Catholic Schools.

HIS VISIT TO GONZAGA COLLEGE.

The importance of the following address of the papal ablegate, on the occasion of his visit to Gonzaga College on Thanksgiving day, has induced us to put it at once before our readers as a supplement, rather than to keep it till our next number. It is the first time his Grace has spoken so plainly, and, it is all the more marked, as it occurred on the occasion of his visit to our college and parish at Washington into the limits of which he has recently moved. The account is taken from the Evening Star of Washington, Nov. 30, 1893.

Monsignor Satolli, the papal delegate to the United States, is in favor of Catholic schools. For a long time, in fact, since he came to America, it has been charged that he was unfavorable to Catholic schools. This afternoon at the reception tendered him by the faculty and students of Gonzaga College he stated his position plainly on this subject. His remarks were in Italian, but the following is an epitome of his remarks as furnished by his secretary, Dr. Papi :

“All America gives thanks to-day to the Almighty God, whose kind Providence continues to spread its benefits on this glorious republic. As all power comes from God, so must we acknowledge as coming from God prosperity, fruit of peace and victory, fruit of duty performed. Now, this is the reason why holy Scripture calls God sometimes the God of hosts, sometimes the God of peace and charity. The kingdom of Christ on earth is the greatest manifestation of Divine Providence, and therefore the tribute of gratitude, when offered in the name of Christ, is more acceptable to the Almighty Father, and the prayer offered in Christ's name is more efficacious to obtain ever increasing benefits for a more and more prosperous future. And really we Catholics should be the first both to recognize the benefits of God and to thank Him for them. Since Catholics should be the most faithful and constant followers of religious and social virtues, so as to be living examples to all who do not share in their faith, they have indeed good reason to be proud and to think themselves privileged to conform on this day to the President's solemn invitation and to thank God for protecting and speeding the American republic.

PRAY FOR THE REPUBLIC'S PROSPERITY.

“The teachings of St. Paul to the Romans, and the teachings handed down by the early Fathers of the Church to the faithful, namely, that they should pray constantly for the peace and prosperity of the commonwealth, are the same teachings which the Catholic Church (faithful guardian of the ancient traditions) repeats to-day and insists on being observed by her children. Moreover, we have the important duty as citizens of this republic to show by the sincerity of our actions that we are worthy of enjoying the freedom and prosperity of this noble land. And for this reason you, pupils of the Gonzaga College, could not have selected a better day for a reception to the apostolic delegate than this Thanksgiving day, devoted to a social recognition of God. Among the Jews and Romans and Greeks no feast was celebrated without the cheerful participation of the young. The joy which radiates from the souls of youth on festival days, and likewise the grief which they show in the days of mourning, naturally create the same sentiments among the masses of the people, and seem to be a more pleasing offering to the heavenly throne, and to bring thence down on earth the graces and favors of God.

“In the days of Augustus, the poet Horace composed a hymn, ‘Carmen Seulare,’ to be sung by the boys and matrons in the streets of Rome, and that is one of the noblest productions of the Muse of Latium. And your present celebration and songs rise above all other voices, which from every part of the country are directed to heaven in thanksgiving for the past, in prayer for the future.

VALUE OF THE CATHOLIC SCHOOLS.

“We may be sure of this, that all the Americans (of whatever Church they may be members, even if of none) recognize the value of the Catholic school; they are interested in it; they honor it; they wish it to continue and progress; they have learned by experience that citizens educated in those schools do not fall short in knowledge and in love of the American Constitution; that they do not lag behind the most progressive of the American people; that they are endowed with steadiness of character, with constancy of right purpose; that they are just, active, charitable, and generous unto sacrifice.

“Such then is the magnificent spectacle presented to America by the Catholic schools, not unlike the spectacle given by the first Christians to the whole world in the early centuries of the Church. In those days it looked as if pagans and philosophers might despise the faith, and calumniate the customs and religion of the Christians, but in reality they could

not conceal very long their true judgment, nor hide their astonishment at the spectacle of the social and religious virtues preached by Christians. How advantageous it would have been for the public welfare if they had favored the new religion instead of persecuting it ; and if they had recognized and fostered harmony between Christian truth and morality on one hand, on the other hand the spirit of social and public life ! It was impossible at the time to bring about this harmony, because the civil constitution was imbued with errors and superstitions and because it was believed, with no good reason, that ruin of the state would follow inevitably the disappearance of those superstitions. But thanks to God, and glory to the men who inspired the American Constitution, such a state of things as obtained in Rome is not possible here.

FAVORABLE TO THE AMERICAN CONSTITUTION.

“ And I will say that whoever seriously meditates on the principles of the American Constitution, whoever is acquainted with the present conditions of the American republic, should be persuaded and agree with us that the action of the Catholic faith and morality is favorable in every way to the direction in which the Constitution turns. For the more the public opinion and the government will favor the Catholic schools, more and more will the welfare of the commonwealth be advanced. The Catholic education is the surest safeguard of the permanence throughout the centuries of the Constitution, and the best guide of the republic in civil progress. From this source the Constitution will gather that assimilation so necessary for the perfect organization of that great progressive body which is the American republic.

“ That is the sincere expression of my conviction, and so to speak, the profession of my faith in this matter. Up to the present it has been inexplicable to me, and never perhaps shall I find out, what was the origin of the suspicion that my views were not favorable to Catholic schools. Those who, at first, or ever after, have attributed to me such an absurd opinion ought to point to some word or action of mine to justify themselves. Had I spoken differently I should be unfaithful to my mission, ungrateful to the generous hospitality which I have enjoyed and am enjoying in America ; and, moreover, I should have given the lie to my first and unchangeable convictions. Every Catholic school is a safe guardian of youth, and it is at the same time for the American youth a place of training, where they are brought up for the advantage of Church and country.

BECOME NOBLE CITIZENS.

“Grant, heaven, that the Catholic schools may continue, increase in number, grow stronger, reach the highest perfection, endowed with the blessings of God, commanded by the authority of the Church, and the holy Father, honored and appreciated by every honest citizen, from the illustrious President down to the most humble workman. Those only are against them who do not know them, or who are not animated by the spirit of the Church, and are wanting the sentiments of true liberty. This college of St. Aloysius well deserves to be situated in the seat of the federal government, and we may say to rest under the shadow of the Capitol. Young men, you have before you the great and noble array of those who have gone before you, and who are to-day able and honored citizens. Follow, then, their example; devote yourselves, mind and heart, to the lessons that are here imparted to you, and you will certainly become the new generation of Aloysian alumni, a band of noble and honorable citizens. May, then, heaven bless you, and I, as the humble representative of the holy Father, bless you with all my heart.”

