

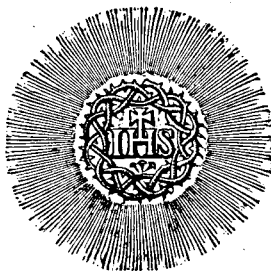
A. M. D. G.

THE
WOODSTOCK LETTERS

A RECORD

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

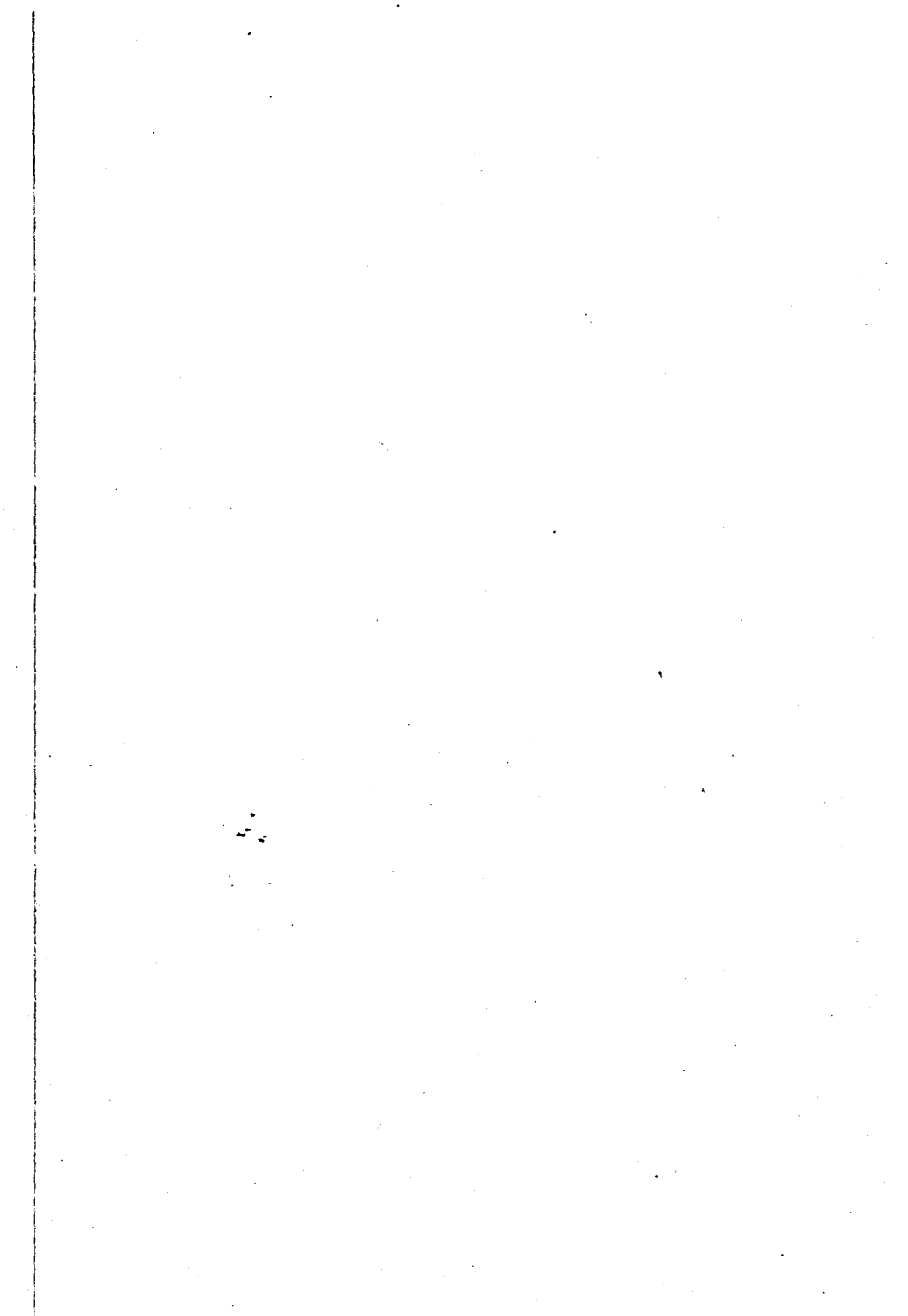
VOL. XXVIII.



WOODSTOCK COLLEGE

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FOR CIRCULATION AMONG OURS ONLY.



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THE
WOODSTOCK LETTERS

VOL. XXVIII. No. 1.

ROME—THE COLLEGE OF MONDRAGONE.

A Letter from Mr. Walter F. Thornton, S. J.⁽¹⁾

GREGORIAN UNIVERSITY
(COLLEGIO ROMANO), ROME,
February 10, 1899.

REV. AND DEAR FATHER,
P. C.

In answer to your letter of the 23rd ult., asking for something that will be of interest to the readers of the LETTERS, perhaps I cannot do better on the present occasion than give a brief account of Mondragone—its past history and present troubles. This sketch, brief though it be, may serve to introduce to Ours a college hardly known in America, and at the same time show the difficulties we encounter under a masonic and almost godless government.

The Romans tell us that no one leaves Rome without seeing Frascati, and I may add that no one sees Frascati without visiting Mondragone. Built on the slope of the ancient Tusculum by Cardinal Altemps under Gregory XIII., in 1580, it long served as an ideal villa during the Summer months, when the intense heat made life anything but pleasant in Rome and the surrounding Campagna. On the death of Cardinal Altemps the estate passed to Cardinal Camillo Borghese, afterwards Pope Paul V., and on the death of this pontiff it became the country seat of the Borghese family down to 1865. On Feb. 2, of that year Prince Marc Antonio Borghese turned over the palace and

⁽¹⁾ Mr. Thornton is a native of California and belongs to the California Mission. He is now in his second year of theology at the Gregorian University.

grounds to our fathers, with the understanding that we should open there a college for the instruction of Catholic youth. We not only had the palace and grounds free, but the prince even took it upon himself to keep the place in perfect condition. He who knows what a Roman palace is, such as Mondragone, will readily appreciate the great liberality of Prince Borghese. The fathers began the college with eight or ten boys, but when the word spread around that the Jesuits had opened a college for boarders, the number soon ran up to seventy or eighty with a goodly number of day scholars from the surrounding towns of Frascati, Monte Porzio (Catone) and Rocca di Papa.

In 1886, Prince Marc Antonio Borghese, then quite old, wished to enter into an agreement with Father Bonanni, then rector, by which the stability of the college would be guaranteed for some years, at least, after his death. Accordingly it was agreed, that for nine years the fathers should have absolute possession of the palace, with the proviso that they should spend 5000 lire a year (about \$1000) for the necessary repairs and improvements. The same year Prince Marc Antonio died and his son, Don Paolo, succeeded to his title and estates. The financial crash which involved many of the noble Roman families and principally the Borghese family was the turning point in the history of Mondragone. This villa with the other vast possessions of the prince was handed over to a board of administration for the benefit of his creditors, and it was determined that Mondragone should be sold. The price asked was 600,000 lire; they might as well have asked a gold mine. The property was undoubtedly worth the money but we did not have it. They finally offered it for 500,000 but even this we could not raise, and on the 23rd of May, 1895, Father Caterini, then rector, sent circulars to the parents in which he announced, that at the end of the scholastic year Mondragone would cease to exist as a college. The Holy Father took it very much to heart that we should be compelled to close the college for want of funds, and in an audience with Father Caterini on Aug. 14, of the same year, expressed an earnest wish that we should once more strive to overcome all obstacles and buy the place. The Holy Father promised to aid us materially. New negotiations were opened with the administration, and, finally by the aid we received from the Holy Father and with contributions from other provinces of the Society we purchased Mondragone for 400,000 lire a few days before the time announced for the public sale.

The estate now our own, a new era dawned on Mondragone. The Roman nobility, many of the deputies and not

a few senators sent their sons to us. It is the old story. Senators and deputies may publicly abuse us, but they know well what Jesuit education means, and at least when it is a question of their own kith and kin, they want it. Would to God that some of them were as anxious for the solid religious education of all youth as they are for that of their own children! From 1895 to the present time, our pupils have steadily increased in numbers and the excellence of their public examinations before the government under the most trying circumstances has attracted wide-spread attention. But this leads to the second chapter—to the present troubles of Mondragone.

To understand these well, it will be necessary to take a survey of public instruction in Italy,—a system of education born with the breach in the Porta pia, and in its application antagonistic to religious instruction; a system, in a word, which eliminates God from the schools and trusts to reason or false doctrine for the future. In the first place, the universities of Italy all belong to the state and professional men, as doctors and lawyers, have no legal standing, unless they possess a degree from one of these universities. The elementary schools are all municipal, and elementary education is compulsory. It goes without saying that this education is purely secular. Secondary education comprises the Gymnasia and Lyceum, the former lasting five years and the latter three years. The Gymnasium would in some way correspond to our college work as far as rhetoric. The Lyceum embraces a lot of nondescript matter which the government terms "philosophy." Aside from this physics, chemistry, biology, are taught, with the elements of mostly all the other "ologies" in the dictionary. These Gymnasia and Lyceums are either municipal or government institutions; if municipal, they are virtually under the control of the government and subject to it. No one can enter the university with the hope of obtaining a degree, unless he has passed a successful examination in the Lyceum and obtained the "Licentiate." The examiners for the Licentiate are the eight professors of the Lyceum, and each is supposed to examine in the matter explained during the year.

Now, anyone who has studied in a private institute for a stipulated length of time under teachers who have a university degree or at least a Licentiate with regard to certain lower branches, may present himself for this examination at the proper time. Here looms up the great difficulty under which Catholic colleges labor. First their teachers must have government diplomas without which they cannot teach under any condition. The hardship this works

on our scholastics is evident at a glance. Their regency is passed as simple prefects of discipline, whilst the places which they could otherwise fill with credit, must be given over not unfrequently to secular teachers. Their spare hours must be spent in cramming for the government examination that they may finally take up a class. Secondly, the pupils must submit to an examination under professors bearing a personal grudge against everything religious,—under professors jealous of their own prerogatives, and who imagine that no education worth mentioning can be had out of the halls in which they hold sway. Again, pupils from Catholic colleges must give at one and the same time, an examination in matter comprising the three years' course, whilst the pupils of the Lyceum give a yearly examination. Now by the Casati law, the minister of public instruction has the right in certain cases and under certain conditions of granting to some schools what is termed a "*pareggiamento*,"—viz., rights equal to those enjoyed by the Gymnasia and Lyceums. Those who obtain this right have also the privilege of conducting their examinations under their own professors; the government simply sending an official whose duty it is to see that the law regarding examinations is properly carried out. This privilege has already been granted to at least two Catholic colleges in central Italy,—one in charge of the Benedictines, the other here in Rome under the fathers of the Pious Schools. It was this same privilege that our fathers were very anxious to obtain for Mondragone.

Accordingly in May of last year, some friends of the fathers approached on this subject Gallo, then Minister of Public Instruction in the former Rudini Ministry. Before he had time to consider the question the Rudini Ministry fell. Later on a petition was made to Cremona, Minister of Public Instruction in the second Rudini Ministry, but he without considering the petition at all, brusquely rejected the proposal, saying at the same time, that he would never grant any such favor to the Jesuits. Under the present Pelloux Ministry, Bacelli was chosen Minister of Public Instruction and the fathers thought the time opportune for another attempt. Accordingly in July of last year some of the deputies approached Bacelli on the subject and he did not show himself opposed to the proposition. On the contrary, he affirmed that it was just and that he would give it his earnest consideration. Later on he expressed a desire of having a petition signed by a number of deputies. He expected a storm on the re-opening of parliament and when it would break he wished some protection. He knew that

if he granted the "pareggiamento," he would be interpellated in parliament regarding his action, and if he had this petition he could say that he did only that which many of the deputies themselves had asked. The petition was immediately circulated among the deputies and in a few days it received 108 signatures [The Italian Parliament consists of 508 members]. It may be interesting to the readers of the LETTERS to know that the last name was that of the famous Crispi. A certain deputy who was asked to sign the document, refused. When asked why he would not do for Mondragone that which he had already done for the Benedictines, he answered: "Ah, my friend, the Benedictines are not the Jesuits." Another deputy, a socialist, when asked to sign it, hesitated for some moments, then taking up the pen slowly wrote his name, saying: "I also at least on my death bed, will need the help of the Jesuits." To make things perfectly legal from every point of view, a petition was also sent from Monte Porzio (Catone), in the municipality of which Mondragone is situated. Frascati too was not behind with a similar petition. Before the document bearing the signatures of the deputies was presented to Bacelli, care was taken to have it photographed and certified copies made of it. A few days after receiving the documents, Bacelli signed the decree granting the "pareggiamento," and on Dec. 8, dispatched it to Mondragone.

On the 16th of the same month the decree appeared in the official bulletin. The bulletin was hardly out before the expected storm broke in all its fury. Every paper in Italy, and many abroad, had articles on Bacelli and Mondragone. Some of the anti-clerical papers recognized the justice of the decree, others looked upon it as a national calamity. The organs of the Jews and those in the interests of the masonic bodies were most vituperative and roundly abused both Bacelli and the Jesuits. Here happened a curious thing. The officials in the bureau of education announced that they had what they called "qualms of conscience" with regard to the legality of the decree. Bacelli himself began to waver. Then it was suddenly announced that the document, with the signatures of the deputies and the petition from Monte Porzio (Catone), had been lost from the archives. Monte Porzio immediately supplied another petition, and when it was known that the Jesuits had photographs and certified copies of the former, it also was soon found among the archives. Bacelli's turn now came for "qualms of conscience" with the result that on the 28th of December the decree was recalled.

On Jan. 25, parliament re-opened and four deputies gave

notice that they would interpellate Bacelli on his late action. Accordingly, on Feb. 7, Bovio in a long tirade against the Jesuits and in the midst of great noise, demanded an explanation from the Minister of Public Instruction. Bacelli's answer was to the effect, that, after consultation with eminent jurisconsults, he found that the decree was against the Casati law and consequently he recalled it. I might remark, in concluding this sketch, that the Casati law reminds me of a pocket telescope—it may be manipulated at pleasure. When there is question of religious education it shuts tightly; when, on the contrary, it has to do with godless schools, it opens out *ad infinitum*.

Such is the history of Mondragone from its inception to the present time. What has been said of Mondragone with respect to the laws governing education, may be said of all our colleges in Italy. Working under almost insurmountable obstacles, our fathers continue in the present as in the past, to rear up men who are at once an honor to the Church and Society. Harassed on all sides by the enemies of the Church, they work on silently, but the fruit of their labor is everywhere apparent. I doubt not but that in God's own good time, by following faithfully in the footsteps of our Holy Father and our traditions, we shall once again, untrammelled by iniquitous laws and a worse government, enjoy that freedom of action in our method of education which has been productive of such wonderful results in happier times.

Servus tuus in Xto.,

WALTER F. THORNTON, S. J.

COMPOSITION WORK IN THE GRAMMAR CLASSES.

Perhaps there is no branch in which the young and inexperienced teacher blunders more than in English Composition. For his Latin and Greek, his Arithmetic and History, the matter is marked and definitely, but for English Composition he is often left to his own ingenuity. Nor has he many authors to propose as models to his youthful class. Stories there are in abundance, but the acknowledged classic and standard authors are claimed by the professors of the higher classes, who far from complaining of a dearth of matter find it difficult to select models from the rich mine of classic literature.

The Ratio supposes us to study the best models in every language, and to imitate them in theme and composition work. The question arises, then, what authors can be proposed as models for the lower classes, and how are the young students to be taught to imitate these authors? Let us begin with the lowest of the classes (Inf. Gram. Inf. Ord.), for here we meet with the greatest difficulty. We suggest that composition work be limited to two kinds or methods:

- 1) Reproduction.
- 2) Amplification.

In this short paper we wish to treat only of Reproduction. It is the easier of the two methods and should occupy the boy during the greater part of the first, and for some time at least during the second and third year at college. The name explains itself; it consists simply in reproducing what the professor has given. A selection is read, then, if necessary, given orally to the class: finally, the title is dictated or written on the blackboard with three or four of the principal headings.

Let us suppose that the teacher chooses for his subject the pathetic account of the death of Tarcisius from the twenty-second chapter of "Fabiola." Here, as in many other instances, it will be necessary to omit certain parts of the selection in order to reduce it to the proper length. To read the whole of this chapter to the class would confuse the boys; but from it can be culled a simple and touching story which the slowest student will be able to understand and reproduce.

The first two pages of the chapter the teacher tells in his own words:—Many Christians had been arrested and were to suffer martyrdom. An attempt was to be made to bring them the holy Viaticum to strengthen them for the combat. It was the end of Mass.

The sacred Bread was prepared, and the priest (Dionysius) turned round from the altar on which it was placed, to see who would be its safest bearer. Before any other could step forth, the young acolyte Tarcisus knelt at his feet. With his hands extended before him, ready to receive the sacred deposit, with a countenance beautiful in its lovely innocence as an angel's, he seemed to entreat for preference, and even to claim it.

"Thou art too young, my child," said the kind priest, filled with admiration of the picture before him.

"My youth, holy father, will be my best protection. Oh! do not refuse me this great honor." The tears stood in the boy's eyes, and his cheeks glowed with a modest emotion, as he spoke these words. He stretched forth his hands eagerly, and his entreaty was so full of fervor and courage, that the plea was irresistible. The priest took the Divine Mysteries wrapped up carefully in a linen cloth, then in an outer covering, and put them on his palms, saying:—

"Remember, Tarcisus, what a treasure is intrusted to thy feeble care. Avoid public places as thou goest along; and remember that holy things must not be delivered to dogs, nor pearls cast before swine. Thou wilt keep safely God's sacred gifts?"

"I will die rather than betray them," answered the holy youth, as he folded the heavenly trust in the bosom of his tunic.

Tarcisus hastened on and shortly came to an open space, where boys, just escaped from school, were beginning to play.

"We just want one more to make up the game; where shall we get him?" said their leader.

"Capital!" exclaimed another, "here comes Tarcisus whom I have not seen for an age. He used to be an excellent hand at all sports. Come, Tarcisus," he added, stopping him by seizing his arm, "whither so fast? take a part in our game, that's a good fellow."

"I can't, Petelius, I really can't, I am going on business of great importance."

"But you shall," exclaimed the first speaker, a strong and bullying youth, laying hold of him. "I will have no sulking when I want anything done, so come, join us at once."

"I entreat you," said the poor boy, feelingly, "do let me go."

"No such thing," replied the other. "What is that you seem to be carrying so carefully in your bosom?" and he snatched at the sacred deposit in his breast.

"Never, never," answered the child, looking up towards heaven.

"I will see it," insisted the other rudely; "I will know what is this wonderful secret." And he commenced pulling him roughly about. A crowd of men from the neighborhood soon got round; and all asked eagerly what was the matter. They saw a boy, who, with folded arms, seemed endowed with supernatural strength, as he resisted every effort of one much bigger and stronger, to make him reveal what he was bearing. Cuffs, pulls, blows, kicks seemed to have no effect. He bore them all without a murmur, or an attempt to retaliate; but he unflinchingly kept his purpose.

"He is a Christian ass," said one, "bearing the mysteries."

This was enough. Heathen curiosity, to see the mysteries of the Christians revealed, and to insult them, was aroused, and a general demand was made to Tarcisus, to yield up his charge. "Never, with my life," was his reply. A heavy blow from a smith's fist nearly stunned him, while the blood flowed from the wound. Another and another followed, until covered with bruises, but with arms crossed fast upon his breast, he fell heavily on the ground. The mob closed upon him, and were just seizing him to tear open his thrice-holy trust, when they felt themselves pushed aside right and left by some giant strength. Some went reeling to the further side of the square, others were spun round and round, they knew not how, till they fell where they were, and the rest retired before a tall athletic officer, who was the author of the overthrow. He had no sooner cleared the ground, than he was on his knees, and with tears in his eyes, raised up the bruised and dying boy, as tenderly as a mother could have done, and in most gentle tones asked him, "Are you much hurt, Tarcisus?"

"Never mind me, Quadratus," answered he, opening his eyes with a smile; "but I am bearing the divine mysteries; take care of them."

The soldier raised the boy in his arms with tenfold reverence, as if bearing, not only the sweet victim of a youthful sacrifice, a martyr's relics, but the very Lord and King of Martyrs.

The venerable Dionysius could hardly see from weeping as he removed the child's hands and took from his bosom, unviolated the Holy of holies; and he thought he looked more like an angel now, sleeping the martyr's slumber, than he did when living scarcely an hour before.

Having read the selection to the boys, the better to impress it on their minds, the professor tells it to them in his own words. After he has written the title and the three divisions on the blackboard, as given below, he again sums up the story briefly, grouping it under the different divisions.

The Death of Tarcisus.

1. Tarcisus receives the Mysteries.
2. He is attacked by his schoolmates.
3. Death—Quadratus.

With this system the boy loses no time in casting around for something to write about. When he opens his note book at home he has before him the title of his composition, and four or five lines to recall what he has heard in the classroom. His work is thus made easy and pleasant. With but little difficulty he writes a page of foolscap for his English exercise.

One of the first results of this method is that it inspires the young student with confidence. If with the matter supplied to him he has once accustomed himself to bring a page of foolscap as a weekly or bi-weekly exercise in composition, he will not be disheartened when later on he is required to bring the same or a greater amount when left to his own resources. Many of us can, no doubt, recall the

terrors of our first composition, when we were given a subject that suggested not an idea to our untrained minds. "The uses of fire," "Why do we eat?" were titles of compositions given to the writer during his first year at college. Not a word of explanation was added. The teacher announced the subject at the end of class, and then wondered why our composition work was so poor, while in other branches we were progressing fairly well. Here we see the difference between the skilled and the inexperienced teacher. The former will never give his class an exercise without explaining it; the latter chooses his subject hurriedly and gives it to his class without offering a single suggestion as to the development. Under the former, composition work is pleasant and progress is rapid; under the latter it is the most disagreeable task of the week; either the boy is faithful and spends an hour or more at his desk with no results, or he gives up his work after a short and unsuccessful attempt. If therefore *Reproduction* had nothing else in its favor than that it inspires the young students with confidence and gradually introduces them into the field of composition work, this of itself would be sufficient to recommend it.

But, it is objected, with such a system the boys are not taught to think. I can only appeal to the Ratio, which supposes such a thorough *prælectio* in the lower classes that the students are to be only attentive listeners, and must be ready to repeat what has been given them. Gradually it is true they are taught to think and act for themselves, but at first they are taken by the hand and led. It has ever been the accusation of those who know our system imperfectly that we leave nothing for the boys to do. This we deny; we claim that a *prælectio* is necessary for every class and for every branch of every class. It is as necessary for an English composition as for a Latin theme or version. We hope to be able to show that this work in *Reproduction* far from leaving the boys nothing to do requires of them careful and earnest labor.

Another advantage which can be derived from this method is that it can be made a means of interesting the boys in good books. I have a book which I want my class to read. I select from it what seems to me a most interesting chapter or part of a chapter. This I read to the boys and give it to them as the subject of a composition. If the selection is well chosen it may be sufficient to arouse a general interest in the book. If the first attempt does not succeed other selections may be added, or the professor may take occasion to make favorable comments on the book, either when giving the subject or when correcting the composi-

tions. In this way good books are placed in the hands of students, and unconsciously they are guided along a course of reading. When interest has been aroused in one book, the professor can pass on to another. It is not my intention here to give a list of books. A visit to the students' library will enable the professor to make a judicious selection. The writer found *Fabiola* a useful book for such work:—the fight in the opening chapter, the death of the old schoolmaster, the story of *Tarcisius* are excellent subjects for composition. The latter especially is very taking; even the laggard will bring a good composition on the tragic death of the brave *Tarcisius*. Another book, perhaps too little known, which offers many choice selections is the "Life of *Joseph Haydn* (Pustet & Co., \$1.50, also in the "Ave Maria," 1883). There is scarcely a boy who will not read this book with the deepest interest. It abounds in pathetic scenes, as, for instance, the touching incident when the young composer borrows a few pennies from his companion to buy one of his own productions, which he sees exposed for sale in a shop window. Besides the books which are entirely juvenile, such as "The Adventures of *Tommy Bancroft*" and "The King of the Golden Valley," others may be added such as the lives of great men, stories of travel and adventure or lessons from natural history. Thus composition work can be made a vehicle for conveying many useful lessons on a variety of topics. The writer found in the lives of the saints a rich mine of subjects. There is a heroism about these soldiers of the cross which captivates the small boy. Take for instance the life of *St. Stanislaus*; the persecution by his brother *Paul*, his flight in the dress of a pilgrim, his walking upon the water and receiving holy Communion at the hands of angels. The life of *St. Francis Xavier*, as well as that of venerable *Joseph Anchieta*, is a storehouse of interesting and instructive incidents. In fact there is not a life of a single saint which will not yield choice material for compositions.

After the teacher has selected his subject carefully and explained it thoroughly; his work is by no means finished. He must teach the boys how to revise and correct their own exercises. This must be done in the classroom. It is the most important and perhaps the most difficult work in regard to composition.

We suggest the following order. Let the teacher run over in a general way the whole set of compositions, pointing out the defects as also the various good points, reprimanding the negligent and praising those whose exercises bear evident marks of careful labor. Not every composi-

tion can be commented upon each time; but some of the best should be read to the class to serve as models. It might be well to put aside a whole set of compositions for future reference. After some weeks or months these can be compared to other compositions and the improvement noted.

Now the particular work of revision commences. In the first place all mistakes in spelling should be eliminated. It is really strange how often boys pass from one class to another and still make little or no progress in spelling. The reason is that boys have not been taught to discover their own mistakes. This can be done only in the classroom. The composition should be divided into sections. For instance let the boys begin with the first five lines, examining each word and consulting the dictionary for any words about whose spelling they doubt. The exercises can then be exchanged so that each boy examines his neighbor's paper. While the compositions are being thus corrected the teacher is here, there, and everywhere. It does not take him long to find out what boys are slow in this work of revision, and what boys need the greatest assistance. When he finds that some have failed to discover misspelled words, he should not point these words out, but should tell them that within such and such lines there are so many words which have not been corrected. Those who spell well and generally finish first, should be appointed *pædagogi* to assist the slower members of the class. This revision in the classroom should continue until at least three fourths of the class bring compositions free from all mistakes in spelling; the boys can then be left to do the work of correcting at home.

We must not forget to add in this connection the necessity of teaching the boys how to use a dictionary. Unless the young students have been forced to use it under the eyes of their professor many of them will never learn how to do so. They should be taught how to open and close the dictionary; how to do so with the least possible strain on the binding, hence not to let the cover hang over the edge of the desk or table; how to find words rapidly not by dampening the thumb and turning leaf after leaf, but by slightly raising the corner of the leaves and opening the book only when the place near the desired word has been found. The various signs in a dictionary are enigmas not only to the lads in the lower classes but also to the more advanced students. These signs, therefore, together with the quantities of words, abbreviations, etc., should all be explained; not theoretically and hurriedly, not during one

class only but for weeks, and the boys should handle their dictionaries under the direction of their teacher until he is assured that they can use them intelligently.

In regard to the private assistance which the teacher should give his class, we find the following advice in "Hints to Young Teachers," compiled by the fathers of the English Province. No. 67, "Very great good is done by calling a few boys, not more than two or three at a time, and teaching them how to work by working with them, and giving them the whole process of preparing their author and doing their theme. In this way they learn how to use their dictionary, *gradus* and grammar. In all individual help keep in mind that the main object is to teach the boy how to help himself for the future and not so much to save him labor for the present."

We come now to another important point in this work of revision. A boy's first composition is often one long sentence connected by a series of *ands*. Even the best of them use this little particle too often. "Oh, yes," our inexperienced teacher will object, "the boys may possibly use the *and* too often in the beginning of the school year, but I'll be able to correct them of this mistake in a few days." If a boy has learned in a year how to manage this little particle he has been well taught. The four concords in the Latin grammar seem easy indeed; the class learns the four rules in as many days, yet after four years of practice these rules are often violated. So it is with the little word *and*, it seems very easy to handle; we are to use it as a coupling-pin to connect word with word, and sentence with sentence:—nothing more simple! but it is so very easy to use it that we press it into service too often, and the result is that our composition is strung together like a pair of beads instead of being divided into sentences and paragraphs. Let us therefore declare war against the *ands*; but let us enter upon the warfare with the conviction that it will take months and even years to gain the victory. Even when we imagine that we have entirely destroyed the troublesome pests we shall find them springing up on every side like the hundred heads of the fabulous hydra.

While eradicating the *ands* we are necessarily teaching the boys how to construct a sentence and how to punctuate. The use of capitals and possessives, the choice of words, the division of the composition into paragraphs,—each of these can be introduced, not at the same time but gradually. When the boys understand one point well this can be left for home work and some other point be taken up in the classroom. In the beginning the professor should not de-

mand too much of the boys by forcing them to correct too many mistakes at once. Fault after fault should be taken up. No composition should be given without warning the boys against one particular mistake, and to bring an exercise free from *this* mistake should be the principal aim of the students. Above all let the teacher insist on careful work. No exercise should be accepted unless written in the boy's best hand, neatly folded, and free from all blots.

If such exercises are demanded of the boys, if students are called upon week after week to imitate, as far as they are capable of doing so, some choice selection which they have heard read and thoroughly explained, if they are kept constantly laboring to correct *one* fault, small though it be, if this work of revision is done under the eyes of the professor, if it is done until the members of the class are capable of correcting their own exercises; then we can rest assured that the boys are being taught how to think. They are being taught to do so gradually and systematically, so gradually, indeed, that they may not observe their own progress. Yet the progress is there; and the boy is being taught to think, he is learning far more than he would learn if left to work out his own composition unaided.

Let us sum up briefly the contents of these pages. We have suggested that the boys' work in composition be restricted to *Reproduction* during the greater part of the first year at college. Other methods may have their advantages. Many books recommend for beginners such exercises as the following:—To enumerate the objects in a room, the things seen on the way to school, the parts of a piece of furniture, etc. It is claimed that these exercises teach the students how to think and to be observant. But the writer found them unsatisfactory. The boys seemed to reap absolutely no fruit from them; on the contrary, such exercises seemed to dry up the imagination and to make composition work burdensome and void of all interest. We insist that to excite interest is necessary for success, not only in English composition but in all other branches. Listen to what St. Augustin says of his dislike for Greek, because he was forced to learn it under the guidance of a teacher who failed to excite interest and then used the lash to urge on his unwilling scholars: "The wooden horse lined with armed men, and the burning of Troy, and Creusa's shade and sad similitude were the choice spectacles of my vanity. Why then did I hate the Greek classics which have the like tales? For Homer also wove the like fictions and in a most sweet vein, yet he was bitter to my boyish taste. And so I

suppose would Virgil be to Grecian children if forced to learn him as I was Homer."

What is here said of Greek can be applied not only to the classics but to all branches. If we wish to succeed in teaching them we must lessen the labor of the boys and make their study a pleasure. This is all the more necessary for the younger students. We have endeavored to show how this interest can be kept up in composition work by means of *Reproductions*. The plan sketched here was, in part, suggested to the writer by a professor who had considerable experience in our colleges and in training juniors; and the writer after years of trial found the system entirely satisfactory.

RANDALL'S ISLAND— THE HOSPITALS, ASYLUMS AND SCHOOLS.

A Letter from the Chaplain, Father Ernest R. Ryan.

RANDALL'S ISLAND, NEW YORK,
February 16, 1899.

REV. AND DEAR FATHER,
P. C.

The Infants' Hospital, Children's Hospital, Schools for the Feeble-Minded, and Idiot-Asylums are the four institutions that come under the spiritual care of the Jesuit missionary who resides on Randall's Island. Besides these institutions, there are the lodging houses for workhouse people who are sent from Blackwell's Island to labor here, and the greater number of whom are Catholics. The House of Refuge is situated on the same island, but it is attended not by the resident chaplain, but, as your readers know well, by Father Hart. You have requested me to give some account of my labors among these different institutions; let us begin with the idiots.

There are about one hundred and ten Catholic male idiots and about forty-five female. Some of the idiots have mind enough to learn the simplest truths of faith and to learn their prayers. A few of them have intelligence sufficient to qualify them for confession and Communion. Communion they receive very rarely and only after giving the required answers each time. When they are to receive Communion, I hear their confessions early in the morning and

examine each penitent in catechism. Those who fail to give satisfactory answers are sent back to the ward. After confession and examination, Communion is administered, and the time of thanksgiving is spent in reciting the Litany of the Holy Name and other prayers. Then some hymns are sung, the favorite and best rendered being "Holy Patron," "Daily, Daily," "To Jesus Heart" and a hymn to the Blessed Mother of which I do not now recall the first words. A few little gifts of pious articles complete the joy of these simple worshippers and I bid them good morning.

Of the feeble-minded there are about one hundred and fifty Catholics, the majority of whom are monthly communicants. Two of them communicate daily and show the fruit in their blameless conduct and amiability and the frequency of their visits to the Blessed Sacrament. One of these saintly boys makes the Stations of the Cross every day, and says the Angelus and Rosary three times. He is sometimes hailed as "Priest" or "Father Skane" and is a successful catechist. You will say he is a pretty old "boy" when I tell you he is thirty-five. But the feeble-minded are always known as boys and girls though several of them are men and women. If a Woodstock logician on the hunt for someone to sack should challenge me to differentiate idiot and feeble-minded human beings from one another and from the normal-minded, I would escape the snare by choosing the *intelligence of consequences* as supplying a specific difference. For an idiot the *Ergo* has no meaning. For the feeble-minded it has a meaning only when the argument is very simple and the consequence obvious; while to the normal-minded it can be made intelligible even where the argument is complicated, and sustained effort is required to arrive at the deduction.

The normal-minded here are children who need special medical or surgical treatment, such as their parents or guardians cannot afford to pay for. About 215 of them are Catholics. The Jews among them are more numerous, the Protestants but few. Nearly all would become Catholics were they free to do so. The state of the Jewish children was formerly deplorable. They would show complete ignorance of Moses and Abraham and in many cases even of God, or they would bring out the little they know in a tangle of fables. Thus a boy of fifteen told me that Abraham, when a child, was put in a red hot stove by some bad men. Another answered concerning his knowledge of Abraham, Isaac, and Jacob, that he knew where Mr. Jacob's store was in a down town street. Visiting Mr. Goodhart, president of the Hebrew Sheltering Guardian Society, to

secure his consent for the baptism of a Russian Jew, I exposed to him this wretched spiritual condition of our Jewish patients. He exerted himself to remedy the evil and a Rabbi was appointed to act as chaplain. Since then the Jewish children have had services and religious instruction once a week, with the result of great improvement in the knowledge of God and his Commandments and in the practice of morning and evening prayer.

Let me digress here to say that Mr. Goodhart and I had a good talk about religion. He expressed profound respect for the Catholic Church, and spoke with enthusiasm of her ceremonies, saying that he hoped to see the day when the splendors of the Aaronitic Priesthood would be revived in Jewish worship. He was immovably opposed, however, to a Jew becoming a Catholic. He seemed to regard it very much as a patriotic American would regard the proposition to give up one of the States to a foreign power. The orthodox Jews, according to his account, look for a personal Messiah,—pronounced by him Mess-shee-ah. They believe he will come at the end of the world to judge mankind and to establish an eternal kingdom. The basis of judgment is to be good will. Men of good will may be confident of coming out all right. Prayers for the dead are never neglected by the Jews. Jews may give up every other religious practice, but the worst Jew, so long as he pretends to be a Jew at all, will pray at least for his dead parents. Mr. Goodhart could not enlighten me as to the reason why the Jews, who had been incorrigibly inclined to idolatry and had so frequently relapsed into it before the Christian era, had professed to worship Jehovah alone ever since.

Coming back to the priest's work here, let us go the rounds. Here is ward fifteen,—the receiving ward, where new-comers are quarantined for a time. "How many Catholics," we ask, "among the latest arrivals?" The nurse shows us the admission cards and we take the names, ages, etc., of the Catholics. Next we find out what they know and what sacraments they have received, and tell them what they are to learn. Afterwards we hear the lessons of children who have been some days or weeks in the ward. Leaving ward fifteen, we enter the industrial school, where girls are sewing and boys tinkering, making baskets and mats, and mending shoes. We must admire the work, make a joke or two, scold one fellow for not having sung loud enough in church, praise another for keeping his medal bright, listen to the complaint of a third, and so on. The

North Hospital is the next building. Here are girls from two years old to seventeen, afflicted with diseases of the eyes, ears or scalp. Most of the Catholics among them can go to Sunday school, but they are much in need of more frequent instruction so we give them a class in the ward. Corresponding to this North Hospital for girls is the South Hospital for boys, who also need some extra catechism classes during the week. In the surgical ward, which we go to next, there are some bed-ridden children to be instructed, and others who cannot go to church nor Sunday school and so must have their class in the ward.

The Sunday school is an old undertaking here. To the St. Vincent de Paul Society great praise is due for the constancy and efficiency with which the work has been attended to. The teachers are a delightful set of people and much beloved by the children. During my first summer here I gave a vacation to teachers and children for the hot weeks. It was a mistake so far as the children were concerned. They complained to me that they missed the teachers, and entreated that I would hasten the re-opening of Sunday school. Besides this spiritual work of mercy, the Vincen-tians send up several barrels of candy at Christmas, affording the best enjoyed treat to the children of all religions and to the workhouse women too. They also make a gift of money to me, with which I am able to procure bags of tobacco for the workhouse men, and they keep me supplied with rosaries, scapulars and other such articles.

The workhouse people give me lots to do, outside of the regular priestly services. Reconciliations between husbands and wives, between parents and children, and between relatives of different degrees; negotiations for revoking sentence or for shortening time; arrangements for the employment of those who are leaving the workhouse, and for their lodging and board while waiting to be employed; getting them out of prison by persuading some one to pay their fine after they have been newly arrested, and so on.

Now for the Infants' Hospital. The baptisms average about three a week. Babies who come here as foundlings or with their mothers give little work, but others that come with the note of Catholic, but without information as to whether they have been baptized or not, are the cause of a good deal of visiting or letter-writing. To make sure that all the Catholic babies are baptized, it is necessary to go through the wards frequently and examine the cards. You add to your list any new name found on the cards and then inquire about the baptism. If you are satisfied that the child has been baptized, you prefix a cross to its name.

Otherwise you note the address of its relatives or the people from whom it comes. If, as happens in three or four cases out of ten, the people written to, send you no answer, or if the answer is negative, you baptize. Infants adopted or placed out for nursing give extra work to the chaplain at times. Sometimes through mistake a Catholic infant is placed with non-Catholics. This is against the law and it is the chaplain's duty to busy himself about having the mistake corrected. We have a fine chapel here; with seats for four or five hundred. Mass is offered every day and the Blessed Sacrament kept perpetually in the tabernacle. There are two Masses on Sunday. Early Mass at the Infants' Hospital one Sunday and at the men's lodging house the next, and 9.00 o'clock Mass at the chapel. The superintendent and nearly all the nurses, orderlies and other employés here are Catholics. We owe this to the much abused Tammany Tiger.

The return of Tammany to power put an end to the Protestant ascendancy on the island. Under the reform government, the position of general superintendent had been abolished and the positions also of supervising nurse and assistant supervisor. Thus the three most important offices were taken out of the hands of Catholics. Two new headships were then created, that of medical superintendent and that of superintendent of asylums and schools. The ex-general superintendent was appointed to the latter office, and a Protestant naval physician to the former, which was by all odds the more important. But the ex-general was not a lamb; war was declared and at times raged furiously, to the great discomfort of the islanders. At length the olive branch appeared in the teeth of the wicked old tiger as he jumped over the polls. The old system was restored and the triumphant ex-general resumed the general management.

I mention this because the double-headed management made my position extremely difficult and caused me more trouble than all other affairs. There were Catholic nurses and other employés on both sides and they came to me with their complaints of ill-treatment, of false charges, of reduced salaries and the like; looking for sympathy, asking advice, requiring my good services as mediator with officials of various grades from the Commissioners down. You will see how difficult it was for people to keep out of trouble when you reflect that though nominally there was separation between the medical and other business, practically they were of necessity interwoven. With agreement between the superintendents this would have caused no fric-

tion, but with uncompromising opposition the sparks flew. Thus the matron of the Infants' Hospital was nearly driven crazy and quite broken down in health by her endeavors to serve two masters. Many of the nurses got into trouble, by signing, others by refusing to sign, a document addressed to the Commissioners commendatory of the new system. The signers had the hot water turned on them from the one side the non-signers from the other. One nurse, who besides refusing to sign, upbraided the signers, was soon reported for sleeping on duty and immediately suspended without a hearing. She came to me in great indignation, declaring the charge to be false and asking my help to get redress through the Commissioners. Unfortunately for her cause, she told her accuser to her face that the complaint was a lie. This was made the subject of a special charge as the accuser was a superior officer, and when the Commissioners had given a hearing they decided that the accused should be not only suspended but dismissed. At my request they reconsidered the matter but did not change their decision.

I did not meet with any exhibition of bigotry during what I have called the Protestant ascendancy. The medical superintendent was a real gentleman. But though in this respect resembling our glorious St. Patrick, you may be sure he had none of St. Patrick's zeal to foster Catholicism, or as he might phrase it, to support the principle of monopoly in religion. It was the ignorance and indifference of the Protestants in power, and not their ill will, that diminished the good work at the Infants' Hospital and elsewhere. With a Catholic matron at the Infants' Hospital, I could make sure of sending most of the victims of death to Heaven. Any baby not a Catholic was secretly baptized when about to die. The Catholic matron came to me in great distress one day because four Jewish babies had died unexpectedly and without baptism the previous night. What would the Jews say, or the other non-Catholics, if they learned of our practice in this matter? The greatest caution was required to keep the practice a secret, and particular attention to the condition of infants, to know when they were nearing death. I did not think it prudent to let the Protestant matron and nurses into the secret; nor did it appear likely that if enlightened they would take an interest in carrying on the pious work. Then the Protestant matron and nurses could not know nor care much about the requirements of the Catholic women and children, and as not a few of these are unconcerned about religious duties and devo-

tional customs, the withdrawal of intelligent and zealous co-operation in their behalf made my ministry less fruitful.

Our chapel here is called the chapel of the Sacred Heart. First Friday is a great day with us, and the day before it is my busiest in the month. The chapel is full at the Mass on First Friday and there are about 125 Communicants. By way of a treat to my congregation the chaplain of the House of Refuge gives them a sermon at long intervals.

Your brother in Christ,

ERNEST R. RYAN, S. J.,

R. C. Chap., Randall's Island.

THE RATIO AT YALE

AN ANSWER TO QUERY XXXI.

A Letter from the Editor to Father A. F. Elder Mullan.

WOODSTOCK COLLEGE,
Oct. 31, 1898.

MY DEAR FATHER MULLAN,

P. C.

It was you who suggested and wrote out, if I mistake not, Query XXXI, about the Ratio in colleges not of the Society. This Query is found in Vol. XXIV. p. 314, and reads as follows:—

XXXI. Has the method of prelection advocated by the Ratio, especially the plan of translating the author for the student, been used in any of our American Colleges not belonging to the Society? If so, with what success?

No answer has been received to the query though nearly four years have elapsed since its appearance in the pages of the LETTERS, and as thus we may believe none of our readers know of such a case, mention should be made of a remarkable example of this use of the Ratio which was formerly in vogue at Yale. Let me tell you about it for I think it will please you and others too who are interested in our method of teaching.

The professor who used the method of the Ratio, and especially the prelection, was Arthur Hadley, well known as the author of "Hadley's Greek Grammar." He was professor of Greek for many years at Yale and was known as a fine Greek scholar, and also as an excellent mathema-

tician. Though he was *the* professor of Greek—there were several tutors in Greek—and far the best Greek scholar in the university, he was appointed to teach the Freshman during the first term, from the middle of September to Christmas. It was thought best they should have an experienced teacher, one who would train them thoroughly and thus give them a good start. During the rest of the scholastic year he taught Greek to the Junior class. What concerns us at present is the method he adopted for training these Freshmen. It was as follows, and from its description you can easily judge how much it resembled the method of the Ratio.

The author to be read was Homer's Illiad and in our year, 1857, the fourteenth book of the Illiad was the book assigned. The students used to say that some book after the first six was chosen, because Anthon's copious notes to these six books amounted to a translation. The real reason which was given to us at the time I have forgotten, but it was doubtless because this book is one of the most characteristic of the Illiad. Whatever was the reason, the Freshmen of our year were told that the fourteenth book was to be read. The class—numbering 120—was divided into three divisions. The first division went into Greek for the first hour, 7 A. M., the second division at 11, and the third at 5 P. M. Professor Hadley had thus three hours of class daily, but to each division he explained the same matter.

We came to class, then, with the fourteenth book of Homer, and to our amazement, Prof. Hadley asked no recitation—for we had been already told to prepare some lines of this 14th book—but, after giving a short history of Homer, and of the places which claimed him as their son, he carefully read through the first five lines, reading according to the accent, and then scanning them. Then he gave a literal translation of these five lines, and coming back to the first word he parsed it, gave the different dialectic forms of it and, if it was a geographical word, he explained where it was to be found on the map, and if the name of a person, he gave a short account of his life. This occupied a half hour and then the class was dismissed. The next day a half hour was spent in recitation. One was called upon to scan, another to translate, and several to parse the different words, nothing being asked which had not been explained the preceding day. Then the second half hour was taken up by the professor who translated five more lines, parsing and explaining each word. It is an old Yale custom to repeat each day the lesson of the preceding day, so that we

really had ten lines to translate and parse, five which some students had already recited in class. This second translation was recommended to be more elegant than the first which was literal, and only the important words were asked for parsing, etc. This manner of teaching was continued all the term—three months—only five lines of new matter being translated and explained each day. Besides we were made to review thoroughly the important parts of the Grammar. A small book of a few pages containing the declensions, conjugations and a few rules, was given to each student, and it was repeated till it was known by heart. The students used to call it "Hadley's Primer."

As the results of this method, those who studied—for you know only about ten per cent of the students are really studying in earnest, the honor men—acquired such a facility in reading Homer that they could read the rest of the Illiad with comparative ease, while the moderate students had no difficulty in preparing the lesson assigned during the second term, which was fifty lines daily in another book of the Illiad, the eighteenth, if I mistake not. Then we took up Herodotus at the rate of two pages a day, after an introduction about the author and his book. This was also accompanied on some days of the week by recitations from an excellent book on Greek History—Wheeler's if I mistake not.

Professor Hadley was the only one in the University to follow the method of prelection of the Ratio, but he followed it most thoroughly. It is difficult to say where he learned this method, but as he was a great student of pedagogy, no doubt he had read our Ratio and adopted our method for his classes. He was regarded in his time as one of the very best professors in the University, and he merited this reputation.

Yours faithfully in Christ,
S. H. FRISBEE, S. J.

WITH THE SOLDIERS AT TAMPA.

A Letter from Father William Tyrrell.

TAMPA, FLORIDA,
February 2, 1899.

REV. AND DEAR FATHER,
P. C.

Nothing would have given me greater pleasure than to comply at once with your Reverence's repeated request to send you for publication in the *LETTERS*, some account of the labors of our fathers among the soldiers whilst encamped around Tampa; but during the summer months I was so occupied that it was impossible to find time, and since then the care of the new churches we are building in Port Tampa and Tampa, gives me very little leisure. I cannot refuse however your third appeal, especially as Father Holaind has promised you that I would write something, though I fear it is rather late to speak of our war experiences.

The readers of Jules Verne must no doubt remember in his ingenious work "From the Earth to the Moon," the important part Tampa played in that wonderful expedition. Tampa Town, as he styles it, was on every lip, and not only the Baltimore Gun Club, but every club and every meeting in every State in the Union were speaking of Tampa. The nine foot long cannon, "The Columbiad," which was about to send *Président Barbicane* and his two companions from Tampa to the moon, had become the only theme of conversation. People forgot to complain about the weather whilst thinking of "The Columbiad." *President Barbicane* was besieged on all sides; the whole population surrounded his hotel to hear the latest developments concerning his expedition. Jules Verne, with characteristic fidelity of detail, quotes from the "Tampa Town Observer" of that day, and tells us of "the five millions of spectators that thronged the soil of Florida." Hyperbole is one of the favorite figures of country papers. With the same fidelity he gave the harangue of that enthusiastic Frenchman, *Michael Ardan*, who with true American enterprise and native gallantry became manager of the expedition. Our author would not be true to one of the salient points of American character,

if he did not depict the rivalry existing between Texas and Florida for the honor as well as the emolument which the position of the Columbiad would bring to the favored town that obtained the votes of the special committee of the Gun Club. He ably depicts the arguments of the papers of the respective states as well as of the "Times" and "Tribune" of New York, when it became known that the first expedition to our fair satellite would—should I say set sail, or be fired? from below the 28th degree of latitude, according to the elaborate calculations of the University of Cambridge.

Whether President McKinley and the members of the War Department were acquainted with Jules Verne's famous novel I cannot say, but like the president of the Gun Club of Baltimore, notwithstanding the rivalry of other towns and states championed by their respective papers, the war department decided on sending their first Cuban Expedition from Tampa. Tampa had been selected; Pensacola, Savannah, Mobile and New Orleans had to yield to Tampa Town—oh! I beg her pardon, I should say to the City of Tampa, and her superior shipping facilities. The news that Tampa was chosen flashed across the wires and a thousand papers now spoke of Tampa. I doubt very much if Jules Verne's Columbiad had been a reality, and if there were three expeditions to the moon from the soil of Florida, or if either Ponce de Leon had appeared again on this nether world seeking the fountain of perpetual youth, or if De Soto had returned to conduct one of these expeditions,—I doubt if there would be greater excitement than the excitement of which Tampa became the centre.

Transports were sought in every harbor on the Atlantic, and orders were issued to proceed immediately to Tampa, or to be more accurate to Port Tampa, whilst soldiers from all the military stations started for the South. In a short time most of the troops belonging to the regular army were stationed around Tampa. The cavalry were encamped near the Tampa Bay Hotel and the infantry on the heights above the city, whilst most of the light artillery were encamped near the Port, and the engineer and balloon corps were within the hotel grounds. Soon the volunteers began to arrive; every day fresh contingents appeared, each State sending the pick of its men.

At Palmetto Beach were stationed one regiment of the Ohio troops, one from Georgia, one from Florida, the 32nd Michigan and the famous 69th of New York, Meagher's Brigade. It is needless to mention that the 69th had their Chaplain,—Father Daley, formerly the Secretary of Archbishop Corrigan. Father Daley was most zealous, working

not only for his own men, but visiting the hospitals and assisting in every way the soldiers of other regiments stationed near. The Governor of Michigan showed his energy of character and fairmindedness by naming a Catholic Chaplain to the 32nd in spite of the protests of the Methodists, and Father Kelley, for this was the Chaplain's name, became deservedly popular with the troops and very zealous in attending to his duties. There were only two Catholic Chaplains with the volunteer troops stationed near Tampa. The regular army had only three Catholic Chaplains,—Father Vatman, who could not accompany his troops to Cuba on account of his health and the physician's non-approval, and Fathers Fitzgerald and Hart; the former with the infantry and the latter with the cavalry. How Fathers Fitzgerald and Hart distinguished themselves at Santiago it is not necessary to speak. Their devotion, zeal and courage excited universal admiration.

The Pennsylvania, Indiana and part of the Ohio troops were stationed at Port Tampa, as also the light artillery. Every train brought new contingents and the Blue and Gray were united. The Georgia troops serenaded the Michigan regiments, and the Florida boys played Yankee Doodle in honor of the New York troops, and the New York boys answered with Dixie. The Fifth Maryland, Second New York, and D. C. troops were encamped nearest to the town in what was known as the Old Government Reservation, and the heavy artillery near our Church of Our Lady of Mercy in the fourth ward. The first United States Volunteer Cavalry, better known as the "Rough Riders," were encamped about a mile beyond the regular cavalry, so that the whole encampment formed a kind of semicircle around the town, nearly eight miles in length.

The crowd that daily visited the camps, coming from all parts of the State was something like the famous polyglot crowd described by Jules Verne, that visited "Stone Hill," when at 40 minutes and 40 seconds past 10 on the night of the 1st of December, the Columbiad fired her projectile to the moon; but this crowd and this expedition were realities and the Floridian was bound to see them. It was more than a circus, and the arrival of a circus is more than a passing event in the life of the young Floridian. It is something to date from, like the Olympic Games; for more than forty thousand men were encamped in and around Tampa.

Our fathers immediately realized that no time should be lost. The harvest was great but the reapers were few, and besides the harvest was already ripe, and in many cases only waiting for the sickle. With the arrival of the first

troops our fathers saw that work should begin at once and that they should take the field before the Baptists, Methodists, etc., would have time to get up a "combine" they had spoken about. The first troops arrived on Friday and Saturday. The fathers went to visit the camps, telling the men the hour of Mass in the churches and also how there would be Mass at seven in the camp, the Colonels of the regiments having kindly consented to have the church call sounded for us. Before sunrise I was in the camp and with the aid of some carpenters erected an altar under a large green oak, where I celebrated Mass and preached to the men. A Methodist Chaplain, the Rev. Mr. Springer, kindly came to render me any assistance he could, and at my suggestion he went through the various companies and explained to the men how Mass was about to begin and where the altar was, and hurried up the stragglers, considerably increasing by that means the congregation. He had spent several years in Georgetown and had the kindest feeling towards the fathers. He promised faithfully to call on one of us in case any Catholic should be sick in the regiment of which he was the Chaplain, and a few days after he more than carried his promise into effect by asking a father to visit his regiment, as he had found out some Catholics whom he knew had not been attending Mass.

The work was now increasing daily and it became necessary that it should be divided amongst us so that we might be able to visit all. For some weeks Father James Moore was most assiduous in his work in Port Tampa and said two Masses there every Sunday and had the happiness of seeing the Catholics come in crowds to confession. Some days he was occupied nearly all day and several times said Mass there during the week to enable the men to go to Communion. The Indiana troops, known as the "Indiana Tigers," were very edifying, and every Catholic in the regiment approached the Sacraments. When later on Shafter's expedition was about to sail, Father Moore accompanied the men to the dock, and while the immense flotilla was slowly moving out he was busily engaged hearing confessions, sometimes walking up and down the deck, sometimes seated on the side of the vessel waiting for the signal for the ship to follow the others. Father Daniel O'Sullivan, who had been sent to help me, rendered great service. He went one Sunday about forty miles to Lakeland where there were some troops encamped and said Mass and heard confessions all day, and was rewarded by seeing 192 approach the Sacraments. Every morning Father Moore, Father O'Sullivan and Father Vasta, until he was recalled to the

Rocky Mountains, visited the camps to find out any stray Catholics who were keeping away through fear or shame. The fathers animated the good to exercise their zeal in stirring up their negligent companions, and encouraged those who seemed afraid. Father Vasta met many whom he had known on the reservation of the Rocky Mountains, and quickly found out if they had been attending to their religious duties.

I never really understood the full meaning of the term "camp followers" before. There were toughs and thugs and gamblers, bunco-steerers and green goods men, fakirs of every kind, and all that can be included under the generic term tramp, as well as venders of small ware of every description, from the seller of pig's feet or pink lemonade, to the vender of cheap jewelry or bad whiskey. And here we may say, that many of the faults and depredations attributed to the soldiers should be placed not to the credit of the soldiers, but on the shoulders of their followers. Every train that brought fresh troops brought a fresh supply of camp followers, and the freight trains came in daily with another contingent of them, and if the crowd did not equal numerically the millions of Jules Verne, it certainly was not less diversified. As a rule, the tramp and fakir, "et hoc genus omne," only visit Tampa from December to April, and like the millionaire leave the "Land of Flowers" for a more northern locality as soon as the soft breezes of spring come to temper the cold blasts of the North. This year most of them—the tramps not the millionaires I mean—seemed to have varied the program, and as soon as President McKinley and the War Department selected Tampa as the point of embarkation, they suddenly retraced their steps, and with the far reaching excuse, patriotism, they decided to spend one summer in Florida. Their general excuse was that they had come at a very great personal sacrifice to join the army, but they were unfortunately rejected on account of their physique—many of them men that might stand up before John L. Sullivan and not disgrace themselves. They belonged to every vocation in life from the laborer and skilled mechanic, to the artist and broken down professional. Of course, when they came round to the church they were Catholics who were not fortunate enough to be able to enlist. They belonged to no particular nationality. You would meet one with an accent that would pass muster in the Bois de Bologne in company with a German from the Faderland, whilst both would be entertained by a companion who considered the Bois de

Bologne and the beauties of the Rhineland far inferior to his native Kerry.

One day a rather seedy looking individual came to me and proffered the information that he was a landscape gardener, and had laid out gardens and lawns for the Marquis of this, and the Duke of that and Lord so and so. Not being sufficiently acquainted with Burke's Peerage, I could not say if his former employers had any real existence, so looking at him very innocently I told him we had only one brewery in Tampa, and he might call there. A few days after I met him with several others under the care of a policeman, employed in the more profitable occupation of street cleaning, and as I passed he whispered to me, "I was run in for vagrancy."

The coming of the "Rough Riders" was an event in the annals of Tampa. I doubt if Barnum in all his glory would have attracted more attention. Their cars presented a novel appearance; bales of hay and sacks of corn piled on top and tied with ropes, everything necessary for camp life, and what could not find place within, hung out through the windows and under the train; everything had to get in, nothing could be left behind, whilst the men represented a great variety of stations of life,—from the millionaire dude down to the full blooded Indian of the West. Their picturesque costume and shaggy Texas ponies with their trappings, tended to give the small boy an exalted idea of what a menagerie must be.

But all this is foreign to the subject-matter of this letter, which was to say a few words about the work of our fathers among the soldiers during the encampment. We were seeking souls. The regular army as I have said was the first to come to Tampa, and no time was to be lost, as we wanted to have if possible every Catholic go to confession and Communion before embarking. Only three of the regiments, as we have said, had Catholic Chaplains, although there was nearly twenty regiments or parts of regiments. To find out where the Catholics were, and to invite them to come to church and to visit them in the camps was the first work. Father O'Sullivan and Father Moore were constantly on the go, and it was consoling to see every night squads of three or four or ten or twenty coming around to confession, and every morning Communion from five o'clock, whilst Saturday evening until sometimes ten at night we were all busy hearing confessions. Good Father de Carrière seemed to grow young again when he saw the soldiers flocking around him, and he did not permit his seventy-four summers to diminish the ardor of his zeal,—he was ready

for any call day or night. The heavy artillery were encamped near our Church of Our Lady of Mercy in the fourth ward, so also were some of the regular infantry; but every Sunday Father Jourdan was there waiting from early morning, and the heavy artillery if not transformed into light, at least went away with a lighter heart from his confessional. Sunday after Sunday during the whole summer they came to confession and Communion, and extra benches had to be supplied to accommodate the crowds. One morning one of the men belonging to the siege batteries came to confession and Communion. On his return to the camp immediately after Mass, he was caught between two cars that they were about to unload, and instantly killed. Two others were also crushed at the same time but lived long enough to receive the Sacraments.

The large tent sent us by the League of the Sacred Heart through the instrumentality of Father Van Rensselaer, was erected near the encampment of the 5th Maryland, the District of Columbia troops, and the 2d New York. It was abundantly supplied with writing material, papers and magazines through the kindness of Father Wynne, and if other camps had to complain that the Catholics did nothing for the men and left everything to the Young Men's Christian Association, such was not the case in Tampa; for the Catholics did more for the men than all the others put together; in fact, the local ministers did not oppose us, but went North on their summer outing as usual. The 69th New York had a large tent also. This we supplied likewise with writing materials, magazines, books, etc., and images of the Sacred Heart, and it was a great boon not only to that regiment but to some of the other regiments encamped near. After the removal of the New York and Maryland troops, the Sacred Heart tent was sent to Fernandina for the use of the Michigan troops. During the summer months Father L. Leblanc was stationed at Fernandina where he worked hard among the troops and in the hospitals there.

Towards the close of the season when the troops began to increase, Father O'Sullivan was sent to Jacksonville, where for more than a month he was kept busy in the hospitals.

Nearly all of the Catholic soldiers who went with Shafter's expedition to Santiago approached the Sacraments. Day after day, Sunday after Sunday, it was most edifying to see the crowds approach Communion. No sooner was a company or a regiment ordered to prepare to go aboard the transport steamers, than immediately the fathers went to see them and try to have them come at once to confes-

sion. No time was to be lost, and generally speaking they did not need much exhorting, but only wanted to know where they could go to confession before leaving. All were invited to come either to the church or to a little temporary chapel, which we had built near the docks for their accommodation. During the days they were delayed at the docks many of them availed themselves of this opportunity, and as the transports steamed slowly down the bay, many a poor soldier thanked God that he had been to the missionaries as they called us in Tampa.

His Eminence Cardinal Gibbons in speaking to Bishop Moore of St. Augustine told him, that he felt much consoled and looked upon it as most providential that the War Department had decided on embarking the troops from Tampa, where there were so many Jesuit fathers who were able and willing to assist the soldiers. Bishop Moore was most kind and wrote a letter felicitating us on our great work and granting to all our fathers working for the soldiers faculties for absolving from the special cases reserved to himself.

We had quite a number of baptisms,—some converts whom the Chaplains had been instructing, and some who for a time had been receiving instructions from the pastors. Among those who were baptized was a young physician who had joined as a private in the volunteers and whom God rewarded with greater grace than if he had military honors. Several made their first Communion. Letters were received daily from mothers, sisters or friends, asking that some one be prepared for first Communion, or that some wayward son be reclaimed. More than once some zealous pastor, and once a zealous Archbishop, wrote asking that a young man whom he had prepared, but who was suddenly called to the front, be admitted to make his first Communion. Day after day Mr. Bamber and Mr. Macready, two theologians who were sent here for their health, had to hunt up some one, and as frequently the regiment only was mentioned and not the company, it entailed no little trouble, since the camps were so large and sometimes it meant to visit company after company.

The "Rough Riders" were not as some would think, a set of toughs. Many of them were men of superior education and of religious sentiment, and not a few came around to go to confession and Communion. The private amongst them was often equal to his superior officer in refinement and education, but officer or private showed that their faith was still the same. Some of them were pleased to speak of their college life, and how dearly they remembered the Jesuits that taught them. You would be edified to see

some New York or Philadelphia dude, whose only labor, if it might be called labor, was to play lawn tennis or sometimes pull an oar, in the not over aristocratic occupation of sorting potatoes or loading hay, or assisting a rather indifferent cook to prepare the ingredients of some nondescript hash "à la Tampa" Novices during their experiments might take a lesson from some of them. On one occasion I saw a long lanky individual in shirt sleeves stretched out on a load of hay. The colonel of one of the other regiments called my attention to him and said, "He is worth millions. I knew him in York. He is many times a millionaire, but he is now a private with 'Teddy.'"

It was a source of the greatest edification to see the piety of the men in church, and the reverence with which they approached the altar rail Sunday after Sunday. Volunteer or private, rough rider or plain cavalryman or officer, all seemed animated with the true spirit of religion. Every Sunday Major General Coppinger came with the greatest punctuality, and except for the double star on his shoulder strap, you would not know who the pious soldier was, so devoutly reciting his beads. Surgeon O'Reilly, the senior surgeon of the army, was generally with him; he is also a pious Catholic. Many, both officers and men, who could only come to the 10.30 Mass, especially among the cavalry, came at five in the morning to receive Communion, returning to the late Mass when they were relieved from duty.

When the transports left for Santiago our work was not over. Some seventeen thousand men had sailed on that expedition, but some twenty-five thousand still remained, and with the exception of Father Daly and Father Kelly with the 69th New York and 32d Michigan, there remained no Catholic Chaplain. Besides, hospital work now began to claim our attention; for typhoid fever, that habitual scourge of camps, soon made its appearance and the hospitals began to multiply. The camps extended some seven or eight miles around the city, and the work of visiting the regimental hospitals was very difficult. Knowing that during the rainy season the men could not be properly taken care of in the hospital tents, I went to the Major General commanding and proposed to have them taken to some suitable building. At first the physicians and officers would not hear of such a thing; but later on, when they realized the full meaning of the rainy season, they were very glad to come and look for a building fit for a hospital. The large, three story brick building in West Tampa belonging to the Sisters of the Holy Names was chosen on

account of its size, and in a few hours some two hundred typhoid patients were placed there. This greatly facilitated our work. Just about this time Father Holaind came to Tampa from Woodstock; he was indefatigable in his labors for the poor victims of typhoid in the hospitals, and had the happiness of baptizing several who were about to die. In the 4th ward, known as Ybor City, was placed Camp Rodgers. It was there the heavy artillery and siege batteries were placed. Father Jourdan did not permit his more than three score years to prevent him from visiting the camps, and in the Church of Our Lady of Mercy every Sunday could be seen a number of those artillery men, where this good father was awaiting them.

But besides the soldiers there were several thousand of others; these were teamsters and drivers of the mule train, and they were not without religion, and if their contrition was not perfect, the thought that even a Mauser bullet might find them, had a very salutary effect on them. About sunset you would find many of them kneeling in our little church; some, were they to be judged by their exterior, would more resemble banditti, or members of the Jesse James Clan, than poor, good-hearted fellows, waiting for confession. You would see some fierce looking fellow, fresh from the plains of Arizona, kneeling before the altar of the Blessed Virgin. He would tell you perhaps that he came from the "City of the Broken Treaty," or that he was confirmed by "John of Tuam;" while some other wild westerner, whilst asking you for a pair of beads, would probably enquire if you ever heard of Tipperary.

During all the summer months, at every Mass we followed in our instruction the first week of the Exercises of St. Ignatius. If we violated some of the rules of rhetoric as well as the rules of strict biblical interpretation, in having every Gospel to fit the first week of the Exercises, we were excusable; while the frequent sound of the funeral march, announcing that another victim of typhoid answered the roll call for the last time, supplied the place of efforts of oratory. I doubt if the eloquence of Massillon could have aroused the dormant faith of many a volunteer as quickly as did the order to prepare to embark at sunrise. How they would file down to the church, well knowing that we were always ready to receive them, and how happy they would be to be able to return with a free conscience!

The officers were exceedingly kind to all the fathers, doing all in their power to facilitate their work among the Catholic soldiers and with the sick; and more than one non-

Catholic Chaplain came to call us to see some of their men whom they knew to be Catholics.

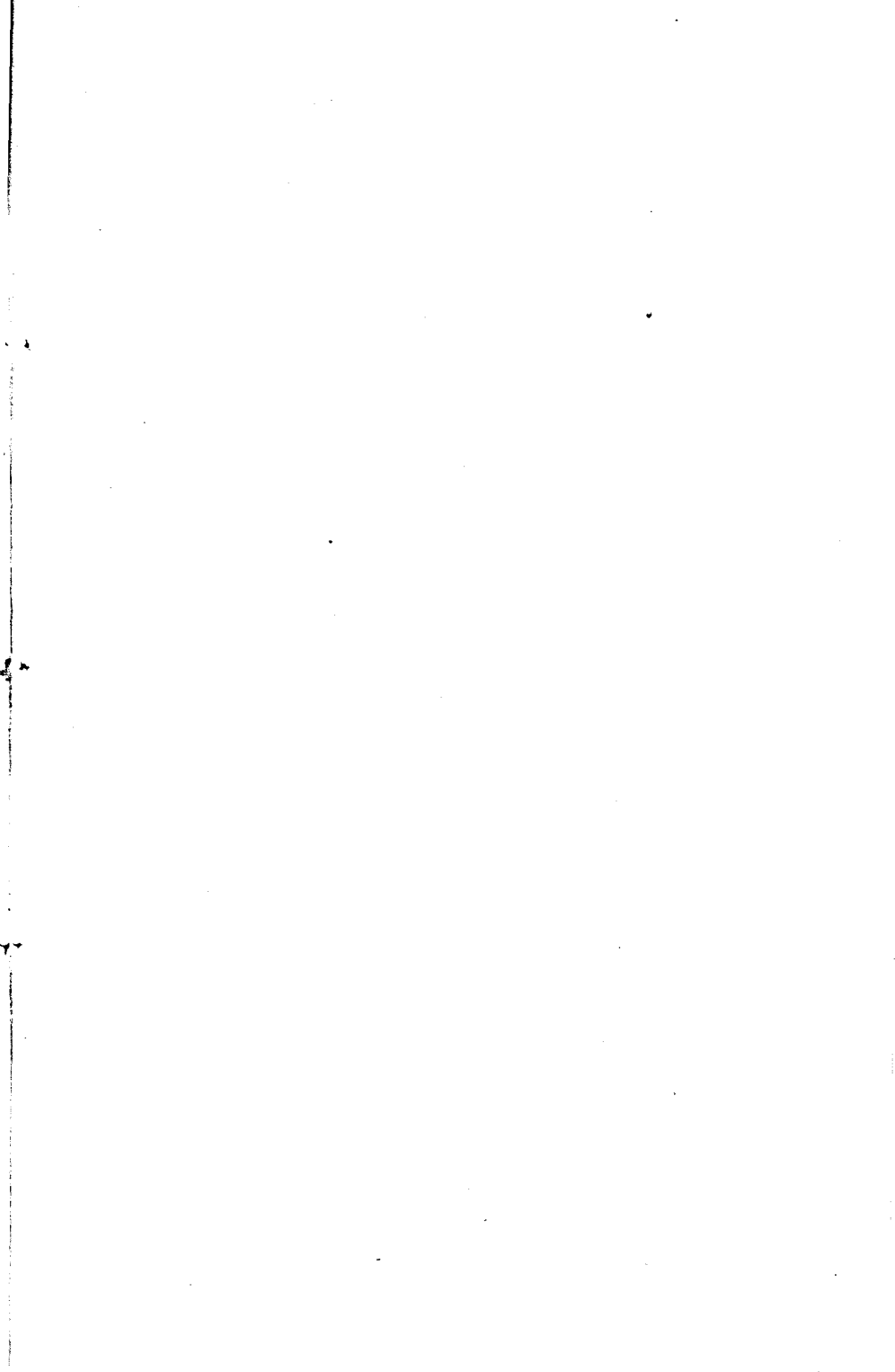
Jules Verne in his enumeration of those who came to see the departure of the "Columbiad" expedition seems to have somewhat overlooked the special correspondents of the great dailies and weeklies. Still, they were not wanting in the late war. Nearly four hundred of them, representing the leading papers of the world came to Tampa. And strange as it may seem, many of them were Catholics, and not a few pupils of our colleges, and they were always glad to know that there were Jesuits in Tampa.

If we had to work hard for four or five months it was most consoling work; we did not mind the fatigue, the harvest was abundant and only awaited the sickle of the reapers. We had the consolation of seeing so many thousand men approach the Sacraments.

I fear, Reverend and dear Father, that my rambling letter will tire you to get through it, but it will give you an occasion to pray for your absent brothers of the "Land of Flowers."

Servus in Christo,

W. J. TYRRELL, S. J.





ST. IGNATIUS CHURCH, NEW YORK

(The towers are not yet erected)

THE NEW CHURCH
OF ST. IGNATIUS LOYOLA, NEW YORK.

A Letter from Father James Conway, S. J.

PARK AVE. & EIGHTY-FOURTH ST.,
NEW YORK, March 4, 1899.

REV. AND DEAR FATHER,
P. C.

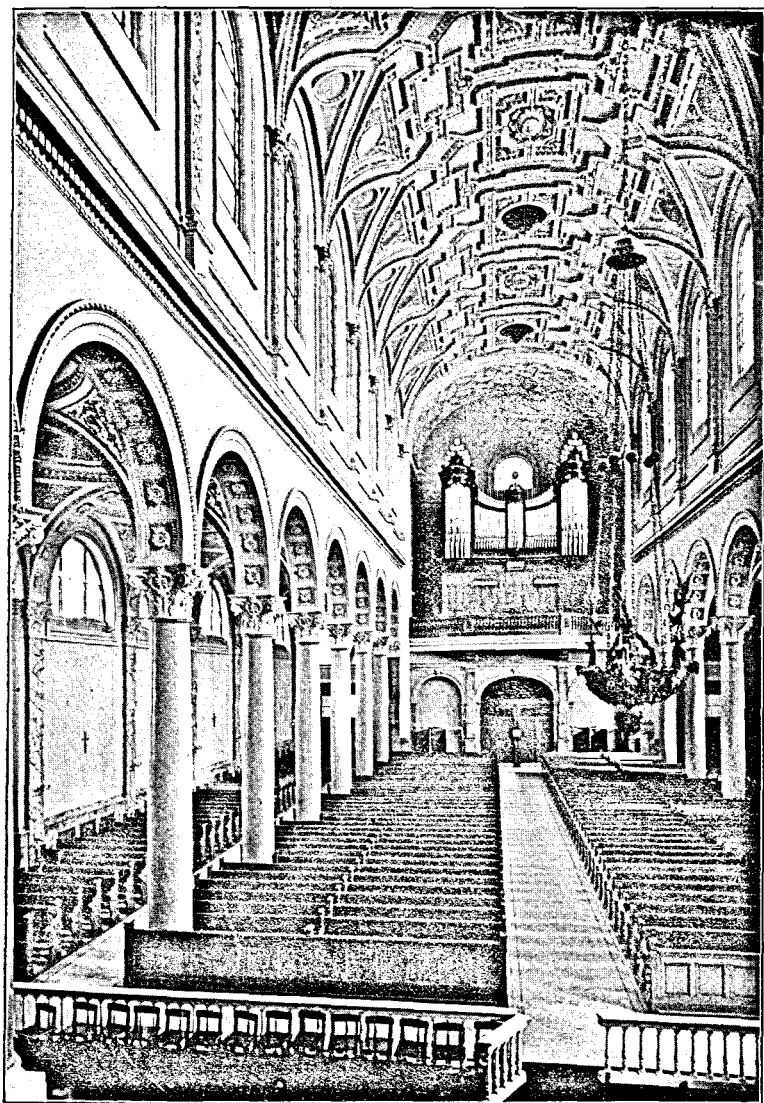
In compliance with your kind request I take pleasure in submitting to the readers of the WOODSTOCK LETTERS a few items of interest regarding our new church of St. Ignatius, disclaiming, however, all attempts at an exhaustive description and history. The Church of St. Ignatius Loyola is regarded by many, even in its present unfinished condition, as being the handsomest in the United States. Ever since the dedication visitors from a great distance flock to admire it. As it stands, it certainly is a magnificent monument of the zeal and persevering effort of the fathers for the past thirty years and of the generosity of the good people of old St. Lawrence's congregation. The history of the congregation and church was thus briefly summarized by Father Merrick in a souvenir programme issued at the dedication of the church.

Until the year 1851 most of the Catholics in what was then called Yorkville, attended the Church of St. Paul, East 117th street, Harlem. In that year, at the request of the villagers, Archbishop Hughes erected a new parish comprising the greater portion of that part of the city which is now east of Central Park. The Rev. E. J. O'Reilly, connected with some of our oldest Irish families, was appointed to be its first pastor. He said Mass at what is now the intersection of Lexington avenue and 83rd street; then over a shed next to a tavern, at the southeast corner of 86th street, where now stands the handsome Methodist Episcopal Church. In the autumn ground was broken in 84th street, and the corner-stone of a church was laid. Mr. O'Reilly's health gave way, and he was succeeded by the Rev. Walter Quarters, brother of the first Bishop of Chicago, where he himself had been Vicar-General and administrator. The Church of St. Lawrence O'Toole was dedicated in the year 1853, and Father Quarters remained ten more years its rector, till the time of his death. At first he

lived in the yellow frame building, 987 Park avenue; then he built for himself and assistant, when he got one, a tiny house on 84th street, which had to go down as soon as there was a question of building a new church. Father Quarters should be remembered with gratitude by the inhabitants of the old village of Yorkville. He was a large, priestly man, whose authority over the people was of good service at the time of the draft riots. He brought the Sisters here, who first opened their school in a brick front house, still standing, about one hundred feet from the western corner of 86th street and Park avenue, north side. Then they came to 84th street, where they occupied two little houses, now replaced by the present convent and academy.

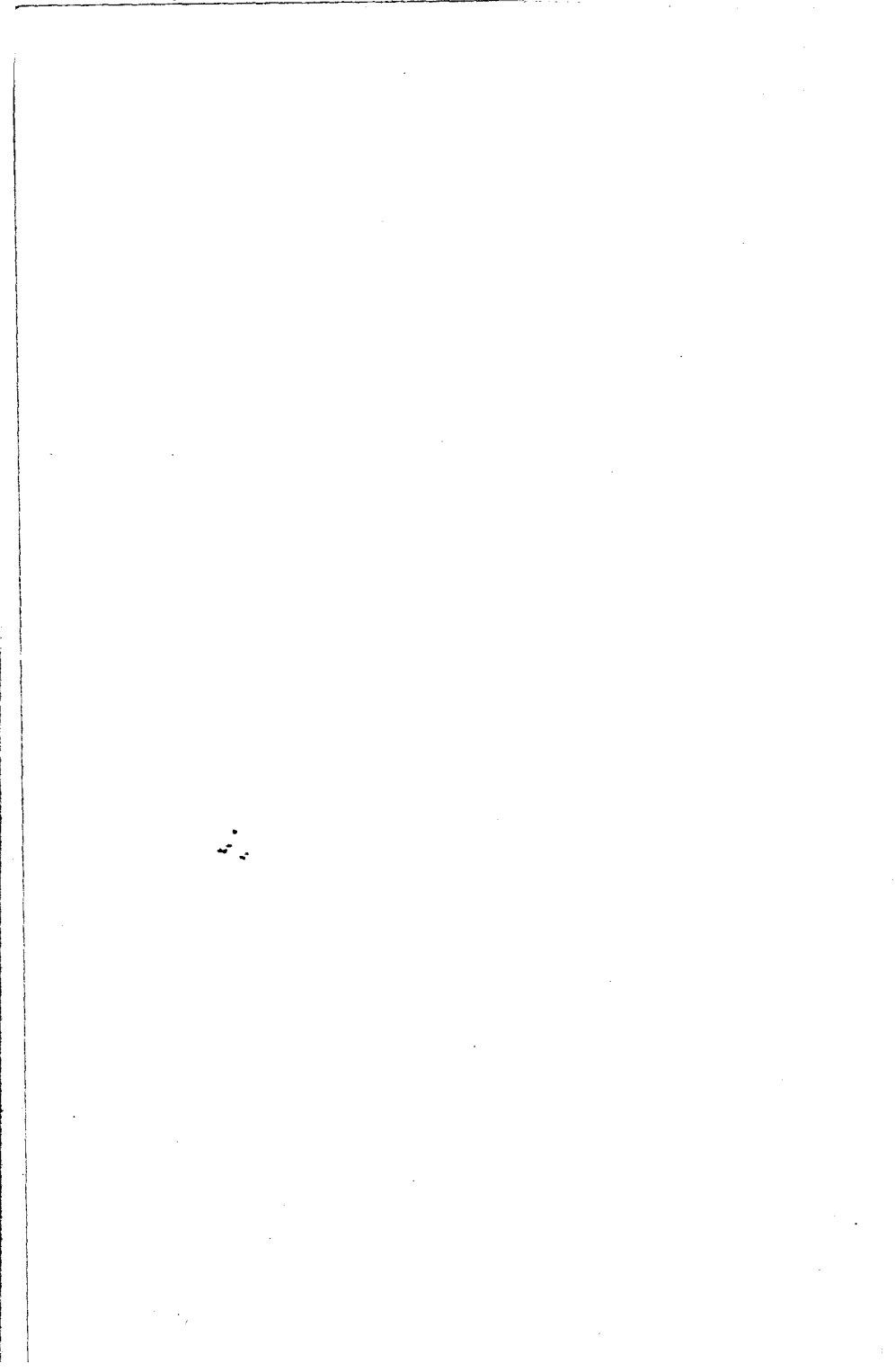
Father Quarters' successor was the Rev. Samuel Mulledy, who had been a member of the Society of Jesus, into which he was received again on his deathbed, in January, 1866. The Jesuit fathers then took possession of the parish. They built the present brick school, and when Father Treanor became pastor, began to prepare for building a new church. The present rectory, which is only a wing of an intended future college, was put up in the year 1882, and work on the basement of the church itself was begun two years later. The basement chapel of St. Lawrence was blessed by our present Archbishop on the Sunday in the octave of St. Ignatius, 1885, and ten years later the work of building was recommenced on the upper part of the church. Permission was granted from Rome to change the name of the titular patron to that of St. Ignatius Loyola, founder of the Society of Jesus, on condition of retaining also that of St. Lawrence O'Toole; so that we have both Saints now for our protectors. As the Jesuit fathers have already one church in New York dedicated to St. Francis Xavier, it is only right that a second one should be called after St. Ignatius.

It was at the request of Father Mulledy that Archbishop, afterwards Cardinal, McCloskey handed over the church and congregation to the Jesuit fathers. One of the stipulations was that the fathers should take charge of the House of Good Shepherd, which was then situated within the parish limits. On the death of Father Mulledy the Jesuits, accordingly, took possession of the church and property attached. This was at the beginning of 1866. Father Beau Devin was the first superior and pastor. The residence and church were subsequently made subject to St. Francis Xavier's College, the pastor for the time being acting as minister. During that time Father Loyzance, who was then Rector of St. Francis Xavier's, built the parochial school, which still accommodates about one half of our



INTERIOR OF ST. IGNATIUS CHURCH

(Looking from the Sanctuary)



children. St. Lawrence's, however, soon became an independent residence. Those who acted as superiors after Father Beaudevin were Fathers McQuaid, Moylan, Gockeln, Shea, Achard, Treanor, Fulton, Merrick, Jeremiah O'Connor, Francis McCarthy, and our present superior, Father McKinnon. It was under Father Merrick that the present residence, and the basement of the church, which in itself is quite a handsome church and has served the congregation in good stead for thirteen years, were built. Ten years of that period were utilized to accumulate funds for the building of the new church, which was begun in 1895.

Much thought was given to the design and plans of the new church, as it was to be located in one of the most promising localities in this great city. Several plans were submitted by the best architects available. The one finally chosen is by Mr. William Schickel, who has designed and executed the plans of some of the handsomest churches in the country. The plan of the church is that of the early Christian Basilica, and strongly resembles that of "San Paolo fuor delle Mura" in Rome, only that the flat panelled ceiling, which is characteristic of the Roman Basilica, is here replaced by a beautiful panelled vault, which, like all the other details of the interior, is executed in the style of the Italian Renaissance of the latter part of the 15th century.

The exterior is also of the Italian Renaissance style and is much admired, though to some it appears too plain. Over the main entrance will be a statue of St. Ignatius, of heroic size, and the twin towers, when completed, will measure each two hundred and ten feet from the ground. The frontage is 87 feet and the depth of the building 193 feet.

The nave, including the sanctuary, measures 160 feet and is 42 feet in breadth, the total breadth of the interior being 78 feet. There are three vestibules, the main one being 18 feet square and the side ones 13 by 16 feet. The height of the interior is 70 feet, and the depth of the sanctuary 44 feet. The church will seat about 1500 and accommodate in the aisles and vacant places 1000 more.