“A PRINCE OF ROME IN AMERICA.”

Monsignor Satolli during the month of November left the Catholic University and moved into a house which has been purchased for him in Washington. This house is in St. Aloysius' parish, so that the Monsignor becomes a member of our parish. The “Illustrated American,” a non-Catholic journal, publishes an article entitled “A Prince of Rome in America,” with illustrations of the house and the different rooms of the Apostolic Delegate. At the same time this journal defends Archbishop Satolli from the attacks of Bishop Coxe, a Protestant Episcopal Bishop of Western New York, well known for his hostility to the Church. We think it worth while to reprint a few lines from this article, which is all the more valuable as coming from a non-Catholic source.

Despite the terrible warning given to Monsignor Satolli by a Protestant bishop, there has as yet been no considerable popular demonstration against the Papal Alegate to the United States. Nor has there been given any signal evidence of a wide-spread alarm among the American people regarding the encroachments upon their constitutional rights by the Jesuits.

It will strike the average citizen of the republic as rather presumptuous for A. Cleveland Coxe, Bishop of Western

New York, to say to the distinguished ambassador of the Vatican: "During the past twelve months you have continued to place yourself before the American people in a manner alike aggressive and offensive—offensive not only to the Protestant convictions of our people, but to the honest citizenship of many who profess the Roman religion."

The question at once suggests itself to every equanimous student of the subject: Who is Bishop Coxe, or, rather, what is he, that he should take upon himself to predicate it as the sentiment of the American people that Monsignor Satolli has been conducting himself "in a manner alike aggressive and offensive?"

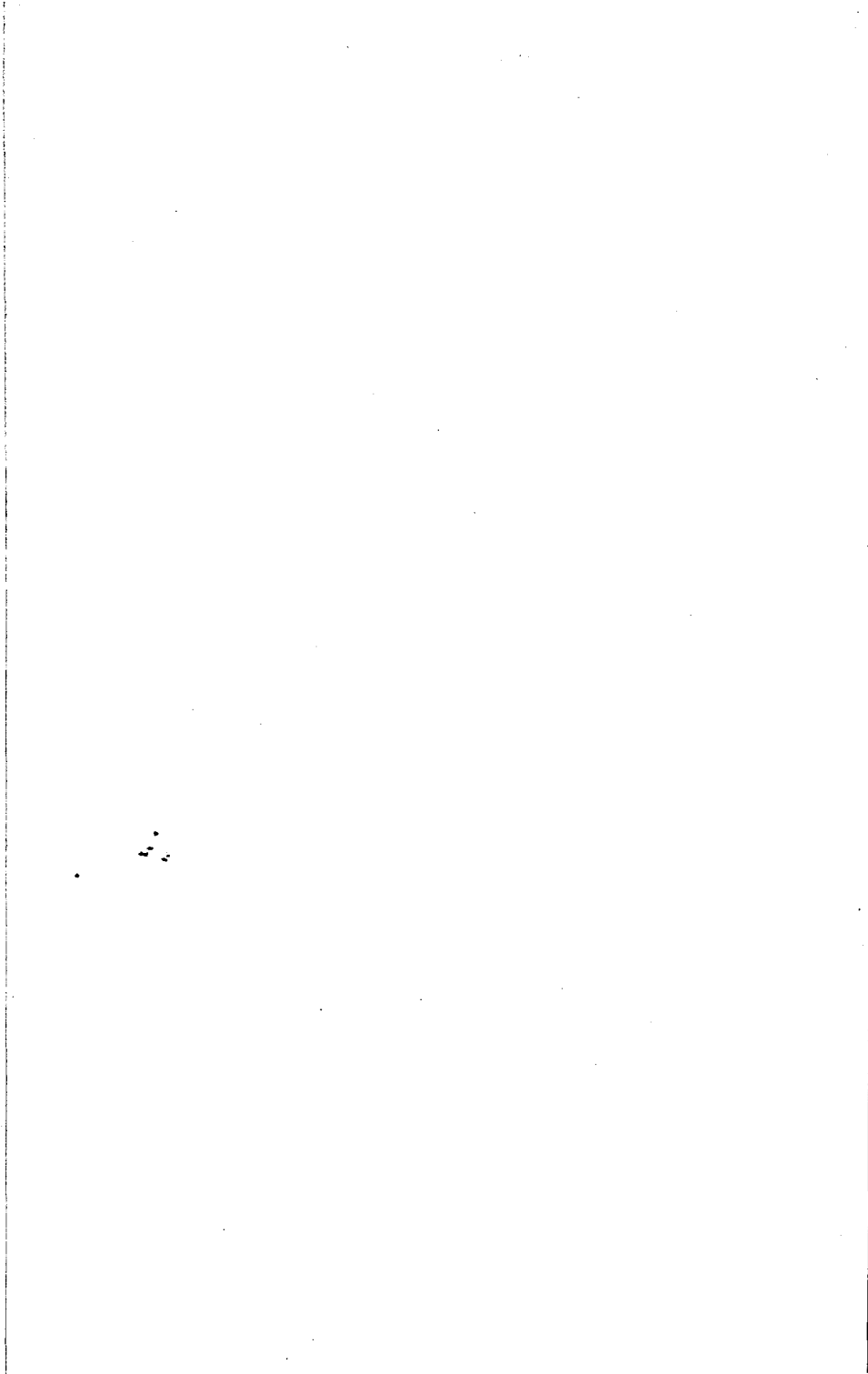
Even were Bishop Coxe justified in presuming to address himself to the Ablegate on behalf of the citizens of the United States, he has no right, in reason or seemliness, to employ terms of such obvious discourtesy. And as for his observation to Monsignor Satolli, that "you are evidently as ignorant of our institutions as you are of our language"—it is difficult to comment on its impertinence in terms of becoming patience. Suffice to say that Bishop Coxe is himself sadly ignorant of the attainments and erudition of men who rise in the Catholic Church to the rank achieved by the present papal ambassador to the United States.

In his animadversions upon the religious order of which Monsignor Satolli is assumed to be a member, the Protestant Bishop displays not only a most unchristian-like temper, but, what is of more importance, genuine ignorance of the actual tendencies of that body. He does not scruple to call it "that corrupt society," and to proclaim himself its antagonist. "So are thousands of professed Roman Catholics," adds Bishop Coxe, again taking it upon himself to indulge in audacious generalizations, he trusts that "many of them will aid me to awaken my countrymen to the fact that it is a band of secret conspirators against all liberty and all laws. I shall prove that it is the duty of all free people to limit and control, if not to banish the Jesuits from their coasts."

There is such a touch of mediæval forensics in this utterance, such an air of old tragedy, that it would smack of the humorous, coming as it does in these piping times of peace from an ecclesiastic of Western New York, were it not that it is outrageously unjust to a body of men whose works, so far as they have had a part in American history and affairs, are entitled to the commendation of every good man, be he Catholic, Protestant, or Pagan. The perils and privations undergone by men like Fathers Martinez, Rogers, Baptist, Marquette, Breboeuf, and Lalemant, are not to be contemned by moderns because Bishop Coxe decrees the order to which they belonged a "corrupt society." It is not a hopeless organization that gives to the service of religion and civilization such men as Father Jogues, of whom Bancroft wrote: "Roaming

through the stately forests he wrote the name of Jesus on the barks of the trees, graved the cross and entered into possession of these countries in the name of God, often lifting up his voice in a solitary chant. Thus did France bring its banners and the faith to the confines of Albany."

It is really idle, though, to discuss at any length Bishop Coxe's tirade against the Jesuits. In these days men are judged by their deeds, not by their motives. If the Jesuits occupy themselves with works of charity and civilization, it is of little concern to mankind that they are prompted thereto by a desire to enhance the glory and power of the Mother Church. And so it is not likely that the Bishop of Western New York will succeed in his frenzied determination to awaken the nation "to the fact that it [the order of Jesuits] is a band of secret conspirators against all liberty and all laws" and that "it is the duty of all free people to . . . banish the Jesuits from their coasts."



Ministeria Spiritualia Prov. Maryland. Neo-Eboracensis, a die 1^o Jul. 1892 ad diem 1^{um} Jul. 1893