The first thing that meets the gaze as you enter is the two rows of monolith polished granite columns surmounted by beautifully carved stone capitals, dividing the church into three well proportioned aisles. After walking up the mosaic pavement and admiring the piers and wainscoting of African marble on either side, you will be disappointed to find a carpet, albeit rich, take the place of the mosaic sanctuary floor and high altar and Communion rail also of a

MILWAUKEE

rather primitive character. But better hopes will be aroused when you turn to the right and admire the beautiful Lady altar executed in Pavonazzo marble in strict keeping with the style of the church. This will suggest an idea, however remote, of the main altar which is under construction and will, please God, be in its place some twelve months from now, and of the Sacred Heart altar which will occupy the south aisle of the sanctuary. Outside the sanctuary in the north aisle will stand, we trust at an early date, an altar dedicated to all the saints and blessed of the Society. The altar-piece will be a stained-glass window representing the saints of the Society, or the Society triumphant.

But where are the stations of the cross? you will ask. Look at yon little wooden crosses hanging on the walls. These form the substitute for the way of the cross, appealing for something better suited to the magnificence of this temple of God. Some stations have already been subscribed for, and other subscriptions will follow in due course. In like manner, stained-glass windows, communion railing, sanctuary, etc. The stations of the cross will be in mosaic executed in similar style to the panels of the Baptistry. The panels in the sanctuary behind the altar will in the course of time be filled with similar mosaics.

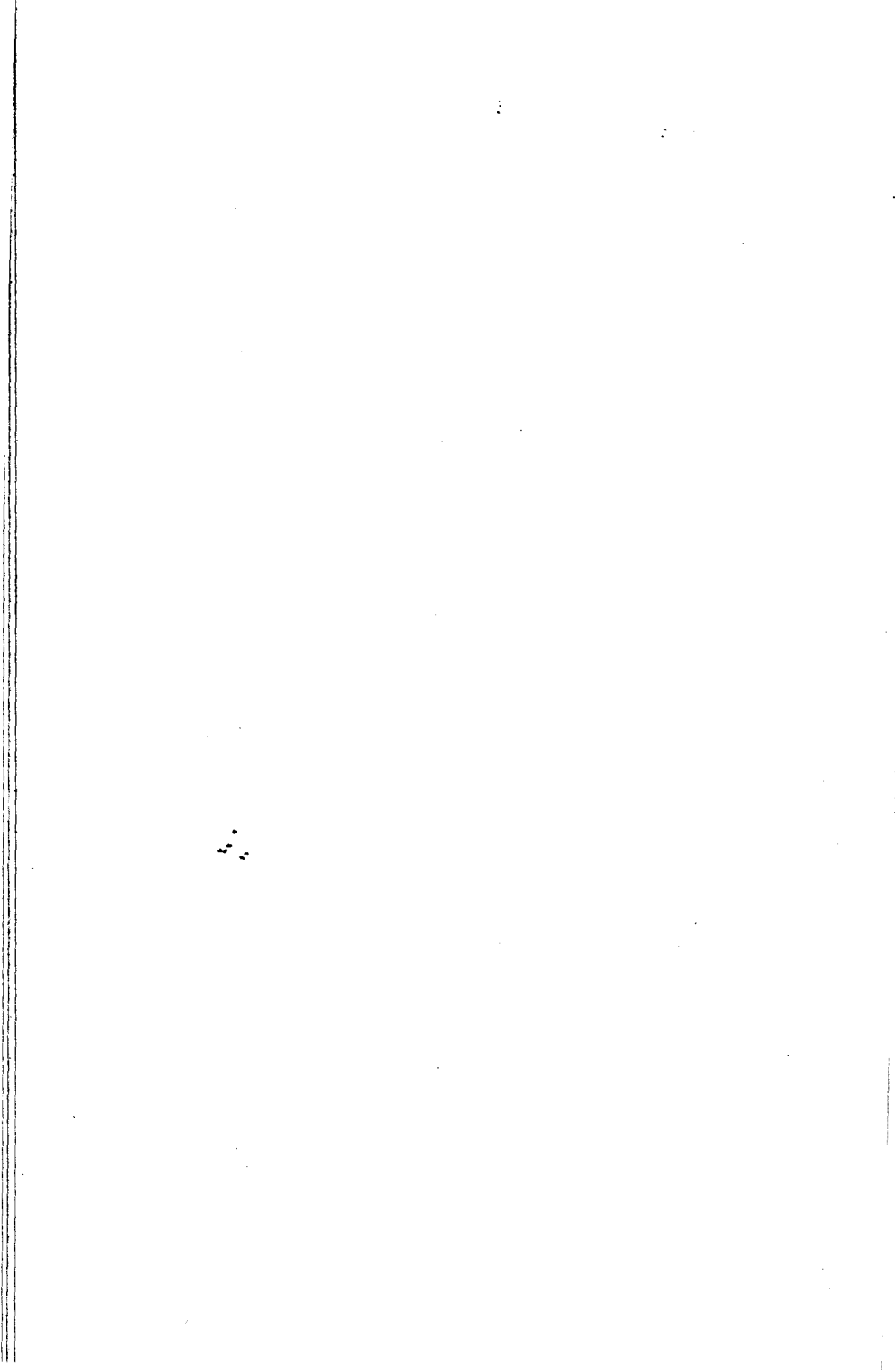
But you will say ours is too much a church of the future. May be, but lift your eyes to the ceiling and behold the beautiful rich gilding and tracery gleaming in the flash of electric light. It would be hard to give an idea of the magnificence of this vault. There is hardly anything in the country to equal it. Conspicuous in the decoration of the ceiling are four coats of arms—first, that of Leo XIII.; secondly, that of the archdiocese of New York; thirdly, that of the Society of Jesus; fourthly, that of the United States as dedicated to the Immaculate Mother of God. Four large electric lamps formed of circular clusters of gilt rays, bearing each one hundred sixteen candle lights, make up part of the design of the ceiling and light the body of the church.

The next thing which attracts your attention as you turn from the altar towards the door, is the magnificent proportions of the organ perched on its loft over the entrance. It was built by the Hook and Hastings Co., Boston, Mass., and is allowed to be one of the best of their manufacture. For the benefit of connoisseurs I submit a technical description.

This magnificent organ ranks among the largest American instruments. Its rich and elegant design is by the architects of the church and with its rich carving and lustrous pipes attracts the eye as one of the most beautiful objects



THE BAPTISTRY—THE BAPTISM OF CHRIST



in the very beautiful new church. It fills the entire gallery, 40 feet wide, with two towers of large pipes extending high up on each side of the stained window, to reveal which the centre of the organ is kept comparatively low.

There are bellows of different wind pressures, operated by an Electric Motor. The Console is extended far forward so that the organist may face and direct the singers, who will stand between him and the organ. The organ is equipped with all modern appliances, many combination movements as shown by the specification, and all of the finest conception and execution. The great range of the instrument in tone, its remarkable power and its most exquisite sweetness and delicacy, are unsurpassed.

In many respects this instrument resembles the Grand Organ of St. Francis Xavier, by the same builders. No effort has been spared on the part of the Reverend Father Rector, the architects, and the organ builders, to make this in every way perfect, and it is indeed a very remarkable instrument.

Specification:—Great Organ. 16 ft. Open Diapason; 8 ft. Open Diapason; 8 ft. Viola Da Gamba; 8 ft. Viol D' Amour; 8 ft. Doppel Floete; 4 ft. Flute Harmonique; 4 ft. Octave; 3 ft. Twelfth; 2 ft. Fifteenth; 4 rs. Mixture.

Swell Organ. 16 ft. Bourdon; 8 ft. Open Diapason; 8 ft. Salicional; 8 ft. Stopped Diapason; 8 ft. Voix Celeste; 4 ft. Flauto Traverso; 4 ft. Violina; 2 ft. Flautino; 4 rs. Dolce Cornet; 16 ft. Contra Fagotto; 8 ft. Cornopean; 8 ft. Oboe (with Bassoon); 8 ft. Vox Humana.

Choir Organ. 16 ft. Contra Gamba; 8 ft. English Open Diapason; 8 ft. Geigen Principal; 8 ft. Dulciana; 8 ft. Stopped Diapason; 8 ft. Melodia; 4 ft. Flute D' Amour; 4 ft. Fugara; 2 ft. Piccolo Harmonique; 8 ft. Clarinet.

Pedal Organ. 16 ft. Contra Bourdon; 16 ft. Open Diapason; 16 ft. Violone; 16 ft. Bourdon; 8 ft. Violoncello; 8 ft. Flute; 16 ft. Trombone.

Couplers. Great Organ Separation; Swell to Great, Unison; Swell to Great, Super Octaves; Choir to Great, Unison; Swell to Choir, Unison; Great to Pedal, Unison; Swell to Pedal, Unison; Choir to Pedal, Unison.

Mechanical Accessories. Tremolo, Swell; Bellows' Signal.

Pedal and Combination Movements. Grand Crescendo Pedal; Forte Combination, Great; Mezzo Combination, Great; Piano Combination, Great; Forte Combination, Swell; Mezzo Combination, Swell; Piano Combination, Swell; Forte Combination, Choir; Piano Combination, Choir; Reversible Pedal, for "Gr. to Pd.;" Balanced Swell Pedal, Swell; Balanced Swell Pedal, Choir.

The grandest feature of the new church is the Baptistery, the gift of a friend, whose name has never been revealed. The late Father John Prendergast, who inspired and superintended the execution of this magnificent monument, has taken the secret with him to the grave. His "Notes on the Baptistery," I may presume, are known to most of the readers of the LETTERS.⁽¹⁾ To give a general idea of the work, however, to those who may not have read the book, I shall take the liberty of extracting the following items from Father Prendergast's "Notes."

The chapel, which is situated to the left as you enter the church, is in the style of the Italian Renaissance of the early 16th century and compares favorably with the well

⁽¹⁾ See March No. of LETTERS, 1898, p. 111.

known memorial chapels of that period. It is twenty-eight feet high and forms a semicircular apse to the south side of the church, the apse being divided in harmony with classical traditions, into three panels. The other half of the plan is gained by projecting into the church, so that the floor space is a circle with a diameter of fifteen feet. No material is used in the ornamentation of the baptistery except mosaic and marble. The marble is Pavonazzo bordered with Numidian. The light is admitted through a semicircular dome of tinted glass known as "Tiffany's Favril glass," which has almost a magic effect, greatly varying with the intensity and reflection of the outside light.

The baptistery is separated from the church by a wrought-iron semicircular screen executed in the style of the church. Over the entrance is mounted the monogram of the Society and on either side are panels bearing flaming swords in gold. The pavement is a remarkable piece of Christian symbolism. It is a marble mosaic of rich but subdued colors. It represents the sea breaking into a series of serpentine ripples on the shore of the step and screen. A large fish resting on an anchor occupies the middle space before the font. Shoals of smaller fishes are disporting in the waters on either side. From under the font four rivers flow and empty into the sea, representing the waters of regeneration. The symbolism is explained by a legend inlaid in mosaic in a circular scroll near the margin. It is taken from Tertullian and reads: "Sed nos pisciculi secundum *ἰσθῶν* nostrum in aqua nascimur."

The three panels represent in exquisite mosaic the three principal scenes from the life of the Baptist: The visitation of our Blessed Lady to St. Elisabeth, his mother, whereby he was sanctified in his mother's womb; the baptism of our Lord; and the beheading. Over the panels are three large medallions; the middle one representing the Baptist in glory; and the ones on either side, St. Peter and St. John the Evangelist. Father Prendergast's life-long and enthusiastic devotion to the Baptist has found an enduring form in this beautiful baptistery.⁽²⁾

The opening of the church which took place on December 11, 1898, was in every way suited to the magnificence of the edifice and the importance of the occasion—the dedication of the first church to St. Ignatius, the founder of the Society of Jesus, in the Catholic city of New York, by his devoted sons. Necessarily the invitations were limited

⁽²⁾ A full description of the baptistery, with illustrations, will be found in the "Messenger of the Sacred Heart" for February, 1898. We are indebted to the courtesy of the editor of the "Messenger" for the accompanying illustration.



THE BAPTISTERY—MARTYRDOM OF ST. JOHN THE BAPTIST

in number. The following programme of the services shows that great judgment was exercised in the selection.

Solemn dedication by Most Rev. Archbishop Corrigan; Chaplains to His Grace, Very Rev. E. I. Purbrick, S. J., Rev. T. J. Gannon, S. J.

Solemn pontifical Mass; Celebrant, His Excellency, the Most Rev. Archbishop Martinelli, Apostolic Delegate; Assistant, Rev. D. A. Merrick, S. J.; Deacon, Rev. F. I. McCarthy, S. J.; Subdeacon, Rev. E. McTammany, S. J.; Deacons of Honor, Rev. T. J. Campbell, S. J.; Rev. T. E. Murphy, S. J.

Sermon by Rt. Rev. Bishop McQuaid.

Solemn pontifical Vespers; Celebrant, Rt. Rev. Bishop McDonnell; Sermon by Rev. William O'Brien Pardow, S. J.; Masters of Ceremonies, Rev. T. J. McCluskey, S. J.; Rev. H. T. Newey.

We were pleased to have with us on that day, besides our own superiors and the rectors of the province, the Most Rev. Apostolic Delegate, Mgr. Martinelli, who so endears himself to everyone who comes in contact with him; our own Archbishop, who is always most gracious; and the veteran warrior in the church militant, Bishop McQuaid, who has done ample justice to the occasion in his magnificent address; and the gentle and pious Bishop of Brooklyn, who is like one of our own. The same may be said of Bishop Farley, who was also present. Besides those mentioned, many churches of the city were represented by their rectors, though the day, being Sunday, was very inconvenient for them. All the religious orders of the city were represented by one or more of their members. Large congregations numbering many of the best quality in New York, filled the church both morning and night. It will be interesting to know that our congregation has increased very considerably since the opening of the new church.

On January 1, 1899, a two weeks' mission, conducted by Fathers O'Kane, Gillespie, Goeding and Stanton, was opened, and was largely attended by men as well as women. During the two weeks nearly six thousand confessions were heard. The fruits of the mission are visible everywhere—sodalities, confessions, Communions, etc.

St. Ignatius has visibly blessed our work. It is only a few years since this church and residence have been put under his patronage. They were then small and insignificant. Since then our church has put on all the splendor which I have just described; and there are good prospects that at no very distant day it will stand complete in all its details. Steps are being taken for the erection of a college building in the near future. Then we trust to be able to realize to its full extent the idea of St. Ignatius—to combine the liberal education of youth with the sacred ministry, the splendor of divine worship, and the preaching of the word of God. May our holy founder hasten that "consummation so devoutly to be wished."—JAMES CONWAY, S. J.

ADDITIONS AND CORRECTIONS
TO *VIRI ILLUSTRÉS*.

(Vide vol. xxvi., pp. 311 and 390; vol. xxvii., 42.)

To our kind correspondents and critics our best thanks! We have corrected and completed our catalogues in consequence; but even now, there are some gaps which we are as yet unable to fill. For the lists from 1814 to 1894 we have derived great assistance from the precious work of F. A. Vivier, which we regret having received only after our work was published.

I. Martyrs (June Number 1897, p. 312 et seq.)

See corrections in Nov. Number, where the date (May 24, 1871) for the M.M. of La Rouquette was left out.

Add: 1894, Jan. 10, *F. Ambrose Amirdanader*, who died at Tuticorin (Madras)⁽¹⁾ from wounds received two days before "in odium fidei."

1897, May 4, *F. Emilio Moscoso*, Rector of Riobamba, shot by the revolutionary mob.

II. Martyrs of Charity (March Number 1898, p. 42 seq.)

Omit: p. 43, the name of Wiesilewicz, which is obviously the same as Kisielewicz.

p. 44, F. W. Clifford, who perished by accident.

Add: 1849, 23 Jan., Franc. Alvarez, Nov. Schol. (Goan.), Trichinopoly.

1850, 10 Mar., F. Domenico Sartorio (Ital.), Madura.

1853, 26 (27) Aug., F. Jean Galtier (Fr.), Ramnad (Madras).

1854, 27 Jul., F. Vincent Hugla (Fr.)

" 8 Aug., F. Jean Combe (Fr.)

1856, 17 Mar., F. Jules Billas (Fr.), Madura.

1858, 20 Mar., F. Claude Compain (Fr.), Sooseiapperpatnam (Madras).

1858, 25 Dec., F. Eusèbe de Mont (Fr.), Tuticorin (Madras).

1861, 3 Jul., F. Antoino Rebitté (Fr.), Trichinopoly.

1862, 2 Mar., F. Victor Du Ranquet (Fr.), Trichinopoly.

1863, 25 Jan., F. Eugène Rossignol (Fr.), Vadakencoulam (Madras).

1865, 22 Jul., F. Jean Ollivier (Fr.), Kodaicanal (Madras).

1867, 25 Jul., F. Louis Dumortier (Fr.), Fort Hasker, Kansas, U. S.

1885, 6 Feb., F. Jean d'Erceville (Fr.), Tanjaour (Madras).

⁽¹⁾ Here as elsewhere, we take Madras (after Rev. Fr. Vivier) not as the name of the ecclesiastical district or diocese (with which the Society since its suppression has had nothing to do), but as the political division (presidency) under the British Empire. Our missions in the presidency of Madras retain the name of Madura (Maduré), under which they were established by the French fathers of Lyons and Toulouse in 1837. The Society since Jan. 25, 1887, has two Bishoprics, Trichinopoly and Mangalore.

III. *Praelati Soc.* (ante 1750.)

(Nov. Number, 1897.)

- p. 390 Corrige: *Kasimierz*—Saint Germain des Prés.
 p. 381 “ *Salernus* Diacon. Card. 29 Nov., 1719. Mortuus, 30 Jan., 1729.
 “ “ *de Ursinus* Mortuus 22 Aug., 1626 . . . (Vide Ménol. P. Guilhermy, Assist. d'Italie.
 p. 393 Supple: *Baretto* Lusitanus ex Montemor Novo, Episc. Cocinen. et Archiep. Crangan.—utramque sedem recusavit. Mort. Goæ 26 Oct., 1663.
 “ *de Britto* Consecr. Goæ, ut Coadj. Cranganoren 1617. Archiep. Cranganoren 1625. Mortuus ibid. 1641.
 “ *Freire* . . . promot. 1682 (1692?) sed mortuus antequam Breve recepisset.
 “ *Garcia* . . . prom. 23 Jun., 1636. Consecr. Goæ Episc. Ascalonen i. p. et Coadj. Crangan. 1637. Archiep. Cranganoren. 1641. Mort. ibid. 3 Sep., 1659.
Omitte: *Pimentel* transferendus post 1750.
 Supple: *Ribeiro* mortuus Ambalacata 27 Jan., 1716.
 Adde: *Roz*, Franc. (Hisp. ex Catalon.) Episc. Angamalen. prom. 1601. Archiep. Cranganoren. 1605. Fundator Collegii ibid. 1616. Mortuus ibid. 18 Feb., 1624.
 Supple: *Xaverius* . . . creatus 1617 (Alegambe). Mortuus eod. anno.
 p. 393 Adde: *Kirwan* (Kirowanus) Franc. (Hib.), Vic. Gen. Tuam 1620. Societatem petenti permisit vota pro articulo mortis A. R. P. Vitelleschi 15 Jan., 1640. Consecr. Episc. Alladen. (Killala) 5 Oct., 1646. Mortuus post vota et sepultus inter NN. Rhedonibus 27 Aug. 1661.
 p. 393 Supple: *Lainez* Consecr. 11 Mar. 1708. Mortuus Chinsura 11 Jun. 1715.
 p. 393 Corrige: *de Rupniew Vieyski* (Hamy).
 “ “ *Valens* Consecr. Mai. 1608.
 “ Adde: *Tanner*, Edmundus (Hib.) n. 1526; i. 1565. Episc. Corcagien. et Clonen. (sub Elisabetha captivus et exsul). Mortuus 4 Jun. 1579 (Conynham 1580).
 p. 393 Adde: *Vasconcellos*, Franc. (Lusit.) “Confirmatus” Episc. Concinen. 1721.

Praelati Societatis

(post 1750.)

Tot repertis augmentis maluimus ex integro retexere catalogum, quamvis etiam nunc multa desiderari possint. Accensuimus autem Nostris eos omnes, qui post suppressam Societatem ad dignitates Ecclesiæ evecti sunt, quia profecto decet, in defunctæ Matris gloriam conferri, quicquid honorum a filiis obtinetur. Amisimus vero eos, qui a restaurata Societate recedentes vel ea invita munera sublimiora admiserunt.

I.—S. R. E. Cardinales.

- Franzelin*, Joan. Bapt., Austr. Trident., n. 15 Apr. 1816; i. 27 Jul. 1834; g. 2 Feb. 1853.
 Consultor Congr. Directricis Conc. Vatic., 11 Aug. 1867.
 Presb. Card. SS. Bonifacii et Alexii, 3 Apr. 1876.
 Præf. S. Congreg. Indulgentiarum.
 Mortuus ad S. Andream in Quirinali, 11 Dec. 1886.
- Mazzella*, Camill., Benevent., n. 10 Feb. 1833; i. 4 Sep. 1857; g. 2 Feb. 1869.
 Præf. Stud., Prof. Theol. apud Woodstock, 1869 ad 1878.
 Diacon. Cardin. S. Adriani, 7 Jul. 1886.
 Præf. S. Congreg., Indicis et Studiorum.
 Presbyt. Card., 22 Jun. 1892.
 Præf. S. Congreg. Rituum 1897.
 Consecr. Episc. Prænestinus, 19 Apr. 1897.
- Odescalchi*, Car., Roman., n. 5 Mar. 1786.
 Presb. Card. SS. Apostolorum, 10 Mar. 1823.
 Episc. Card. Sabinen. Vic. Urbis., 15 Apr. 1835.
 Renunciatio Cardinalatus, 21 Nov., approb. a SS. D. N. Greg. XVI., 30 Nov. 1838.
 Ingressus Tirocin. Veronæ, 6 Dec. 1838, vota solemn., 2 Feb. 1840.
 Mortuus Mutinæ (Modena), od. sanct., 17 Aug. 1841.
- Pecci*, Jos., Frater SS. D. N. Leonis XIII., n. Carpineti, 13 Dec. 1807; i. 3 Dec. 1824; g. 15 Aug. 1842.
 Vixit extra Soc. 1852 ad 1888.
 Ex Commissione Dogmat. Conc. Vatic., 24 Maii 1866.
 Diac. Card. S. Agathæ in Suburra, 12 Maii 1879.
 Præf. S. Congr. Studiorum.
 Defunctus Romæ, 9 Feb. 1890.
- Steinhuber*, Andr., Bavar. Passav., n. 11 Nov. 1825; i. 27 Oct. 1857; g. 2 Feb. 1868.
 Diac. Cardin. S. Agathæ in Suburra, in petto Jan. 1893, declar., 18 Maii 1894.
 Præf. S. Congreg. Indicis.
- Tarquini*, Camil., Rom., n. 27 Sep. 1810; i. 27 Aug. 1837; g. 15 Aug. 1857.
 Ex Commissione Dogmatica et postea Discipl. Eccles., 27 Jul. 1867.
 Diac. Card. S. Nicolai in Carcere., 22 Dec. 1873.
 Defunctus Romæ, 15 Feb. 1874.

II. Archiepiscopi.¹

- Carroll*, Joan., Americ. Maryl., n. 8 Jan. 1736; i. 7 Sep. 1753; g. 2 Feb. 1771.
 Præf. Apost. Americæ, Septembr. 9 Jun. 1784.
 Primus Episc. Baltim., prom. 6 Nov. 1789.
 Consecratus Londini, 15 Aug. 1790.
 Restaurat Societatem in Maryl. ex auctoritate A. R. P. N., 9 Maii 1805.
 Præsides Syn. Baltim., Primæ et Secundæ, 1791, 1810.
 Primus Archiep. Baltim., prom. 8 Apr. 1808; pallium 18 Aug. 1811.
 Defunctus ibid., 2 Feb. 1815.
- Dalhoff*, Theod., Germ., n. 20 Apr. 1837; i. 14 Apr. 1859; g. 15 Aug. 1876.
 Archiep. Bombayen, prom. — — 1891.

¹ Delevimus ibi Ill. Patr. Carew, Vic. Apost. Madras, quem post Mol-densem Catalogum nostris per errorem adscripseramus.

- Goethals*, Paul, Belga, n. 11 Nov. 1832; i. 21 Oct. 1852; g. 2 Feb. 1870.
Præp. Prov. Belg., 19 Maii. 1870.
Episc. Evariaë in p., prom. 3 Dec. 1877.
Archiep. Hierapolit., Vic. Ap. Calcuttæ, prom. 3 Feb. 1878.
Consecrat. in Belgis, 23 Feb. 1878.
Primus Archiep. Calcutta, 25 Nov. 1886.
- van Heule*, Aug., Fland.-Ypren., n. 21 Nov. 1821; i. 28 Sep. 1839; g. 2 Feb. 1857.
Archiep. Amiden. i. p., Vic. Apost. Bengalæ Occid., 8 Oct. 1864.
Mortuus Calcuttæ, 9 Jun. 1865.
- von Hohencart*, Sigismund, Austr., n. 2 Maii 1733; i. 3 Nov. 1744.
Præceptor Principum Austr. sub Maria Thesisiâ 1778.
Episc. Tergestin. (Trieste), post 1790.
Archiep. Vindobonen. (Wien), 1803.
Defunctus *ibid.*, adistente Nostro (Buczynski), 30 Jun. 1820.
- ¹ *Meurin*, Leo, Germ. Berolin., n. 23 Jun. 1825; i. 8 Apr. 1853; g. 20 Jan. 1867.
Ante ingressum jam sacerd., fuit secret. Em. Card. Geissel
Colonien. Archiep.
Superior Miss. Bombay, 1 Apr. 1867.
Episc. Ascalonen. i. p. Vic. Apost. Bombay, prom. 27 Mar.
consecr. 10 Sep. 1867.
Adfuit Conc. Vatican. inter Deputatos pro Discipl. Eccles. etc.
Visitator Apost. Malabar Ritus Syriaci 1876.
Archiep. Nisib. i. p. Episc. Portus S. Ludovici, Ins. Maurit,
20 Sep. 1887.
Mortuus *ibid.*, 1 Jun. 1895.
- Neale*, Leon., Americ. Maryl., n. 15 Oct. 1747 (6?); i. 7 Sep. 1767.
Episc. Gortynen. i. p. Coadj. Baltimor., consecr. 7 Dec. 1800.
Cum Rmo. Carroll ad A. R. P. N. scripsit de restituenda Soc.,
25 Maii 1803.
Archiep. Baltim., 2 Dec. 1815.
Defunctus Georgetown, 15 Jun. 1817.
- Paul*, Jos. Telesph, Bogoten, n. 5 Jan. 1831; i. 29 Nov. 1844; g. 15
Aug. 1865.
Episc. Panam., 17 Sep. 1875.
Archiep. S. Fidei de Bogota, 6. Aug. 1884.
Defunctus *ibid.*, 8 Apr. 1889.
- Pimentel*, Ant. (Lusit.)
Archiep. Cranganoren., 20 Jan. 1721.
Mortuus in Puttencera, Malabar, 6 Mar. 1752.
- Planchet*, Bened., Gallus ex Gap., n. 24 Jan. 1802; i. 31 Oct. 1821; g. 10
Oct. 1836.
Fundator et primus Superior Miss. Syriacæ, 1843.
Vice-delegatus Apost. Mesopotamiæ, prom. 20 Dec. 1850.
Delegatus Apost. Archiep. Trajanopolitan. i. p. 1853.
Occisus Souarek prope Diarbekir, 21 Sep. 1859.
- Porter*, Geo., Anglus de Exeter, n. 27 Aug. 1825; i. 7 Sep. 1841; g. 2
Feb. 1860.
Elector Prov. Angl. in Congregatione 24^a.
Consecr. Feb. 27, 1887.
Primus Archiep. Bombayen., prom. 21 Dec. 1886.
Mortuus *ibid.*, 28 Sep. 1889.

¹ *Petrum Klubusiesky*, Episc. Szathmar et postea, 19 Apr. 1822, Archiep. Coloczens et Benefactor novæ Societatis tanquam Nostrum meminit Cretineau-Joly alique. Is natus 26 Jun. 1754, vix aliud esse potuit 1773, quam novitius, mort. 1843. (Ne confundatur cum Archiep. Coloczen., ejusd. nonimimis qui 1759 binas literas ad SS. D. N. Clem. XIII. pro Societate dedit).

- Raczynski*, Ignat., Posnanen., n. 9 Aug. 1741; i. 5 Aug. 1760.
 Archiep. Gnesn. et Posn. Primas Poloniae, p. 1793.
 Readmissus Romae, 1819.
 Mortuus ap. Przemysl, Galic., post vota, 19 Feb. 1823.
- dos Reis* (de Regibus), Hispan. ex Villalobos.
 Episc. S. Thomae de Meliapure.
 Archiepisc. Cranganoren., 1756.
 Mortuus in Puttencera, 7 Apr. 1777.¹
- Steins*, Walt., Amsterdam, n. 1 Jul. 1810; i. 16 Dec. 1833; g. 28 Aug. 1849.
 Vic. Apost. Bombayen., prom. 10 Dec. 1860.
 Consecr. Episc. Nilopolit. i. p., 29 Jun. 1861.
 Adfuit Conc. Vatic. inter Deputatos de Fide.
 Episc. Auckland, Neo Zelandiae, prom. 25 Ap.; inaug. 23 Dec. 1879.
 Mortuus Sidney, Australiae, 7 Sep. 1881.
- Velasco*, Ignat., Popayen. in Columbia, n. 11 Apr. 1834; i. 12 Nov. 1847; g. 15 Aug. 1867.
 Episc. Pastopolit. (Pasto), prom. 15 Mar. 1883.
 Archiep. S. Fidei de Bogoto, i. 1890.
 Mortuus Chapinero, 10 Apr. 1891.

III. Episcopi.

- Avogadro*, Joan., Venet., n. 2 Nov. 1735; i. 15 Oct. 1752; g. 2 Feb. 1769.
 Episc. Novarien., c. 1776.
 Readmissus ad Soc. Rossiacam, c. 1785, (Zalenski).
 Permissu S. Sedis renunciat et regreditur, c. 1805.
 Mortuus Patavii, 28 Jan. 1815.
- Barthe*, Joan. Maria, Gall. Tolos., n. 8 Apr. 1849; i. 21 Aug. 1869; g. 25 Mar. 1886.
 Episc. Trichinopolit., 21 Mar. 1890.
- Beiderlinden*, Bern., Germ., n. 18 Aug. 1842; i. 23 Apr. 1865; g. 2 Feb. 1880.
 Episcop. Poonen., 20 Dec. 1886. Consecr. Feb. 27, 1887.
- Benincasa*, Franc., Ital.
 Episc. Carpen., c. 1780.
 Readmissus ad Soc. Rossiacam, c. 1785, (Zal.)
- Borgniet*, Andr., Germ. Mogunt., n. 11 Feb. 1811; i. 6 Dec. 1845; g. 13 Apr. 1856.
 Provic. Apost. Nankin, 4 Aug. 1856.
 Episc. Berinen. i. p. Vic. Apost. Nankinen., 2 Oct. 1859.
 Mortuus, victim. carit., in Tchéli S. E., 31 Jul. 1862.
- Bulte*, Hen., Gall., n. 8 Nov. 1830; i. 9 Nov. 1861; g. 8 Sep. 1872.
 Episc. Botryen. i. p., Vic. Apost. Tchéli S. E., 23 Mar. 1880.
 Consecr. apud Ton-ka-ton, 29 Jun. 1880.
- Butler*, Ant., Angl., n. 13 Sep. 1830; i. 11 Jun. 1866; g. 2 Feb. 1878.
 Vic. Apost. Guyanae Anglic., Demarara, prom. 31 Maii 1878.
 Consecr. Episc. Melipotamen., 25 Aug. 1878.
- Canoz*, Alexius, Gall., n. 11 Sep. 1805; i. 22 Aug. 1824; g. 9 Feb. 1833.
 Vic. Apost. Madur., prom. 7 Apr. 1847.
 Consecrat. Episc. Tamassin. i. p., 29 Jun. 1847.
 Episcopus Trichinopolitan., prom. 25 Jan. 1887.
 Defunctus ibid., 2 Dec. 1888.
- Cavadini*, Abundius, Ital.
 Episc. Mangaloren., prom. 25 Nov. 1895; consec. 23 Jan. 1896.
 Inaugurat., 27 Oct. 1896.

¹ Post suppressionem una cum R^{mo}. Leitao (José Clem. v. infra) fortiter obstitit curiae Lusitanæ abdicacionem extorquenti et missionarios ineptos in locum NN. missos rejecti.

- Cazet*, Joan. Bapt., Gall., n. 31 Jul. 1827; i. 20 Jan. 1848; g. 2 Feb. 1864.
Præf. Apost. Madagascar, 6 Aug. 1872.
Episc. Sozucen. i. p., consecr. 5 Maii 1885.
Vic. Apost. Madagascar, 30 Jul. 1885.
- Chisholm*, Joan., Scot., ingr. 1772.
Vic. Apost. Scotiæ, prom. 1791; consec. epis. Orien. i. p. 1792.
Mortuus 8 Jul. 1814.
- Dubar*, Eduard., Gall. ex Rubaix., n. 12 Oct. 1826; i. 9 Oct. 1852; g. 17 Apr. 1864.
Vic. Ap. Tcheli S. E., prom. 6 Sep. 1864.
Consecr. Episc. Canathen. i. p., 19 Feb. 1865.
Interfuit Conc. Vatic. et in reditu Massiliæ conjectus est in vincula.
Defunctus Hien-Hien. (vict. carit.), 1 Jul. 1878.
- Etheridge*, Jac., Angl., n. 19 Oct. 1808; i. 20 Sep. 1827; g. 15 Aug. 1844.
Superior Miss. Guyanæ Angl., 25 Mar. 1857.
Vic. Apost. ejusd., prom. 25 Jun. 1858.
Consecr. Episc. Toron. i. p., 10 Oct. 1858.
Administr. et Visitator Ins. Hayti, 1859.
Interfuit Conc. Vatic., sed 18 Mar. 1870, excusatus recessit.
⁽¹⁾ Mortuus in Mari apud Barbadoes, 4 Jun. 1878.
- Garnier*, Valent., Gall., n. 6 Maii 1825; i. 24 Jan. 1852; g. 16 Jun. 1862.
Vic. Apost. Nankin, prom. 31 Jan. 1879.
Consecr. apud Shanghai Episc. Titopolit. i. p., 27 Apr. 1879.
- Golaszewski*, i. ante 1773.
Episc. Przemysl.
Mortuus ibid. post vota 1824.
- Gordon*, Car., Angl., n. 5 Mar. 1831; i. 4 Nov. 1869; g. 15 Aug. 1882.
Vic. Apost. Jamaicæ, prom. 8 Maii 1889.
Consecr. Episc. Thyatiren. i. p., 15 Aug. 1889.
- José*, Clemens, Lusit., alias Leitao v. Laitas.
Episc. Cocinen. 1745.
Litteras ad Archiep. Crangan. dedit in causa P. Malagrida, 5 Apr. 1767.
Mortuus ibid. 1771.
- Kerens*, Jos., Mastricen, n. 25 Maii 1725; i. 29 Sep. 1740; g. post 1754.
Episc. Ruremonden, 1769.
Episc. Neustaden, 1773.
Episc. S. Hippolyti (Sanct. Poelten), 1784.
Mortuus Vindobon (Wien), 26 Nov. 1792.
- de Laimbeckhoven*, Godef., Austr., Vindobonensis nat. c. 1707; ing. e. 1722; gr. c. 1738.
Consecr. Macai, Episc. Nankin, 1755.
Administrator Pekinen.
Breve Clem. XIV., accepti et publicum fuit, 1775.
Readmissus ad Soc. Rossiacam circa 1786.
Mortuus San-tcheou-fou, 22 Maii 1787.
- Languillat*, Adr., Gall., n. 28 Sep. 1808; i. 21 Feb. 1841; g. 16 Jun. 1851.
Vic. Apost. Nankin, prom. 30 Maii 1856.
Consecr. Episc. Sergiopolit. i. p., 22 Mar. 1857.
Aduit Concil. Vaticano 1869-70.
Mortuus Zikawei, 30 Nov. 1878.
- Lavigne*, Carol., Gall., n. 6 Jan. 1840; i. 27 Dec. 1866; g. 2 Feb. 1878.
Vic. Apost. Cottayam, Malabar, prom. 13 Sep. 1887.
Consecr. Episc. Milevitan. i. p.
Episc. Trincomalien. Oct. 1898.

⁽¹⁾ Omisimus hic Rev. Benedictum Fenwick, Episc. Bostonien., elect. 10 Maii 1825, sicut supra Geor. Carrell, Episc. Covington, consecr. 1 Nov. 1853, quia quamvis de Societate fuerint et passim S. J. scribantur, de morte in Soc. non constat. Auctoritatem P. A. Vivier eosdem omittentis decretoriam arbitramur.

- Lizarzaburu*, Jos. Ant., Quiten., n. 23 Jun. 1833; i. 8 Jun. 1851; 2 Feb. 1869.
 Episcop. Guayaquil, prom. 22 Nov. 1869; consecr. 13 Jun. 1870.
 Interfuit ultimæ Sessioni Conc. Vatic., 16 Jul. 1870.
 Veneno extinctus Guayaquil, 17 Oct. 1877.
- Miège*, Joan. Bapt., Sabaud., n. 18 Sep. 1815; i. 23 Oct. 1836; g. 15 Aug. 1875.
 Vic. Apost. Kansas et Territ. Indici, prom. 2 Jul. 1850.
 Consecr. Episc. Messenien. i. p., 25 Mar. 1851.
 Interfuit Congreg. XXII. ut Deputatus Vice.-Prov. Missouri.
 Interfuit Conc. Vaticano 1869 et 1870, sed abfuit a Plenar. Baltim. II.
 Episcopatu renunciat, 14 Dec. 1874 et ad NN. rediit.
 Mortuus Woodstock, 21 Jul. 1884.
- Naruscevič*, Stan. Adam., Lithuan., n. 20 Oct. 1732; i. 1748, Poeta et historicus.
 Coadj. Smolensk, Consecr. Episc. Emmausius, post 1773.
 Episc. Smolensk 1788 et Luck 1790.
 Defunctus Janow, et sepultus in Luck, 6 Jul. 1796.
- Nihell*, Laur. Anth., Hib. n. 1726 (7?), i. 1754 (45?) (alias Nihil).
 Consecr. Episc. Fenaboren. (Kilfenora), 1784.
 Mortuus 29 Jun. 1795.
- O'Connor*, Mich., Hib. Corcag., n. 27 Sep. 1810.
 Consecr. Romæ, primus Episc. Pittsburgen., 15 Aug. 1843.
 Translatus ad Erie, 29 Jul. 1853; relatus ad Pittsb., 10 Feb. 1854.
 Interfuit Definitioni Immac. Conc., 8 Dec. 1854.
 Renunciatio a S. Sede probatur, 23 Maii 1860.
 Ingressus Gorhemii, 22 Dec. 1860; g. 23 Dec. 1862.
 Mortuus ap. Woodstock, 18 Oct. 1872.
- Pagani*, Nic., Neap. Nucerien, n. 9 Aug. 1835; i. 4 Maii 1851; g. 15 Aug. 1870.
 Provicarius Mangaloren., 29 Sep. 1878.
 Vic. Apost. Mangalor., Episc. Tricomien. i. p., 21 Feb. 1885.
 Episc. Mangaloren., 25 Nov. 1886.
 Mortuus Codiaboil, 30 Oct. 1895.
- di Pietro*, Salvator, Neap., n. 15 Jun. 1830; i. 17 Oct. 1845; g. 15 Aug. 1863.
 Præf. Apost. Honduræ Brit., 16 Maii 1888.
 Vic. Apost., prom. 19 Dec. 1892.
 Consecr. Episc. Epiri i. p., 14 Jan. 1893.
 Mortuus Belize, 23 Aug. 1898.
- Pineyro*,¹ José, Lusit.
 Episc. S. Thomæ de Meliapor., i. 1726.
 Defunctus c. 1755.
- Pozo y Martín*, Rob., nat. (Ibarra), (Æquat.), 25 Aug. 1836.
 Episc. Guayaquil, prom. 13 Nov. 1884.
- Sailer*, Mich., Bav. Ratisb., n. 17 Nov. 1752; i. 1770. Ordinatus 1775
 —scriptor fecundus et pius.
 Coadj. Ratisbon. Episc. Germanicopol. i. p., 22 Sep. 1822.
 Episc. Ratisbonen. 1831.
 Mortuus ibid., 30 Maii 1832.
- Schneider*, Joan., Germ., n. 12 Apr. 1752; i. 30 Oct. 1768.
 Vic. Apost. Saxonæ, Episc. Agrien. i. p., 1816.
 Mortuus Dresdæ, 22 Dec. 1818.

¹ Dubitatum est passim, utrum Jesuita fuerit, et re vera literæ A. R. P. Retz rem conficere non videntur. Aliud est de literis ejusdem. quas citat P. Bertrand v. p. 368.

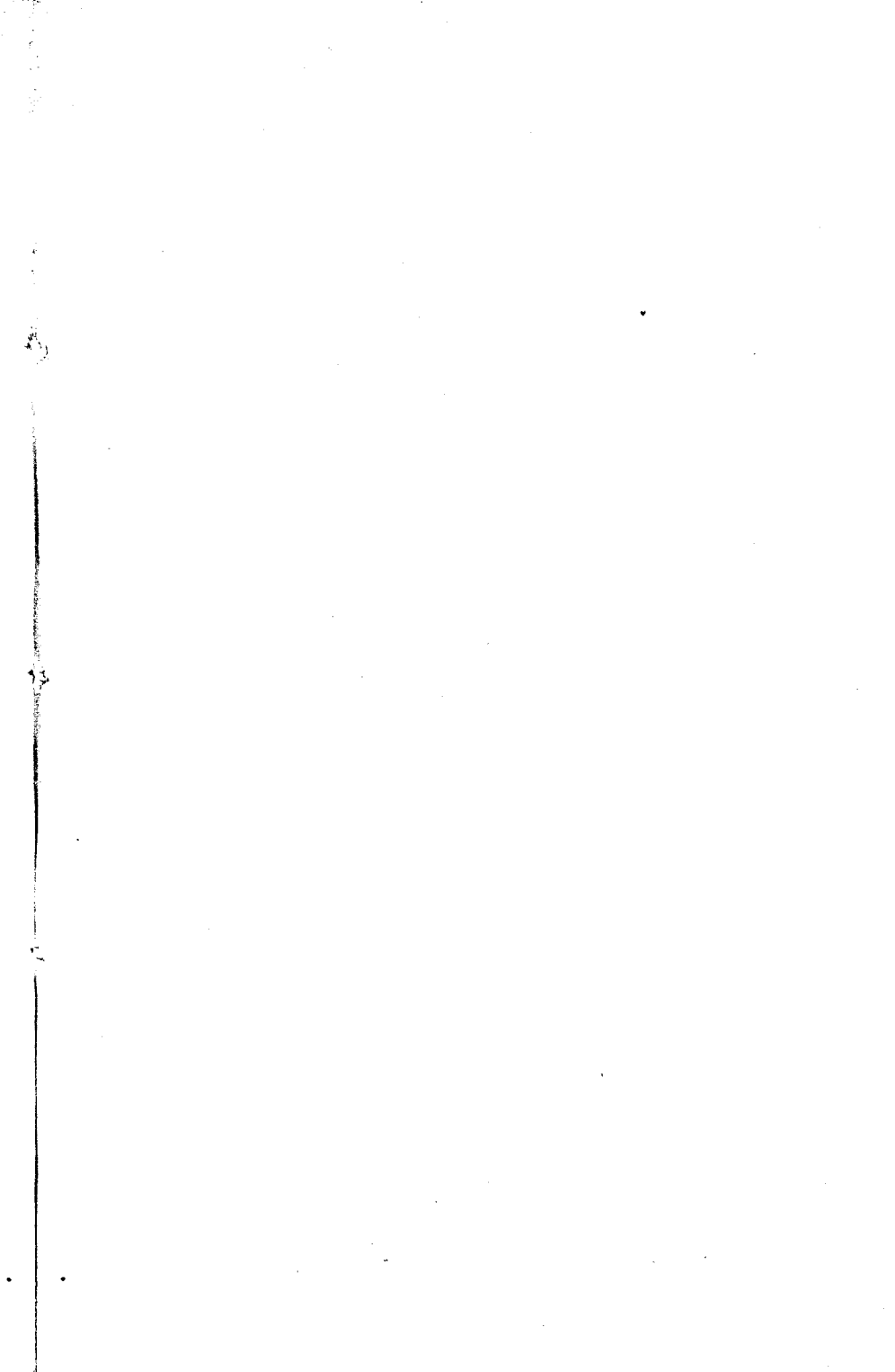
- de Souza*, Polycarp., Lusit.
Episc. Pekin, c. 1741.
Mortuus Pekin, 26 Maii 1757.
- Staal*, Walter, Neerl., n. 1839; i. 1858.
Vic. Apost. Bataviæ.
Episc. Mauricæstren. i. p., 23 Maii 1893.
Mortuus prope Banda, 30 Jun. 1897.
- Van Reeth*, Jos., Belga, n. 6 Aug. 1843; i. 25 Sep. 1860; g. 2 Feb. 1878.
Præpos. Provinc. Belgicæ, 31 Jul. 1882.
Aduit Congregationi Soc. XXIII.
Episc. Gallens et Administr. Trincomali.
Consecr. Antverpiæ, 19 Maii 1895; inaug. in Galle, 9 Nov. 1895.
- Van de Velde*, Jac. Oliv., Belga, Termond., n. 2 (3?) Apr. 1795; i. 23 Aug. 1817; g. 17 Dec. 1837.
Vice-Provincialis Missouria, 17 Sep. 1843.
Episc. Chicagien, prom. 1 Dec. 1848; consec. Sti. Ludovici, 11 Feb. 1849.
Translat. ad Sedem Natcheten, 29 Jul. 1853.
Mortuus apud Natchez, 13 Nov. 1855.
- His addantur etc. note, p. 398. Sed omittatur Ex Litteris Lavall.:
Petrus Klobusiesky episc. Coloczen. mortuus fere nonagenarius a. 1843, benefactor novæ Societatis.

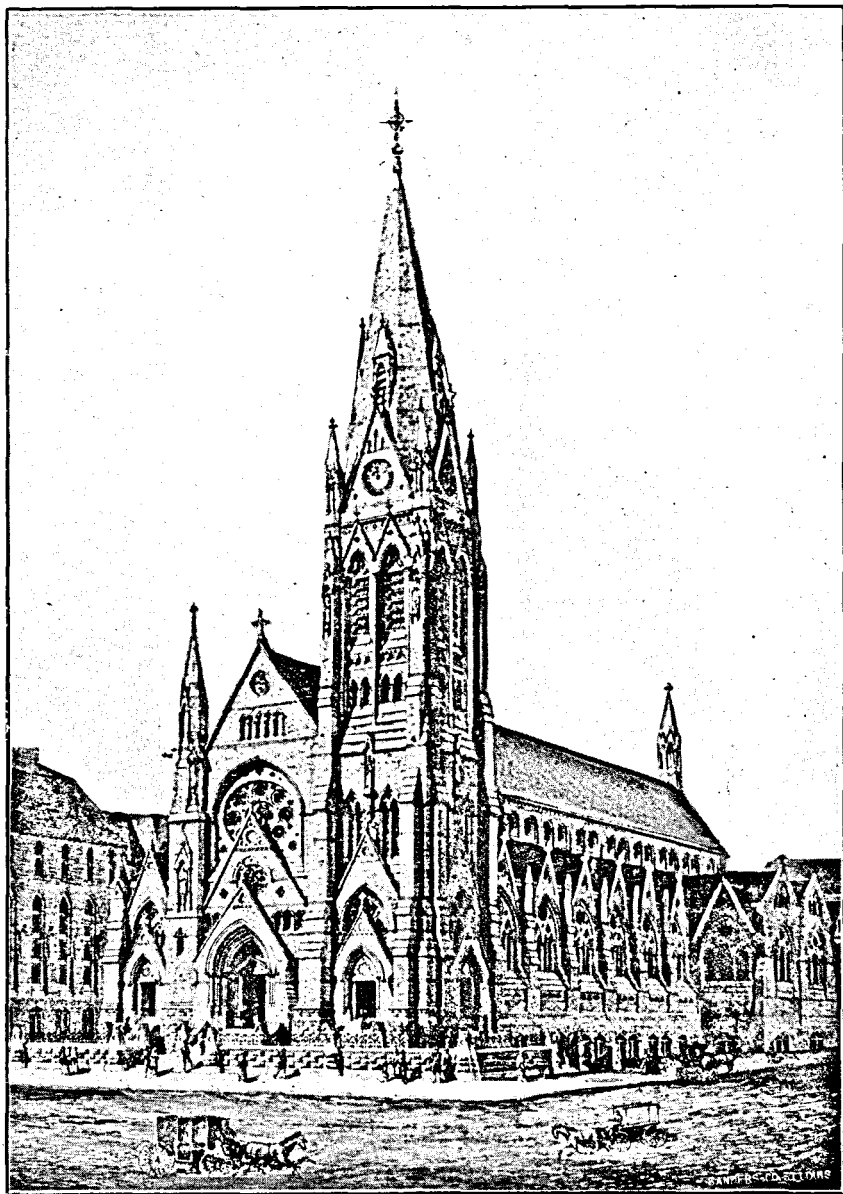
IV. *Præfecti Apostolici aliique sine Characterè Episcopali.*

- Dupeyron*, Jac., Gall., n. 30 Dec. 1804; i. 9 Nov. 1833; g. 16 Dec. 1846.
Coadj. Præf. Apost. Jamaica, 10 Sep. 1852.
Præf. Apost. Jamaica, 27 Sep. 1853.
Successorem habet P. Jos. Woollet, 3 Dec. 1871.
Mortuus in Coll. Springhill, 28 Jul. 1872.
- Esteban*, Paul., Hisp., n. 8 Jul. 1832; i. 27 Jun. 1854; g. 12 Oct. 1870.
Præf. Apost. Annobon, Corisco et Fernando Po, 1873.¹
Mortuus Salamancæ, 19 Sep. 1877.
- Finaz*, Marc., Gall. San. Stephan, n. 9 Feb. 1815; i. 7 Aug. 1835; g. 19 Mar. 1849.
Præf. Apost. Nossi-Bé, 30 Jun. 1851.
Successorem habuit P. Sp. Lacomme, 20 Sep. 1865.
Mortuus Amboih-Po, Madagascar, 23 Dec. 1880.
- Du Gad*, Ludov., Gall., Lugdun., n. 1707, Superior Missionum Sinensium, 1752.
Captus Macai, 5 Jul. 1762 et in carcere Ulissipone ad 8 Aug. 1766.
Superior Miss. Sinensis, repulsus a Canton, 10 Jun. 1770.
Mortuus (in Gallia?) post 1780.
- Guez*, Ludov. Henric., Gall.
Superior Gener. Missionum Guyanæ Gallicæ, Præf. Apost. 1761.
Mortuus post, 1763.
- Irisarri*, Jos., Navarrus, n. 6 Feb. 1811; i. 21 Jul. 1838; g. 15 Aug. 1849.
Præf. Apost. Fernando-Po, 1858.
Defunctus ibid., 7 Mar. 1868.
- Jouen*, Ludov., Gall., n. 19 Jan. 1805; i. 3 Sep. 1839; g. 2 Feb. 1853.
Præf. Apost. Madagascar, 15 Aug. 1858.
Defunctus in Insul. Maurit., 4 Jan. 1872.
- Lacomme*, Speratus, Gall., n. 18 Jul. 1828; i. 10 Oct. 1848; g. 15 Aug. 1859.
Præf. Apost. Nossi-Bé, 20 Sep. 1865.
Renunciat—translata Missione ad PP. S. Spir., 1883.

¹ Ita "Almanach Annuaire" Chantrel. Paris, Palmé, 1873.

- Padilla*, Lusit.
Præf. Mission. Guyanæ Gallicæ, a Gubern. missus, Nov. 1777.
Mortuus paulo post.
- Perez*, Andr., Hispan., P.
Præf. Apost. Maranhao, 1871.
Renunciat suppressa præfectura, 1880.
- Porter*, Thom., Angl. Exeter, 1 Nov. 1828; i. 7 Sep. 1845; g. 2 Feb. 1864.
Vic. Apost. Jamaicæ, 6 Sep. 1877.
Mortuus S. Beuno's, 29 Sep. 1888.
- René*, Joan. Bapt., Gall., (Verum Nomen Lamoureux), n. 22 Aug. 1841;
i. 28 Sep. 1862; g. 2 Feb. 1881.
Præf. Apost. Alaska, 6 Mar. 1897.
- Ruel*, Alex., Gall.
Præf. Apost. Guyanæ Gallicæ, 1761-'68.
Mortuus in Gallia paulo post.
- Saint Leger*, Rob., Hibern. Waterf., n. 8 Feb. 1788; i. 17 Sep. 1807; g.
9 Dec. 1821.
Vice-Prov. Hiberniæ, Maii 1830.
Vic. Apost. Bengal, 18 Apr. 1834.
Vice Prov. Hiberniæ secundo, 23 Feb. 1841.
Mortuus Dublin, 22 Jun. 1856.
- Strele*, Ant., Austr., n. 1825; i. 1845.
Fundator Mission. Palmerston, Australia, 1882.
Admin Apost. Portus Victoriæ et Palmerston, 1889.
Mortuus Sevenhills, 15 Dec. 1897.
- Van der Stuyff*, Honoratus, Belga., n. 3 Sep. 1820; i. 30 Sep. 1838; g.
2 Feb. 1856.
Pro-Vic. Apost. Bengal Occident, Calcutta, 2 Sep. 1865.
Successorem Episcopum habuit Rev. W. Steins, 11 Jan. 1867.
- Szeerdahely*, Geo. Aloys., Hung., n. 29 Sep. 1740; i. 17 Oct. 1753.
Abbas Mitratus S. Mauritii de Both, etc., post 1773.
- Tosi*, Pasc., Ital., n. 1837.
Præf. Apost. Alaska, 24 Jul. 1894.
Mortuus apud Juneau, 14 Jan. 1898.
- Tovia*, Gasp., Hispan.
Vic. Apost. Mission. Naponen (Æquat), 1880.
Suppressa Missione cessat administ, 1897.
- Woollet*, Jos., Angl., n. 23 Mar. 1818; i. 7 Sep. 1847; g. 2 Feb. 1858.
Pro-Vic. Apost. Jamaicæ, 3 Dec. 1871.
Renunciat, 6 Sep. 1877.
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ST. FRANCIS XAVIER'S (COLLEGE) CHURCH, ST. LOUIS.

NOTES FROM ST. LOUIS— THE NEW CHURCH.

More than thirty years ago it was foreseen that the business district of St. Louis would extend rapidly to the westward. It was supposed consequently, that the site of the university on Ninth Street and Washington Avenue, would soon become very undesirable for school purposes and that the Church of St. Francis Xavier would be left without a congregation. Hence in 1867, a site was purchased on Grand Avenue for a future church and college.

Grand Avenue (Thirty-sixth Street) was, at that time, a country road. The property—the field—had a frontage of 446 feet on Grand Avenue, from Lindell Avenue to Pine Street, with a depth of 360 feet. The corner of Grand and Lindell Avenues is, now, about the centre of figure of the city of St. Louis. On this corner is built the new church, facing Grand Avenue. The university front takes in the rest of the block to Pine Street.

Excavations for the church were begun in 1883. On the 8th of June, 1884, the corner stone was laid in the presence of a great concourse of people. It was estimated, at the time, that there was a gathering of 50,000 at the ceremony. This is a large number. But, considering the broad facilities for accommodation, and reviewing the circumstances of the day, the number may not be exaggerated. There was a procession to Grand Avenue from the old church on Ninth Street. The procession moved in nine divisions. The first division contained twenty-two societies; and so the societies were distributed through seven divisions. The eighth division contained representatives from forty parishes—apart from the societies. The ninth division was made up of citizens on horseback. Sixty boys on ponies constituted an interesting feature of this division. About 200 carriages closed the procession. It was stated at the time that the total number afoot was 12,000 or 13,000.

On the grounds, three grand stands had been erected. One was occupied by the U. S. Arsenal Band. From the others, respectively, Right Reverend William H. Gross, D. D., Bishop of Savannah, and Right Reverend Joseph Dwenger, D. D., of Fort Wayne, delivered addresses, after

the corner-stone (three tons weight) had been laid by the Right Reverend Patrick J. Ryan, D. D., Bishop of Salamis and Coadjutor to the Most Reverend Peter Richard Kenrick, D. D., Archbishop of St. Louis.

The work on the basement progressed steadily and on November 4, 1884, it was blessed and opened for temporary use by the Very Reverend Philip Brady, Vicar General of the Archdiocese.

By the summer of 1888 the new college was completed, and the old college was closed with an alumni reunion on June 25, of that year.

On the Feast of St. Ignatius the new college was blessed, and on the Sunday following (August 5) the old "College Church" was closed with solemn high Mass and solemn Benediction of the Blessed Sacrament. The work of dismantling the church began a few days later and the parish ceased to exist.

The pastors of the old church were:—

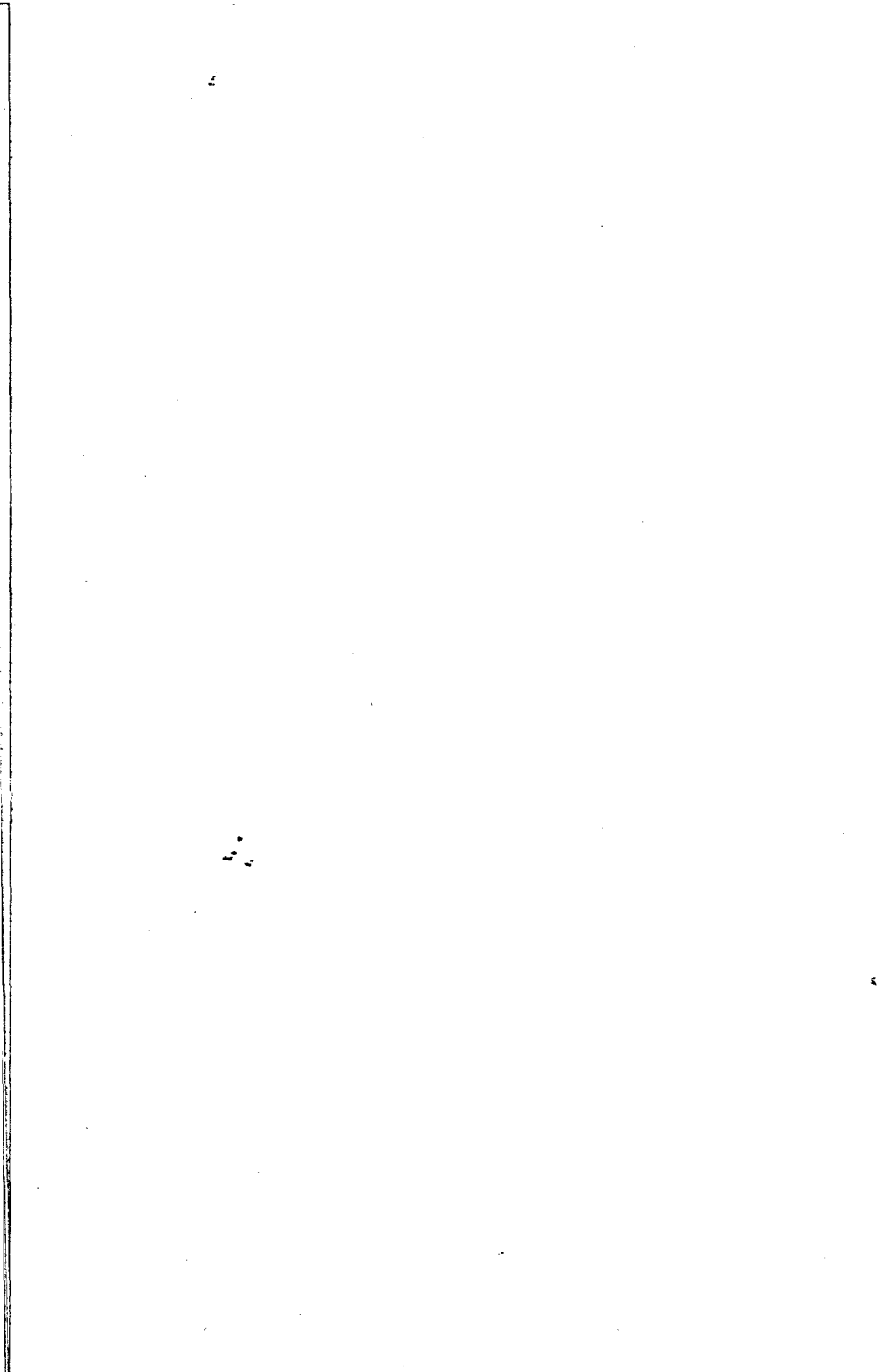
- 1843, Rev. George Carrell, S. J.,
- 1844-'46, Rev. John L. Gleizal, S. J.,
- 1847, Rev. Herman Aelen, S. J.,
- 1848-'57, Rev. Arnold Damen, S. J.,
- 1858, Rev. John L. Gleizal, S. J.,
- 1859-'60, Rev. C. F. Smarius, S. J.,
- 1861-'63, Rev. John F. O'Neil, S. J.,
- 1864-'69, Rev. Michael J. Corbett, S. J.,
- 1870-'73, Rev. John F. O'Neil, S. J.,
- 1874, Rev. Edward A. Higgins, S. J.,
- 1875, Rev. John D. Condon, S. J.,
- 1876-'83, Rev. Patrick J. Ward, S. J.,
- 1884, Rev. Edward A. Higgins, S. J.,
- 1885-'88, Rev. Peter Boyce, S. J.,

In view of the contemplated removal, the sodality building opposite the old church on Ninth Street was sold in January (1888), and a new site was purchased on Grand Avenue, about a block from the church. The solemn triduum in honor of the lately canonized Saints Peter Claver, John Berchmans and Alphonsus Rodrigues was celebrated in the basement, or crypt, in October (1888). The classes had been opened in the new university on September 3. The new order began.

On the Feast of St. Louis (Aug. 25) 1892, the first stone was put in place for the superstructure of the new church. The work was discontinued in August 1893, recommenced in April 1895; and in November, 1895, the whole was under roof. In May of the year 1897, the plastering of the church was commenced, and the church was at length dedicated



ST. FRANCIS XAVIER (College) CHURCH, ST. LOUIS.
(View from Organ.)



and opened for divine service on the Feast of the Holy Name of Jesus, January 16, 1898.

There was issued the following programme for the three days celebration :—

Sunday January 16, morning services 9.45, arrival of the Most Reverend Archbishop, John Joseph Kain, D. D., under escort of the St. Louis University Cadets. Solemn blessing of the church by the Most Reverend Archbishop. Pontifical high Mass in presence of the Most Reverend Archbishop. Assistant priest, Very Rev. Thomas S. Fitzgerald, S. J. Assistant deacons of honor, Very Rev. Mgr. William Walsh, and Very Rev. Mgr. Joseph Hessoun.

Officers of the Mass. Celebrant, Rt. Rev. John Janssen, D. D.; Assistant priest, Rev. Henry Muehlsiepen, V. G.; Deacons of honor, Rev. Theodore Arentz, O. S. F., and Rev. Fereol Girardey, C. SS. R.; Deacon of the Mass, Rev. Francis V. Nugent, C. M.; Subdeacon of the Mass, Rev. Charles Ziegler; Master of ceremonies, Rev. Martin S. Brennan. Dedication sermon, Most Reverend John Joseph Kain, D. D., "I will praise Thee, O Lord, my God, with my whole heart, and I will glorify Thy Name forever."—*From the Offertory of the Mass of the Day.*

Music. 1. Processional—"Ecce Sacerdos," *Witt.* 2. "Unfold, Ye Portals Everlasting," *Gounod.* 3. Third Solemn Mass (Coronation), *Cherubini.* 4. Offertory—"Jesu Dulcis Memoria," *Kotke.* 5. Hallelujah Chorus, *Handel.* "All the nations Thou hast made shall come and adore before Thee, O Lord: and they shall glorify Thy Name."—*From the Communion of the Mass of the Day.*

Evening services. Solemn Vespers at 7.30 o'clock, celebrant: Most Reverend John Joseph Kain, D. D., assisted by Rev. James McCaffrey and Rev. Francis Goller.

Music. Vespers—Double quartette and chorus of forty voices, "Jesu Dulcis Memoria," *Kotke.* Magnificat—Two choirs.

Lecture by Rt. Rev. Maurice F. Burke, D. D. "Has the Catholic Church been opposed to Learning and the Progress of Civilization?"

Benediction of the Most Blessed Sacrament. "O Salutaris," *Gounod.* "Ave Maris Stella," *Boez.* "Tantum Ergo," *Tiraboschi.* "Praise Ye the Father," *Gounod.* Grand Chorus.

Monday, January 17, 1898, sodalists' evening (for sodalists only), at 7.45, P. M. Tuesday, January 18, 1898, solemn Mass of Requiem for deceased benefactors, at 8 o'clock, A. M. Blessing of the Stations of the Cross, at 7.45, P. M.

The church rests upon a bed of the same limestone of which it is constructed. The walls of the foundation and basement are very heavy. The basement was an expensive work. It had to be not only massive, capable of supporting the enormous weight of the superstructure, but also in keeping with the appearance of the upper church. The best material was used throughout the entire work of the church. The "pitch face-work" is done in St. Louis limestone laid on its natural bed as it lay in the quarry. The quoins, arches and all decorative part are in blue Bedford stone, the blue giving a very soft contrast with the white limestone, just enough to bring out the architectural lines. The walls were flooded regularly, during the progress, with Puzzolan cement, so that the building is practically one solid rock.

The style arrived at is the Gothic of the transition period, —between the early English and the decorated, a style little followed in this country. It demands much from the archi-

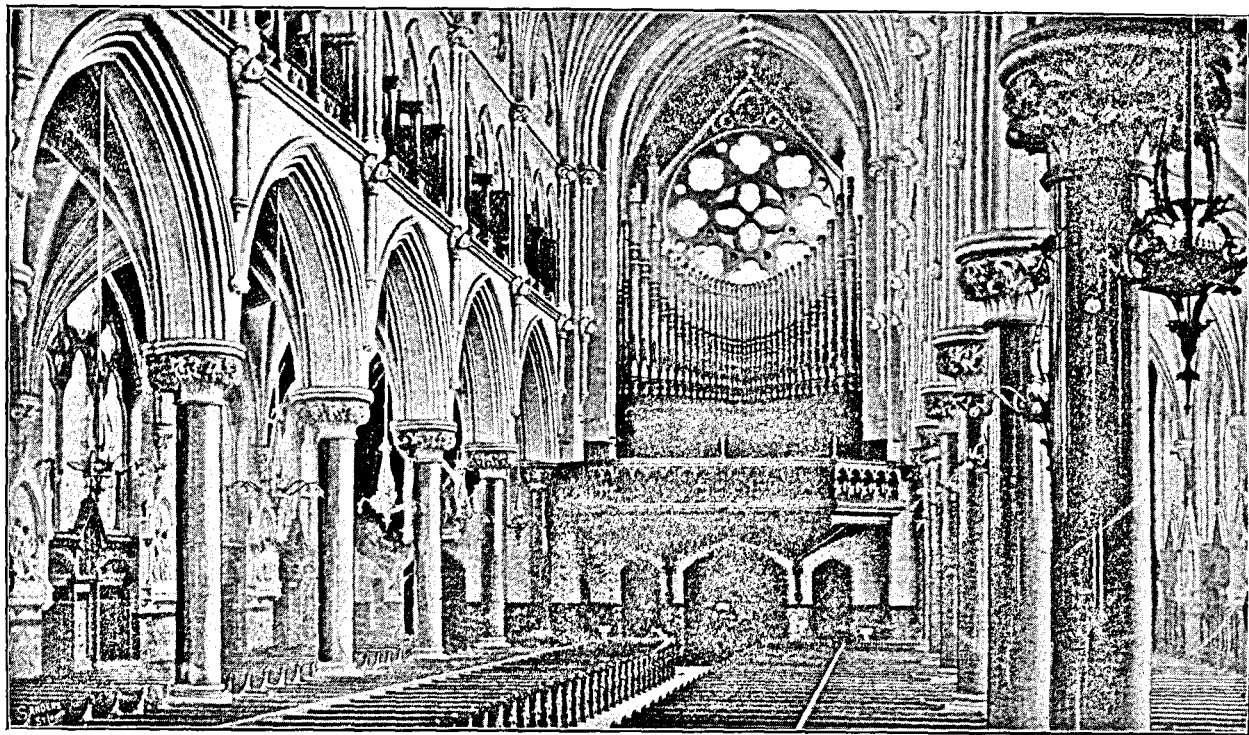
fect, as there is no elaborate ornamentation; and he has, therefore, to produce his effect by lines, recesses and projections. The results in the present instance are regarded as very successful. Of course the church is only a miniature of the great structures that remain to us of the days of the architects (*gigantes*), but altogether it is successful in the effects. The triple gabling of the front elevation is something new in this country and is striking as well for its massiveness as for its boldness and symmetry. The jambs of the main entrance are 9 feet 6 inches deep and the rose window above the second gable is eighteen feet in diameter.

In the diagram, at the end, it will be seen that good provision has been made for exit—27 feet. There remain, in case of need, two doors in the transept and an independent exit through each sacristy.

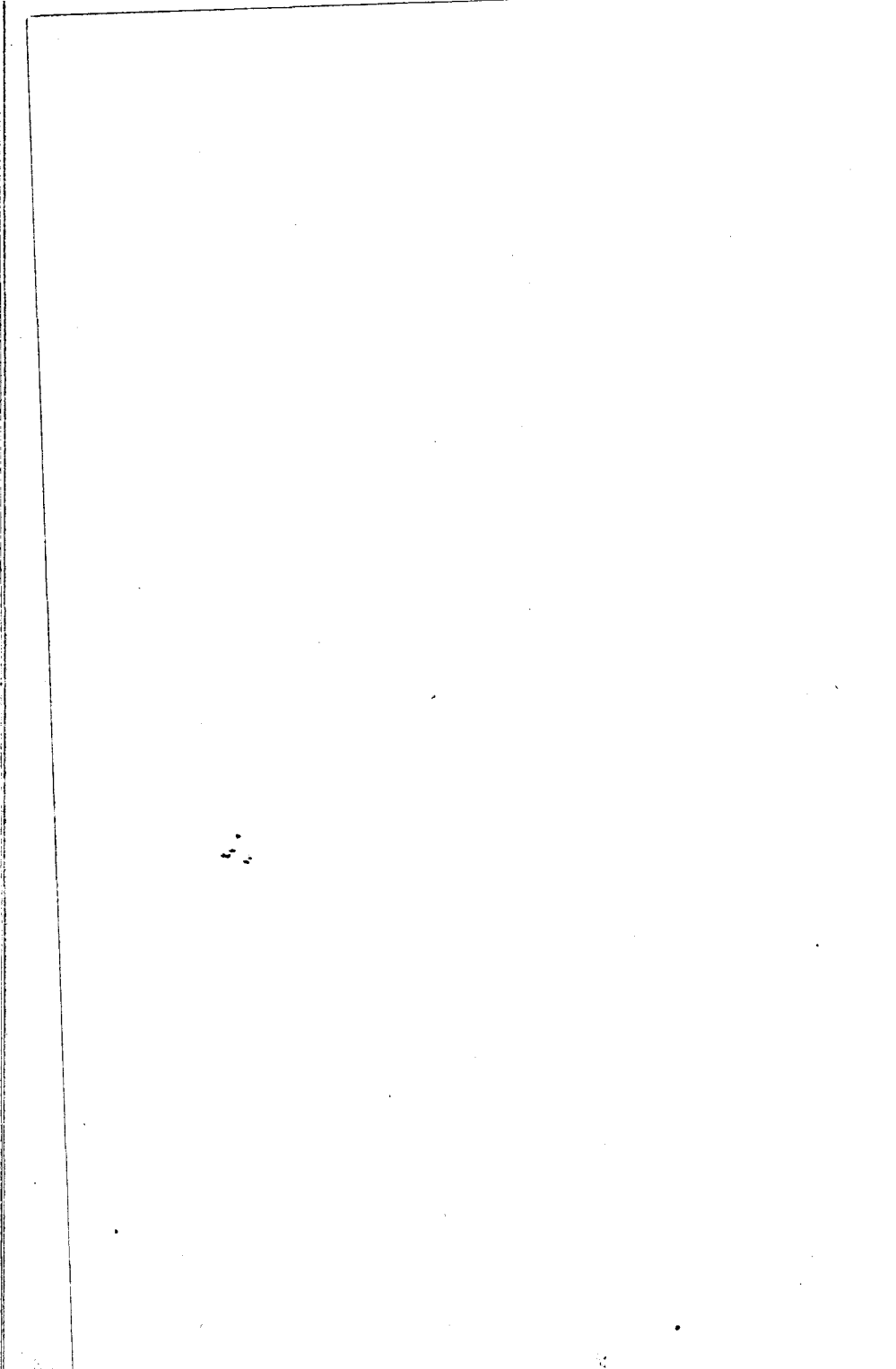
The buttresses are 6 feet deep and 5 feet 6 inches across. Below the water table which divides the upper church from the crypt or basement, the buttresses are within the walls of the crypt. Above the water-table, where they come into view, they are cut away gradually, as the weight to be supported diminishes. The entire weight of window arches, of roofs and of the clere-story is carried by these giant buttresses and by the interior columns, each column being set to carry 2500 tons, 5,000,000 pounds. Whilst the basement was in use, the confessionals were situated in the alcoves between the straight buttresses. In the church the confessionals are also between the buttresses in the recesses under the windows.

These confessionals are worthy of notice as they present two features rarely seen in churches in this country. They are so arranged as to be flush with the wall of the church and hence are no obstruction in the aisle. Then the part occupied by the priest has a small trefoil window, which affords light by day and fresh air at all times to the occupant. Those accustomed to spend long hours in the confessional and suffer from the bad air will appreciate this prevision and hope that it will be introduced into all our churches.

Looking at the interior from the main entrance, the eye is met by two rows of polished columns, with capitals of overhanging foliage. Above these is the arcade of the triforium with double columns. Still higher is the clere-story whose long succession of circular windows sheds a soft light on the groined ceiling. In the distance is the altar, illuminated by the five windows of the apse. The middle nave arises to a height of sixty-six feet, in three tiers or stages. The lowest of these consists of single arches sup-



ST. FRANCIS XAVIER (College) CHURCH, ST. LOUIS—(View from Sanctuary.)



ported by the granite columns and separating the nave from the side aisles. In the second stage, each of the panels over the lower arches is divided into three arched spaces by double columns, thus forming an arcade that runs from the apse to the vestibule. This arcade is one of the most important elements in the beauty of the interior. The third tier is the clere-story. Its row of circular windows runs from the vestibule to the apse, thus giving an unbroken line of light above, through the whole length of the Church.

One of the most competent judges of church architecture in St. Louis thus describes the impression made upon him by the interior:—

“Entering the church one is struck chiefly by the lightness and spaciousness of the interior. The proportions are perfect. The roof seems to float, rather than to be supported by the slender vaulting shafts. This appearance of lightness is due partly to the corbelling of these shafts instead of their rising directly from the bases of the nave-piers, and partly to the delicacy of the elaborate ribs of the groined roof which, had they been less lightly moulded, would have caused a ponderous appearance; but mainly to the domical form of the vaults, which is a trait of the French rather than of the English pointed styles. In the several descriptions, the style of the architecture has been named indiscriminately as “Early English” or “English Decorated.” Apart from certain details, however, it is hardly English at all, but French, resembling very much the churches of southern Normandy, the style of which, one might say without disparagement, is French spoken with an English accent. The strong affinity of the French work is seen in the free use of false gables over the doors and windows, and the rose window which pierces the façade above the main portal, an arrangement never found in any of the great English churches. But where the church is especially French is in the exquisite apsidal termination of the nave.

“In our opinion the chief excellence of the building, after its perfect proportions, is the exceeding beauty of this apse, and we venture to say that in the harmonious adjustment of its slender clere-story windows to the vault above them, it is not excelled by any of its European prototypes.

“The observer will hardly need to have his attention drawn to the splendid effect of the light which, filtering through amber-colored windows, makes roof, pillar and wall radiate a kind of golden glory.”

The most attractive portion of the church is the sanctuary. It is raised five steps above the level of the church

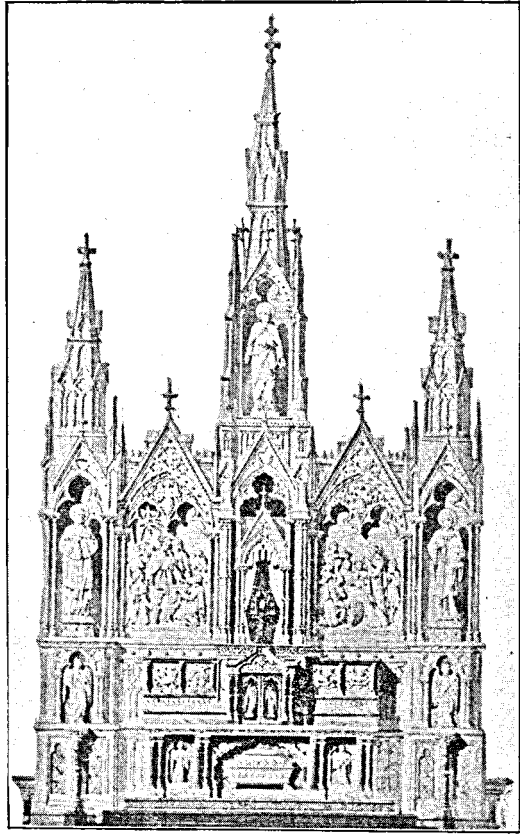
floor, in order to give to the whole congregation a full view of the ceremonies. At the extreme end of the apse is the main or centre altar, dedicated to the honor of God, under the invocation of St. Francis Xavier, the patron of the church. This is not yet built but it is to be entirely of the best marbles, massive, bold and majestic, and its lines in strict accordance with the requirements of the style of the church. The tabernacle, the dwelling place of our Lord Jesus Christ under the sacramental species, will be as elaborate as the severity of the style permits.

At the head of each of the side aisles, in recesses prepared for the purpose, will be placed the altars of the Blessed Virgin and St. Joseph. On the same line with these side altars, a place has been reserved in either transept for the fourth and fifth altars. The one in the northern transept will be dedicated to the Sacred Heart of Jesus, the one in the southern transept will be under the invocation of St. Aloysius, the patron of youth.

As the drawings of the side altars have not yet been sketched, a description of them can not be given. This, however, may be said, that they will be of superior order both in material and workmanship. The whole sanctuary will be separated from the main body of the church by a handsome Communion railing of carbo-alumina with a top of Missouri onyx. These materials will be seen to great advantage when set out by the marble altars beyond.

As in the early English style the rounded column of the Norman period was often preserved, this form has been adopted for the columns of the church. These are monoliths of red Missouri Syenite Granite, highly polished. In determining the diameter of the shafts ($22\frac{1}{2}$ inches) two principles were strictly kept in view. They were required to be sufficiently strong to support the immense weight of the arches, triforium, clere-story and roof, and yet narrow enough to leave the view of the main altar unobstructed for the worshippers in the side aisles. The height of the pedestals was determined by the same principle, i. e., not to obstruct the view of the worshippers. To those looking towards the altar from any part of the church, the altars will appear above the upper edge of the pedestals.

The capitals or caps of columns, the heads, the terminals and all the foliage of the style employed are peculiarly bold. The cap mouldings being very heavy and deeply moulded, the upper part of the foliage projects far beyond the shaft. The foliage is deeply cut and relieved so as to produce complete darkness in the sinkages. It springs from stems that start from the neckmould of the column and



MAIN ALTAR (from Drawing).



CONFESSINAL.

curve gracefully to receive the cutting of the foliage. The bases are of blue Bedford stone, boldly moulded on an octagonal neck and terminating in a round plinth.

In and about the sacred edifice the observer beholds various acknowledgments of the church to the generosity of her benefactors. Located along the walls are seen the individual memorial tablets, promised to each contributor of five thousand dollars, and in the transept, on large registers, in apportioned spacing, appears the inscription of each donor of one thousand dollars or integral multiple thereof, and in the vestibule that of each donor of five hundred dollars.

The paradigm on the next page will prove an interesting study from a practical standpoint, since it clearly exhibits the division of the floor space of the church and the location of the altars, Communion railing, pews and aisles of the church.

The flooring of the aisles is tiled, yellowish gray and chocolate being the principal colors. The middle aisle is eight feet wide, allowing abundant space for processions and other ceremonies, at weddings, etc. The floors of the pews are in wood, raised one inch above the aisle floor. The pews are constructed of white ash with black walnut trimmings. They are 2 feet 8 inches wide from back to back, giving ample room for wide and commodious seats and convenient kneeling benches.

The ventilation is perfect and is attained: 1st, by the windows of the side aisles, of the transepts and of the sanctuary, opening on vertical pivots; 2d, by the windows of the triforium; 3d, through the foliage at the upper intersection of the groined ribs; the foliage being perforated at the intersection of the ribs will allow the heated air to escape into the space above the ceiling, where a strong current of air will carry it off through the cluster windows of the sanctuary.

The crowning glory of the building will be the tower. Rising from a massive base, the buttresses and wall ascend with majestic elegance and perfect symmetry, and, gradually diminishing whilst growing in richness as they rise, terminate in a spire, surmounted by the emblem of the Christian's hope, the Cross.

The old college bells whose sound is so familiar to the residents of St. Louis, and which are unsurpassed for softness of tone, will be hung in the new tower. These bells are adorned with divers inscriptions on their outer surface. We read on the small bell, around the top margin: "Ste. Hieronime, ora pro nobis. Around the lower margin:

“Juan Varales en Sevilla, año de 1761.” A cross is between the two inscriptions.

Translation:—“St. Jerome, pray for us.” “John Varales at Seville, in the year 1761.” On the second bell, in a rim around the top: “† Ecce Crucem Domini: fugite partes adversæ, vicit Leo de tribu Juda.” Underneath this inscription is a crucifix, at the foot of which another legend reads: “La fundio Zacharias Ditrich de nacion alleman, en Sevilla, año de 1789.” Around the bottom: “Siendo Prior de este convento el P: Presentado F: Francesco de Leon.” On the other side of the bell is a representation of St. Augustine in Episcopal robes, and an angel holding a shell in his hand.