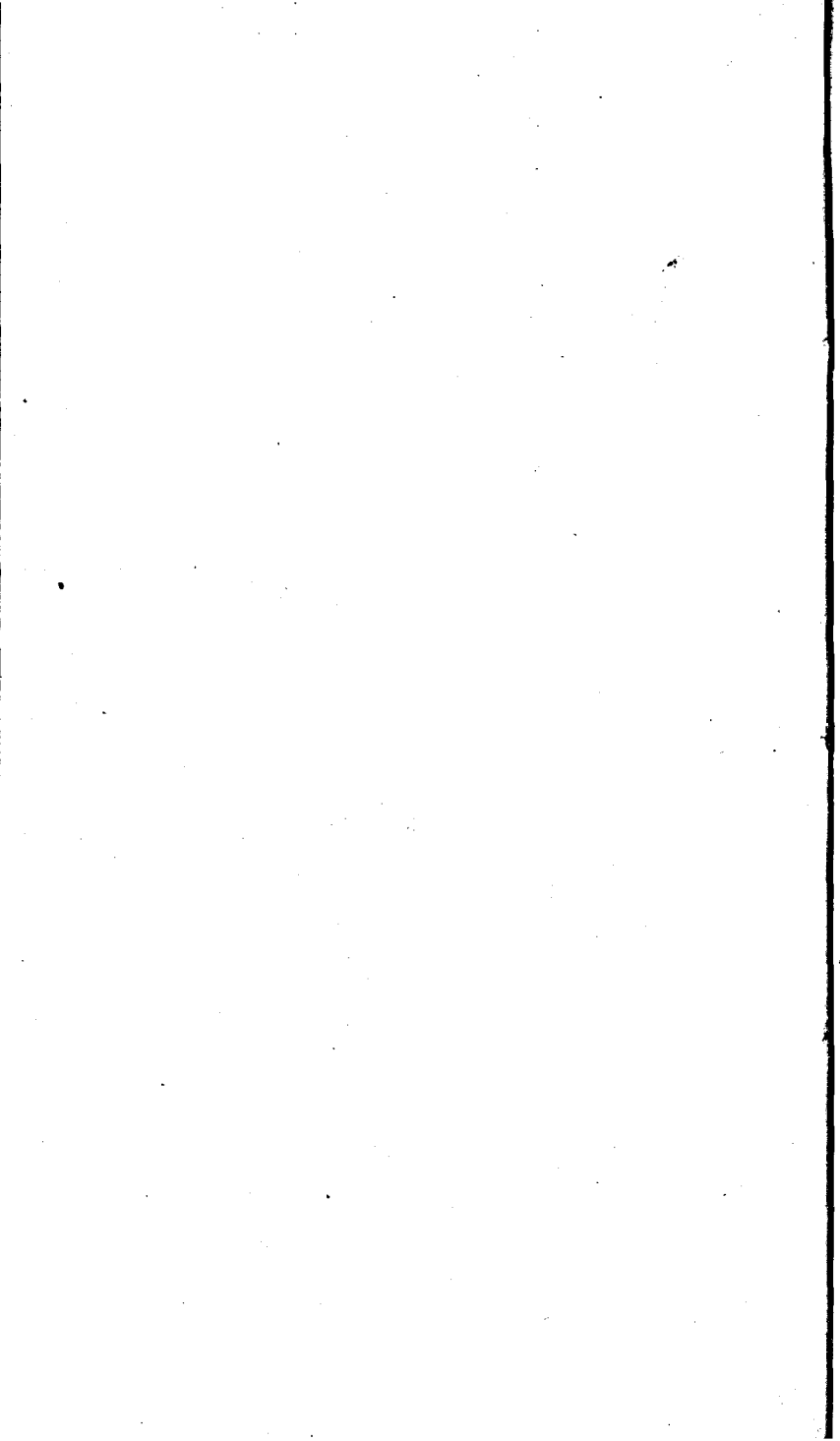
DOMICILIA			Baptizati	Heret. Convers.	Confess. partic.	Confess. gen.	Commun. extra T.	Commun. in T.	Matrim. benedic.	Matrim. revahid.	Extrem. Unction.	Catecheses	Parati ad 1 ^{am} Com.	Parati ad Confirm.	Exhortationes	Conciones	Fœdus SS. Cordis	Execr. Spir. Sacerd.	Execr. Spir. Relig.	Execr. Spir. Stud.	Execr. Spir. priv.	Mission. (quot hebdom.)	Novena	Tridua	Visit. Hospit.	Visit. Carcer.	Visit. Infirrn.	Sodalitates	Sodales	Pueri in schol. paroch.	Puel. in schol. paroch.	
BALTIMORE	39	30	75739	1873	6078	36190	41	4	26	426	87	135	23	354	1500	...	7	6	...	1	...	5	789	375	1170	2	1200	200	250			
BOHEMIA	11	3	1900	70	20	489	3	1	12	55	35	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
BOSTON COLLEGE	25	35	107724	2469	40000	90000	4	...	566	419	251	327	109	455	11380	2	6	3	...	5	4	1003	...	690	5	1620	...	...	...
" St. Mary's	190	21	67424	9660	4423	60000	75	...	224	100	150	132	26	600	6000	...	4	...	...	1	1	116	48	517	4	2745	500	525	...	...
" Holy Trinity	278	2	22364	322	140	21550	80	...	54	590	61	132	...	84	...	...	...	1	...	...	3	30	...	517	4	1805	200	260	...	...
CONEWAGO	101	1	24128	81	696	29240	24	2	36	370	...	...	...	229	600	...	2	...	...	...	...	...	...	258	6	1300	220	200	...	...
FORDHAM	32	1	12255	243	4026	3500	2	...	40	100	28	...	...	27	105	200	3	5	...	...	...	...	...	88	3	153	...	...	...	...
FREDERICK	111	22	20040	753	1407	14234	18	3	75	859	34	...	...	6	332	1170	...	5	...	...	6	...	4	51	757	4	543	79	46	...	...
GEORGETOWN COLLEGE	4	2	12491	384	17968	4914	...	...	12	259	23	12	75	154	230	...	7	1	3	...	6	...	6	330	...	5	2	127	...	...	...
" Holy Trinity	190	4	2100	50	58	13142	21	...	67	150	175	...	...	250	500	...	...	...	...	...	...	...	...	...	120	4	500	100	150	...	...
JERSEY CITY	290	22	51030	1065	4880	36643	76	4	140	522	165	199	16	300	6000	...	2	...	...	...	2	3	3	1539	6	1357	420	436	...	...	...
LEONARDTOWN	317	4	13858	528	570	9059	53	3	83	179	227	...	...	154	710	...	...	...	...	...	...	...	...	...	70	4	135	...	...	...	...
MANRESA	...	...	350	100	...	...	...	...	1	...	...	...	...	12	...	...	...	...	...	...	...	...	...	35	8	...	...	...	...	...	...
MISSIONARIES	...	152	83408	40953	...	...	6	42	3	51	1293	2800	...	2888	...	4	12	8	88	...	112	...	11	5	6	24	...	...	...	...	...
NEW YORK, St. Francis Xavier's	320	193	174000	1000	...	191000	245	17	1916	565	262	262	331	892	1500	10	8	3	2	9	4	1380	434	280	4	900	500	570	...	...	...
" St. Lawrence's	253	10	42349	429	245	60000	88	7	65	207	33	3	20	138	7000	5	3	2	...	...	...	...	1	27	730	10	1759	250	300	...	...
" B.V.M. Loretto	677	1	4600	1900	...	7000	120	...	100	50	21	...	...	26	48	...	...	...	...	...	...	...	...	5	3	170	3	210	...	...	...
PHILADELPHIA, Gesu	155	57	117661	3948	619	108925	67	...	315	294	142	16	...	203	40000	...	8	3	2	632	182	350	4	1005	230	264
" St. Joseph's	161	34	59068	3325	420	33600	42	12	198	395	123	231	17	140	8200	...	1	1	...	...	...	1	3	4	794	4	2660	210	255	...	...
" Messenger Miss'ns.	1	1	865	112	800	...	2	...	7	...	...	...	...	146	...	...	...	1	1	...	...	...	...	1	1	20	...	...	...	...	...
PROVIDENCE	198	16	33832	560	484	33116	48	1	198	192	92	78	8	85	...	...	...	...	...	...	...	...	4	1	78	4	830	210	390	...	...
St. INIGO'S	19	3	1073	25	100	900	3	...	4	15	76	...	...	30	300	...	...	...	...	...	...	...	...	...	50	5	...	...	...	...	...
St. THOMAS'S	115	3	6287	100	506	3940	14	2	65	192	40	...	...	151	...	...	...	1	...	...	...	...	...	...	30	2	75	...	...	...	...
TROY	243	13	43850	299	712	41250	32	...	267	30	375	894	...	97	7300	...	2	2	...	...	...	...	...	50	790	5	2820	530	632	...	...
WASHINGTON	247	37	52456	1280	1032	46800	52	2	395	299	175	425	...	762	7000	...	5	1	...	...	...	1	6	5	910	5	1330	150	500	...	...
WHITEMARSH	70	3	1670	41	11	2975	5	1	5	60	...	...	...	72	765	...	...	...	...	...	...	...	...	...	1	1	12	...	...	...	...
WOODSTOCK	31	2	9073	53	1780	1050	4	...	28	50	35	...	...	30	83	...	...	15	4	2	...	...	3	1	56	3	290	...	...	...	...
WORCESTER	6	1	8518	144	950	8865	...	...	2	36	7	...	...	45	92	285	...	5	...	...	1	...	3	7	21	2	152	...	...	...	...
SUMMA	4084	673	1056113	71767	87925	858393	1125	101	4904	5965	3910	5653	771	5320	103340	24	99	36	98	134	36	63	4722	1123	9633	93	23646	3829	4828	1	...	