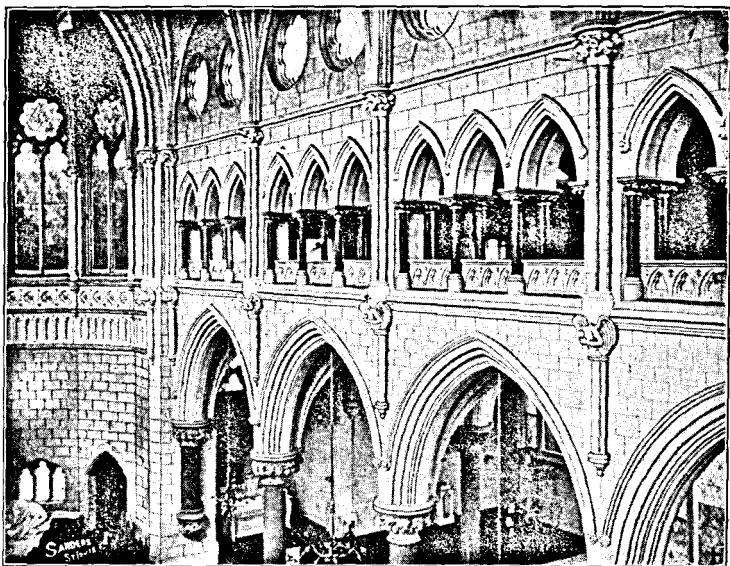
Translation:—“Behold the cross of the Lord, fly, ye hostile forces, the Lion of the tribe of Juda hath conquered.” “Zacharias Ditrich, by nation a German, cast it in Seville, in the year 1789; the Prior of this convent being the P. Præsentatus Fr. Francis de Leon.”

On the large bell, in a rim around the top: “Sancte Francisce, ora pro nobis.” “Se refundio esta campana a expensas de bienchores con motibo de haverla hecho pedazos una bomba que arrojaron los Franceses desde el trocadero la noche del 25 de Julio de este año de 1812, política de las españas; y 5º de la gloriosa lucha del pueblo espanol contra la tirannia, siendo guardian el m. R. P. Fr. Juan Antonio de Leon jubilado y Examinador Synodal de Cadiz.” “Por Marcelo Villanueva y Benito Cereceda.”

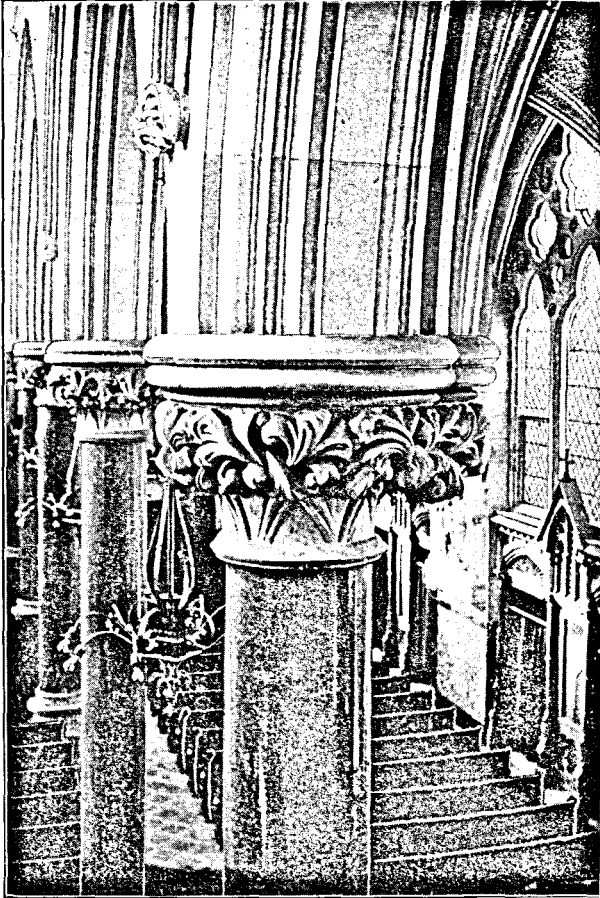
Translation:—“St. Francis, pray for us.” “This bell was recast at the expense of benefactors, because of its having been broken in pieces by a shell which the French threw from the Trocadero on the night of the 25th of July of this year 1812, according to the calendar of Spain, and the 5th of the glorious struggle of the Spanish people against tyranny, the very Rev. Fr. Juan Antonio de Leon, Jubilarian and Synodal Examiner of Cadiz, being guardian.” “By Marcello Villanova and Benedict Cereceda.”

The following diagram and measurements will be useful to those who may wish to know the exact size of the church.

Outside measures:—Extreme length, 211 ft. 6 in. Extreme width at transepts, 119 ft. 10 in. Extreme width of the body of the church, 85 ft. 4 in. Extreme width of the front of the building, 92 ft. 8 in. From sidewalk on Grand Avenue to main floor, 12 ft. 5 in. From sidewalk on Grand Avenue to ridge of main roof, 89 ft. 5 in. From sidewalk on Grand Avenue to top of cross on tower, 201 ft. 3 in.



TRIFORIUM.



PILASTER WITH CAPITAL.

Inside measures :—Vestibule of nave, length, 18 ft. x 27 ft. 7 in. wide. "ptistry, length, 21 ft. x 23 ft. 6 in. wide. Tower vestibule, length, 21 ft. x 21 ft. wide. From vestibule to Communion railing, 132 ft. From Communion railing to end of apse, 41 ft. 8 in. Width of nave, 34 ft. 8 in. Width of side aisles, 19 ft. 4 in. Width of transept, 115 ft. 10 in. Height of side aisles from floor to apex of groining, 31 ft. 11 in. Height of nave from floor to apex of groining, 65 ft. 10 in.

THREE LETTERS FROM MANILA AND THE ISLAND OF MINDANAO.⁽¹⁾

*From a Letter of Father Algué to his Father Provincial—
Rev. Father Luis Adroer.*

I.—THE OBSERVATORY DURING THE SIEGE.

MANILA, November 4, 1898.

REV. AND DEAR FATHER PROVINCIAL,
P. C.

I avail myself of the return of the steamer "Buenos Aires," to send you a few lines. If your Reverence has any idea of the situation of the "Escuela Normal" and of the observatory, it will be easy for you to imagine the innumerable dangers through which the few have passed who remained in these buildings during June, July, August, and a part of September, that is, until the armed insurgents retired from the outskirts of Manila. Blessed for ever the providence of God which has preserved us with our house in the middle of so great dangers!

I must first tell you of the great reputation the observatory has won in the midst of the general disorder, especially at this time when our observations have been more useful, on account of the great number of foreign ships in the harbor. The visits of foreign officers, which were almost without interruption, frequent consultations about the weather, the adjustment of chronometers and like occupations kept Father Doyle and myself constantly busy. To this was attached parochial work, for as the parish priest of "La Her-

⁽¹⁾ For these letters we are indebted to the kindness of Father Varona, formerly at Georgetown, but now professor of physics in our college of higher studies at Barcelona.

mita" was absent, we took charge of the parish, so that more than once in going to hear the confessions of the sick we heard the whizzing of bullets close by. We suffered, however, no harm, and what is more, though from March 1st to August the 13th, more than 1500 persons took refuge in our house, only two were wounded. This seems providential, for many bullets reached us and five shells exploded within our grounds.

The period of the greatest danger began on the 3d of June, so that Father Superior was inclined to leave the edifice entirely. But Father Doyle and myself convinced of the importance of not interrupting the services of the observatory, offered to remain at all cost, but on condition of being told to do so. It was determined, then, to send to the "Ateneo" inside the walls, all the community except Father Doyle, Father Sola, myself and four brothers, who were necessary for the service of the observatory and of the house. At the end of July the danger grew still greater, and again Father Superior wished us to abandon the observatory. The matter was submitted to consultation and it was determined at last, that we might remain but under obedience for our greater tranquility and merit. Then Father Sola went to the city, and Father Doyle, I and the four brothers remained in the observatory. This was very providential, because otherwise we would have lost all the instruments and perhaps the building itself, as did those in charge of "La Agricultura," the grounds of which are contiguous to ours. They lost everything except a few instruments which we kept for them in our house, from which neither the insurgents, nor the Americans have taken anything.

During the blockade and siege almost all the officers of the foreign ships that were in the bay at that time, came to visit the observatory, and I think that it has thus become better known, and for this reason its services better appreciated than at any other time since its foundation. The French, German, and Japanese admirals visited all the departments with great interest, and we have known in various ways, the excellent impression made upon them. A practical result of these visits was that they earnestly recommended the observatory to Admiral Dewey, who asked to be informed minutely about its situation, and gave orders that all care should be taken to protect us from any damage in case of bombardment. I do not think that we should regret the great expense and sacrifices the observatory has cost the mission; for, according to the opinion of many, it serves as a protection to all the other works of the mis-

sion, and is for the glory of God, before all classes of people, and is guaranteed an honorable and easy existence under all circumstances.

As soon as the Americans occupied the city, they asked to be favored with our observations, and especially with information about the typhoons. We are in the best relations with the captain of the port, and for the greater facility and opportunity in communicating our notices, the Americans have established a telegraph station in our house exclusively for our use, in charge of an American officer; and thus we are in direct communication with the cable station, with the captain of the port and with the government offices.

II.—TWO OF OURS PRISONERS OF THE INSURGENTS.

A Letter of Father Fidel Mir to Father Provincial.

Manila, Nov. 16, 1898.

Just a week ago Father Rossell—my companion in captivity—and myself, had the satisfaction of returning to this college and embracing our beloved fathers and brothers after five months of painful and bitter separation. We started from Manila, as your Reverence knows, on the 20th of March, 1898, at 5.30 in the morning. We thought our journey would last, more or less, about fifteen days, but we returned to Manila at 3.30 in the afternoon of the 8th of November, having been away five months and thirteen days.

The first fourteen days we passed at Alaminos in the Province of Zambales, trying to execute as well as possible, the double mission that had been given us to the people. They were very kind to us. The events that occurred during those days in Cavite were the cause of our not being able to do more, as they obliged us to abandon that province, the troops having done so already, leaving it at the mercy of the insurgents, who were not far off, and of about 150 deserters who ran wild in that region.

We passed from there to Dayupan in the Province of Pangasinan. There we stayed about seventeen days, living in the monastery. The Dominican Father Vicente Aristegui treated us very well; he would not hear of our leaving the place as news arrived of the progress of the insurrection. But we saw that the house was filling up with fathers of their order, who returned from different villages; besides we feared lest the insurrection should catch us in some fortified town; so we decided to write to the leader of the rebels in that region explaining to him the circum-

stances of our journey, and our wish to return home. For this we asked him to give us a sure passport, if he thought it right, and enough protection to travel in complete security.

He sent us the passport very willingly, written in his own hand, which I may say was worse than mine, bad as it is. It was sealed with the seal of his inchoative independence and with the arms of the liberating army.

The day after its reception, which was the third of June, we started, going by the railway in a car pushed by Taos, as the other roads were not passable owing to the rain. The next morning we met the insurgents and from that time till we returned to Manila we were always amongst them. Having arrived at Bautista we stayed with a good Englishman some eight or ten days whilst we waited for news of the state of the roads and of the insurrection in other provinces. Convinced that we could not travel by the railroad, as it was torn up in some places and barricaded in others, we went by Camilin and Gerona to Vitoria in the Province of Tarlac, travelling with new passports given by the local presidents, and the latter part in the company of some insurgent captains.

In Vitoria, in spite of our passports and of our living among them for some thirteen days, during which time we were treated very kindly by all, the vice-president of the revolutionary committee declared us prisoners on the 3d of July, and as prisoners we left Vitoria, on the 5th in a cart dragged by Carabaos for the prison of Lomboy, situated in the woods, where there were some friars and others. After a very painful journey we arrived at the suburbs to which the prison belongs; but the governor of the province, who resides here, would not carry out this order, because he thought it, as it truly was, unjust and arbitrary, and so he lodged us in his house where we lived eight days in complete isolation. Here we suffered from want and hunger, but received no personal harm, thanks to the cassock of the Society which we wore and which caused us to be much honored by these poor men.

On the 14th of July we were sent back to Vitoria. In the prison there they had collected the friars who were formerly in the prison at Lomboy and those who a short time before had been taken prisoners at Tarlac. They were eighteen in number belonging to the four orders. Here we were shut up and left in the company of those captives for Christ. But after an hour and a half the vicar of the village, who had been appointed major-chaplain of the army, and had verbal orders to liberate us, came to put us at liberty. Our Lord was satisfied with the offering of life and

liberty we had made to him and which we renewed when we entered into the prison; but he did not accept the consummation of the sacrifice, perhaps because we were unworthy of such a glory.

The revolutionary chiefs were unwilling to acknowledge the verbal order the chaplain had given for our liberty, and they wrote to the government of Bacor asking what they should do with us. While the communication went and returned ten days passed away, during which time we were treated very well by the chaplain in his own house. The answer of the government was that we might come down to Bacor. As the roads were very bad and the weather worse, we did not reach this town until the 8th of August. As soon as we arrived they told us that we were free to choose any place in Cavite for our lodging. But when after two days we went to indicate the place we had chosen for our residence, the military chief told us it would be better for us to go to St. Fernando de la Campanga, not giving any reason for the change. It was there that freemasonry took an active part in the matter. To our request about the condition in which we were to go to St. Fernando, we were told that we were free under the general supervision of the local president. A little while after our arrival at St. Fernando we were summoned to appear before the commanding officers. We went to the house of the government where the chief with evident signs of regret told us that we remain prisoners in virtue of an order he had received just then from the war department. The order, which he had the kindness to show us, said "two Spanish Jesuits will be sent here; they shall be kept in some private house, and under strict vigilance," and there we passed three months less six days, treated now well and now badly according to the whim of our captors.

During all this time we suffered both morally and physically,—morally from seeing and hearing much which we could not avoid against Spain, the friars, officers etc., and with well founded fear that the punishment which has been and still is inflicted on the poor friars, who are the victims of their ferocity, might in turn be inflicted on us. We suffered also very much physically on account of the journeys, prisons, the quantity and quality of the food, and in many other ways, which we cannot speak of now.

The greatest danger of all we passed through occurred on the feast of St. Aloysius, when we first met the insurgents. We entered a town which we thought loyal and friendly. Two days before they had repelled a terrible assault of the insurgents and we began speaking to them as

friends and on this supposition we talked with them for about a quarter of an hour, saluting them in the name of their parish priest, whom we had left in Dayupan, and whom the insurgents held in deadly hate. As we were taking notice of the details of the defence, the curate, a good man, signified to us as best he could, that all those who were about us were insurgents who had taken the town the evening before. You can imagine the great danger in which we had unawares plunged ourselves. Luckily they did not understand what we said, and they were captivated by our simplicity and spontaneity. Were it not for that we should have been killed outright.

Our fathers learned of our condition, more or less, on the 20th of August, after the surrender of Manila, and then frequent prayers were ordered, and the superior began to treat for our liberty with an interest and activity worthy of all praise and for which I shall be forever grateful. No means were left untried. Influential persons of authority spoke with the president himself, deputies, secretaries and ministers interested themselves in our behalf, but nothing availed against the advice of a certain counsellor and that of a private secretary, who are evil spirits incarnate, and who have the greatest influence with this government. They never said anything against us. They always answered that they would give us liberty, that the decree was already written, but the liberty did not come. The freemasons worked strongly against us and endeavored to justify our imprisonment with the pretext of the book of Father Foradada, with our going to Cavite just after the outbreak of the revolution, with our not recognizing their independence, etc. They did not even attempt to give us a trial, and in this way try to excuse in some manner the great injustice.

But at last truth and justice triumphed, thanks to the prayers of Ours and of many externs, and to the constant, and singular charity of Father Superior, who did not relax a moment his endeavors in the midst of so many difficulties. So that when we had lost hope, and we were more vexed than ever by the insurgents,—for on the last two days they even posted guards at the door of our small room—a telegram reached us calling us to Malolos, where the government actually resides, to receive our passport for Manila. The next morning the consul of Uruguay—an uncle of Mr. Peynoch, one of our scholastics—came for us and we went to Malolos. There they gave us our passports, with an apology, as the secretary of the interior told us, on the part of the president, for having arrested and kept us so long without sufficient reason.

We at once took the train for Manila. Your Reverence can imagine what happened on our safe arrival. Father Rector with a brother was waiting for us at the station, the rest of the community at the door of the college, to receive us with embraces and sincere congratulations, and tears of consolation. How many and how serious things had happened during the time of our absence! They had passed a long and painful siege, we a longer and more painful imprisonment. We had thus great reason to congratulate one another and to rejoice. Blessed a thousand times be the Society of Jesus who loves so tenderly her children! We had immediately a Te Deum with exposition and benediction of the Blessed Sacrament; then a first class dinner, verses and everything which the sweetest and most affectionate charity could suggest.

This I wished to tell you Rev. Father, for our mutual consolation and satisfaction, and as a sign of our gratitude to our mother the Society, and in particular to Rev. Father Superior of the Mission, Father Pius Pi, who made such great efforts for our liberation.

A CONSPIRACY THWARTED IN MINDANAO.

From a Letter of Father Suarez to Father Sancho.

Cottabatto,⁽¹⁾ October 13, 1898.

My Dear Father Sancho, P. C.

To-day being the time for the steamer *Castellano*—a merchant ship that serves as a gunboat—I will write to you the serious things that are happening here. As the steamer stops here but a few hours, there is no time to lose.

On the 7th of this month, the Sacred Heart delivered all the Spaniards, Chinese and the others from a conspiracy concocted by the native soldiers of this town. Some time ago a company of infantry belonging to the 68th, which is guarding the town, got up a conspiracy to kill all the inhabitants. The leaders having called all the soldiers one by one to the barracks, engaged and instructed them for the purpose. They bound all the company and some of the policemen under great secrecy. The appointed day was

⁽¹⁾ Cottabatto—sometimes spelled Cotabato, but by the missionaries with two t's—is in the southern part of the island of Mindanao, the largest of the Philippines after Luzon. On Mindanao there are 39 stations attended by 58 of our fathers and 45 brothers. In many of these stations there are one or two fathers and a brother. At Cottabatto there are two fathers and one brother. Father Suarez, who writes the letter is the superior and Father Sancho, to whom this letter is addressed is the father procurator of the Philippine Mission. He resides at Madrid.

the 7th at seven o'clock A. M., the time of the change of guard.

But it happened in God's providence that General Rios sent the Castellano here to bring back the artillerymen of this post and of all the stations along the river. The Castellano arrived on the 5th day of this month, and as she went up to La Carriedo, Piguit, etc., it was impossible for her to leave this port the night of the 6th, so she delayed starting till the next morning at half-past five. The traitors were congratulating themselves, but for some reason or other, the Castellano could not leave until after 9. Seeing that, the leaders of the company met in the barracks and said, "What shall we do? Shall we kill the Spaniards to-day? or, since the artillerymen are now here, shall we leave them until next Sunday at the time of Mass?" This conversation was overheard by a European soldier, who understood the Tagalo language; he immediately reported it to the Governor. Two days after, all the conspirators were imprisoned; and as it was also discovered that some of the engineers were in the plot, they were disarmed. The official inquiry began immediately and proceeded without interruption and about 135 peasants, infantry and police were found to be implicated in the conspiracy.

Their plan was the following: First to kill all the Catholics, then to have the same day a big dinner served by the richer Chinese, and at the desserts to assassinate those very Chinese, and the rest of the inhabitants, and to plunder everything. Then to pull out the eyes of the Indian commander to present them as a trophy in Cavite. But the designs of the Sacred Heart were otherwise.

I attribute this protection of heaven over us to the Sacred Heart. Many people of Cottabatto receive holy Communion every first Friday, and there are also Communion of reparation almost every day. The seventh of this month, just at the time the traitors were conspiring to assassinate everybody, sixty-two received holy Communion in honor of the Sacred Heart.

*From a Letter of Father Suarez to
Very Rev. Father Provincial.*

Cottabatto, November 2, 1898.

Rev. Dear Father Provincial, P. C.

Some days ago I wrote to Father Sancho about the conspiracy that the native soldiers and policemen had hatched against the Spaniards. I suppose that you have received it, and so this letter will be the continuation of the other. As

I wrote before, the 7th of October was the day chosen by the conspirators to murder the Spaniards and all the people and on this very day these conspirators were arrested and their trial begun. On the 24th the counsellor of Zamboanga arrived with the Mayor of the town and two captains. On the 28th and 29th a council of war was held, and on the 29th at half-past four in the evening the sentence of death was pronounced on 49 of the guilty, and they were put in the chapel as we said. I had called beforehand from Tamontaca Fathers Bennasar and Majoral. At 5 P. M., these fathers, along with Father Ramo and myself went to the barracks which had been converted into a chapel. Father Ramo gave an exhortation to the condemned, and after that all made their confessions. It was a great consolation to us to see these savage men mild as lambs. At 9, the confessions being finished, we went to the convent for supper. After supper we returned to the barracks. Some spent the night speaking with us, some half asleep and others reconciling themselves with God.

At 3 o'clock A. M., I said Mass and gave to all holy Communion. During Mass Father Ramo spoke preparing them to receive the sacrament and helped them in thanksgiving. At the end of the Mass I gave them from the altar the plenary indulgence. At 5 A. M., the Spanish artillerymen, the volunteers of Zamboanga and the volunteers of this town formed in line before the barracks, and with the criminals in the middle they began the march to the foot of the hill half a mile off. We, the four fathers, walked the whole time by the side of the prisoners praying and preparing them for a good death. We were all much edified by their resignation, and their lamentations touched our hearts and caused us to weep with them.

During the night, and especially on the way to execution they often asked to kiss the crucifix. They were divided into two bands, one being executed after the other. While the first were shot, the other remained in the prison, so as not to see their companions. We remained there about ten minutes while the soldiers formed the square during which we only heard the groanings of the poor creatures. Every moment they were repeating, O my God! my Jesus! Most holy Virgin Mary!

Finally they were taken to the place of execution and made to kneel down. Then they exclaimed again with still more fervor, O Blessed Virgin! O my God! and even more when the soldiers raised their guns. They fired and not a moan was heard. The corpses were at once covered with

grass so that the others might not see them, for they were approaching the place of execution, one reciting prayers in a low tone and the others answering.

By order of the Governor all the criminals (who had finished the time of punishment) came from Cottabatto, that they might be warned by this sad experience, and carry the corpses to the cemetery.

As some person absolutely worthy of credit told me, the trial was conducted with the utmost lenity. Had the judges acted with strict justice not only the forty-nine, but all the 134 would have been shot, as all were convicted of the crime. All the rest were condemned to prison for life, except three or four, who were condemned only for four years.

We all here acknowledge ourselves debtors to the Divine Providence by which we escaped the terrible danger of being murdered. For this reason the Governor requested me to say a Mass in thanksgiving which was celebrated with great solemnity on All Saints' Day, the altar being decorated as on first class feast days.

FATHER DE GUILHERMY AND HIS MENOLOGY.

Since the publication of the article in our last number—December, page 349—on “The Menology of the Society by Father de Guilhermy,” we have received the “Part for the Assistancy of France.” It contains from the pen of Father Terrien a fuller and more exact account of the life of the author, which we think will prove interesting and edifying to our readers. We have therefore translated the part of this sketch which treats of the author’s labors on his Menology. We must, however, first correct two errors in our former article. Father de Guilhermy did not spend the last twenty-five years of his life at St. Acheul as we there stated. He belonged to the Province of France and when the province was divided St. Acheul remained in the new Province of Champagne. Hence the following year, 1864, he was sent to Paris, and there he died not “over eighty,” but in the sixty-seventh year of his age. Let us now hear Father Terrien’s account of this menology and how the author “crucified” himself to his work. After giving an account of his early life and his labors as prefect of studies at Vaugirard, Rector of Poitiers, and then professor of the juniors at St. Acheul, he continues.

In the month of September, 1861, Father de Guilhermy was relieved from all teaching—for the past two years he had been professor of rhetoric in our juniorate at St. Acheul—in order that he might give his whole attention to his menology. A special attraction had always drawn him to the history of the Society; it was the history of his own family and he wished to know its glories and triumphs as well as its humiliations and reverses. At first, perhaps, he wished merely to satisfy his own devotion, but afterwards either following his own designs or by the counsel of those who spoke to him in God’s name, he undertook to share with his brethren the great treasures he had amassed.

The menology was indeed the work of his whole religious life, and it remains for the members of the Society his principal claim upon their gratitude. Several before him

had treated of the same subject; the works of Fathers Nieremberg, Andrade, and Cassani in Spain, of Father Franco in Portugal, of Fathers Nadasi and Drews in Germany, of Father Patrignani in Italy, are known and justly appreciated. Few monuments are more glorious to the Society than the works of these fathers and few have contributed more to stimulate the zeal of Ours for works suitable to our vocation. Father de Guilhermy, however, believed that there remained something more to be done. Writing many years after those we have named, he could complete their work, fill up—by means of new documents—many a gap, and continue down to our own times the list of our great men, and show that the third century of the Society was not unworthy of those which had gone before.

Besides his plan was somewhat different from those which had been followed hitherto. The notices of Father Nieremberg and the others, though they are always simple biographies, are often too long to be read during a single meal; they appear to be made to be read at leisure in one's room. Now Father de Guilhermy had in view principally the reading in the refectory. Hence it was necessary to be more concise,—to condense to a few traits the whole life of his heroes even of those whose lives had been filled with remarkable events.

He differs in still another way from those who preceded him. The Spanish fathers, in their fine edition of the *Varones Ilustres* of the first and second century of the Society, do not appear to have adopted a well defined order; the notices follow one another just as they happened to be ready for the printer. Fathers Nadasi and Patrignani, and after them Father Guidée in his French Menology, have indeed followed the order of the days of the month, but they did not take into account whether those whose memory they recalled, were Spaniards, Portuguese, Germans, French, Italians, or Englishmen. They entered them under their proper date without any distinction of Assistancy or nation. Father de Guilhermy, in his menology, keeps also the order of the days of the month; but he separates the Assistancies, and makes for each Assistancy a special menology. Thanks to this plan, each of the several families which constitute the great family of St. Ignatius, has its own history, where are depicted—as they are brought to mind by the name of some remarkable man—the glories or humiliations which have distinguished it. The example of men who have lived in the same country, have combated the same enemies, have borne the same labors, have sanctified themselves in the

same city, sometimes under the same roof, has a powerful influence in animating their successors to practise the same virtues. His plan thus settled, Father de Guilhermy saw open before him a vast field; for he was called on to compose not one but five complete menologies. To accomplish this great undertaking two things were necessary,—to collect the matter, and next to put it into shape. We have already spoken of the investigation required in order to write the Menology of France; the others demanded no less research. He went over our general and special histories, our annual letters, accounts from the missions, and biographies of individuals; he ransacked a great number of works on ecclesiastical and profane history, and did not rest till he had found and noted of each member of the Society whose memory seemed to him worthy of being preserved, all that served to his glory and to our profit. Vast and ungrateful as this work seemed it was not unpleasant; for it was a joy for him to enrich his remarkable memory with so many facts, while for his heart, which was so much attached to the Society, it was a constant feast to live in the midst of so many heroes and to be edified at the sight of their virtues.

Having collected the matter, he was next to make use of it by putting it into form,—a task far more difficult and painful. Of this, notwithstanding his rare gifts, Father de Guilhermy, had a cruel experience. His repugnance for this work was so great that it seemed to him at times, as he said, “physically impossible.” But grace triumphed over all obstacles; what the religious would not have done by natural liking, he accomplished by obedience. What combats though he had with himself!

“O Jesus,” he exclaimed, “by the merits, the labors, the sufferings of thy servants, whose devotedness to thy divine glory I am called on to record, change me, I beg of thee, into another man.” At each of his annual retreats, and often in the course of the year, he recalled his resolutions; he assigned fixed hours, especially the morning hours, which should invariably be given to the Menology; with the permission of his superiors, in order to avoid more surely all distractions, he locked himself up in his room. Notwithstanding all these precautions, at times he failed to keep his resolutions; then he punished himself by the discipline or the chain. He even helped himself by binding himself by vow. “Happy,” he exclaimed at the feet of his crucifix, “he who can so easily be crucified every day some hours for thee and near thee. This I have refused;

I now bind myself by vow—help me—nail me to this cross.” Another time he cries out, “To crucify myself to my work without a moment of free time—this is what Jesus wishes from me. Here is my hand, Lord; let it not seek to detach itself.” In spite of the complaints of nature, he did not lose courage; he fought constantly against what he called his “strange torpor.” “With thy help, O Jesus,” he said, “the vow and the rod will accomplish the work.”

And he did accomplish the work,—he brought to a close the great monument which his filial piety had proposed to erect to the glory of the Society; for though he did not live to bring it to perfection, he finished the great outlines, so that those who came after him had only to retouch it here and there.

We need not recall with what praise the Menology of Father de Guilhermy has been received in the Society. What is admired in it, is not merely the learning of the author—for whom the history of the Society seems to have no secrets—but especially his talent to seize upon and portray the characteristic traits of each of his heroes, to group in a tableau necessarily limited the principal traits of their lives without omitting anything essential, and drawing from them a practical lesson.

Father de Guilhermy belonged to the Province of France and he passed the last years of his life at the residence Rue de Sèvres. By the unjust decrees of 1880, he was driven with the rest of our fathers and brothers from this house and he found shelter with a friend. It was here that his health began to fail and he was attacked with paralysis which soon reduced him to such a state that he was unable to say Mass. By the help of a secretary he was, however, still able to work at his Menology. In 1883 he was able to return to his room at Rue de Sèvres, and here he passed to his reward on the 6th of August, 1884, Feast of the Transfiguration. He was in the sixty-seventh year of his age, and he had passed forty-eight years of his life in religion.

BISHOP FLAGET APPLIES FOR TWO OF OURS TO BE BISHOPS.

SOME UNPUBLISHED LETTERS.

The following letters, which have never been published, will serve to show the great esteem in which two of our fathers were held by the saintly Bishop Flaget. The first is addressed to Father Peter Kenney, in 1820, at the time he was Visitor of the Mission of Maryland.

BARDSTOWN, KY., March 17, 1820.

REVEREND SIR,

Though unknown to your Reverence, I take the liberty to write to you on a subject which I consider of a great importance both for the good of religion in general, and that of your Society in particular. You may consult upon the communication made to you with such of your friends whom you deem capable to give you advice; but the business must be considered with prudence and as much as possible must not become public. The Catholic religion makes such rapid progress in our western countries, either by emigration from the eastern States, or by natural population, or conversions, that it becomes necessary to erect at least two new Sees, the one at Detroit, in Michigan Territory, the other in the Ohio State. I wish that the former of these important posts should be filled up by a member of your respectable Body and the one I have in view is Rd. Mr. Benedict J. Fenwick. His being an American, his talents, his strong constitution, and I hope, his piety and zeal render him fully adequate to the task; but his being a Jesuit makes me prefer him to any other, though of far superior qualities, and my reason is that about 150 years ago, your venerable ancestors preached the Gospel to the Indians in those immense countries, and formed very flourishing churches in those deserts. *They show yet the tomb of the famous Father Marquette*, who died with the reputation of a saint, and close to his grave on the banks of Lake Michigan has been planted a *large cross*,⁽¹⁾ that stands

(1) A great fur trader and pioneer named Gurdon Hubbard made this record about this cross which he visited in 1818:—

"We reached Marquette River, about where the town of Ludington now stands on the Michigan shore. This was where Father Marquette died, about a hundred and forty years before, and we saw the remains of a red cedar cross, erected by his men at the time of his death to mark his grave; and though his remains had been removed to the Mission, at Point St. Ignace, the cross was held sacred by the voyagers, who, in passing, paid reverence to it, by kneeling and making the sign of the cross. It was about three feet above the ground and in a falling condition. We reset it, leaving it out of the ground about two feet, and as I never saw it after, I doubt not that it was covered by the drifting sands of the following winter, and that no white man ever saw it afterwards."—*Catherwood's Heroes of the Middle West*, page 43. (73)

as a silent but eloquent preacher to all those who navigate on the lake. Not far from that place they point out the spot where the glorious Fathers l'Allemand and Breboeuf suffered for twenty hours the most cruel and painful martyrdom that can be imagined. All these scenes and several others of the wonderful zeal of your ancestors will naturally fill the *heart of a Bishop Jesuit* and of all his companions with the greatest zeal, and I am persuaded that in a few years all those Missions would be revived and that thousand and thousand souls plunged in the darkness of death should receive the life of Christ to enjoy it for ever and ever. When I was visiting those quarters, last year, the thought that a Jesuit Bishop would suit better than any other struck my mind in such a manner that I really believe it came from God—I have imparted it to your Most Rev'd Archbishop and I am determined to communicate it to the Pope himself. Be so good as to reflect on it yourself in the presence of God, and as quick as you have it in your power give me your opinion upon the subject.

Meanwhile I remain,

Your most obedient and affectionate servant,

✠ *Benedict J., Bishop of Bardstown.*

In relation to this request of Bishop Flaget, Father Kenney writes to Rev. Father Gabari, under date of April 3, 1820, from Georgetown.

“The good Bishop of Bardstown, Kentucky, wishes to get one of the very few American priests, whom the Society has reared with great expense and wants most sadly, made Bishop of Detroit, in the *Michigan* State. This, of course, we shall prevent, tho' the good prelate's motives are solid and honorable to the Society.”

Father Fenwick escaped the episcopal charge at this time, but five years later, in 1825, he was appointed Bishop of Boston. He died in 1846, and one year later—twenty-seven years after his endeavor to obtain Father Fenwick—Bishop Flaget, as the following letter shows, made an effort to obtain another of our fathers as his own coadjutor. This letter was addressed to Bishop Fitzpatrick who had succeeded Bishop Fenwick as Bishop of Boston.

Louisville, Oct. 19, 1847.

Rt. Rev. and Dear Sir,

I have the pleasure of communicating to you the step I have just taken respecting the nomination of a new coadjutor for my diocese.

I lately received a letter from the Cardinal Prefect of the Prop. giving me official notice that the Rt. Rev. Dr. Cha-

brat's resignation had been accepted, and inviting me to let him know as soon as possible the subject I wished to be proposed to the holy See, to be nominated my coadjutor.

After due reflections and having corresponded with the Most Rev. Archbishop of Baltimore, I have made choice of the Rev. John McElroy of the Society of Jesus and of the Province of Georgetown, and have just written to the Cardinal to ask for his nomination. In my letter I have represented that with the prelates I had consulted, I think this clergyman well qualified for this episcopacy and particularly fit for this diocese under the present circumstances, that I know he will be most welcomed by all the members of my clergy, who hold him in sincere veneration since he once preached to them the spiritual retreats and that for myself personally he will be the man of all my confidence.

I hope the choice I have made will meet with the approbation of all my venerable brethren in the episcopacy and with yours in particular. May I then invite and request you to write yourself to Rome as soon as possible, in order that this unanimous expression of approbation may ensure the success of my petition. I know of no clergyman who would under existing circumstances suit us as well as the one I have asked, and it seems to me that after many troubles in the past, my old days will be perfectly happy if I see the worthy Father McElroy at the head of the administration in my diocese.

I am aware that my present g'd. vicar has often been spoken of in connection with the vacant dignity, and even the Cardinal mentioned him in his letter to me, whilst however leaving me all latitude for my choice. But I see several weighty objections to the appointment of this subject, and which I represented in my answer to the Cardinal; his health having become bad, requires him to suspend frequently his functions and to take recreation—he would meet in this his native state, obstacles and difficulties which would prevent good from being done—above all the good of this diocese requires, in the present state of things, that the new coadjutor be selected among the clergy of another. In concluding I however stated that in case there would be impossibility of obtaining the first I asked, I proposed Dr. Spalding and the Rev. Mr. Wood from Cincinnati.

I solicit your prayers for my diocese and myself and I am,
Rt. Rev. and Dear Sir,

Your devoted servant in Christ,

✠ *Benedict J., Bishop of Louisville.*

Rt. Rev. J. B. Fitzpatrick, D. D.,

Bishop of Boston.

Father McElroy at that time had just returned from the Mexican war, and had been sent to Boston to take charge of St. Mary's Church. Bishop Fitzpatrick showed him the letter of Bishop Flaget, and Father McElroy at once wrote to Father John Grassi,⁽²⁾ who was Assistant of Italy, to which Assistancy the Maryland Province was then attached. The abstract of this letter, in Father McElroy's own writing and found among his papers, is as follows:—

Boston, October 20, 1847.

Rev. and Dear Father, P. C.,

The Rt. Rev. Bishop of this diocese having received a letter this day from Bishop Flaget, has kindly permitted me to read it and make from it the following extract. "After due reflection (Bishop Flaget says) and having corresponded with the Archbishop of Baltimore, I have made choice of the Rev. John McElroy of the Society of Jesus for my coadjutor, and have just written to the Cardinal to ask his nomination. I have also stated in my letter to the Cardinal, that I have consulted several of the prelates who coincide with me, and I have to request that you would (meaning Bishop Fitzpatrick) unite with us, and write to Rome on the same subject," etc.

It would be presumption in me, to say a word on the subject, except, that independent of it being so foreign to the spirit of our Society, I am altogether unqualified in every respect—before any action is taken upon it, I hope that our Very Rev. Father General will see his Holiness and inform him of my want of all knowledge, science, virtue, etc., which ought to accompany that exalted office, this would at once let the holy Father see that the second on the list is the one to be appointed. Dr. Spalding, or even the third, Rev. Mr.

⁽²⁾ Father John A. Grassi (1775–1849) was from Bergamo, Italy; he entered the Society in 1799, and made his noviceship under the well known Father Joseph Pignatelli. He was at one time destined for the Chinese Mission by Father General Gruber. An interesting account of his efforts to go to this mission and of his sojourn in Portugal and England, and finally of his arrival in this country, will be found in the *LETTERS*, Vol. IV. p. 115. He landed at Baltimore in Oct. 1810, and for the two following years he was prefect of schools at Georgetown. On Aug. 15, 1812, he was appointed Superior of the Mission of Maryland and he filled this charge for seven years, returning to Italy in 1819. After being Rector of the College of Turin and then of the Propaganda at Rome, he was, on the death of Father Pavani in 1842, made Assistant of Italy. Maryland belonged to his Assistancy at the time the above letter was written, and this is why Father McElroy wrote to Father Grassi about this matter. Father McElroy writes on a bundle of this father's letters: "Father J. Grassi died (Dec. 12, 1849,) in Rome in the house of Cardinal Mai, where he had received hospitality during the revolution of 1848. He was the only Jesuit *known as such* that could remain during that storm, and this was owing to his being an American citizen."

Wood of Cincinnatti. I feel much indebted to the good Bishop of Boston for giving me this information which I hope will be in time.

On last Sunday, the feast of the patronage of the B. V. M., I ended the Retreat for the clergy of this diocese, 43 priests were present, and the good Bishop at the head who attended every exercise with great edification. On the same day (Sunday evening) I opened a retreat for the laity of the cathedral parish. Deo Gratias.

The next letter is the reply of Father Grassi. It is endorsed by Father McElroy thus: "On receipt of Bishop Flaget's letter (handed to me by a friend) I wrote to Father General. This is the answer":—

Rome, Dec. 2, 1847.

Rev. and Dr. Fr. in Xt., P. C.,

I did communicate the contents of your letter Oct. 19, to our Most Rev. Father General, who as soon as possible spoke on this subject with the Rt. Rev. Secretary of Propagand. Now Fr. Gl. orders me to direct Yr. Rev. as follows: Should you receive a letter from Card. Franzoni announcing that Yr. Rev. is appointed to be Bp. Coadj. to the Bishop of Louisville or any other Bp., Yr. Rev. must respectfully answer that you cannot accept of such a dignity but by a formal and express commandment of the Pope. You must give the same answer even in case you receive the Bulls for your consecration, and inform Fr. Gl. of whatever it may happen.

In the meantime Yr. Rev. can be tranquil and pray Alm'g. God that it may be granted to us all to live and work according to the Institute of the Society of Jesus. Fr. Gl. is very anxious to remove from the Society ecclesiastical dignities and impede ambition to creep in amongst us.

I add no more because I must send this letter to the post, and it may reach you as soon as possible. Vale. A. M. D. G.

Yr. Affct. Br. in Xt.,

J. Grassi, S. J.

THE DEATH OF TWO OF OUR AMERICAN MISSIONARIES.

In last January two of our American missionaries were suddenly called to their reward. One, Father William H. Judge, formerly of the Province of Maryland, was the first American missionary to Alaska; the other, Father Maurice D. Sullivan, of the Province of Missouri, had nobly responded to the call for help from Southern India, and was carried off by a fever at the close of his tertianship, just as he had entered on active work. It is not our purpose to give a sketch of the life of these fathers, but rather show how they spent their last days, and were appreciated by those for whose welfare they had sacrificed all natural ties of home and country.

I. FATHER WILLIAM H. JUDGE.

This father was born in Baltimore April 28, 1850. He belonged to a family which has been blessed by God, for he has one brother a priest of St. Sulpice, and three sisters who are religious. He received his early education at Loyola College. After studying and practising architecture for a number of years he entered the Society in 1875. His novitiate and juniorate over he taught at Gonzaga and Georgetown, then he went through his philosophy and theology at Woodstock and was ordained priest 1886. Immediately after ordination he was made Minister of Woodstock and filled this responsible office for two years, when he was sent to Frederick to exercise the same charge. He had begged for the Alaska Mission, so he was sent in 1889 to De Smedt for his tertianship and in the following year to Alaska. He arrived at St. Michael's in July 1890; and of his work there and of his labors, at Holy Cross Mission and finally at Circle City and Dawson City our readers have learned from the father himself in the WOODSTOCK LETTERS. In our last number, p. 379, there is a letter from him dated October 6, 1898, giving an account of his new church and the large addition to the hospital he had finished. The circumstances of his death are told in the following letter from the Prefect Apostolic, Very Rev. Father René, to Father Provincial:

Juneau, Feb. 12, 1899.

*Rev. Father E. I. Purbrick,
New York City.*

Dear Rev. Father, P. C.,

When this letter reaches you, the newspapers will have spread already all over the States the sad, and yet consoling news of the happy death in Dawson City of our beloved Father William Judge, on January 16. The mail has just brought to us in Juneau the particulars of that unexpected and sorrowful event.

Father Judge's last letter to me was written on Dec. 27, 1898. Everything was then well with him; the hospital was continuing to do much good for souls and saving many lives. He sent at the same time a program of an entertainment given on Christmas night for the benefit of St. Mary's Hospital. But he fell sick on Jan. 8. A letter dated Jan. 12, written by one of the trustees of the hospital, acting as secretary, gave us the first information, and very alarming it was, of the illness of our father. He was suffering from congestion of the right lung and pleurisy, accompanied by fever. On that day however (Jan. 12) his temperature had fallen from 104 to 101, degrees, and the inflammation was subsiding, so that his condition was somewhat improved. Sister Mary Zephirina superintended the hospital during his illness, assisted by the five other sisters, and also a board of trustees constituted by Father Judge to conduct and manage the hospital under her supervision. Our father expressed himself as fully reconciled and resigned, and remarked: "If our dear Lord is about to call me to my reward, I am prepared." He was very happy despite his sad affliction. One of the Oblate fathers, by name Father Desmarais, prepared him in the absence of the Vicar-General, Rev. Father Gendreau, O. M. I., to receive the holy rites of the Church, and he had the great consolation of receiving holy Communion every morning, just after midnight.

A further communication from the same trustee, dated Jan. 16, brought us news of the death of our much lamented father; it occurred on that day, at ten minutes before 2 P. M. He was surrounded by Father Desmarais and many of his friends. The sisters were in constant attendance, anticipating every desire, and doing all with the great charity they possess. He suffered considerably during the last three days, but rested comparatively easy from about 7 o'clock that morning until our dear Lord was pleased to call him from this life to a better one. He was conscious up to the end.

Rev. Father Gendreau, the Vicar-General of the Oblate fathers who was at that time on a visit to the various missions on the creeks, hurried back on his sleigh, as soon as he heard that Father Judge was dangerously sick, but he arrived at Dawson only two hours after the death. He wrote to us

how every day up to his burial, the office of the dead was recited at 8 P. M. around his remains. They were brought up to the church on Thursday evening and people watched over them the whole night. The funeral service on Jan. 20, was given every possible solemnity. There was high Mass at 11 o'clock with deacon and sub-deacon. Father Lefevre, O. M. I., directed the choir. The crowd was immense, and many could not find room inside. Father Desmarais delivered the eulogium of the father and the Vicar-General spoke a few words also. All mourned the loss of the friend and the apostle of the miners in the Klondike. All the government officials were present as also the prominent citizens, and even the Protestant ministers. Flags were at half mast and the stores were closed all over the city from 9 A. M. to 2 P. M. The local newspaper under a heading "Rev. Father Judge is dead" briefly sketched his missionary life and told how his living faith, animated by a gentle and sweet charity, endeared him deeply to all, both Catholics and Protestants.

Needless to say, the sudden death of our beloved Father Judge is a severe loss to our mission. We had hoped he would live long enough to settle everything in Dawson, and return next spring to our territory, ready for new fights and new victories. He was not yet 49 years of age. But the holy will of God be done. He has lived enough to do a great and heroic work, which will last, thanks to the zeal of the Oblate fathers and the charity of the Sisters of St. Ann; and the memory of that noble son of St. Ignatius, cherished by all will be a credit to the Catholic Church, to the Society of Jesus, to the Province of Maryland and the Mission of Alaska.—R. I. P.

Recommending myself and our mission to your SS., I remain, Ræ Væ

Devotus in Corde Xi servus,

J. B. RENÉ, S. J.,
Pref. Ap. Al.

We have received, through the kindness of Father Eugene Magevney, copies of the "Klondike Nugget"⁽¹⁾ published at Dawson City, of January 18 and 21, which give an account of the death and life in Alaska of "Good Father Judge" as he was there known. The following extracts from the journal will give some idea of how much he was appreciated, and how greatly his loss has been felt. The first is from the number for January 18, issued two days after his death.

⁽¹⁾ Our readers may gain some idea of prices at Dawson City from the fact that the "Klondike Nugget," a small octavo sheet of four pages and issued only on Wednesday and Saturday, charges subscribers \$24 yearly in advance, or 25 cents a number.

The Rev. Father Judge is no more. "Father" Judge, as all loved to call him, Catholics and Protestants alike, died at the hospital he has cared for so long and lovingly on Monday afternoon, January 16, at 1.50. The father's faith was as real as his Christianity and almost his last words to the friends around his death bed were: "This is the happiest moment of my life; I have worked for this many years; I am going to my reward." Each spasm of pain during his last excruciating illness was welcomed devoutly as being the wish of an All-wise and chastening Father, and calmly and serenely the good missionary glided into the eternity which has occupied so much of his thoughts here upon earth below.

In August of the year 1890 the father arrived at the Holy Cross mission, located on the Yukon about 200 miles from its mouth. He labored among the natives and few whites at various pioneer posts, and in '93 was sent among the Dennih Indians on the Shaegaluk river. With one white assistant he built and established a mission, and for two years worked faithfully with the natives.

The father's whole-souled disinterestedness and charity can be best shown by illustrative anecdotes. While at the mission he had founded among the Dennih, he learned of the misfortune which had happened to three explorers. Winter had caught them attempting to cross from the mouth of the McKenzie to the Yukon and they were not only frozen in but from frosted feet had been rendered helpless. The main supply boat for the mission, the Arctic, had the summer before sunk and the father's own larder was consequently down low; but he never hesitated nor rested until he had the three men ensconced in his own cabin. Some of the feet were already mortifying and, with his own hands the father cut and burned away the diseased flesh until the spring found all three of the men again able to stand. The rescue-trip over the trackless waste of snow was a feat enough of itself, but the father really showed genius in making supplies for two suffice for five. Flour was found to go further when made into flour soup than in the form of bread, and was largely used in that shape. The Indian's dried salmon furnished many a meal, and rabbits, the only game obtainable, provided many a succulent dish. When the first supply boat whistled in the spring the party was engaged in eating the last spoonful of flour which was also the last of their long drawn out supplies.

Another illustrative story tells of his being left during one cold spell with inadequate covering for head and hands by reason of his having given his cap and mitts to some traveller. Another tells of his stripping a linen shirt from his back to bandage an Indian's amputated toes, the shirt being the only available linen in the place.

In 1895 he nearly lost his own life by freezing. His duties

carried him up the Forty-mile to Chicken creek. Thinking his sled not so heavily loaded as the others, he parted from the company with the intention of reaching the cabin and having it warm and cheerful for the party. While alone and far from help he broke through the ice. Reaching the cabin he hastened to get a fire, but the matches would not burn. Returning to the sled down the bank he laid his mittens down to find a candle and some more matches. The mittens instantly froze stiff and could not be returned to the hands. Digging his elbows into the bank, and with hands rapidly losing sensation he climbed the steep ascent to the cabin, and by a miracle got the fire going. When the party arrived an hour-afterward he was found with a big bowl of snow in front of him, his feet stretched well away from the warmth, vigorously employed in extracting the frost from the frozen feet and withal as cheerful and resigned as ever.

In 1896 he was sent to the Forty-mile district to care for the spiritual wants of the white miners who had flocked there. In March, '97, he landed in Dawson and it is of the father's good work in Dawson that we all know most. The stam-peders from Forty-Mile to the Klondike in the winter of '96-'97 remember overtaking a solitary and feeble old man with a single sled rope over his shoulders and a single dog helping the load along. This was the father, hastening to a field where he was conscious his ministering services were most required. Arrived in Dawson no time was lost in securing the ground on which St. Mary's hospital now stands. Spreading his tents, his services, as one experienced in Arctic maladies and frostbites, were instantly in demand. He grasped the situation at once, saw that a huge task was laid out for him here and hastened back to Forty-mile for more medicine, more supplies and more of the necessary equipment for the care of the sick. In June we find him energetically at work, cooking for his nine laborers and carpenters, nursing and doctoring any and all the sick who appealed to him, and withal finding time to superintend the erection of his buildings and lay the plans for more. His practical education as an architect many years ago in Baltimore, Md., stood him in good stead, with the result that though the hospital as it now stands was built piecemeal by sections and stories, it is complete, whole and thoroughly adapted to the good work it is devoted to. Medicine and food were administered to the sick by his own hands night or day and the amount of work he succeeded in accomplishing would have broken down many a stronger man.

The winter of 1897-'98 Father Judge's hospital was crowded with the sick and the frozen. The father's charity was broad as the earth and none of the hundreds of applicants were even asked their religious preferences. Nevertheless the spiritual wants of his flock were provided for in a small church next the hospital and we find him adding priestly

duties to his many other tasks. By the side of the dead and dying, burying them when none others appeared on the scene for that duty, superintending and personally directing even the minutest detail of the rapidly increasing hospital, cheering the sad, joking the convalescent, devising means of comfort for the irritable sick, coaxing the obstinate, praying with and for the religiously inclined, planning appetizing morsels from an almost empty larder, cheering and encouraging the down-hearted and sad—thus we find the good man spending his time until himself laid low by the cruel hand of remorseless disease. Delicate in health and frail in body from his earliest youth, it not infrequently happened that those he attended were heartier and stronger and suffered less than himself. Though but 49 years of age he was prematurely aged by care and early sickness and many supposed him upwards of 60.

Last summer saw the father adding building after building in an effort to keep up with the demands upon his charity. At last a point was reached which distressed him sadly—a lack of any more funds compelled the questioning of applicants as to their finances. Hesitatingly and with profuse apology the good man would ask the vital question and ask them to secure an order of admission from the government. Nevertheless, as the books of the institution will show, the bulk of the work at St. Mary's hospital has been done purely in the name of charity; and this in a land of wealth untold.

Of his private life there is not much to tell. On a hard couch in his office, by the front entrance to the hospital, he spent the few hours devoted to sleep, ready at an instant's notice to respond to night callers and to the querulous calls of sickness. A standing order with nurses and watchmen was that no matter what the hour or how unnecessary the call he was to be instantly awakened if patients desired his presence.

Loved sincerely and genuinely by every one attached to the institution, the "Good Father Judge," as he was affectionately known to all, will receive the last sad rites of his Church on Friday next at 11 o'clock in the forenoon, and his remains will be laid to rest in a vault constructed underneath the sacred building in which he has so often led the services. Undoubtedly a large attendance of mourners will attend the solemn requiem. *Requiescat in pace.*

His funeral is thus described in the next issue of the "Klondike Nugget," that for Jan. 21st:—

All Dawson mourns the death of Father Judge. Scarcely a man in the entire community who at some time or other has not come into personal contact with the work of that noble priest, who, on Friday morning, amid the solemn services of his church was laid to rest beneath the edifice which

stands as a lasting monument to his efforts as a philanthropist. The esteem in which the benevolent father was so universally held is well attested by the great throng which assembled to witness the last sad ceremony.

At an early hour groups of sorrowful mourners began to arrive and long before the hour for the funeral, the large church was crowded to overflowing. The sides and ceiling of the church were beautifully draped in mourning, as were also the pillars which support the roof. Around the altar and forming an effective background for numerous waxen tapers the sombre black and white were gracefully intertwined.

Before the altar, in the centre of the broad aisle was the beautiful casket containing the remains of the departed father. Surrounding the casket were tall standards bearing lighted tapers which threw a soft light upon the peaceful features of the dead. Perfectly serene he lay and with every indication of having fallen into quiet, restful repose.

The solemn and impressive requiem Mass of the Catholic Church was performed by Rev. Father Gendreau, who succeeds Father Judge as pastor of St. Mary's church, assisted by Fathers Desmarais and Corbeil. At the conclusion of the ceremonial portion of the services, Father Desmarais addressed the assembly with touching words. He reviewed the life of the departed from childhood when he first manifested an interest in spiritual matters and indicated his desire for the priesthood. During school and college days he was held in high regard by masters and fellow-students alike. Since his ordination as a priest, important duties had been assigned to him and all were fulfilled in a most worthy and creditable manner.

His work as a missionary at Circle City and Forty-Mile was spoken of with great feeling and many an old-timer went back in his memory to the days when Father Judge was ministering to the spiritual wants of the miners in the lower country. His efforts and successes among the Indians were also referred to by the speaker whose personal affection for Father Judge was made manifest in every word spoken.

Father Desmarais dwelt at length upon the work of the deceased since his arrival in Dawson. Almost through his own unaided efforts St. Mary's church was founded, and in connection with it Father Judge realized a long cherished wish when he found himself enabled to proceed with the construction of the hospital.

The fire of last spring which entirely destroyed the first church building in no wise discouraged the zealous priest, and he set to work with renewed vigor upon the plans for the present structure, a building far more commodious and better adapted for the purpose required.

Through his untiring energy and zeal the accommodations at St. Mary's hospital were extended until its present capac-

ity was reached, but the accomplishment of the heavy tasks he had set himself proved too heavy a drain upon a naturally weak physical organism, and at length his life was laid down in the service to which his best years had been consecrated.

With a touching tribute to the dead, and a rehearsal of his own intimate relations with him Father Desmarais concluded his address.

Father Gendreau, successor to Father Judge as pastor of St. Mary's, then spoke briefly in reference to the many virtues of the deceased and told of his own feeling of responsibility in taking up a work begun by such able hands. His remarks impressed themselves deeply upon all.

The audience was then invited to pass up the aisles and view the remains while the choir from the balcony filled the church with the sweet harmonies of "Nearer My God to Thee." The music throughout the ceremony was beautifully rendered. The pall bearers were Messrs. M. J. Sullivan, Geo. Burns, Thos. Chisholm, Dr. McFarlane, Dr. Barrett and Mr. Stevens.

The sudden end of the much-loved Rev. Father Judge was not only a distinct shock to the community but an irretrievable loss also. There are good men in the world, plentiful enough; but there is no one here who can take up the father's good work with the disinterestedness and unselfishness of Father Judge, or can, in less than a decade win such individual trust as all felt for this physically feeble, yet charitably strong man.

Innumerable instances of the devoutness of his faith, broad-minded charity and great benevolence could be cited if any there were in our midst to be convinced; but there are none. We all knew him, and an enumeration of his virtues would appear needless. The following resolutions by the citizens' relief committee show something of the esteem in which he was held:—

At a meeting held by the citizens' relief committee at the office of the United States consul at Dawson, January 18th, 1899, it was resolved

That we, the members of the above committee desire to express our keen sense of the irreparable loss which this committee, in common with the entire community, sustained in the death of its esteemed member Father Judge.

We feel our absolute helplessness when we attempt to adequately express our appreciation of such a career as his, consecrated to the cause of humanity; so sublime an instance of a life's devotion to the amelioration of distress, with no sordid ambition or hope for earthly reward, but simply doing good and loving virtue for its own sake. With a child-like simplicity of heart was combined a nobility of character which entitles him to rank with the world's benefactors.

With a wide Catholic charity that embraced all creeds and

conditions of men, his ear was ever open and his door never closed to the cry of pain and suffering.

The hospital which he established as a haven of refuge for the sick and helpless, remains as a monument to his herculean labors in the cause of duty, but his best monument will ever be in the hearts and memory of his fellow citizens.

His buoyant and cheerful spirit struggled manfully under a load of debt and grave responsibility incurred for others, but the task was too great and his death cannot but be regarded as a voluntary martyrdom in the cause of charity. His life work deserves from us and from all men the verdict of "Well done," Now, therefore, be it—

Resolved, that we extend our heart-felt sympathy to his relatives and friends and to the church of which he was so long a faithful servant, and that this resolution be spread upon the minutes, an engrossed copy thereof transmitted to St. Mary's church and copies furnished to the press.

THOS. A. MCGOWAN, Chairman; AL. BARTLETT, Treasurer; N. W. BOLSTER, Secretary; O. V. DAVIS, ENSIGN MCGILL, J. C. MCCOOK.

II. FATHER MAURICE D. SULLIVAN.

Born in Michigan Oct. 22, 1860, Father Sullivan received his college education at Ann Arbor. He showed his zeal and his staunch Catholicity while there, by founding, along with his brother, Dr. J. T. Sullivan, now a well known surgeon of Chicago, a club for Catholic students. This met with success and it is still flourishing in the university. He entered the Society August 20, 1881, was sent to Woodstock for his philosophy in 1884. After teaching chemistry and mathematics at Chicago for three years and for three years more to our scholastics at St. Louis, he was sent to Innsbruck in 1893. Here he was ordained in 1897, and returning to his province the same summer, he taught chemistry and geology at Detroit College for the scholastic year 1897-'98. When an appeal was made to the Province of Missouri by the Mission of Mangalore for an English-speaking professor, Father Sullivan offered to go and was accepted. This appeal was not for a worker on the Mangalore Mission, but for a father who could teach English literature, well and creditably in St. Aloysius College, and this engagement was to be for about two years. It was Father Sullivan's purpose to devote himself after that engagement to the Chinese Mission; and for this he had the permission of Rev. Father Provincial and the approval of His Paternity.

On arriving in India, he taught for a short time and was sent to Ranchi for his tertianship which he had just finished

and was on his way back to Mangalore, when he was taken sick and died at Belgaum on Jan. 4, 1899.

The following account of his life in India is from Father Paternieri his companion during his tertianship. For it we are indebted to Father Moore.

I always considered and esteemed Father Sullivan as a very spiritual man and a very good religious, one in fact who kept before his eyes the duties of his holy calling and strenuously and steadily worked to fulfil them. He was and appeared in everything a religious of sterling virtue. In the spiritual exercises which the fathers of Third Probation perform in common, he was a pattern of true and solid piety. When he was praying in the church he was never seen to raise his head or glance anywhere. After his Mass, instead of going with the others to take some coffee in the refectory, a thing he had given up, he remained in the church to continue his thanksgiving till the time-table called him elsewhere.

Though Father Sullivan's face was always calm and peaceful, he had a certain gravity which was characteristic. This was natural to some extent, but much of it was due to the serious application with which he worked at his own sanctification, and of the whole-heartedness with which he had given himself to his work for the welfare of our mission and the conversion of India. He was much occupied in studying the ways and means by which he should carry into execution these longings of his heart. In connection with this he told the writer many times, that he had come to India very willingly, and as far as it lay in him he had offered himself wholly and for ever to the welfare of our mission, and that he hoped to attract others from America to engage in this work.

While in his tertianship he was filled with zeal for our people, and keen observer as he was by nature, he studied their character. He tried to penetrate and discover their nature, their tendencies and affections both for good and evil, so as to be able to work for them with fruit at the proper time. The writer had an instance of Father Sullivan's eagerness to study the character of the people when together with him he was taken for a visit to the "City of Palaces," as Calcutta is called. Rather than see the Palaces, he asked to be driven through all the lanes of the native quarter, in order to see and take, so to say, by surprise the different classes of the people where they live and treat with one another most freely according to their own tastes and customs. He wanted to see thus all their customs in order to better decide the remedies he would one day bring to their wants. In Ranchi too he displayed the same talent, and proposed the same end to himself as the object of his walks. Accordingly, when he thought he had attained his end and had seen and understood

what he could of those people, he gave up all the walks which were left to our free choice. Another instance will illustrate this inclination of Father Sullivan. On the 22d of January, 1898, whilst all the tertian fathers were on the terrace of the house contemplating the almost total solar eclipse, Father Sullivan was alone in the garden near the road contemplating the faces of the natives and studying the impression that phenomenon produced on them. In fact he turned on every occasion the natural talent of observation he possessed to account for the realization of his ideal,—the conversion of India. He knew well how far his power of observation utilized in this direction would go to introduce him to the people for whom he had to work, and how it would help to gain their good opinion and affection. This secured he would then be able to win them to God. And there is no doubt that much could be hoped from him on this score.

He actually displayed his zeal for the good of souls in whatever way he could during his brief stay in India. As soon as he arrived at Mangalore, having only a couple of months before entering his third year of probation, he at once took up the Konkani language, taught something in the different classes of the college to relieve or supply others, and accepted and delivered with the greatest readiness any sermon, lecture or address which was asked of him. Having to teach for a few days the arithmetic of the first class, which must be taught chiefly in their own vernacular, it is remarkable how he charmed the boys and how he could succeed in dealing with them in English alone. In the few lectures he gave he excited the admiration of the best educated portion of both the Catholic and Hindoo communities. Whilst he was in Mangalore, an Englishman arrived, by profession a travelling tuner of musical instruments, and in religion nobody knows what, certainly all but a Catholic. As soon as he became acquainted with Father Sullivan, he felt so attracted by the father's conversation that he put himself under his instruction, and if he had not the courage to break a chain which held him too fast and receive baptism at the hands of the father, he at least opened the depth of his misery and gave hopes, that if placed in more favorable circumstances he would yield to grace. In fact though both he and the father soon left Mangalore and were living very far from each other, he cherished the father's memory and kept up some correspondence with him. When Father Sullivan in November last was returning from Ranchi to Mangalore, and happened to stay for a few days in Bombay, waiting his time to go to Belgaum where he died, he gathered the Mangalorians residing in Bombay and gave them a lecture, went in search of some stray sheep, and when he left that place he had already brought a Protestant to the fold. To know Father Sullivan was to become attached to him, and there is no

knowing the good he might have done had he been spared to exercise his zeal for a number of years.

Father Sullivan was a great lover of poverty. He was asked by his companions, when returning from his third probation, if he thought of buying a new hat, as the one he had was already much worn, and at Mangalore things are more costly. He answered that he believed in poverty and hoped to use his old hat for a number of years more. On the same occasion he remarked with great satisfaction that his cassock also had already a good age. In Calcutta, when a father of that mission wanted to buy a walking stick for Father Sullivan's companion, he disagreed and being the superior of the two did not allow it. He himself in his turn never used one whilst in Ranchi, though the house supplied them to all, and he used to say that he had been born without a stick. Again he would give up his own blanket to his companion rather than to buy one for the journey from Calcutta to Ranchi, a distance of seventy-four miles which had to be made by cart in a rather cold season. When coming out from America to India he had an opportunity to travel in a first class cabin with a friend whose company he might have enjoyed. For poverty's sake and to save some money to the mission where he was going he renounced the convenience of a first class ticket and the company of a dear friend.

But what was more striking was Father Sullivan's mortification. In his third year it attracted the attention and admiration of all. He ate very little, not merely in a spirit of penance but in order to remove from himself as much as he could what he called the superfluities of life; he aimed at becoming accustomed to a hard life and a rough fare in order to be able to work for his neighbor's welfare in any circumstances he might find himself. As was already mentioned he never came for coffee at 7.30 A. M.; at the breakfast of 10.30 he took very little as well as at dinner at 4 P. M. The food on abstinence days seemed not to agree with him, and as he did not ask for other food, he practically fasted from 4 P. M. on Thursday till 10.30 A. M. on Saturday. It was generally feared that by so doing he was injuring his health and that he could not have long endured such a climate as ours. Except the little he took at 10.30 A. M. and 4 P. M.; not even a drop of coffee or tea, such as the tertians had at 8 P. M., passed his lips. He had given up drinking wine or liquor when in Mangalore, and during his third year he drank only water, and little of that. When asked the reason of such total abstinence, he answered that he was doing so in order to better enter into the views of some Mangalorian Hindoos, who had expressed to him their surprise and scandal at our drinking wine and liquors. They judged this unbecoming in persons who profess a religious life, and had told him that this would always form a point of division between us and

them. Father Sullivan told them to be consoled as they would have in him one would not touch what they so much abhorred. And from that moment he gave up all wine and liquor. There was, in the opinion of all, an exaggeration in this, and a danger to his health; but he trusted that his robust constitution would bear it, and thought that for himself it was only an ordinary mortification and a necessary means to accomplish his designs. Probably to cover his mortification from others' eyes, he used also to say that in his studies of the natural sciences he had found some simple principles by which he could better sustain bodily health, and that, before coming out to India having consulted his brother who is a medical doctor of much experience, as to the best means of regulating one's diet in hot climates, he had been told that the lighter the food one takes the better.

The love of Father Sullivan for his vocation was very great. He declared to his companion in his third probation that he was prepared for any sacrifice for it; and to give an instance of what he would be ready to do he said that for the love of his vocation he would not hesitate to be trampled under foot, which in the mouth of Father Sullivan was not a mere exaggeration but rather the expression of an heroic disposition. Finally Father Sullivan was a man of great charity to all but especially to his brothers in religion. He would put himself at their disposition for anything they might require, and give them whatever help he could. In his third year, as he was considered an accomplished English scholar, all questions and doubts were finally referred to him. He had to give regular lessons in English for a long time to two of his brother tertians and did it with the greatest care. What ardor for the salvation of souls there must have been in his heart can be gathered by what has been said of his spirit of penance, mortification and poverty by which he aimed at fitting himself for work on their behalf, and, we may say, he made himself a holocaust for them. We may therefore apply to him the words of our Lord: "*Majorem charitatem nemo habet ut animam suam ponat quis pro amicis suis.*" Such was Father Sullivan as he appeared to his companions in the tertianship in India during the last year of his life. It now remains for us to recount his unexpected death.

His zeal for the welfare of souls made him accept very willingly an invitation from Very Reverend Father J. M. Gonçalves, S. J., Military Chaplain at Belgaum, to go to preach a mission to the Catholic soldiers of the East York Regiment stationed there. Father Sullivan joined the father at Old Goa, where he had brought down from Belgaum a number of the soldiers belonging to the League of the Cross to celebrate the feast of St. Francis Xavier on December 3d. On that day he celebrated Mass in the church of the "Bom Jesus," where the incorrupt body of the Apostle of the In-

dies is venerated. An oblation must have risen from his heart on that morning and through the Saint's intercession it must have been accepted in Heaven. Father Sullivan wished, like St. Francis Xavier, to be a victim of love for India's conversion to the true Faith. It was a remark often heard from his lips that Almighty God would pour down the necessary grace when some one would send up the necessary sacrifice.

The following days he was observed to be suffering from fever, which he disregarded. When he reached Belgaum he continued to make preparations for the opening of the mission on the 11th of December, to end on Christmas Day. On the feast of the Immaculate Conception he preached in the church a stirring sermon to rouse up the people, but that evening he was laid prostrate by the increasing fever, which proved to be a complicated form of enteric. He hoped to shake it off, and offered his sufferings for the success of his work. His work was, however, done. In spite of his strong constitution the fell disease made headway notwithstanding the most devoted care and skilful nursing. The oblation had been accepted, and the victim laid down his life on the early morning of January 4th.

"He had been in Belgaum for scarcely a month, and all the time sick," writes Father Gonçalves, "but everyone already knew and esteemed him. At his funeral the church was filled with both European and native Catholics, and many non-Catholics, without mentioning the many heathens who were outside. The funeral was the most solemn I ever witnessed in Belgaum. A long line of soldiers followed the hearse; the commanding officer at my request sent twelve men to act as a guard of honor, and all the other soldiers attended freely and in a body. It was for me a great consolation to see so great a demonstration of sorrow and gratitude towards a father who had been here only for a month. They knew well that he had come to Belgaum for them, and that was enough. Even non-Catholics were very sorry to hear the sad news and condolences are coming in from every side. The European doctors who attended him in his sickness had insisted on having him transported to the European Military Hospital, where they could see him oftener and have all requisites for his treatment at hand. In fact he had there the best treatment and nursing that could be desired. When all proved of no avail and our dear patient died, the Surgeon Major and Senior Officer (a Protestant) who had attended him with others wrote me the following letter:—

My Dear Father Gonçalves,—I am very sorry indeed that I could not attend the funeral, as I had unfortunately made an appointment I could not break. But still it has never been out of my mind, and though I was not present I need not say that I honor above all things a man of that character

who gives his life in such a cause, and if it had been in my power to do any more for him, in a human sense, he should have had it without asking. Regretting very deeply the loss, and with the most sincere condolences, I am, etc."

Mangalore, however, is the place where the loss of Father Sullivan has been felt most keenly. It is here that he had raised the most sanguine expectations among Catholics and Hindoos alike. This was his destined field of work, at least his first field, and his name had already been announced on prize-day in December last, as one to be attached to the college. One can imagine, therefore, what was the disappointment and almost consternation of all at the news that he had died on his way there. The following letter of condolence written to the Rector of this college by one of the prominent native Catholic gentlemen of Mangalore fairly expresses the sentiments of all at the receipt of the mournful tidings:—

Rev. and Dear Father,—It is with extreme regret that I have come to know the very sad news of the death of Rev. Father Sullivan, and I hasten to lay before you my heartfelt regret and sympathy. It is not for me to gauge the depth of the sorrow that has been caused to all your community by this sad bereavement, but alas! Catholic Mangalore has sustained a great loss. In Father Sullivan it has lost a strong adherent and a warm supporter, a great instructor and a charming speaker. How his lecture on the Tyrol still rings in my ears! It was only at the close of last year that Father Sullivan's name was mentioned by Your Reverence as one to be attached to the college staff, and the heart of many a student leaped with joy at the prospect of taking lessons from such a beloved professor. No doubt Father Sullivan has reached the happy end of his wished for journey; no doubt he is enjoying the reward of his toil and has entered that mansion where no trouble or sorrow ever enters; but when we who have been left behind, think of and realize the worth and value of the man we have lost, it makes our hearts bleed. May Father Sullivan bear in fond remembrance our Catholic community of Mangalore and may he be its advocate and protector at the throne of the Almighty!

THE NEW CIRCULATING LIBRARY
AT FREDERICK.

A Letter from Father Richards.

NOVITIATE, FREDERICK, MD.,
March 24, 1899.

REV. AND DEAR FATHER,
P. C.

Our new circulating library, of which you ask some details, has one feature which distinguishes it from most institutions of a similar kind. It is intended not only as a Catholic library, to furnish pure and wholesome reading to our own parishioners, but also to fulfil the same office toward all other classes of the community, and to be the general Public Library of the city. Attempts to establish a public library and reading room have been made from time to time by various non-Catholic associations and individuals; but none of these have enjoyed any but a precarious and brief existence. The latest trial was made by the local branch of the Young Men's Christian Association; but even this organization, usually so powerful and successful, did not succeed in overcoming the apathy of the Frederick people; and their collection of books never outgrew the limits of a single case, containing not more than one or two hundred volumes.

Fr. Wm. H. Walsh, who, besides his offices of minister and procurator of the novitiate and superior of the juniors, has charge of St. John's school, had long been deeply impressed with the importance of furnishing to our people, particularly the younger members of the flock, a good supply of sound Catholic and general reading matter, in order to protect them as far as possible from the influence of the licentious and infidel literature so likely to fall into their hands, with pernicious effects, from other sources. His hope of being able to supply this need was strengthened by his observation of the success achieved in other cities, whenever the attempt was made in an intelligent and systematic way. Of such success the most shining example, perhaps, is that of the Cathedral Library of New York. To the reverend director of that institution and its accomplished librarian our modest enterprise of Frederick is indebted, not only for the en-

couraging influence of example, but for much valuable information and many practical suggestions as to organization and management.

A suitable habitation for the collection was ready to hand in the school building. This structure, though erected as early as 1828, is large and dignified, affording accommodations much in excess of the present requirements of the school. Indeed the institute once ranked as a college, and as such has an honorable history, recorded in former numbers of the *WOODSTOCK LETTERS*. Its founder, the venerable Father McElroy, always built for the future; and to his foresight, breadth of view and resistless energy we of the present day in Frederick, as well as our brethren in Boston, owe much of our power for good.

The ground floor of the school building comprises three spacious rooms. In one of these a Sunday school library was housed, and continued to drag along that moribund existence which is too often the lot of these meritorious institutions. It contained about eight hundred books, all religious in character and some not without value, though a large proportion consisted in Sunday school tales, diminutive indeed in size but formidable in the ponderosity of their contents. The remaining two rooms on the ground floor were employed for other purposes, but could easily be made available. However the somewhat dilapidated condition of this portion of the building and the great expense necessary to renovate it, together with the probable cost of a sufficient collection of books and the charges to be incurred for current needs, constituted an almost insuperable obstacle. Yet in these difficulties and in the failure of other attempts Father Walsh saw, not discouragement, but an opportunity to demonstrate the strength of the Church. He set to work courageously, and, in order to provide funds for the undertaking, prepared a great carnival or public entertainment, carried out by the children and other members of the parish under his direction. The carnival was held in the rink, lasting three days, and proved a success unparalleled in the history of Frederick. Its net result was the sum of \$1600. With this in hand, Father Walsh proceeded to install a steam heating plant throughout the school house. The building was then thoroughly painted on the exterior. As it is a graceful and dignified structure, in the late colonial style, its appearance after this renovation is extremely creditable, so that persons of taste and cultivation sometimes speak of it as the handsomest building in this city.

Early in October work was begun on the three large rooms on the ground floor intended particularly for the ac-

commodation of the library. The doors connecting these apartments were changed into wide open archways. A new floor of polished wood and various other additions and improvements contributed to change completely the appearance of the rooms. Of these the most striking perhaps is the wall decoration, executed by one of our novice coadjutor brothers. The surface of the walls is finished in a plastic material, colored in warm but delicate tints. A broad frieze next the ceiling is adorned in one room with laurel leaves of conventional form and treatment, in another with oak, and in the third with dogwood leaves and berries. Similar borders surround the arches of the doors, while the deep dado of the central room, finished in a darker and warmer tone, shows the graceful, curling fronds of ferns. The foliage is impressed in the plastic material by the spatula of the artist with so much precision, freedom and grace as to justify the title of sculpture.

The midmost apartment, into which one enters from the street, is the distributing room. A great desk of ornate design, made of highly polished wood of a light color and surmounted by a graceful screen in black iron grill work, extends along the length of this room, dividing it from the bookstacks in the right hand apartment.

To the left, the distributing room opens into the reading room. This is provided with handsome reading tables, attached to the walls and covered with green cloth. The dado above these tables is of a deep maroon color. At frequent intervals, racks for periodicals are fixed to the dado, while electric brackets, projecting from the wall, furnish every reader with his own light. A plentiful array of neat bent wood cane chairs, together with some comfortable rocking chairs in carved oak for the more indolent or luxurious readers, complete the equipment of this portion of the library.

On the ceiling of this and the other rooms a number of electric lamps are fixed in a symmetrical arrangement. The lamps are screened with the newly invented Holophane globes, which ensure a powerful but soft, well distributed and agreeable light.

To the right, behind the librarian's desk and screen, is seen the third room, containing the book shelves. These are finished in a dark cherry color. They afford shelf space for several thousand volumes, and are already, if not quite filled, at least comfortably supplied, some three thousand five hundred books having been acquired by purchase and donation from various sources.

When the remodelling and equipment of the rooms was

completed, the work of classifying and cataloguing the volumes was begun. But so great was the impatience of the friends of the library and the general public that, in order to afford them an opportunity to inspect the rooms and see the work already done, it was found necessary to hold a public reception. Many gentlemen and ladies, both Catholic and Protestant, were present. The guests were received by the president of the library, Mrs. Carroll Mercer, and light refreshments were served by other ladies under her direction. The immediate effect of this reception was a considerable increase of interest in the undertaking, the enrollment of a number of subscribers, several gifts of books, and some few donations of money.

On February 13 the library was thrown open for use, and since that time it has been fairly well patronized. Annual subscribers now number about one hundred and twenty, and monthly about sixty. The latter number is made up in great part of children, who find it easier to pay the required ten cents a month than the annual fee of one dollar. These numbers are not indeed so great as we could wish; but they consist chiefly of unsolicited subscribers, and the roll is expected to be much increased by the canvass which is soon to be begun. Such institutions must no doubt always grow from small beginnings; and our list of readers, though small, includes many of the best people of the city; it is moreover increasing steadily, and is, we feel, already sufficient to give assurance of the permanent usefulness of the undertaking. From fifteen to twenty books are given out daily, and the whole number in actual circulation at one time approaches one hundred. The reading room is frequented by considerable numbers of subscribers not only during the afternoon and evening, but even to some extent in the morning hours.

A salaried librarian and an assistant are present at almost all hours during the day and evening to answer calls for books and to carry on the work necessary to complete and keep up the arrangement of the library.

While the collection of books is as yet not very extensive, numbering, as has been said, only about three thousand five hundred, and is also somewhat irregular in character, it nevertheless comprises many works, and even whole classes, of considerable value. In religion there are about four hundred volumes, including the most complete set of controversial works that has come under the notice of the present writer in any of our houses. Fiction numbers nine hundred, and history is also prominent. These two classes have profited by the liberality of Mr. P. F. Collier, the well

known publisher of New York, who sent as a present more than three hundred volumes of his own publications. Benziger Brothers also sent several of their Catholic stories, and P. J. Kenedy has signified his intention of giving no less than five hundred volumes. Mrs. Carroll Mercer and other private persons in Frederick, Washington and New York, including the relatives of several novices, have also made donations varying greatly in number and value.

One of the most marked features of the library is the great abundance of periodical literature kept on file in the reading room. Of Catholic periodicals, there are the Dublin Review, London Tablet, Messenger of the Sacred Heart, Ave Maria, The Month, New York Catholic News, Sacred Heart Review of Cambridge, etc.

Daily papers kept on file are the New York Herald, Baltimore Sun, and the Frederick News. Among the weeklies are Harper's, Leslie's, London Illustrated News, London Graphic, and the Queen. Science is represented by the Scientific American, with its supplement and building edition, the Electrical World, and several engineering and trade journals. The Horse World is of interest to our farming community; while such papers and magazines as Bon Ton, Ladies Home Journal, Fashion, Delineator, Designer, and the Millinery Journal attract the feminine contingent of our parishioners. Almost all the current magazines are in the racks, including the Century, Harper's, Scribner's, Review of Reviews, McClure's, Cosmopolitan, Pall Mall, St. Nicholas, the Forum, North American Review, the Bookman, Outing, Recreation, Library Journal, Public Libraries, etc.

In the classification and cataloguing of the books the system adopted is the "Dewey-Decimal," while the individual books in each class are distinguished by the "Cutter Book Number." To those who have had little experience in the arrangement and management of libraries intended for public use the elaborate methods employed in the leading institutions of the present day may appear needlessly complex and laborious. But a little practical acquaintance with such work will convince one of the serious difficulties met with in effecting an arrangement which shall be in any degree logical and theoretically satisfactory, and at the same time practically convenient, rendering all the books readily accessible or "findable;" which shall also be permanent, not requiring frequent and annoying changes in order to keep pace with the growth of the collection, and to accommodate the new accessions in their proper places, next to kindred works and even with the productions of the same

author. Unless some thoroughly scientific and complete system be adopted in the beginning, the result must be an ever growing confusion, giving rise to most vexatious delays and uncertainty in finding the books desired.

Probably it may be asserted, without fear of error, that in the combination of the Dewey and Cutter systems the foregoing requirements are more perfectly fulfilled than by any other means at present known or likely to be devised.

A brief description of the Dewey method of classification may not, perhaps be altogether without interest to those of your readers who are not already familiar with its merits.

The entire field of knowledge is divided by Mr. Dewey into ten great sections. From these fiction is excluded, not indeed as unworthy the attention of learned readers but as lying outside the pale of positive knowledge. Moreover the omission of a number for fiction, when all the other classes have their distinctive numbers, serves to designate it as accurately as though it were so distinguished, and more conveniently. Each of the first ten heads is divided into ten minor subjects, and these ten are subdivided again ten times, thus giving in all one thousand subject headings. For example, 100, including all numbers from 100 to 199, indicates Philosophy; 200, Religion, etc. To exemplify the subdivisions, 500 is the number appropriated to Natural Science; 510 designates Mathematics, 520, Astronomy, 530, Physics, and so on. Physics is further divided into Mechanics, indicated by 531, Liquids, 532, Gases, 533 and so on to 539, Molecular Mechanics. But the process is not even yet exhausted, for under every one of these last sub-headings decimals may be and often are used to indicate still more minute divisions, according to the character of the library and its greater or less abundance of works in the various classes. The advantage to a scholar in having all books on the same subject brought close together on the shelves is too evident to need more than a mention.

Such is a brief and imperfect outline of the Dewey system, a number taken from which must stand on every book in the library, to settle its position and to announce at a glance its proper rank and standing in book society.

When the precise class to which a book belongs is thus fixed and indicated by its class number, the necessity still remains to give it some individual sign by which its place may be settled among all the other books of the same class. Thus and thus only can the book be found with unerring precision and without loss of time. This is the purpose of the Cutter book number, by which the volume is arranged alphabetically according to the author's name and in such

a way that any other work by the same writer may be brought into juxtaposition with it at any time, present or future, without change or disturbance of numbers already assigned.

Only after all this has been accomplished can catalogue cards at length be made out for every book. These are intended to constitute, first a shelf list for the use of the librarian, and secondly, a catalogue for the use of the public. For the present, only three cards have been made, in most cases, for each book, one for the shelf list and the other two—an author card and a title card—for the catalogue. Later it will be possible to add subject cards with copious cross references to aid the enquirer in his search for wisdom. The work of writing the cards has been performed by Brother Whelan, whose caligraphic powers have proved most serviceable.

In arranging the catalogue cards in the case for the use of the public the order followed is that of a dictionary, experience of other institutions having demonstrated that a catalogue arranged in the order of classification is too difficult of comprehension for the ordinary reader. In the shelf list however the cards follow exactly the order of the books on the shelves, the list therefore serving as a classified catalogue, as well as for taking account of stock, etc.

The labors described above do not prepare the books fully to start upon their travels for the benefit and delectation of the good people of Frederick. Indeed, it may almost be said that no young lady requires more elaborate preparations for her *début* than is demanded by each of these little volumes. The charging system is still to be provided for; and in this also cards are employed, in order to secure reduction of labor in giving out the books and to avoid the long delays and confusion inevitable with the old methods. Every book is provided with a dainty pocket, pasted on the inner side of the back cover, in which is kept a special book card. This ticket represents the book and is intended to be retained as a record when the volume is taken out. The cards are then filed in the order of their book numbers; and in connection with the readers' cards, which are filed according to dates, they afford a complete record, by which it may be seen at a glance in whose possession a given volume is, when it is due to be returned, etc. This obviates the necessity of keeping a special account of fines, as the number of days in excess of the time allowed is evident at once from the position of the card in the case.

In the statement given above of the merits of the Dewey classification, it was not of course meant to be implied that

the system is theoretically perfect. We are not unaware of the severe strictures passed upon it by some fathers of our Society. It is said to be too detailed, assigning a separate class for almost every book, and also to be wanting in logical sequence and connection. To the first of these objections the answer is easy and conclusive. As has been stated, there are one thousand subheadings. In a large library this number is far from excessive, and while many of them, indicating subjects rarely treated, may remain unused, the writer speaks from experience when he says that the want most frequently felt will be of further subdivision. In a small library it may not be necessary to employ any but the most general heads; and it is one of the chief merits of the system that it is thoroughly elastic in this and other respects. It is like a table of logarithms: if you are satisfied with a lower degree of accuracy, you omit some of the decimal places and your labor is diminished accordingly.

With regard to the second objection, the want of logical sequence and distribution, it must be acknowledged that in the domain of religion it is doubtless well founded. Indeed we could scarcely expect it to be otherwise with the work of men who, however well read in other subjects, cannot possibly have a familiar knowledge of the vast field of Catholic theology. The difficulty has been recognized by others beside ourselves. Mr. Gregory B. Keen, the former librarian of the University of Pennsylvania and a convert to the Church, told the present writer some years ago that he had found it practically impossible to classify all Catholic theological works under Mr. Dewey's headings, and that he had therefore rewritten that portion of the scheme, taking his headings from the works of Father Perrone. All Protestant works fell easily under some of these divisions. In Philosophy Mr. Dewey has succeeded somewhat better—indeed remarkably well for one not trained in the severe school of Catholic philosophy: yet even here Mr. Keen found it advisable to substitute *Liberatore's* divisions. But in all other fields, we believe that any one who gives the *schema* a fair trial will be led to confess that it is made up with rare skill and a remarkable appreciation of logical relationships. Indeed in every department specialists of recognized standing and librarians of experience have been called upon for aid. It must be remembered too that the task is by no means an easy one. Authors show a reprehensible indifference to the feelings of librarians, and positively refuse to be confined to one subject or logical connection. Sometimes this seems to amount to defiance, as in the "Spirit Rapper" of Dr. Brownson. Thus does the

learned and independent doctor announce the character and scope of his work:—

“If the critics undertake to determine, by any recognized rules of art, to what class of literary productions the following unpretending work belongs, I think they will be sorely puzzled. I am sure I am puzzled myself to say what it is. It is not a novel; it is not a romance; it is not a biography of a real individual; it is not a dissertation, an essay, or a regular treatise; and yet it perhaps has some elements of them all, thrown together in just such a way as best suited my convenience, or my purpose.” In this case indeed the good doctor’s defiance proves unavailing: in spite of his good-humored bluster, the case is settled easily by dropping his production into 133, the limbo of Delusions, Witchcraft, Magic and Spiritualism. But in numberless other instances the solution is far more difficult. For example, a little book, a member of the Wonder Series, called “Wonderful Escapes,” will probably give the careful and philosophical librarian an amount of solicitude and mental anxiety altogether out of proportion to its intrinsic importance. It is neither history nor science. It cannot be called fiction, for the stories purport, at least, to be true. Anecdotes, under the general head of English Literature, might seem to be its fitting resting place—but alas! it has no literary character or interest whatsoever, and being translated from the French, it has lost whatever shadowy claims to that distinction it may have possessed in the original. As any disposition made of such a work must be open to serious criticism, the writer will prudently refrain from revealing the class to which it has been assigned, and will leave the determination to the ingenious speculations of your learned readers.

Having had occasion to mention above the University of Pennsylvania, it would be ungracious in the writer not to make acknowledgment of the courteous attention shown him by the present very capable librarian of that institution, Dr. Jastrow, who spared neither time nor pains to afford in person the fullest information as to the organization, methods and results of experience in the library under his charge.

In bringing this letter to a close, I very much fear, dear Reverend Father, that it will be found too long and unimportant for your pages. I have been led to give many details, apparently trivial, by the hope that our experience may be of some use to others who may hereafter be engaged in similar undertakings for the good of our Catholic people and the service of God.

I have only to add that the library is wholly the creation of Father Walsh, who not only conceived the plan and gathered the funds for carrying it out, but personally executed or superintended every detail of the work. To his zeal, perseverance and good taste is exclusively due the measure of success achieved.

Your Reverence's Servant in Christ,
J. HAVENS RICHARDS, S. J.

NOTES FROM HAVANA.

A Letter from Father Cristobal.

ROYAL COLLEGE OF BELEN,
HAVANA, March 4, 1899.

REV. AND DEAR FATHER,
P. C.

From the very kind letter which Your Reverence addressed to me under date of Jan. 31, I learn that you have been highly pleased with the religious news from Cuba. As it gives me much satisfaction to comply with Your Reverence's wishes, I forward by this mail a brief account of some of the events that have taken place since my last letter to the States.

In the camp of Marinao, a town some few leagues distant from Havana, I baptized, a few days ago, a young American soldier who had presented himself for baptism to the pastor of that place. Fortunately he was well grounded in the Christian doctrine, which he had learned at a Sunday school in his native town in Massachusetts. During the leisure moments of camp life he brushed up his knowledge by perusing the pages of a Catholic catechism which he always carried about with him. He belonged to no sect whatsoever, and never assisted at any religious services, save now and then at those of the Catholic Church.

But that which excited most attention here and gladdened the hearts of every Catholic, was the reception into the Church of Mr. Thomas Wills, the adjutant of General Lee. He was a member of the Episcopal Church, and told me that three principal motives impelled him to study and embrace the Catholic religion. In the first place he had observed that in all the countries through which he had travelled (and they have been many, including even Siberia

and China), the fathers of the Society of Jesus were true apostolic laborers; in the next place he was much impressed by the devotedness of the Sisters of Charity, whom he looked upon as the comforting angels of suffering humanity. Lastly, the oft-repeated pleadings and counsels of his Catholic wife, had no slight share in fostering his yearnings after the one true faith. One day, when he was dangerously sick, I was summoned to the hotel where he was stopping. I brought with me everything that was necessary for the administration of baptism, and expected to perform the ceremony without delay. You may imagine my surprise, when upon entering the room, I saw two Americans by the bedside. I saluted them courteously and on approaching the sick man, he told me that one of the gentlemen was a Protestant minister. Thinking that my presence would give them a hint to depart, I took a seat and entered into conversation with a servant of Mary, who was waiting upon the adjutant. But time passed by, and my Protestant friends gave no sign of departing, so I left the room and passed into a neighboring hall to tell my companion what was going on. To my great joy the minister, with a downcast face that told of defeat, soon came out of the chamber. On re-entering the room I learned from the adjutant that the minister in question was an Episcopalian, and that he had been insisting on his right to offer the consolations of religion in preference to the Catholic priest. The adjutant having once more declared his earnest wish to become a Catholic, I baptized him without delay, and thank God, we have now one more sheep in the true fold.

The letter which Your Reverence enclosed for Father Faget, I could not present in person, for that worthy father, owing to sickness was forced to return to Key West. Rev. Father Power sent us Father O'Sullivan in his place and he himself came hither in order to learn from personal observation the great need the Catholic soldiers are in, of having a chaplain of their faith to attend to their spiritual wants. Between Havana and Marinao there are about 16,000 soldiers, and though there are several Protestant chaplains working among them, there is not a single Catholic chaplain to be found among that vast body of men.

Father Sherman who has just returned from Porto Rico is stopping at our college. He will pass a few days here before returning to Missouri, whither he has been summoned by his superior.

Every Sunday at 10 A. M., there is Mass and a sermon in English for the American soldiers; yet, at present few only attend the services. Last Sunday Fathers Power, Sherman

and O'Sullivan preached at their respective Masses. All three are first rate preachers.

I conclude this letter with the news of the arrival of Archbishop Chapelle, the Apostolic Delegate to Cuba and Porto Rico. Immediately upon his arrival he became the guest of his Lordship, the Bishop of Havana. To-day he paid a visit to our College of Belen.

Your devoted Servant in Christ,
FELIX CRISTOBAL, S. J.

FROM OUR POLISH MISSIONARIES.

For a number of years two or three of our fathers attached to the Missouri Province have been engaged in giving missions to the Poles throughout the country and especially in the West. The demand upon them for missions has become so great that three fathers have within the last two years been obtained from Poland, and with two others already here they have been organized into a band under Father Mathaushek as superior. They are stationed at St. Joseph's Church, St. Louis. For the subjoined account of some of their difficulties and of their work we are indebted to Father P. N. Schlechter of St. Joseph's Church, St. Louis.—*Editor W. LETTERS.*

Our Polish missionaries are meeting almost everywhere with opposition. In some localities this opposition is not great and hence is easily overcome, in other places it is serious and consequently proves a hindrance to their work. These very contradictions however which they have to contend with, show but too plainly, how much needed and how timely are the labors which they have undertaken. For, thanks be to God! the seeds of revolt against the authority of the bishops, though scattered farther than many imagine, have not yet been firmly rooted in the minds of the people. It is yet time by means of gentleness and solid instruction to recall many of those that have already joined the so-called national Polish church, as also to open the eyes of such as are still wavering between obedience and revolt. This national church has taken hold of the people's mind in a vague but alluring manner. The priests themselves—suspended priests of course—have sown the tares of schism. Not willing to relinquish their parishes and their living they tell the people that the Irish bishops [sic] hate the Poles, that they care for nothing but money, that therefore, the Poles should have bishops of their own nation, who speak the language of their own people. It was in keeping with this desire of having bishops of their own that two Polish priests Kozlowski and Kaminski went so far as to ask and

obtain the Episcopal consecration at the hands of a schismatical bishop. Both these men have been excommunicated by the holy See. It was in consequence of the hatred against their lawful bishops that in various places suspended priests have disregarded all Episcopal jurisdiction, have built churches and have drawn entire parishes or parts of parishes into the schism.

From this, it is easy to understand that our Polish missionaries—Fathers Mathaushek, Beigert and Wnënk—when opening a mission in the neighborhood of such a schismatical parish have to contend with great difficulties. Entire towns are then in commotion. One would think that the times of the Reformation had come back again. The newspapers, in the service of the national Polish cause, spread terrible reports about the missionaries, while caricatures representing the missionaries as criminals of the darkest dye, are every day spread before the people to gaze upon. Yet in spite of all, the work goes on, the wavering ones are, as a rule, saved to the church, and of the schismatics not a few are recalled. This shows how important it is that a number of ecclesiastics should know or study the Polish language. There is no use to tell the Poles to study English, because before that has come to pass, they might be lost to the church.

Now for a few particulars. A successful mission and, moreover, devoid of contention was recently given at Dunkirk, New York. It extended from the 4th to the 12th of March 1899. Though the church has 1000 seats, yet the people could not all be accommodated. The church was filled not only at the night services, but also in the morning and in the afternoon. As many as 1300 received holy Communion. Great numbers were enrolled in the sodality. At the end of the mission, the ordinary, Rt. Reverend Bishop Quigley blessed the mission cross, made an address to the people, and gave them his episcopal blessing.

Not so peaceful as Dunkirk was the mission at Priceburg, Pa., and at Oliphant, a little town near by. There a fallen priest, by the name of Hodur, came from a long distance to stir up the minds of the people against the missionaries. But in spite of all his malice the mission proved very successful. At Oliphant the schismatics lost sixteen out of twenty families and the four remaining ones are much shaken in their allegiance to Hodur. It was at this mission that a woman reported to be possessed of the devil was brought before the missionaries. Rev. Father Mathaushek saw fit to make some experiments. At the sight of a medal the woman became convulsive, at the mention of the word

“devil” she barked horribly, when sprinkled with holy water she put out her tongue. She belonged to the Independents, as did also her husband. Father Mathaushek then said: “Her tongue is sound indeed, but dreadfully long.” At these words she drew her tongue back and failed to put it out again. Finally it was proved that the woman was suffering from hysteria as a consequence of a disease peculiar to the Poles and known among physicians as “Plica polonico.” This whole affair had been intended by the Independents as a trap to catch our missionaries and make them ridiculous. But as the missionaries detected the snare, the whole matter redounded to their honor. The people flocked in large numbers to hear the sermons and to receive the holy Sacraments. From Priceburg the missionaries will go to Plymouth, Pennsylvania. We hope to hear from them again and soon.

Yours in Dno.,

P. N. SCHLECHTER, S. J.

THE SOCIETY IN 1898.

From the catalogues published “ineunte 1898,” the two following tables have been compiled. The first gives the number and augmentum in each province and Assistancy; the second, the number entering, the number leaving, the number of dead, and the number leaving as novices. These numbers have been compiled from the different catalogues, and though they cannot be mathematically exact, as some enter and leave whose names have never appeared in the catalogues, they give a true idea of the state of the whole Society and of each province.

From the first, it will be seen that the Augmentum for 1898 is 183, a very small number; in fact it is the smallest increase since 1885, when the Augmentum was 135. As compared with last year the Augmentum is 101 less. This is due to a falling off in number of those entering; as but 638 entered the Society last year, a diminution of 107 as compared with the number entering in 1897. There has been a decrease in all the Assistancies except in the English Assistancy, which has increased 16 over last year, and is now but four behind the German Assistancy. It is believed

that this is the first time that the Augmentum of the English Assistancy has been so great; had it not been for the deficiency in the Province of Ireland and in the Mission of New Orleans, the augmentum would have surpassed that of the German Assistancy.

The number in the second table has been compiled from the different catalogues. The number of dead—care being taken to count those among the dead of each province who die out of their province—and the Augmentum are given directly in the catalogues. The number entering is found by counting the number of novices who enter. The number entering, the number of dead, and the Augmentum being known, it is easy to find the number leaving. We have but to subtract the number of dead plus the Augmentum from the number entering. The number dying plus the Augmentum and the number leaving must equal the number entering. To find the number leaving as novices requires much more labor. By comparing novices in the catalogue of last year with this, and consulting the index, the names of those who have been dropped can be found. Our tables published the last three years show that in general more than a half of those who leave, leave as novices. The number leaving in round numbers is about one third of those entering, and the number dying approximates closely to the number leaving. This is in conformity with Father Terrien's researches⁽¹⁾ in the catalogues of the Old and the New Society—the number of those leaving being about the same as the number of those dying.

⁽¹⁾ See his *Recherches Historiques*—"La Mort dans la Compagnie un gage certain de Predestination," page 188.

CONSPECTUS SOCIETATIS JESU UNIVERSÆ
INEUNTE ANNO 1899.

| ASSISTENTIÆ | PROVINCIAE | SAC. | SCH. | COAD. | UNIV. | AUG. | UNIV. | AUG. Assist. |
|-------------|-------------------------|------|------|-------|-------|-------------|-------|--------------|
| ITALIÆ | Romana | 210 | 86 | 111 | 407 | 1 | | |
| | Neapolitana | 137 | 91 | 89 | 317 | 9 | | |
| | Sicula | 102 | 87 | 69 | 258 | —8 | 1906 | —8 |
| | Taurinensis | 183 | 231 | 141 | 555 | —8 | | |
| | Veneta | 191 | 88 | 90 | 369 | —2 | | |
| GERMANIÆ | Austriaco-Hungarica | 328 | 159 | 247 | 734 | 8 | | |
| | Belgica | 452 | 412 | 219 | 1083 | 7 | | |
| | Galiciana | 180 | 132 | 134 | 446 | 13 | 4137 | 68 |
| | Germania | 555 | 400 | 412 | 1367 | 36 | | |
| | Neerlandica | 235 | 148 | 124 | 507 | 4 | | |
| GALLIÆ | Campaniæ | 332 | 146 | 122 | 600 | 11 | | |
| | Franciæ | 512 | 206 | 224 | 942 | —14 | | |
| | Lugdunensis | 434 | 168 | 213 | 815 | —6 | 3070 | 7 |
| | Tolosana | 381 | 182 | 150 | 713 | 16 | | |
| HISPANIÆ | Aragoniæ | 402 | 294 | 363 | 1059 | —6 | | |
| | Castellana | 374 | 398 | 338 | 1110 | 30 | | |
| | Lusitana | 110 | 97 | 82 | 289 | 12 | 3227 | 52 |
| | Mexicana | 59 | 96 | 53 | 208 | 8 | | |
| | Toletana | 174 | 211 | 176 | 561 | 8 | | |
| ANGLIÆ | Angliæ | 314 | 232 | 124 | 670 | 13 | | |
| | Hiberniæ | 149 | 115 | 43 | 307 | —3 | | |
| | Maryland. Neo-Ebor... | 241 | 223 | 161 | 625 | 24 | | |
| | Missouriana | 182 | 204 | 113 | 499 | 22 | 2603 | 64 |
| | Missio Canadensis | 113 | 84 | 77 | 274 | 10 | | |
| | Missio Neo-Aurelian... | 77 | 100 | 51 | 228 | —2 | | |
| | Ineunte anno 1899 | 6427 | 4590 | 3926 | 14943 | 183 | 14943 | 183 |
| | Ineunte anno 1898 | 6327 | 4569 | 3864 | 14760 | 284 | 14760 | |
| | Augmentum | 100 | 21 | 62 | 183 | —101 (1) | 183 | |

¹ This — 101 shows the difference between the augmentum of last year and this.

The number Entering and Leaving
the Society in 1898.

| PROVINCE | NO. EN- TERING | NO. DEAD | AUG- MENT. | NO. LEAV'G | NO. LEAV- ING AS NOV. |
|----------------------------|-------------------|-------------|---------------|---------------|--------------------------------|
| Rome | 13 | 7 | 1 | 5 | 3 |
| Naples | 21 | 5 | 9 | 7 | 5 |
| Sicily | 5 | 4 | -8 | 9 | 7 |
| Turin | 16 | 10 | -8 | 14 | 8 |
| Venice | 13 | 11 | -2 | 4 | 2 |
| Austria | 31 | 12 | 8 | 11 | 1 |
| Belgium | 41 | 20 | 7 | 14 | 7 |
| Galicia | 26 | 6 | 13 | 7 | 3 |
| Germany | 65 | 15 | 36 | 14 | 11 |
| Holland | 19 | 9 | 4 | 6 | 4 |
| Champagne | 26 | 13 | 11 | 2 | 1 |
| France | 21 | 19 | -14 | 16 | 6 |
| Lyons | 21 | 20 | -6 | 7 | 3 |
| Toulouse | 33 | 15 | 16 | 2 | 2 |
| Aragon | 26 | 16 | -6 | 16 | 9 |
| Castile ¹ | 60 | 15 | 30 | 15 | 12 |
| Portugal | 21 | 4 | 12 | 5 | 5 |
| Mexico | 13 | 3 | 8 | 2 | 2 |
| Toledo ² | 32 | 6 | 8 | 18 | 4 |
| England | 33 | 7 | 13 | 13 | 10 |
| Ireland | 15 | 6 | -3 | 12 | 8 |
| Maryland-N. Y. .. | 38 | 8 | 24 | 6 | 5 |
| Missouri | 27 | 2 | 22 | 3 | 3 |
| Canada | 16 | 1 | 10 | 5 | 3 |
| N. Orleans | 6 | 1 | -2 | 7 | 5 |
| | 638 | 235 | 183 | 220 | 129 |

¹ There is a mistake in the augmentum of the Province of Castile. It should be 30 instead of 25 as given in the catalogue. This error comes from a mistake in last year's catalogue (ineunte 1898) as already pointed out in the LETTERS, vol. xxvii. no. 1, p. 154. This mistake was in the number of coadjutors, not in the total, 1080, which was correct. The compiler has now increased the total to 1085, to make the addition correct. The coadjutors should have been increased by five, making the total 1080.

² There is some confusion in the augmentum of this province. In the catalogue it is made to be 11. This is done by changing the total for last year (1898) from 553 to 550. We have preferred to keep the number of last year, thus making the augmentum 8 instead of 11.

NOTES FROM MANGALORE.

ST. ALOYSIUS COLLEGE.

A Letter from Father John Moore.

ST. ALOYSIUS COLLEGE,
MANGALORE, March, 1899.

REVEREND AND DEAR FATHER,
P. C.

The attendance at our college is nearly as good as last year, something over 5000 candidates appeared for matriculation in the Madras University last December and a little over 2000 of them passed. The college sent up thirty-eight and passed fourteen. This was not very brilliant, but it was as good as the average. In the first arts examination about 750 candidates passed out of 2013. Thirty appeared from the college and sixteen passed, two of them first class. This was the largest class ever sent up from the college, and the percentage of passes is one of the highest ever attained by it. They were two Hindoo students who passed first class. One of them got the fourteenth place in the presidency and the other the fifty-fourth. Our rival, the Government College, Mangalore, passed fifteen out of twenty-five, with one first class; so the honors were about equal. St. Philomena's High School, Bellary, under the direction of the Good Shepherd Nuns, sent up two candidates and both passed first class. The B. A. results have come out since and are exceptionally good. Sixteen appeared in history and twelve passed; sixteen in second language and fifteen passed; fifteen in English and eleven passed. That is about thirty per cent higher than the presidency average. About 1200 candidates in all appeared.

The Plague.—The Bubonic Plague continues to extend its ravages and seems to have taken a new lease of life, or rather of death, in Bombay. It is well-nigh three years ago since it made its first appearance, and in spite of the stringent plague regulations has extended itself through the heart of India. It is at present ravaging the native state of Mysore, but has not yet effected an entrance into Madras and Trichinopoly. The diocese of Mangalore, comprising the district of South Canara and a part of Malabar, has

been free up to the present (March 1). Our Bishop, Right Rev. A. Cavadini, S. J., issued a pastoral last November ordering a triduum to be made preparatory to the Feast of St. Francis Xavier, that God may be pleased to avert the scourge. Alms were ordered to be collected to have Masses said at the tomb of St. Francis at Old Goa for the same intention, and a pilgrimage is to be organized from the diocese in case our prayers are heard. The Government is enforcing very strict quarantine both by sea and land. The infected district of Mysore lies just beyond the Ghauts (high mountains, also spelled Ghâts) and it is feared that the cordon of police will not be sufficient. Greatest danger seems to be apprehended from rats and *sauntyiasis* (wandering holy mendicants). A price has been put on the heads of the rodents, but the holy men are as yet scot free. One of them fell sick at Kasaragode, a village thirty miles south of Mangalore, some weeks ago and caused a great scare. The collector and other high officials went immediately to the place and had the good man segregated and his rags burned.

A Mangalore Catholic Truth Society.—Shortly after the issue of the bishop's pastoral last November, the German Basel Lutheran missionaries, who have large religious and commercial establishments along the west coast of India, began a lively campaign against the Church. Perhaps it would be more correct to say that this new *jehad* was wholly the work of a rather respectable clergyman who presides over the Mission High School here in Mangalore. He seems to be the Goliath of the Philistine camp. Sometime ago he was remonstrated with by one of the fathers for tampering with the faith of our Catholic students. Upon this he had the impertinence to invite the father in question and all his brethren to his bungalow to be taught something about the Lord Jesus. This having been declined, one word borrowed another till there was question of settling the preliminaries of a public disputation. These however fell through and both combatants sulked in their tents till the prophet of Bâle took the field with a printed "Appeal to Reasonable Roman Catholics," purporting to come from "Some enquiring Catholics." In this "Appeal" eighteen of the alleged "errors of the Church of Rome" were solemnly denounced, a special list being made at Masses and pilgrimages. The David of the camp of Israel then came into the open, and instead of pebbles, pelted the Goliath with "nuts," in the shape of a brochure entitled "Nuts for German Basel Missionaries to Crack," in which the eighteen points of Catholic doctrine denounced in the "Appeal"

were defended from Scripture. On the subject of pilgrimages a home thrust was made by alluding to the German Kaiser's performance in the Holy Land. This brought forth a pamphlet of thirty-six pages, entitled "Precious Gospel," which was a farrago of stuff and nonsense, garnished with billingsgate and ungoverned by the ordinary laws of syntax. Codialboil press worked night and day and soon a Sampson-Cervera fight was on. The pamphlets from both sides were distributed gratis and as freely as shot and shell on the memorable July morning before Santiago. Hitherto we had religiously abstained from taking notice of the covert attacks the Lutherans had been making, but our forbearance was likely to be misunderstood under this new attack, and so superiors decided to let slip the dogs of war. When Father Sullivan came to Mangalore a little over a year ago and saw the state of things, he wanted to start in to send the Lutherans to the right about, but it was not judged proper to begin just there. It is very much to be regretted that his untimely death deprived us of his services just at the time when we needed his help to man the guns. We intend to continue the publication of pamphlets and leaflets in English and Canarese in defence of Catholic doctrine. The London C. T. S. and that of San Francisco have both given us leave to reprint their publications under certain conditions. Having a press of our own it is more economical to reprint than to buy from abroad. Besides, when the native languages are needed it is necessary to do the printing ourselves.

A Mission among the Pagans.—Last Christmas a mission was started at Nellikunja, a village near Kasaragod, by Father Maffei for the benefit of the pagans. He chose that remote village where the people are in their native simplicity, to try to bring them into the Church. Father Maffei is an expert in the native Canarese, Tulu, and Telugu. His efforts will be watched with a great deal of interest, for it is very hard to convert the pagans in this quarter of the country.

The Provincial Congregation.—On Thursday, February 23, Rev. Father J. B. Rossi, Vicar-General and Superior of the Mission, left Mangalore for Bombay en route for the Provincial Congregation of the Venetian Province to be held in Padua on April 13. He will not return till October or November when the monsoon rains are over and navigation is again resumed with Mangalore. The Rev. Father E. Frachetti, Rector of St. Aloysius College, has been appointed superior of the mission during his absence.

The Villa on the Kudremukh.—Last December the rector of the college went up again to the Kudremukh to try to secure a piece of ground for the building of the much needed villa. He spent nearly three weeks on the mountain, during which time the Maharajah of Mysore was there with his suite. The result was that a site was offered us with plenty of land and wood, but a proviso about water rights in favor of the Maharajah, rendered it practically useless. We are now striving to obtain a modification of the conditions from the Mysore Government.

MANILA—AN INTERVIEW WITH ADMIRAL DEWEY.

We have just received the two following letters from Manila and we have delayed the publication of the LETTERS that they might appear in this number. We are indebted for these letters to the kindness of Father Capell of the Province of Aragon and Rector of the scholasticate at Tortosa. Father Algué, who writes the first letter, is the director of our observatory at Manila and is known to many of this province as he passed two years studying at the Georgetown Observatory.—*Editor W. L.*

*Letter from Father Joseph Algué to his
Father Provincial—V. Rev. Father Adroer.*

MANILA, Nov. 28, 1898.

DEAR FATHER PROVINCIAL,
P. C.

As the foreign mail will soon leave I must hasten to give your Reverence a brief account of the interview I have had this afternoon with Admiral Dewey.

The object of the interview has been to prevent the dangers that may possibly occur to our missionaries in Mindanao. Our Father Superior conceived the idea of drawing up a petition to the Admiral, in order that in virtue of his supreme command in these waters and impelled by that rectitude and kindness which are characteristic of him, he might be pleased to give orders to the captains of cruisers and gun-boats bound for the South, to defend, support and take under their special care, the persons and property of the Jesuits in Mindanao, and in case of extreme danger, receive the fathers on board their men-of-war. The superior wished moreover to obtain passports for the fathers, so that in case of emergency, they would have no difficulty in

securing the protection of the Admiral's subordinate captains. The task of interviewing the Admiral was entrusted to me. For this purpose I availed myself of the services of a certain Mr. Becker, a famous geologist and writer, well known in the United States, who, besides being a great admirer and patron of our observatory, happened to be an old and particular friend of Dewey. He wrote to the Admiral and asked for an interview in my name. Dewey answered his letter with the following note:

Prof. George T. Becker,
Dear Sir:

I am in receipt of your note of Nov. 20, asking for an interview for Father Algué, the director of the observatory. Father Algué has been very kind in sending the weather reports, which have been of the greatest value. I have a high appreciation of his abilities. It would give me great pleasure to see him any morning of next week.

I am, very faithfully yours,
George Dewey.

I agreed with Mr. Becker to start on Monday morning. We embarked for Cavite at 11.30 A. M. in the steamer Leyte and reached the Olympia at 12.30 P. M. The Rev. Chaplain and several officers well known to me from their visits to the observatory were waiting for us at the gangway. We were straightway conducted to the Admiral's cabin where we were received with the utmost courtesy, so much so that it attracted the attention of Prof. Becker. Before allowing us time to propose the object of our visit, the Admiral began to extol the services rendered by the observatory, telling us that he spoke from his heart, and that he was convinced of the far-reaching usefulness of our labors. Hereupon he pointed to a barometer of Father Faura which was in front of him, declaring that it was far more useful to him than the mercury barometer and that he always found its indications most exact. I then told him that I was going to present him with several copies of a pamphlet which describes a new apparatus built on the principles of Father Faura's instrument and by means of which we offered to mariners a sure method for determining the existence of typhoons and following them in their course. I was alluding to a pamphlet styled the "Barocyclonometer," which has just been published in English.

Here the Admiral broke off the conversation by reminding us of the dinner signal and telling us that at table we could talk at greater length on these matters. The three of

us were scarcely seated at the round table, when two Chinamen vested in cassock-like garments of spotless white, made their appearance and began to serve up a savory meal. The Admiral resumed the conversation about the observatory and spoke a great deal about our typhoon predictions. To illustrate the wide range of our usefulness he told us that when he cut the cable which unites us with Hong Kong, he received a letter from an English officer of that port entreating him in the interests of humanity and for the sake of thousands of lives, to reopen the communication, even though the sole purpose of doing so, should be to allow the transmission of the observatory's weather reports. I told him that our only motive in devoting ourselves unceasingly to observatory work, at the cost of many personal and pecuniary sacrifices, was to be of common service to all, for we deemed it an enterprise most worthy of our priestly profession not only to save the material lives of men in the hospitals with a view to higher moral ends, but also to prevent disasters on a large scale (as we were doing by our reports), with the sole purpose of attaining those lofty spiritual ends which are peculiar to our religious calling.

Prof. Becker then intimated that such services should not be left unrewarded and that it was only proper that steps should be taken to support them at any cost, especially as the change in political affairs made it more difficult for us to reap the modest pension which the Spanish Government bestowed upon the observatory. The Admiral heartily approved of the idea and added that since the Jesuit fathers had brought their labors in the various departments of the observatory, to such a degree of perfection, it was but just that their endeavors should meet with sympathy and support. He then went on to relate what he had heard from the several officers who visited our establishment and pronounced it the best they had ever seen. He spoke in terms of high praise of the care with which the Spanish Government had fostered and enlarged an institution which did so much honor to their colony and said that it was the duty of the United States to show a like interest in its welfare. I told him that as we still drew our yearly salaries, though with some difficulty, it was not prudent to take any steps towards getting a compensation from other quarters, but that when matters would be definitely settled, it would be time enough to arrange this point.

He believed that the difficulties between the two nations would soon be settled and immediately asked me, somewhat anxiously, whether I thought the Indians would fight against

the States as soon as they found out there was a question of annexing their islands. I told him frankly that I believed they would not stir, at least if everything depended upon certain leaders, yet since the natives had already tasted independence and there was no great bond of union among them it was hard to say, whether they would willingly subject themselves to a foreign power. Perhaps they imagine, said he, that our only rôle here is to patrol the coasts and employ all our energy in protecting their islands. Well, let them wait till we get orders from our government (and we shall surely get them), and then they will see the mistake they are making. We would gladly allow them to govern, as far as they are capable, but would they rest satisfied with that?

Amid such conversations the time passed rapidly. We had agreed to return to Manila at a quarter past two and now there was only half an hour left to talk about the main object of our visit. As soon as the table was cleared, I pulled out two maps of Mindanao, which I had brought with me, for the purpose of giving the Admiral detailed information regarding the work our missionaries were doing for the conversion and civilization of the various tribes that people the Island. I told him how these fathers had given up home and friends and all earthly advantages to devote themselves with great personal risk and privation to the spiritual and temporal welfare of the natives, and that the latter held them in the highest esteem. Here Prof. Becker confirmed my remarks by recounting what had happened to Father Valles in Caraga.⁽¹⁾ I added that in ordinary circumstances there was but little to fear, but that since matters there might change for the worse at any moment, our superior was anxious to provide in time for possible emergencies. I then pointed out to him the actual location of each missionary's residence and gave him such details as I thought most likely to get him interested in our missions. He manifested a lively interest in everything and promised to use every effort in his power to extend to the worthy and self-sacrificing missionaries his support and protection in the hour of danger. Finally I read to him the translation of the petition drawn up and signed by the superior. He showed himself exceedingly attentive and anxious to favor our cause and expressed his admiration at the manner in which the superior had taken to heart the well-being of the poor Indian tribes.

Before starting for Cavite I went to see a German merchant, who had been consul of the interior. He assured

⁽¹⁾ See the following letter.

me that the present German consul is going to send an official report to his government at Berlin, informing them of the priceless services our observatory rendered to the German men-of-war during the blockade, by supplying them with all the information they asked, warning them of coming storms, regulating their chronometers, etc. I believe that this will greatly redound to the glory of God and the success of our Society. The French consul, I am told, intends to forward a similar report to his government.

Dear father, I think it would be advisable to give our Very Rev. Father General a detailed report of all that our observatory here can do in the way of promoting the glory of God and the prestige of the Society, so that he may arrange to send hither men of solid virtue and learning, who possess a knowledge of English or better still, of English and German.

With cordial greetings to all the fathers and brothers, I commend myself to your holy sacrifices and prayers.

Your Reverence's servant in Christ,
JOSEPH ALGUÉ, S. J.

A REVOLT IN MINDANAO.

Letter of Father Manuel Valles to Rev. Father Superior.

CARAGA, MINDANAO,
OCT. 25, 1898.

DEAR FATHER SUPERIOR,
P. C.

To-day we were agreeably surprised by the arrival of the steamboat Bohol, which landed a cargo here, and brought us the correspondence of your Reverence, together with that of Brother Ferrer.

We have all been exceedingly anxious about you, for though we are far away from Manila, we have not been ignorant of the sufferings and privations to which you are still exposed. May God grant a speedy remedy! Here the only want we feel is the lack of provisions, but God gives us his grace to endure it, and we bear it not only with resignation, but even with pleasure.

It will please your Reverence to learn that my strength is now sufficient to stand the strain of missionary life, and that the general debility and bodily pain I was wont to experience, have finally disappeared. Consequently, I have

been able to attend to all the missionary stations during the Paschal season and even to undertake a journey into districts peopled only by infidels. The trip gave me much consolation and animated me with the hope of being able to start a new settlement north of the new reduction of St. Fermin. This latter, by the way, as well as all the other reductions are in a most flourishing condition and it is quite manifest that the Sacred Heart of Jesus, our Blessed Lady and St. Joseph, under whose patronage they have been established, watch over and protect them as their own.

But though everything has been going on prosperously up till now in the reductions, the events that are beginning to occur in Baganga are causing no slight alarm. Your Reverence may not have received any particulars concerning the revolt started by Captain Prudencio Garcia, who, seconded by a former political exile, by the name of Sanchez, surprised and disarmed without any bloodshed, all the military companies of this mission and that of Baganga. This event took place on the 26th of last month, and that same day, a lay brother and myself were taken prisoners. We were set free at midnight, but only after I had paid fifty of the five hundred dollars which they asked for our ransom. At the time, I had only one hundred odd dollars in my possession. Early on the following day they recaptured us, for believing we had been liberated for good, we had made no effort to conceal ourselves. Sanchez at once gave us the order that we had to go with him to Baganga and whilst we remained shut up in the court-house jail, he went off and ransacked our convent, carrying away from it two bundles of clothes and eight or ten rolls of calico stuff which was to be used for the clothing of the school children and the newly baptized infidels.

When he returned to the court house, the brother begged for permission to remain at the convent in order to look after the domestic animals, but Sanchez told him scornfully that the *Apostoladas*, would attend to that work. In this settlement, they give the name of *Apostoladas* to the female associates of the Apostleship of Prayer. Finally he set the brother at liberty and contented himself with forcing me to accompany him to Baganga. About half-past seven in the morning we set out on our journey, preceded by some twenty-four insurrectionists, some of whom carried the small supply of arms found in the court house and others the bundles of goods that were seized in the convent. It was heartrending to see the expressions of sorrow and sympathy manifested by the few inhabitants that witnessed our departure. I say few, for the greater part of the terri-

fied population kept entirely out of sight. On our arrival at the reduction of Santa Fe, we stopped awhile, and Sanchez seizing the truncheon of the captain of that place, broke it in pieces, exclaiming at the same time that the captain's official duties were to cease from that moment.

About midday we stopped at Murigao and I was told that we would start again in the cool of the evening. After luncheon Sanchez came to have a chat with me. We spoke for a long time about the Society of Jesus and various religious topics. He told me he had read the "Wandering Jew." I very soon saw that his ideas on religious matters were as confused as they could be. During the night I observed that there was a great commotion among my captors and shortly after I was informed that Sanchez had been seized and bound by order of Garcia, the principal insurgent leader. Before daybreak some of the rebels came to tell me that as Sanchez was to be shot within a few hours for the abuses he had committed, it would be well for me to hear his confession. I begged them several times to spare his life, but their invariable answer was that they were sworn to obey orders, that it was an established rule among them to inflict the penalty of death on robbers and mischief-makers, and that since the said Sanchez had robbed our convent and forcibly taken me prisoner, their leader was greatly incensed by his conduct and had, in consequence, sentenced him to be shot. At this moment, I received a letter from Father Gisbert who is stationed at Baganga, from which I learned that Prudencia Garcia had given his solemn pledge that no harm would be done either to us or our religion. My captors then told me that I was free to go whithersoever I pleased. It was already day when I went to speak to the unfortunate Sanchez. I began by lamenting with him over his sad fortune and told him what I had done to save him, and how thankful he should be to God for having a priest by his side at that awful moment. He said that he had no sins on his soul and would not make his confession. I continued to exhort him to repentance, but the miserable man became enraged at my presence and abused me in the vilest manner. Seeing that my exhortations were of no avail and only served to exasperate and expose him to the danger of committing new sins, I determined to retire from the spot. His companions urged him to hurry up and get ready, as the hour for his execution was already at hand. I begged them to give me time to saddle my horse and arrange for my departure, as I did not wish to be present at such a harrowing scene. After taking a light breakfast, I was about to proceed on my way, when

I approached the condemned man for the last time. I found him unconscious. I excited him as best I could, to repentance, gave him conditional absolution and then hastily took the road to Baganga in order to have an interview with Father Gisbert.

At Baganga the chief men of the town came to visit me, and even Garcia and his followers assured me that they had no intentions of injuring the missionary fathers or putting any obstacles to their work. Garcia declared that he had placed himself at the head of the rebel movement in order to prevent the mischief that might be done, if the rebels did not have a common leader whom they were sworn to obey. He said he had harbored no sinister plans for the overthrow of the Spanish Government in the island and had sent a message to that effect to the military commander at Mati. All he desired, was a reform in the matter of taxes and loans and until that was granted by the head government, he would not lay down his arms.

After spending a day at Baganga, I returned slowly to Caraga. As I approached that town I saw that the terror-stricken inhabitants had just begun to leave their hiding places in the jungle. With tears in their eyes, the poor creatures crowded around me and escorted me back to their hitherto deserted town.

Early on Sunday morning some Spanish forces from Mati arrived under the charge of Lieutenant Neyla, and a few days later, the commander of the district, with a small body of infantry from Davao came on the scene.

As all agricultural labors are suspended in the vicinity of Bagangã, there is much suffering and privation in store for the poor natives. Father Gisbert has urged Garcia and his men to lay aside their arms and attend to the cultivation of the fields, but they refuse to do so until they receive a writ of pardon from the Manila Government. Meanwhile they remain under arms and strongly fortified on one of the hills overlooking the town. To-day an English boat brought us the mail, containing newspapers some four months old.

The commander of the district has returned to Mati to await the arrival of troops, and has left only a company to protect us. Will the Bagangese rebels attack us? Perhaps. Garcia says that he is not anxious to fight, yet we learn that he is tired of inaction, and if the Spanish troops do not go to attack him he will come out and force them to fight.

With kindest regards to all, I am your devoted servant in Christ.

MANUEL VALLES, S. J.

THE CONFERENCE OF CATHOLIC COLLEGES.

THE OBJECT

of the Conference of Catholic Colleges which met in Chicago on April 12 and 13, may be stated in Mgr. Conaty's words at the opening session, as "the establishment of good fellowship among our colleges, as well as the strengthening of the lines of Catholic college education." It was deemed advisable to allow the discussions a general range at the start, rather than to direct them to any defined end or purpose. Definite practical results however are expected to follow from future meetings.

REPRESENTATION.

Of the one hundred Catholic colleges in the United States, 51 or 52 had representation in the conference, the 18 colleges of the Christian Brothers being excluded by the order of their own superior general, who though personally in sympathy with the movement, considered it unwise for members of his congregation to take part in the deliberation of a body to which their constitution gave them only a doubtful right of affiliation.

Several of the other colleges sent letters or telegrams of approval or indorsement, so that it might be said that the entire number of Catholic educators were represented in the conference either by delegates or by their good will.

The Maryland-New York Province sent Fathers Mullan, Whitney, Conway, Lehy, Doonan, Morgan, Hearn and Fox; the Missouri Province, Fathers Jas. Hoeffler, M. Dowling, Cassilly and Krier; the Buffalo Mission, Fathers Rockliff and Theis.

Of the 50 or 60 college men in attendance, all were religious except about ten who represented colleges of the secular clergy, not a single lay delegate presenting credentials.

HARMONY.

The character of the men present made a fine impression for general culture and intellectual attainments, and the spirit of harmony and mutual deference was an object les-

son in charity. The members of the Society could not have received more fair or courteous treatment, the presiding officer, Mgr. Conaty, showing the way by naming Father Conway first on both the committees that were selected, and by requesting Father Cassilly to act as one of the two secretaries of the meeting.

PUBLIC EXERCISES.

There were three public functions, the first being a high Mass *coram episcopo* and a sermon, the second a reception to the delegates in the Tremont House, and the third a lecture by Bishop Spalding. Arrangements for the lecture and reception were all in the hands of the two alumni associations of St. Ignatius College and the De La Salle Institute. Both events came off creditably.

THE RESULTS.

The following topics were discussed in the various papers read before the assembly: "The typical Catholic college; what should it teach?" "Problems of Catholic education in our present social needs," "The Catholic college as a preparation for a business career," "What the college may do for the preparatory schools," "College entrance conditions," "Requirements for college degrees," "The drift toward non-Catholic colleges and universities."

There can be no doubt that these papers opened up new lines of thought, brought faults and defects into view and gave an impulse to educational work. No resolutions however were adopted either in favor of widening the scope of our scientific studies, or of increasing the number of optional studies, as was erroneously stated in some of the daily papers. In fact the time was too limited to allow of even a superficial discussion of the topics treated in the papers, much less to take the sense of the meeting in formal ballot.

A committee was appointed to draw up a practical programme for our next year's work. The conference resolved itself into "The Association of the Catholic colleges of the United States," and appointed the Wednesday following Easter Sunday of 1900 for its next meeting.

With the purpose of sounding a note of warning to apathetic college men who in some States are allowing their educational rights to be filched from them by unscrupulous and secularizing educators, the association unanimously passed the following resolution before adjournment.

“In view of the efforts which are being made in different States of the Union to interfere with the principle of freedom of education, and of the growing tendency to subject all private colleges to the control of the state, and to prevent reputable colleges of small endowment from conferring degrees, the conference of Catholic colleges desires to condemn all unwarranted state interference with private rights and privileges, and to express itself in favor of maintaining intact the liberties of private educational institutions, which without any help or subsidy from the state, have contributed so much to the intellectual and material progress of our nation.”

THE PART TAKEN BY THE SOCIETY.

Amongst the twelve or fifteen papers read at the conference, those of Fathers Conway, Dowling, and Mullan were conspicuous both for matter and manner of presentation. Other members of the Society took a leading part in the motions and discussions, particularly Fathers Rockliff, Doonan and Hoeffler. It was also owing principally to our men that the ringing resolution in favor of the freedom of collegiate education was passed.

Every suggestion of a Jesuit seemed to carry great weight with the conference. A big-hearted Lazarist father warmly grasping the hand of one of Ours said to him, “The Jesuits present at this meeting are an honor to the Catholic Church.” Another delegate remarked jocosely that “the conference was gotten up for the glorification of the Jesuits.” I note these manifestations of cordiality and goodwill towards the Society merely to show the appreciation in which our men and our educational work throughout the country are held by those who are in a position to judge best.

BOOKS OF INTEREST TO OURS.

The authorship of the Exercises of St. Ignatius. In Vol. VI. No. 2, p. 330 seq. we made brief mention of two essays written by Benedictine monks on the origin of the Exercises of St. Ignatius, adding in a foot-note, that the well known Father Henry Watrigant had commenced a series of articles in the *Etudes* on the same subject. These articles have now been republished in pamphlet form : *La Gènese des Exercices de Saint Ignace*, par le PÈRE H. WATRIGANT, S. J., Amiens, Yvert et Tellier (108 pages).

The work of Father Watrigant is an admirable specimen of thoroughness of research and historical fairness and accuracy. It is, of course, intensely interesting throughout and ought to be translated into English.

Divine Providence, says Father Watrigant, in summing up the result of his researches, prepared St. Ignatius to write the Book of the Exercises : his military career, his interior trials and temptations, all the events of his life lead up to it. His book is one that had been lived by himself and by others whom he observes. In Ludolph of Saxony, Garcia de Cisneros, Gerard van Sutfen, he finds the idea and even the subjects of the meditations. These subjects, taken from many sources, he welds together, not in rough and artificial fashion, but by personal assimilation, and unites into a homogeneous body of ascetical doctrine. His methods are furnished to him in a rough and rudimentary state by the same authors and by Mombaer (Mauburnus). By passing through his powerful intellect they assume a precise and practical form ; and he adds to them others entirely his own. To these particular methods he gives as a basis the method of the three powers of the soul. The practical counsels that are scattered throughout the book are the fruit of his own experience, which he completes by notes gathered here and there.

The idea of the general method of the Exercises, so well expressed by the title and shown forth in the *Annotations*, may have been suggested to him by the *Prologus*, etc., of Mombaer, but St. Ignatius has so transformed and perfected it and given it such precision, that it has become a new idea entirely his own. In the minds of the authors afore-mentioned it was a vague and floating notion ; in the Book of the Exercises it stands out with perfect clearness as the leading idea. Again, the idea of the spiritual *magisterium* of the Church is scarcely hinted at by the authors that St. Ignatius used ; our saint's book is rather the director's than

the exercitant's manual. The first place is given to the living voice of the teacher, the Church's delegate. In a word, the Exercises of which he found scattered fragments here and there, loose and shapeless, have become through him, and through him alone, the manual of the supernatural life.

One of the most interesting parts of the pamphlet furnishes the evident proof that Garcia de Cisneros, whose supposed authorship of the Exercises caused much heated controversies in former days, was himself indebted, in a surprising degree, to Gerard van Sutfen and Mombaer. The writers, in fine, to whom, in this connection, the Society is most indebted seem to be Ludolph of Saxony and the Brothers of the Common Life in the persons of Gerard van Sutfen, Mombaer and Thomas à Kempis, and, indirectly at least, St. Bonaventure.

We will close our notice with a literary curiosity. Ludolph, P. I. ch. x. p. 2, in commenting on the name of Jesus has the following sentence: "Nomen Christus est nomen gratiæ, nomen Jesus est nomen gloriæ. Sicut enim per gratiam baptismalem a Christo dicuntur Christiani, sic in cœlesti gloria ab ipso Jesu dicemur *Jesuitæ*, id est, a Salvatore salvati." This passage, says Father Watrigant, was borrowed by Ludolph from Hugues de Saint-Cher, who, however coins the word *Jesuani*, which Ludolph changes into *Jesuitæ*.

Christian Education in the Dark Ages, by the REV. EUGENE MAGEVNY, S. J. Cathedral Library Association, New York, pp. 50. Price 5 cts.

This booklet is announced as the first of a series to be entitled the "Pedagogical Truth Library." The object of the series is to give the true statement of the part enacted by the Church and Catholic Educators in the development of sound education. As the most gross ignorance prevails with regard to the education of the so-called Dark Ages, Father Magevny's little brochure will, it is hoped, help to dispel it. His statements are substantiated by reference to reliable authorities.

A Little Catholic Honey-Comb, compiled by the REV. JAS. M. HAYES, S. J. American League of the Cross, 413 W. 12th St., Chicago, Ill. Per doz., 45 cts.

This is a dainty booklet, handsomely printed on a high quality of paper. It is a collection of short tracts from the encyclicals of the Pope, the writings of eminent Catholic authors, and the editorial writing of the Catholic press in this country. Father Hayes has displayed excellent judgment in making his selections.

A Dictionary of Catholic Authors. The REV. EDWARD P. SPILLANE, S. J., of Boston College, is engaged in the compilation of a dictionary of American Catholic authors, on the plan of Gillow's dictionary. The work will not be un-

duly hurried, as the aim is to make it as complete, accurate and discriminating as possible. It will represent past and present writers in the English language, and the translators of foreign works into English. It will not be restricted to the representation of literary workers, properly so called, but will include writers on theological, legal, medical and scientific subjects. Thus it will be a summary of Catholic intellectual progress of the greatest practical interest and value.

Father Spillane's book will be in demand in our Catholic colleges, in public and parish libraries, in the private libraries of priests and studious Catholics. It will have an important place among the journalist's reference books. — From *The Pilot*.

Under the heading *Questions on Religion*, FATHER L. N. SCHLECHTER, S. J., has published a series of articles forming not sermons but lectures on the Church. The articles appear every week about three to three and a half columns in German in the "Ohio Waisenfreund" printed at Columbus, Ohio. The first part of the articles was published in the "Amerika" a German Catholic daily of St. Louis. It is the aim of the author to avoid all technical terms, and to give in other words that meaning which the technical terms convey. He aims at a very clear style—and also at being agreeable to the ear. He shrinks from no question of the subject matter on the plea that it is too difficult; but, difficult or not, he tries to make it as plain as possible. It is not easy to place the work. It is not merely pious reading; because it forces the reader to study and to think. It is not for the learned, because they can find the same matter elsewhere and more concisely. It is not for the ignorant, because they are not in the habit of thinking at all. But it is intended for thinking men in business or among laborers or farmers or lawyers or doctors, and last but not least for those that begin the study of theology in the seminaries. The most approved doctrines only are followed. There are no foot-notes in the articles and hardly any authorities are given. The articles read like so many essays written not so much by a well drilled theologian as by an amateur student of the divine sciences. There are no flights of oratory, but many illustrations from real life and from the arts and sciences. If the author had any models before him, they were rather Plato and Chrysostom than anybody else; but in this disposition of the matter he has followed Mazzella.

De L'Apologétique "traditionnelle" et de l'Apologétique "Moderne." R. P. X. M. LE BACHELET, S. J. Paris, P. Lethielleux, 10 rue Cassette, 10.

This little volume of 158 pages contains a reprint of three articles published in "Les Études," July 20, Aug. 5 and 20, 1897. After explaining in the preface and introduction the

immediate occasion of his little work, the author defines in the first chapter what is meant by "traditional" apologetics, what by "modern" apologetics, what by the method of "immanence," and finally he describes the present state of the question. The second chapter develops and vindicates the "traditional" method, while the third and the fourth chapters are devoted to a more minute study and critical valuation of the "modern" apologetics and the theory of immanence respectively. The little work gives the reader in a brief compass a clear and satisfactory account of the so-called neo-Christian movement and its relation to the apologetic theories of men like Ollé-Laprune, Yves de Querdec, Balfour, Blondel, and Brunetière.

Observations taken at Dumraor, India, during the Eclipse of Jan. 22, 1898. By FATHER V. DE CAMPIGNEULLES.

The fathers of the Bengal Mission organized an expedition to Dumraor, Behar, India, to observe the total solar eclipse of Jan. 22, of last year. The expedition was composed of members of three of the colleges of the mission and was provided with a good instrumental equipment, especially for photographic observations both of the eclipsed sun and of the spectrum. They have just published through Longmans, Green and Co., a very well gotten up account of their work and its results with copies of the photographs taken. We cordially congratulate them on their success.

We have also received from FATHER BACHELET, another valuable book, entitled *La Question Liguorienne, Probabilisme et Equiprobabilisme*. A notice of it will appear in our next issue.

BOOKS, MAGAZINE, AND IMPORTANT NEWSPAPER ARTICLES

PUBLISHED BY OURS IN THE UNITED STATES
FROM NOVEMBER 1898 TO MAY 1899.

I.—BOOKS.

- A Patron for Scholars*, Eulogy on B. E. Campion—Fr. J. P. Quirk, 16mo, pp. 81, 30 cts., New York, N. Y., Apostleship of Prayer, Dec. 1898.
- Christian Education in the Dark Ages* (Reprinted from Cath. Quarterly), Fr. Eugene Magevney, 8vo, pp. 60, 5 cts., New York, N. Y., Cathedral Library, February 1899.
- The Kingdom of Italy and the Sovereignty of Rome*, W. F. Poland, 12mo, pp. 42, 35 cts., St. Louis, Mo., B. Herder, April.

- People's edition of A Little Catholic Honeycomb*, Fr. J. M. Hayes, 12mo, pp. 96, \$2.50 per hundred, Chicago, American League of the Cross, February.
- Natural Law and Legal Practice*, Fr. René Holaind, 8vo., \$1.75, New York, Benziger Bros., April.
- Au-dela du Tombeau*, par le R. P. HAMON, S. J., (Quebec, Canada) 1 vol. in 12 viii., 327 pp. Prix 3 fr. (Ancienne librairie Ch. Douinol, P. Téqui, successeur, 29, rue du Tournon, Paris).

II.—MAGAZINE ARTICLES.

- Religiosus Religiosæ Vitæ Pertæsus sibi accipit donum oblatum*, Fr. A. Lehmkuhl, Exaeten, Holland, pp. 7, Amer. Eccl. Rev., November.
- Christmas Day and the Christian Calendar*, Fr. H. Thurston, London, pp. 13, Amer. Eccl. Rev., November.
- Christmas Day and the Christian Calendar* (conclusion), Fr. H. Thurston, London, Amer. Eccl. Rev., December.
- Conflîctus inter Donationem et Dispositionem Testamentariam*, Fr. A. Lehmkuhl, Exaeten, pp. 8, Amer. Eccl. Rev., December.
- Old Time Sugar Making in Louisiana*, Fr. H. S. Maring, 2 cols., Scientific American Supplement, Feb. 11 1899.
- Missionary Countries, Old and New*, Fr. Thomas Hughes, pp. 25, Amer. Catholic Quarterly for Jan. 1899.
- Race-Patriotism from a Catholic Stand-point*, Fr. James Kendall (St. Beuno's, England), pp. 22, Amer. Catholic Quarterly for Jan. 1899.
- Recent Solutions of the Synoptic Problem*, Fr. A. J. Maas, pp. 23, Amer. Catholic Quarterly for Jan. 1899.
- The Forty Martyrs of Sebaste*, Fr. H. Delehayé (a Bollandist of Brussels), pp. 11, Amer. Catholic Quarterly for January 1899.
- Quadruple Compound Harmonic Motion*, Mr. M. J. Hoferer, pp. 2, Scientific American, April 1 1899.
- The King of the College*, Francis J. Finn, S. J., serial, New York, "Our Boys and Girls Own," Benzigers, Oct., Nov. and Dec.
- Football*, a dialogue, Francis J. Finn, S. J., pp. 2, St. Mary's, Kansas, "Dial," March.
- Sweet are the uses* (verse), Francis J. Finn, S. J., p. 1, Midland Review, Christmas Number.

III.—IMPORTANT NEWSPAPER ARTICLES.

- Two newspaper articles and one pamphlet* (edited) *Against State Control of Private Colleges*, Francis Cassilly, "New World" and "Chronicle" (Chicago), February and March.

- The Devil's Designs*, M. Boarman, Freeman's Journal, N. Y., 18 Feb. '99, New World, Chicago (copied later), about 1st April.
- Times Herald on The Christian Brothers*, M. Boarman, New World, Chicago, Feb. 4 '99.
- Sunday School Publications*, Andrew O'Neill, Chicago.
- Catholic Education*, Edward A. Higgins, Catholic Telegraph, Cincinnati, March.
- Syllabus*, Edward A. Higgins, 3 articles, Commercial Tribune, Cincinnati, Feb. and March.
- Equal Rights*, Edward A. Higgins, Cath. Telegraph, Cincinnati, April.
- Poor Reasoning*, Edward A. Higgins, Cath. Telegraph, Cincinnati, April.

ACKNOWLEDGMENTS:—1. From Very Rev. J. Sasia, S. J., "Notizie Storiche e Descrittive delle Missioni della Provincia Torinese nell'America del Nord d. c. d. g."

2. From Rev. E. Magri, S. J., "Lettere Edificanti della Provincia Sicula."

3. From Mr. Charles Lamb, S. J., Louvain, Belgium, "Recherches D'Anatomie Comparée sur les Gastéropodes Pulmones." Par Alfred Deschamps, S. J.

4. From Rev. Arthur E. Jones, S. J., Montreal, (1) "Mission du Saguenay." Relation inédite du R. P. Pierre Laure, S. J. 1720-1730. (2) Selection of MSS., etc. from the archives of St. Mary's College.

5. From Father C. Pétilion, S. J., Zi-Ka-Wei, China—"Variétés Sinologiques No. 15—Exposé du Commerce Public du Sel."

6. From Father P. N. Malzieu, S. J., Lima, Peru—"Solemne Distribución de Premios en el Colegio de la Inmaculada."

7. From Father John Moore, Mangalore, (1) "In Memoriam Father Maurice D. Sullivan, S. J." (2) "St. Aloysius College, Mangalore—"Report and Prize List 1898." "Calendar, 1899."

8. From Father Joseph Heeb, S. J., Rio Grande do Sul, Brazil, "Lembrança de Minha estado do Collegio de N. S. da Conceição, São Leopoldo."

9. Catalogues from all the Provinces of the Society.

10. From Father J. Capell, Tortosa, Spain—"Cartas Filipinas 1898."

11. From Father M. I. Boarman, copies of the "Klondike Nugget."

12. From Father F. B. Cassilly, addresses and articles on the "Roger Bill."

13. From Father X. M. Bachelet, "La Question Liguorienne."

14. From Father H. Waelkens, "College Annual of St. Joseph's College, Darjeeling."

15. From Father W. Sidgreaves, "Stonyhurst Meteorological and Magnetical Observations for 1898."

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OBITUARY.

FATHER PASCHAL BELLEFROID.

Sudden but certainly not unprovided was the death of Father Paschal Bellefroid at the tertianship, Florissant, Missouri, May 31, 1898. A life of singular innocence and unswerving devotion to duty had well prepared him for his end. Born at Maestricht, Holland, January 29, 1861, feast of the saintly bishop of Geneva, he seemed to have inherited some of his sweet amiability, ardent love of God, and unruffled serenity of soul. He entered the Apostolic School at Turnhout, Belgium, in 1876, and in the following year set out with Father Varsi for the Mission of California. His fellow novices will attest his fervor from the outset and his fidelity to all the rules of the Society. This fervor and this fidelity accompanied him through life. Neither then nor afterwards could there be detected in his conduct any intentional self-seeking. Perfectly candid with his superiors and of a conscience exceedingly delicate he was the admiration of all in the house. During his juniorate he applied himself earnestly and unflaggingly to study, despite the headaches, resulting from some liver or stomach trouble, which were to be his inseparable companions through life. During the years he served as teacher and prefect at Santa Clara College he won the hearts of the boys by his kindly genial ways and gave many a proof of his zeal, his humility and his charity.

In 1891 he began his theological studies in Woodstock, but was obliged to interrupt them and return to California on account of inveterate headaches and some peculiar asthmatic trouble. He had endeared himself to professors and fellow-students alike by his solid virtue and his engaging manners. Even those who hardly ever spoke a word with him admitted that his very presence and his fervor at Mass and Communion moved them to devotion.

Returning to California he spent the four following years in a life partly of study, partly of teaching, edifying all by uncomplainingly, cheerfully waiting for the day of his ordination. It came in the summer of 1896, after nineteen years of religious life. Once a priest he tried to carry out his high

ideal of the priesthood. It enkindled one's devotion to look at him during the recitation of his breviary. "The fervor with which he said Mass," wrote one of his superiors, "struck every one present." This was true even of seculars who would enquire on seeing him at the altar who was that saintly young father who had just celebrated holy Mass.

During the year following ordination he was engaged in teaching the juniors at Los Gatos. His pupils will ever treasure up the memory of his devotion to duty, his unselfish labor for them, his amiable virtues and of a humility of which he gave more than one extraordinary exhibition. A little pastoral work in the town church won the affection of old and young. His sermons, simple, well prepared and given with wonderful unction, moved the hearts of all. In the house and out of it, Father Bellefroid was regarded as an angel.

During the tertianship, which God had destined as his final preparation for Heaven, he edified the whole community by his many eminent virtues, for "he was," as his superior writes, "a God-fearing man, who kept his conscience pure and clean, being in the habit of confessing every second day. He was a man exemplary and faithful in every duty." His lenten work was a retreat to the Sisters of Nazareth, another to their pupils and some work of a like nature in Cincinnati. All were charmed with his instructions, the outpourings of a heart devoted to God.

His death of which there had been no premonition occurred a short while after his return to the novitiate. It will best be told in the words of his superior: "You will have received the information of the death of Father Bellefroid. This morning after breakfast at 8 o'clock the brother infirmarian called me to the room of Father Bellefroid and there I found the good father lying in his bed in the sleep of death. He had been quite well yesterday. I saw him at 5 o'clock in the afternoon in fervent prayer before the Blessed Sacrament. He retired to rest at the usual time. He must have expired without any struggle. We summoned the physician immediately but he could only verify his death. The cause of his death must have been heart trouble. Your Mission has lost a very holy priest; but our Lord, who called him to himself so suddenly will make up for it in some way. The prayers of the saintly father before the throne of God, will draw down upon your Mission the blessings of Heaven."—
R. I. P.

FATHER JOHN A. BUCKLEY.

The whole province was shocked by the news of Father Buckley's unexpected death on the 15th of last June. He had apparently been in his usual health when on the evening of the 14th he had preached in the Gesù and visited the

young men's club of which he was director ; and from thence he returned to the college literally to begin his death struggle, and in a few hours all was over.

Father Buckley was born in Glasgow, Scotland, on the 7th of May, 1852. His mother died while he was still an infant, and he was cared for by his sister, now a Sister of Mercy in Manchester, N. H., with more than a mother's care. When he was five or six years of age, the Jesuits came to Glasgow and took charge of the parish church of St. Joseph in which Father Buckley lived. This was the period of the beginning of Catholic life in Scotland since the reformation—the veritable second spring. A large body of Catholics had immigrated into the country from Ireland during the preceding quarter of a century, and their first care, as is usual with the Irish, was to build churches and to establish schools. So the Jesuits had come into this new field, to survey the ground and eventually to erect a college in the marvellously increasing commercial city. A parochial school was their first care, and Father Buckley entered there on the very day on which the school was opened. He remained there for two or three years, and although even then, as a mere child, he was ambitious for still greater opportunities of learning, the *res angusta domus* compelled him to give up and to go out to work. But God had decreed to satisfy all his ambitions, and to lead him on higher than he had ever dreamt of. His taste for music, his cultivated voice, his exquisite ear, are well known to us all, and it was by means of these that God designed his vocation should come to him. As a boy he had a voice, I might well say, of phenomenal reach and purity, and his singing in the choir of the Jesuit church in Glasgow was one of the great features of Sunday vespers and Holy Week services there.

In 1867 Father Peter McDermott was making his tertianship in Tronchiennes, Belgium, and during Lent he was stationed for a short time on the Glasgow Mission. He was attracted by the angelic singing of the gifted choir boy, and he asked the singer to come with him to America, where he promised to have him educated, and if expedient, to further him in his long cherished desire to study for the priesthood. Father Buckley recognized the Will and the Providence of God, and accepted the offer with all the generosity and self-sacrifice of which his soul was capable ; for it meant for him the sundering of every earthly tie and separation from all he loved upon earth. He left his home in the month of August 1867, and we find him, during the two following years at Holy Cross College, under the pseudonym of " Scotchy " by which name he is still best remembered by his classmates of that period. His record, during those two years, shows that he was seriously in earnest in his desire to fit himself for the high vocation to which he found himself called ; and the catalogues of those years show that then he laid the founda-

tion of that ripe and finished classical scholarship for which he was remarkable.⁽¹⁾ In August 1869, he entered the novitiate where his master of novices, Father Felix Cicaterri found a most congenial disciple in his love of spirituality, music and the Latin classics. And the hand of the master made its impress on the youthful spirit. Father Cicaterri still continued to guide him in the juniorate, and to induct him into all the intricacies of Latin inscription literature, and to develop and refine more and more his musical tastes. And we doubt if even that able master, who had trained so many generations both in Europe and in America, had ever a more apt and receptive pupil. He never wavered in the path he had chosen for himself, and he pursued all his studies as a means to a higher end, and for this reason too he devoted himself to these special branches, and most wisely, as the event proved.

He spent three years in Woodstock where he came under the influence of good Father Piccirillo, a name sacred to all who knew the man; he continued the work of Father Cicaterri in cultivating more thoroughly the young scholastic's taste for the Latin classics. Mr. Buckley never allowed his taste for music and literature to interfere with his regular work and during this time he devoted himself conscientiously to the study of philosophy. After philosophy he taught grammar for one year in Loyola College, Baltimore, and the following year he was sent to Boston College, which was destined to be the theatre of his chief labor in the Society. Father Fulton was then Rector of Boston, and in his efforts to perfect the college which he had practically founded, and in his desire to have attractive services in the church of the Immaculate Conception, he had an able and a docile coadjutor in Mr. Buckley. The young scholastic loved to be with boys; this was the characteristic of his whole life even afterwards in his priestly labors;—and his influence over them was deep and lasting. He was seldom seen in the streets unless surrounded by a crowd of boys, and literally making himself all to all, he seemed to be as boyish as his young companions. His methods were not always such as would commend themselves to those who could not easily descend (if indeed that be the proper word) to the life and thought and feelings of boys, but the influence for good was there all the same, and there are many in the province to-day who owe their religious vocation to his watchful care and brother-like equality with them. And those who remember him during the years of magisterium, will be the first to bear witness to his zeal and vigilance in fostering religious calls. He labored earnestly also at church music, and his trained choirs of boys were the admiration of the city on all solemn

⁽¹⁾ Father Buckley entered Holy Cross in 1867, and during that year made two classes, 1st Rudiments and 3d Humanities, standing fifth in the latter class at the close of the year. The following year he made 2d Hum. standing first at the close, receiving the gold cross of honor.—*Ed. LETTERS.*

festivals. He was tireless in labor, and never seemed happier than when he had a great crowd of boys around him rehearsing their hymns or songs. After four years in Boston, it was time for him to return to Woodstock for his theological studies. But Father Fulton, towards the end of that year, had been changed to the rectorship of Gonzaga College in Washington, and Mr. Buckley generously offered to teach under him for one year longer.

Gonzaga was in very straitened circumstances at the time, and Father Fulton needed all the help he could get to rectify matters there. He knew, by four years' experience, the worth and the unselfish devotion of the young scholastic who had served with him for four years in Boston, and he was glad to accept the offer of his further services. And by his enthusiasm in getting up concerts and entertainments, and by repeating in St. Aloysius Church what he had already done in the Immaculate Conception, Mr. Buckley was of invaluable aid to his chief.

After his theology he made his tertianship in 1886, and in the following year, he taught the juniors in Frederick. After that he spent a year on the staff of the *Messenger*. His business was principally to establish in different parishes the League of the Apostleship of Prayer, and he set about this work with his usual energy and forgetfulness of self; and he proved himself a most efficient missionary. He was a ready speaker; he was happy in his power of illustration, and with his sweet and perfectly modulated voice, he never failed to make a very good impression. At times he was, perhaps, a little too familiar in the pulpit, but if we can judge only by the effect, his sermons surely went to the heart of the people; and many a poor soul who went to him with its burden of wrong-doing and misfortune, found him a true and faithful shepherd sparing himself in nothing until the one that was lost had been securely placed within the fold.

From 1889 till 1893 we find him back in Boston again, once more with his beloved boys working in the self-same way and with the same happy influence and results. It was towards the end of the scholastic year, or in the vacation time, that he was stricken down with typhoid fever, and from that attack he never fully recovered. He lay at death's door for several days, but he managed to pull through, to bear physically till the end, the marks of the violence of the disease and the narrow escape he then had from death. He felt then that he was going to die, but death had no terrors for him. It pleased the Lord to spare him, and to grant him, what he desired much more, a death in harness later on. But it was found, after this illness, that a change and some lighter work were necessary for him, and he was sent to Holy Cross College where he spent the next two years and a half. But he did not improve, and Rev. Father Provincial allowed him to accompany the Rt. Rev. Coadjutor Bishop of Scrant-

ton to Europe in the summer of 1897, hoping that the complete change and rest, and the breath of his native air, might be more beneficial to him than the skill of physicians. And, indeed, upon his return in Sept., there did seem to be some slight improvement, but it was more apparent than real.

He was sent to the Gesù in Philadelphia to teach one of the lower grammar classes, but after a short time, this was found to be too much even for his failing strength; and he had to be content with some light parish work and the guidance of the young men, a work always dear to him. And so he continued until near the close of the scholastic year when he was summoned unexpectedly almost, but not unprepared on June 15, 1898. On the evening before he had been present at benediction in the church, and afterwards he went to visit the young men's club. Returning to the house he went to Father Minister's room and remarked that he did not feel well, as he thought, on account of the oppressive heat. After a few moments, he was taken with a violent hemorrhage, and every medical assistance was given to him. He seemed to get some rest during the night, but the next morning, there was a recurrence of the attack, and about 10 o'clock A. M., on June 15, 1898, he breathed his last, and went forth to receive the reward of well nigh thirty years' service in the Society.

By Father Buckley's death the province lost one of its most useful members. He was still a young man, and gifted above the average of men. Few could excel or even equal him in a work peculiar to the Society—influence over youth. He was a Latin scholar of more than ordinary elegance, and he was possessed of a facility in Latin writing both prose and verse, not usual outside of the Latin races. He was humble and obedient, loyal and devoted to the Society to which he had dedicated all the strength and all the enthusiasm of his perpetual youth, and all the labors of his more priestly life. As I have said, there are not a few in the province who, under God, owe to him, their religious vocation, and we all who knew him and loved him, will not forget to pray for him eternal light and perpetual rest.—R. I. P.

FATHER PETER ALOYSIUS NOGUES.

At Marquette College, Milwaukee, after a long life of burning zeal for souls, Father Peter Nogues rested in the Lord. The death of good Father Nogues was sudden and unexpected. He had completed his seventy-sixth year, but was apparently quite strong and active. During the night of June 27, 1898, and all through the next day up to the hour of his death, he was troubled by a dull, oppressive pain about the heart. But as he had been annoyed by a similar pain before, he was persuaded that this too would pass away.

He would not hear of a physician. About three o'clock in the afternoon he said he would go to his room and try to rest, and desired to be alone. An hour and a half later the brother infirmarian entered the room. Father Nogues seemed to have fallen asleep in his chair. But his kind, gentle spirit had gone to its reward. It was the eve of the feast of Sts. Peter and Paul.

Father Nogues was born in the southern part of France (near Bordeaux), March 12, 1822. When a young man he came to America and took up his residence at New Orleans. Thence, at the age of twenty-two, he went to Cincinnati to complete his studies at our College of St. Francis Xavier. In the year 1850 he was graduated and received his diploma. During the six years spent at college he was known as a zealous student and a very pious young man. Frequently had his fellow-students occasion to remark that child-like devotion to the Blessed Virgin Mary so familiar to those who lived with him in after life. Even then his good taste in adorning the altar for the various feasts of our Lady gladdened the heart of the brother sacristan.

On the second day of September, 1850, a few months after his departure from Cincinnati, Father Nogues entered the novitiate of the Society at Florissant. From the following little incident we may glean some knowledge of the fervor and earnestness of his novice life. "In an *Exemplum Marianum*," so it is related, "he displayed rather unusual fervor and emotion—not despising the while the helps of elocution, to which he made some pretension. It was too much for the good master of novices; and when the novice had finished, he addressed him thus: 'Carissime, you have done nothing but make a display before the whole community of your wretched vanity. I would advise you never again to thus inflict yourself on your brethren.' The good novice meekly bowed his head and seemed pleased. In fact, during the whole time of his novitiate it struck me, that notwithstanding his sensitive nature he rather courted such humiliations."

After his admission to the simple vows Father Nogues was ordered to Bardstown, Kentucky, where he was professor and prefect for one year. He was next sent to Cincinnati for a year, and then to St. Louis. Here he remained to the end of his first year of theology, 1858. He continued his theological studies at the College Farm, near St. Louis, and in 1860 was ordained priest. He was appointed to the office of Minister of St. Louis University; and from 1864 to 1866 he held the same office at the College of St. Francis Xavier, Cincinnati. As minister, Father Nogues was all kindness and charity, and a lover of good order and religious discipline. During the years 1867-'79 he was stationed at St. Gall's Milwaukee. Here at different times he fulfilled the various duties of a teacher in the parochial school, pastor, spiritual father, minister, and admonitor. Many a resident

of Milwaukee, then a child at school, remembers good Father Nogues. His anxious care for his pupils, sodalists and acolytes, his sympathy with the poor and the suffering, his fatherly solicitude for those who had wandered from the right path, his simple faith and ardent love of God made a deep and lasting impression upon those among whom he labored. They revered and loved him as a man of God, a true shepherd of Christ's flock.

In 1880 Father Nogues was a pastor in Detroit. In '81 and '82 he was Minister of St. Ignatius College, Chicago, and a confessor in the church; and his untiring zeal in the sacred tribunal was to all subject of remark. He would hear confessions till midnight, when he would retire for a few moments. But he never failed to return, so anxious was he that no one should go away disappointed. In '83 he returned to St. Louis as minister of the college. In '86 and '87 he was again at old St. Gall's; and the following year he remained in Milwaukee as spiritual father at Marquette College. During his last years at St. Gall's, on the night of every first Friday and on Sunday nights in May, large crowds went to hear his words of glowing love for the Most Sacred Heart of Jesus and the Immaculate Heart of Mary. In '89 he was removed to St. Mary's College, Kansas. For seven years he remained at St. Mary's as spiritual father of the community and director of the students' sodalities. He loved to direct the young and instil into their hearts the spirit of religion and piety and to a great devotion to the Most Sacred Heart and the Blessed Virgin. And if at times his simplicity would call forth a smile, it is not the less certain that his affable nature won the hearts of the students, that his prayers and fatherly care fostered religious vocations, that his sweet memory will prove a blessing to many a poor lad now striving for wealth and happiness. The younger members of the Society who lived with him at St. Mary's soon learned to appreciate him. In all their trials and difficulties they ever found in him a true, sincere friend and father. In '96 Father Nogues was again in Milwaukee as pastor at the Gesu. In '97 and '98, up to the time of his death, he was spiritual father at Marquette College. When the news of his death became public it was the general impression among the faithful of Milwaukee, that a saint had gone from their midst. Any little memento of the kind, holy man was piously cherished.

Father Nogues was ever the same as when a boy—a lover of things spiritual. The following beautiful little tribute is laid on his tomb by one who knew him well. "I regarded Father Nogues as a most conscientious man. He always did what he thought right. He would err in judgment and be mistaken in his views, which it sometimes cost him a great deal to abandon; but his will was correct, obedience supplanting the place of argument. As a religious he was exact

in the discharge of the duties of community life, kind, charitable, obliging to all, free from all selfishness. He was a priest of great piety, especially devout to the Most Sacred Heart of Jesus and to the Blessed Virgin, devotions which he never lost any opportunity of impressing on the minds of students and those over whom he had any influence."—
R. I. P.

FATHER FRANCIS H. STUNTEBECK.

Father Francis H. Stuntebeck died at the St. Louis University, December 10, 1898, of internal cancer, having completed the 60th year of his age on the 7th of the preceding month. He was born at Lemden, Grand Duchy of Oldenburg, Germany, Nov. 7, 1829, and his worthy parents emigrated to the United States when he was a small boy, or in the autumn of 1837, he being eight years old, and they settled in Cincinnati, Ohio. He was educated at St. Xavier College, Cincinnati, where he received the degree of A. B. at the annual commencement, in July, 1847. He joined the Society of Jesus at Florissant, Missouri, where he was received as a novice August 6, 1847, then past seventeen years of age, though it is still remembered that he had not yet changed his boyhood voice. The novices then at St. Stanislaus Novitiate, including him, were only two in number, and they occupied the pioneer cabins which formed the primitive home of Father Van Quickenborn and companions who had been sent from Maryland by Father Charles Neale to found the mission of Missouri in 1823.

Father Stuntebeck seemed to have retained some share of his innocent boyish instincts, even to the end of his days. When tortured for months by the peculiar pains of that ruthless destroyer of human life, the cancer, he uniformly manifested the same amiable childlike cheerfulness that characterized his deportment when a novice and throughout his long life as a religious. Nevertheless, Father Stuntebeck possessed a most penetrating and perspicacious intellect. When pursuing his course of philosophy and theology, he could, on short notification, successfully prepare for a rigorous and searching examination in extensive and difficult matter, which required long study with close application from others, and what he once learned, seemed never to lapse from his memory.

After the termination of his novitiate, he was employed as prefect and teacher successively at St. Xavier College, Cincinnati, at the St. Louis University, and at St. Joseph's College, Bardstown, Ky., till 1856; he was then sent to Namur, Belgium, for his studies, together with Messrs. Thomas Chambers, John Lesperance, and Edward J. Fitzpatrick. In 1858 Father Druyts, Vice-Provincial of Missouri, established a scholasticate at College Hill, a little to the north of St.

Louis, where classes of philosophy and theology were begun September the 11th of that year. Mr. Stuntebeck and companions were recalled from Belgium in June 1858. At College Hill scholasticate Father Francis X. Wippen was superior, professor of philosophy and scripture; Father Thomas O'Neil taught dogmatic theology for one year, and was succeeded by Father Francis Di Maria; Father William Mearns taught moral theology, and Father Adrian Van Hulst taught canon law. In the summer of 1860, Father Sopranis, Visitor, had the scholasticate at College Hill closed, and made arrangement for the transfer of the young men to the Maryland scholasticate, then to be started in Boston, Mass; they arrived at the newly built Boston College, September 5, 1860. There Father Stuntebeck completed his studies and was ordained a priest in 1862.

On finishing his third year of probation, Father Stuntebeck was called to the St. Louis University, where for several succeeding years he taught the higher mathematics and physics, in which branches he was an expert. He seldom occupied the pulpit, but devoted his time almost exclusively to collegiate employments. In July 1868, he was made Rector of the St. Louis University, retaining this position till 1871. In 1873 he was appointed president of St. Mary's College, Kansas, remaining in charge of that institution till 1878. After the death of Father James Connors, which took place April 26, 1881, he became both procurator of the province and socius of the provincial, a dual office which he filled till 1888; after that date he remained procurator of the province till a few months before his death.

It will be observed by what has thus far been said of Father Stuntebeck, that he held responsible offices during many years of his priestly life, and it may be added on very general testimony that he performed the duties of those offices with prudence and with strict fidelity. His judgment was clear and accurate; he had great evenness of temper, and a mastery of self which no exciting occurrence could disturb; indeed, it seemed that no troublesome event could ruffle his equanimity.

As a confessor in the church and of the Community, he was exceedingly kind and patient; he was a discreet spiritual director; his counsel was sought and most highly valued by all classes. He continued attending to the duties of his confessional till his infirmities compelled him to relinquish such employment as exceeding his strength.

On August 20, 1898, Father Stuntebeck was forced by an incurable ailment to take to his bed, and the nature of his disease was such that it became necessary for him to remain almost exclusively in one posture, from that date till he expired on December 10, 1898. The cancer, which when once seated deeply in the muscular tissues yields to no surgical skill, went far towards devouring his body before death

supervened, causing a species of pains which are generally regarded as among the most excruciating that the human body ever suffers. Yet throughout his prolonged agony, Father Stuntebeck set the example of truly extraordinary patience; he possessed a remarkable power of endurance, bearing up under the acutest pains with complete self control. He never once was heard to complain, or allude to the pangs of his disease, unless when questioned; on the contrary, his talk to those who visited his bedside was always cheerful, abounding even in playful remarks. He saw the approach of death, but with perfect self possession and resignation to God's will. He loved to converse concerning edifying subjects, and took interest also in the current events of the day, in which he discerned the designs of God's providence. His longanimity, his meekness, and childlike humility, marked him out for our Lord's kingdom, and he longed for that happy, unending home. He died the death of an edifying religious, at a quarter before 2 o'clock, P. M., December 10, 1898.—R. I. P. —*Walter H. Hill.*

FATHER FRANCIS P. NUSSBAUM, S. J.

Father Nussbaum was one of the many Jesuits who were led by the political disturbances of 1848 to seek refuge, and, in most cases, a permanent home among their brethren in North America. He found himself attached to the Missouri Vice-Province at a time when the work of the Society in the middle West was still in its infancy, and by his varied capabilities and zealous labors both in college duties and in the ministry, shared nobly, though unpretentiously, in the up-building of that province to its present prosperity and strength.

Francis Paul Nussbaum was born in Munich, January 18, 1826, of a prominent family. His brother, Dr. Nussbaum, who died a few years ago, stood in the foremost rank of the German physicians of his day. He was physician to the ill-fated Doellinger, but, unlike his patient, was ever simple and childlike in his devotion to the Holy See. The fame of Dr. Nussbaum, which passed the limits of Catholic Bavaria, and became almost international, still lives in Munich, where his statue, erected in a prominent spot by his fellow-citizens, bears witness to the esteem in which they held him. Francis Paul entered the Society at Schwyz in Switzerland in 1843. Five years later, in 1848, the revolution, beginning at Paris, spread over Continental Europe, and the Jesuit provinces in its path were momentarily dispersed. As the members of the dispersed provinces had to fly for security either to their families or to quieter parts of the Society, Mr. Nussbaum retired to his birth-place, Munich, where he received Minor Orders, to avoid conscription, and whence, after a brief stay,

he started for America, there to cast his lot with the Jesuits of the Vice-Province of Missouri.

A tedious journey, by sea and land, brought him and his companions to St. Louis. Amid his new surroundings, he at once began the study of philosophy. Before the completion of his course, he was assigned to active duty as prefect in the boarding college established by our fathers in St. Louis in 1829. Here his theological studies preparatory to ordination had to be made in the odds and ends of free time during the laborious and well filled days of his prefect life. In the opinion of one who was actively associated with him at this time in taking care of the boys, his energy in overcoming the difficulties of the situation and his capacity for hard intellectual labor were admirable. He would retire to his room after the day's work with the students, and there, with a mental vigor and freshness which the routine of his official duties never seemed to dull, would apply himself to the solution of knotty theological problems.