Students in our Colleges in the U. States and Canada, Oct. 1, 1893

PLACE	COLLEGE	PROVINCE	1893										1892						
			Number of students	Boarders	Half boarders	Day scholars	A. M. in course	College course	Grammar	Latin Rudiments	Commercial	Preparatory	Boarders	Day scholars	Number of students				
<i>Classical Course</i>																			
New York.....	St. Francis Xav. *	Md. N. Y.....	640			640		110	242	162		126		485	485				
Montreal, Can.....	St. Mary's.....	Miss. of Can.	437	155	60	222		156	243	127		48	163	273	436				
Worcester, Mass....	Holy Cross.....	Md. N. Y.....	266	197		69		174	80	12			218	75	293				
Georgetown, D.C....	Georget'n Univ. †	" "	265	205	5	55	12	92	98	63			176	61	237				
Baltimore, Md.....	Loyola *	" "	196			196		42	154					195	195				
Philadelphia, Pa....	St. Joseph's*	" "	153			153		24	95	34				139	139				
Jersey City, N. J....	St. Peter's*	" "	143			143		20	85	38				110	110				
Omaha, Neb.....	Creighton *†	Missouri.....	132			132		40	92					105	165				
Galveston, Texas....	St. Mary's Univ.*	N. O. Miss....	92			92								143	143				
Spokane, Wash....	Gonzaga.....	Turin.....	78	40		23		28	25	15		10	64	21	85				
<i>Classical and Commercial</i>																			
San Francisco, Cal.	St. Ignatius*	Turin.....	527			527		39	131	52	7	298		428	428				
Chicago, Ill.....	St. Ignatius*	Missouri.....	390			390		65	156	74	62	33		325	325				
Cincinnati, O.....	St. Xavier*	" "	368			368		74	108	76	92	18		392	392				
Boston, Mass.....	Boston*	Md. N. Y.....	362			362		135	112	97	18			360	360				
New Orleans, La....	Immac. Conc.*	N. O. Miss....	315			315	8	65	61		83	106		403	403				
Detroit, Mich.....	Detroit *	Missouri.....	293			293		89	163		41			277	277				
Buffalo, N. Y.....	Canisius.....	German.....	271	120		151		55	95		104	17	144	182	326				
St. Louis, Mo.....	St. Louis Univ.*	Missouri.....	270			270		80	85	41	51	13		331	331				
Fordham, N. Y.....	St. John's.....	Md. N. Y.....	249	172	1	76		75	106	67			188	70	255				
Milwaukee, Wis....	Marquette *	Missouri.....	231			231		70	110		51			246	246				
Kansas.....	St. Mary's.....	" "	225	209		16		83	59		83		232	23	255				
Cleveland, O.....	St. Ignatius*	German.....	190			190		25	46	43	44	12		198	198				
Santa Clara, Cal....	Santa Clara.....	Turin.....	151	108	3	40		59	38	35	7	10	126	38	164				
Spring Hill, Ala....	Spring Hill.....	N. O. Miss....	138	138				47	31		60		130	70	130				
San José, Cal.....	St. Joseph's*	Turin.....	130			130		1	35	22	21	51		143	143				
Washington, D.C....	Gonzaga*	Md. N. Y.....	130			130			70	17	43			140	140				
Denver, Col.....	Sacred Heart.....	Naples.....	91	51	2	38		14	24	33	4	16	70	23	93				
Manitoba.....	St. Boniface.....	Miss. of Can.	76	29		47		16	21		27	10	28	52	80				
TOTAL			6819	1424	71	5399	20						TOTAL	1539	5298	6837			

* Day College. † School of Law, 218; School of Medicine, 116; School of Arts, 265; Total, 599.

‡ School of Medicine, 42.



I.

SERVI DEI E SOCIETATE JESU

QUORUM CAUSAE BEATIFICATIONIS ET CANONIZATIONIS
APUD SACRAM ROM. CONGREG. INCHOATAE SUNT.



II.

SERVI DEI E SOCIETATE JESU

QUORUM PROCESSUS ORDINARIJ A SACRORUM ANTIQVIBVS
QUONDAM CONFECTI VEL INCHOATI FVERVNT AVT INCHOANDI
SPERVNTVR, IN ORDINE AD BEATIFICATIONEM
A S. SEDE APOSTOLICA IMPETRANDAM.

(Pro Catalogo Sanctorum et Beatorum Societatis Jesu vide vol. xvii. pag. 379.)

SERVI DEI E

QUORUM CAUSAE BEATIFI

APUD SACRAM ROMANAM

NOMEN	PATRIA
1. V. P. Antonius Baldinucci	Florent. in Italia
2. V. P. Bernardinus Realinus	Carpen. in Italia
3. V. P. Josephus Anchieta	Tenarif. in ins. Canar.
4. V. P. Ludovicus de Ponte	Vallisoleti in Hisp.
5. V. P. Aloisius La Nuza	Alcatae in Sicilia
6. V. P. Rudolphus Aquaviva M.	Iatrien. in Italia
7. V. P. Alphonsus Pacheco M.	Minayen. in Hisp.
8. V. P. Antonius Francisci M.	Conimbric. in Lusit.
9. V. P. Petrus Berno M.	Asconen. in Italia
10. V. F. Franciscus Aranha M. <i>Coad. Temp.</i>	Bracharen. in Lusit.
11. V. P. Gonsalvus Silveira M.	Almerinen. in Lusit.
12. V. Card. Robertus Bellarminus <i>Archiep.</i>	Montispolit. in Italia
13. V. P. Franciscus de Castillo	Liman. in Peruv.
14. V. P. Emmanuel Padiat	Granaten. in Hisp.
15. V. P. Joseph. Maria Pignatelli	Caesaraugust. in Hisp.
16. V. P. Melchior Grodeczcius M.	Teochimi in Silies.
17. V. P. Stephanus Pongratz M.	Alvincien. Transylvan.
18. V. P. Julianus Manerius	S. Georg. Raintambant
19. V. P. Claudii La Colombière	S. Symphorien. in Gal.

MARTYRES ANGLIAE

20. V. P. Joannes Cornelius	Natus Antverpiae.
21. V. P. Robertus Southwell	St. Faith's' Norfolk.
22. V. P. Henricus Walpole	Docking, Norfolk.
23. V. P. Rogerius Filcock	Sandvici, Cant.
24. V. P. Robertus Middleton	Eborac.
25. V. P. Franciscus Page	Harrowiae.
26. V. F. Nicolaus Owens, <i>Coad. temp.</i>	Anglus
27. V. P. Eduardus Oldcorne	Eborac.
28. V. F. Rudolphus Ashley, <i>Coad. temp.</i>	Anglus
29. V. P. Thomas Garnet	Londini
30. V. P. Edmundus Arrowsmith	Haddock, Lancast.