In this way did the young Jesuit prepare for his ordination which took place in 1851. Shortly after this event he was transferred to a new field of labor, St. Joseph's College, Bardstown. His aptitude for philosophy soon induced the superior to employ him as professor of that study. He returned to St. Louis in 1855, remaining there until 1870, when he was sent to Cincinnati to act as vice-president and prefect of studies of St. Xavier College. In 1875 he was assigned to Chicago, where he spent thirteen years, either as professor of philosophy or as pastor in the Jesuit parishes of the Holy Family and the Sacred Heart. In 1888 he returned to Cincinnati and here he remained until his death.

It was during his residence in Chicago that Father Nussbaum undertook what was to be, in a sense, his life-work,—the spiritual and material betterment of the Catholic working boys of our large cities. Henceforth this was the channel into which he chiefly directed his apostolic energy and zeal. To bring these boys into closer touch with their pastors and to insure their living up to the requirements of the Catholic faith they held so precariously, he established in the Holy Family parish a Working Boys' Sodality, which was productive of untold good. It was Father Nussbaum's delight to visit his young friends at their homes, which too often bore the signs of poverty and destitution, and to comfort them, especially in sickness, by his kind attentions. His acquaintance with medicine was a valuable aid to him in these ministrations of charity.

In Cincinnati, where he spent the last eleven years of his life, Father Nussbaum continued the same charitable work to which he had devoted himself in Chicago. He established a sodality for working boys and was also instrumental in founding the Working Boys' Home on Sycamore St., an institution in which his interest never flagged. "Every

Sunday evening," says a writer in one of the Cincinnati papers, "until failing health forced its abandonment, Father Nussbaum might be found in the sitting room of the home, surrounded by a crowd of boys of all ages, and among them the man of great learning was a child, interested in their boyish sports, sympathetic at the recital of their boyish troubles, and rejoicing with them in their little pleasures."

Thus did he labor unto good, until, after many weeks of failing strength, the end came early in the evening of Dec. 30, 1898. Father Nussbaum had lived seventy-three years, fifty-five of which he spent in the Society. The news of his death was quickly borne to the home, where the boys, who had retired for the night, rose from their beds and went, in a body, to the chapel, to say a prayer for him, to whom, under God, they owed the spiritual and material benefits that they enjoyed. The funeral services took place in St. Xavier Church in presence of the members of the Community, about thirty of the secular clergy, and a great concourse of the laity. The low Mass was said by Rev. M. J. O'Connor, S. J., Rector of St. Xavier College, while Archbishop Elder, the venerable prelate of the Cincinnati diocese, pronounced the absolution and delivered a brief but touching eulogy on the deceased.

Father Nussbaum's character was one to command attention for its sterling qualities of simplicity and open-hearted honesty. Straightforward and ingenuous in his dealings with others, frank and outspoken in conversation, whatever he said or did bore the impress of a great sincerity. Only a nature steeped in kindness could have drawn so many young hearts to itself and held them in the bonds of a natural affection. Father Nussbaum's life, in brief, was that of an honest, upright, duty-loving man, who worked hard while it was yet day, doing whatever good his hands found to do, and leaving in his path the memory of a love that was not in word alone, but in the power and beauty of action and sacrifice.—R. I. P.

FATHER JOSEPH KRIEG.

Father Joseph Krieg was born in Switzerland, in the Canton of Schwytz, on Sept. 24, 1831. While yet very young he was sent to the famous Benedictine College of Einsiedeln, where he imbibed that deep and altogether special devotion towards the solemn liturgy of the Church which was a characteristic of his life. To it, in great part, he was also indebted for that intense love of study, especially of German literature and history, which won for him the name of "the priest who is always reading books."

In his sixteenth year, on Oct. 2, 1847, he entered the Society at Brieg, and after making the usual preparatory stud-

ies, he was employed as professor at Feldkirch, and, for a time, taught Ours.

In 1871, when Ours were expelled from Germany, he was sent to Spain, for which country he entertained a life-long affection. From there he was sent to the Spanish missions in South America. His field of labor being the Argentine Republic. After returning to Europe, where he remained for only a brief period, he was sent by Very Rev. Father General to the Province of Maryland-New York, where for fifteen years, with only a short stay at Philadelphia, he was an Operarius in our German Church at Boston. His special work there was the Ladies Sodality, which, under his care and direction, became very numerous and was remarkable for the punctuality and reverence which its members displayed on each successive fourth Sunday of the month when they approached holy Communion.

Father Krieg had all the qualities which are required in a good confessor, hence his confessional was thronged not merely with those who spoke his own language, but with a large number of others from different parts of the city. He was also in great demand as a confessor among the secular clergy of the diocese. He died Nov. 26, 1898.

His funeral which was the largest that has ever been witnessed in the church which he served so long and well, was an evidence of the esteem and love in which he was held.

Father Krieg was a true type of the religious of the Society; self-sacrificing and devoted to the duties assigned him by obedience, he was ever ready to answer every call from the sick and afflicted. He was a man of a lively disposition, affable, sociable, and full of kindness. The words of his Grace, Archbishop Williams give a good summary of his life and work: "He was a man who, in silence and self-abasement did great things for God's glory and the salvation of souls."—R. I. P.

FATHER ANDREW RAPP.

Andrew Rapp was born Nov. 17, 1848, of respectable Catholic parents in the hamlet of Riedle, parish of Weingarten, near Offenburg, Archdiocese of Freiburg, Baden, Germany. On the breaking out of the Franco-Prussian war in 1870, he entered the army as a volunteer in the cavalry forces of his native land. Honorably discharged from the army he came to this country in 1874, to enter the Society, on the recommendation of his friend, Father Busam and was admitted to the novitiate at the Sault-au-Récollet, February 14, 1875. He pronounced his first vows at Woodstock. He taught at St. John's College, Fordham and at St. Francis Xavier's, New York. After his ordination in 1883, Father

Rapp was sent to Goshenhoppen, since given up by Ours. Then he was stationed at the German churches in Boston and New York. In 1889 he came to Leonardtown and was in charge of St. John's and Medley's Neck churches until 1891. His last vows were taken at Leonardtown in 1890. Father Rapp labored two years in Troy, New York, where he is still remembered with grateful affection, and after a few months on the mission at Bohemia, Cecil Co., Md., he was appointed as one of the pioneers from this province when the Jamaica Mission was transferred from the English Province to the Province of Maryland-New York.

On his arrival in Jamaica, Father Rapp was placed in charge of all the missions in the northern part of the island. He lived alone at Reading Pen one hundred miles away from his brethren. His principal stations were at Lucea twenty-five miles distant, Falmouth thirty-five miles, and St. Ann's, seventy miles from Reading. By direction of superiors, he went to Kingston for confession every two months. Most of the time he spent on the road with his colored driver going about in a buggy from station to station. No one who has not travelled for hours in the heat and glare of a tropical sun can know how trying these journeys were. Of the humorous incidents occurring, he wrote in the *WOODSTOCK LETTERS*, but of his trials and sufferings of body and mind he never wrote and seldom spoke. Father Rapp had a rare faculty of making devoted friends wherever he labored. In Jamaica, Catholic, Protestant and Jew alike gave him their friendship and offered him generous hospitality. A great joy for him each year was the visit of the fathers from St. George's College who spent a part of July at Reading. His house was on a hill, six miles from the nearest town, Montego Bay.. Fresh meat was sold there once a week and during the villa-time a messenger was sent to the town regularly for meat and bread. His own fare was goat-mutton, canned beef, or salt-fish. If he chanced to pass near the town, he bought bread and meat and carried it home in his buggy.

In September last, Father Rapp was recalled from Jamaica and sent to the out missions of St. Inigo's. He dreaded the severity of the weather to which his long drives in winter would expose him and to guard against colds, he grew a beard. Driving twenty miles in a snow storm to a cold church, he had an attack of pneumonia. As soon as he felt able to travel he was sent to Leonardtown and apparently was convalescing. The fathers helped him in his work as he was much beloved by all. On Saturday, Jan. 28, he went to one of his missions and returned Sunday evening with a fresh cold. Monday he took a walk in the village and went to bed early, putting on a mustard plaster. As he did not say Mass at his usual time, 6.30 A. M., Father Jenkins went to his room and found him dead. Death came in sleep,

without the slightest struggle and without pain; a sudden death but not unprovided. He had gone to confession on Saturday before going to his mission.

Death found him working under obedience as he had always lived. He was a model of charity and silence and devoted heart and soul to the Society and its work wherever obedience placed him.

The office and Mass were celebrated on February 1, and in spite of the intense cold, the church was well filled by those who loved and admired him. The body was taken to Georgetown where he now rests in the lowly valley of the dead.—
R. I. P. P. H. Kelly.

LIST OF OUR DEAD IN NORTH AMERICA
From December, 1898 to May, 1899.

| | Age | Time | Place |
|------------------------------|-----|---------|-------------------------|
| Br. Senan Mangan..... | 76 | Dec. 25 | Conewago, Pa. |
| Fr. Francis P. Nussbaum..... | 73 | Dec. 30 | St. Xavier, Cincinnati. |
| Fr. Maurice D. Sullivan..... | 39 | Jan. 3 | Mangalore, India. |
| Fr. John Reimsbach..... | 44 | Jan. 7 | Montreal, Can. |
| Fr. Charles M. Pollano..... | 72 | Jan. 12 | Los Gatos, Cal. |
| Fr. William H. Judge..... | 49 | Jan. 16 | Dawson City, Alaska. |
| Br. John McKinnery..... | 77 | Jan. 21 | Florissant, Mo. |
| Fr. Andrew Rapp..... | 50 | Jan. 31 | Leonardtwn, Md. |
| Mr. Henry Flanagan..... | 21 | Feb. 5 | Grand Coteau, La. |
| Fr. John B. Quinlan..... | 63 | Feb. 6 | Galveston, Texas. |
| Fr. Joseph Bandini..... | 62 | Feb. 10 | Spokane, Rocky Mts. |
| Br. Romuald de Volder..... | 42 | Feb. 11 | New Orleans, La. |
| Fr. Thomas J. O'Neil..... | 77 | Mar. 2 | Cincinnati, Ohio. |
| Br. Gerald Barry..... | 61 | Mar. 5 | Holy Cross, Worcester. |
| Mr. James Desgeorges..... | 25 | Mar. 20 | Sault-au-Récollet, Can. |
| Fr. Celestine Galliano..... | 64 | Apr. 12 | San Francisco, Cal. |

Requiescant in Pace.

VARIA.

Australia.—St. Francis Xavier's College at Kew, four miles from Melbourne, has just celebrated its silver jubilee. This is one of the two boarding colleges of the mission, the other being at Riverview, near Sydney. The jubilee number of the "Xaverian" gives an historical account of the college with many illustrations. Some seventy acres were bought as early as 1871 and in the following year the foundation stone of the south wing was laid. Owing to want of funds this building was not finished till 1878 when it was solemnly opened and blessed by the Archbishop of Melbourne. A west wing has been added, and a great hall which is perhaps the finest of its kind in Australia. Altogether \$350,000 have been so far expended in the purchase of the land and in the erection of the college building. The buildings, as they stand, afford ample accommodation for 150 resident pupils, but in order to complete the design of the college, additional improvements will be made later on, when means are at hand to carry them out. A graceful octagonal Church will unite the two wings, the south wing will be elevated another storey, and a massive balcony and verandah will front them both. The group of buildings, when thus completed, will have few rivals among the scholastic institutions of the colonies.

Austria, The New Residence at Vienna.—I have been to see the new residence which I mentioned to you in my last letter. I was received with an American welcome, which did my heart good. They have paid 132,000 gulden for the lot and the church to be erected is to accommodate 5000 people. There will be an upper and a lower church. They do not yet know anything about the style, but it will very likely be the old Jesuit style. It is a very large lot and can easily accommodate the new church, a building for the community and have a large garden for the recreation of the fathers. Another lot has been bought opposite, where it is proposed to build accommodations for sodalities and social clubs of the church. Thus far 182,000 gulden has been collected towards defraying the expenses. A building society has been established called "The Union of B. Canisius," it has a member of the imperial house as protectress, who is, if I am not mistaken, the Archduchess Josepha. The place where this new church and residence are to be erected is called "Gate of Heaven," and is dear to the Society, because it was there and in the neighborhood that Blessed Canisius used to labor so heroically for the salvation of souls. The church is not to be a parish church; for we have no parishes here.

Here is an item from which you may gather the spirit of the times. Father Abel, the popular preacher of Vienna, who is to be stationed at the new church, was to give a course of—I believe—eight lectures, somewhat of the nature of a mission, at Ottakring, Vienna. I am told that eight policemen in uniform, four detectives and a number of guardians of the peace in civilian dress were at hand to protect the father and the assembly against the social democrats, who when they saw this force, went somewhere else to hold a counter demonstration. It seems that these men do not hesitate to insult us. One of our tertian fathers spoke about having been insulted on the street and I can say the same thing of myself. I was peacefully going along the street at about 7 A. M. to say Mass at our old residence in Vienna, when three fellows coming towards me, blocked my way and stretched out their hands, using very improper language. I jumped aside and walked on in the mud of the street, whilst they passed on laughing loudly and whistling.—*From Father Ulrich.*

Belgium, Missions Belges de la Compagnie de Jesus.—Such is the title of the new form of *Les Precis Historiques*. The Belgian Missions comprise the Congo, Bengal and Ceylon, and the object of the “Missions” is to give an account of the work being done by the Society in these vast countries. Letters from Father Van der Aa, Father Schouppe, Father Butage, and other missionaries, and letters from the missionary Sisters of Notre Dame, give a true and interesting account of their labors, while there are valuable articles on the climate of the Congo State, the injurious insects of the mission, etc. The form of the old “Precis” has been enlarged so that the “Missions Belges” now favorably competes with our own “Messenger” for the beauty of its illustrations, its fine paper and excellent press work. It deserves every encouragement. The price is five francs for Belgium and seven francs for other countries comprised in the postal union.

Death of Father Croonenberghs.—This father who is known to many of Ours in this country, died at our college at Verviers, Belgium on the 25th of last January at the age of fifty-six. He was the companion of Père Depelchin in the first evangelization of the Zambesi. Having spent some five years in the mission he returned to Europe and then spent nearly three years in visiting this country, Canada and Mexico, lecturing on Africa and collecting alms for the Zambesi Mission. Returning to Belgium in 1887, he was for eight years professor or prefect in our different colleges. In 1895 he was appointed to take charge of the “Apostolic Union for the conversion of the Congo” and this charge he kept till his death, editing the bulletin which gives an account of the work, the alms received, etc. He published an account of his voyage in this country, Canada and Mexico, in three volumes.

Boston, Holy Trinity.—A medal of honor, struck from cannon captured in the Franco-Prussian war, has just been awarded by Emperor William of

Germany to Rev. Alexander von Ascheberg, S. J., of Holy Trinity Church, Boston. A large number of priests ministered to the spiritual wants of the soldiers during that war, and, on several occasions, their bravery was exceptional. Their assistance to the wounded was duly appreciated by Kaiser Wilhelm I., who determined a short time before his death that they should be honored for their merits and efficiency. The medal is somewhat larger than a silver dollar and weighs a little more. On the face, in relief, is the head of the Emperor, William I. He has on the regulation imperial helmet and heavy army cloak. The likeness is said to be an excellent one. In the upper left hand corner is the inscription: "Wilhelm der Grosse Deutscher Kaiser," and just below, in the right hand corner is, "König Von Preussen." The inscription on the reverse side reads thus: "Zum Amdenken an den Hundersten Geburtstag des Grossen Kaisers Wilhelm I., 1797-'22, Maerz—1897." Beneath this is the German imperial coat-of-arms, which surmounts a wreath. Associated with Father von Ascheberg is Father Jutz. Had Father Krieg lived he also would have received a medal.

Mission at Boston Public Institutions.—Holy Week was observed at the Deer Island House of Correction and the Long Island Almshouse by the holding of a mission for the inmates of these two city institutions. The mission was held under the auspices of the Society of Jesus. It was begun on Palm Sunday and continued throughout the week. The success attending this mission was extraordinary, nearly twelve hundred confessions having been heard at both places, and many approached the Holy Eucharist for the first time in years. This is the second mission of a like character that has been conducted by the Rev. Father P. H. Brennan, S. J., the chaplain of the city's institutions in Boston Harbor; the first having been held at Deer Island two years ago, and it is said that in no jail in this country has a like permission ever before been granted. The Hon. Ernest C. Marshall, commissioner of penal institutions in the city of Boston, has been the first official hereabouts to recognize the efforts of our Catholic clergymen by appointing Father Brennan as the regular Catholic chaplain, thereby setting a precedent for fairness in the other institutions of the state wherein our priests have labored for years without recompense, while the clergymen of other denominations have been allowed fat salaries. Mr. Marshall's breadth and liberality is to be commended, and Father Brennan is warm in his praise of the unusual privileges, too, that this progressive administrator of the penal institutions of Boston has accorded the members of the Catholic Church. Father Brennan was assisted in his work of Holy Week by Fathers Edward F. Roche, John A. Moore, and Daniel Doherty.—*Sacred Heart Review*.

California, St. Ignatius' College.—The plan of studies in the college has been decidedly improved this year by the addition of advanced courses in literature and history for the two classes of philosophy. The lectures are given in each branch once a week; so that each course gives opportunity for

seventy-two lectures in the two years. The lectures in physics are now given daily, in chemistry three times a week, and twice a week in astronomy. Weekly circles are held in each of the philosophy classes. The authors followed are Russo in 1st year philosophy, and Jouin in 2nd year. A class of humanities has been introduced between 1st grammar and poetry; and the grammar classes are now known as the 1st, 2nd, and 3rd academic classes. The standard in the academic classes is being raised as rapidly as may be, to meet the need caused by the change. The mathematical course (five years) now begins in humanities. The matter is distributed as follows: elementary algebra, is studied in humanities; geometry, in poetry; trigonometry and higher algebra, in rhetoric; surveying, navigation, and analytical geometry in 1st year philosophy; and calculus, in 2nd year philosophy. New text books have been adopted in mathematics to replace those formerly in use, which were intended for a four years' course.

Consecration of the next Century.—His Grace, Archbishop Riordan has appointed Father Henry Woods to the charge of the preparation, in this archdiocese, for the Solemn Consecration of the Twentieth Century to our Lord Jesus Christ. Father Woods has issued a pamphlet setting forth the nature and importance of the work, with suggestions for the practice of preparation in churches, Catholic societies, and colleges and schools, as well as suitable subjects for sermons on the Sundays of preparation. The work has been taken up by the parochial clergy, according to the wishes of His Grace, on the plan suggested.

Invention in Wireless Telegraphy.—Wednesday evening, January 25, Father Bell, the professor of physical science, gave an interesting lecture on "The Hertzian Waves." He began by taking exception to the commonly received views concerning the nature of heat, light and electricity, declaring that although motion be an accompaniment of these physical forces when in action, it by no means constitutes their nature. The necessity of a medium for the propagation of these agents was then proved. The Faraday-Maxwell theory was next demonstrated by mathematics, and the Hertz apparatus, since Hertz undertook to support Maxwell in the theory that light is an electro-magnetic phenomenon. A passage was next made to electro-magnetic resonance and reflection. Hertz's Wave Theory was then applied to wireless telegraphy, and illustrated by experiments with Marconi's apparatus. An improvement in this instrument was then exhibited by Father Bell. Instead of using silver and nickel filings in the coherer as Marconi does, Father Bell used carbon, silver and iron filings, giving as a reason that the carbon being a semi-conductor, rendered the coherer more exact in giving signals. The event of the evening was, however, his invention by which he succeeds in putting aside Marconi's coherer altogether, thus simplifying the apparatus while producing the same results. Father Bell's machine consists of a microphone in which the carbon rod is replaced by a strip of tin foil resting loosely against the lower contact or block, gravity being made to supply the place of

the small hammer in the Marconi instruments. All the experiments were successful. The music on the occasion was furnished by the college orchestra.—*St. Ignatius Calendar, San Francisco.*

On the evening of Feb. 20, last, the Philhistorian Debating Society of the college held its annual debate in the college hall before a large and select audience of invited friends. The resolution, "That the system of single tax is the proper method of improving our social condition," which was the subject chosen, was ably handled by the debaters. Both sides showed deep study of the writings of Henry George; and the triumphant refutation of his theory by a masterly application of the ethical principles involved, was enthusiastically received by those present.

The Philhistorian Debating Society is largely composed of graduates of our own and other colleges, some of whom are members of the learned professions; and their public debates are attracting more and more attention here; nor could one easily overstate their utility in spreading, in a popular way, sound and necessary principles on questions of living interest.

Canada, Loyola College.—At the last session of the Quebec legislature, application was made on behalf of the college, for incorporation, and for power to confer degrees in Arts. In deference, however, to the wishes of the episcopate, the question of university powers was postponed, the college having extended to it for the time being, the same privileges as to degrees as were granted to St. Mary's College by the Papal Constitution "Jamdudum," bearing date Feb. 2, 1889. In virtue of this same constitution, students of Loyola College, upon presenting certificates of satisfactory examination in the branches of the college curriculum, will be admitted by Laval University to the degrees for which they may have qualified.

Historian of the Society.—Our readers will be pleased to learn that Father Arthur E. Jones, for many years past archivist of St. Mary's College, Montreal, Canada, has been named one of the historians of the Society. In this capacity his chief duty will be to collect and contribute data about our early and present Canadian Missions for the general history of the Society. This task will soon necessitate a journey to Rome, and much research in various libraries of Europe. It will give Father Jones an opportunity for using the valuable historical knowledge already in his possession, and incidentally it will enable him to gather important material for the process of the beatification of the missionaries, Brebeuf, Lalemant, Daniel and Garnier, of whose cause he is vice-postulator, and to further also the cause of Father Jogues, René Goupil, and Catharine Tegakwitha, whose lives and deaths are so closely connected in many ways with the heroes who gave their blood for the faith on Canadian soil.—*From The Pilgrim.*

Canisius, Blessed Peter.—A monthly “Bulletin” has been recently founded at Friburg in order to propagate devotion to Blessed Canisius and his works. It is published as a souvenir of the third centenary of his death and is issued in French and German. The French edition is called “Annales du R. P. Canisius” and the German “Canisiusstimmen.”

The object of these “Annals” has been approved by the holy Father and by a number of Swiss and German bishops. It is, as stated in the prospectus, to continue the propagation of devotion to the Blessed among the people, to restore his works, and to contribute thus to his canonization and to his elevation to the degree of Doctor of the Universal Church. Though his tercentenary was celebrated with great enthusiasm in those countries in which he labored, and especially at Friburg, the whole Church, we can say, took part in the triumph of one to whom Baronius, his contemporary, does not hesitate to apply the words of St. Paul “Cujus laus est in evangelio per omnes Ecclesias.”—(Messenger du Cœur de Jesus, Avril p. 252).

Ceylon, Extract from the Ecclesiastical Returns of the Diocese of Galle.

| | '96-'97 | '97-'98 |
|----------------------------------|---------|---------|
| Baptisms of adults: Protest..... | 7 | 11 |
| “ Heathens..... | 43 | 129 |
| Children: (Cath. Parents)..... | 237 | 255 |
| “ (Non-Cath. Parents)..... | 84 | 91 |
| Funerals | 86 | 112 |
| Confessions..... | 6381 | 9224 |
| Communions..... | 7196 | 10169 |
| Confirmations..... | 249 | 47 |
| Extr. Unct..... | 30 | 50 |
| Marriages solemnized..... | 39 | 56 |
| “ validated | 15 | 32 |
| Number of Catholics (known)..... | 5466 | 5650 |
| Churches..... | 14 | 15 |
| Chapels..... | 19 | 20 |
| | '95-'96 | |
| Schools for boys..... | 1 | 7 |
| “ “ girls..... | 6 | 11 |
| “ “ mixed..... | 3 | 6 |
| | <hr/> | <hr/> |
| Children in Schools | 10 | 24 |
| Boys | 349 | 660 |
| Girls | 359 | 586 |
| | <hr/> | <hr/> |
| | 708 | 1246 |

Although these figures would not compare very favorably with those gathered by St. Francis Xavier in his own time, we think that we have reason to thank almighty God for the results obtained by his favor. There is a constant progress going on, slowly but surely. Some days ago, I saw a report of the Wesleyan Mission. Almost in every district they found that the soil was very hard, and their results were nothing compared with ours, although they have plenty of money at their command.

I am persuaded that our work would have better results if it were not for some of your countrymen. Last year, one Countess Cannavarro came from

Boston; she became a Buddhist Nun and opened a large school in Colombo. On the 26th of last October two other ladies, also from the intellectual capital of the States arrived and a third one is expected shortly. Their arrival has given a new enthusiasm to the Buddhists in Ceylon, who are made to believe that a vast number of Americans amongst the educated classes are becoming Buddhists. This Countess Cannavarro—an American by birth—pretends that she was formerly a Roman Catholic; she considers our religion a good one, but not so deep as Buddhism. Besides in Catholicism, too much is to be taken on faith. She says that her husband is the Spanish or Portuguese Consul in Hawaii, and that she left him and her children, whom she adores, to come and work for the enlightenment of the Ceylon Buddhists. It is a pity that we cannot find out some particulars about this lady.—If any of the readers of the WOODSTOCK LETTERS were inclined to help me just a trifle, they could do so by sending me one, two or more good books, either new or second hand. We do not wish novels, of them there are enough already in Ceylon. Two years ago I started a reading room which is still in existence, something marvellous out here; but I need a few more books. I get monthly the "Messenger of the Sacred Heart" and you will not be surprised to hear that it is the delight of many readers. If I could get a copy of an American Catholic Review or Magazine, or . . . But I must stop this begging. Thanking you again, dear Rev. Father Frisbee, for your past favors, I remain in union of your holy sacrifices, Yours sincerely in Xt.—*J. Cooreman, S. J.*

China, The Tertianship at Zi-Ka-Wei.—We are thirteen tertians, and were fifteen up to the end of the long retreat. Two, who had entered as secular priests, returned to their districts after the retreat. We made our retreat at the residence of the pilgrimage chapel on a hill, about fifteen miles in the country. We had the house and grounds, the hill and its walks all to ourselves, and more perfect seclusion with so much fresh air and freedom could hardly be enjoyed anywhere. We had thirty-three days of retreat, including the three regular days of relaxation and a little extra recreation and walk one afternoon. We had twenty-one midnight exercises during the first three weeks; it was our first experience of meditating at midnight, and, with the exception of one or two, we followed the order regularly and found it worked excellently. I don't know whether the midnight exercises are a feature of the long retreats of the tertianships at home. As for the other experiments, some have little missions and retreats, and there is occasional preaching at Shanghai (if that may be called an experiment), and there are two little hospitals of the poor which some of our number have attended for a fortnight or two. As there are so many servants in the kitchen and the refectory we have not had any work in those departments excepting, of course, the usual serving at table.

Things seem to be quiet at Peking for all we tertians know. The poor emperor has fallen back into the obscurity and impotence, in which his old

aunt had so jealously guarded him from his infancy, and from which he made a spasmodic effort to escape last summer. It is a violent state of affairs and "violenta non durant."—*From Father W. L. Hornsby.*

Colombière, Ven. Père de la, Progress of the Cause for his Beatification.—On the 20th of last December the Sacred Congregation of Rites, of which Cardinal Mazzella is the Cardinal Prefect, held the first of the three meetings, called the "antepreparatory," in order to discuss the heroism of the Ven. Father. The result is kept secret but the inquiry is believed to have met with the approval of the Congregation, as orders have been given to prepare for the second called the "preparatory." This in turn will be followed by the third, called the "general," which is held before the Cardinals and the Sovereign Pontiff. It is after this general congregation that the decree on the heroicity of virtues is published. Once the virtues are declared heroic, there will remain the examination of the four miracles required. This presents no great difficulty as a number of favors have been obtained through the intercession of the Venerable, which it is believed will pass the scrutiny of the Congregation.

Cuba, Visit of Archbishop Chapelle to our College.—A notable event in the history of the Belen College this year was the visit of Most Rev. Placidus Chapelle, Archbishop of New Orleans and Apostolic Delegate to Cuba and Porto Rico. As soon as it was definitely known that the worthy prelate would visit the church and college of our fathers, every preparation was made to receive him in a manner befitting his rank and proportionate to that love and veneration which he has always manifested for the sons of Loyola. When the time for his arrival approached, the hundreds of students in full uniform and with banners waving in the breeze were drawn up in two lines along the avenue leading to the college, and as his Grace, accompanied by Monsignor Santander, alighted from the carriage, they were greeted with prolonged and hearty cheering. His Grace was then treated to a tasty program, consisting of songs, poems and speeches. This over, he repaired in company with the fathers, to the church and thence to the beautiful oratory, where the body of his name-saint St. Placidus reposes. He was deeply impressed by the reception tendered him, and more than once expressed his regret at not being able, out of deference to the Bishop, to make the residence of the Jesuit fathers his home during his stay in the capital.

France, Province of France.—*The Novitiate at Canterbury, England,* was transferred a year ago to the buildings at Laval formerly used for so many years as a scholasticate. This year the juniorate has also been moved to Laval, so that there remains at Canterbury but three fathers and some coadjutor brothers who take care of the house and property until it is decided what is to be done with it.

Status Assistentiæ Gallix, S. J. (1762-1768).—Under this title the indefatigable Father Vivier, archivist of the Province of France, has just published a valuable collection of catalogues of the old Society in France. This collection comprises various catalogues of the different provinces for the above years, and is completed by an alphabetical index, giving the name, province, date of birth, etc., for each of the 3200 Jesuits who belonged to the French Assistancy at the time of its dispersion by the French parliaments. This work cannot fail to interest our historians in all the Assistancies. Father Vivier hopes that a similar work will be undertaken in the other Assistancies so that we may be able to know more exactly the state of the whole Society at the time of its suppression.

This book consists of 350 pages and is sold to Ours for eight francs. It may be ordered from Brother Lavigne, 35 rue de Sèvres, Paris, and payment made through the procurator of the province.

Poitiers.—Our college here—"Ecole Libre S. Joseph" is flourishing. A large hall has recently been built, decorated, and furnished with electric lights, and a fine stage and scenery. The beautiful chapel of the congregation has been redecorated and a gymnasium put up and other improvements made, all of which shows that in spite of the difficulties Ours have to encounter in the present state of affairs, the college is flourishing.

At *Paris* also improvements have been made in our colleges. Thus at *Vaugirard* a monument has been erected to Père Olivaint, martyr of the commune, and formerly rector of this college, while at St. Ignace, rue Madrid, new buildings have been erected.

Ouvrage Couronné.—The "Histoire de la Littérature Française au XVII. Siècle" by Père Longhaye has been crowned by the "Académie Française" (prix Montyon) upon a very flattering report by Monsieur Brunetière.

Father J. B. Simon, until lately rector of the scholasticate and tertian instructor has been made Vicar Apostolic of Kiang-nan, in China. He succeeds Bishop Garnier, who died on the 14th of August of last year.

Deaths.—Father Adolphe Vasseur died at Paris on March 25, at the age of seventy-one. He was known to many in this province, having taught classics at Montreal for a number of years, and for having spent some months in New York on his way back from China, where he had been engaged in missionary work. He was obliged to return from China on account of his health but he continued his apostolic work by designing and propagating religious pictures and paintings. He was an excellent artist and decorated no less than twenty-seven churches, several in Paris itself.

On the 24th of the same month, Father Charles Clair died at Paris in the sixty-fifth year of his life. He was well known as author of the Life of Blessed Margaret Mary and of Père Olivaint.

Bibliothèque.—Father Sommervogel tells us that he is advancing with the ninth volume. It will contain the conclusion of the supplement, a table

of anonyms and — as there will be some room left — a geographical index of the different authors and the correction of a number of errors.

Province of Champagne—Lille.—During the late anti-clerical riots in this city, our college of St. Joseph was one of the chief points of attack. Hundreds of windows were broken by the mob, and not a few of the missiles came dangerously near causing injury to life and limb.

Province of Lyons — Mold.—The good seed sown by the French fathers of Lyons while at Mold is still producing fruit, as is shown by the following from a Protestant "Liverpool Welshman" who writes to the "Courier:—" I had occasion to visit Mold not long ago, when to my surprise and astonishment I observed a procession of quite two hundred children, and upon inquiry found that they were all Roman Catholics, and the priests and Sisters of Mercy conducting them were talking Welsh fluently. Now, I remember Mold when there was hardly a Roman Catholic in the town. I am strongly of opinion that the Jesuits who escaped from France during the Franco-German war⁽¹⁾ and who settled in North Wales, have Romanised the whole of North Wales. I consider it a disgrace to all the Protestant ministers, no matter to what Church they belong, to allow the rising generation in Wales to be handed over to Rome in this manner.

Fredertok.—On the feast of Father Rector, May 6, the juniors gave a tragedy in five acts from the French of Father Longhaye. The scene is laid at the borgo, or old capital city of Malta, in the Grand Convent of the Knights Hospitallers of St. John of Jerusalem, during the siege of Malta by the Turks in the reign of Solymán the Magnificent. The time of the action is from June to September, A. D. 1565. The translation was made into English blank verse by the members of the class of rhetoric, and the presentation of the play was such as to make it marked in the annals of the juniorate.

The number of scholastic novices at present is 51; of coadjutor novices 7. Five scholastic and two coadjutor novices have entered since the catalogue was issued.

Georgetown, The Observatory.—An event of great importance in the astronomical world was the appearance in March of the first series of the Atlas of Variable Stars upon which Father John G. Hagen, S. J., the director of the observatory, has been at work for a long time.

The first series contains those variables which are below the 10th magnitude, with declination between 0° and - 25°. There are forty-four charts in the present series, with a preface which contains explanations necessary for a thorough understanding of the star-catalogue and the charts. The directions are given in Latin so as to be of use to astronomers in all parts of the world.

⁽¹⁾ This is a mistake. The fathers from Lyons did not settle at Mold, till ten years later when they were driven out by the decrees of 1880.

The whole work is divided into five series, of which the first three are devoted to stars of the lowest magnitude, the fourth to those that are visible in ordinary instruments, and the fifth to those that may be seen by the naked eye.

The inscriptions of the charts contain all the data required for night observations: the color, the spectrum, limits of variation in-magnitude, name and position of the variable star, which is placed in the centre of each chart.

Each *chart* is accompanied by a *catalogue* sheet, which furnishes all the data required for the reduction of the observations.

Of the utility of this Atlas little need be said. It will prove indispensable to the professional astronomer who wishes to observe variable stars in a systematic way, and to the amateur, who can find no readier means of really adding to the sum of scientific knowledge than by variable star observations. The division of the Atlas into five series will furnish the observer with whatever program may be adapted to his instrumental means and his geographical position. The charts will enable him to identify the variable without loss of time, and the catalogues will give him the positions and magnitudes of the comparison stars. The brightness of the latter is expressed in steps and in magnitudes, with references to the Bonn *Durchmusterung* and other catalogues. Specimens of the charts were published last October in the *Nachrichten* and in the *Astrophysical Journal*. The names of Wolz and Henry, who also engraved and printed Schönfeld's DM., are a guaranty for the technical features of the Atlas.

The price has been fixed by the publisher, Mr. F. L. Dames, of Berlin, as follows: To subscribers for all the five series together, the rate will be 1 Mark (25 cts.) per chart, but for each series separately 1.20 Mark (30 cts.) per chart. In both cases the catalogue is included.

Neither author nor publisher considers the work a source of gain. The cost of engraving and printing the whole Atlas will be about \$7000, one-fourth of which was originally guaranteed by the well known benefactress, Miss Catherine W. Bruce. Estimating the selling price in round numbers at \$50, it is clear that one hundred subscribers to the entire Atlas will not pay the engraver and printer. Thus far only 62 subscribers have been obtained, and as there was danger that the Atlas could not be completed, Miss Bruce added to her previous gift of \$1750 the sum of \$1400, making in all \$3150.

Some time ago, at the suggestion of Professor Edward C. Pickering, of Harvard, a circular was issued to announce the Atlas and invite subscriptions. At present this field of the science is being cultivated more widely in America than elsewhere, and it is hoped that both author and publisher will be encouraged by a ready response to their appeal.

The charts are on stiff cardboard sheets 9 by 11 inches, and the catalogues on corresponding sheets. They are neatly printed and packed in a durable cover.

The University has reason to be proud of Father Hagen's great work, and we shall look with interest to the notices which may appear in the scientific journals. We hope that it will be our good fortune to record soon the completion of this great work.—*College Journal*.

India, St. Mary's Seminary, Kurseong.—The general theologate for the Indian missions of the Society has this year reached the highest number of students, since its opening in 1889. We are 22 in the Long Course, and 6 in the Short Course. Of this number 9 belong to the Bengal Mission, while 12 hail from Madura, and 7 from Mangalore. The house was originally intended as a scholasticate for the mission, but Father General's recent arrangements concerning the studies of Ours in India, have necessitated a number of additions and improvements. Our skilful architect Brother Rotsaert has succeeded in accomplishing this happy result without in the least disturbing the unity or beauty of the original plan. And while the needful has been carefully attended to, superiors have not forgotten to provide ample means for recreation of mind and body. The extensive grounds bought from an Indian Rajah, have been artistically laid out, and the deft hands of the scholastics have converted unpromising spots into lovely flower-gardens. A perfectly level road, a rare thing up here near the Himalayas, leads to the grotto of our Lady of Lourdes, which again is the work of a devoted band of scholastics. While behind the moss-covered rocks and mountain creepers are rustic seats, where the studious theologian loves to sit under the very shadow of our Lady's statue. Our play-grounds are modest, but certainly large and varied enough to please all tastes. Tennis finds favor at home, and cricket out in the country. The villa serves also as our country-house during the fortnight of *Vacationes Majores*.

A goodly number of native huts have been erected on our grounds for the mountaineers that have been converted in recent years. They are a strong, healthy tribe, honest and straightforward; and judging from the results already achieved, they give fair promise of a flourishing Catholic community in these remote Himalayan regions. A school has been opened for the boys, and there is besides, what is the beginning of a large orphanage. The beautiful chapel of which the natives are justly proud, is regularly frequented by the steadily growing congregation of the hill tribes who gather there for Mass, prayers and catechism. The religious instruction and training of these simple folks affords an outlet for the zeal and pious enterprize of our theologians.

St. Xavier's College, Calcutta.—The services of Father E. Lafont in the cause of science have brought him more honors. He has been made member of the Institute of Electrical Engineers, London, and the King of Belgium has created him Chevalier de la Legion d'honneur.—*D. Fernandes*.

Jamaica, The Trans-Oceanum Atlanticum Privileges.—Bishop Gordon has obtained that these privileges granted in 1897 to the countries of South America be extended to the Antilles and every island in the Carribean Sea. They are hence applicable to Jamaica. For the sake of reference we give them in full :—

1. The *Faithful* are obliged to fast only on Fridays of Lent, Holy Saturday, and the Vigil of Christmas. Consequently the Fast of the other days of Lent, of the Ember Days, and of the Vigils and Feasts during the year are all abrogated.

2. The use of flesh meat is permitted on every day during the year, except on the Fridays of Lent, Holy Saturday, and the Vigil of Christmas.

3. The use of butter, cheese and eggs is allowed on all days without exception; hence their use is no longer forbidden even on Good Friday.

4. The Faithful may marry and receive the nuptial blessing at any season of the year, provided that during the times at which Marriage is forbidden by the general laws of the Church they do not make use of too much display. Hence the organ will not be played, nor the church bells rung on the occasion of marriages celebrated during the seasons of Lent and Advent.

5. The annulling impediments of marriage which arise from the third and fourth degree of consanguinity and affinity are abrogated. Hence those who are more distantly related than first cousins can now validly marry without any further dispensation.

The time for fulfilling the Precept of Easter Communion is extended to the Octave of Corpus Christi inclusive.

All the Faithful who live in places where it is absolutely impossible or very difficult to have access to a Confessor, can gain indulgences and jubilees, which require Confession, Communion and fasting, if they observe the fast and are contrite of heart, and besides have a firm purpose of going to Confession as soon as possible, or at least within a month.

All Priests of the Vicariate or of any country of Latin America, as long as they remain in these parts and not otherwise, can say three Masses on All Souls Day whether it be kept on the 2nd of November or be transferred to the following day according to the Rubrics of the Roman Missal, they can however only take a stipend for the first Mass; and moreover the second and third Mass must be applied not for any deceased person in particular but in suffrage for all the souls of the Faithful departed.

All these privileges are granted for the period of thirty years; and therefore independently of any annual publication they will remain in force until the 18th of April, 1927.

All these privileges are territorial and cannot be made use of outside the countries mentioned by the Holy Father in his Encyclical, and also in his declaration dated 16th August, 1898.

CHARLES GORDON,

Bishop of Thyatira and Vicar Apostolic of Jamaica.

The Orphanage.—In the *Gleaner* of the 20th we read the following: Ten boys from the Roman Catholic Orphanage near Spanish Town, have been selected to proceed to Reading, in the parish of St. James, on Thursday to do agricultural work for about eighteen months. By the end of that time if the boys prove capable agriculturists, we understand that it is the intention of Bishop Gordon to give them about ten acres of land each so as to enable them to start earning a livelihood.

On this the "Jamaica Advocate" in its leading editorial says:—

We have long waited for just such a gospel as this, and we hail its announcement with delight. When, sixty years ago, the British Government and Parliament freed the 300,000 bond-slaves in the West Indies, this is the gospel which they should have proclaimed. Had they embraced and adapted it to the then existing circumstances of the people and the country, this Colony, aye, and every other West Indian Colony, would, long since, have presented to the world the cheerful aspects of constant contentment and peace. The glaring defect in the economic arrangement then adopted was, to give everything to the lazy, unproductive idlers, in the persons of the slave owners, who had always enjoyed everything, and to give *nothing at all* to the "bone and sinews" who had *produced* everything. The spirit of that arrangement has been so faithfully adhered to in the Colonies, ever since, that the logical result is the cruel situation in which we now groan and suffer.

It is a reproach to our statesmen, and to some of our ecclesiastical leaders, that they have allowed Bishop Gordon to teach them the moral and economic lessons embraced in his scheme; and the least that we can say to them with reference to his noble example is: Go ye, *and do likewise*.

Father Magrath writes:—All well, thank God! Even his Lordship seems to be in excellent health just at present. Fathers Emerick, Broderick and Lynch spend all their time in the mountains removed from Kingston. We see them at long intervals of time. There is plenty to keep us from being idle and much need of the prayers of our brethren in the province. The number of converts, according to *Fructus Spiritualis* of the LETTERS, will manifest the progress and success of our missionaries. Fathers Gregory, Kayser and I spend almost all our time in class. Our students are good and bright though not numerous.

Marquette.—A booklet of 141 pages has recently been published by Ginn & Co., entitled "Heroes of the Middle West." It is written by Mary Hartwell Catherwood and the heroes are in great part our French missionary fathers of the 17th century. There is a fascination in the lives of those heroic fathers of ours who figured so prominently in the opening of the Mississippi and St. Laurence regions which none of our historians have been able to elude. But none of them, save our Catholic historian, has followed the careers of these soldiers of Christ with the uniform respect and love that appears everywhere in the pages of Mrs. Catherwood. Somewhere in her

writings, she says, "Jogues, Brebœuf, Lalemant, Marquette—a noble procession . . . and Protestant or Catholic we fall on our knees as the holy men of God pass by." One third of the little volume before us is devoted to Marquette and it is remarkable what sympathy, affection and veneration are woven into the simple rapid narrative of his life. May he reward her with that gift which he came to spread over the land—the light of the faith.

Missouri Province.—Father Joseph Grimmelsman was installed as Provincial of this Province on the 14th of February. His predecessor, Father Thomas S. Fitzgerald, has replaced as Minister of St. Ignatius College in Chicago, Father Henry Dumbach, who fills the post of Assistant Prefect of Studies in that college, vacated by the assignment of Father John J. Donohoe to a mission band on the appointment of Father Hugh M. P. Finnegan to the pastorate of SS. Peter and Paul's Church in Detroit previously held by the present Rev. Father Provincial.

Scholasticate.—On the 20th of February disputations were held, the participants being as follows: in Ethics Mr. V. Fusz, defender, Messrs. E. Behiels and J. Daly, objectors; in Cosmology Mr. F. Ruppert, defender, Messrs. E. Anderson and E. Wheeler, objectors; in Logic Mr. I. Bosset, defender, Messrs. H. Vogt and D. Henry, objectors; Mr. F. Siedenburgh lectured on "The Formation of Chemical Compounds," Mr. C. Garde assisting him in the experiments.—Several obstacles, chief among which was the protracted intensely cold weather during February and a part of March, have interfered with the desired progress of work on the new building for our theologians, but it is hoped that the more favorable conditions now prevailing will ensure the completion of the structure before the next scholastic year.

Chicago, St. Ignatius College.—The annual retreats given to the various sodalities of the Holy Family parish this year were largely attended. At the close, new members were received as follows: Young Men's Sodality, 102; Young Ladies' Sodality, 60; Married Ladies' Sodality, 107.

We have long felt the need of more light in our church. Accordingly, the contract to light it by electricity was given out a short while ago and the work is pushing forward to completion steadily and satisfactorily. It is being wired on the three wire system, using the highest grade of water-proof rubber-covered wire. From the Edison street service in front of the church runs a feeder heavy enough to carry 1500-16 C. P. lamps. At the street main a 500 Ampere three-pole knife switch controls all the lights in the building. The switch-board, an oak cabinet five feet square lined with Italian marble, is located back of the main altar. In it are placed the switches to control all the lights in the sanctuary, at the side altars and in the main body of the church. The lamp distribution is as follows: Sanctuary, 435; side altars, 373; main body of the church, 497; upper and lower galleries, 82; lower church (body), 139; main altar, 46; side altars, 28; in sacristy, dressing

rooms, corridors, etc., 143. Total number 1 C. P. lamps, 128; 8 C. P., 444; 16 C. P., 1036; 32 C. P., 35. Grand total of lamps of all kinds, 1643.

A recent and very successful effort is being made to provide for the spiritual wants of the Italians in our vicinity. One of the parochial schools serves the purpose of a church. It ministers to the needs of about five hundred families who are thus provided with Mass and sermon every Sunday. After the morning services catechism is taught to about three hundred children, by ladies who have kindly volunteered their assistance. In addition a sewing class, numbering one hundred and fifty or more, has been started and meets every Saturday afternoon.

Among the entertainments given under the auspices of the college during the winter was a lecture by the Vice-President, Father Cassilly. His subject was "The Training of Boys," and the interest manifested in its discussion was sufficiently evidenced by the large and appreciative audience in attendance.

The students of the college gave a very successful rendition, during the Christmas Holydays, of "The Upstart," an English adaptation of Moliere's well known comedy, "Le Bourgeois Gentilhomme." The theatre was thronged and the press notices were most favorable. The proceeds went to the boys' library and a snug little sum was realized.

The Harper and the Rogers Bill.—Two bills have recently been introduced into the Illinois Legislature, entitled respectively the "Harper" and the "Rogers" bill. The purpose of the first, so it was thought and not without good reason, was to centralize all public educational control in the State making it tributary to the Chicago University of which Dr. Harper, after whom the bill is named, is president. To facilitate the movement, for which plans were skillfully laid months ago, President Andrews of Brown University, a Baptist and a friend of Harper, was brought on here and "worked" into the superintendency of the Chicago public schools. The protest against the scheme, however, was so loud and general that the bill was defeated in the Legislature last February.

The second, the Rogers Bill, provides that no educational institution be allowed to confer degrees or enjoy State patronage of any kind unless it has a foundation fund amounting to some hundreds of thousands of dollars. It is not, of course, to be retro-active and will effect only such institutions as may come to the surface in the future. None the less, it is viewed as a menace and the politician's hand is clearly traceable in the sly provisions. Accordingly, a strong protest has been made against it also with such an effect that the bill did not receive a single vote.

Father Cassilly has been a vigorous leader in opposing these bills, writing articles in the papers and editing a pamphlet on the subject. It was at his instance that the meeting of Catholic colleges passed a resolution against these bills.

New Orleans Mission, Spring Hill College.—In spite of yellow fever drawbacks, Spring Hill has undertaken and completed during the past year several valuable improvements. Chief among these is the erection of a handsome and spacious gymnasium. It is a brick building 155 feet long, 40 feet broad and 35 feet high, and is divided into two compartments of almost equal dimensions. One of these compartments is equipped with a complete supply of gymnastic apparatus; the other is a miniature play ground roofed in, affording every facility for the indoor practice of base ball, hand ball and other games.

Adjoining the gymnasium and in a line with it, a second brick building has been erected of the same width and height as the gymnasium. It measures ninety feet in length and is portioned off into three sections furnished respectively as reading room and library, billiard room and music hall.

The first number of a new college magazine, successor to the old Spring Hill Album, was published at Easter under the title of the Spring Hill Review. It contains nearly one hundred pages of reading matter made up of original compositions and college items, and is profusely illustrated with a variety of views in and about the college, and pictures of students old and new.

St. Mary's, Galveston.—Father John B. Quinlan rector of the college, died suddenly during the night of the 6th of February. During the day he had been in his usual good health, attending to his ordinary work, nor had there been the least sign of failing strength. Father Quinlan was 63 years old at the time of his death. Born at Cork, Ireland, in 1836, he entered the Society at the advanced age of 38 years. After making his novitiate and first studies at Aix in France, he spent eight years in the Syrian Missions, chiefly at Beyrouth, where he was ordained priest. He came to the New Orleans Mission in 1885. He was appointed rector of Galveston on the 1st of September, 1896. Father Quinlan was remarkable for his scrupulous observance of our rules, and for his uniformly holy and edifying life.

Father A. Guyol has been appointed vice-rector of the college.

Palgrave, William Gifford The Ex-Jesuit.—Father Matthew Russell, well known to our readers as the editor of the "Irish Monthly" and from his contributions to the LETTERS, sends us the following interesting item:—

As I met the unfortunate and brilliant Father Palgrave twice—at Limerick and then at Laval not long before his sad apostacy—I took a special interest in the account given some years ago in these pages of his return to the Catholic Church a considerable time before his death. An authoritative account of this last happy change is given by his niece, Miss Gwennlian Palgrave, in a very interesting book published lately by Longmans, Green & Co.—"Francis Turner Palgrave, his journals and Memoirs of his Life." The *Weekly Register* gives this summary of the part of the work that chiefly interests us:—

Mr. Francis Turner Palgrave's illustrious brother (or, rather, the one of his illustrious brothers best known to Catholics) was that William Gifford Palgrave whose extraordinary career as an honors man at Oxford, as a convert to the Catholic Church (which he, for a time, forsook), as a Jesuit priest, as an explorer and student of Arabia and other regions of the East, first as missionary and afterwards as a traveller working in the still philanthropic service of the Emperor Napoleon, makes one of the strangest lives lived by modern man. It will be happy tidings to some Catholic readers of Miss Gwennlian Palgrave's book that her uncle, the ex-Jesuit, returned at his death to the faith of his first great personal conviction. It was happy tidings and it is touching to record this—to his Protestant brother, Francis, who met the traveller, his most intimate companion as a boy, and who records in his journal with joy that this brother had been reconciled "to his old Church—the Catholic." In 1888 he writes: "I little thought what woe was hanging over me; that I should see the telegram in the daily paper from Montevideo, announcing the death of my very dear, dear Gifford on September 30. It is a most specially irreparable loss to me; from him I had very rarely been parted through childhood and youth till he left for Indian service in 1847" (this future Jesuit had taken military service); "to whom I looked up, and whose love for me henceforward, through all the changes of his changeful life, never slackened. I saw him next at Rome, in 1854, at the Collegio Romano—a strange but delightful meeting. Then when he appeared suddenly in his Syrian robes as priest, at our house in Hampstead. . . . Whatever opinions holding, my full conviction is that in all spheres and offices he did his duty to his very best and manliest. May I be as ready! As worthy, or near it anywhere, I cannot be." One of the noblest, gentlest, and sweetest acts of reverence for another's soul that we have seen recorded in any biography is this—that Mr. F. Palgrave, a Protestant, caused a Mass to be offered in London for his brother: "On 1 Oct. I early with Cis [his wife] went to the Catholic chapel to a *Requiem* Mass for dear, dear Gifford, which we had arranged, as I knew not if anyone in Montevideo or here had thought of it." And some time before his own lamented death he wrote, to his children, of the friends he had survived: "I pray for mercy on their souls: and do you, my dearest dearests, pray for mine." His daughter tells us with how Catholic a humility he thought of the trial and responsibility of death. "He particularly disliked," she says, "the complete assurance of freedom from pain and sorrow after death which is expressed in so many religious poems." Let the sadness of this faith be to those who survive the best pledge of his ultimate consolation.

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After the receipt of Father Russell's letter we were fortunate enough to secure a copy of the above book in New York and from it we extract the following additional items:—

Of Gifford's return to the Church Mr. F. Palgrave writes as follows in his journal in July, 1887: "Gifford has been spending this summer with us, which is a real happiness. Cis and I both rejoice at his complete reconciliation to his old Church [Catholic]." September 1, 1887: "Came up to London with Cis to see dear Gifford before he leaves for Montevideo. . . . Bade an affectionate farewell to the dear brother, who returns to his distant abode with much better heart."

Miss Gwennlian thus writes of the affection of Francis for Gifford: "In the autumn of 1888 came the great sorrow of his brother's death at Montevideo. The words written in his journal at the time show something of what this loss meant to him. Although parted for the greater portion of their lives by thousands of miles, they never lost touch with one another, nor were they divided in sympathy for a single day. Probably no two brothers have ever loved and admired each other more—each in his own sphere of life, and often differing in opinions. It was a great happiness to my father and mother that he had been their guest during most of the summer of 1887, before he left England as Minister Resident at Montevideo." On hearing the death of Gifford, Cardinal Newman wrote a letter of condolence to Mr. F. Palgrave which is given in this life.

This remarkable affection of Francis for his brother appears frequently in the journal, and his intense grief at parting with Gifford when he cut short his brilliant career at Oxford in 1847, by entering the Indian service, was the theme of one of his early poems, a few stanzas of which we cannot help inserting:—

Mine were the treasures of thy love,
The blessings of thy sight:
I asked not joys around, above,
Secure in such delight.

Mine was the guidance of thy tongue:
Thy thoughts to mine were known:—
—Another's ear thy voice may hear,
And rob me of mine own.

Thou saidst: I go: yet space may bind
Near household ties yet nearer:
I go: yet absence hours shall find
Dear hearts to dear hearts dearer.

—This is my deepest source of pain:
I cannot see thy face:
That long horizons part us twain:
Blue pathless tracts of space.

Philippines, Manila.—We learn from a letter of Father Pius Pi to his provincial, Rev. L. Adroer, that our fathers opened our college at Manila, called the Athenaeum, on Dec. 1. Owing to the troubled and uncertain state of affairs, it was thought prudent to exclude boarders altogether, and admit only day scholars and half boarders, whose families reside in the city. The pupils have not been entered for matriculation properly so called, as the university has not opened that department. Should the Americans take effective

charge of the government of the islands, matters have been so arranged among the governors, that in the beginning it is agreed to extend the necessary support and protection to the Athenaeum, normal school and observatory, as well as to the missions in Mindanao.

Father Pi strongly insists on the urgent necessity of being provided with English-speaking subjects, who, besides taking charge of a certain portion of the observatory's work, will be able, in case of necessity, to teach English in the schools, and look after the spiritual needs of the English-speaking Catholics in the capital.

Province Changes.—Since January 1, the following changes have been made. At Fordham Father Macksey replaced Father Fagau who is at present at the Gesu, Philadelphia. On the closing of Providence in January Father Bric was sent to St. Mary's, Boston, to be superior in place of Father M. F. Byrne who was transferred to Boston College. Father Denny was sent to New York as spiritual father in place of Father Boursaud, who has gone to Spring Hill on account of his health. Father Stephen Kelly was sent to Gonzaga, Washington, and Father Rache to Jersey City. Brother Donnelly came to Woodstock as assistant treasurer, and Brother Ranahan was sent to Frederick. As McSherrystown has been given to the bishop, Father Haugh was sent to Woodstock as pastor and in place of Father Coppens, who has been sent to Troy to replace Father Finnegan who has been sent to St. Inigo's. Father Himmelheber has been transferred from St. Thomas to Keyser Island to superintend the building of the new house of retreats. Father Cahill has returned from New Mexico and is at present at Woodstock.

Parishes given to the Bishop.—The church and residence at Providence were handed over to the Bishop on Jan. 11.

The church at McSherrystown was given to the Bishop of Harrisburg on Jan. 8.

Rocky Mountain Mission, Pendleton, Oregon.—This mission is situated about ten miles southeast of the town of Pendleton on the Umatilla Reservation. We have about ninety boys and girls attending the school, quite a number considering the amount of money the government allows us for compensation. We are paid by the Indian Department for about twenty-four pupils, so that we must be pretty economical in order to make both ends meet. The boys are generally bright. A band has been organized among them consisting of seven brass instruments, a bass and snare drum, cymbals and triangle. They play a number of pieces, mostly national airs, and execute them fairly well, considering the short time they have had the instruments, about seven months. Do you think there would be a chance of getting some cast off uniforms for our Indian boys' band at some of the colleges where they have cadets? When the boys grow up, or leave, they may throw aside their old uniforms and care no more for them. These old uniforms

would be very serviceable here. They would not only please the boys, but serve as an attraction for drawing others of the reservation to our school and so prevent them from attending the other school where they receive no religious instruction. Our band has proven thus far quite an inducement, and if it had uniforms in addition, it would become a powerful magnet to attract children to our school.—The people of the reservation are a mixture of whites, half-breeds and Indians. The Indians comprising portions of three different tribes (Walla Walla, Cayuse and Umatilla), are partly Catholic, partly Protestant and partly infidel. The Catholic Indians are very good, and attend Mass regularly on Sundays, but the majority of the half-breeds and whites are the *ne-plus-ultra* of the reservation, and so consider themselves not obliged to attend Mass or their duties.—There is a great field here for the labor and zeal of many priests in reclaiming people who have fallen away from the practice of their religion and who have become indifferent, and in many cases are without faith.—*Father C. J. J. Donyan, S. J.*

Rome, Engravings of Our Saints.—Father Armellini sends us from Rome the following notice, to which we beg to call the attention of our superiors :

There has been in the Roman Province of the Society from time immemorial the custom of keeping framed and hanging in the corridors, as well as in the rooms, of all our houses, the engravings of our saints. Such a custom in times only of our dispersions was occasionally interrupted; but as soon as the dispersion was over, it was restored. To keep up this holy custom, expenses have been incurred, partly to retouch the old steel plates worn out and partly to get new ones engraved. Hence the co-operation of Ours in purchasing these pictures would be appreciated. Thus the expense of producing them will be lightened. Our canonized saints at present are thirteen, however, the series of their pictures comprises only eleven engravings, for our earliest three Japanese martyrs canonized are represented together in one engraving. The price of the whole series will be (including mailing expenses) four dollars. Applications should be addressed to Rev. T. Armellini, 120 Via del Seminario, Rome, Italy.

Copies of these engravings have been recently secured for the novitiate at Frederick, and they should be in all our houses.

The Death of Father De Augustinis.—On January 17, shortly after 5.30 P. M., died at Rome, in the Gregorian University, Father Æmilius De Augustinis.

Professor at Woodstock from 1869 to 1888, his name and text-books have grown familiar to hundreds of Ours, who cannot fail to be interested in a brief account of his last moments.

On December 10, 1898, Father De Augustinis had a second stroke of paralysis. Fourteen months previously he had experienced a first attack, which seemed to have left his higher faculties intact. This time, however, he lost their use for the space of four hours. The doctor, fearful of a new attack, advised the administration of the last sacraments. Up to that time, the father

lived in the full hope of recovery, and even spoke of resuming his usual occupations; but when he was told to prepare for the holy Viaticum, he realized his condition, received the announcement with great calm and resignation, and abandoned all thoughts of earth. To those who visited him then he said with a cheerful countenance: "The end has come; pray the Madonna to take me speedily to heaven." About food and medicine he remarked: "They are the last props of life; they are really of no avail; let us take them, however, as long as it is God's pleasure."

His sentiments of lively faith were the more remarkable, as but a few hours before, the good father was persuaded of his speedy recovery, and convinced he had still many years to live. The end, however, had not yet come. The struggle between life and death continued. The sick man's condition grew worse, his sufferings more intense. His breathing especially was most painful, so that the lightest covering on his breast became for him an unbearable weight.

It was a consoling and edifying spectacle on the last day, when his memory and partly his understanding were beginning to fail, to see him turn his eyes wearily towards the father who was at his side, and ask him for assistance in repeating those short prayers and pious ejaculations, he had been in the habit of reciting during the long hours of his illness. He thus continued praying in a low voice until 5.30 P. M., Tuesday, January 17. Every one who came near Father De Augustinis during his prolonged sickness, was greatly edified by his patience and resignation amid so much bodily suffering. Never, during those fifteen months of complete inactivity and great physical pain, did a single complaint escape his lips. During the last days of his life, especially, his only words were words of gratitude towards those around him who gave him assistance, and still more expressions of love of God and of resignation to his divine will.

We have been promised a sketch of the life of Father De Augustinis for our next number.

Father Ehrle and the Vatican Manuscripts.—The specialists at work in the great European libraries have observed with alarm and consternation that the priceless old manuscripts which are their chief treasures cannot much longer withstand the corrosive action of the elements. Especially is this the case in the foremost library in the world, the Vatican. Attempts have been made in the Vatican library and elsewhere to arrest the progress of destruction, but with very little success. In view of this state of affairs, which is of world-wide interest, Father Ehrle, S. J., the prefect of the Vatican library, put himself in communication with the most prominent librarians of the world. The result of his efforts was that last year a congress of librarians was held in St. Gallen, Switzerland, presided over by Father Ehrle, to which nearly all European countries had sent government experts or representatives of libraries. The imminent danger of the irretrievable loss of the most venerable and valuable manuscripts was unanimously recognized

and Father Ehrle was warmly thanked for taking the initiative in this important matter. The congress before adjourning elected a permanent committee with Father Ehrle as chairman, under whose direction experiments are to be carried on with a view to the saving of the treasures. We now hear of one very gratifying result of the deliberations of the congress, a result which the learned world will hail with joy. It also affords a new proof of the holy Father's generosity in sharing the Vatican treasures with the whole world.

Thanks to the efforts of Father Ehrle two Vatican manuscripts are to be reproduced every year by photo-chemical process. In size and form they will be exact reproductions of the originals. With each manuscript will be edited a text adorned with all the apparatus of modern scientific criticism. The first work selected for reproduction is the manuscript of Virgil, which will be followed by the famous roll containing the Book of Josue.

Golden Jubilee of the Civiltà.—The Civiltà has just entered on the fiftieth year of its publication, the first number having been issued on April 6, 1850. In recognition of these fifty years of good service, the holy Father has addressed a letter to the writers of the Civiltà, in which having called to mind the great work it has done for the Church in valiantly contending for the rights of the Holy See and in advancing and illustrating the doctrine of St. Thomas Aquinas, he concludes as follows:—

Ex gratulatione igitur Nostra animos sumite; nullisque fracti laboribus pergite Nobis et Ecclesiæ vestram probare alacritatem. Ut autem perfecti adhuc operis lætitia benevolentia Nostræ testimonio augeatur, Apostolicam benedictionem, munerum divinatorum auspiciem, vobis universis et singulis amatissime in Domino impertimus.

Home News.—The *Winter Disputations* took place on Feb. 20 and 21, *Ex Tractatu De Sacramento Penitentia*—Mr. Brosnan, defender; Mr. Coony and Mr. McCreary, objectors. *Ex Tractatu De Virtutibus Infusis*—Mr. Schimpf, defender; Mr. Whittle and Mr. Devine, objectors. *Ex Scriptura Sacra*, "The Theology of St. Paul"—essayist, Mr. Heitkamp. *Church History*, "Church History and Scientific Criticism"—essayist, Mr. J. S. Cronin. *Ex Psychologia Rationali*—Mr. Geoghan, defender; Mr. Langan and Mr. Devlin, objectors. *Ex Logica*—Mr. Coveney, defender; Mr. Murphy and Mr. Brady, objectors. *Chemistry*, "Characteristics of Chemical Affinity"—lecturer, Mr. Conniff; experimenter, Mr. O'Laughlin.

The *Spring Disputations* were held Apr. 24 and 25. *De Sacramento Matrimonii*—Mr. Kuhlman, defender; Mr. Bergin and Mr. Schuler, objectors. *De Virtutibus Infusis*—Mr. Peters, defender; Mr. Otis and Mr. Thompkins, objectors. *Ex Scriptura Sacra*, "The Demoniacs of the New Testament"—essayist, Mr. MacMahon. *Ex Jure Canonico*, "The Attitude of the Church towards Heretics with regard to Matrimonial Impediments," essayist, Mr. O'Gorman. *Church History*, "The Organization of the Church in the First Century"—essayist, Mr. Semmes. *Ex Naturali Theologia*—Mr. W. Sullivan, defender; Mr. Parker and Mr. Hurley, objectors. *Ex Ontologia*—Mr. Johnson, defender; Mr. Mellyn and Mr. Emmet, objectors. *Physics*, "Wireless Telegraphy"—essayist, Mr. O'Laughlin. *Astronomy*, "How the Date of Easter is found"—essayist, Mr. Keating.

SUPPLEMENT.

OURS IN MANILA AND MINDANAO SINCE THE SURRENDER.

A Letter from Father F. X. Simó to the Editor.

The following letter was received after the last page of the *Varia* had been set up. The late and important news it contains, and the desire of many to have authentic information about Ours in the Philippines, has induced us to print it as a supplement to the present number rather than to keep it till July.— ED. LETTERS.

MANILA, April 4, 1899.

REV. AND DEAR FATHER,

P. C.

I received your letter, the date of which I do not well remember, and more recently your postal card acknowledging the receipt of the programme of our triduum for the end of the year. Your Reverence must not be surprised that I have been so slow in writing, for we have had to pass here through many tribulations from all of which our Lord, thanks to his goodness! has safely delivered us. Frankly I was in no mood to write letters, although I appreciated your Reverence's good wishes and anxieties about us. It is sad to see so many calamities and miseries. But, however,
—*ad rem* :—

After the surrender of the city of Manila, the American troops took possession, and thanks to God! there was no disorder to regret. All behaved very well; lately there have been abuses on the part of the volunteers, but these are being corrected little by little. The authorities have treated us very well and we are on the best terms with them all. They have taken on themselves the obligation of paying the professors of the "Ateneo Municipal" and those of the Normal School, so that from August the 14th, 1898, up to the present, we have received our salaries just as we did from the Spanish Government. In a short time they will pay the officials of the Observatory. So your Reverence sees how our Lord sustains and protects us.

Since the surrender of the city till quite recently our "Ateneo" was half-filled with Spanish troops; but now there are none, for they have all been sent back to Spain. The classes of the college opened on the second of December, the number of students reached five hundred, and everything went on well until hostilities broke out between the Filipinos and the Americans on the night of February 5. The incendiary fires began, the disturbance was great, and, of course, the number of pupils dropped till it became half of what it was or even less. We closed the classes on Monday of

Holy Week, and we had the distribution of prizes in private, as well as we could.

From Mindanao there is both bad and good news. Shortly after Aguinaldo's government was set up in Malolos, the natives and half-breeds grew so proud that they seemed to wish to rule everything. They became completely crazy; this word in all its force expresses their state. They sent emissaries to all the Visayan provinces even as far as Mindanao. Their behavior was the same as in all parts of Luzon; they traitorously slew the Spaniards and committed a thousand atrocities. Amongst these was the capture of fathers of the Society in spite of the will of the people. They seized on the goods of the church and did all sorts of evil; they made prisoners of almost all the fathers of the district of Surigao and Butúan, and of the fathers of the district of Misamis. The fathers of Cottabatto, Polloc, and Tamentaca were obliged to fly to Zamboanga with all the converts and the nuns, for the Moros (Mohammedans) of those regions cast themselves like an immense avalanche on the places abandoned by the Spaniards. We gave notice in time to the American Generals, but the troops were not sufficient for so great a territory; for you must know that this is a colonial empire greater than one can imagine and there is an immense field for thousands of missionaries. The fathers who were made prisoners were not maltreated, for on Easter Sunday, after the chant of the Alleluia, we heard that they were all at liberty, thanks be to God!

The fathers and brothers of the southeast coast, those of Dávao and some others from the interior were able to escape by means of an English steamer, which by the special providence of God touched the coast of Matti and Dávao. From there they were carried to Borneo—Sandakan—from which place we are expecting their arrival with many others from Zamboanga. Of the fathers who were in Dapitan we have heard that they are tranquil, that the Alcalde took prisoners some thirty or forty insurgents, who had escaped, and that everything was quiet.

This morning—April 4—the steamer "Puerto Rico" anchored here and the captain of the port tells us that there are at least forty-one of our fathers on board. General Otis has forbidden them to land. We shall see the General tomorrow and get permission to go to see them. I suppose though that we shall have to wade through an ocean of red tape.⁽¹⁾

What about the state of religion here? It is certainly very bad. With the exception of the Archbishop of Manila, no bishop is in his own diocese. The Bishop of Nueva Caceres is in Spain on account of his poor health; the Bishop of Nueva Segovia—Vigan—is a prisoner and so are all the Friars besides. The Bishop of

⁽¹⁾ From a letter four days later than the above, we learn that our fathers at Surigao and Butúan, although at liberty, are still in danger; those at Misamis [according to the catalogue there are eleven fathers and seven brothers in this district] along with Father Galmés, superior of the residences in the district of Dapitan are prisoners. What has befallen the four other fathers and the three brothers of the residences of Dapitan is not known. Efforts are being made by the superiors at Manila to bring all to that place.—*Ed. W. L.*

Jaro is in Manila, and he cannot take possession of his diocese on account of its wretched state, and the Bishop of Cebu was obliged to fly to save his life. With this data you can imagine how things are.—“percute pastorem, etc.” The revolution has taken on a character anti-Spanish and above all anti-religious in the highest degree. This does not come from the people, but from the leaders—Masons without exception, and “enragées.” The people are Catholics, but ignorant, fickle, and consequently fond of novelty. They follow their rulers like lambs. Being very timid they do not know enough to protest, and indeed they cannot protest, for their leaders are brutal and inflict the punishment of death if any complaint is heard against the proceedings of those in command. The poor Friars, as I have said, remain in prison and are very badly treated, both by word and act. The Augustinians have at least 190 in prison, the Dominicans 163, the Recoletos (Discalced Augustinians) about 96, and the Franciscans more than 80. These figures are only approximate, for the religious themselves do not know the exact number. Many have died of hunger and bad treatment; others have been shot or knifed. It is impossible to recount the martyrdom which they have suffered and are suffering. There seems to be no chance for their obtaining their liberty; for the insurgents will give up everything rather than the Friars, whom they persist in holding and in maltreating. “Hæc est potestas tenebrarum.”

I would wish that some or many of you could come here; the good you could do is incalculable; above all from the time when peace is declared. This peace however, seems to be lagging day by day. I say this because the hatred which the American soldiers have brought upon themselves is terrible. There is nothing to wonder at in this for war brings with itself necessarily many evil results. After some time, when the insurgents are worn out they will be obliged to submit at the discretion of the victors.

Let us go on to something else,—something actually sensational concerning the observatory of Manila. Doberck, the director of the observatory of Hongkong,—jealous for years back of the work of our fathers in Manila—has endeavored to take advantage of his relations with the Minister of War of the United States to destroy all the glory we have acquired. For this purpose he has done all he could to set us wrong with the American Generals. I think this will recoil on himself. Let me explain. The Secretary of War and the Secretary of Agriculture sent an account to General Otis of a communication sent from Mr. Doberck of Hongkong, in which letter it was said with great cunning, “that it was a great pity that the observatory of Manila should be in the hands of some priests of little ability and of very little scientific education, who take delight in sending out only very sensational notices or dispatches.” Of course Doberck suppressed the words “Society of Jesus” and “Jesuits.” Father Algué consulted about this with Mr. Becker, a famous geologist of your own country,⁽²⁾ who said at

⁽²⁾ Mr. George F. Becker of the U. S. Geological Survey.

once that the action of the Secretaries of Agriculture and War had not been correct, for the proper thing to do would have been to first ask information about the whole matter from Admiral Dewey and General Otis and then to act. He thought it proper that Dewey should be informed of the matter. Father Algué at once went on board the "Olympia" where he was received with the kindness which has always been shown him. The Admiral was surprised at what happened and said that he would take a hand in the game, and that he thought that Mr. Doberck would be routed and annihilated forever. In the meantime Father Algué sent around circulars to the merchants of Hongkong, Shanghai, and Japan, and to all the scientific centres, telling what had happened with Mr. Doberck; saying that from that date the observatory of Manila would suspend all communications with him. It is clear that a storm as frightful as a typhoon is gathering over and about to burst on Doberck. There is not a paper which does not speak in favor of our fathers, and of the services without number which they have rendered to navigation and commerce. I don't know how matters will come out with Doberck, but it seems to me that as a result of his unworthy trick he should be removed forever from his present position. I send your Reverence some of the pleasant answers we are receiving from all sides. Father Heude writes from Shanghai that the French Government is thinking of erecting an observatory at Saigon in charge of the Fathers of the Society. Father Froc is named for the post. If this comes to pass the observatory of Hongkong will lose its importance if it has any.

I hope that your Reverence will be satisfied with such a letter as the present one. I shall not fail to let you know whatever takes place. With kind regards to all the fathers and brothers, and ever at the command of your Reverence, I remain,

Your Brother in Christ,

FRANCIS XAVIER SIMÓ, S. J.

THE WOODSTOCK LETTERS

The Latin text of the letter of Father Ferdinand Farmer, on page 174, has been published since we received it in an appendix to a paper read by Father Campbell before the New York Catholic Historical Society on "The Beginnings of the Catholic Hierarchy in the United States," and reviewed on page 305. We deem it no more than just to say that the original MS. was discovered by Father Spillane in the Archiepiscopal Archives of Quebec, and a copy furnished to Father Campbell, through Father Jones and Father Hughes.

In this letter we would ask our readers to insert the word "Quebec" after "Archiepiscopal" in the tenth line of the first page, and change "factorum" into "pactorum" at the end of the twenty-first line from the bottom of page 175.—Ed. W. L.

politan" of St. Paul is credited with saying, "The delay in the establishment of the episcopate in Maryland had been a hindrance to the progress of the American Church. The See of Baltimore should be fifty years older than it is. There should have been a Bishop in Maryland fifty years before John Carroll. The work of the diocesan clergy had not been recognized," etc.

It was my good fortune when examining the Archiepiscopal Archives in the summer of 1898, to come across an original letter of Father Farmer's addressed from Philadelphia to his friend Father Well at Macouche, Canada, which effectually disposes of the charge of remissness in securing the appointment of a Bishop made against the Maryland Jesuits. The letter is in Latin. I send to the WOODSTOCK LETTERS for preservation, a copy which I took and carefully compared with the original text. I venture to offer also a translation, which I send herewith. The letter bears this endorsement of some early archivist or librarian: "Lettre du P. Farmer au P. Wel qui donne les raisons dont Mgr. Briand Evêque de Quebec s'est prevalu auprès du

THE
WOODSTOCK LETTERS

VOL. XXVIII. No. 2.

WHY THERE WERE NO BISHOPS
IN COLONIAL TIMES.

AN UNPUBLISHED LETTER OF FATHER FERDINAND FARMER.

Communicated by Father Edward Spillane.

BOSTON COLLEGE, BOSTON, MASS.,
May 9, 1899.

DEAR REV. FATHER,
P. C.

In an address delivered on April 19, 1896, and reported in the Baltimore "Sun" of the day following, the "Metropolitan" of St. Paul is credited with saying, "The delay in the establishment of the episcopate in Maryland had been a hindrance to the progress of the American Church. The See of Baltimore should be fifty years older than it is. There should have been a Bishop in Maryland fifty years before John Carroll. The work of the diocesan clergy had not been recognized," etc.

It was my good fortune when examining the Archbishopal Archives in the summer of 1898, to come across an original letter of Father Farmer's addressed from Philadelphia to his friend Father Well at Macouche, Canada, which effectually disposes of the charge of remissness in securing the appointment of a Bishop made against the Maryland Jesuits. The letter is in Latin. I send to the WOODSTOCK LETTERS for preservation, a copy which I took and carefully compared with the original text. I venture to offer also a translation, which I send herewith. The letter bears this endorsement of some early archivist or librarian: "Lettre du P. Farmer au P. Wel qui donne les raisons dont Mgr. Briand Evêque de Quebec s'est prevalu auprès du

Souverain pontif pour ne pas executer l'ordre qu'il en avoit reçu d'aller dans les colonies Americaines donner la Confirmation aux Catholiques." (Letter of Father Farmer to Father Well giving the reasons which Mgr. Briand, Bishop of Quebec made use of with the Sovereign Pontiff for not carrying out the injunction he had received to go to the American colonies and give Confirmation to the Catholics.)

TEXT OF THE LETTER.

Philadelphix, d. 22 Aprilis, 1773.

Rde. in Chro. Pater,

Gratmæ R. Væ. literæ d. 15 Feb., ad manus venire 17 Aprilis. In absentia R. Pris Dieterich illas aperui, prout inscriptio voluit. Prædictus pater fuerat in una ex Missionibus Pensylvaniis, centum et ultra millearia distante a Philadelphia: cum vero in privata cum homine acatholico disputatione verba quædam nimis acria et ignominiosa proferret; parum abfuit, quin occideretur. Nam bis noctu Sclopetum in ipsius habitationem seu sacellum exoneratum fuit. Unde oportuit illum ad missiones Provinciæ Marylandiæ commigrare. Mittam literas R. Væ. suo tempore ad ipsum. Desiderat R. Va. cognoscere statum Missionum Nostrarum; breviter ipsum describam. In duabus solum ex pluribus Anglicis Provinciis seu Coloniis toleratur Religio Catholica, scilicet in Marylandia et Pensylvania. In hac quidem vi diplomatis Regii fundatori Coloniæ dati, in illa vero ex antiqua potius possessione, quam ullo jure. In Pensylvania vi diplomatis Regii toleratur omnis religio, non quod publice unusquisque ritus religionis suæ possit peragere, sed in hoc sensu, quod privatim illos exercere, quodque a nemine ullo modo compelli possit ad quaecunque exercitiam alterius religionis. Cum tamen juramentum quod exigi solet ab iis qui adscribi subditis regni natis volunt, aut qui officia varia in Republica subeunt, renunciationem Religionis Catholicæ contineat; nemo nostrorum favores illos obtinere potest. In Pensylvania Missionarii modo sunt quinque, Anglus unus et quatuor Germani, qui parvulas congregationes hominum plerumque pauperum mire per provinciam dispersas non exiguo labore excolunt. In Philadelphia tamen, ubi duo Missionarii resident, major est animarum numerus ex variarum nationum hominibus compositus. In Marylandia et plures sunt Missionarii, et major meliorque fidelium numerus, sed ut jam dixi, minore libertate gaudent, quam ea est, qua nos hic fruimur. Porro Missionarii omnes sunt ex nostra Societate, Superior vero in Marylandia residet. Hunc consulere oportet de Negotio, de quo scribit R. Va. Quoniam vero responsum cito dari petiit, interea dum R. P. Superior desuper considerat et consulit, quid ego sentiam, perscribam. Ex dictis facile est perspicere Religionem catholicam longe alio jure et libertate

exerceri in Canada, quam apud nos. Unde omnino verisimile est, adventum ad nos Revmi. et Illmi. magnas comotiones suscitaturum fore, cum periculo, ut ipsis quibus modo fruimur exiguis privilegiis privemur, præsertim in Marylandia, ubi ut jam dictum est, exercitium, etiam privatum, religionis nostræ nullo jure fundatur. Quare cum ante aliquot annos Vicarius Ap. Londinensis in animo haberet, sive visitationis sive confirmationis dandæ causâ mittere huc aliquem, Domini Marylandici sub cura nostrorum constituti scriptis ad Revm Vicarium literis de imminente periculo suo ipsum admonuerunt; unde factum est ut prædictus Vicarius, sub quo Colonizæ hæ omnes sunt, a proposito cessaret. Hæc non ita intelligi velim, quod non ipsi plurimum desideremus, ut confirmatio fidelibus hic natis dari possit, sed quod plane ex genio præcipue Americanorum perspectum habemus, id tuto fieri non posse a persona in dignitate constituta. Incredibile enim est, quantum sit ubique locorum in America apud acatholicos odium vel ipsius nominis episcopi, etiam ejus, qui membrum sit Ecclesiz quam vocant Anglicanæ. Unde plurimi rem indignam censuere quod Canadensibus episcopus concessus fuerit: et cum jam pluribus annis agitetur in Anglia, ut Episcopus Protestans communionis anglicanæ in hisce Provinciis unus stabiliretur, tot tamen obstacula ex genio præcipue Americanorum (quorum primi Colonizæ plerique ab ipsis Anglicanis, ne dicam nostris dissidebant) inventa sunt, ut nihil adhuc effectum fuerit. Vix etiam mihi persuadere possum quod Revmus. facultatem a Præside Canadensi, aut rege obtenturus sit, potestatem ullam extra Provincias ad Canadense imperium olim pertinentes, et vi factorum modo Anglis cessas exercendi. Ex Europa jam a pluribus mensibus literas non accepimus, ut quis nostræ societatus status sit, ignoremus. Ex iis tamen quæ anno elapso a nostris intelleximus, et etiam ex iis quæ novellæ annunciant, merito suspicamur, res nostras Romæ non bene succedere: quamquam bene succedat, quidquid Divina Providentia disponere voluit.

Excusabit me R. Va. quod nitidius hoc non exscripserim: plurimum enim in hac urbe, hoc præsertim tempore occupati sumus variis officii nostri laboribus. Commendo me impense in omnia sancta.

P. S. R. d. Collega meus P. Robtus Mollineux R. V. amicæ salutatur. Si alias forte ad me literas dare placeat, poterunt inscribi sic:—

To Mr. Ferdinand Farmer, Walnut Street, Philadelphia.

R. Væ infimus in Xto. servus,

Ferdinandus Farmer, S. J.

Au Révérend Père Well,

Missionaire,

à Masconche.

Philadelphia, April 22, 1773.

Rev. Father in Christ,

Your Reverence's welcome letter of Feb. 15 came to hand on April 17. In the absence of Father Dieterich I opened it, as the superscription requested. Father Dieterich had been laboring in one of the missions of Pennsylvania, a hundred miles or more from Philadelphia, but in a dispute with a certain Protestant, having made use of some harsh and opprobrious expressions, he barely escaped with his life. So he was forced to leave for the missions of the Province of Maryland. I will forward Your Reverence's letter to him in good time.