SOCIETATE JESU

CATIONIS ET CANONIZATIONIS

ONGREGATIONEM INCHOATAE SUNT.

OBITUS

ACTA IN CAUSA

Pophii 7 Nov. 1717	} Decr. de virtutibus in gr. heroico
Lycii 2 Jul. 1616	
Reritibae 9 Jun. 1597	
Vallisoleti 16 Feb. 1624	
Carini in Sic. 21 Oct. 1656	} Decr. de mart. et caus. mart.
Cuculini 13 Jul. 1583	
“ “	
“ “	
“ “	
“ “	
Monomotap. 15 Mar. 1561	} Confect. Proc. Ord. et Apost.
Romae 17 Sep. 1621	
Limae 11 Apr. 1673	
Granatae 25 Apr. 1725	
Romae 15 Nov. 1811	
Cassanoviae 7 Sep. 1619	
“ “	
Corisopiti 28 Jan. 1683	
Paredi 15 Feb. 1682	
Dorchestr. 4 Jul. 1594		} Decr. Introd. 6 Dec. 1886
Londini 21 Feb. 1595	
Eboraci 7 Apr. 1595.	
Londini 27 Feb. 1601	
Lancastr. 31 Mar. 1601	
“ 2 Apr. 1602	
“ 30 Maii 1606	
Vigorniac 7 Apr. 1606	
“ “	
Londini 23 Jun. 1608	
Lancastr. 28 Aug. 1628	

NOMEN

PATRIA

31.	V. P. Thomas Holland	Lancastr.
32.	V. P. Rudolphus Corby	Dublin, Hibern.
33.	V. P. Henricus Morse	Norfolc.
34.	V. P. Brianus Cansfield	Robert's Hall, Lancastr.
35.	V. P. Petrus Wright	Slipton, Northampt.
36.	V. P. Eduardus Mico	Essex
37.	V. P. Thomas Bedingfield	Norfolc.
38.	V. P. Gulielmus Ireland	Lilcolnien.
39.	V. P. Thomas Whitbread, <i>Provinc.</i>	Essex
40.	V. P. Gulielmus Harcourt	Lancastr.
41.	V. P. Joannes Fenwick	Dunelm.
42.	V. P. Joannes Green (<i>sive</i> Gavan)	Londini
43.	V. P. Antonius Turner	Leicestr.
44.	V. P. Franciscus Neville (Senior)	Hanton
45.	V. P. Philippus Evans	Monmouth
46.	V. P. David Lewis	Abergaveny, Monm.
47.	V. P. Joannes Ogilvie	Drum in Scotia

Martyres Socii B. Ignatii de Azevedo(1)

48.	V. P. Petrus Dias	Arruda, Lusit.
49.	V. P. Franciscus de Castro	Lusit.
50.	V. F. Garpar Goès, <i>Schol.</i>	“
51.	V. F. Franciscus Paulo, <i>Nov. Schol.</i>	“
52.	V. F. Franciscus Aragonez, <i>Nov. Schol.</i>	Guisona, Hisp.
53.	V. F. Joannes Alvarez, <i>Schol.</i>	Lusit.
54.	V. F. Alphonsus Fernandez, <i>Schol.</i>	“
55.	V. F. Andreas Paès, <i>Schol.</i>	“
56.	V. F. Ferdinandus Alvrès, <i>Schol.</i>	“
57.	V. F. Petrus Dias, <i>Schol.</i>	“
58.	V. F. Petrus Fernandez, <i>Nov. Coad. temp.</i>	“
59.	V. F. Didacus Carvalho, <i>Nov. Coad. temp.</i>	“
60.	V. P. Andreas Oviedo, <i>Patr. Æthiop.</i>	Igliesc. in Hisp.
61.	V. P. Vincentius Carafa, <i>Præp. Gen.</i>	Adrien. in Ital.
62.	V. P. Bernardus Colnago	Catanen. in Sicil.
63.	V. P. Didacus Martinez	Riberien. in Hisp.
64.	V. P. Rochus Gonzalez M.	Assumpt. in Parag.

(1) Causa Martyrii P. Petri Dias et sociorum jam introducta in. S. Rit. Congregatione.

Ita in sum. addit. pro causa XL. Mart. anno 1713, p. 17 in marg.

OBITUS

ACTA IN CAUSA

Londini 12 Dec. 1642

" 17 Sep. 1644

" 1 Feb. 1645

Eboraci 3 Aug. 1643

Londini 19 Maii 1651

" 3 Dec. 1678

" 21 Dec. 1678

" 24 Jan. 1679

" 20 Jun. 1679

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" "

" "

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" 28 Feb. 1679

Cardiffae 22 Jul. 1679

Usk, Monmout. 27 Aug. 1679

Glascoviae 10 Mar. 1615

} Decr. Introd. 6 Dec. 1886

} Conc. Remissorial. 5 Maii 1629

In Mari 13 Sep. 1571

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" 14 Sep. 1571

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} Confecti Proc. Ordinarii

Fremonae 14 Sep. 1577

Romae 8 Jun. 1649

Catanae 21 Apr. 1611

Limae 2 Apr. 1626

Parag. 15 Nov. 1628

NOMEN

PATRIA

65.	V. P. Joannes de Alloza	Liman. in Peruv.
66.	V. P. Joannes Sebastiani	Daroccn. in Hisp.
67.	V. P. Georgius Giustiniani	Chien. in Grecia
68.	V. P. Didacus Sanvictores M.	Burgen in Hisp.
69.	V. P. Joannes Cardim	Montiscorv. in Lusit.
70.	V. P. Joannes de Almeida	Londini natus
71.	V. F. Franciscus Gaetani, <i>Schol.</i>	Panorm. in Sicil.

MARTYRES JAPONIAE

72.	V. P. Marcellus Franc. Mastrilli	Neap. in Ital.
73.	V. P. Didacus de Mesquita	Menianfrigid. in Lusit.
74.	V. P. Antonius Critana	Almodoval. in Hisp.
75.	V. P. Joannes Baptista de Baeza	Ubeden. in Hisp.
76.	V. P. Gaspar de Castro	Brachar. in Lusit.
77.	V. P. Matthaeus de Couros	Olisipon. in Lusit.
78.	V. P. Sebastianus Vieira	Castri Dayren. in Lusit.
79.	V. P. Julianus Nacaura	Vomuren. in Japon.