Your Reverence desires to know the state of our missions. I will describe it briefly. Of the several English Provinces or colonies in two only is the Catholic religion tolerated, namely in Maryland and Pennsylvania. In the latter colony this toleration is secured by virtue of the royal charter given to the founder of the colony; in the former however by reason of long standing possession rather than any right. In Pennsylvania according to the terms of the royal charter every religion is tolerated, not that every one is at liberty to perform in public the ceremonies of his own religion, but in this sense that he may do so in private, and cannot be forced by any one to any practice whatsoever of any other's religion. However, those who desire to be enrolled among the native subjects of the colony (*Regni*) and those who are entrusted with the various offices of the state are compelled to take an oath containing a renunciation of the Catholic religion, and so no Catholic can obtain a share in these favors. In Pennsylvania, at present, there are five missionaries—one Englishman and four Germans—who with no small labor attend to a number of little congregations mostly of the poor, which are scattered over the province in a way that would astonish you. In Philadelphia, however, where two missionaries reside, the number of souls is greater and they are made up of various nationalities. In Maryland there are more missionaries, and there is a larger and better portion of the faithful; but, as I have said, they have less liberty than we enjoy here. Moreover, all the missionaries are of our Society, the superior having his abode in Maryland. The matter about which your Reverence has written should really be referred to him, but since your Reverence has begged for a speedy reply, I shall, while the Superior is giving the subject his personal consideration and taking counsel of others, venture to set forth for you my own opinion. From what has been said already, it is easy to see that the Catholic religion enjoys in Canada liberty and rights far beyond those enjoyed by us. Hence it is more than likely that the coming of the Rt. Reverend and most illustrious (Bishop) to us would give rise to a storm of opposition, with the danger of depriving us of the

limited privileges we now possess. This would be the case especially in Maryland, where, as has been said, even the private exercise of our religion is founded on no specific right. Thus when a few years since, the Vicar-Apostolic of London was thinking of sending some one hither as visitor or with faculties to administer the sacrament of Confirmation, the leading laymen of Maryland under the care of Ours advised him by letter of the danger attending such a course, and in consequence the Vicar, under whose jurisdiction all these colonies are, straightway abandoned the project. From this, I would not have you infer that we are not most desirous of having Confirmation administered to the faithful here, but I simply wish to let you know how perfectly clear it is to us, from the character of the American people especially, that such a project cannot be carried out by a person invested with any dignity. For it is past belief what dislike there is in America among non-Catholics for the very name of Bishop, even though the title be affixed to a member of the Church of England, as it is called. For this reason many were indignant that a Bishop should be given the Canadians, and though the appointment of one Protestant Bishop of the Anglican Communion has been mooted for many years in England. So many difficulties arose chiefly from the character of the Americans (the first colonists being principally dissenters from the Episcopalians themselves, to say nothing about their feelings towards us) that no headway has been made in the matter of the appointment up to the present day. I can hardly persuade myself that his Lordship (the Bishop) will obtain from the Governor of Canada, or the King, the privilege of exercising any power beyond the provinces once included in the domain of Canada, and of late ceded by treaty to England.

For some months we have received no letter from Europe, and we are in ignorance of the state of our Society. Still, from what we heard through Ours last year, as well as from what we glean from the newspapers, there is just ground for apprehending that all is not well with us at Rome, though everything is well, that Divine Providence ordains.

Your Reverence will pardon me for not taking more pains in writing out this letter, but the various duties of the ministry keep us busily employed in the city particularly at the present time.

I commend myself most earnestly to all your holy prayers, etc.

P. S. My colleague Rev. Robt. Mollineux sends loving salutations. If you desire to write again address your letter to Mr. Ferdinand Farmer, Walnut Street, Philadelphia.

Your Reverence's humble servant in Xt.,

Ferdinand Farmer, S. J.

Apart from the value of this letter with reference to the appointment of a Catholic Bishop in the American colonies, it has an interest of its own in giving us at this early date, on the very eve of the revolt of the colonies the actual state of our missions in Pennsylvania and Maryland. Of Father Farmer we know alas! too little, except that his name is held in benediction as a pioneer missionary in Pennsylvania, New Jersey, and New York. We have few details of what we feel sure must have been a very active career. Every item, then, that throws light on the history of his life and labors will be duly appreciated by all who are interested in the early Catholic history of the American colonies. I have gathered some biographical notes on Father Bernard Well, which I hope to send before long to your Reverence for the WOODSTOCK LETTERS.

I remain, your Reverence's servant in Christ,
EDWARD SPILLANE, S. J.

ALASKA—STEAMBOATING ON THE YUKON.

THE MAIDEN TRIP OF THE "ST. JOSEPH"
FROM NULATO TO HOLY CROSS.

A Letter of Father Julius Fette to Very Rev. Father René.

ST. PETER CLAVER'S MISSION,
NULATO, Nov. 14, 1898.

DEAR REV. FATHER SUPERIOR,
P. C.

The monthly mail scheme seems to be working, operated not by reindeer but by dogs, which encourages me to attempt sending your Reverence some little piece of news about our mission. And first about the maiden trip of the "St. Joseph." It has been an eventful one, and I might as well call it a trial trip in many respects. We boarded the ship, as you may remember, on the night of Friday, Sept. 23; but our travelling companions came one after another rather late in the night, so that there was no convenient opportunity for a start before the next morning. It was therefore on Saturday 24, Feast of Our Lady of Mercy, at day break, that is, about half-past four, that we really started. On board, besides Father Monroe and myself, were Brother Twohig acting as engineer, two Scandinavians, viz., one

Norwegian, Sam Erickson, the other a Swede, Con Jonson, old R. H. Parker, and George Sheehan with whom your Reverence is already acquainted—seven all told. For the expiation of my own sins and for the greater merit of my companions, I acted as captain,—a job at which I was about as good as a blind man at sorting colors. Parker was made cook, being an old hand at the work, as he subsequently declared, and he gave satisfaction to the very end. The two Scandinavians were assigned the fire-room and pilot-wheel respectively. At first Erickson piloted, and Con fired, but this did not suit Brother Twohig, so they exchanged offices. We kept Mr. Sheehan for a deck hand. Father Monroe represented the passengers, and it is a wonder that he did not grumble somewhat in this capacity; no doubt an ordinary passenger would often have been raging, when the father was unmoved.

With the above crew and passenger we went safely and surely, about half-speed, out of St. Michael's harbor, and then increased somewhat our gait, maintaining on an average seventeen revolutions to the minute. When the pilot went down for breakfast I took the wheel and made Brother Twohig amazed by the undulating course which I pursued; the good brother emphatically declaring that I was making twenty miles instead of one, and that surely I had never been a steamboat man in my life. The lack of this qualification, I fear, greatly diminished his opinion of me. However, as Con had been three or four times up the river, he managed to steer tolerably, and by eleven o'clock we made Point Romanoff. Thence we turned our course to the famous Yukon mouth, which I was most anxious to see; but our helmsman not being well acquainted with the intricate channel and numberless sand bars, we went astray till we came to a very shallow place. As we were proceeding cautiously and saw that there was no deep water in any direction, we concluded to stop and wait for the next tide, for the water was getting lower and lower. It was about half-past two. As your Reverence knows, the tides in the Behring Sea set at defiance all the most confirmed laws of ancient and modern science, at which, at first, I was not a little shocked. There is only one high tide in every twenty-four hours, and this, as a rule, during the night. So to wait for high tide meant a stop of twelve hours at least. We cast anchor and Father Monroe took many soundings all around the boat, which invariably brought the same result; viz., that the tide was falling. During the night I got up four or five times to sound again, and thus ascertained

that the tide began to rise about 10 or 11 o'clock. So we had no hopes of starting before day light.

The next morning, Sunday 25, saw us afloat and ready for sea. I had no chapel with me, much to the scandal of our Irish brother; so that I could not say Mass; Father Monroe was in the same condition. At five we heaved anchor, and made a fair start. Things went on pretty smoothly; I kept on deck, near the wheel, trying to see and to learn as much as I could. About 8 o'clock we entered the winding channel that was to lead us to the river, and kept following the buoys and landmarks with all care. About 9, our pilot left the line of buoys, striking straight for the river. Even though I was altogether a green hand in Yukon navigation, I could not help telling him that I thought it rather strange, at the same time pointing out the next stick to our right. He answered that this stick ought to be avoided by all means, as it was there only to mark the sand bar, on the border of which it stood. I made no reply, but a few minutes after, Father Monroe who had fixed a nice sounding pole warned us that we were in shallow water. Almost immediately we struck the sand bar—at full speed; for though I was pulling at the gong rope to the best of my knowledge, the wretched thing didn't work half the time, so that my signals to go back were transformed into signals to go ahead. To make the muddle still worse, it chanced that the code of signals which I had been taught the day before by Mr. Sheehan did not agree with Brother Twohig's, so that when I finally rang the jingle-bell to move full speed backwards, he went full speed ahead with the utmost confidence, and was greatly surprised to find himself on the sand bar, as perfectly stuck as could be. We did everything to get ourselves off, but with no other result than to convince ourselves of our utter helplessness. The next high tide alone would free us. So after having ascertained our position, we resigned ourselves to a second stop of about eighteen or twenty hours, and our Sunday was consequently a day of rest. Father Monroe, who is very orderly about everything, kept more or less busy in arranging the cargo which we had shifted to the fore part of the ship in our strenuous efforts to get off the bar. Then he finished a very intricate building, viz., that of a bed or bunk for himself, a thing by no means easy with the poor accommodations we enjoyed. In his charity he even fixed another for me. I took advantage of the low tide in the afternoon to draw a map of the channel and sand bars, so as to be less easily caught another time. We received also a visit from an Indian who wished to be taken to Kuishlok,

a place somewhere near the fishing camp. We agreed to take him as pilot, and he proved to be a first-class one.

At two o'clock in the morning of Monday the 26th we got off the bar and moved with God's help and a full high tide to the true channel, where we anchored again and stopped till five o'clock. Then we started for good, following the "Louise" which was a little ahead of us. We soon entered the famous Yukon, which I had been so long wishing to see, and began to zigzag through the numerous windings of the channel. At twelve we were at Nunatlitto or Hamilton, where the "Silver Wave," an old acquaintance of your Reverence, was awaiting us. We had no trouble in pushing her off the beach, and having paid the Indian in whose trust she had been left, we tied her alongside the St. Joseph, as we thought her too crazy to be towed astern. We then made for the Aproca, a slough connecting two arms of the Yukon Delta, and having reached it early enough, went all through to the other end, where we stopped for the night.

The next day, Tuesday Sept. 27, was the anniversary of the confirmation of the Society,—a day of consolation for all the children of St. Ignatius. We started at half-past four, and about 8 o'clock we were at the fishing camp on the Kusholik branch of the Yukon Delta. There we found Brother Brancoli with a half-breed, called Iran, and three boys from Holy Cross school. We were as happy to meet them as they were to see us. They had everything ready though they did not expect we would arrive so soon; they had prepared about six cords of wood for our steamer, a most welcome provision under the circumstances. Though the rain began to fall at that very time, we immediately set to work to load the fish and camping outfit. A number of natives helped in the work, besides Father Monroe and myself, who in long yellow oil-coats, took an active part. Part of the fish was stored in the Silver Wave, part in the St. Joseph. During this time Brother Twohig and his fireman were kept busy repairing the pump and check-valve. About four o'clock we started to fetch the barge as they called it, though it is properly a sloop and a pretty fine one too, already loaded with the best of the fish. These were salmon and the number we were taking up was estimated at fifteen thousand. Our native pilot left us here, as he was near enough to his destination, and Brother Brancoli, who knows the river well, assisted by Iran, took the wheel in his stead. As it had been raining all the day, the roof of the cabin of the St. Joseph was now soaked, and the rain began to drip through during the afternoon. We stopped

for the night at the entrance of the little river, where it leaves the Kusholik. Rain at supper in the plates and cups and still more during night. Most of us had to get up to get a piece of tarpaulin or an oil cloth coat to spread over our beds, and shelter ourselves. Brother Brancoli and his party slept in the *Silver Wave*, a dryer place than ours, but without fire.

Wednesday 28, we started rather late, at six o'clock, in a sort of fog which fortunately did not last long. Everything was going on nicely and the weather was already fair outside, though it was still raining in the steamer, when at half-past two o'clock we struck a sand bar, this time going with great caution and at a reduced speed. Brother Twohig felt quite uneasy about it, because in such place no tide would have released us. However, we managed to pull ourselves off the bar. One of the anchors was carried in a row boat to a certain distance from the steamer, and there thrown down; then we hauled to it, so as to bring the bow of the boat as close to it as possible. This operation having been repeated twice, we found ourselves about four o'clock afloat. We then proceeded with the utmost caution and without further accident till night, when we moored close to a very steep bank. The night was a very cold one. The next morning, Sept. 29, Feast of the Archangel St. Michael, we started by moonlight and twilight at half-past five. Con had the wheel. We struck sand bars twice that morning, but very cautiously, and could get off without much trouble. But another trouble awaited us. Towards noon time, the wind began to blow a little and there came a slight swell on the river. This was too much for the poor *Silver-Wave*, which began to give way, the ropes which held her being broken one after the other. We had to stop and make her fast; but this stop was fatal to her. The waves lifted her up and dashed her against the guard of the *St. Joseph*, her cabin gave way in the fore part, and she looked twice as miserable as before. As soon as she was fastened as best we could, we went on. All the afternoon I kept a most anxious eye on the poor boat whilst the Indian boys at every moment would jump on her for some reason or other, making me seriously afraid to lose them along with the little steamer. At last, about eight o'clock we reached *Andreaffski*, where we moored near Charlie Peterson's place. We determined to leave the *Silver Wave* in his keeping, and therefore shifted the cargo from her to the hold and upper deck of the *St. Joseph*. Brother Brancoli, Iran and the three boys undertook the job and were at it till midnight; Father Monroe and myself helping them

till about eleven. The rest of the crew had too much to do during day time to undertake night labor. At two o'clock Charlie Peterson, who is a fast friend of Brother Twohig, came to have a chat with him. The brother made the arrangements about the Silver Wave; I did not get up, as I saw no necessity for it.

That was on Friday the 30th. We left at five that morning, Charlie was on the beach to bid us good bye. We stopped at nine o'clock to pick up a dog which seemed to be lost on a desert beach, a rather fine pointer, not an Alaskan dog, but as they say here, a white dog—that is, a white man's dog. The creature had evidently been starving for a good while; he enjoyed our company very much. A little later we stopped to bring some wood, as our fuel was getting scarce—a very unwelcome process, to which we shall henceforth have to resort but too often. The price is \$10 a cord, and it is useless to argue for any rebating. So we bought it. Then the machine required a few stops; after which the boiler flues had to be cleaned, at least partly. So we made rather little headway that day. During the night Brother Brancoli watched, a task which he faithfully discharged to the end, and completed the cleaning of the boiler tubes. The night was a cold one, and a thick hoar frost was to be seen in the morning of October 1. But that day brought us a warm sunshine and fine weather which reminded me of the Indian Summer of other countries. We stopped twice for wood which we got at \$8 a cord, an unusual advantage. At night we moored off a steep bank where a lumber camp had been in operation, and much drift wood was still to be got. So our watchman, Brother Brancoli, spent his night in chopping and splitting wood by moonlight. Father Monroe and myself joined in the work till eleven. It was most poetical, at least in my appreciation. The perfect silence and absolute stillness which made every stroke of the axe appear almost as the report of a pistol, the cold chilly atmosphere, the tall spruce trees with short small bits of branches, an Indian graveyard close by, all made us fully conscious that we were amid scenes far different and far distant from those to which we had been used. That night brought us another heavy frost, so that the next day Brother Twohig began to speak of not proceeding further than Holy Cross, lest we should be caught by the ice. Still, there was no ice on the river, but it was forming upon the wheel of our steamer and made the machinery still more powerless. That was on Sunday, Oct. 2, Feast of Our Lady of the Rosary. We started after packing the wood chopped during the night, at about half-

past five. Twice again we stopped to buy wood, and at one place two of our Indian boys, while helping to carry it on board, tumbled into the water over the crazy gangway. In the last stop, we took aboard two natives who asked to go to Holy Cross; each had lost an eye, which made them perfect *Loucheux*, according to the ancient denomination given to these people by French Canadian *voyageurs*.

At half-past one we were at the Russian mission. Brother Twohig had some business to transact with the trader Onesime Belkoff, as he wished to procure net twine for the fishing expedition of next year. I had a box for the Russian priest, Father Jacob Kortchinsky. So we stopped. The priest was on the bank, and welcomed us heartily. He took us up the hill to his house, introduced us to his wife, and handed us some papers which had been missent to him, though addressed to our fathers. He then brought us to the church which is really very nice—at least for Alaska. The high partition which encloses the sanctuary is covered with oil-paintings brought over from Russia and some of them are fine. The sanctuary doors are sometimes open and sometimes closed during the service. This custom, he told us, had been introduced through fear of the Turks who used to enter the churches during divine service and cause mischief; as soon as any noise was heard foreboding the coming of the enemy the sanctuary doors were closed and secured by the church attendants, and the priest could generally continue the celebration undisturbed, or run away with the Blessed Sacrament if there was danger of profanation. Then we were introduced inside the sanctuary and saw the altar on which was the Blessed Sacrament, kept after their fashion without any tabernacle or box, but simply in a pyx which was placed on the altar and covered with a large silk veil hanging all around the table, as an altar covering in our churches. We returned to the boat accompanied by Father Kortchinsky. Meanwhile Brother Twohig had finished his business with Onesime Belkoff. He got no net twine as Onesime himself had not been able to get his usual supply. The brother managed to sell him the dog which we had picked up along the beach, and got as much as twenty dollars for it.

In the afternoon we met the Sarah and the Weare. That night we found no mooring place because the strong wind was blowing us ashore to the only beach we could approach, so we anchored in the middle of the channel notwithstanding a very strong current and strong wind. The sloop was brought aft and tied to the fantail. During the night Brother Brancoli who was keeping watch, as usual, called

Iran and they both cast the large anchor, as the wind seemed to be getting stronger and our position less safe. The next morning, Monday Oct. 3, Feast of the Holy Angels, we had quite a job before starting, bringing the tow and tying her alongside and heaving up the two anchors. The rest of the day was without incidents, except the meeting of the Pilgrim. Our two native passengers were kept busy in splitting wood to pay for their passage and fare.

About six o'clock we made our landing for the night along an unfavorable bank; the little sloop was caught between the steamer and the bank, and a snag driven through her hull. She sank in less than five minutes, and no industry of ours could repair the mischief. This came pretty hard on our little band, who saw in that moment almost one third of the fishing season's work considerably damaged, if not altogether lost, and this when we were almost at Holy Cross. However, not a word of complaint was spoken. We simply set to work right away, and especially those who had been comparatively idle during the day. The crew were tired enough, and were besides busy in cleaning the boiler flues. The boys helped us till about eight o'clock, when we sent them to bed. Then Father Monroe continued till twelve, Brother Brancoli and myself till two. The work was by no means an easy one; it consisted in drawing out of the barge hold, by means of a hook, the fish that were nicely piled in it, and throwing them on the beach, in order to dry them as much as possible. To fish for dried fish, in about three feet of water, in all the corners and recesses of a barge hold, in a splendid Alaskan cold night by silvery moonlight, was as poetical as the chopping wood under similar circumstances, some nights before. I relished it highly, perhaps more than my companions, who were working much harder. About two o'clock having previously consulted about the matter, Brother Brancoli and myself determined to sleep till four, so as to be able to work all the next day, as this would be likely to effect more than the little we could then do. So at four o'clock the whole crew and passengers got up and went to work with fresh courage. The fish were tolerably dried or half frozen and piled on the upper deck of the steamer; after which we began to crowd logs into the barge so as to float her by their buoyancy. The whole thing was done by dinner time and we started for Holy Cross, having our raft-barge in tow as before. We arrived at this long wished for station at six o'clock, when it was already quite dark, and made a muddy landing. We were welcomed by the shouts of the school boys, and shortly after by the

fathers, who came with lanterns to meet us and see the St. Joseph. I cannot express to your Reverence how happy and relieved I felt that night. I slept in Father Crimont's room, and on his bed, he taking the floor for his resting place—a cushion by no means unusual in Alaska. In fact, we had nothing else since the beginning of our trip, and I found myself so comfortable in this bed that I slept an hour after the regular time; I confess it to my shame.

On Wednesday, Oct. 5, I said Mass, which was the best consolation I could have. The steamer went to fetch a raft of 108 logs that had been left in an inlet opposite the mission, and on the securing of which Father Crimont's building plans were almost entirely dependent. The excellent father was not a little disappointed when the party came back with some few logs and the news that eighty of them at least had been carried away by the water. The afternoon was spent in unloading, a slow work indeed, and which was not over before night. We finished the next morning, Thursday Oct. 5, and took aboard some new cargo, viz., potatoes, turnips, and other rare articles of the same kind, gifts of Rev. Father Crimont to the mission at Nulato. It was about half-past ten when we started anew for the inlet, to get some wood which had been chopped and piled up for us by the boys. There were about eight or nine cords, and our band of boys under Brother Marchisio chopped some three or four more. What was the surprise and joy of the good Brother Mark when he discovered, just opposite the lumber camp, almost all his missing logs, nicely piled on the beach, and ready for rafting. He immediately set to work, and we brought in triumphantly sixteen of them to Holy Cross. Father Crimont was not the last to rejoice at the news, and the Sisters said many "Te Deums." After all this work we came in only in time for the evening devotions, after which we took a rest in proportion with the day's work.

The next day was the first Friday of October, and I was glad to have Mass on such a day. After breakfast we took another trip to the inlet, to get the rest of the logs and the firewood which we had to leave the day before. When we came back, it was one o'clock; we hurried to have dinner, I paid a short visit to the Sisters whom I had not seen yet, and off we went, not however, without fuss and talk, for I had my first experience at dealing with the natives. Father Crimont had provided us with two good pilots, one to take us to Anvik, and working for his passage; the other to pilot us as far as Nulato, at two dollars and a half per day, which was a very reasonable price under the circumstances. The

first one, Jack, is a brother of the celebrated Simon Kisik, who took a trip to the States last year. When on point of starting I found out that his passage meant also that of his wife and children, and that of his father, and his father's wife. I was a little surprised at this constellation taking the place of one man, but Father Crimont assured me I could do no better than to take the whole band. The other pilot, Edwin, a young man taught by Mr. Chapman was alone, and occasioned no such questioning. But I had admitted a few native passengers, who had already their goods and chattels on board, on the understanding that they were single, at least for the trip. Now as I was unwilling to take a whole tribe on such a boat and with so deficient accommodation, I made inquiries into the matter, and discovered among my passengers two other constellations about as numerous as the first, and which I mercilessly cleared out. When this was over we started at about three o'clock, but made little headway that evening; we stopped for the night a few miles below Paselika (if I am not mistaken). I watched the first half of the night, and Brother Brancoli the second half, a brotherly proceeding which we kept up the rest of the trip. For Brother Brancoli accompanied us to Nulato, with some boys sent by Father Crimont, viz., Ambrose, Petruska and Luke. I am much indebted to Father Crimont for thus kindly providing us with first-class hands and heads, from his own house, in order to take us through our voyage. He also supplied me with all the necessaries to say Mass, at the request of Brother Twohig, who could not get it into his head that a priest could be allowed to travel without these. Father Monroe having remained at Holy Cross I was now the only priest on board.

The rest of the trip was almost without event, things going on smoothly. On Saturday, Oct. 8, we left two of our St. Michael passenger workmen to start a lumber camp for themselves a little below Anvik; these were R. H. Parker, the old man, and Con Jonson, the young one. The third, Sam Erickson, came along with us, to our mutual satisfaction, for though as a fireman he was a little too sparing of fuel and that way kept us moving very slowly, still we had no one whom we could put in his place with any hopes of doing as well. We stopped at Anvik about noon, leaving our pilot and his constellation, and unloading a few boxes of vegetables, presents sent by Father Crimont to the trader Mr. Grimm, and by the Sisters of St. Ann to Mrs. Chapman the Protestant minister's wife. Mr. Grimm received me most heartily and all but came with us for a short way up the river; however, he could not get ready in

time and we could not afford to wait any longer. So we left Anvik about half-past one. We stopped for the night at a lumber camp where we bought two cords of green wood from the wood choppers, Messrs Levi Smith & Co., in cash, as white men are not generally disposed to accept payment in trade. On Sunday, Oct. 9, Feast of Our Blessed Lady's Maternity, we had Mass in the St. Joseph for the first time, after which we started. The day was cold and chilly; we made poor way through lack of pressure. On the 10th, Feast of St. Francis of Borgia, I said no Mass in order to make an early start. We stopped at a coal digging camp and bought a ton of soft coal, of rather low grade; notwithstanding this addition to our fuel we ran poorly enough all day, so much so, that for a good long while a lame native, walking alongside of us on the beach, kept pace with the St. Joseph. I must add that this was mostly, I think, owing to the sparing disposition of our fireman. However I did not feel disposed to blame him for this, being already rather amazed at the large amount of fuel required to move a steamer. That night we had a very poor place for a mooring, along a steep beach in a strong current and strong head wind. Two head lines were fastened to the shore, in spite of which I watched rather anxiously. About ten o'clock, I do not exactly understand for what cause, we began to swing off and to the shore, in a most regular pendulum-like fashion. This brought the stern along a big snag on which it began to rub, with a most unwelcome music, that can only be compared to the howling of a few Alaskan dogs. Brother Twohig got up to ascertain what was the cause of this noise. I was on the spot, meditating on the simplest way to cut it short. He suggested the true one which was to take the axe and chop down the big branches which pressed against the ship. I accordingly took the axe and saw and in about twenty minutes succeeded in stopping the music. At two o'clock Brother Brancoli took my place and spent the rest of the night in cleaning once more the boiler flues. This was Oct. 11, the last day of our journey. At half-past five we started. We had to stop once more for half a cord of wood, We made a little better way than the day before, and arrived at Nulato about six o'clock that evening. It was already dark when the fathers and brothers came to the beach to greet us, along with some of the natives. I felt immediately relieved when I found myself out of the steamer. We unloaded the next morning, Brother Brancoli helping us to the very last moment. After which he fitted the small row-boat, and started at three o'clock for Holy Cross,

in a cold, chilly, cloudy afternoon. With him went our pilot, Edwin, our fireman S. Erickson, and Petruska, a boy from Holy Cross. The two others agreed to stay with us. About one hour after they had left, the first snow of the season began to fall. It was high time for us all to get into our winter quarters. I could not think of getting at this time the logs left by Father Monroe on the Koyukuk River. So we simply located our steamer as best we could for wintering. She is safe, I think. I would have much more to relate to your Reverence, but the mail carrier must go.

Recommending myself etc., to your holy Sacrifices, I remain, Reverend and dear father,

Your most humble and obedient servant in Christ,
 JULIUS JETTE, S. J.

FATHER JUDGE—AN EPISODE IN HIS LIFE.

By a Lay Brother.

Father Judge's death impressed me in a special manner, as I was his companion in Alaska for three years. He was a man of faith, courage and charity. The tender care he had for the sick could hardly be surpassed. In the winter of 1892, Rev. Father Tosi was sick unto death. We all thought at Holy Cross that we were going to lose him, and also our boy Andrew, who died afterwards. Father Judge and I took turns night and day nursing them; and he edified me greatly by his watchfulness. His great faith seems to come from the thought, which was always in his mind, that he was doing God's work. I remember many a time when some accident would happen, or there was some difficulty which we could not overcome, he would say "This is God's work, and we must succeed; he will help us out." The way in which God did help us at these times seemed to me almost miraculous. I cannot forget the night and day we spent in a storm in which we had been caught on Behring Sea; he speaks of this in one of his letters. The tow-rope tore away the guard work over the wheel at the beginning of the storm, and it had to be repaired in the heavy weather. The father in his concern about me, who was on top of the wheel doing what I could to repair the damage, forgot all about himself and his own danger. Often I had to call on him to hold tight as the water came over us, for sometimes when the steamer would rise on the crest of a wave, her wheel timbers where he was standing would go under water. But the good father forgot himself, and

stood there passing me boards, ropes, nails, etc., and again and again exposed himself to the greatest danger. His courage and confidence in God—for he often called on me to put my trust in God, who would help us up—encouraged me very much. When the storm was over, he gave thanks to God and said, "Brother, I thought sometimes, when I saw the big seas coming over the steamer, that we had to go to the bottom." As he was not a man to spare himself I think he must have shortened his days by excess of labor. . . . He will, I feel sure, greatly help the poor mission of Alaska which he loved so well, and will be a guardian angel to all who labor on it.

FATHER THOMAS O'NEIL.

A SKETCH.

Father Thomas O'Neil was born in County Tipperary, Ireland, on January 24, 1822, of good Catholic, Celtic stock, belonging to the tenant-farmer class. He received as good an elementary education as boys of his condition could expect at that period in Ireland, under a clever and competent schoolmaster of the old-fashioned sort, and he was especially well grounded in arithmetic. In 1839, at the invitation of his uncles, John and Edward Walsh, prosperous business men in St. Louis, young O'Neil came to this country to take a position offered him in the mill of Mr. John Walsh, in the northern part of the city. Before going into business, however, the young man asked his uncle's permission to attend the classes of the Jesuit college, the better to prepare himself for a commercial career. He had no idea at that time of any call to the priesthood or to the religious life. Mr. John Walsh, who regarded himself as the boy's guardian, sent him to the college as a boarder in 1840. This was the means intended by God's good providence to draw this earnest, upright and strong character to his own service and that of the Society of Jesus, of which he was to become a distinguished member. For nearly two years the young student devoted himself to his books with ardor and delight, developing a taste especially for science and mathematics, but still without any thought of a higher vocation.

At that time the Jesuit college in St. Louis was the lead-

ing institution of learning in the city; in fact it was the best equipped college in the country, west of the Mississippi. Its officers and professors, though many of them were foreign-born, were highly educated and talented men, and were held in esteem by all classes of citizens. The great good done by the Jesuit fathers for religion and education made a deep impression on young O'Neil's mind; and in his second year at school he sometimes asked himself whether he might not perhaps be called to take part in this good work for the salvation of souls.

In the spring of 1842, he had an attack of severe sickness, and whilst preparing to make a general confession, he reproached himself for having gone on so long without thinking more seriously of his vocation; and he resolved that if he recovered, he would at once, under the protection of the Blessed Virgin, begin to prepare himself for admission to the Society. From this sickness Father O'Neil always dated his vocation to the Society, and he attributed this grace to the special favor of the Blessed Virgin who seemed to urge it on him as the will of God. When he returned to college in the fall of 1842, he applied himself with renewed energy to his studies with a view to fit himself for his vocation. In the summer of 1844, he applied for admission to Rev. Father Van de Velde, then Vice-Provincial, was accepted by him and went to the novitiate about the middle of July. After his vows in 1846, he was sent for his philosophy to Rome, with three companions, of whom one was the late Father Joseph E. Keller, the English Assistant, and another was Father Ferdinand Garesché, the only survivor of the band. Before the end of the two years' course, the revolution broke out in Rome in 1848, and obliged the American students to return to their own country. Mr. O'Neil finished his philosophy in St. Louis and was then appointed prefect of the junior students, with a class to teach in the college; the prefects, in those days, being required to do as much class work as those who were not prefects.

His success as prefect in St. Louis led to his being appointed, in 1851, prefect of the senior students in St. Joseph's College, Bardstown, Kentucky. It was here especially that Mr. O'Neil established his reputation as a strong, fearless, yet prudent and tactful ruler of boys. And the class of boys, young men rather, he had to deal with, were not easy to manage. The students in our colleges at that time were older than their successors of to-day. This was notably the case in the college of Bardstown. Many of its students were non-Catholics, and had never learned to sub-

mit to discipline of any kind. Even the Catholic students had never been subjected to so strict a regime as prevailed in Jesuit colleges. It was no easy thing in those days of rough manners and wild notions of independence, in a community of slaveholders and among young men who were themselves mostly the sons of wealthy slaveholders, to enforce the college rules and preserve such discipline as the Jesuits have always considered essential to good order, good morals, and successful college work. Although some change for the better had been effected in the discipline of the college since the Jesuits took possession in 1848, nevertheless much yet remained to be done to subdue the unruly spirits that came up from the South and Southwest to St. Joseph's for a polite education. The new prefect soon understood the situation. There was much in the character of the students that he instinctively liked; and there was a large proportion of manly, sensible, earnest students, whom he could counsel and advise with, and who were ready to accept his kindly admonitions with respect. They could not but admit that he was frank, straightforward, reasonable and perfectly fair. The rougher element soon came to understand that he was also fearless in the exercise of his authority, and that he did not hesitate to put down with a strong hand any open resistance or defiance of college rules. As a consequence he was feared by those who were disposed to be unruly. But he was not disliked even by them. He was respected by all for his courage, his impartiality, his kindness and readiness to help the students in every way in his power. It was in the discharge of this office of prefect that Father O'Neil developed that talent for governing and those qualities as an administrator which afterwards distinguished him as a superior over Ours.

In the autumn of 1854, he was sent to the scholasticate at Fordham, N. Y., to study theology and prepare for his ordination. The next three years he always regarded as the easiest and the happiest years he spent in the Society. He admired and loved the theological course of the Order. To him theology, like mathematics, was a congenial study. He loved especially the great scholastic doctors of the Society, his favorites being Suarez, Lugo and Toletus. After his ordination in 1857, he was recalled to St. Louis, where he took his points and prepared for the "examen ad gradum." When this was over he was employed for the remainder of that year, till the summer of 1858, as assistant to the prefect of studies in the St. Louis University. Owing to his urgent persuasion a change was introduced into the arrangement of classes and announced in that year's

catalogue, to the effect that henceforward the subsidiary studies of each class, including the English branches and mathematics, should be made to correspond to the Latin and Greek studies, and the whole class should be taught by the same professor, at least in the classes below rhetoric. The advantages of this change was so obvious that the arrangement was soon adopted in the other colleges. Nor was this the only improvement in the curriculum of studies that we owe to Father O'Neil's initiative. Whilst he was Rector of St. Xavier College, Cincinnati, he separated the four years of the college course from the preparatory classes, which had been called differently in different places, and named the lower classes the academic course. This change also was adopted by the other colleges of our province and by many also in other provinces.

In the summer of 1858, Father O'Neil was appointed professor of dogmatic theology in the new scholasticate opened that year at "College Hill," or "College Farm," in north St. Louis. Much, however, as he liked that life of study and retirement, he was destined to be a man of action rather than of books. In the following year he was appointed Rector of St. Joseph's College, Bardstown, where he was received with every sign of popular favor by the generation of students who had succeeded those who knew him as prefect. After a year there was so notable an increase in the number of students that it became necessary to adopt some plan to enlarge and improve the accommodations. Father O'Neil then formed the project of buying the property adjoining the college on the north, and building thereon a new college, to contain all the halls and large rooms necessary for college purposes, leaving the old college buildings to be used chiefly for the needs of the community. Before this design could be matured the civil war broke out in April 1861, the Southern students went home in May, and the college was closed, never to be reopened. Thus freed from office Father O'Neil was sent to the tertianship in Frederick, Md., in September 1861. The large bodies of Federal troops gathered at Harper's Ferry, Point of Rocks and elsewhere along the Baltimore and Ohio Railroad, afforded the Tertian Fathers many opportunities for exercising the sacred ministry; and Father O'Neil derived much profit from his varied and interesting experiences among the military camps and in sundry missions in which he took part during his year at Frederick.

On returning to St. Louis in 1862 he was appointed Rector of the St. Louis University, remaining in this office till 1868. Owing to the civil war then raging, it was a

period of severe trial to the college, and demanded the utmost tact and discretion on the part of superiors. Most of the old friends and patrons of the college were either actively engaged on the side of the Southern Confederacy, or were ardent sympathizers with the Southern Cause. Many of our fathers were known to the Federal authorities as friends of the South or at least of those who sided with the South; and the college was looked upon with no kindly eye. To restrain the expression of disloyal sentiments by students whose relatives were in the Southern ranks, to give to the Federal officials no just cause of complaint about disaffected professors, called for much prudence and good management. The frankness and straightforward manners of Father O'Neil together with his judicious deference to the Federal officers, soon disarmed them of their suspicions, and they left the college unmolested to do its work as best it might during those unsettled years. In the period of reconstruction following the war, the South was too impoverished to send its youth to boarding colleges in the border states, and so there was a falling off in the number of students in the St. Louis University. The number of day scholars however grew larger year after year. In the meantime a great change was taking place in the city of St. Louis. In its rapid growth, the business centre moved towards the old college, whilst the residence portion moved away, chiefly towards the west. This change convinced Father O'Neil that in a few years the boarding school would have to be discontinued, and the university must be transferred to the new residence part of the city. To prepare the way for this, he purchased a piece of property suitable for a day college and a church, situated on the corner of Grand and Lindell Avenues, in the heart of the newly opened residence section of the city. The place proved to be admirably suited to the purpose for which it was acquired. Eleven years afterwards the boarding school was closed; and the St. Louis University, after celebrating its golden jubilee in 1879, made preparations to sell the old property and move to the new site. It was not, however, till 1884, that the corner-stone of the new church was laid, whilst Rev. Rudolph J. Meyer was Rector; and during his administration as Provincial, the new college was built and the old place was given up.

The provision thus made for the new university was one of the last, perhaps we should say also, the most important, of the measures that marked Father O'Neil's administration as Rector. He was relieved from office in 1868 and after a brief rest was assigned temporarily to the office of Socius

to the Provincial, to supply the place of Father Joseph E. Keller, who went to Rome from the Missouri Province to the Congregation of Procurators. In 1869 he was appointed Rector of St. Xavier College, Cincinnati, and filled the office with his wonted energy, prudence, tact and good judgment. To provide suitable means for the healthful recreation of the college men, he bought a villa or country house, with forty acres of orchard and farm land, in the Newport Highlands, on the Kentucky side of the Ohio River, about six miles from the city. Here the scholastics of St. Xavier College used to spend the weekly holiday and the summer vacation for about fifteen years, till the general villa was established, when the Kentucky house was sold.

Father O'Neil had been in office as Rector of St. Xavier's only two years when, in 1871, he was made Provincial to succeed Rev. Ferdinand Coosemans. He held the office eight and a half years, a period of severe labor on his part and of invaluable service to his Province.

Father O'Neil was a man of clear and strong convictions, of very decided views, and when he had maturely made up his mind on any subject, he was not easily turned aside from his purpose. He was resolute to accomplish the things he was convinced were for the best interests of the Province; and perhaps he was not always as careful as a more diplomatic ruler would be, to conciliate the opposition which had to be encountered and overcome.

One of the things he set himself to accomplish was to regulate the finances of colleges and residences, so as to relieve them of the heavy burden of debt with which they were either actually struggling or at least threatened. Schemes for improvements or plans for building, which were, in his opinion, beyond their resources, were forbidden. Some of these plans were only postponed till they came within the enlarged resources of the house; others were permanently abandoned, to the great advantage of all concerned. During his administration the whole country passed through a disastrous financial crisis, beginning in 1873 and lasting for several years, including the two cases of church bankruptcy in Newport, Ky., and Cincinnati, O., making it all the more necessary to secure the financial soundness of all our business undertakings.

Of the new enterprises inaugurated by Father O'Neil the most important was the opening of a college and church of our Society in the City of Detroit. With nothing to start with except the church and pastoral residence made over to the Society by the Rt. Rev. Bishop Caspar Borgess, the

fathers began the two lowest classes of the academic course in a rented house, and have since succeeded in building up a commodious and handsome college, with a goodly roll of graduates already to its credit, whilst the church has been so renovated as to be scarcely recognized by the old parishioners. Father O'Neil was also invited by Bishop Maurice de St. Palais, of Vincennes, to take over St. Joseph's Church and property in Indianapolis, with a view to establish a day college in that city. Having looked over the ground and heard the opinions of the secular clergy in the city, whom he found to be unfriendly to the enterprise, Father O'Neil declined the offer.

Near the end of his term, the Creighton College, as the beginning of the Creighton University, was accepted by Father O'Neil provisionally and under certain conditions. The Bishop of Omaha, Neb., who was, by Mr. Creighton's will, the trustee of the college, was most anxious to transfer the trust to our Society, and did all that a bishop could do to induce our fathers to establish themselves in his episcopal city. Father O'Neil reluctantly yielded to the bishop's entreaties. He was not pleased with the conditions under which the college was to come into the charge of our Society, namely, as a trust and with an insufficient endowment; but he was advised by the English Assistant, Father Weld, to accept it as the means of doing much good in a new State. Thus encouraged Father O'Neil agreed to accept the college and to open a church and school in Omaha, with the understanding that definite legal arrangements should be made later on, to transfer the trust from the bishop to our Society, and the college should be allowed to build its own collegiate church without the burden of parochial duties.

In all these undertakings Father O'Neil's guiding principle was the "Greater Glory of God." In his whole administration, it was evident that this was the only motive that had weight with him. If he favored measures that did not commend themselves to some, it was because he saw in them the means of doing more efficiently the work of the Society for God's greater glory and the salvation of souls. If he was willing to assume new parishes, it was not because he wished to burden the Society with that sort of responsibility, but because it was the only way to enter into new territory and open the way for the educational and apostolic labors of our Institute. It may be said, with simple truth, that whatever he did for the good of the Province (and that he did much no one will deny), was done with this exalted motive.

He devoted his best energies to the training and formation of the young men, to fit them thoroughly for the work of the Society; and hence he gave the full studies of the Society to everyone whose health and talents enabled him to profit by them. He often said that the Society in this country could not keep up with the work falling to her share, in a manner becoming to her ancient reputation and in a way to secure the best results at the present day, unless she had men as fully trained in the best methods of our time, as those of two or three centuries ago were in the learning of their age. The teaching and training of our scholastics, he said, should be directed to the forming of learned, eloquent and pious priests, of good writers, good preachers, good teachers. Though he was not a good preacher himself, being awkward and slow, Father O'Neil admired good preaching, and few were better judges than he of a good sermon. He was a kindly and judicious critic, not prone to find fault except where the fault was undeniable, but always praising what was well done and encouraging every worthy effort. Nothing gave him greater pleasure than the report of the success attending our young men in their studies, or our priests and missionaries in the sacred ministry. He was ready to congratulate them and to rejoice with them in their good works, often adding a word of warning about the danger of seeking the applause of the world instead of the glory of God.

Worn out with the long continued cares of office Father O'Neil begged most earnestly and repeatedly to be released. His request was finally granted, at the end of December 1878. After a short rest, namely, till the summer of 1879, he was appointed by Father General to the office of Visitor to the New Orleans Mission. The arduous and trying duties of this position he discharged with his wonted energy; and having made his report to the General and adopted certain measures for the greater good of the Mission, he returned to his Province in 1880. Soon after he went to Chicago as Rector of St. Ignatius College, where he remained till 1884. During one of his years as Rector he was also Master of Tertians to a number of fathers who were sent to Chicago for their third year of probation. Sent to Florissant in 1884 as Instructor of Tertians, he spent the next ten years, with the exception of a short interval at St. Mary's, Kansas, in that important office. His wide and accurate knowledge of the Institute, acquired by the study of its best interpreters, together with his clear and direct method of communicating whatever he knew, made the study of the Institute a pleasant and profitable

task to those who passed the year of third probation under his guidance. The Tertians for many generations to come will have reason to bless his memory for the excellent library he gathered together for their use. In the spring of 1889 he was made Rector of the novitiate, retaining his office of Tertian-master; and in the summer of that year he was elected, by the Provincial Congregation, Procurator from Missouri to the Congregation of Procurators held in Fiesole. The young men who passed through the novitiate and juniorate during the years of his Rectorship, will remember with gratitude the fatherly interest he took in them all, and the frequent words of encouragement and advice they received from him. In the training of the novices, he held that American youths should not be expected to be in all things exactly like young men brought up in the ways and customs of European countries. Their natural characters should be trained according to the principles of the religious life as embodied in our Institute; and he always maintained that American novices are as capable of a perfect religious formation as those of France, Belgium, Germany or any other country. Infuse into the American character, such as we see it in our best Catholic colleges, the spirit of true supernatural principles, and you will have, he firmly believed, as excellent a union of nature and grace as you can find anywhere in the world. This was his theory, and in so far as depended on him, he acted on it in his dealings with the young men committed to his charge.

In July 1894, Father O'Neil celebrated his golden jubilee, the 50th year of his religious life. It was a joyous day at St. Stanislaus and was made worthy of an occasion so rare and of a father so universally beloved. It was also the close of his official career. A few days later he retired from office and spent the remaining years of his life chiefly in Cincinnati, as spiritual father of the community. Here his great regularity, his modest and unassuming manners, his love of prayer and frequent visits to the Blessed Sacrament, gave edification to all his brethren. Father O'Neil's piety had never been demonstrative. His faith was a genuine Celtic faith, strong, lively and vigorous. His devotions were not numerous. Besides his profound reverence for our Lord in the tabernacle, he had special devotion to the Blessed Virgin, to whom he attributed the grace of his vocation, and also to St. Joseph. He was, all through life, most exact in the performance of the spiritual exercises prescribed by the rule. Whenever he heard of any of Ours abandoning his vocation he was sure to inquire about the spiritual duties, and he rarely failed to trace the defection

to neglect of prayer, chiefly of meditation and examination of conscience. In recreation he was uniformly cheerful, and contributed his full share to make the conversation interesting and instructive. He rarely allowed a day to pass without introducing some topic from the history of the Church in the past or the present, or from the work of our Society at home or in foreign countries. He was especially interested in Catholic education, the work of our schools and colleges, the training of Catholic teachers, the retreats of the Sisters and the clergy; and he often spoke strongly of the great need of sound theological studies and a good spiritual training for the secular clergy, to save them from the dangers of liberalism and worldliness. The supernatural element in the life and work of a Jesuit, his zeal for souls and his purity of intention for the "Greater Glory of God," often formed the subject of his conversation or of his exhortations to the community.

His great experience and his accurate knowledge of the Institute made Father O'Neil an invaluable adviser in any community. He was always ready and pleased to render a service to anyone, even to the least of his brethren. Though he was courteous to all whom he chanced to meet, he made no effort to cultivate the acquaintance of seculars, whether clergy or laity, but preferred the company and conversation of his religious brethren. Whatever concerned the Province, and the house he lived in, was of the highest interest to him. No one rejoiced more sincerely than Father O'Neil in the good work done and the success achieved by any of Ours. A more unselfish man it would be impossible to find. He might be mistaken in his views or his measures, but no one ever doubted the rectitude of his intention.

Father O'Neil had been Spiritual Father in St. Xavier College, Cincinnati, for about four years when his health began to fail. His slow step and difficult breathing were indications of trouble both in lungs and heart. Medicines were ordered and remedies prescribed, but like many who have never known sickness, he had a prejudice against drugs and made no secret of his want of confidence in their efficacy. In the last days of February he was taken with an acute attack of pulmonary congestion which caused him intense suffering. It was pitiful to see the struggles of a strong man with the agonies of strangulation, as he gasped for breath, unable to lie down or even to recline in a chair for any length of time. Without rest or sleep, day or night, he rapidly grew worse and was told the end was not far off. It was a relief to him to know that death was nigh. He prepared himself cheerfully to receive the last Sacraments

and joined in the prayers with much faith and piety. All through his sickness he used short aspirations, asking God's pardon and mercy and patience in his sufferings. With much earnestness he begged the prayers of those who visited him, that he might have fortitude and resignation to God's holy will. And thus supported by the Sacraments of the Church and the prayers of his religious brethren, he gave up his soul to God, on the night of March 2, 1899, in the 78th year of his age.

In life and in death he loved well the Society to which God called him in the flower of his youth, and the Province to whose service he had devoted fifty-five years of honest and earnest work. May his example be an encouragement and a good inspiration to us all!—R. I. P.

AN APPEAL FOR INDIA.

A Letter from the late Father Maurice D. Sullivan.

The following letter was sent by Father Sullivan during his tertianship to the editor. It serves to give our readers some idea of the need of English-speaking priests for India and is also a proof of Father Sullivan's ardent zeal for the conversion of that country.—*Ed. W. L.*

MANRESA HOUSE, RANCHI,

CHOTA NAGPORE, May 11, 1898.

REVEREND AND DEAR FATHER,

P. C.

I thank you for the WOODSTOCK LETTERS which you kindly sent. It is read in the refectory and the fathers take great pleasure in the news which it furnishes of Jesuits in every part of the world. It should console the editor to know that the LETTERS is the one world-wide publication for Ours. I speak from a European and oriental experience. The *Varia* especially give great pleasure and consolation to Ours everywhere. I hope to see abundant news of India constantly inserted so as to call the attention of the English-speaking world to this long neglected harvest-field. Do people realize that here in India—a land about one third the size of the United States—there is a population greater than the entire Catholic population of the world? That there is here a peaceful, frugal, hardworking, orderly people living on their land, cultivating it under great hardships,

and satisfied with a mud house, a cloth about the loins, and enough food to keep starvation from their door? Those who ask, Why don't you convert India? forget that at the lowest estimate half a million priests would be necessary to administer the sacraments to the people of India if they were converted. Why India is not converted was formerly a problem to me. Its solution is quite clear now. Because enough priests were never willing to sacrifice themselves by coming to India.

WANTED HALF A MILLION PRIESTS!

That's a big order. Well, God will not carry on this business of salvation like a huckster. Let confessors in our colleges in the United States think of this—think of how many vocations blossom only to fall without producing fruit on account of the drought. It is blasphemy to say that the tender heart of Jesus is not doing his part to fill this order of half a million priests.

India is covered with a net-work of railways. Every part of it is accessible. How can Christians leave this people to their idolatry? Infidelity and indifference are, I think, punishments which God allows to fall on Christian nations because their belief accords on this score so poorly with their practice. And Protestants put Catholics to shame by the numbers and means which they send here and by the earnest work they do. The fathers from the Madura Mission—South India—tell me that if they had ten priests more added to their laborers they might have fifty thousand Christians added to their already too large congregations, so many are applying for instruction. Father Cardon told me a few days ago that eight thousand applied recently in his region alone, and had he the means and men, they would all become Christians. If the number of men in the Mangalore Mission were doubled, the work would increase four-fold. A priest may come and settle in any of India's million villages and by patience and perseverance build up a congregation. He will not get the Brahmins and the Rajas; but did St. Paul convert the consuls and the tax gatherers and not rather the outcast slaves of the proud Roman patrician? Great efforts have been made to convert the rich and the noble in India, but their partial failure only points the moral of a twice-told tale; for it is harder for a rich man to enter into the kingdom of heaven than for a camel to pass through the eye of a needle.

What are you Americans going to do for India? Are you

going to leave Germans and Belgians in Northern India and Italians and Frenchmen in Southern India to fight a double battle single handed? For they must first learn English and then the native language. English is the language of the college, necessary too for the missionary in dealing with the English officials. I suggest an apostolic school in each of the provinces of the United States. If the subjects wish to be Jesuits, after a novitiate in America they would be most valuable aids in India, where with the present organized scholasticates they would be able not only to complete their studies here but to improve immeasurably the English of their fellow scholastics. If they wish to be secular priests, the seminaries of India will rejoice at their advent and a sprinkling of them among the native clergy would civilize it very much. All this would be but a trifle in comparison with what the Protestants of America are doing not only to thwart our work, but to build up a flourishing heretical church which will go down through centuries in opposition to Catholicity. Of the English-speaking nations, Ireland has the continent of Australia, England is fighting our battle at home, and if our English Jesuits succeed in sending Catholic officials out here our harvest will be a hundred fold. America what are you going to do? To double the number of Catholics in the twentieth century would certainly be a glorious achievement, and yet it could be done if Catholics had minds broad enough and wills strong enough to seize the means suitable and at hand for gaining the victory. God will without doubt shower abundant graces on a land which has waited, through no fault of its own, nineteen centuries for the gospel.

There is a curious fact which causes a smile as often as I think of it, 'tis the enthusiasm for the North American Indian which has drawn thousands of missionaries to N. America and the absence of enthusiasm for the Indian of India. Yet there we have to deal with a scalp-hunting, gluttonous savage, while here we may begin on a frugal tiller of the soil, who is, save and except the distinctively Christian virtues, as civilized as the peasants of Austria or Italy. There with a nomad doomed to extinction, here with a change-hating son of the soil whom no child of progress can dispossess until he darkens his skin, is satisfied with a loin-cloth and a mud house and is willing to labor hard the live-long day in the broiling sun for four cents. Talk of the mortification of the fathers of the desert! why these people surpass it not for an eternal reward but for the poor privilege of not ending a miserable exist-

tence. There is a strong admixture of the romantic with little of reason and less of mortification in many vocations. To follow a nomad tribe on the trail is always more attractive than to settle in one place and to teach the truths of faith all one's life.

I wish I had time to tell of the high hopes which I entertain for the future of Catholicity in India. I am sure such a recital would attract many a vocation to this neglected land. The fathers of the Madura Mission say that if the Society had not been suppressed nearly all Southern India would be converted by this time. An increase of fifty-one per cent. in twenty years in Mangalore as a result of Jesuit labors is an achievement which equals the first ages of Christianity. There is a powerful agent which I marvel has not been more used for the conversion of India. It is the work in the hospitals of white Sisters—English-speaking preferred. Such labor, I think would go farther towards removing prejudice and smashing the armor steel of caste-exclusiveness than the infinitely harder work of our colleges. When our fathers give retreats to communities of Sisters in the United States could they not tell of the crowns waiting here in India—waiting now for nineteen centuries? And still its children wait to wash their stains in the fountains of the cross and to feed their famished and wasted souls on the bread of life.

Yours in Christ,

MAURICE D. SULLIVAN, S. J.

THE GENEALOGY OF FATHER MARQUETTE.

On the following page we present our readers with the genealogy of Father Marquette, which was prepared at Laon, France, by M. Maurice Dollé for Marquette College, where it is now kept. It will be seen that Father Marquette and Blessed Jean Baptiste de la Salle — founder of the Brothers of the Christian Schools — were descended from the same ancestor, Lancelot de la Salle, whose granddaughter married Nicolas Marquette, the father of the missionary. This Lancelot de la Salle was the great-great-grandfather of the founder of the Brothers of the Christian Schools.

It is worthy of note that a sister of Father Marquette, by the name of Frances, founded at Laon a convent of sisters who took the name of Sœurs Marquette. This congregation still exists, the sisters are called Sisters of Providence and are employed especially in teaching. The mother-house is still situated at Laon and is flourishing. John Gilmary Shea in his "Discovery and Exploration of the Mississippi Valley" refers to this convent — page xlii note — as being founded by a member of his [Marquette's] family, *Francis* Marquette. This member was not a gentleman, but Françoise, a sister of Father Marquette as the table clearly shows. This is confirmed by the "Historie du diocese de Laon par Dom Nicolas Le Long" (Chalons, 1783), page 560, where we read that "Jean d'Estrées, aîn de pourvoir à l'instruction des jeunes filles, introduisit à Laon en 1685 *des Sœurs de la Providence appelés Marquettes* (sic) du nom d'une pieuse fille, qui s'étant dévouée à l'éducation des jeunes personnéé du sexe, legua sa maison à d'autres qui suivirent son exemple. Ces sœurs sont repandues dans le diocèse, où elles rendent de grands services." It is remarkable that this convent of the "Sœurs Marquette" is the only one which was not closed during the French Revolution of 1793.

The Genealogical Table prepared by M. Dollé for Marquette College gives the genealogy of the family down to our own days and shows that five lineal descendents of Louis Marquette, the brother of Father Marquette, are still living. We give the table only down to Father Marquette and Blessed De La Salle as being the part which will interest our readers; the rest will be found if needed in the archives of Marquette College.

FAMILLES DE LA SALLE ET MARQUETTE

LANCELOT DR LA SALLE épousa en 1580 JEANNE JOSSETEAU fille de SIMON

Eustache De La Salle,
écuyer lieutenant des habitants de Reims
en 1608-1610 épousa Catherine Charpentier
de St. Quentin

Rose de la Salle épousa NICOLAS MARQUETTE,
Seigneur de la Tombelle, Conseiller du Roi
élu en l'élection de Laon, né le 15 septem-
bre 1597, fils de Michel Marquette, vicomte
de Beurieux, seigneur de Gruet et de Corneille,
et l'Elisabeth Sureau

Francois de la Salle épousa Jeanne Lespagnol
fille de Jean et de Jeanne Rossignol

Lancelot de la Salle épousa Barbe Cocquebert

Louis de la Salle, conseiller au Presidial de Reims,
mort le 9 avril 1671 épousa Nicole Moet de Brouillet,
fille de Jean écuyer Seigneur de Brouillet et de Per-
rette Lespagnol.

JEAN BAPTIST DE LA SALLEE, prêtre, docteur en theolo-
gie, chanoine de Notre Dame de Reims, Fondateur de
L'Institut des Ecoles Chretiennes, né a Reims le 30
avril, 1651, mort à Rouen le 6 avril, 1719, béatifié
le 20 avril, 1888.

Francoise Marquette
morte a 70 ans le 25 novembre
1697, fonda par acte du 9 octobre
1685, approuvé par l'Evêque de Laon,
le Couvent des Sœurs Marquette.

JACQUES MARQUETTE
Jésuit, Missionnaire,
découvrit le Missis-
sippi en 1673. Décédé
le 18 mai, 1675.

Louis Marquette
(surnommé
le Catalan)

Jean Bertrand Marquette
conseiller-asseseur en
l'hotel de ville Laon.

HISTORY OF "OUR LADY OF THE NOVICES."

From the "Lettres de Jersey," by Father L. Tomniczak.

The novitiate of Starawiés, of the Province of Galicia, has the good fortune to possess a precious treasure, which is very dear to all devoted to the Blessed Virgin. This is a small and unpretentious statue of Our Lady of Loreto, called usually "Mater Novitiorum" and venerated for more than two centuries by the Polish novices of the old and new Society. Father Tomniczak in the "Lettres de Jersey" for last December has given the history of this statue, hoping that it would please the readers of the "Lettres." We have found it so interesting that we have had it translated for the readers of the WOODSTOCK LETTERS, believing it would interest many and especially our novices in this country, to whom we venture to dedicate it.

What is the origin of this little statue? There are two different accounts. One says that it is the handiwork of the Venerable Nicolas Lancicius⁽¹⁾ known throughout the Society for his sanctity and his spiritual works; the other account relates that this statue was brought from Italy in 1606 by Father Lancicius when he returned from Rome to Poland. The second opinion seems to be the more probable. Our fathers of the old Society were very fond of

⁽¹⁾ The Venerable Father Lancicius was born in Lithuania near Vilna in 1574. His parents were bitter Calvinists. Brought up in the errors of this sect he applied himself with eagerness to study in order to defend the doctrine of Calvin against the Jesuits. Convinced by our fathers of the falseness of Calvinism, he embraced Catholicity and asked admission into the Society. This the Provincial, Father Louis Marsellius, refused until Lancicius had converted his father to the faith. The young postulant was not discouraged at this and God blessing his generous efforts, he induced his father, though at the age of sixty, to become a Catholic; he even gave up worldly advantages in order the better to prove the sincerity of his conversion. In 1591 Father Lancicius began his novitiate at Cracovia, but was soon sent to Rome where he went through all his studies. Ordained priest in 1601 he was for some time engaged with Father Orlandini in preparing matter for the history of the Society. On returning to his native country he was several times Rector and twice Provincial. He was regarded by all as a saint, and the people used to kneel before him when he passed in the street, and the King Ladislas used to stop to kiss his hand when he met him. His sanctity was put to the test by trials and sufferings as is evident from his letters still extant. In one addressed to the Father General, Mutius Vitelleschi, the good father writes simply: "My life is so hard and painful that Our Lord has had pity on me and after having detached one of his hands from the cross, he has stretched it out to me." This cross is still preserved in the Church of St. Barbara at Cracow. After a long life filled with good works, the Venerable Father Lancicius died in the odor of sanctity in Lithuania near Korno in 1652.

making pilgrimages to Loreto and of praying in the Holy House of Nazareth whenever they had an opportunity; so it was quite natural that Father Lancicius on returning to his country should stop at Loreto, and bring thence, as a souvenir, the little statue of Our Lady of Loreto which the Polish novices venerate. However this may be, there is no doubt that this statue was formerly in the possession of Father Lancicius, who used to carry it along with him in his numerous voyages through Poland. Before it he offered his prayers and to it he recommended his needs and those of his spiritual children. This is indisputably confirmed by the tradition of our fathers and the history of White Russia.⁽²⁾

A charming trait of the filial devotion of this worthy father to this statue has come down to us. While he was Rector of a certain college, he gave orders one day for the novices to take a walk. But it became cloudy and a dull rain began to fall. The Brother "Admoniteur"⁽³⁾ in desolation, went to the Rector and asked to have the walk postponed. The Rector refused and turning to the novice said in all simplicity, "Here is my statue, put it out in the rain. If it does not wish to get wet, let it cause the rain to cease." The "Admoniteur" carried out faithfully the order of the Father Rector; the rain ceased and the novices, thanking the Blessed Virgin, had a fine walk.

After the death of the Venerable Father Lancicius, the novitiate of Vilna inherited the miraculous statue. It was placed in the novices' hall to recall to their minds the virtues of the good father to whom it had belonged, and especially of his tender devotion to Mary. From this time the little statue became a true "Mater Novitiorum." It never left its dear children, but followed them wherever divine Providence conducted them. During the following century we have no details of our statue. The novices succeeded one another in the novitiate of Vilna and all left it filled with zeal for the glory of God and inflamed with love for Mary. The works accomplished by the fathers of the Province of Lithuania show how great was their zeal while working for the conversion of the schismatics and in giving their lives for the faith. During this century, the Virgin and the Child Jesus received crowns of gold, and the statue was clad with a robe of silver. Tradition relates

⁽²⁾ "Historia Soc. Jesu, conservate in Alba Russia et propagatæ," auctore R. P. Nicodemo Musnicki, pars I., lib. iii., 57.

⁽³⁾ The scholastic novice who fills the office of beadle is called by different names in different provinces. In France he is called "Admoniteur," in our American provinces "Manuductor," a name applied in French-speaking countries to the coadjutor brother in charge. To avoid confusion we have kept the French word "Admoniteur."

that the gold of these crowns was given by our fathers on their return from a laborious mission in Persia.

Finally came the fatal year 1773, when the Society was suppressed throughout the world. When the novitiate at Vilna was closed and its novices dispersed, the statue was taken by a famous astronomer, Father Poczobut, who was a professor at the university of Vilna. This father deemed himself happy to possess the treasure of the novices and before it he used to pray for the re-establishment of the Society, which was preserved in White Russia. Meanwhile, death, old age, and sickness gradually thinned the ranks of the fathers, and soon they were not enough for the works assigned them, and successors were needed to take the places of those who had fallen or could no longer do active work. After much difficulty permission was obtained from the Sovereign Pontiff to open a novitiate, and this was installed at Polotsk in January 1780, seven years after the suppression.⁽⁴⁾

The number of postulants who desired to enter the new novitiate was great, but a choice was made and only ten were admitted. On Feb. 2, 1780, they received the habit, and to add to the solemnity of the feast, Father Poczobut sent the statue of Our Lady of Loreto to the new novitiate, where it was received with great joy by all the Community. It took again the place of honor among the novices, and served as a protectress for this new nursery for the sons of St. Ignatius. This house of Polotsk was destined in the designs of Providence, to keep alive the traditions of the Society and to preserve the spirit of our Institute, and under the protection of Our Lady, this novitiate, while a school of virtues, became noted especially for its fraternal charity,—that remarkable "Charitas Polocensis" of which Father Roothaan was so fond of speaking. Thus passed twenty-three years without any remarkable event. When Father Gruber was elected General, he seemed to reanimate with his own grand spirit the whole Society. After having put in order the matters which claimed his attention at St. Petersburg, he betook himself to Polotsk in order to organize anew the novitiate. This was needed on account of the great influx of postulants, for hardly had the news of the publication of the Brief "Apostolicæ Fidei" reached Europe, when, regarding it as a sign of the complete re-establishment of the Society, postulants began to present themselves in great numbers from France, Germany, Holland, England, and Poland. Father Gruber, therefore, set him-

(4) "Les Jesuites de la Russie-Blanche," par le R. P. St. Zalenski, traduit par le R. P. Vivier, II. livr. 111.

self to work to develop the novitiate of Polotsk, and for this purpose, he transferred it to Dynaburg. This was in 1803, and here seventeen young men began their novitiate, and amongst them was the future General, John Roothaan. Of course the little statue of Loreto was transported to this new house and venerated with no less devotion than at Polotsk, by novices who had come from all parts of Europe.

In 1809 the Russian Government, as a preparation for the imminent war with Napoleon, ordered Dynaburg to be changed into a fortress. It was necessary, therefore, to chose another place for the novitiate. After a deal of negotiation the village of Uszwald was given over to the Society, and a college was built there. While it was being built the novices resided at Puza in an old estate of our fathers. Finally in 1819 the novitiate was transferred to Uszwald and this was the last novitiate of White Russia. The time of trial had finished, for the prayers for the re-establishment of the Society had been heard. Pius VII, by his Bull of August 7, 1814, "*Sollicitudo Omnium Ecclesiarum*," opened the whole world again to the Society and our fathers crossed the Russian frontier to establish themselves in different countries. The protection of the Muscovite Government was no longer necessary, so in 1820 the Society was banished from the empire of the Czars by Alexander the first, and our fathers in abandoning their works and the country which had given them an exile could say with reason: "Russia has been for us an ark during the deluge of the suppression; when the waters decreased and the Society could spread again throughout the world, God made us leave the ark,—the Society was expelled from Russia."

The emperor of Austria, Francis the first, allowed our fathers to settle in Galicia, and the first station which they occupied, was the town of Tarnopol. An old monastery of the Dominicans was occupied by the exiles, and here we find again the little statue of Our Lady of Loreto, which they had brought along with them.

After establishing themselves in Galicia, our fathers turned their attention towards opening a novitiate. This they were enabled to effect with the help of several devoted friends of the Society, amongst whom was Mgr. Golaszewski,⁽⁶⁾ Bishop of Przemysl, who was desirous to have our fathers in his diocese. After many letters had passed between the bishop and the imperial chancellery, the monastery of Starawies formerly inhabited by the religious of

⁽⁶⁾ Mgr. Golaszewski, who died in 1824, took the simples vows of the Society during his last sickness.

St. Paul the Hermit, was given to our fathers. So in October, 1821, it was taken possession of by Ours. The college, however, was uninhabitable, as it needed repairs from the roof to the foundations. It was situated in a beautiful country, and to the advantage of solitude was added the neighborhood of a large church possessing a miraculous image of the Virgin, which made Starawies⁽⁶⁾ one of the most celebrated pilgrimages of Poland. The first Rector of the college was Father Suryn, and in 1822 Father Landes—formerly Father Provincial of White Russia—was sent there as Master of Novices and Father Instructor of the Tertians. Novices soon began to enter and we read in the journal of the house that on July 25, 1823, Father Landes, who had been appointed Rector in March of the same year, showed the Community the little statue of Our Lady of the Novices, which probably about this time had been brought to the novitiate from Tarnopol. After having recounted its history he presented it to be kissed, as a precious relic.

On January 21, 1824, in accordance with the desires of all the Community, the statue, which up to that time had been kept in the Father Rector's room, was transported in procession to the hall of the novices. Father Landes wished by this ceremony to put his spiritual children under the special protection of the Blessed Virgin—just as forty-four years before the novitiate of Polotsk had been consecrated to the "Mother of Novices." All the fathers and brothers took part in this touching family feast. The altar on which the statue was placed was splendidly decorated and lighted, *cura quorundam Mariaphilorum*, as the journal has it. Amid the hymns and fervent prayers of these exiled fathers, Our Lady was enthroned in her new shrine, where she has not ceased to bestow countless graces upon her devoted children down to the present day.

On this occasion Father Landes in an exhortation reminded the Community how before this statue thousands of novices of the Province of Lithuania and White Russia had passed their novitiate and before it had pronounced their vows. How the fathers in departing for their missions used to always salute Our Lady and that when strangers arrived from another house their first visit was to the statue. He told then, too, how it was formerly adorned with gold and silver, but to-day all was changed. In the destruction of the Society in White Russia, the statue itself has barely escaped, and we have neither gold and silver, nor precious

⁽⁶⁾ Notre-Dame de Starawies was crowned in 1877, by Mgr. Jacobini—at that time Apostolic Nuncio at Vienna—thanks to the efforts of Father Jackowski, Rector of the college, aided by Cardinal Franzelin, who took his first vows before the little statue of Our Lady of the Novices.

stones wherewith to adorn our "Mater Novitiorum;" but there still remains to us an ornament far dearer to our Blessed Mother than gold or silver—our novices, true companions of Jesus. "Corona et ornatus gemmis, auro, argento, immo ipsis etiam stellis absque comparatione pulchrior atque splendidior Mariæ sunt boni Novitii ac veri Jesu Socii." After the exhortation the statue was presented to each one to be kissed. This beautiful custom of the fathers of White Russia has lasted down to our own days. Every Saturday after the community Mass the celebrant presents the statue to be kissed, and the same practice is observed the day a postulant receives the habit or a novice takes his vows.

In the midst of such pious practices the novitiate at Starawies prospered as the province developed. Soon the house became too small and in 1839 the novices left their old hall to occupy one much larger. Their statue was solemnly carried in procession by the Father Provincial to its new shrine, an act of consecration read and an exhortation given by which the Province of Galicia and especially its novitiate were consecrated to Our Lady of Novices. Peace and prosperity reigned till 1848 when the Emperor of Austria having expelled the Society from all his estates, the novitiate had to be closed. The statue was entrusted to one of our fathers who obtained refuge in one of the noble families, where he was engaged as tutor. Here it remained for two years, an object of veneration to the whole family, when Father Czewowski removed it to Staniatki where several of our fathers were living. Here it was left with the missionary fathers till, in 1852, when the decree of banishment was rescinded by the Government, and Our Lady of the Novices was carried back to her shrine at Starawies to welcome the novices who soon thronged the old novitiate. Here the statue remained till 1886, when the novitiate was entirely destroyed by fire, not, however, till the library, the church ornaments and the statue of Our Lady of Novices were saved. The statue was removed to the villa till the church and the college, owing to the generosity of many devoted benefactors, was soon rebuilt. The new chapel was finished in 1896, and the statue was transported there by the Father Provincial and the Community with almost the same ceremonial as was used in 1839. Here it has been the object of constant veneration by the novices and fathers of the Province of Galicia, and it has been adorned with decorations, which if not so numerous and costly as those of old, are at least as precious and dear to Our Lady. Besides the

decorations of Mgr. Raczynski⁽⁷⁾ placed on either side of the statue, there is the cross of honor which Father Joseph Holubowicz († 1887) received during the Franco-Prussian war in 1870, for his care of the French prisoners of war; a gold medal given by Alexander II. Emperor of Russia, to Father Gromadski for his astronomical labors; a decoration given to Father Broër († 1886) for his musical compositions, etc.

Such is the history of the little statue of the Venerable Father Lancicius, called "Our Lady of the Novices." For more than two centuries the Polish novices have venerated it as representing their well-beloved mother and powerful protectress. To her they turn in all their needs from the first day of their religious life, and they preserve an affectionate love during all their lives to her who called them to the Society of Jesus.

I end my humble story by the last strophe of the hymn "Semper Gaudebo," which has come down to us from our ancient fathers, and which they loved to sing before the statue of "Our Lady of the Novices."

Sancta in via
 Duc nos, Maria,
 Serva per aspera,
 Firma per prospera.
 JESU, nos dona
 Cœli corona.

L. TOMNICZAK, S. J.

*Chyrow, April 22, 1898,
 St. Joseph's College.*

⁽⁷⁾ Father Raczynski entered the Society in Poland in the year 1776. After the suppression he became Archbishop of Gnesen and Posen and Primate of Poland. When the books of the Jesuits were sold at auction he purchased more than eight thousand of them, which he sent to the fathers in White Russia. When the Society was restored he begged the Holy See to allow him to resign his see and to become again a son of St. Ignatius. In 1819 his wishes were granted and he began his novitiate at St. Andra, keeping (by the express order of His Holiness) his episcopal insignia. In 1821 he came back to Poland and resided at Tarnopol and Starawies, devoting himself along with the other fathers to apostolic labors. He died in 1823 after having deposed his episcopal insignia and after making his vows in the Society. This worthy soldier of Jesus, filled with love to Our Lady, deposited his numerous decorations and his episcopal ring at the feet of the novices' little statue. When in 1876 Mgr. M. Ledochowski left his prison at Ostrow and passed through Cracow, Father Provincial, Francis Kautny, presented the august prisoner with the ring belonging to Father Raczynski, who had been Mgr. Ledochowski's predecessor on the episcopal throne of Gnesen-Posen.

MANILA.—THE OBSERVATORY
AND ITS SUPPORT.

A Letter from Father José Algué to the Editor.

ESCUELA NORMAL Y OBSERVATORIO,
MANILA, April 13, 1899.

REV. AND DEAR FATHER,
P. C.

Long ago I had in mind to write to some of my good friends in the United States but the circumstances have been so unfavorable and the occupations so pressing that months and months have elapsed without my carrying the intention into effect. Your letter of February 25, has decided me; otherwise once more could you repeat "we can get nothing." I have to write quickly and I shall confine myself to write only of Ours and especially of the observatory.

As you already know, we have two houses in Manila,—one a college called Ateneo, the other the Normal School, to which is attached the observatory. The observatory consists of four departments: (1) The Astronomical Department; (2) The Meteorological Department; (3) The Seismical Department; (4) The Magnetic Department. Since the first of May 1898, we have had very much to suffer, but fortunately no harm either to persons or to our houses has been done. During May, as the Friars had no influence over the natives, some of Ours were sent to the provinces, in order to keep up the religious spirit and everywhere they were heartily welcomed. I have been twice in the Province of Cavite before Aguinaldo's outbreak against the Spaniards and the result of our missions were very encouraging indeed. The coming of Aguinaldo changed things completely. Two of Ours engaged in a spiritual commission in the interior of Luzon were put in prison by some Filipino leaders against the will of the people, and after a few months they were put at liberty by Aguinaldo, who said officially that he had no complaint against them and that it was only on account of false information they were kept so long. When the blockade became more strict, most of Ours went to the "Ateneo" and even into the walled city, but Father Doyle and I stopped at the obser-

vatory, and here we remained during the whole time of the war. During July, and till the 13th of August, there remained at the observatory besides Father Doyle and myself only four lay brothers. About two thousand natives came to our house for refuge, (See last article of "The National Geographic Magazine" for February 1899) for we were probably the only Spaniards outside of the walled city. During that time the firing was continuous and the danger very great as the line of fire towards the South—or the south trenches—were a little more than a mile apart. About one hundred bullets fell into the house and on our ground and five shells on the 31st of July, St. Ignatius' day. At about half-past eleven on this day one of the shells struck my room just a few minutes after I had left it. Only two—one girl and one man—of our refugees were wounded during the siege. On the 13th of August about noon, the Fillipinos reached our house, some twenty minutes before the American troops. I went to confer with the leaders of the insurgents and we had no trouble with them. They waited outside of the door till the American troops came. I received the American General in the street and after my explanation on the conditions of the building and of our refugees he passed by with his thousand men; and since that time no attempt to occupy our house has been made.

Since many foreign men-of-war were in the bay during the blockade, we had a great amount of work in making out and sending the weather forecasts to the admirals of each nation, and in chronometer work too; but especially were we kept busy in attending to the visits of the officers and commanders of the different men-of-war. We learn that these circumstances increased our reputation very much among foreigners. Since the 13th of August we have had our station in the observatory served by an American telegraphic operator, in communication with Admiral Dewey and the headquarters. The admiral has been so pleased with the reports and storm-warnings as to write many times with thanks for them, and when I had to see him about the end of November for some purpose of our Mission, I was invited to take dinner and to preside at table. I had to see the admiral again about the beginning of March, on account of the attack against the observatory made by Mr. Doberck, director of the Hong-Kong observatory. He is a Protestant "enragé," who since the year 1884 has been trying to destroy our observatory and that of Zi-Ka-Wei at Shanghai. The admiral took the greatest interest in the matter, and the result has been a public and complete vindication of our observatory by all the merchants, the consuls of

every nationality, and all the leading newspapers in the far East. I send you our circular letters and a few of the newspaper articles. Major Gen. Otis rescinded the order given by the secretary of war in Washington and this official rescission is the effect of the official request of the colonial secretary of the British Government of Hong-Kong in favor of the observatory. All the documents concerning this very remarkable event so glorious for our Society and for our Mission, are collected and prepared for publication in an English and Spanish pamphlet. Sketches of the observatory will probably appear in some of the American magazines, if I am not mistaken.

Eight of Ours are engaged in the observatory work at present, five priests, two scholastics, one lay brother. At the request of Major Gen. Otis I submitted a report to him on the employees and the expenses of the observatory, and an order was given to make inquiry about our work and institution. Lieut. Connor, of the Engineer Corps U. S. A. endorsed the order in very favorable terms and finally it has been decided to support the observatory according to the report given to the general. In this report the new astronomical department is for the first time considered an official section and supported accordingly. Perhaps it will interest you to know the arrangement in particular:—

General director, José Algué, S. J., \$125.00⁽¹⁾ per month;
General Librarian, Marcial Solá, S. J., \$80.00 per month.

ASTRONOMICAL DEPARTMENT.

Director, José Clos, S. J., \$84.00 per month; Three native observers; One Penman; One Mechanic; Two Servants. Total, 7 employees.

METEOROLOGICAL DEPARTMENT.

Director, Baltasar Ferrer, S. J., \$84.00 per month; First Observer, José Coronas, S. J., \$83.50 per month; Three native observers; One mechanic and one servant. Total 7 employees.

MAGNETIC SECTION.

Director and sub-director of the observatory, John Doyle, S. J., \$84.00 per month; Two native observers; One mechanic; One servant. Total 4 employees.

⁽¹⁾ These salaries are paid in "Mexican dollars," which are about half the value of our dollar.

SEISMICAL SECTION.

Director, Mariano Suarez, S. J., \$84.00 per month; Two assistants; One mechanic. Total 3 employees.

There is also an assistant librarian, a native. All our employes are natives and they do very good work.

For expenses in the offices we receive also \$125 per month. For rent of our buildings in the four sections and use of printing lithographic machines and materials \$500 per month. We were supported by the Spanish Government till the end of February 1899; and we began the new arrangement in the beginning of March.

You ask about Father Doyle. He is an Irishman by birth; but when about five years old he was taken by his father, a British military officer sojourning in different stations, Malta, Gibraltar, and Hong-kong. At this last station he applied, with an English young man, to the Jesuits of the Philippine Mission to enter the Society. They were both sent to Spain for their novitiate and studies. Father Doyle was sent to the Philippines when a scholastic and again since he has been a priest. He was attached to the observatory in the year 1896-'97.

Our missionary fathers who were in the island of Mindanao have been obliged to abandon most of these stations and nearly all have returned to Manila. We have thus at present some 130 Jesuits at Manila, a greater number than ever before in the history of the Mission.

I recommend myself to your prayers and holy sacrifices and of all my friends.

Ræ Væ infimus in Xto servus,
 JOSÉ ALGUÉ, S. J.

DOBERCK'S ATTACK ON THE MANILA OBSERVATORY.

Our readers have learned of this malicious attack on the Manila observatory from the letter of Father Simó, published in the May number of the LETTERS. Father Algué has sent us copies of the circulars issued by him and extracts from the "Manila Times," which enable us to give a fuller account of this attack and how it was received in the Philippines and Hong-kong. First we have the circular sent out by Father Algué to the foreign consuls, merchants, newspapers, etc., on receipt of the order from the Washington Weather Bureau to suppress all typhoon warnings for any place outside of the Philippines.

*Manila Central Observatory,
Meteorological Department,
March 7, 1899.*

SIR :—The Director of the British Meteorological Service at Hong-kong, has addressed the Weather Bureau of the Government of the United States of America, in very unfavorable terms regarding the Directors of the Observatory at Manila. The Director of the Hong-kong Observatory says, that *the Observatory in Manila, is in the hands of men who possess very little scientific education.* He asserts moreover, that *scandal is caused by our continually communicating sensational typhoon warnings to the newspapers in Hong-kong.* The immediate effect of this accusation has been, the actual suspension of all telegraphic typhoon warnings given at Manila, for any place outside of the Philippines.

Now Sir, we leave to the judgment of men of science to decide, if we possess or not very little scientific education ; certainly, for some good reason, the Manila Observatory enjoys a name in the scientific world, and if information regarding our literary labors is desired, our Monthly Scientific Review, and our seventeen Extraordinary Publications are opened to all scientists who wish to examine them : if printed testimonials are asked for, there are plenty of them surely, published in many newspapers, especially in Hong-kong, and scientific Journals : instances of the latter are : "Meteorological Zeitschrift," November 1887, pag. 366. "American Meteorological Journal," Vol. X., June 1893, pag. 100 —id. vol. XII., February 1896, pag. 326. Met. Zeitschrift, Heft. 10 October 1898, pag. 64. Abdruck aus Dr. Petermanns Geor. Mitteilungen 1898. Heft. IX. Nr. 635. Literaturbericht—Allgemeines. Heft. I. Nr. 52, 1899. "La Civiltà Cattolica" an. 44. vol. VII., ser. 15, p. 356. There are many others also that mention favorably the Manila Observatory, and we ourselves are quite willing to give any information necessary for its just estimation. But whatever this may be, we cannot hear, however, with the same indifference, that scandal is caused by the typhoon warnings emanating from this Observatory. The sole aim of the Manila Observatory is to be useful to the public at large, and especially to the seamen, naval and mercantile, of every nationality, who are so often exposed to the dangers of typhoons in the Far East. To this end, our Observatory has worked for a great many years with a vast amount of labor and expenditure, and undoubtedly, in many instances disaster has been averted owing to its timely warnings. But, if, after all, the reputation achieved has been merely that of causing scandal by sensational typhoon warnings, that is a very discouraging result indeed.

The Directors of the Manila Observatory, aim at no personal interest whatever ; they work for the public benefit,

and they desire to know if their work is acceptable or otherwise. Would you be so kind, Sir, as to give us your own views on this subject.

Hoping you will comply with our request, we remain, Sir, sincerely yours,

*José Algué, S. J.,
Director of the Observatory.*

The reply of the "Manila Times" to this circular is given in the issue of March 22, and as it gives the history and animus of the attack we publish it in full.

Herr Wilhelm Doberck, a German gentleman, employed by the Hong-kong Government to run its meteorological observatory, has reported to the Washington Government that the Manila Observatory, in charge of the Jesuit fathers, is positively injurious to the public because it is managed by incompetent people and because it publishes misleading information. On this authority, without further enquiry, the Washington Bureau of Agriculture (which has charge of the meteorological service in the United States) requested the War Department (which has jurisdiction over Manila) to order the suspension of weather telegrams from the Manila Observatory to Hong-kong and China ports. The Manila observatory obtains meteorological information daily, often hourly, from a large number of places in the Philippines, from which typhoons can be very accurately predicted and traced in their course. Meteorological conditions in east Asia are very peculiar, in this respect,—that almost all the typhoons or circular storms of eastern Asia originate in the Pacific Ocean, east or southeast of the Philippines, and travel northwest in their early stages, and the Philippine Islands are the first dry land they touch. The Jesuit fathers have a very complete organization all over the islands—although, of course, its completeness has been lessened by the disturbances in the provinces—and the conditions for predicting and following the course of these storms are altogether better than in any other part of the world, since the nature of the storms and the comparative regularity with which they follow certain beaten tracks and obey certain rules of conduct are quite unique. The Manila storm warnings, the result of careful study of these collected observations, have hitherto been telegraphed to the Spanish Consuls in Hong-kong, Shanghai and Singapore, and handed to the press for the public, by whom they have always been very highly appreciated. Nobody in the whole Orient has ever said a word against them, except this German person in the British Observatory at Hong-kong. We speak from personal knowledge extending over ten years in all parts of the Orient. Herr Doberck has always been actuated by fierce animosity towards the Manila Observatory. In the first place

there is, no doubt, some professional jealousy. Scientists are often as remarkable for their bitter professional jealousies as for their scientific ability. Herr Doberck much more so as his scientific qualifications are not of the highest; he is an astronomer rather than a meteorologist. He holds no degrees nor diplomas of such eminence as to create unlimited confidence in his judgment. He has no great experience of meteorology, and his book, "The Law of Storms in the Eastern Seas," giving directions to shipmasters how to manage a ship in a typhoon, is the laughing-stock of the seafaring community in the East. His typhoon warnings have to our personal knowledge, usually not been as good as those of the Manila Observatory. They are not so early and not accurate, as a rule. He has observations telegraphed to him from the Philippines from which he could draw his own conclusions, and he should be able to do so in about the same space of time as is occupied by the same readings being studied in Manila and the result wired to China. But in the course of ten years of careful comparison in Hong-kong we have found that, three times out of four, the warnings from the Manila Observatory reach the public via the Hong-kong and Shanghai newspapers sooner than Doberck's warning. This was notably so in the phenomenal typhoon of October, 1892, in which the P. & O. mail steamer "Bokhara" went down with great loss of life, and about fifty other steamers had terrible voyages. This was a typical case showing the difference between the two observatories. The Manila Observatory discovered signs of an approaching typhoon, early enough for the Hong-kong and Shanghai newspapers to publish on Saturday morning 8 November. The "Bokhara" left port only on Saturday morning, so it might have been possible for her captain, if he cared, to take note of the Manila Observatory warning. Doberck's warning was not issued until Saturday evening. Afterwards, when the unfortunate vessel had been wrecked, and all except about a dozen of her people drowned, Doberck flatly refused to give a newspaper any technical notes of the typhoon, unless a promise was given that the Manila Observatory should not be mentioned in the same publication. [In this matter, again, we speak from personal knowledge.] It was explained to the gnädiger Herr that an account of the typhoon and the loss of the steamer would be incomplete without the warnings which preceded it; but Doberck was absolutely implacable, and spluttered in furious broken English, "If you want some Manila Jesuit informations mit my artickel, it cannot vas," or words to that effect, and so the account of the "Bokhara" typhoon had to appear without the valuable scientific notes of the Director of the Hong-kong Observatory. We also know, of our personal knowledge, that Doberck has displayed bitter hatred, or jealousy, or animosity, or whatever it may be called, against the Manila Observatory,

ever since he has been in the East. He has protested against Hong-kong newspapers publishing the Manila warnings, furnished by the Spanish Consul in Hong-kong, side by side with his own warnings for which he is paid by the Hong-kong Government to supply to the public. He has expressed a wish to discontinue supplying any such wicked newspaper, and he has said naughty words in German when he was compelled as a public servant to continue serving the public impartially. We believe his animus against the Manila Observatory proceeds partly from religious bigotry, he being one of the rabid intolerant Protestants who can see nothing good in anything Roman Catholic. We can speak in this matter without bias because we have no leanings towards Rome. If we had any feeling in the matter at all, it would be rather a feeling of distrust towards priests of all kinds,—Roman Catholic, Protestant, Buddhist, or Mahatma, and perhaps Jesuits more especially. But without going into that question, it is sufficient that we have no special love for the priests, and have no object to serve in praising their work. We find that the work of the Manila Observatory has been uniformly good, and we would feel compelled to say the same whoever might be in charge of the observatory, if they did as well. If Judas Iscariot or Beelzebub and his imps were doing work which was good and useful in itself, it would be only fair to say that such work was good and useful. If we can go further and say that we think very highly of the fathers themselves, that is our own personal opinion and nothing to the point; but the work which they are doing is undoubtedly good, and the work which Doberck has done in procuring this snub for them is undoubtedly bad. It is malicious, spiteful, utterly unjustifiable, and the Herr himself is absolutely untruthful in all his statements with reference to this observatory. This is not solely our view. Admiral Dewey is a man who should know something about observatory work, and his judgment should be worth a good deal. This is what he says :—

FLAGSHIP OLYMPIA,

Cavite, Nov. 2, 1898.

*To the Rev. J. Algué,
Director, Manila Observatory.*

Dear Sir,—Rear-Admiral Dewey desires me to thank you for your courtesy in giving him such complete information concerning your typhoon predictions, which he has in every case found to be correct.—(Signed) *Flag-Secretary.*

From another letter to the Director of the Observatory of Manila, dated on Flag-ship Olympia, February 2, 1899, we take the following extract :—

“I trust that the United States Government will make the necessary provisions for the continuance of the institution

which you conduct in such an able manner, and which has proved itself to be so great a benefit to maritime interests in this part of the world.—Very truly yours,

*George Dewey,
Rear Admiral, U. S. Navy."*

Finally, in another letter, addressed by order of Admiral Dewey to the Director of Manila Observatory, and dated Manila, March 5, 1899, after having been made acquainted with the suppression of these telegraphed warnings to China ports, we find:—

"The Admiral desires me to say further that he has no doubt that steps will be taken to ensure to you the appreciation to which your valuable work in saving lives and property entitles you.—(Signed) *Flag Secretary.*

The people who conduct the Observatory are well trained and have high qualifications, and are well spoken of in scientific publications. "By their works ye shall know them." Nobody (except Doberck) has ever accused the Manila Observatory of incompetence; certainly none of the seafaring people who depend so much on storm warnings; whereas the Hong-kong Observatory is constantly assailed by the press, the public, and the unanimous voice of the shipping community in the China Seas. The only notable storm which has ever struck Hong-kong from the northwest (instead of southeast according to rule) was of course not signalled from Manila, because it never came here; it was not announced by Doberck, because he had not received warning from these Manila incompetents whom he despises. He notified at 4 P. M., 10 December, 1891, "Gradients easy for N. E. winds, fine weather," and at 10 P. M. there was a hurricane which sank the British gun-boat "Tweed" at her moorings, wrecked the sailing ship "Aron," collided the steamers "Fushun" and "Bisagno," beaching both of them, and covered the Praya several feet deep in wreckage of hundreds of junks. A word of warning sends all the junks into sheltered spots, and puts steamers on the look-out, with banked fires and doubled cables; but Doberck, busy nursing his hate of Manila, uttered no warning. This is the person who criticises the most celebrated observatory east of Calcutta. We know from his own lips that he prefers to get meteorological data from the Eastern Extension Telegraph Company's stations, rather than from the Jesuit Fathers' stations, though he knows that the Telegraph Company's young men are not trained nor qualified in meteorology, have only ordinary thermometers such as those used in bathing the baby, no anemometer, no rain-gauge, no special interest in anything outside of their cable work; while these Jesuit Fathers make meteorology their life-work and possess a won-

derful collection of costly instruments, such as Doberck probably never saw. He is generally regarded in Hong-kong as a chronic blunderer, slow and incompetent, who amuses himself like a child, hauling up and down on a signal-pole first a red ball, or a black one, then perhaps a blue drum or a tin trumpet, and when a typhoon has come and is ravaging the colony he fires a signal-gun to let people know. By the time two or three ships have gone to the bottom of the harbor, he fires two guns, "indicating that bad weather may be expected soon."

It would be funny, if it were not serious. To people who are not affected one way or the other, his antics are genuinely amusing. To the Washington Bureau of Agriculture—which is the power that moves in this matter—it is utterly immaterial whether the Rev. José Algué sends weather notes by cable to the Spanish Consuls abroad, or not. To the shipping and mercantile community in the Orient, to everyone who travels on the sea or has friends there, it is a matter of life or death. Life and death may hang in the balance, may turn on a shake of the barometer. The China Sea has a fearful fame—the fame of being the deadliest stretch of water in the world—and all who know the China Sea, know and value the Manila Observatory.

Not only did the Manila newspapers take up the defence of the Observatory, but what is much more remarkable, the Hong-kong press spoke in no less energetic terms, as we see from the following extract from the "Manila Times" of April 4, 1899:—

It is very satisfactory to find that the Hong-kong press is warmly taking up the cause of the Manila Observatory, so unjustly and virulently attacked by the spiteful, prejudiced, eccentric, incompetent old gentleman who mismanages the Hong-kong Observatory.

The "Hong-kong Telegraph" says:—

We desire to call the special attention of His Excellency the Governor to the scandalous misbehavior of Dr. Doberck, the Director of the Hong-kong Observatory, in addressing to the Weather Bureau of the United States a most calumnious communication aimed at the Directors of the Observatory at Manila, the result of which has been to cause the latter to suspend, under orders from the United States Government, the issue of all Meteorological notices to this Colony. We sincerely hope that His Excellency will without delay communicate with the United States Authorities in the Philippines and request, if not the abrogation, at least the suspension of the operation of the orders issued by them, until the Government of the United States at Washington has been communicated with, and, that His Excellency will take the promptest measures to disabuse the American Government and the Officers of the U. S. Weather Bureau on

the subject of Dr. Doberck's misrepresentations. The typhoon warnings received from Manila have at all times been of the very greatest value to the mercantile and shipping community in Hong-kong, far more simple, far more correct, far more practical than any that Dr. Doberck has ever issued. Dr. Doberck has never issued any typhoon warnings of any value, except those based on the warnings from the Philippines, and, in most cases, he has endeavored so to frame his notices as to conceal his obligations to the observers there, and in so doing has only succeeded in confusing the messages and rendering them obscure. We make bold to say that Dr. Doberck, as a meteorologist, never possessed a tithe of the knowledge on the subject of typhoons possessed by the Fathers in the Manila Observatory, and that no one ever attached to his weather warnings a hundredth part of the importance invariably given to warnings from Zi-Ka-Wei or Manila. The scientific training of the Jesuit Fathers is known to all the world to be of the very highest class and their devotion to their work is unequalled. Dr. Doberck from the first day of his arrival in Hong-kong did all he could, conversationally and otherwise, to depreciate the work of the Jesuits.

The "Daily Press" regards the suspension of telegraphic typhoon warnings from the Manila Observatory as "a public misfortune" and suggests the presentation of a petition to the authorities of the U. S. by the insurance offices and shipping firms of Hong-kong. It then proceeds to say:—"Before the establishment of our local Observatory we were entirely dependent upon Manila for our storm warnings, and the Insurance Companies' appreciation of the value of those warnings was evinced by their voluntary subscriptions to the expenses of the institution. Moreover, the Hong-kong Observatory, during the first few years of its existence, was also dependent upon the information supplied from Manila for the principal basis of its forecast, and up to the present day the public have regarded the Manila information and prognostications, as far as they went, with more confidence than our local forecasts. The information supplied from Manila has been very accurate indeed, a statement which we think will be borne out by all who have carefully watched the typhoon movements." In conclusion the "Daily Press" says. "The colony is under great obligations to the Manila Observatory, and whatever decision may be arrived at as to the communication of storm warnings in the future, we trust that steps will be taken to make amends to that institution for the offensive conduct of the Director of the Hong-kong Observatory, and which, unless it be disavowed, will be a disgrace upon the Government and the community.

The "China Mail" is equally strong in its denunciation of the conduct of Dr. Doberck. It says:—

"The language used by Dr. Doberck is quite familiar to

all who have followed the unwise official career of that public officer. It may be deemed a somewhat remarkable thing that Dr. Doberck should have made a wanton and direct attack upon his scientific confrères by way of Washington, because we have yet to learn that the Director of the Hong-kong Observatory holds the appointment of Censor-General of all scientists in the Further East. Possibly the Doctor's presumption has grown to its present unseemly dimensions on account of the long period of lenient treatment he has received at the hands of the Local Government. At the same time the Hong-kong Executive have now a duty laid upon it, and the community will naturally look for the effective performance of that duty. The worthy and able Directors of the Manila Observatory, who supplied this Colony for years with most reliable storm-warnings from the very cradle of these disastrous storms, need no recommendation from or defence by Hong-kong residents. We owe a huge debt of gratitude to the Fathers for their disinterested labors, and the Government here must see to it that justice is done to them and to their services. If Dr. Doberck has been guilty of a breach of the Colonial Regulations, we presume that point may safely be left in the hands of the Executive, or of the Secretary of State for the colonies. The ill-advised action of the Director of Kowloon Observatory has however, cast a slur upon the government service and the community of Hong-kong. It has also brought about the stoppage of one of the most important aids to our precautions against loss of life and property, both ashore and afloat."

Finally we have a letter from Father Algué published in the "Manila Times" of April 11, which contains the request of the British Colonial Secretary for the continuance of the weather reports and the order of General Otis rescinding the prohibition to send these reports. The Manila Times says :—

The Director of the Manila Observatory has sent us the following letter, which we are extremely pleased to read and publish :—

SIR :— We have received the following communication from the United States Military Governor in the Philippine Islands :—

Manila, P. I., April 3, 1898.

"Father José Algué, Director of the Manila Observatory, Manila, P. I.

Reverend Sir :—The Military Governor directs me to inform you that the following letter has been received referring to the prohibition enjoined upon you in the communication from the office of the Provost Marshal General, February 27, 1899, not to send typhoon warnings to Hong-kong.

*“ Colonial Secretary's Office,
Hong-kong, 28 March, 1899.*

SIR:—It having been brought to the notice of this government that in consequence of a request made by the Director of the Hong-kong Observatory to the Chief of the Weather Bureau, United States of America, His Excellency, the Military Governor in the Philippines, has ordered the discontinuance of the transmission of typhoon warnings from the Manila Observatory to Hong-kong. I am directed to state that the request of the director of the observatory in this colony was unauthorized by this government and that the mercantile community have intimated through the local Chamber of Commerce their appreciation of the telegraphic warnings conveyed by the Manila Observatory and the extreme regret with which they would view their discontinuance.

Under the circumstances I hope that the order for the discontinuance of meteorological intimations may be rescinded.

I have the honor to be,

Your obedient servant,

(Sgd.) *J. H. Stewart Lockhart,*
Colonial Secretary.”

*To the Secretary of the
Military Governor in the Philippines.*

The Military Governor desires me to say that it gives him pleasure to remove the cited prohibition, and directs that you send out the typhoon warnings so much desired in Hong-kong as formerly and prior to February 27 last.

Very respectfully,

E. Otis.

Major and Inspector General, U. S. V., Secretary.

The Manila Observatory very gratefully acknowledges the justice done to this institution by the Chamber of Commerce of Hong-kong, the Press and many conspicuous residents of Manila. The generous action taken by the colony of Hong-kong and by the Press and the mercantile community of Manila, will be remembered with gratitude, and in the impossibility of writing separately to all those who have favored us with their testimonials, we wish to convey to every one of them through your valuable paper, our warmest thanks. We don't like to extol our own ability, nor do we pretend to magnify our own work; but notwithstanding this, we trust that the Manila Observatory will prove itself to be in the future, as useful and beneficial to the Colony of Hong-kong and to the Philippine Islands, as it has been up to the present.

I remain, etc. Yours very sincerely,

José Algué, S. J.,

Director of the Manila Observatory.

JAUNTS AND JOTTINGS.

MISSIONARY EXPERIENCES.

By Father Eugene Magevney.

SAINT IGNATIUS COLLEGE,
CHICAGO, ILLINOIS,
August 15, 1899.

REVEREND AND DEAR FATHER,
P. C.

The year just closed has been a busy one for the western missionaries, so busy that many of our engagements had to be carried over to the fall. We are in hopes that the jubilee recently proclaimed by our holy Father, the Pope, will do much to increase our work for the twelve months to come. His voice, as the voice of Christ, has sounded an awakening to the slumberous and a warning to the tardy to arise and profit by a season of special grace and benediction.

Our work for the year began on the fourth of September with a mission at the church of Saint John the Evangelist, Oshkosh, Wisconsin. The parish is in process of formation, and ours was the first mission it had ever had. The church, an ornate wooden structure with stone trimmings, has just been completed, with a seating capacity of about eight hundred. It is built on the auditorium plan and after a style of architecture decidedly rare in Catholic churches. Austin Adams, when asked to characterize it, described it as a near approach to what he conceived to be the "Orthodox Greek." There is no parochial school, though in the matter of education the children are otherwise abundantly provided for. There are five Catholic congregations; two English, two German, and one Polish. The city is full of enterprise and has a population, by the latest census, of 23,000, representing almost every variety of nationality. It is pleasantly situated upon Lake Winnebago, the largest lake within the limits of the State and with an area of 212 square miles. Though it is an extensive grain market and has considerable local trade, yet its chief industries are planing mills and furniture factories which give employment to well-nigh 3000 individuals many of whom are Catholics. The Fox River divides it north and south—the northern

portion belonging to the diocese of Green Bay; and the southern, in which our mission was held, to the Archdiocese of Milwaukee. The spot upon which it is built is historic, and fraught with a wealth of memories for the Jesuit. It was across this lake and up this river that Marquette and Joliet in 1673, between the rice fields and virgin forests that lined the shores, guided their two birch-bark canoes on their perilous journey into the heart of the boundless and unexplored continent beyond.

"The name of this town is a mouthful to pronounce," I said jokingly to a party one day.

"So it is, father," he replied, "but it isn't half as bad as Kalamazoo or Michilimackinac;" and he actually seemed to take consolation from the fact. I noticed during my stay what I had never observed anywhere else—a complete absence of tramps and beggars.

"How is it," I inquired of the pastor, "that there are no 'hoboes' in this town?"

"Because," he answered, "we legislate severely against them. Wisconsin has passed a law forbidding promiscuous begging but leaves it to each county to enforce the law to the extent and after the manner it sees fit. Winnebago county, of which Oshkosh is the seat, and a few others apply it rigidly. A refuge for all such indigent persons has been built a few miles from the city, and is popularly known as 'Tramps' Home.' An appropriation of twenty-eight hundred dollars is annually made to keep it in operation, out of which the superintendent draws his salary and pays all the current expenses of the institution. The fewer inmates he has, of course the fewer the expenses and the more he can keep, as he is entitled to whatever is over and above. It is to his interest, therefore, to have as few boarders at the 'Home' as possible. Consequently, that they may carry away with them a vivid recollection of their experience, he makes them work very hard on the public roads and elsewhere for the support they get. As a result, it has never been found necessary to imprison the same individual twice, while the average number of inmates seldom exceeds four or five."

It is a good scheme, and in practice seems to work admirably, at least in Winnebago County, where, thanks to its efficacy, "meandering Mikes" and "wandering Willies" are as few and far between as snowbirds in June.

From Oshkosh we went to Marshall, Missouri,—a drowsy little country town with neither past nor future to talk about. It is situated in Saline County, the banner county of the State, and so-called from the salt springs which

abound and are extensively patronized for their medicinal properties. The population numbers five thousand, very few of whom are Catholics. The church, a handsome brick structure, is supported by farmers living in the vicinity and counting in all about two hundred families. We heard five hundred confessions and gave four hundred and twenty-five communions. In Marshall, as in many of the settlements of north and south-western Missouri, Protestantism is rife and rank, but its antagonism to the truth is more the result of ignorance than of malicious bigotry. Missions to non-Catholics, I think, if properly conducted and shorn of the nonsense which, in too many cases, has recently brought them into disrepute, would do an immense deal of good in their midst. They are eager to learn and deferential, as was evidenced by the multitudes that thronged the church, frequently to the inconvenience and sometimes even to the exclusion of Catholics. Seats were free and the whole town had been invited, so it was simply a question of who would get there first. On the night of one of the lectures five Protestant ministers attended. Frequently after the services non-Catholics would call at the residence to meet the missionaries, while the papers had many and most favorable comments upon the work we were doing. As usual we announced the Papal Blessing for the concluding evening.

"That will fetch them," remarked an intelligent non-Catholic to me the next day; "they have'n't the remotest idea what a papal blessing is—whether a sea-monster from the Philippines or something running wild in the Ozark Mountains and imported for this special occasion."

It happened as he surmised. They crowded the aisles and were turned away from the doors. They had come in eager expectation of being introduced to something unusual, they knew not what—adorned possibly with horns, hoofs and a tail. The pastor of the church is an Irishman of the old school and was educated "to home;" or, as he expressed it; "I am a far dooner, from Tyrone." There is one convent, conducted by the Sisters of Loretto, from Kentucky, with an attendance of fifty or sixty which they consider very good. There are no industries as far as I remember—not a single factory in the town. It is simply a depot for the shipment of farm products from the immediate neighborhood. I arrived early in the morning after a heavy rain that had continued all night. At the station there stood a solitary vehicle hitched to four white horses. As I was the only passenger, I wondered what the four horses were for, and whether it were possible that I had

been mistaken for some person of distinction—Dreyfus, for instance, or Paty-de-clam. At all events, I would probe the mystery.

“Why in the world,” I asked of the driver, “are so many horses necessary in this omnibus?”

“Because,” he replied, “the streets of the town, not one of which is paved, would otherwise be utterly impassable after a rain, so deep and so tenacious is the mud.”

It was a fact, and at my journey's end I remarked to him: “These are the muddiest streets I have ever beheld.”

“Oh!” he said, somewhat jauntily, “this isn't much. At certain seasons of the year, especially in early spring, we can beat it all hollow. The roads are so impassable then that no vehicle at all can reach the depot not even with four horses to drag it.”

“In that case,” I went on to ask, “how do visitors at the hotels manage to make out?”

“They have to foot it,” he answered, “to and fro, and their baggage is taken on wheelbarrows.”

The city fathers have been considering, for a long time, the advisability of doing something to improve the streets, but have always wound up by doing nothing. Their motto seems to be, *festina lente*. The farthest they ever got was to collect six hundred dollars a few years ago for the purpose; but, scarcely were they counted and laid aside, when some one, with the peculiar genius of a Chicago alderman, passed that way and the money has never been heard of since. This discouraged them and they seem determined now to leave bad enough alone.

The negro is almost as ubiquitous in Marshall as the mud—and he is the real, good, old, southern article. They had been holding a camp meeting for several weeks prior to our coming, but the rain drove them to cover, so that when we arrived they were “getting religion” in a little “gospel shop” about a square away from the church. The “process” lasted until two or three o'clock in the morning, and such tumultuous exhibitions of fervor bordering on frenzy the man in the moon never looked down upon in all his life before. They were presided over by a colored evangelist who came heralded as the great “Sin Killer from Texas,” and who brought with him letters of the highest recommendation from the Sheriff of Houston. He “wrestled” every night in public with the devil, after which interesting performance the hat was passed around while the choir sang “Gather in the Golden Sheaves.” As their exercises began just about the time when our services were ending they caused us no inconvenience whatever. On the

contrary, it was quite a treat, far into the silent night, to lie awake and listen to their inimitable singing, as their sympathetic voices flooded the air with the echoes of "Shine On" and "Climbin up de Golden Stairs."

One of the largest missions during the year was at All Saints' Church, Chicago. We devoted to it the first two weeks of Lent. The parish reckons over fourteen hundred families, with nine hundred children in the parochial schools and several hundred more in reach if buildings could only be procured for their accommodation. To meet the demands which would certainly be made upon us, Father Livingstone, one of the tertians, was sent to assist. His valuable services in the pulpit and confessional were very much appreciated by everybody. There was a nightly attendance of seventeen hundred, while the church was crowded at the morning Masses. It was a gratifying sight to see how well the League of the Sacred Heart had been organized and conducted. There are over six hundred Communions every first Friday. We began during this mission to distribute pictures of the Sacred Heart with the promises made to Blessed Margaret Mary, as souvenirs and incentives to devotion. Since then we have given out about forty thousand. It's a little thing, if you will, but, where the grace of God is working, as every priest knows, it frequently requires only a trifle—the merest pebble in the stream—to turn the tide of life and destiny into new and most unexpected channels. Right Rev. Edward Dunne, D.D., the present Bishop of Dallas, Texas, was, for a long time, pastor of the church, with Doctor McGavick, the auxiliary Bishop of Chicago, as his assistant. Seven thousand confessions and nearly six thousand Communions crowned our labors.

A gentleman of the parish called one day upon one of the missionaries. He was accompanied by two others whom he introduced as friends from the Far West. One was from Iowa, the other from South Dakota. They had come on business and had asked their Chicago acquaintance to show them the sights of the big city. With an eye to their spiritual necessities first, he assured them that one of the most interesting spectacles was the mission that was going on at All Saints' Church, and urged them to come and make it by all means. They accepted the invitation, and casually stepped in to see one of the fathers. After a few moments of conversation, the missionary discovered that, although they were both Catholics, neither of them had been to his duties for years. One of them, the lad from Dakota, had been away from the sacraments for seven years. Before parting

with them, therefore, the father extorted from both a promise that they would make their peace with God and receive holy Communion during the mission. One, however, the Dakotan, assented on condition that the priest would afterwards give him a written statement to the effect that he had done so.

"You see, father," he explained, "my old mother in Dakota has been pleading with me for years and years to go to my religious duties, and all this time I have been utterly heedless of her solicitude for my welfare. Now that I have determined to change my life I want her to know it, and, that she may not be able to doubt my word, I would have you certify to the fact over your own signature. I am sure it will make her supremely happy, and I want her to be a part-sharer in the joy which I feel is in store for me."

The father promised, and next morning after the Mass, at which he received, the letter was given him and he went his way rejoicing.

Our next lenten mission was at Saint Patrick's Church, Joliet, Illinois. It opened on the fifth and closed on the nineteenth of March and was well attended throughout. Saint Patrick's is the oldest church in the diocese of Chicago. On its earliest records is found the name of Maurice de Saint Palais, subsequently Bishop of Vincennes but at that time doing missionary work in the vicinity of Chicago which was then dependent upon the diocese of Vincennes. Bishop Bruté used to ride on horseback to Joliet, a distance of nearly two hundred miles, to make his episcopal visitations, and his name is found on the list of contributors to the building fund of the church still preserved in the archives of the parish. At present, the Catholics numerically are about half in a population of thirty thousand. They have five churches; three English, one German, and one Slavonic, or Austrian as the people call it. There are two academies in the city, one conducted by the Ladies of Loretto, from Canada, the other by Sisters of the Order of Saint Francis. Both are doing well in the matter of attendance. The name of the city originally, as I gathered from some of the earliest documents and oldest inhabitants, was Juliet and not Joliet. The change was made sometime in the "forties," exactly when or why no one knew. As might have been expected, since this was the case, Romeo is not far away, it being the name of an old-time settlement about eight miles off. At present, Saint Patrick's congregation numbers three hundred families. The first entry in the parish register is dated November 23, 1838. Some of the later ones make very interesting reading and afford a strik-

ing illustration of how "times change and we change with them." What, for instance, would a *fin-de-siecle* pastor, in control of a large church and comfortable bank account, think of the following diocesan regulations upon the subject of funeral perquisites. I quote *ad litteram* and from the quaint original.

"Church and Clergy Tariff

Prescribed by the Rt. Rev. Bishop of Vincennes to be
Kept in his diocese.

In places which are the residence of the pastor, and whose population amounts to or exceeds 1200 whatever the number of Catholics may be there will be two classes. The distinction between both will be fixed by the respective pastors, according to what they can do being to consist chiefly in the number of lights around the coffin and the altar, in the solemnity of the service, in the number of officers employed, etc. In places, poor people shall have an equal right to the second class with those that are able to pay for it.

1st Class: For the church \$2.00; For each knell $6\frac{1}{4}$ cents; To the officiating priest \$1.25; To the assistant priest 75 cents; To each other assistant clergyman 50 cents; For a high Mass 75 cents; For a low Mass 50 cents; For the singer $25\frac{1}{2}$ cents; For each clerk $12\frac{1}{2}$ cents; To the sexton for each knell $6\frac{1}{4}$ cents.

2nd Class: For the church \$1.25; For each knell $6\frac{1}{4}$ cents; To the officiating priest \$1.00.

Masses as in the first class. For the singer $12\frac{1}{2}$ cents; For each clerk $12\frac{1}{2}$ cents; For the sexton for each knell; $6\frac{1}{4}$ cents.

Funerals of children, but one class, the same for all and everywhere. For the church 50 cents; To the priest 50 cents; Bell ringing as above.

N. B. The Right Rev. Bishop strictly forbids that any fees whatever be charged either for the administration of baptism or for dispensations of what nature soever they may be. As for fees that might be asked for the celebration of marriages, the bishop has not yet come to any conclusion.

Vincennes, May 1, 1843.

(Signed) *Aug. Martin,*

Vic. Gen."

The second week of the mission had scarcely begun when I was taken to the penitentiary—only on a visit, of course,—and given an opportunity of seeing the workings of what is recognized as one of the most perfect penal systems in

the country. It is so perfect that I think it borders on cruelty. There are fourteen hundred men and eighty-six women confined in the institution. At least one-third of them are Catholics, who are allowed to receive all the ministrations of their holy religion. The women are granted a half-hour's recreation daily. The men are never permitted to converse with one another save on the fourth of July when two hours of general recreation are conceded. The prison library, for the exclusive use of the prisoners, contains seventeen thousand volumes. I asked to see the catalogue and was pleased to observe a large number of edifying and even pious books on the list. Nearly all of the inmates, non-Catholic as well as Catholic, assist at Mass whenever it is said, so glad are they to get out of their cells in which they would otherwise have to remain penned, two by two, all day Sunday. Ranged around the chapel are fourteen elevated platforms upon which as many guards sit with a small arsenal of guns and pistols near at hand to quell any possible outbreak. I was told that their presence is very conducive to recollection and devotion. The penitentiary of Joliet was the first in the United States to adopt the Bertillon System of Identification. As the gentleman who had us in tow was in charge of that department, I expressed a wish to have the system explained by actual illustration. He consented most willingly, and we were accordingly invited into his office where the late arrivals, or "new fish" as they are dubbed, are brought, as soon as they have passed through a preliminary polishing up in the bath-room and the barber shop. A convict was summoned—a spy-looking young fellow about twenty years of age. He wore a suit striped from head to foot which made him look as though he might be distantly related to a Zebra. In perfect silence and with downcast eyes, as the law demands, he went through the ordeal with the automatic precision of an eight day clock. We remained until noon to see the prisoners filing in to dinner. It is a novel sight. They are allowed to carry to their cells, where their meals are taken, as much as they desire and their food is fresh and wholesome. This I know from actual observation, as I requested and was permitted, when passing through the kitchen, to taste whatever was on the bill of fare. What they do not eat, they must return. Should they fail to do so and waste any of it, their allowance is curtailed at the next service. Our guide invited us to dine with the officers of the institution, but we declined, at the same time thanking him for his courtesy.

It was Saint Patrick's Day in the Morning, and towards

the close of the mission. I had just finished Mass and was divesting, when who should step into the sacristy but a venerable son and client of the great saint. Doffing his hat and approaching me with all seriousness, he inquired:—

“Are you Irish?”

I answered that I was slightly inclined that way.

“Then allow me, father,” he continued, “to present you with this bunch of shamrocks which I received the other day from Limerick. Keep it, and whenever you look at it, it will remind you of your native land.”

I accepted his little gift; but rather than disillusion him or mar the solemnity of the presentation, I refrained from telling him that my native land was no where near the Liffey or the Shannon, but, instead, was on the banks of the great Father of Waters — or, in the beautiful words of the goober-pea poet:

“Away down South in the land of cotton,
Cinnamon seed and sandy bottom.”

“Are *you* Irish?” I then asked of him.

“Faith, and I am,” he replied.

“May I ask your name?” I continued.

“You may,” he said. “It is one of which Brian Boru himself could well afford to be proud. Me name is Michael . Patrick . Kilkenny.”

My stay in Joliet gave me an opportunity of visiting the County Farm, some distance in the country. It is a Poor House and Insane Asylum in one. Some of its inmates are Catholics and it is attended regularly by the pastor of Saint Patrick's. It was a viciously cold day. The snow was falling and the wind was at a gale. In spite of this fact, the steam in the building had not been turned on, and the shriveled and shivering occupants were huddled together in corners making what efforts they could to keep warm. The first cell we entered was occupied by an old man, to see whom was the chief purpose of our visit. He had been anointed a few days before, and was now unconscious and dying. His room was as cold as an iceberg, and stripped of every vestige of furniture save the bed upon which he lay and one chair which stood near his head and upon which had been left—to hasten his demise, perhaps—a crust of bread and an oyster-can filled with a half-frozen, slimy mixture which was intended to represent coffee. There was not a single attendant in the room, and the snow was literally being driven in upon the floor through the loosened windows. As he had received all the sacraments and had lapsed into an unconscious agony, nothing remained but to

say a few more prayers and bestow the blessing *in articulo* which was done. We then retired leaving him to die in utter destitution and desertion. And this barbarism goes by the name of "public charity." I was informed that the warden of the establishment, who was a former jail-keeper in the Joliet penitentiary, is allowed to pocket whatever he can save, or "shave" as they express it, from the appropriations, which will sufficiently account for his love of economy at the expense of humanity.

We passed from cell to cell. In one we met an interesting character, known among his companions as "the doctor." He is very old and has been stone-blind for the last fifteen years. He seems to have possessed a phenomenal memory in other days, and though uninstructed has done a great deal of private reading, especially of the scriptures, large portions of which he still knows by heart.

"Of the Four Gospels," he said to me, "I remember only 'flying passages;'" but of the Book of Wisdom I can recite for you, if you wish, the first nine chapters *verbatim*."

I thanked him for his kindness, but declined the offer as our time was very limited. A few weeks previous, it seems, the pastor had brought him Communion, but, through some unavoidable delay, had kept him fasting until half-past eleven.

"Did you not find it hard to fast so long," I inquired.

"No, father," he answered in surprise. "For the sake of that heavenly food, I feel as though I could fast eternally. It is the pledge of my resurrection, and I am living now only for the resurrection."

Thereupon, yielding to his propensity to quote scripture, he swung off into the sixth chapter of Saint John, repeating verse after verse and closing eloquently with the words: "He that eateth my flesh, and drinketh my blood, hath everlasting life: and I will raise him up at the last day." We next visited the section for the insane, and it was laughable to observe that while their more sensible brethren were standing about trembling with cold and at a loss to know what to do, every single lunatic in the building had gone to bed to keep warm.

"Not such big fools after all," I remarked to my companion.

Ten days were given to the mission in Louisville, at the Church of Our Lady, Portland. The parish is an old one numbering at present two hundred and twenty families, amongst which are to be found names already become historic in the Catholic annals of the State. We felt, in spite of the hail-storm that greeted us, that we were again in

"the sweet sunny South." There was something lightsome in the very atmosphere and especially in the hospitality of the people whose "miscellaneous and unanalytical courtesy," as Opie Read styles it, made us feel delightfully at home from the start. The weather continued wretched for the first few days, and told very perceptibly upon the attendance. On Tuesday, however, it brightened up and a crowded church was the regular thing until the end. An academy and a parochial school, both in charge of the Lorettes, provide for the educational needs of the neighborhood. We heard thirteen hundred confessions and distributed one thousand Communions. During our stay we received application for three additional missions next year, which we readily accepted, both for the good that may be done as also for the opportunity which it will afford us of spending four more agreeable weeks in the company of our genial friends, the "Corncrackers."

"How is it," I asked of a wag one day, "that nearly every man in your State enjoys a title of some kind or another?" He was equal to me and to the question.

"Well, father," he said gravely, "the answer to that question is easily given. You see, it is just this way. Every Kentuckian is one of nature's noblemen and if he has not inherited a title, he is privileged, whenever he sees fit, to assume one."

"Have you a title?" I asked tentatively.

"Yes," he replied, "I have. Amongst my friends I am known as 'Governor.'"

He then went on to recite for my amusement some verses which he said he had recently memorized from a paper. They were so touching that I asked him to jot them down for my future reference. He kindly consented to do so, and taking a lead-pencil and a piece of paper from his pocket, he scribbled the following simple but pathetic lines:—

"Kentucky, O Kentucky,
I love thy classic shades
Where the joys of Summer linger,
And the blue-grass never fades;
Where the mocking-bird is singing
'Mid the flowers so newly born,
Where the corn is full of *Kernels*,
And the *Colonels* are full of corn."

But gratifying, as it naturally is, to be associated, if only for a week, with Colonels, Brigadier-Generals, and Governors, there was a still greater distinction in store for me. I was to meet and for over an hour converse with a "King"

—the only specimen of royalty, I presume, on this side of the Atlantic. It was the last day of the mission. I was just bidding adieu to a party on the threshold when who should come up the front steps but a colored gentleman, or, as they would call him in New Orleans, a "nigger."

"That man," remarked my visitor, pointing to the negro, "is a King."

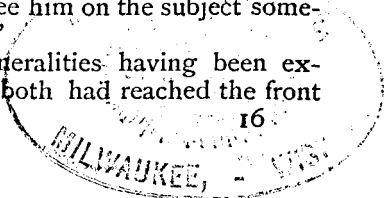
As it was the first time in my life I had ever met a King, I put on my handsomest and made a profound salaam, at the same time inquiring what his errand might be and what I could do to oblige him. As I conversed with him I noticed that his features were larger and ruder than those of the ordinary southern "darkey," while he spoke English with a broken French accent, which made me at first suspect that he was a Louisiana "gumbo." He was intelligent, well-informed, quite interesting, and as black as midnight.

"I am a Catholic, father," he began, "and have been attending the mission from the exercises of which I have derived a great deal of spiritual profit. Hearing that you were to leave and, moreover, having a little business to transact with the pastor, I thought I would call this afternoon to pay my regards to the missionaries and ask them to accept, as a slight token of my appreciation of all they have done for me, this bottle of first-class Catawba wine."

Here he handed me a package. Needless to say, I accepted it, feeling as I did that I was already basking in the sunshine of royal favor, and mindful of the suggestion of the past that in the affairs of life there is a tide which, taken at its flood may lead to glory. What may come of the friendship of a King, mused I with myself, no man can tell. Accordingly, I drew my chair a little closer to his Highness, thanking him, as I did so, for his gift, and remarking that the pastor who was out, would not be in for two or three hours, but that if I could be of any service, his Majesty had only to command me.

"You can not, father," he replied. "The pastor has my case in his hands already. It is simply this. 'Unfortunately I was married outside the Church and by a Baptist minister. I am now arranging to have my marriage righted and my wife baptized as she is very anxious to become a Catholic. The pastor and I have talked over the matter before, and I will call again to see him on the subject sometime when he will be at home.'"

A few more words upon generalities having been exchanged, he rose to go, and we both had reached the front



door when it occurred to me to ask him why it was that he was called a King.

"Why do they call you a King?" I inquired.

"Because I am one," he replied. "I am an African King. My name is Cohanda. My people are the Upper Kaffirs; and my dominion is in the Transvaal."

As my curiosity was aroused by these statements, I invited him to step into the parlor again for a few moments more of interview. He showed no disposition to parade his history; evidently had no ax to grind, and simply answered to the questions which I put him. I plied him with these for three quarters of an hour. The answers elicited were always prompt and never contradictory; and woven together, make up a story which, even if "too strange to be true," is interesting none the less for the ingenuity with which it has been pieced together. Some may doubt it. I certainly saw no reason to do so, even after my long conversation with him. In an off-hand way and simply in response to direct questioning, he gave me substantially the following account of himself and of his checkered career. He was born in South Africa and there remained until the age of thirteen, when, with the permission of his father, the King, he was taken by Lord and Lady Ammondale, who were visiting at Cape Colony, to England to be given all the advantages of a liberal, continental education. They treated him as an adopted child and member of their own family. A private tutor was first engaged, and when sufficiently instructed and old enough, he was sent to Oxford for the completion of his studies, first in the under-graduate course and later in the department of medicine in which he continued for three years. His father's unexpected death necessitated his recall to his native land to assume the reins of government as chief of the Upper Kaffirs.

During his stay at Oxford he made the acquaintance of several students from Paris. Most of his vacations were spent in their company and at their homes in the French capital. It was during these visits that he learnt French, and acquired that knowledge of the Catholic Church and of her doctrines which eventually led to his conversion. He was baptized in the Cathedral of Notre Dame. All in all, he remained abroad for fourteen years, returning home at the age of twenty-seven. He had been governing his people about three years, when the World's Fair opened in Chicago, and negotiations were entered into for the purpose of inducing some of his tribe to come to America and put themselves on exhibition. He himself with forty others came and for six months disported themselves on the Mid-

way Plaisance, in good old African fashion, for the entertainment of the passer-by. He had been prevailed upon to bring the "crown jewels" with him, two of which, a diamond bracelet and necklace were particularly valuable having been heirlooms in the royal family for generations. So precious was the consignment that to safeguard the stones the management classified them with the Kimberly Diamond Mines exhibit from South Africa. Their value was appraised at fifty thousand dollars, while he, for other than intrinsic reasons, would not have sold them for eighty thousand. When the Fair was ended, all of his party, with the exception of himself, returned home. He, upon the instigation of two Englishmen from New South Wales, whose acquaintance he had made during the Fair, concluded to remain a few months longer and see a portion of the country. Notwithstanding the fact that he knew but little of his companions, he joined them for an extended tour through the States, but had been out only a few weeks when they deserted him at Maysville, Kentucky, after having fleeced him of six thousand dollars—the proceeds of the Midway entertainments—as also of his bracelet and necklace and other valuables.

Whatever money he had left or could raise, he spent upon detectives, who for more than a year were in pursuit of the robbers, without, however, succeeding in overtaking them. That left him penniless in Louisville into which city, in the meantime, he had drifted and where, under an assumed name, he has been living ever since. After the humiliation to which he was thus subjected through his own stupidity, and especially without the family jewels, which he had lost and whose loss meant degradation, he did not consider it safe to return to his people. He saw no way of redeeming his mistake and simply concluded to make the best of the situation. Accordingly, he married and settled down and expects to pass the rest of his life among the Bourbon nobility of Kentucky.

"Have you any documentary evidence to show in proof of all you have been telling me?" I inquired, when he got through.

"Plenty of it at home," he replied. "Here I have only this one letter recently received from my lawyer in London through whom I negotiated all my financial matters. It was written in answer to a request for a further advance of money, which, I hope, will soon be forthcoming, and with which I will be able to resume, if not altogether too late, my search for the miscreants and the treasures of which they have despoiled me."

After fumbling in his pocket for a few seconds, he produced the following communication.

London, England, Dec. 15, 1898.

To His Majesty Cohanda :

Yours to hand dated December 1. In reply will say that you can not get any money until March as you did not reply to our note of November.

Your agent draws your money and invests it. We can let you have 130 lbs on your other money if that suits you. Copy this letter and send it to P. D. Brown and he will send your money.

Your cousin Lobengulla was over here. He will send you your diamonds at the same time.

Yours most respectfully,

Wm. Adams & Bros.,

Barrister.

D. Peterson, Agent,

Bow Street, London, England.

I returned the letter and tried to console him by a few platitudes upon the instability of thrones and sceptres, and by expressing the hope that he would one day be restored to the government of his people; at the same time intimating that when that day arrives he should not be altogether unmindful of old friends in foreign lands.

We were asked by some of the congregation to bless the babies of the parish. Though not our custom, still, for the good that might come of it, we consented to do so. Easter Monday afternoon at four o'clock was the day and hour fixed for the service, and all the babies, not merely of the parish but of the entire city, were invited to attend. Nearly five hundred accepted the invitation and brought their mothers or nurses with them to keep them company. It was an ideal afternoon in spring—full of balm and sunshine. The sidewalks and vestibule were crowded with infant carriages, while the church itself was thronged with "popsy-wopsies" of all ages, sizes, and varieties of lung power. Such squealing and "crowing" and kicking I had never witnessed. And yet, I could not but think that what to us was an intolerable discord, to the ears of our Divine Lord upon the altar was doubtless a symphony of the most perfect praise;—*Ex ore infantium et lactentium perfecisti laudem.* Father Boarman undertook to make a few introductory remarks, but never got farther than the opening sentence, as his voice was completely drowned in the prevailing din. A general blessing was first given them, after which they were brought to the railing where each one was blessed and prayed over singly. I met one of the tots—a little boy still

in dresses and just learning to talk. He was putting a tiny, metallic statue of Saint Joseph into a wee pocket-book, the first he ever possessed.

"Why do you carry Saint Joseph in your pocket-book," I asked of the midget.

"Because," he said lisping and gazing at me with his clear, bright eyes, "one of the 'kids' told me that if I always carried Saint Joseph in my pocket-book, I would never 'get broke.'"

Some of our other work during the year may be summarized as follows: a two weeks' mission at Our Lady of Mount Carmel, and Saint Pius' Church, Chicago; at Saint Patrick's, Kansas City, Missouri; at the Church of the Sacred Heart, Omaha, Nebraska; at Saint Patrick's, Decatur, Illinois; a one week's mission at Saint Mark's and the Church of the Presentation, Chicago; at Saint Patrick's, Lake Forest, Illinois; at Saint James, Le Mars, Iowa; at Saint Augustine's, Jeffersonville, Indiana; and at the Church of the Sacred Heart, Dalton City, Illinois. The missions given—twenty in all—represent in the aggregate and approximately 27,600 confessions, 21,542 Communions, and 290 adults prepared for baptism or first Communion.

What pleased us very much during the mission at Saint Pius' Church was the school, which, without question, is one of the most thoroughly equipped and perfectly managed parochial schools we have yet visited. Its success is due to the unflagging interest taken in it by the pastors and the sisters who have it in charge. There are a few over eight hundred children in attendance with not more than thirty in the whole parish going to the public schools. As they keep constant tab on the young folks by frequent and diligent canvas from house to house, they are able to speak with a precision and certainty which are in refreshing contrast with the vagueness begotten of the shilly-shallying tactics in vogue elsewhere. That even the few living at a distance might have no excuse for non-attendance, a branch school was begun and now has on its roll about one hundred and forty. The best feature of it all is that the mental training given the children is fully equal, if not far superior, to the material equipment. In view of the crisis through which the parochial schools of the country have gone in the past ten years and which, in spite of the reaction in their favor, has done an immense amount of harm, it is delightful to see the care taken of our Catholic children in this and similarly conducted schools. Would that this zeal were universal! Unfortunately, as our daily experience upon the missions teaches, it is not so. With all the ad-

vantages of Catholic environment, thousands of our children are being lost to the faith through the criminal neglect of parties who prefer to be guided less by the dictates of conscience than by the clamorous nonsense of individuals whose wild vagaries, even upon vital subjects, are but too frequently mistaken for sound and trustworthy theories. The situation, it is true, is on the mend, but the process of recovery will be a long and a slow one. It is a subject of congratulation, however, to know that the triumph will eventually be complete. Hereafter, said his Grace of Philadelphia at the recent jubilee banquet in honor of Bishop McQuaid, no priest in the United States need consider himself as even eligible to the mitre unless he has first put himself on record as a champion of the parochial schools. A sentiment which, I was told by one of the guests, was loudly applauded by the fifteen or twenty other bishops present and by none more roundly than by the Apostolic Delegate himself.

Our mission in Omaha was held at the coldest season of the year. At no time did the mercury rise above zero, and once it dropped so low that it could not be found for several days. When we arrived a "blizzard" was in possession of the town, but the warm reception given us by Rev. Father Rector and his charitable community made ample amends for the cold treatment we received at the hands of old Bo-reas. The Church of the Sacred Heart, where the mission was given, is a small, temporary, frame affair, representing the nucleus of a congregation just organizing. The development of the parish may be very gradual, but its site and prospects lead one to suppose that with time it will become one of the most flourishing in the city. The mission opened with solemn high Mass, the Vicar General officiating in the absence of his lordship, the bishop. The attendance was all that could have been expected in view of the weather. Several sodalities were started and are now doing splendidly. We heard about eight hundred confessions and distributed almost as many Communions.

One of the latest missions of the year was that at the Church of the Sacred Heart, Dalton City, Illinois. To help things along, the choir of Saint Patrick's Church, Decatur, assisted by some professional talent, volunteered a special musical program for the opening night. They came in omnibuses a distance of eighteen miles—a party of over sixty. It was all arranged before we arrived and had the effect intended, which was to attract the non-Catholic as well as Catholic portion of the city. It was announced Sunday morning in the various Protestant churches, that all

were invited to the opening of the Catholic mission, and consequently that there would be no services in their own churches that night. They were all on hand, ministers and people, and were perfectly delighted with what to them was new and instructive—though, it must be confessed, that a sermon upon the "end of man" did seem to me to fit in strangely with Millard's *Figurative Vespers* as a prelude. But missionaries can stand anything. They never lose their equanimity. They are no more disconcerted when they hear "Home, Sweet Home" sung as an offertory piece at a funeral Mass, than they are when they see acolytes, in surplice and cassock, taking up the collection with soup-plates instead of boxes or baskets.

After the work at Dalton City, Father Boarman and myself parted company, he to open a mission at Macon, Illinois, and I one at Trowbridge, in the same State. Trowbridge is neither a city, town, village, or hamlet. It is simply a jumping-off place on the "Clover Leaf" line between Saint Louis and Toledo. Trains stop there only when flagged. About forty families go to make up the settlement which is composed exclusively of farmers. It is attended every two weeks by a priest who lives about six miles away. Owing to difficulties between the congregation and the bishop, the church was recently under an interdict and closed for an entire year. A reconciliation was eventually effected and for the last few years things have been proceeding smoothly, though the old feeling of revolt against authority is still more or less active in their midst. It was to meet this spirit of insubordination and, as far as possible, set it to rest, that the mission was asked for. With very few exceptions, all went to their duties. I called, at the request of the parish priest, upon the leader of the malcontents, and, after an interview of an hour, succeeded in making him promise to attend the exercises of the mission and make his peace with God. He kept his promise and not only went to confession and Communion himself but brought his entire family with him. The moral effect of his reconciliation was great and proved a source of no little joy to the other members of the congregation.

The first mission ever given in the place was by Father Weninger very many years ago. He is still remembered by the old folks and spoken of as a saintly and eloquent man. The little church stands in the heart of the woods. There is no residence for the priest. Accordingly, during my ten days' stay I lived in the nearest farm house, where everything was done by my charitable host to make me feel as comfortable as possible. The best room, of course, was

given me. The most conspicuous article of furniture in it was the bed which, to say it truly, was "fearfully and wonderfully made." Upon analyzing it, I found that it was composed of the following constituent parts:—a heavy mattress stuffed with corn-shucks and surmounted by a feather bed nearly two feet thick; over all this were two heavy blankets, one quilt, two sheets and a counterpane, add to which a bolster and two pillows stuffed with feathers. It made me perspire to look at it—the more so as the thermometer had registered ninety degrees in the shade that same afternoon. After a little parleying, I prevailed upon my hostess to remove the superfluous covering—enough, I assured her, to melt a man in the Klondike. She consented, though somewhat reluctantly, but drew the line resolutely on the feather bed.

"Please try it, father," she said imploringly, "we country people look upon feather beds as luxuries and use them the whole year round."

Not wishing to offend her, for she was as good as gold I told her that I would try, and so I did. But, if I live till the age of Methuselah, I will never try another, since I am now satisfied that they are by all odds, at least in the summer time, the hottest things on this side of Tophet.

More than one occurrence during my stay, may be cited as illustrative of the faith and simplicity of the people. Conformably to our general custom I had blessed some Saint Ignatius water for the congregation, and announced from the altar that it was to be found in the sacristy and that those who wanted it could take it. An old lady came up to me shortly after to inquire if she might drink some of it.

"Certainly," I answered; "no matter how taken, it is bound to do good."

The day following, I met her hobbling out of the church.

"Did you drink any of that Saint Ignatius Water?" I asked.

"Glory be to God, your Reverence, I did," she replied. "Last night, before retiring, I took a mouthful of it in the name of the Father and of the Son and of the Holy Ghost and have been 'falin firshstrate' ever since."

Upon another occasion, when entering the sacristy, I saw an old man with the bucket of Saint Ignatius Water high in air regaling himself with its contents.

"What are you doing?" I said with apparent indignation.

"Only taking some Saint Ignatius Water, as you told us to do," he rejoined complacently.

"Yes," I replied, "but I told you to take it in a bottle and not to drink it from the bucket."

"I know you did, father," he continued, "but as I stood in need of a great deal of it, I thought I would go where I could get the largest supply. And I drink it because I believe that what is good for the outside is good for the inside."

The proposition needed distinguishing, but I let it pass.

"So it is," I added, "provided it is taken in a spirit of faith."

"Faith?" he said, as he assumed an air of unusual importance, I can assure your Reverence that I have the faith that moves mountains."

As there were no mountains in the vicinity it was impossible for me to verify the truth of his statement by actual experiment. So I took his word for it, and told him, in future to help himself to the water as liberally as he pleased and in any manner that best suited his convenience.

One morning while preaching I was very much disturbed by a strumming noise which I thought was in the church—some absent-minded boy, perhaps beating a tat-too on a bench.

"Stop that noise!" I shouted emphatically, at the same time looking in the direction whence it came. I then resumed my sermon only to be immediately interrupted by its recurrence.

"Will you please stop that noise?" I repeated somewhat louder and more emphatically.

Thereupon the women and the children looked at one another askance and began to titter; while an old granger, who occupied a seat in the front pew and saw my dilemma, crept cautiously to the gate of the sanctuary from which I was preaching and whispered to me, with a great, big, "countryfied" grin on his face:

"It is'n't anyone in the church, your Reverence, who is making that noise. It's a woodpecker on the roof."

That settled it. Nothing remained for me to do but to go on with my discourse in spite of Mr. Woodpecker's uninterrupted applause. Later in the day, one of the boys presented the red-headed nuisance with a load of shot which brought his rubby-dub-dub to a speedy, if mournful close.

On one of my afternoon strolls through the woods, I met a little farm lad, about fourteen years of age, driving the cattle home and whistling merrily as he went: "There's a Hot Time in the Old Town To-night."

"Good evening, my child," I said to him as he approached.

"Good evening, father," he said, in reply, at the same time reverently tipping an ancient straw hat.

We conversed for some minutes. Finally, I said to him :
"My little friend, when you become a man, what would you like to be?"

Without a moment's hesitation, he answered :

"A sailor, in the United States Navy."

"Do you think you will ever be able to 'get there?'" I continued.

"I hope so, father," he said. "Upon the suggestion of Admiral Schley, I recently applied to the Navy Department for a list of qualifications which was very kindly forwarded. I will do my best to comply with them as I grow up to be a man."

"So you have been corresponding with Admiral Schley, have you?"

"Yes," he said, "I wrote him two letters and he answered both of them. To-morrow morning when I go to Mass I will take the answers with me and show them to you."

He kept his word, and next day handed me the autograph letters of the admiral, of which, naturally enough, he is extremely proud. As side-lights upon the delicate and more sympathetic features of a celebrated character, they are worthy of reproduction. The first was written in answer to the boy's request for a button worn by the admiral during the siege of Santiago.

The Everett,

Washington, D. C., April 2, 1899.

My Dear Little Friend :

I wish I had a button to send you, but I have had so many requests for buttons that I have completely run out of them. Your letter so interests me that I will always keep it to remember one who watched me last year when so much depended upon the brave fellows under my command. And I am so glad that we were able to meet expectations everywhere in defending our country, as you will have to do when we are all gone. Thank you so much for your nice letter, and believe me always,

Very respectfully yours,

W. S. Schley.

The second was written in reply to a request for information as to how to get into the Navy.

*The Everett,
Washington, D. C., May 6, 1899.*

My Little Friend:

The only way to Annapolis or West Point is by appointment through the member of congress of your district. To be eligible you must be between the age of 15 and 20 years, physically sound, and rather well up in preparatory studies. Application to the Navy Department will secure you the regulations governing such matters and will give you full information regarding admission to Annapolis; and to the War Department for admission to West Point.

Very truly yours,

W. S. Schley.

On the day of my departure, the little fellow came into the sacristy after the concluding devotions and asked me to pray for his intention, which was that he might one day become a gallant sailor boy in the service of Uncle Sam. I promised him that I would do so, and he knelt to receive my blessing.

It was the 27th of June. The weather was intensely warm. The mercury in the thermometer was evidently out for a holiday at our expense, so we determined, with these two missions, to close the work of the year, and return for several weeks of needed rest and recollection to Chicago—the city of the saints.

Hoping that your Reverence will sometimes pray for the success of our work, I remain, as always, sincerely

Yours in Christ,

EUGENE MAGEVNEY, S. J.

SOME MISSIONS TO DEAF MUTES.

A Letter from Father Joseph Rockwell, S. J.

BOSTON COLLEGE, BOSTON,
Aug. 15, 1899.

REV. AND DEAR FATHER,
P. C.

I need not introduce our deaf mutes to the readers of the WOODSTOCK LETTERS, as all have made their acquaintance before. I think it was two years ago, when I wrote an account of the work among the deaf mutes in New York. That was after six months' experience among them. Since then the experience has broadened, and my interest in the deaf and my affection for them has deepened, for besides coming in intimate and constant contact with the deaf mutes of New York for two years, I have had some acquaintance with those of Chicago, St. Louis and Cincinnati, through short missions which I gave in those cities during last spring and the present summer. A narrative of some of the incidents and experiences of those missions will give a tolerably good idea of the condition of our deaf mutes. The chronological order is the natural one to follow in the narrative, beginning with the New York mission and ending with the Cincinnati one, though in so doing there is danger of an anti-climax, for in point of numbers and enthusiasm the New York mission was the most satisfactory of all, while the last, namely that in Cincinnati, was the least encouraging of the missions given in the four great cities of New York, Chicago, St. Louis, and Cincinnati.

THE NEW YORK MISSION.

For some years back, a father of the Society has been in charge of the deaf mutes of New York City. He preaches to them in the sign language every Sunday afternoon, at St. Francis Xavier's, and looks after the spiritual interests of the deaf and dumb, who are scattered over the large area of New York City, Brooklyn, and Jersey City. Father Becker has been in charge during the past year, and he has been unsparing in his efforts to bring joy and brightness into the lives of our deaf and dumb friends. Some do not

come regularly to the Sunday afternoon instructions, on account of distance or poverty. Others, who could come, stay away for the ordinary pleas common to weak human nature,—apathy, ignorance, and the hundred and one factitious excuses which the world, the flesh and the devil invent. In order to stir these up and to stimulate even the fervent ones to higher and better things, a week's mission was given in 1897 and again in 1898, with most encouraging and consoling results. Again this year a similar mission was given with equally gratifying results. A week's mission was given to the men and another to the women. As it is impossible to have all the exercises of a mission, owing to the distances which the deaf have to come, only one service a day was had; viz, the instruction, sermon and Benediction in the evening. Every evening Father Becker opened with an instruction, and after a half hour's signing he was succeeded by the writer, who gave a mission sermon on the truths of the first week of the spiritual exercises. After the sermon, benediction of the Blessed Sacrament was given. The academic hall, where the Sunday afternoon instructions are regularly held, was in use for other purposes on some of the evenings, and we held our exercises in the lower church during the men's mission. We found the church very well suited to our purpose, for the light was perfect. This is the great problem to be considered in preaching to the deaf. If the light is poor you may as well adjourn. You must have plenty of light on the face of the speaker, not behind him, for bright lights dazzle the eyes of the audience. In the church we found everything perfectly satisfactory, and as the upper church was used for the Lenten services for the people of the parish, we had the whole lower church to ourselves. A few outsiders, that is, persons not deaf and dumb, came, out of curiosity maybe, but they were welcome, for the more who know about the work for the deaf and dumb, the more chances there will be of spreading an interest in the work and saving this unheeded flock. The average attendance at the men's mission was seventy-five each night, at the women's mission eighty-five each night. About one hundred and sixty confessions were heard; a most consoling result indeed. One woman came a distance of four miles with her infant in her arms, having no one with whom to leave the child. This is a little indication of the general good will and earnestness. The women's mission was held during Holy Week, and on Easter we had the solemn closing of both missions. On that day a greater crowd was present than I ever witnessed. Nearly 150 appeared in all their Easter regalia, and a spirit

of joy and happiness pervaded the whole assembly. The mothers brought their children, and while the priest was speaking eloquently with his fingers, the children were chattering; for they were not deaf and dumb. Perhaps you are not aware that the offspring of deaf and dumb parents are rarely deaf. Lately some Prof. Bell of Washington wrote a newspaper article foreboding ill to the race by the intermarriage of deaf mutes and the hereditary transmission of the malady. I think his views are exaggerated. Anyhow it is impossible and foolish to prevent their marriages. A deaf mute should never marry a person who is not deaf. Their condition is too unequal, and in a short time it inevitably leads to serious domestic disturbance. Even though the children of these marriages be not deaf and dumb, still they grow up practically deaf and dumb, until they are of school age, because the parents cannot teach them how to talk, and the children, living in the midst of silence, find their lips sealed through want of use. In spite of all this, the children present on Easter day succeeded in making their presence visible and audible, but they did not disturb any one but the preacher, as the audience was unconscious of their chattering. He ignored it, and so all went on merrily, and every one was happy, even the children.

At the end, the Papal Benediction was given, and articles of piety were blessed. All showed their appreciation of the mission by saying that they wished it would last a week longer. They are indeed grateful and appreciative and capable of elevation, if we only take hold and do a little something for them. A practical proof of the good done, may be gathered from the fact that two notorious drunkards were so impressed by the denunciations of the curse of intemperance, that they took the pledge for five years. They may not keep their promise, but whether they do or not, the fear of God entered their hearts for the time being.

A ludicrous incident occurred on the Saturday evening on which the women were going to confession. Owing to the many choir rehearsals for Easter, it happened that the hall in which the deaf were assembled was needed for a choir rehearsal. So we gave the front of the hall to the choir, and the rear to the deaf and dumb. The seating capacity of the hall is about 400. After the confessions were over, the deaf and dumb were waiting, eager to have a few words of advice before going home. The circumstances were most unfavorable. To get up and preach to a congregation, in the presence of a gesticulating choir-master and in the midst of a strange medley of harmony

and discord, was something that could hardly be exacted of the bravest of men. However, the deaf insisted. They were not a bit disturbed by the noises of the choir, and the choir was not a bit disturbed by their silent discourses, as the deaf occupied the rear of the hall. So the problem resolved itself into this:—Had the preacher sufficient power of concentration to be oblivious or deaf to the shrieks that were dinning in his ears? It would be a battle of silence against noise. The choir exercises consisted chiefly of the mechanical reading of notes. It was not music, but downright noise. He concluded to try. The next problem was, to find a place to stand, for you must be elevated to be seen by the deaf. The platform, his usual point of vantage had been usurped by the choir leader. He began on the floor, but all the deaf were craning their necks to try to see him; so he mounted a bench, and then was witnessed a scene which would be characterized as a comedy by a dramatic critic. Just picture it to yourselves. I leave it to your imaginations—the simultaneous progress of a choir rehearsal and of a mission sermon. I believe the deaf and dumb hardly appreciated the ludicrousness of the situation, they were so eager to get some profitable advice, but with me it was different; I was quite penetrated with a sense of the comical in the surroundings, and I could not resist the temptation to amuse the deaf by commenting on the discordant turbulence which was around about them. I then passed on to some salutary remarks on the way to prepare for the morrow. It was too much of a strain on my nerves to stand it long, and after about ten minutes I dismissed them with a blessing.

In New York the deaf show the results of the care which has been bestowed upon them by the sisters and by our fathers. There are quite a number of weekly communicants among them, who are exemplary in their lives and are striving as earnestly and successfully as other people to be good. On the other hand there are very many who are not models at all, for the opposite reasons,—want of care, and the contaminating influences of education at non-Catholic, or as they are stupidly and erroneously called non-sectarian schools. You can see the two classes in close contrast in New York; and from the study of their condition there, those who are interested in their well-being can get encouraging lessons. While their condition is far from ideal, it displays many consoling and gratifying features which show plainly enough what can be accomplished, and what is specially needed for their well-being. In a former article I have described at length the condition of

the deaf in New York. Therefore I shall not detain you longer in that great city. Let us pass to the westward and see how this field is cultivated elsewhere.

THE CHICAGO MISSION.

Before giving an account of the Chicago mission to the deaf, let me tell you of the inauspicious beginning and cold reception I met with on my first visit to Chicago in February, when, on my way from Florissant to New York, I stopped to arrange for the deaf mute mission. The temperature was 18 below zero, when I started from Florissant, and it was at about the same figure when I arrived in Chicago. Jack Frost was in league with the devil on that day, and as my apostolate was directed to the deaf, our common enemy assailed my ears. While walking two blocks from the train to the street car, he froze my nose and nipped my ears. Fortunately a good angel in the shape of a small boy happened to pass as I was about to take the car, and he wished me good morning by saying, "Mister, your nose is frozen." A druggist at the corner quickly thawed out the nose, and I proceeded without any serious inconvenience.

I said Mass at the Ephpheta School for the deaf on May St., opposite our college, and had my first experience of saying Mass with a deaf mute server. In reality I had two servers, one within the sanctuary, and one without. The deaf mute boy did the manual part, removing the book and holding the cruets, while one of the sisters gave the responses. The deaf mute did his part very well, and I complimented him after Mass for his efficiency. Here I had another first experience of a different kind. The air was so bitterly cold and so dry that some of us were charged with electricity and were getting shocks when we touched the stove, the gas fixtures and the like. One of the fathers had told us how, when in Omaha, he had received an electric shock in his finger as he gave Communion. To my surprise on the next morning the same thing occurred to me. I had given Communion to one rail-full, and had returned to begin the second, when my fingers received a shock from the lips of the first one to whom I gave Communion. The floor was covered with a heavy carpet, and in walking over it I became electrified.

I stayed over Sunday and addressed all the deaf mutes whom the sisters could summon on a twenty-four hours' notice. About sixty appeared on Sunday afternoon, and were delighted to meet a priest who could talk to them in their own language. Father Paul Ponziglione has taken

an interest in them for years, but not knowing their language he speaks to them through the aid of an interpreter. Among the deaf assembled on that Sunday afternoon was a deaf and blind man, with whom I had a long chat. That is what the deaf would call it, but it would not meet the requirements nor the definition of a chat for ordinary mortals. The *modus operandi* was as follows: he held my hand in his, and I spelled with my fingers within his hand whatever I had to say. He was a native of England, and came with his parents to this country when he was about three years of age. He went to school in New York State, and while there he lost his sight by some affection of the optic nerve, and after that he suffered also the loss of his hearing. At that time he was a Protestant, but by a great favor of Providence he was sent to the Sisters of St. Joseph in Buffalo, who have a school for the deaf and dumb. With great patience and devotion Sister Dositheus took his education in hand, and she was rewarded with very gratifying results, both from an intellectual and spiritual standpoint. He became a Catholic in 1891. He has written a sort of autobiography, in which he describes various episodes in his life, chiefly in Chicago, though I suspect that it is not all his own composition. His mother's pen can be discerned in it. He seems quite happy and contented, as appears from his little book and from the cheerful way in which he talks with you. He calls his book, "Flashes of Light from an Imprisoned Soul."

The mission in Chicago began on Sunday afternoon, April 9. It had been well advertised, and as a result about one hundred adults were present at the opening sermon. This first sermon was held in the sodality hall of our college, and the intention was to hold all the evening sermons in the same place; but I found on experimenting with the lighting arrangements of the hall that it would be impossible to preach to the deaf in that hall. As I said before, the first requisite to talk among the deaf is light. Without this you can accomplish nothing. No ordinary light will do. Every motion of the fingers and every movement of the face must be plainly discernible. The preacher to the deaf speaks with his face as much as with his hands; life and soul are given to the finger movements by the facial expression, and hence plenty of light is needed. On finding that we could not get light enough in the hall, I decided to hold the exercises in the chapel of the deaf mute school, which is just across the street from our sodality hall. Even there the light was deficient, until they put in a Welsbach

burner with a reflector. This threw a strong light on my face, and we proceeded with satisfaction to everybody. Before beginning my sermons I always ask the assembly, "Can you see?—Can you see?" If I perceive that some cannot make out well what I am saying, I invite them to come up nearer, to get out of the way of obstructing bonnets or hats. This is the reason why the preacher to the deaf must be elevated above the audience. If he is not, the women who are a half dozen pews away cannot see his signs at all. Too many hats and feathers. A hue and cry have been raised in Protestant churches of late on this very score, and hats have been ordered off by some church synods. In their so-called progressive, but more fittingly named destructive spirit, they have overridden St. Paul's ruling in regard to female headwear. We cannot solve the problem in the same summary way. The preacher must be elevated on a platform, or the problem must be solved as some of the ladies in the Chicago assembly solved it, by doffing their hats and substituting a veil.

I began with my usual interrogation, "Can you see?" addressed to various quarters of the assembly, and was answered by several blinking and squinting eyes and by a multitude of fingers pointing to something in the region of my head. I looked around and found that two jets of gas were lit directly behind me, which dazzled the eyes of the audience. I had learned from experience in New York that you cannot have lights behind you, when addressing the deaf. In St. Francis Xavier's there were eight electric lights just in front of the audience, and heavy shades had to be placed over them to accommodate the deaf. For the deaf, *fides ex visu, non ex auditu*, and hence if there is any kind of light in front of them, they soon become blinded. In Chicago I had warned the sisters not to have lights behind me, but they thought these two would do no harm. They proved to be disturbers of the peace and had to go out. Now we are ready for the sermons. These you will find synopsised in the deaf mute weekly papers, and hence I shall not repeat them. After the sermon each day, Benediction of the Blessed Sacrament was given.

In regard to the condition of the Catholic deaf in Chicago, they are not altogether neglected, as in most of our cities. The sisters—The Daughters of the Immaculate Heart of Mary—have done noble work for them, but notwithstanding this, there still remains much to be done. The sisters conduct a school for them, which has about seventy-five pupils, chiefly girls. A couple of years ago the large boys could not be cared for by the sisters in Chicago, and

they were sent away to the school in Milwaukee, which is under the direction of a priest. In the latter school they were obliged to pay a small sum for board, which sum, small as it was, was beyond the means of some of the parents, and they sent their children to the State school in Jacksonville, Illinois. It is greatly to be feared that these children will suffer serious detriment to their faith. Usually this is the result in all non-Catholic schools for the deaf.

In regard to the status of the adult deaf in Chicago; even if we were to suppose that the children in the sisters' school are perfectly provided for, as far as accommodations, educational facilities, and material needs are concerned, which is not the case, they are in great danger of losing faith and morals after they leave school. The sisters try to do something for the grown up deaf by having a sodality for them, which meets twice a month. This does a great deal of good, it is true, but no zeal on the part of the sisters can supply for the want of a priest to take care of them. The aged Indian missionary, Father Paul Ponziglione, takes a great interest in them and speaks to them at their meetings through an interpreter. The deaf admire him and love him, but yet they need more than this; they need a priest who understands their language, who can go among them, visit them, and stir them up, and minister to their various spiritual wants. I wish the ecclesiastical authorities could be awakened to the real state of affairs, the crying needs, and the corresponding apathy and neglect. The deaf are not idiots, as I have heard some stupidly say. No, they are perfectly responsible morally, though I think some of their responsibility is shifted to the shoulders of others who should care for them and do not. They are not few in number either, as some may fancy. I have before this given the figures in the case of New York—over 500 Catholic adults and 500 children. Other cities have proportionately large numbers. Just consult the number of children in the non-Catholic State schools and you will readily see how great the numbers are. I called on the Archbishop of Chicago, and talked of the situation with him, but my hopes were not raised by the interview; for in spite of his courtesy and interest in the matter, I was certain he would do nothing. However every good seed that is sown, even though it be as small as a mustard seed, will produce some fruit, and I am sure that some good will come of agitation, even though it falls far short of what we hope for. Undoubtedly an organized plan should be adopted by the ecclesiastical authorities throughout the country, in behalf of the deaf and dumb; but this state of affairs is not

even in sight as yet. In the meantime pioneer work is being done by the sisters, aided by a few, a very few, priests, in a small number of our large cities.

The Protestants are doing so much for them, and capturing so many! They have their own deaf mute ministers. The one in Chicago was baptized a Catholic. It is the old story. He was sent to the Jacksonville school, lost his faith, and is now preaching Protestantism. In Baltimore, too, the leading Protestant preacher to the deaf is a renegade Catholic deaf mute. He was a good Catholic boy in the Frederick school for the deaf fifteen years ago. Through the influence of our scholastics who taught catechism in the Frederick school, he kept his faith while there; but sometime after he returned to Baltimore, the Protestants got around him, made good offers, and now he is doing their work instead of God's, leading Catholics away, with very little opposition on the part of Catholics. In a word the Catholics have left the whole field to the Protestants. The deaf need some one to guide them and encourage them. With such a one they are susceptible of elevation to a high degree of virtue. They will lead exemplary lives if they have a helping hand to lead them, as I can testify from my two years' experience in New York, and even from my week's stay in Chicago.

One of the abuses I found in Chicago was the frequent attendance at Protestant service by the Catholics. And yet you can hardly blame them. They never hear the authoritative word of a priest teaching them right and wrong. They want something for their souls, and they go to the Protestants. I spoke very strongly on the wrong of going to Protestant churches, and they really surprised me by their resolution and determination to stop the evil. Some of them hardly realized that it was wrong, but when they saw me hammering away on the subject for eight consecutive days with a view of hell in the distance, they began to realize that it was not right.

In spite of these drawbacks and difficulties, I must say that the results of the mission were surprising and gratifying. The deaf were most eager to attend, and their good dispositions were plainly manifested in their expressions of regret at my departure. Two or three incidents will serve to illustrate their eagerness. The Protestants were most active during the mission, as if to offer counter attractions, so as to draw away the Catholics. They have a club called the Pas-a-Pas Club, and every night they had some attraction, but my audience instead of diminishing steadily increased after Monday. Of course on Sunday afternoon

there were more than on any other day, but many of these were Protestants, or came out of curiosity. On Monday there were therefore less than on Sunday, but after Monday the attendance kept improving every night. They tried to draw away some of ours by getting up a party for the Saturday night of the mission. I discovered this on the first Sunday afternoon. After benediction they were all chatting in a reception room adjoining the chapel, when one of the Catholic young men came to me, and asked if it would be all right to go to a party on next Saturday. I said: "Oh!" you had better not go to any party this week. Try to give this week to your soul. You will have time enough afterwards for parties." I thought it was a private affair of his own, and paid no more attention to it just then. After a little while, however, some one said to me, "Father, there is a Protestant girl here taking up contributions for a party to take place next Saturday. Is that right? What shall we do?" I told my informant I would see about it. I looked around and saw the damsel brandishing her banknotes. Immediately I went over, and said, "I hear you are getting up a party for next Saturday." "Yes," she said. "Well," I replied in a quiet way, "you cannot have any party next Saturday, this week the girls are to give their time to God and to their souls. They can have parties any other time, but they have a mission only once in their life; there will be no party next Saturday, Saturday is the day for confessions, and for preparation for holy Communion." Then in a strong, emphatic, paternal way, I declared: "I shall forbid all my girls to go to your party, not one of them can go." She looked confused, said she did not know, etc., and she professed regret; but I thought her condition weak, and so, to make sure, I mounted a chair and proclaimed to the young men and women that some one was getting up a party but that no party could be had that week, that we had something more important to attend to, etc. The result of this speech was gratifying and at the same time amusing. All the young women fell upon the female Philistine, who had a Jew companion by the way, waiting to take in the money perhaps, and they made her understand much more effectually than I had done that her party would get no support or encouragement from Catholic quarters. Naturally the damsel then became somewhat defiant, while her companion became pensive, but her defiance only weakened her cause with the other girls. There was a vigorous flying of fingers and brandishing of arms. One uninitiated in their ways would have become alarmed, and would possibly be tempted to call in the police. How-

ever I think they did not come to blows, I did not wait to see the fight out, as I thought things were hot enough, without any further fuel from me; so I retired. It was the last seen of the Philistine maiden during that mission. Every night I spoke of the party, quietly saying: "Don't forget, there is no party next Saturday;" all smiling approval. I suppose they were smiling inwardly at my persistent reference to the affair, and at the share they themselves had in routing the enemy.

I discovered also from the deaf mute papers, that an itinerant Protestant deaf mute minister, named Mr. Mann, who goes about from place to place preaching to the deaf, had found it convenient to make appointments to be in Chicago on Saturday, our confession day, and on Sunday, the day of the closing of the mission. On Saturday there was to be a social reception at the parish house, and on Sunday a sermon. Nearly every night I spoke of attendance at Protestant services, and I warned the deaf against them and particularly against attendance at Mr. Mann's services on the following Saturday and Sunday. I was afraid that some of the weak ones would be led away; but the confessions on Saturday showed that neither Mr. Mann nor the party had any attraction for them. Father Paul assisted me in hearing confessions, and between us we heard about ninety. Of these about fifteen were children, so that we succeeded in reaching seventy-five adults, which I consider an excellent result.

In regard to confessions they usually write them, and hence any priest who has a little patience can hear their confessions. One of the sisters noticed one of the women seemingly not preparing her confession, and asked her if she was not going to write her confession. She answered: "we dont have a priest every day who knows signs, and I am going to confess in sign language." I suspect the truth was that she did not know English well. As a matter of fact, a Polish woman came to confession to me, and when for the sake of precision I spelled out one or two words in English, instead of using the signs, she seemed bewildered. After a while she made the sign for Polish, and understanding that she was a Pole, I immediately relinquished English and spelling, and spoke with signs. She then understood perfectly. Thus you see, you can communicate in this sign volapuk with people of any nationality. We understood one another perfectly, although she knew little English, and I knew absolutely no Polish.

The general enthusiasm and interest in the mission can be further gathered from two or three little incidents; e. g.

—husbands and wives alternated with each other, that both might profit by the mission. Many came from great distances. One lady brought her deaf mute niece eighty-four miles to enable the latter to attend the mission. I had announced that I should give the Papal Benediction on Sunday; it happened that on Sunday afternoon a near relative of one of the young women had come on to Chicago from New York, and had but a few hours to stay in Chicago. He and the lady's family wanted her to stay at home on Sunday afternoon to see this cousin from a distant shore, but she positively refused and could not be moved to stay away from the exercises. When pressed for a reason, she said, "I care more for the Pope's blessing than for my cousin."

On Sunday afternoon we closed the mission, and had a very good attendance. I gave the Papal Benediction, blessed crosses and pious articles, and then distributed to all a picture of the Sacred Heart, as a souvenir of the first mission to the deaf of Chicago. After the Benediction of the Blessed Sacrament, we invited the deaf mutes to visit the museum in our college, where Father Shulak has gathered superb specimens of animals and minerals.

The mission was most gratifying, and yet the practical reflection after it is that one must feel saddened at the general neglect of our deaf mutes, and more and more strengthened in the conviction of how much could be done for them, if proper interest were taken in their welfare.

About a month after the Chicago mission, I received a very encouraging and gratifying note from the Principal of the Chicago deaf mute school, in which she told me that much permanent good had been accomplished by my short sojourn among them. She wrote as follows: "Chicago has profited well of its mission. God has been very good to us. The change that has taken place in many of our mutes is simply miraculous. The most hardened have yielded to grace (C— excepted). All the drunkards have become perfectly sober so far, those who never entered a church door, attend Mass every Sunday, etc. Some who did not attend the mission have gone to confession to Father Paul. Several Protestants have called, but we sent them away until there is a father to preach to them in their own language." The letter added that one of the fathers who had begun to learn the language was going into the work with great zeal. Another letter which I received from one of the Chicago deaf mutes about two months after I had left there, said that this father had made wonderful progress, and had astonished all the deaf mutes. This deaf mute

added: "we think you tempted Father — to learn signs for us." I omit mention of his name, and leave it to himself to give you an account of himself and of his new flock in the next number of the LETTERS.

THE ST. LOUIS MISSION.

Strange as it may sound to ordinary ears, while the mission in Chicago was going on, the deaf of St. Louis heard of it and stirred themselves to secure a like favor for their own city. They wrote no less than three letters to Rev. Father Grimmelman, the Provincial, and one to Father Moeller, our Father Instructor. Persistency won in the end, and superiors gladly consented to have me go to St. Louis for a few days at the beginning of June to comfort, encourage, and elevate the deaf mutes of St. Louis. The following notice was sent by the St. Louis correspondent to "The Deaf Mute Register," a weekly paper published at the deaf mute school in Rome, New York. "The Register" is not a Catholic journal. "It is not for St. Louis to keep in the rear when the good of the Catholic deaf is concerned, for announcement is made that our zealous friend, Rev. Joseph H. Rockwell, S. J., of St. Francis Xavier's College, New York, whom 'Register' readers must be pretty well acquainted with by this time, will conduct a four days' mission at the Mater Consilia Deaf Mute Institute, from May 31 to June 4. Our local organization, the St. Francis de Sales Deaf Mute Club, have entered into the spirit of the occasion with undeniable enthusiasm. They have extended a cordial invitation to the Catholic deaf of St. Louis and its environments to make the mission. . . . Friends in the East, and in Chicago speak highly of Father Rockwell's ability in the use of the sign language, and expectancy is keen among the members of the club and not a few of the local deaf outside the organization to greet him, for it must be remembered this is the first opportunity the Catholic deaf of this section of the West have had to witness a well-rendered sign sermon by a clergyman of their own church."

This St. Francis de Sales Club is a little sodality which the Sisters of St. Joseph have organized, to try to hold together and preserve in their faith the adult deaf of St. Louis. They have accomplished something, as the sisters in Chicago have, by this device, but very little can be done till there is a father to take an active interest in the adult deaf. The sisters have two schools in St. Louis, one for girls with about thirty-five boarders and day scholars, an-

other for boys with about fifteen in attendance. They should have four times that number, if they had the proper encouragement and interest from the clergy. Many priests place the deaf and dumb on a par with idiots, and tell parents that it matters little where their deaf children go to school, as the deaf and dumb are not responsible. This doctrine sounds strange and hideous to any one who has had a particle of experience with the deaf, and has seen the havoc wrought in good and pure souls by their training in non-Catholic deaf institutions. The sisters are doing well in their work in spite of the fact that they get little encouragement. Many of their children read the lips well. This is the system commonly in vogue now; that is, they so train the deaf child that he can follow your conversation by watching your lips. The Sisters of St. Joseph are taking up an active apostolate among the deaf. They have two schools in St. Louis, they have a large and well organized school with State support in Buffalo, they started one in California a couple of years ago, and this fall they are to begin in Boston. God bless them, and may they have the success which they deserve!

The mission opened on Wednesday evening, May 31. The deaf mutes assembled in the school hall of the sisters, and thus had an opportunity to chatter and sign before the instructions began. As they are so much alone in the big, busy world, a pleasant social chat is welcomed by a crowd of deaf mutes. For this reason I always prefer to have my sermons in a well-lighted hall, or at least to have them assemble in a large room or hall, and afterwards go to the church at the time for the sermon. They will talk in the church, if they get there before the sermon, and although their demonstration is a silent one, still it is not quite becoming in the presence of the Blessed Sacrament. They met therefore in the hall and talked in signs to their hearts' content, till 7.45, when they went to the chapel. The sisters' chapel is large and beautiful, and what is of greatest importance for a deaf mute congregation well lighted. The attendance was splendid—about 120. I was surprised, for this was in excess of the Chicago mission. The attendance on the following nights was not so large, for a number of Protestants came on the first night out of curiosity. I preached to them for an hour or more, and then gave benediction.

On Thursday and Friday morning I gave an instruction for the benefit of the school children and for any outsiders who were free at that hour and desired to come. Quite a number availed themselves of this opportunity, and received

instructions on holy Communion, devotion to the Sacred Heart, and to the Blessed Virgin. During the mornings I gave much of my time to private interviews with individuals, as I had also done in Chicago. A great deal can be accomplished in an hour's personal interview, oftentimes more than by a week of sermons, for you touch the personal needs, and probe the individual wounds, and administer necessary medicine. I find that the deaf are greatly benefited by these talks; they see that you take a personal interest in them; they get strength and comfort and courage. They are as a rule left so much to themselves, that kindness and attention draw out their hearts and bring happiness into their lives. This work is laborious and fatiguing, but the good resulting is ample compensation for the labor and fatigue expended.