MARTYRES AETHIOPIAE

80.	V. P. Apollinaris de Almeida, <i>Ep. Nic.</i>	Olisipon. in Lusit.
81.	V. P. Abrahamus de Georgis	Alepen. in Syria
82.	V. P. Ludovicus Cardeira	Beian. in Lusit.
83.	V. P. Bruno Bruni a S. Cruce	Civitell. in Ital.
84.	V. P. Gaspar Paez	Covillan. in Lusit.
85.	V. P. Joannes Pereira	Cellae Alcobatiae, Lusit.

MARTYRES TUNCHINII

86.	V. P. Bartholomaeus Alvarez	Paramien. in Lusit.
87.	V. P. Emmanuel de Abreu	Aroccn. in Lusit.
88.	V. P. Vincentius a Cunha	Olisipon. in Lusit.
89.	V. P. Gaspar Cratz	Marcodur. in Germ.
90.	V. Andreas, <i>Catech. Proto-M. Cocinc. S.J.</i>	Cocincinensis

MARTYRES ANGLIAE (*Dilati*)

91.	R. P. Thomas Metham	In Com. Durham
92.	R. P. Henricus Garnet	Nottingham.
93.	R. P. Ricardus Bradley	In Lancastr.
94.	R. P. Joannes Felton	In Norfolc.

OBITUS

ACTA IN CAUSA

Limae 6 Nov. 1666
 Limae 22 Maii 1622
 Bonon 3 Dec. 1644
 Ins. Mar. 2 Apr. 1672
 Bracharae. 15 Feb. 1615
 Rio Janeiro 24 Sep. 1653
 Panormi. 20 Apr. 1601

Nangas. 17 Oct. 1637
 " 4 Nov. 1614
 " 25 Nov. 1614
 " 20 Jun. 1626
 " 8 Maii 1626
 " 29 Oct. 1633
 Jedi. 6 Jun. 1634
 Nangas. 21 Oct. 1633

[1638
 Olnadegac. Æthiop. 26 Jun.
 Æthiop. 30 Apr. 1595
 " 12 Apr. 1640
 " 12 Apr. 1640
 " 25 Apr. 1635
 " 2 Maii 1635

Confecti Proc. Ordinarii

Tunchin. 12 Jan. 1737
 " "
 " "
 " "
 Cocincin. 26 Jul. 1644

Visbici 1 Jun. 1592
 Londini 3 Maii 1606
 Manchestræ 30 Jul. 1645
 Lincoln. 27 Feb. 1645

NOMEN

PATRIA

95. R. P. Thomas Jenison	
96. R. P. Gulielmus Atkins	In Com. Cantabrig.
97. R. P. Ricardus Lacy	Oxonien.
98. R. P. Eduardus Turner	In Leicestershire
99. R. P. Gulielmus Bennet	In Cheshire

MARTYRES PARISIENSES

100. R. P. Petrus Olivaint	Parisien.
101. R. P. Leo Ducoudray	Valle Guidonen.
102. R. P. Alexius Clerc	Parisien.
103. R. P. Joannes Caubert	"
104. R. P. Anatolius de Bengy	Biturieen.

OBITUS

ACTA IN CAUSA

Lincoln. 27 Sep. 1679
Staffordiae 7 Mar. 1681
Lincoln. 11 Mar. 1681
Londini 19 Mar. 1681
Leicester 30 Oct. 1691

Confecti Proc. Ordinarii

Lutetiae Par. 26 Maii 1871

" 25 "
" " "
" 26 "
" " "

SERVI DEI E

QUORUM PROCESSUS ORDINARI A SACRORUM ANTISTIBUS
SPERANTUR, IN ORDINE AD BEATIFICATIONEM

NOMEN	PATRIA
1. R. P. Antonius Criminalis, Proto-M. S.J.	Sisae, Ital.
2. R. P. Gaspar Barzeus (1)	Goeza, Zeland.
3. R. P. Alphonsus de Castro M.	Olisipon. Lusit.
4. R. P. Martinus Gutierrez M. (2)	Almodoval. Hisp.
5. R. P. Balthasar Alzarex	Cerverae, Hisp.
6. R. P. Jacobus Salesius M. (3)	Lezasii, Gal.
7. F. Gulielmus Saltamochius M.	Ad S. Germani, Gal.
8. R. P. Martinus Laterna M. (4)	Drohobisk, Polon.
9. R. P. Sebastianus a Campo (5)	Sassari. Ital.
10. R. P. Julius Mancinelli (6)	Macerat. Ital.
11. R. P. Leonardus Lessius (7)	Brechtæ, Belg.
12. F. Franciscus Hortulanus	Callari, Sard.
13. F. Simon Buccerius, <i>Coad. temp.</i> (8)	Moenis in Sicil.
14. R. P. Benedictus Fernandez M. (9)	Borborae, Lusit.
15. R. P. Paulus Saito M.	Tambae in Japon.
16. R. P. Joannes Bapt. Boddens M. (10)	Brugis, Belg.
17. R. P. Gerardi Paesman M.	Wesaliae, Germ.
18. F. Philippus Nottin M.	Lovanii, Belg.

MARTYRES CANADENSES

19. R. P. Isaacus Jogues M. (11)	Aurelian.
20. R. P. Antonius Daniel M.	Deppae in Gal.
21. R. P. Joannes de Brebœuf M.	Condé-sur-Vire, Gal.
22. R. P. Gabriel Lallemant M.	Parisen.
23. R. P. Carolus Garnier M.	"
24. R. P. Martinus Stredonius	Gliviz in Silesia
25. R. P. Cornelius Beudin M. (12)	Gravelingae, Fland. Gal.
26. V. P. Antonius Ruis de Montoya (13)	Limae in Peruv.
27. V. P. Leonardus de Peñañiel (14)	" "
28. V. P. Petrus de Ognate	" "
29. P. Caesar Gactanus, <i>Nov. Schol.</i>	Sortini in Sicil.
30. R. P. Nicolaus Zucchius	Parmen.
31. R. P. Andreas Domaiewicz (15)	Polonus
32. R. P. Paulus Segnerius (Senior)	Neptuni pr. Antium, Ital.
33. R. P. Philippus Jeningen (16)	Eustadii, Fern.
34. R. P. Antonius Tommasinus	Civ. Castell. Ital.
35. R. P. Franciscus Maria Galluzzi	Ital.
36. R. P. Antonius Jos. Henriquez M. (17)	Olysipon.
37. R. P. Tristanus d'Athemis M.	Ital.
38. R. P. Joannes Petri Cayron	Segodun. in Gal.

SOCIETATE JESU

FONDDAM CONFECTI VEL INCHOATI FUERUNT AUT INCHOANDI
A S. SEDE APOSTOLICA IMPETRANDAM.

OBITUS

ACTA IN CAUSA

Punicatae, Ind. 7 Feb. 1540	
Hormutii, 18 Oct. 1553	Vide not. (1) pag. vii.
In Molucis 1 Jan. 1558	
Cardeliaci, Gal. 21 Feb. 1573	V. not. (2) p. vii.
“ 25 Jul. 1580	
Albenaci 7 Feb. 1593	V. not. (3) p. vii.
“ “	
In Mari Balt. 30 Sep. 1598	V. not. (4) p. vii.
Sassari 6 Aug. 1608	V. not. (5) p. vii.
Neapoli 14 Aug. 1618	V. not. (6) p. vii.
Lovanii 15 Jan. 1623	V. not. (7) p. vii.
Callari 20 Dec. 1623	
Panormi 16 Jun. 1627	V. not. (8) p. vii.
Nangasach. 2 Oct. 1633	V. not. (9) p. vii.
“ “	
Trajecti 20 Jul. 1638	V. not. (10) p. vii.
“ “	
“ “	
“ “	
In Canada 18 Oct. 1616	V. not. (11) p. vii.
“ 4 Jul. 1648	
“ 16 Mar. 1649	
“ 17 “	
“ 7 Dec. 1649	
Brunae 26 Aug. 1649	
In Mexic. 4 Jun. 1650	V. not. (12) p. vii.
Limae 11 Apr. 1652	V. not. (13) p. vii.
Limae	V. not. (14) p. vii.
“	
Panormi 3 Aug. 1652	
Romae 21 Maii 1670	
Newicii 14 Sep. 1694	V. not. (15) p. vii.
“ 9 Dec. 1694	
Elvaci 8 Feb. 1704	V. not. (16) p. vii.
Castr. Sax.-Max. 3 Mar. 1717	
Romae 6 Sep. 1731	
Sou-Tcheou 12 Sep. 1748	V. not. (17) p. vii.
“ “	
Tolosae 31 Jan. 1754	

NOTAE.

- (1) Recensetur a J. Molano in Natalibus Sanctorum Belgii ad 31 Julii.
- (2) Mortem P. Martini longe absens divinitus cognovit S. Teresia Litteris testata est, sibi eum a Deo fuisse ostensum cœlesti perfusum gloria, et martyrii laureola decoratum. *Alegambe mortes Ill. p. 71, c. 6.*
- (3) In causa declarationis martyrii P. Jacobi Salesii et F. Gulielmi Saltamochii S. Rit. Cong. die 28 Feb. 1659, decretum edidit, auctoritate SS. D. Alexand. VII. *V. Bened. XIV., l. 2, c. 36, n. 12.*
- (4) Inter *prætermis*os apud Bolland. ad diem 30 Sep.
- (5) Process. Inform. compulsus jussu Ill. D. Andreae Baccallari Archiep. Sassaritani. *Juven. Hist. S. J. P. 7, l. 25, p. 854.*
- (6) Decius Card. Carafa Archiep. Neapolitanus Process. incœperat, sed mox, editis decretis Urbani VIII. abruptum est negotium. *Cordara Hist. S. J., P. 6, l. 3, p. 143.*
- (7) Tabulae processuales anno 1641 Lovanii confectae, et olim in archivio Archiepiscopali Mechlin. asservatae, nunc deperditae sunt; novus vero processus informativus paratur.
- (8) Card. de Auria Archiep. Panormitan. de hujus S. D. virtutibus ac miraculis Acta juridica confici jussit. *Cord. Hist. S. J., P. 6, l. 12, p. 101.*
- (9) Praesules de PP. Benedicti Fernandes et Paul. Saito certamine commentarios scripserunt ad coronas. *Ant. Cardim. Fasciculus etc. p. 192.*
- (10) R. P. Boddens et bini socii in odium Catholicæ religionis, sub falsa et fucata proditionis accusatione, ab hæreticis crudelissime interempti fuerunt et pro Martyribus semper a fidelibus habiti. *Allegambe, Mortes illust.*
- (11) Conficiuntur tabulae juridicae Informativae ab Episcopis Americae Fœd. et Canadae.
- (12) Confectus fuit olim Processus ab Ordinario Mexicano. Teste R. P. Andreas Artola Visitatore Prov. Mexic. S. J.
- (13) *Venerabilis* passim vocatur S. D. in Actis S. Cong. pro Beatificatione Ven. S. D. Francisci de Castillo, S. J. *Introduct. p. 8, 13, etc.*
- (14) "Affirmo et verbo veritatis attestor quod mea aetate plures cognovi, et vidi in mea Patria Limana Servos Dei vitae sanctimonia florentes, nempe: VV. PP. Joannem de Alliosa, Leonardum de Peñafiel, Petrum de Ognate, Soc. Jesu. etc., super quorum omnium sanctis operibus virtutibus et miraculis scio de propria scientia fuisse jam confectos Processus, etc. Romae hac die 28 Feb. 1698.
"Ego Doctor D. Alphonsus de los Rios, et Berris, Dignitas in Ecclesia Metrop., Liman."
Ex Summ. addit. in Causa Liman. Ven. Franc. de Castillo, S. J. in fine.
- (15) S. D. clarus virtute et prodigiis. *Ita in notis MSS. ad formulas Profess. Prov. Lithuan. in Arch. S. J.*
- (16) Super hujus S. D. Sanctitate vitae et miraculis sunt fabricati Processus ab Ordinario, quorum acta originalia transmissa ad Urbem, naufragio perierunt.
- (17) Super Martyrio et causa Martyrii Servorum Dei Ant. Henriquez et Tristani d'Athemis conficiuntur Informationes Ordinariae.