The weather was exceedingly hot, especially on Sunday, the closing day, but in spite of this, the attendance was excellent every night. The interest and appreciation of the mission can be seen from the sacrifices which many had to make in order to attend. One lady came a distance of 250 miles, and spent the five days in the city, expressly to make the mission. The deaf are truly hungry and thirsty for instruction, and many of them would wish to have the mission last a fortnight instead of a week, as they told me, both in St. Louis and in Chicago. The sisters here adopted a plan which was very profitable for the deaf. They had blackboards in the assembly hall, on which was written a synopsis of each evening's sermon; and besides this, the children of the school were furnished with blankbooks, into which they copied these synopses. They intended to keep them as a memorial of the mission and as a reminder of their good resolutions. These summaries were the means of doing good to those outside the Church, and of reaching many hundreds of non-Catholics, as well as Catholics, who were far from St. Louis; for one of those present wrote an account of the mission, and sent along with it a number of sayings culled from the week's sermons. They were all published in the deaf mute papers, and thus a much larger congregation was preached to than the little flock which I had before me. Some of the deaf mute papers are mean and bigoted. This particular one, "The Register," is quite willing to publish accounts of Catholic happening, though in another column, in its spirit of friendliness to all denominations, it may publish something very anti-Catholic. These cullings or sayings were very simple and ordinary things, but I am sure they were quite novel to the great majority of the readers of the Deaf Mute Regis-

ter; for they get so little religion at school that their religious knowledge is of the simplest kind, if it is not altogether twisted out of shape by the combined bigotry and indifference of the teachers. When therefore they came across a sententious exhortation to attend Mass, to nourish the soul in holy Communion, to love Mary as a mother, and to have great devotion to the Sacred Heart, they may have been puzzled or bewildered in their ignorance, but they certainly could not misunderstand the plainness of the following: "We will live for all eternity in heaven or in hell."

The mission days happened to include the first Friday, and I exhorted those who loved the Sacred Heart and were accustomed to go to Communion on that day, to receive holy Communion, and to go again on Sunday. There is only one way to elevate humanity, and especially afflicted and suffering humanity, and that way is the way of frequent Communion. I heard confessions on Thursday, and twenty-five of my little flock went to Communion on Friday. Nearly all of these went again on Sunday, together with about twenty-five more. I said Mass at 6.00 on Sunday at the school, and a good number came, even from long distances to receive holy Communion in a body. Among them were three who made their first Communion. One of these was a lady thirty years old, the other two were children. These three were a speaking and living joy to the whole house all day, for their faces and hearts were overflowing with a visible joy. Breakfast was served to the communicants by the sisters.

We had the closing exercises in the afternoon. It was intensely hot; 95° in the shade, so they told me; but notwithstanding the great heat, a very large crowd filled the chapel, among them a number of Protestants, and they patiently and eagerly sat there for two hours. I preached, gave the Papal Benediction, and benediction of the Blessed Sacrament. I enrolled several in the scapular, and then as a souvenir of the mission I gave to each one a little crucifix, blessed with the plenary indulgence *in articulo mortis*. As I was distributing these, I discovered the presence of many Protestants, for they hesitated to take the crucifixes. In some instances however their hesitation was only due to the fact that they thought that I would not wish to give them to non-Catholics. I saw however by their manner that some of these persons were anxious to have a crucifix, and to such I readily gave them. There are many instances of persons being brought into the Church by wearing a medal or having some article of Catholic devotion; and so I was willing and always am willing to run the risk of pos-

sible irreverent treatment of things we prize, on account of the hope of a greater good to some hungry and honest soul. As a fitting close to the exercises, a little deaf girl of nine was baptized. She was old enough to appreciate the grace bestowed upon her, and she was radiant with happiness. Her happiness was only a part of the general joy, for everybody seemed perfectly happy. To add to the spiritual happiness, the body was not neglected. A collation was served to all those who attended the afternoon service.

Here, as in Chicago, it was very touching as I was leaving. They showed unequivocal signs of sincere sorrow at my departure, and begged me to stay, to come again, etc. All of which proves that they need and long for a priest to direct them. One of our fathers in St. Louis has undertaken to learn the language. This will ensure their having one who will take an interest in them from now on. I called on the Archbishop, to try to insinuate a good word for these little ones of Christ. He is like many others; interested in what you say, but quite ignorant of the true state of affairs and of the real needs of the Catholic deaf. As a consequence, the sisters are battling almost single-handed. It is wonderful that they accomplish as much as they do.

THE CINCINNATI MISSION.

At the conclusion of the tertianship I stopped for a week in Cincinnati to give a mission to the deaf mutes of Cincinnati, Covington, Newport and vicinity. The deaf mute weekly, the Register, gave a very interesting and accurate account of the St. Louis mission, and the correspondent added a little exhortation to the Cincinnati deaf to turn out in goodly numbers, saying that "The Catholic deaf of Cincinnati should feel themselves honored by the presence of so distinguished a prelate of the Church." If that had appeared in any other paper than a deaf mute journal I might have fancied myself a Cardinal or equally eminent personage. Whether I was a "distinguished prelate" or an "actor priest," as the St. Louis Sunday paper called me, mattered little to me, provided the deaf mutes came to the mission.

The first night the attendance was about sixty, and it continued at about the same figure till the end. This mission was the least satisfactory of all, for I felt that I was working almost single-handed. In Chicago and St. Louis the sisters are in touch with the deaf; they know them, and they go around among them. All this is necessary for

successful work. In Cincinnati the Sisters of Notre Dame have a very insignificant school, for day scholars only, with less than a score of little children in attendance. The sisters never visit, and in a word are quite unfit for this work. They admit it themselves, though they are only too happy to do all they can within the limits of their rule. They have represented the matter to the Archbishop, and urged him to get other sisters more suited to the work. He did make an attempt to do so some time ago, but without success.

In a mission to the deaf you must have the help of some one who knows them, who can introduce you to those who need or desire counsel. They are timid about talking freely to a stranger, and consequently when no one is there to help you, all you can do is to preach to them. One or two may come to you, but the majority will hold back, unless some one makes the advances for them. The friends or relatives of some came to see me in Cincinnati, and thus a few were brought to me to talk over their needs and to get some salutary advice. But the sisters were of little help in this respect. They did not attend the mission, except the closing on Sunday afternoon. The services were held in our church, distant about one block from the convent, and their superior would not allow them to go out at night. In Chicago and St. Louis the sisters were on hand at every exercise, and pointed out this one, and introduced that one, giving me a little history at the same time. With these data to work on, I would get into a conversation and touch on all their needs. They too, when the ice is broken, get confidence, and readily open their hearts to you. In Cincinnati, therefore, I felt alone in my work, and from the first night realized that I would not get as satisfactory results as I had in the other cities. In fact I feared it two months before, when the sisters sent me the printed circular advertising the mission. It was unbusiness like in form and get-up. I got some help from a Franciscan father, who some seven years ago had attempted to start a Sunday school for the deaf mutes, but gave it up. He was present every night but one, and was of help to me in this way, that he induced quite a number to be present, and talked and chatted with them when they came.

The deaf of Cincinnati are more neglected than those of any other city which I visited. The school amounts to little, there is no priest actively interested, nearly all go to the State school at Columbus, and as a result they are nearly all poorly instructed, or without any faith at all. It was therefore, from the reasons mentioned, the hardest of

my missions, and the least striking in results. The devil or the world or the flesh, I don't know which, put all possible obstacles in the way; the weather was most unfavorable, the heat was melting, and on Saturday afternoon, the confession day, a steady downpour of rain began at three and lasted till nine. It rained in torrents. As a consequence only twenty-five came to confession. Some went to confession near their homes, as I learned from them on Sunday, but many were prevented by the heavy rain. However despite all the drawbacks, the work was very consoling, and confirms my general experience among the deaf that they are most anxious for some one to teach them of God and religion and to show them the way of virtue. Here as elsewhere they showed great interest, and made great sacrifices to miss no exercise. They came from Covington and Newport over in Kentucky, and from other towns round about, some coming quite long distances. One striking proof of their earnest desire to be present at every exercise was shown on Saturday, when it rained so hard. Some came in the pouring rain to confession about four and five o'clock, and as they wished to attend the evening sermon, and realized that it would be very difficult to get home and back again in the rain, they remained sitting in the church till nine o'clock at night.

Every night a number of Protestants came, and were attentive and respectful. One Jewess was there faithfully every night, and watched with the greatest attention every sign I made, she had a Jewess friend with her every night but one, and on that night she came to me and said that her friend wished to apologize for not coming, as she was unable to be present. A non-Catholic teacher of deaf mutes in the public schools of Cincinnati came to me at the end, and said that she thought the mission had done much good. I am quite sure this is true, not only of this mission, but also of those in the other cities. A great deal of interest was aroused in many quarters, and I am confident that much good through God's kind mercy will result.

An amusing incident occurred during one of my sermons in Cincinnati. A lady sat about half way down the church, very silent and patient, watching attentively my gestures and my inaudible articulation, for, as I said before, I always speak as well as sign, and to all appearances she was as much a deaf mute as the rest. After about a half hour she rose from her place, and walked to the back of the church. I saw her as she beat her retreat, and I supposed she was overcome by the oppressive heat, but I learned afterwards that on reaching the back of the church, she

regained her apparently lost speech, and said to the ushers there, "Isn't that father going to talk any English to-night?"

Another incident occurred which may interest from a scientific point of view. While I was speaking or rather signing, a street band passed by, playing some deafening airs, and although you might fancy that the deaf would not be molested by any such disturbance, in reality they turned around to see what was the trouble. They knew something unusual was going on. They felt the vibrations. I noted the same thing not long ago in the whistling of a steamboat. On the deaf mute excursion, which I attended, some of them called my attention to the blowing of the whistle, telling me they could feel it. Something of the same kind happened in Chicago. One day after the exercises were over, they were chatting together. I wanted to attract their attention to make an announcement. Two deaf mutes began stamping on the floor in different parts of the room. The others felt the vibrations, and looked up to see what the trouble was.

In my wandering missionary tour I experienced some difficulty in the varying deaf mute dialects peculiar to different localities. In all the schools there is some variation in the signs, and the sign language of the deaf varies in consequence in different cities. I tried to pick up some of the differences in words of common, every day use, such as "who," "what," "when," etc. The deaf are very sharp and quick, and after one or two discourses they mastered my vocabulary pretty well. Some misunderstandings could not be avoided however. The sign for "confession" as used in New York, Chicago and St. Louis is the same. In Cincinnati I learned that it was different. I did not wish to change my sign however, and for this reason, at the beginning of my discourse I explained my sign for confession, and warned them not to misunderstand. Most of them followed my advice. After the services were over however a Protestant woman, who came with her Catholic husband, asked me why I was talking about the mutes going to prison. The sign for prison and confession are somewhat similar, to a careless observer. I replied that I did not wish to send them to prison, but that I did want all to go to confession.

I ventured to call on his Grace, the Archbishop of Cincinnati, and as I had heard that he was deeply interested in deaf mutes, and moreover that he was a saint, I concluded that it would not be rash on my part to make bold to give him one or two practical suggestions as to the needs of the deaf and dumb sheep of his flock. The principal things

which I told him were, that they needed a priest to take an active interest in them, a good boarding school with some sisters, who would go out in search of the deaf and dumb. I said: "You have an annual collection for negroes and Indians who are far away from you, and it would seem proper to take the same means to provide a school fund for the deaf and dumb, who are children of your own diocese." He was not at all ruffled by my suggestions, but smiled benignly. Many people have a way of smiling on you, and there is an end of the whole business. I can only hope and pray that it may not be so in this case.

My general conclusions in regard to the deaf are contained in a nutshell in what I said to the Archbishop of Cincinnati. The deaf are neglected, shamefully neglected. Neither bishops nor priests take a proper interest in them, perhaps from ignorance of the situation. Money and missionaries are sent off to foreign lands or to remote corners of our own land. Orders of sisters are founded to take care of Esquimaux, of negroes, of heathen Chinese; nearly all other classes of suffering and afflicted and neglected humanity are cared for. Annually thousands of dollars are collected to help Indians and negroes, a noble work indeed; but at the same time our own children who happen to be deaf and dumb are perishing by hundreds for want of a few dollars to build proper schools for them. We have a few Catholic schools for deaf mutes, but some of them do not merit the name of educational establishments, they are imperfectly equipped from every point of view, from the teaching force down to the food and furniture.

Those who are not Catholics have done very much for the deaf and dumb. They have schools scattered all over the Union, and they are capturing our children and destroying every germ and trace of faith in them. When a Catholic child has been a year or two in one of these schools, the seeds of faith and religion which have as yet been undeveloped, are in most instances as effectually killed as if a fire had been burned right through the soul and heart of the child. The possibility of awaking faith in that child's heart is so slight that as a rule no ordinary zeal and diligence will accomplish it. Why are Catholics so blind and backward in this matter? No priests, no schools for the deaf and dumb: and hundreds of souls right in our midst going to eternal ruin. These are the general conclusions briefly summed up on the dark side. There is a brighter side, as I have shown, which is not without encouragement and consolation. There are certainly some deeply interested in the work. I hope their number will increase.

THE PAPAL SEMINARY FOR ALL INDIA.

A Letter from Father E. Dasnoy, S. J.

AMPITIYA (KANDY). CEYLON,
July 10, 1899.

REVEREND AND DEAR FATHER,
P. C.

The Rev. Father Adessi, our new Superior, tells me that you gladly receive information concerning the various houses of our Society. This leads me to send you the status of our seminary, together with a few items about our doings here.

The idea of establishing a general seminary for the Indies was cherished for a long time, but carried out only in 1893 by his Excellency Mgr. Zalenski, apostolical delegate in these countries. After much debate, the neighborhood of Kandy was chosen for the site of the new institution, and the charge of it was confided to the Belgian Province. It was a heavy burden and was taken up reluctantly; for we had just then accepted the Congo Mission. The Propaganda charged itself with the purchase of the grounds, the cost of the buildings and the expenses for boarding the students; while the Belgian Province was to provide the teachers. To write the history of the seminary since its beginning would prove a tedious undertaking; I will, therefore, state briefly its present condition as regards the studies and the material outfit.

The catalogue I send you with this letter shows at a glance the number of our students and the difference of their origin.⁽¹⁾ I wish, however, to call your attention to the fact that all are natives of India, with the exception of five Irishmen or Englishmen, two Eurasians, and one Boer.

The studies comprise four years of Latin, called Rhetoric, Humanities, Higher and Lower Grammar. These four classes, excepting the number of years, for the matter and the distribution of time, correspond fairly to the classes in our Belgian colleges. The course of studies includes Latin,

⁽¹⁾ This catalogue shows that four of our fathers, five scholastics, and three coadjutor brothers are attached to the college and that the number of students is eighty-six. The names of the students show plainly their Indian origin, such as A. Swaminathan, Josephus Chamanikodath, Martinus Wikramasingha, Abrahamus Thengumthottah, etc.—*Editor W. L.*

Greek, English, mathematics, history, geography and catechism. The teaching of the Latin was imposed upon us more or less by the necessity of circumstances; as the bishops send us subjects who are very young and often possess little knowledge of Latin, or even of English. Owing to this, the study of Latin may in the course of time, undergo certain modifications.

For philosophy and theology it is different. We have, as far as we have been able, adopted the system in use at Louvain. The course of philosophy, with Van der Aa for text-book, lasts three years. The sciences taught are, in the first year, mathematics and chemistry; in the second, physics and zoology; in the third, astronomy and geology. The number of hours devoted to each branch, the number of circles, of monthly disputations, the order of classes, correspond almost in every particular, to what is done at Louvain. This of course, does not mean that our students are of the same caliber as those of Louvain; but the object of the seminary being to form a well instructed clergy, superiors thought it advisable to administer to them the philosophy and theology in strong doses.

Our theological course lasts four years. Moral theology is taught during two years, with Génicot as text-book; dogma during four, from Hurter's three volumes and the Summa of St. Thomas; Holy Scripture also extends over the four years. There is no Hebrew class as yet. Canon law, with Sanguinetti as text-book, is for the third and fourth year men. The series of lectures on ecclesiastical history is completed every fourth year; no text-book is used in this course. Slight changes may be made with regard to these accessory branches,—canon law and history. Every week there are three circles and a casus. There are also optional classes of French; of Syriac for the students of the Syro-Malabar rite; of Hindustani, Mallealam (the language of Malebar), Tamoul, Singhalese. The other dialects are spoken by too few of our seminarians to have a special course. The professors for these various languages are chosen from among the students themselves.

These details give, I imagine, a fair idea of our work here. It must strike any one who looks at our catalogue, that our number is rather small for such a variety and multiplicity of studies. This impression is perfectly correct, and naturally enough, our studies suffer from this lack of men. In a few months, however, we shall be reinforced by the arrival of Father Verstræten, Superior of our residence in Mechlin, and of a young priest.

A word now about our material condition. Our property

is two miles from Kandy or the village of Ampitiya. Its shape is quite irregular, long and rather narrow, its area of more than 300 acres extending over a series of hills and dales which are very picturesque. It is our intention to put the land under cultivation, and raise tea, cocoa, chocolate, and such crops as experience shall teach us succeed best.

On an elevation whence a magnificent prospect extends on either side, stands the seminary—a spacious building three stories high, with an attic and dormer windows.⁽²⁾ The main part of it in the centre is 134 ft. by 38; connected with it are two wings, each of which is 120 by 48 ft., so that the total length of the front is 230 ft. The height of the structure without the roof is 40 ft.; with it, 56. This allows us to have vast dormitories immediately under the roof. There are besides, as in all hot climates, the customary out houses. The main building is occupied by the fathers; the right wing by the philosophers and theologians; the left wing by the Latinists and the newly ordained. There is room at present for fifteen, and on a pinch, for twenty fathers, and for 120 students. The catalogue shows that at present the students are 86 in number. I forgot to mention that in front of the house, stand three flat-roofed towers; one in the centre, and one at either extremity. They are square or rectangular and over 60 ft. high, the central one rising a little above the others. They give the seminary something of a monumental aspect; and are useful, too, as they contain rooms.

The church exists only in its foundations, and has been in this condition for the last three years, because the work was stopped shortly after it was begun. Next year, however, it will probably be resumed; but Rome has still to give its consent. Mgr. Zaleski had been authorized to contract for the seminary only, but had received a promise of further authorization for a church later on. The foundations for both church and seminary were already laid, when the work was arrested, and afterwards resumed on the seminary alone. This latter has been building for a year and a half and is being completed at this very moment. In the meanwhile we were living as best we could in a bungalow, constructed at the outset; for various difficulties had retarded the building of the seminary.

The diet of the students is rather Indian than European; I mean that rice forms the staple food at dinner and supper;

⁽²⁾ A fine picture of this seminary will be found in the September number of the "Missions Belges"—a beautiful illustrated monthly published at Brussels by our Belgian fathers.—*Editor W. L.*

meat and vegetables being served up in small quantities only. With us, of course, it is the reverse. The students' drink is fresh water from the fountains; while we enjoy the luxury of a little wine. We are all dressed in white, except in town, while travelling, or engaged in the public church on Sundays; on these special occasions we wear black cassocks, and our seminarians blue ones with red cinctures.

Our climate is remarkably steady; the thermometer in our rooms varying between 70° and 80° Fahrenheit. With the exception of three months, during which the weather is dryer and a little warmer, there are frequent rainfalls, especially during the two harvests in June and December.

The arrival of our new Superior, Rev. Father Adessi, succeeding Father Grosjean, who returns to Bengal, has led to a few changes in our status; the arrival of two new fathers will of course, bring about a few more. You may learn of these changes from the catalogue I shall send to you next year.

Your Reverence's Servant in Christ,

E. DASNOY, S. J.

ALASKA.

*A Letter from Brother Joseph Vincent O'Hare
to Father Daniel Quinn.*

HOLY CROSS, YUKON RIVER,
ALASKA, July 16, 1899.

DEAR BROTHER IN CHRIST,
P. C.

It is now a long, long time since I heard from you. I have not the slightest idea of your present location, and that is the reason why I direct my letter to Woodstock. You cannot imagine how much I would prefer to throw aside this mute pen and get near enough to you for a long conversation; for you must know, my dear brother, that the esteem and love that I used to possess for the dear old "Angelus" that first taught me the customs of the Society, has increased rather than diminished during these long years of separation. My mind and heart are continually reverting to our happy days in Fredericktown. How often my dreams have carried me back I cannot count. Frederick and all its happy inmates of my time shall never be forgotten by me; and yet with all these old attractions for the place of my spiritual infancy and for those of my dear brothers who were there with me, I have never had the "blues." For I say to myself, If the Society is so loving and kind on earth, what may I not expect of it in Heaven! It is true that I have sadly degenerated these last years, yet I hope that I shall slip into Heaven unnoticed, as it were, just as a bad apple in a barrel of good ones is not regarded at all; even so I hope that our Lord will look indulgently on me in the company of such good men.

But now to what I have to tell you in this letter. We received the news of Father Judge's death sometime in April, most likely after it was known in the States; for though only a little more than a 1000 or 1200 miles from here, yet it could be known in Europe, Asia, and Africa before the news would reach us. What is said in the WOODSTOCK LETTERS, quoted from the "Klondyke Nugget" is the truth but not all the truth. Much more could be narrated of the good father.

The excitement just now is about Cape Nome. This,

together with great failures of the prospectors in the Yukon and its tributaries, will probably give us and our missions a rest from the restless adventurers that swarmed into the country last year. It is true that the majority of the miners were of a good class, but there are always some who do great harm when let loose in a lawless country like this. There were 110 new steamers on the Yukon last year, but now half of them could be bought for a song. Imagine steamers being sold for 200 or 300 dollars. We ourselves have probably fallen heirs to a small steamer, a launch, a steam saw-mill, a gold-dredger and some other things of value. If we could only come as easily by the men to run them; i. e. some lay brothers. But the more we get the more we want. I was just going to say that we need plenty of help in the shape of good substantial fathers and brothers. What can we do here in this big country of Alaska, with a dozen and a half of fathers and brothers? We have none of us as yet possessed the gift of tongues, or of bilocation, which would be necessary with so small a number of workers. It is painful to the last degree to look on the great spiritual misery of Alaska and see no way to help it; to see the well-paid Russian priests and the omnipresent Protestant preacher occupying one place after another and the Society holding back from sending us help. Mind, though, I do not blame the Society, for I know her charity must embrace the world. I only say it is most painful to see all this without a remedy. We have not as yet gained very much on the people, but this is due not only to their own hardness of mind and heart but also and principally to the want of men and means.

Last year the Coast Mission, St. Joseph's was temporarily, perhaps permanently abandoned. Only to-day the Russian trader brought up our effects from far away Tununa, Cape Vancouver, where there are so many poor Esquimaux and no priest. Only one visit was made last winter to the Shagaluk Mission, the scene of Father Judge's labors five years ago; viz. the Sacred Heart Mission. At Holy Cross Mission the same sickly brother has been kept perfecting the school, no easy task even for a strong man. My dear brother, Alaska is a hard mission,—hard for body and soul. It doesn't take long to age a man here, and the peculiar hardships and difficulties soon strain the strongest virtue, if it is not constantly renewed by fervent exertions to patience. You would not realize this if I would detail the difficulties of Alaska; it is necessary to live a while here for that.

In Camp, Sunday, July 23. To-day I shall tell you

something about our fishing-camp. We left Holy Cross over a month ago on the steamer "St. Joseph," our new mission boat. We came down in two days to this place which is about ten miles from the sea, in the delta of the great Yukon. The whole country about is perfectly flat;—no hills and no trees, except willow-brush. There are sloughs, rivers, lakes, swamps, low banks, sand-bars, islands, with constant rains and gales from all sides. This is what we have here all summer and every summer. There are here nineteen boys, fifteen girls, and some workmen—half-breed Russians—under the care of Fathers Jetté and Post, and the three brothers, Marchisio, Toohig and myself. Two Sisters of St. Anne are in charge of the girls. We have about a dozen tents in which we live, besides canvas smoke-houses and caches. We have not caught some 6000 fish yet, so that the expedition is a partial failure. Brother Marchisio has salted upwards of forty barrels of salmon. On account of the constant rains it is next to impossible to dry the fish well enough to be given to the children to eat, so that they are good only for dogs. The river down here is full of salmon, but we need a drier climate, such as we have at Holy Cross.

There are several villages around here which Father Post has been visiting. He baptized several children and prepared some sick persons for death. These poor Esquimaux are pretty near the beast, at least most of those whom I have seen. A short time ago I saw a woman on her hands and knees scratching a hole in the ground for caching fish heads. This is a common occurrence amongst them; they dig a big hole in the ground and throw into it the heads, eggs and entrails of fish, to be taken out for the winter's dinner. You can imagine what it is like then. Some of the poorer amongst them seem to leave on their clothes until they actually wear out, rot and fall off. The Indians that live along the route of the steamers or who are near some trader are usually more advanced in civilized ways, including considerable facility in gambling, drinking, swearing and the like enlightening attainments.

I do not know how long we shall remain in camp, but we shall probably be back at Holy Cross inside of another month. The St. Joseph will likely go to St. Michael's for our goods and then call in here on her way up to take us. Last fall our fish were nearly all lost by the sinking of a barge.

We had a very mild winter. The thermometer did not register colder than 42° below zero at Holy Cross. The snow fall was also light so that the trails were good. I

made two trips,—one of three days to Anvik, forty-five miles up river to call the doctor, and one to the winter quarters of the steamer "Yukoner," seventy miles down, three full days and nights. They were both quick trips, for everything was favorable, good roads, good weather, good dogs and moderate loads. Father Robaut and Brother Brancoli made the round trip to far away Tununa, Cape Vancouver, taking about one month. Father Crimont went to Andrieffsky and back, about 360 miles. Brother Mark made several trips to the Kuskokwim River and Father Monroe visited twice the scurvy-stricken white men up and down the river. One of them was Dr. Burns, or Byrns, a graduate of Holy Cross College. I saw another old Worcester boy returning from the Keokuk River, limping from scurvy. They both spoke affectionately of those of Ours they knew. One can meet all sorts of people here, drawn from all parts of the world by the great gold magnet that is supposed to exist in Alaska. There are resigned or runaway government officials, bankrupt business men, high-born Italians, Frenchmen that Jules Verne would rejoice to describe, globe-trotters, men of all the professions, ministers out of a congregation, members of the honorable A. P. A., inspectors, surveyors, tourists, curio-seekers, weather-prophets and other cranks, thieves, gamblers, etc., and even a good number of ladies, or rather women, imported from our big cities. The summer of '98 saw all these people going into the gold regions, which are, I am glad to say, over 1000 miles away; though the influence of their coming and their subsequent doings is felt all over the country for good and for evil. The climate, disease and hardship carried off a great many or left them thoroughly broken in health and fortune. A great many of them, on seeing the futility of prospecting for gold, acted wisely by building themselves a little log-cabin on the banks of the river, and there cut wood for the steamers. The river banks above the Russian mission have here and there good forests of spruce and birch, and in travelling one would meet with several of these wood-chopper's camps every day. By cutting wood at eight dollars a cord, they managed to live and have some money to pay their passage home this year. The Klondyke boom has begun its decline already and the people are rushing to Cape Nome, the most dreary, desolate, barren, stormy, cold and fatal place they have yet prospected. We may well pity those that will winter there. They will need another Father Judge to save them.

This year Uncle Sam has sent up another contingent of troops, about 350. Sheldon Jackson, the school manager

of Alaska, a big Presbyterian, is still buying reindeer for Alaska as a substitute for the dogs, a scheme which is not relished or approved by all. Two years ago thirteen of them passed by the mission, but five of them died of fatigue and starvation before they reached Anvik. They are beautiful animals, and good to eat, but they don't equal the dog of Alaska for endurance and speed.

Well now, what else shall I say? Are your eyes tired of reading this rambling letter yet? Ah! something very interesting now! Myself. What is the great Mogul doing? You remember that I was sometimes called this way at Frederick. Well, I am vegetating, that's about all. I am the boys' prefect, which means also infirmarian, wardrobe keeper, teacher in all the trades and industries, chief keeper of the dogs, thirty in number—"custos canum," as we thought of putting it in the province catalogue—sometimes head cook, sometimes baker for a week, and what else? "ad omnia," even to being a subdeacon in church on big feasts, so that there should be no great wonder if some irons were burned, having so many in the fire.

Aug. 6.—Back at the mission, our steamer arrived here last Friday, three and a half days running from the camp. A few days before leaving we made a trip down to the vicinity of the mouth. We stopped at many villages to baptize the babies, prepare the dying and get school children. Father Post and Father Jetté did much in this line that day. Brother Mark, our buyer, with his currency of calico, flour, tea and such things, purchased some seal skins, seal oil and dried fish. For my part I would take my crowd of boys and "paint the town red," as we used to say in the world. Here are the general characteristics at first sight—a quiet but sociable people, untainted by the contact of soap, utterly indifferent to filth and smell, and very indigent. One can see in the villages large piles of rotten fish, dead dogs, and pools of greasy water. In one large graveyard which was otherwise well kept, I picked up a human skull. The dead are buried above ground in boxes, the cracker boxes of the American Biscuit Co., being much preferred. By placing the knees of the dead against the shoulders and using a little force, they can cram a corpse into one of these boxes. All sorts of rude carvings and paintings, and also food are placed on these tombs; the former indicative of the manner of their death or some noteworthy exploit of their life, the latter as a necessary help on their last journey. By the way, they say that the white man is simply a de-

ceased Indian returning under a different form to his native land. This, though, is not a general superstition.

The order to return home was brought by Father Robaut. He being obliged to leave his skin-canoe and proceed on foot was brought to a halt by a swift deep slough in sight of our camp. Not being able to make himself heard, he was about to plunge into the stream and swim across when he was seen and brought over in a boat by our boys. The feast of St. Ignatius was spent in loading the steamer, although the rain poured down. The smoked fish, salmon, were tied up in bundles, the salted fish well barrelled, nets rolled up, tents struck, the thirty-five dogs securely chained on top of the steamer, twenty cords of wood put aboard and then night time, low tide and hard aground. At 3 A. M. next morning the tide lifted us off and we started leaving good Brother Mark and one Indian boy to tend to the 1500 fish yet to be cured. We stopped seven or eight hours every night. At the mission we found Rev. Father René, Father Camille, and Brother Cunningham, all new arrivals. Brother Cunningham was the companion of Father Judge, the late saintly apostle of Dawson.

Aug. 9.—I have just returned from the wood camp two miles below, where we—that is, my boys—have carried twenty cords of steamer wood from the woods to the river bank. This is a very interesting operation in an Alaskan woods on a hot day. Here is the way it is done. Cut a road through the tangled underbrush for 100 yards, then shoulder three or four cord sticks and pile them neatly near the river, after you have stumbled along the uneven and crooked path. Repeat this simple work one hundred times and your day's work is done. Then plod your two miles back home over brush and drift with a hearty appetite and a little more accustomed to a day with the mosquito. However when I asked the boys this evening if they would like to go to-morrow they answered, "Yes." Another and worse job is what I see Brother Cunningham doing day after day, mowing hay. For we have a few cattle, and we must have much hay, since the winters are so long.

Rev. Father René left on the St. Joseph for St. Michael's for the mission supplies. As far as I know concerning my status, I am to be here at Holy Cross this winter, but I am not certain of it. Fathers Monroe and Camille go to Eagle City. The sisters will open schools at Nulato and Dawson.

Aug. 10.—Back again from the wood-camp. The steamer "Mary Graff" has just taken away four of our sisters for Dawson.

My dear brother, pray hard for me. I am in greater need of worthy prayers than you perhaps imagine. Pray that I may cease to harm the world by my unedifying life, and begin to do something for the One Who has done so much for me.

Your unworthy Brother in Christ,
J. V. O'HARE, S. J.

THE MISSOURI THEOLOGIANS'
FAREWELL TO WOODSTOCK.

A Letter from a Missouri Theologian to the Editor.

ST. LOUIS UNIVERSITY, ST. LOUIS, MO.,
Sept. 12, 1899.

REV. AND DEAR FATHER,
P. C.

A letter to you at Woodstock! How strange it seems and I fear 'twill prove a hard task, for I can scarcely realize as yet that the dear old halls are now far distant, never, perhaps, to be revisited. As I sit here at my desk all I need do is to close my eyes to the obtrusive newness of my surroundings and I'm back again in my room on the third floor wondering if I should find you home from a walk were I to knock at your door. That clatter of wheels below my window breaks not the illusion, 'tis only the carriage going down to the depot, and the sound of carpenters at work down stairs, only tells me that the Woodstock towers are nearing completion. But what is that? A humming sound that grows into a growl—a scarce suppressed roar and then rumbles away into silence! An electric car rushing by not more than 200 yards away; and—No! I'm not at Woodstock, but in far away St. Louis—"thinking of the days that are no more." This at least is not difficult and could the thoughts be penned as they arise you would have matter enough and to spare for a whole number of the LETTERS. For thick and fast crowd the memories of Woodstock days, the traditions of the years when other generations of Maryland and Missouri studied side by side—and the living present memories of the years we ourselves spent there with friends from the South and Denver, from the Mountains, from California and Canada, adding to our pleasure as they did to the pain of parting.—And yes above all the never to be forgotten recollections of these last days when uncertainty gave way and we knew that a short time only remained before the final separation. Alas! that the separation had to come. But yet such things must be; besides for us we know that in the ordi-

nances of superiors lies the will of God—be ours the willing task ever to do that Holy Will!

Would that you had been with us in those last hours to cheer us by your presence and your words! For dear Rev. Father, rightly or wrongly, we always thought that you kept a corner of your heart for Missouri men, and we know that in that heart there was always room for all; but duty called you elsewhere at the time, dear father, so what better can I do than try to tell you, in my own poor way, how the charity of Woodstock, which we had known and felt all along, burst into a new life which surprised us all and left upon our hearts an impression which, I am sure, will be lasting,—will abide with us through life to cheer us through the days to come and serve I hope as an exemplar for us in any dealings we may have with others.

Well, dear father, when you left us at Woodstock, we as yet had no certain knowledge of the time of our recall, and as the days passed by the impression grew that we were to remain until, at least, the 20th of August, and so plans for outings and the like were made accordingly. Though the summer heat would seem to prove a drawback when there was question of a fifteen mile walk—that is of course to any save “professed” members of the Woodstock Walking Club—yet some twenty theologians had planned an all day’s expedition to the “Folly” for the 12th of the month, when in the midst of preparations on Friday eve came the news that we were to start for St. Louis on Wednesday, Thursday and Friday of the following week—Aug. 16, 17 and 18. This arrangement left us not much available time for picnics, etc. Tuesday the Feast of the Assumption was not to be thought of, and Monday would be a fast-day—Sunday too was out of the question, so Saturday alone remained, and the “Folly” was changed for “Laurel Hill” and the twenty grew into the entire community—as far as theologians and philosophers were concerned. I wonder if any of us thought later of thanking Father Minister and the beadles for the work they did that night in making all ready for Saturday morning. There is no need of telling you in detail, dear father, how that day was spent; suffice it to say that of all the picnic days of Woodstock none ever equalled it, and evening came all too soon. Although I must confess a trace of sorrow tinged the brightness of that day of joy for some of us;—the almost excessive charity of the treatment we received making us feel that we were no longer a part of that happy throng but merely guests of Woodstock. And this feeling grew as Sunday and Monday passed with the changes from regular order

which they brought, till it culminated during the farewell feast on Tuesday. So strong in fact was the sense of depression caused by some of the remarks and songs during the dinner, that several of our men, as they have since assured me, were sorely tempted to dispel the gloom by announcing that we would change our minds and stay on at Woodstock, and the fear alone of spoiling a well arranged program, restrained them.

But this is anticipating. For, as you doubtless know by this time, old Woodstock decked herself in her brightest robes—despoiling green-houses and gardens, to speed her "recreant" children, and the refectory was adorned as at Christmas-tide. And never did we see it more tastefully festooned; the pliant smilax, which replaced the laurel wreaths and crowfoot-Lycopodium of winter days, lending itself readily to the deft hands of those who had the decorations in charge. On the wall just behind Father Rector's table, on a back ground of dark red, glowed the words of eternal farewell—*Valete atque salvete*—and where the pulpit usually stands was displayed in the same colors the legend—"godspeed." Each pillar bore amid its wreaths of green, a shield for one of the colleges of Missouri Province, the extra pillar commemorating the fact that the "Mountains" too went with us. The same good taste that characterized the decorating of the hall was again apparent in the selection of music and songs. "All together" and "Auld Lang Syne" were certainly in harmony with the spirit of a farewell feast; while the "Song of the Society" showed we were one still in heart and soul and aim—sons of the one Society. The "Home Sweet Home" of the orchestra struck the other chord—that for the Missouri men it was a recall to their own province. Good taste and feeling, too were distinctive marks of the speeches made. Father Matthews while speaking too feelingly perhaps of Woodstock's sorrow at the separation, took a look at the brighter side of the question; seeing in the necessity of opening a theologate in the West an evidence of the wonderful growth of the Society in our country and a forecast of the larger growth to come; of greater hopes of labors greater still to be undertaken for God's greater glory. Why! a little over twenty-five years ago and 'twas said that Woodstock would never be filled and to-day Woodstock with added rooms, and St. Louis together are scarcely sufficient for all. Truly a growth in numbers to be thankful for. But I am writing, dear father, merely to let you know how Woodstock sent us forth upon our way; so this is not the place to dwell upon the reasons which led super-

iors to begin, despite all the inconveniences attendant on such a task, a theologate of our own in St. Louis. To go back then to our subject. Missouri's reply to Father Matthews was entrusted to Father Heitkamp, the only member from Missouri present of the class which had gone out eight years before—the last class with Missouri men to study philosophy at Woodstock.

By this time the note of "farewell," and regret that the word must be spoken, had been sounded so often, that, as I mentioned above, the guests were growing almost too solemn—for a feast—when an exquisite song by Mr. Neary—exquisitely sung—relieved the strain. Tho' named a "Threnody," yet its graceful reference to class room doings and the, now more than ever, dreaded circle days so swiftly coming on, lifted his hearers out of the gloom that was gathering at the thought of sundering friendship's ties. Comparisons, as you know dear father, are always odious so I wont say, as all do, that this Threnody, written to the music of "Ashore," was the neatest and most touching number of a program where all was taste and feeling well displayed. What I have said of the effect of Mr. Neary's song might lead you to imagine that it was in a light humorous vein, if so I hasten to correct the erroneous impression by quoting from the song itself. Did I dare to trespass on your time to that extent I would transcribe it all:—

"You'll be far away
When the next class day
Will summon us to the hall;
And the tears will rise
To our longing eyes
For you'll answer not the call.

"But you'll love us still
And our Woodstock hill
And the happy days gone by;
And we'll pray for you
With your love so true
Tho' its sad of heart we'll be—
Denver, the South and we
All alone we'll be."

Yes, tell the writer of the song that "the message which was borne upon the breeze" was true and will remain so while, for us, "Patapsco goes singing to the sea—in thought and heart we'll still be near."

Of this song I said that 'twas the most touching part of the farewell; yet could good Father Rector's speech be

looked on as included in the program I must needs modify my statement. But his address was a thing apart since as we heard quoted of the speaker himself—

Nec viget quidquam simile aut secundum.

Who that listened to those words of his can ever forget them or the emotion they caused. And yet 'twas not so much what was openly said as what was implied, the evidence of feelings checked and partly hidden, and above all the heart which refused to hide behind the words that moved us all so much. As might have been expected it was to the pages of Holy Writ, to the scenes of the Holy Land, that Father Rector went for his illustrations; and how aptly the illustrations fitted in with the two dominant notes of the whole celebration,—sorrow at parting from Woodstock, joy at being called to a new work for God! “We have received a message from the Lord”—I do not pretend to quote exactly now, but just to give you an idea of the thoughts which most impressed us.—“In the pages of Holy Scripture we read of various kinds of messages from the Lord; nor are we always told how these were received. Abraham received a message, to give up some one very dear to him, and not one word to let us know how he felt. That is left to our own hearts to tell us. The shepherds received a message—a call to go over to Bethlehem—and here we are not left to our own surmisings but are informed that they went with great joy.” “And so” he added, “we were called to Bethlehem and should go with joy and find our Lord awaiting us in St. Louis in the tabernacle of our new home—and you would find Him still in the Chapel of the Sacred Heart—and all, we hope one day united shall find Him in the Bethlehem—in heaven.” And then Rev. Father Rector went on to say how he had formerly desired to know the Missouri men; but a sense of shame keeps me from repeating his words. For if we felt abashed at the virtues which to our own great surprise were discovered in us by Father Matthews and our praise sung by Mr. Neary, what must have been our feelings when the charity of Father Rector found in us something to commend! From any other it would have seemed but flattery—No, dear Father Rector if aught of good ever came of our stay at Woodstock, put it down not to us but to God’s preventing grace—to your own paternal rule, to that blest spirit of charity which under your guiding hand was infused into the very marrow, every fibre and sinew of Woodstock life, uplifting it, animating it with such charity, such a true religious spirit that a better can not well be imagined; and the best I can hope for our own little scholasticate—or for

any community of our loved Society is that its spirit rival that of Woodstock. *Vere beati qui habitant in domo tua.* — May Woodstock's present rector long be spared to rule, a shining example to rising generations of the true superior and father! Then in the words of Rip which he loved to quote at us, "May you all live long and prosper!"

So much, dear father, for the last dinner "all together," at Woodstock. Nightfall saw us assembled in the hall where, despite the fact that some were to leave on the morrow, we spent a most agreeable evening for which we were indebted to the tactful management of Mr. Finegan and those who aided him. It would expand beyond all bounds this already too lengthy letter, to mention all who helped to make that evening so enjoyable—one to be cherished in memory. But two events of the evening can not be passed over in silence for they came as genuine surprises—but from different points of view. One was our "Rip Van Winkle" in a new rôle—Mr. Otis in a parody of Mark Antony's Speech—solemn and gay by turns, provoking oft to smiles but smiles at times akin to tears; and these same smiles came near openly declaring their kinship when another voice claimed the right to make itself heard. "A weak voice" the speaker termed it, but a "voice" which thrilled those to whom it was addressed. Could we but believe ourselves possessed of a tithe of the good traits attributed to us by Mr. Farley, or dream that our brethren "of the other side" whom he represented, looked up to us in anything like the manner he in his goodness would fain make us believe, we should grow I fear unsufferably vain. Self-knowledge fortunately saves from all vanity on this score.

And thus, dear father, with music and song, with kindly words and deeds of charity passed our last night among you. Wednesday morning saw the first band of "exiles" from Woodstock depart for their new abode; and Woodstock village—had there been a village there—must have been surprised at the outpouring from the college, the hand-shakings and farewells;—it really seemed as though the community were there in full. Thursday was but a repetition of the scene and on Friday, Aug. 18, the last band bade the Collegium Maximum farewell. It was taking leave a second time of the whole household from Father Minister down,—dear Father Minister of whom we can never say good things enough, for whom we can never pray enough to repay him for his many, many kindnesses. And so farewell to Woodstock,—*Vale atque salve*—Woodstock, for

years the synonym for the highest, holiest learning, the first home of the League and devotion to the Sacred Heart in our own country, Woodstock made glorious by the many great and holy men who ruled or taught within her walls, Woodstock beautified, with her grounds and gardens eloquent still of the skillful hand, the golden heart of the lovable and loved Father Sabetti—*Vale atque salve*. We caught the last glimpse of the college hill as the train sped round the curve at the quarry bridge. But all farewells were not yet spoken, for the thoughtful care of superiors followed us to Baltimore. Representatives of "Denver, the South and you" went with us to the Monumental City to help us pass the time between trains,—perhaps to see that we did not lose our way in a city — or mayhap 'twas feared we would repent us of our purpose and take the next train back to Woodstock! Dinner together in Baltimore, God-speed once more at the Camden St. Station, and at last we were off on our westward journey and Woodstock lay behind—but no! the last word had not yet been said on Woodstock's part, for, when we reached Washington Messrs. Neary, Duarte and Walsh with Father Schimpf to represent Denver, were there, awaiting us and boarded the train to say the very last good by.

And here I too should say good by to you dear father but you wished to know of our trip and our reception in the West. Well of a railroad trip in a Pullman car there is not much to relate, especially when a large part of the journey is made while you sleep. Besides your Reverence lately travelled over the best part of the route and doubtless had the advantage of us in passing the mountains in day time. 'Twas too dark when the train labored up that awful grade between Piedmont and Altamont for me to enjoy the sights of the gorge. At Cincinnati the "exiles" were welcomed right royally—everything and every one seemed put at our disposal for the day or days as the case may be we spent there. In St. Louis, too, we were warmly received—even by the weather. As some delay on the part of the stair builders prevented our new house from being quite ready for us, we gradually found our way to Florissant; the last band reaching there late on the evening of the 23rd. Everything that could be done for us, was done by the superiors at the novitiate to make our stay agreeable. The new tertians' building was given over to our exclusive use and we were told to make ourselves at home—follow our own order, in short do as we listed. I wonder how much of edification we gave to novices and juniors! The weather,

just at this time, was decidedly warm but the Woodstock Walking Club's example and training were potent still, so walks were in order to the haunts of novice days, and expeditions to the "Charbonnière"—the juniors' villa—situated about two miles from the house, on a high bluff overlooking the muddy Missouri. Twice during the first week of our stay—we were there nearly two weeks in all—were the juniors with us at the villa playing the part of hosts, but during the last few days this could not be as classes had begun for them. Those of us who did not attempt a long walk frequently—they were not of course of the "faithful fourteen"—could not resist another attraction nearer home and so went morning and afternoon on "pee-wee" excursions to the vineyard—for it was the season of ripening grapes!

Sept. 5 saw us at length domiciled in our new home but of this, if your Reverence can stand the strain of another letter,—more later. I have just come from our first lecture in dogma; the class—we are but thirty-nine in the long course—looks sadly diminished compared to the days—"of yore—

When a hundred or more
We gathered in our old hall."

And now, dear father, farewell—"The old order changeth yielding place to new and God fulfills himself in many ways." O may the new be ever like the old! And so pray for us that, since God calls us to commence the work, He may in goodness grant to us the grace to leave as heritage to those who shall succeed us here the spirit which I hope we've brought with us,—the spirit of earnest study and content and peace and above all, of that true fraternal charity that characterized the Woodstock of our days.

Remember us all in your holy sacrifices and prayers but especially your Reverence's humble servant in Christ.

A MISSOURI THEOLOGIAN.

PHILIPPINE ISLANDS—MANILA.

*Extract from a Letter of Rev. Francis Xavier Simó, S. J.,
to the Editor.*

MANILA, July 25, 1899.

REVEREND AND DEAR FATHER,
P. C.

In my last letter, as your Reverence may remember, I mentioned something about the arrival of our fathers from Mindanao, by the steamboat "Puerto Rico" on April 4, I told you how General Otis had issued an order against the landing of the passengers, but left you in suspense as to the manner in which matters were finally arranged. A word or two on this point. As soon as I learned of the prohibition against their landing, I hastened to the headquarters of the general. I told him that there were on board the Puerto Rico, some forty of our fathers who had just returned from the south of Mindanao, and that I was anxious that they should be allowed to disembark as soon as possible, in order to recruit their shattered health. "Are they priests of the Society of Jesus?" he asked. "Yes, General," I replied, "for so we have been informed by the captain of the boat." I observed at once from the expression of his countenance, that he seemed to take a certain interest in my demand; after a moment's consultation, he told me that he would do his best to comply with my request. I thanked him most cordially and departed. It was then about 8.30 A. M. Despite his promise, I was under the impression that he would take his time about the matter and that the fathers would not be allowed to land before 5 or 6 o'clock in the evening. But in this I was mistaken. To the great surprise and joy of all of us, our brethren from Mindanao reached our residence just as we were coming out from dinner. It was evident that the general had kept his word. As I subsequently learned, shortly after my interview, he gave orders that the fathers should be landed, and at once a steam launch was sent out to the Puerto Rico. The Spanish soldiers and the ladies on board thought that the launch was coming for them, and so without making any inquiry into the matter, they began at once to transfer themselves and their baggage to the launch. The captain

who bore the general's order, patiently watched this scene until the launch was almost filled with passengers. He then told them that he had received orders only for the landing of the fathers of the Society, and begged those who did not share that privilege to retire. This unexpected order had the effect of a thunderbolt on the anxious crowd. But it was useless to resist. The general's command had to be carried out, and so to the great surprise and humiliation of their fellow passengers, the good fathers were given the preference and safely sent ashore. The following day, we went to the palace of Gen. Otis, to thank him for his kindness.

The fathers and brothers who have returned are temporarily lodged in our two residences. Many are beginning to embark for Spain, since their stay in these islands is no longer possible.

Regarding those of Ours who have been left behind in Mindanao, we have no very definite news, owing to the fact that all communication with them is at present cut off. Many of them are imprisoned in Cayayan de Misamis. We have at present little hope of securing their freedom, especially since the recent negotiations with Emilio Aguinaldo have been attended with unfavorable results. When the Spanish Commission went to treat about the liberation of the prisoners, D. Marcaida urged Aguinaldo to modify a preceding decree, according to which the freedom granted to the prisoners was purely illusory. But Aguinaldo, instead of acceding to so just a demand, not only emphatically refused to make any change in the former decree, but even went so far as to declare that they should enjoy no freedom whatsoever. So you see that Aguinaldo is not as kind-hearted as his partisans make him out to be. Poor suffering missionaries! All we can do for them is to pray that God may give them strength to bear their present trials.

Fathers Llobera and Diego still remain at their respective posts in Surigao and Patuan, but are constantly in danger of being taken and cast into a loathsome dungeon. Our superior fearing that they too will meet with the fate of their brethren, if left on the island, has despatched Father Yepes to Mindanao, to secure them at all hazards, and bring them to Manila.

Once that the Indians are left to themselves, they rapidly form into bands and the mortal struggles that ensue, together with the attendant devastation of the country, will do considerable damage to the material and religious interests of the island. How long this state of things will last it is hard to predict, yet judging from the tedious progress

of the Philippine war, it will necessarily be long before peace and order are once more restored.

But to return to Luzon. The inhabitants of Cavite are anxious to have Ours establish a residence among them and I believe that before long their wishes will be realized. We visit that town frequently and accomplish much good there. It is easy to see that the people do not care for the friars.

Catechism classes have begun in the several parishes of this city and instructions are regularly given by our fathers to the children and adults who attend in large numbers.

We are endeavoring to form a Catholic club among the soldiers. The men seem to take a lively interest in the undertaking, which, we hope, will be productive of very good results. The Archbishop heartily approves this formation of a Catholic Club, but we are in need of information as to how these clubs should be conducted. I would be very grateful if any of your readers could help us in this matter. We should like to see the rules and regulations of such clubs, and any information would be most acceptable and prove of service to our undertaking.

I send you also a tabular statement of all the regular and native secular clergy of the Philippines engaged in mission work. This has been compiled from returns received from the different Provincials and from the secretary of the Archbishop. To these I have added—they are the official numbers—the number of the different religious detained in prison or held captive by the insurgents. The table will be found on next page.

I commend myself to your Reverence's sacrifices and prayers.

FRANCIS XAVIER SIMÓ, S. J.

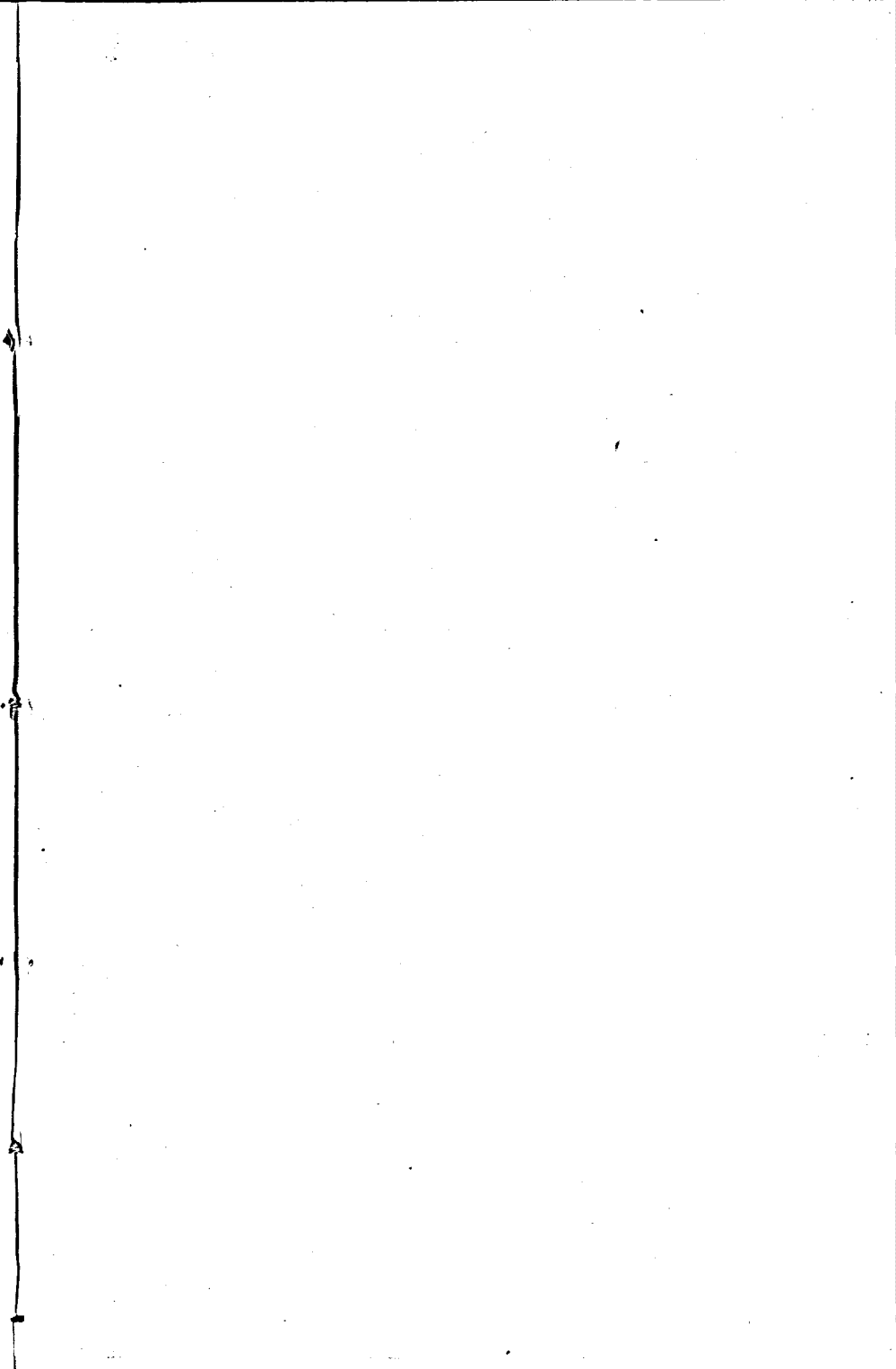
NUMBER OF RELIGIOUS AND SECULAR CLERGY ENGAGED IN
MISSION WORK IN EACH DIOCESE OF THE PHILIPPINES.¹

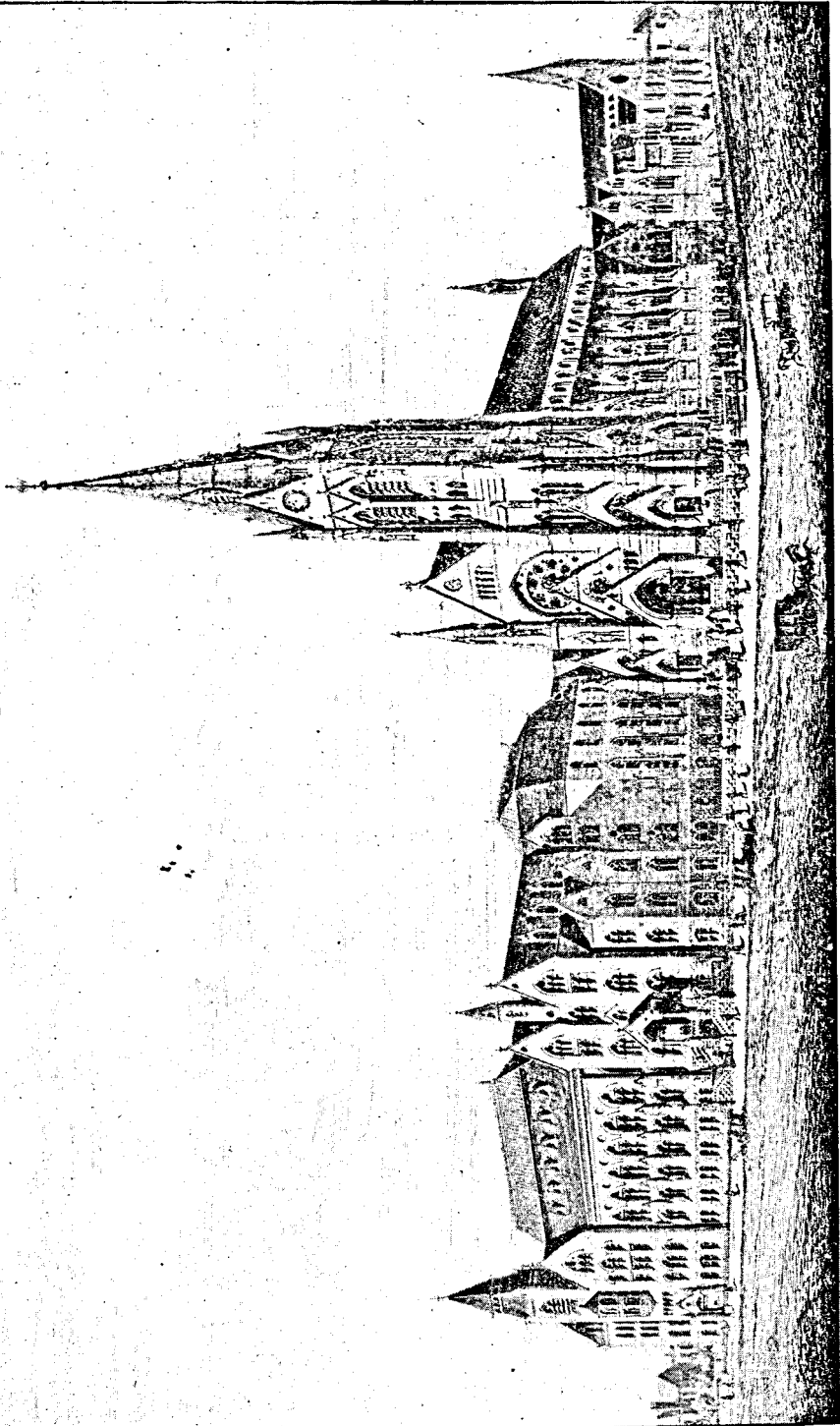
| | DIOCESE | | | | | | Total |
|------------------|---------|------|------|-------|-----------|--|------------------|
| | Manila | Cebú | Jaro | Vigan | Camarines | | |
| Recollects . . . | 74 | 70 | 89 | . . | . . | | 233 ² |
| Augustinians . . | 75 | 17 | 68 | 68 | . . | | 228 |
| Franciscans . . | 55 | 54 | . . | 1 | 65 | | 175 |
| Dominicans . . | 14 | . . | . . | 95 | . . | | 109 |
| Jesuits | . . | 25 | 17 | . . | . . | | 42 |
| Capuchins . . . | 16 | . . | . . | . . | . . | | 16 |
| Benedictines . . | . . | 6 | . . | . . | . . | | 6 |
| Secular Clergy | 25 | 41 | 26 | 7 | 59 | | 158 |
| | | | | | | | 967 |

| | Number of Christians | Number of Religious kept in prison by the insurgents |
|------------------|----------------------------|--|
| Manila | 1811445 | Augustinians . . 110 |
| Cebú | 1748872 | Dominicans . . 107 |
| Jaro | 1310754 | Franciscans . . 71 |
| Vigan | 997629 | Recollects . . . 46 |
| Camarines . . . | 691298 | |
| | Total 6559998 | Total 334 |

¹ The above list includes only those in the missions, not those engaged in teaching; thus, in the City of Manila alone there are some twenty of our fathers and nine scholastics engaged in our two colleges.

² As in general there is but one priest in each mission, these figures give the number of missions also.





Saint Louis University.

THE NEW THEOLOGATE
OF THE MISSOURI PROVINCE.

A Letter from Father H. B. MacMahon to the Editor.

ST. LOUIS UNIVERSITY,
ST. LOUIS, Mo.,
Oct. 1, 1899.

REV. AND DEAR FATHER,
P. C.

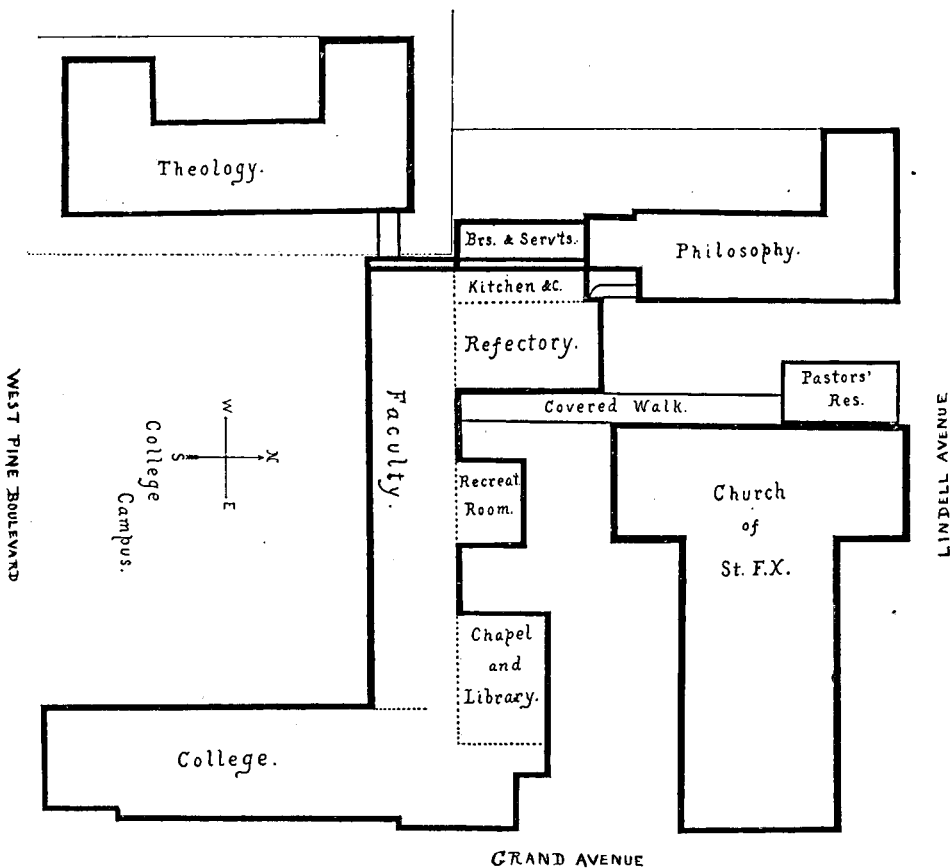
I promised, rashly I fear, to give your Reverence an idea of our new home in St. Louis. Well! the promise has been made so I'll attempt its fulfillment, though with serious misgivings as to the result. It is impossible just at present to obtain a photograph of the building suitable for reproduction, so in lieu of something more to the purpose I send a half-tone picture showing the college front, library-wing and church. To the right, beyond the transept, can be seen the pastors' residence and further still in the background is shadowed forth the home of the philosophers. The theologate is not, of course, shown, as the cut gives only a view of the university as seen from the northeast, from the corner of Grand and Lindell Avenues.

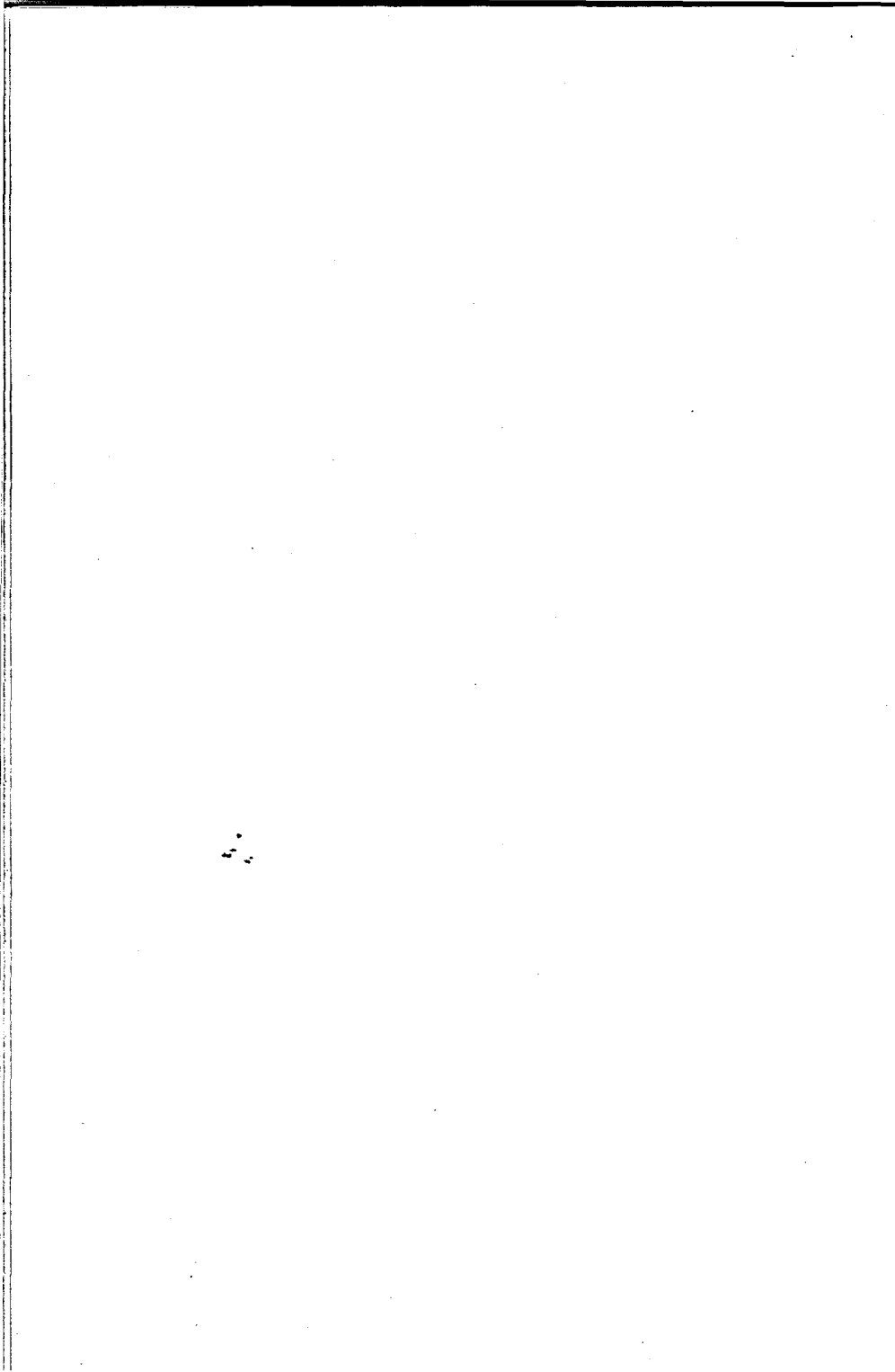
I enclose also, as a guiding thread through the labyrinth which is to follow, a ground plan of all the buildings, and with this outline before you, you may perhaps get some notion of our position. The original plot of ground belonging to the university fronted on Grand Ave.—once the western limit of St. Louis, now considerably east of the city's centre—and extended from Lindell Boulevard to West Pine St., its length was 446 ft., its depth 360 ft. The college was erected on the corner of Pine St., facing east with a front of 270 ft. on Grand Ave., and at its northern extremity was placed the community building forming really one structure with the college. This first building looked at in its general lines has the shape of a letter L, reversed, with the corridor of the community building running east and west forming the upright and that between the class rooms the base. Actual inside measurement gives the following results. Community corridor 321 ft.—that of the college 275, extending as it does beyond the front on Grand in order to give a public entrance to the chapel and library. All
(291)

the rooms of the fathers and scholastics attached to the college open from the south on the longer corridor while on its north side, in separate projecting wings, are situated the chapel and library, then the recreation rooms, and almost at the extreme west, the refectory. Now we do not wish to appear too grossly material but a glance at the plan of buildings will disclose the fact, that the refectory forms the heart and centre of our whole educational plant. For connected by a corridor which joins the one already mentioned just a little west of the refectory wall, was built on property acquired later the philosophy building—again in the shape of an L, this time however not reversed but with its base line on Lindell Avenue. It accordingly looks to the north. Later still, ground was purchased to the south of the philosophy building and on this our new home was built. We therefore face the sunny south with our building running back on a line twenty-five ft. west of the college play ground till it overlaps by some fifteen ft. the faculty building. The intervening space is crossed by a bridge giving ready access to the other buildings. All this dreary waste of words, dear father, is merely to tell you that we occupy the extreme southwest corner of the college property! Before, however, passing to a more detailed description of our habitation it may not be amiss to give the dimensions of library, chapel, refectory, etc., as they may serve at least for comparison. The community chapel and library are in the same wing or building near the main entrance. The chapel is 80 by 50⁽¹⁾ ft. with the main altar in a projecting arch or alcove. It is really a splendid hall but for its size looks somewhat low. Lowness however is not a defect of the library, as it extends through the three remaining stories of the building being thus lighted from above as well as from the sides. Around the walls run balconies, 15 ft. in depth, reached by winding stairs. This places every book within easy reach, and the library can be entered from both the second and third stories of the building. As at Woodstock so here the library has been used thus far for public disputations.

The refectory is situated at the other end of the faculty building and forms a wing two stories in height; but its immense gothic roof and the monastic looking portico which runs along the eastern wall and connects with the

⁽¹⁾ It may give to many of our readers a better idea of the size of this theological to place here the size of the chief rooms at Woodstock. The Woodstock chapel is 60 ft. by 32, and 23 ft. high; the refectory 72 ft. by 42, and 15 ft. high. The library is also 72 ft. by 42 but 23 ft. in height. The Long Course class room—or theologians' aula—is 41½ ft. by 31½. The whole length of the college is 310 ft., and the wings are 164 ft. in length.





church, gives it an imposing appearance. The entrance is from the main floor of the building and the hall, for such it seems, is lightsome and airy with windows on the east and north sides and doors leading to the kitchen about the middle of the western wall. There are no pillars nor projecting supports of any kind and we thus have a clear floor space of 80 by 50 ft., while the distance from floor to ceiling is 30 ft., at least in the middle of the room.

But it is time to pass to what was supposed to form the subject of this letter—the new theologate. To use the architects' words, it is "a four story brick building with a length of 178 ft. 6½ by a depth of 44 ft. 1 in. with two wings; one 42½ ft. by 23 ft. 3½ in., and the other 52 ft. 6½ in. by 30 ft. 3 in." This gives us a building with a frontage of 70 ft. on West Pine St., which though not as ornate exteriorly as either the college or the philosophy building, yet in keeping with the architecture of the others and as regards interior finish and arrangement of rooms far surpasses the latter. The house, in common with all the residences on West Pine St. stands back thirty feet from the street, with a strip of lawn in front. The entrance, reached by a granite walk, is situated some four feet above the pavement level. On entering we find ourselves in a vestibule 16 by 14½ feet, the walls being of enamelled brick and the groined vault overhead of polished oak. The floor is in mosaic. Another door admits us to the stair hall 25 by 24 ft. and immediately to our left before reaching the stairs is a double door leading into a room 38 by 24½ ft. This is to be a chapel where the Blessed Sacrament will be kept, so that we can make visits to our Eucharistic Lord without walking a square and a half to the community chapel. The remainder of this lower floor is given up to recreation purposes. Not having the grounds of Woodstock at our disposal, more provision must be made for indoor enjoyment. To the right of the vestibule a smaller room about 25 by 16 feet, and another smaller still separated from it by a corridor, fill all the space of the front wing of the building not hitherto accounted for. The stair case just outside the chapel door is beyond doubt the most elaborate piece of work about the building. Steps, balustrade, pillars and all are of solid oak, oil finished, and in place of plaster overhead we find tasty oaken panels. Lighted from above as well as from the cross corridor and of a neat design, these stairs prove really ornamental as well as necessary. Wide swinging doors next give admission to a recreation hall which has somewhat the appearance of a

gymnasium. It is 83 ft. 3 in. in length by 40 ft. in width. It is well lighted and ventilated and for night time we have three rows of electric lights, five brackets to a row, making thirty lights in all. A double row of pillars, the supports for the walls of the corridor above, serve as dividing lines and in the space to our left as we enter from the south are two bowling alleys 72 ft. in length. The flooring of the hall, as is the flooring of all the corridors, class rooms, etc., is of maple, while that of the private rooms is of hard pine. At the north end of this hall are placed the switches for electric lights, a marble wash stand, etc. A door at the extreme left opens to a future garden and a covered portico for after dinner walks. Doors similar to those by which we entered give us exit and we find ourselves at the foot of another stairway of like workmanship to that mentioned. Beyond these stairs is a corridor running east and west, and on either side are bath rooms, rooms for brooms, shoe blacking, etc., and one occupied by a porter who tends to sweeping of corridors, etc. A large room on the north side measuring 54 by 27.7 ft.—all figures are inside measurements—corresponds to the class rooms on the other floors. This is the recreation room proper, a place for quiet talks or noisy discussions as the occasion may demand. It was intended also to have our theologians' library here but it looks at present as though reasons of convenience would keep this latter on the third floor.

Mounting the stairs we find ourselves at the junction of two corridors the narrower one is 74 ft., from east to west. North of it is the long course class room—our theologians hall—opening on the corridor by double doors near either end. It is of the same dimensions as the recreation room beneath it; and is lighted by seven windows, each 7 ft. 1 in. by 3 ft. 6, while for evening dogma three bunches of incandescent lamps with porcelain reflectors suffice. Besides the usual style of ventilators at floor and ceiling, there are others which should prove a boon to the much abused class beadles, during winter time. These open directly through the wall but the fresh air entering must first pass between the coils of the steam heaters which are of a special make to insure this effect. The supply of air can be regulated or shut off entirely by means of levers underneath the coils. At the end of these corridors on each floor are the lavatories, but on this second floor on which we are now, the room for this purpose is somewhat smaller than on the others by reason of a passage-way leading to the bridge connecting us with the other buildings. Until the closing of the pub-

lic alley, which as yet separates the theologians from the rest of the community, this bridge is a necessity and afterwards will prove a great convenience forming as it does a short cut from refectory to class room.

Turning from the door of the class room we look down the principal corridor of the building. It presents a rather neat appearance. There are twenty rooms on this corridor, eleven on the east side and nine between the light shafts and stairways. The door frames add not a little to the effect of the corridor. They are ten and a half feet high of polished oak, of rather ornamented appearance and connected by a picture mould of the same material. This latter is a feature of all the rooms. Another thing which strikes the eye as an improvement is the absence of the conventional wainscoting; in its stead you behold a washboard with heavy moulding, and then three feet above the floor another strip of oak, with the intervening space painted a stone green. In the front wing we again find a cross corridor similar to the one before described. The third floor is but a reproduction of the second with the sole exception of the bridge to the other house and so we need not take the trouble to view it. On the fourth floor the space occupied on the others by the lecture halls is occupied by private rooms thus making thirty-eight rooms on this floor. Thus we have a total of 100 private rooms. Besides there are eighteen rooms on the attic floor 9 x 12 ft. and 10 ft. high which, prescinding from the climb, are with the exception of a very little space cut off at one of the upper corners as good as any of the others. These could be used in case of necessity should the necessity ever arise which is more than unlikely. At present we occupy only the second and third floors, as we number but 49 theologians,—39 in long course and 10 in short. Mr. Bertrand has joined us to represent Denver and one other has since been added to the sturdy band from the mountains. Besides these 49 theologians, the professors of Sacred Scripture, evening Dogma, Canon Law, Moral, and Short Course Dogma dwell here with us, to facilitate, I suppose, consultation. Father James Sullivan, professor of morning Dogma resides in the faculty building, to be within something like convenient reach of the 50 philosophers as well, since he is prefect of studies.

Having taken a hurried, and I fear confused and confusing, glance at our material surroundings, we may turn for a moment to other topics. And first as regards our daily order. The intention was, I believe, to conform as much

as possible to that of Woodstock. But the difference in the hour of rising and the time of meals, necessitated considerable changing. That you may more readily see our points of conformity and divergence I send our order written out after the model of your "Ordo Scholarum Theologicarum" for the current year. (See page 298)

Our short course men you will note have an added hour on Monday, P. M., to be spent in repetition of moral. Our recreation order follows the same general lines as yours. Thursdays and holidays A. M. "domi" 9-11.30, and for those who wish to go out walking, from breakfast-11.30. Dinner you know is at 12 and this puts examen at 11.45. P. M. 4-7 summer and 4-6.30 in winter. On Sundays P. M. 4-6.30. The supper hour is 7.15. And now, dear father since we've reached this late hour is it not time to bring this collection of facts and figures to a close? But methinks I hear you ask the names of our professors and I suppose I had better answer this query now. As I mentioned before Father James J. Sullivan is Prefect of Studies and teaches morning Dogma with Mazzella's *De Ecclesia* for text book. Father B. J. Otting is professor of evening Dogma; Father F. Bechtel of Scripture and Hebrew; Father M. Martin, Moral; Father W. H. Fanning, Canon Law and Ecclesiastical History; Father F. B. Klocker, Short Course. The text books are those in use at Woodstock.

In philosophy, Father Thomas F. Brown has Ethics and Father M. McMenemy Metaphysics of third year; Father James T. Finn, Cosmology, etc., of second year; Father A. Rother, Logic and General Metaphysics of first year; Father H. De Laak, Physics and Mechanics; Father C. Borgmeyer, Chemistry; Father J. Sennhauser teaches Mathematics.

Our classes opened on Monday, Sept. 11. On Tuesday we had our introductory lectures. Wednesday however, was the day set apart for the solemn Mass of the Holy Ghost. On Tuesday evening Most Rev. Archbishop Kain signified his wish to be present and so we had a Mass "Coram Episcopo" and all,—fathers, theologians and philosophers—went in procession from the main entrance to the church. The sight of so many black gowns followed by the purple robes of His Grace must have been rather novel to the many passers by on Grand and Lindell Avenues—if we may judge, at least, by the manner in which they stared.

The college boys occupied the middle pews while the rest of the church was filled by devout worshippers in numbers that surprised us. Father Brown gave a stirring exhor-

tation to the college students and perhaps in the speaker's mind we too came in for a share of the good advice given. After the Mass the Archbishop came over to bless our new building and meeting us as we returned from the church, spent a few moments in familiar conversation with us ending by telling us he was glad we had come to St. Louis and hoped we would find the place more to our liking day by day.

The spiritual part having been thus strengthened by the service of the morning it was not far amiss that noon should cater to the material side of our nature and of course after this, our "welcome home" feast, recreation in the afternoon became a necessity.

Our year's work thus began on Friday and since it has begun, pray for us dear father that through no fault of ours that work may prove a failure. I know you have our good success as much at heart as we can have, and wish it as sincerely as we wish for yours. And so, dear father, may Woodstock and St. Louis, though miles apart, yet one in aim and in desires, as in affection, go forward head and heart to labor for God's glory for the greater spread of the Church on earth and the greater honor of our own loved Mother, the Society!

Again commending myself in particular to your holy sacrifices and prayers, I remain devotedly yours in Xto.

H. B. MACMAHON, S. J.

ORDO SCHOLARUM THEOLOGICARUM IN ANNUM SCHOLASTICUM 1899-1900.

| Die | | Sacr. Script. <i>audiunt theol. ann. 3 et 4 curs. long. et ann. 3 curs. brev. (Inc. die 25 Sep.)</i> | Theol. Schol. <i>audiunt theol. curs. long. (Inc. die 11 Sep.)</i> | Theol. Comp. <i>audiunt theol. curs. brev. (Inc. die 11 Sep.)</i> | Theol. Moral. <i>audiunt theol. ann. 1 et 2 curs. long. et brev. (Inc. die 11 Sep.)</i> | Jus Canon. <i>audiunt theol. ann. 3 et 4 curs. long. ann. 3 curs. brev. (Inc. die 26 Sep.)</i> | Histor. Eccl. <i>audiunt theol. ann. 1 et 2 curs. long. et brev. (Inc. die 26 Sep.)</i> | Ling. Hebr. <i>addiscunt theol. an. 1 curs. long. (Inc. die 25 Sep.)</i> |
|----------|-------|---|---|--|--|---|--|---|
| Lunæ | A. M. | | 9.35-10.35 | 9.35-10.35 | 10.40-11.40 | 10.40-11.40 | | |
| | P. M. | ..... | 3.00-4.00, circ. 6.15-7.15 | | 6.15-7.15 (Rep. pro curs. brev.) |  | ..... | 5.40-6.10 |
| Martis | A. M. | 10.40-11.40 | 9.35-10.35 | 9.35-10.35 | 10.40-11.40 | | | |
| | P. M. | | 6.15-7.15 |  |  | ..... | 3.00-4.00 | 5.40-6.10 |
| Mercurii | A. M. | 10.40-11.40 | 9.35-10.35 | 9.35-10.35 | 10.40-11.40 | | | |
| | P. M. | | 3.00-4.00, circ. 6.15-7.15 | 3.00-4.00, circ. |  | ..... | ..... | 5.40-6.10 |
| Veneris | A. M. | 10.40-11.40 | 9.35-10.35 | 9.35-10.35 | 10.40-11.40 | | | |
| | P. M. | | 3.00-4.00, circ. 6.15-7.15 | 3.00-4.00, circ. | | 5.25-6.10 | ..... | 5.40-6.10 |
| Sabbati | A. M. | 10.40-11.40 | 9.35-10.35 | 9.35-10.35 | 9.00-9.30 Casus 10.40-11.40 | | | |
| | P. M. | | 6.15-7.15 |  |  | ..... | 3.00-4.00 | ..... |

Disp. Hebd.
aut. doc.

ACADEMIA

| | Habetur | Hora | Pro Theolog. | Incipit die |
|---------------|-----------------|-------------|----------------------|-------------|
| Rituum | d. Dominic. | | an. 3 cur. 1. et br. | 24 Sep. |
| Ling. Hebr. | d. Dominic. | 10.45-11.15 | an. 2 curs. long. | 24 Sep. |
| Cant. Greg. | Sabbat. | | an. 3 cur. 1. et br. | |
| Exercit. Ton. | Altern. d. Dom. | 11.20-11.40 | omnibus. | 24 Sep. |

OUR NEW NOVITIATE—
ST. ANDREW—ON—HUDSON.

A site has been purchased for the novitiate of the province on the left or east bank of the Hudson, exactly three miles above Poughkeepsie. The old name of the estate was Ridgewood, known as the estate of John R. Stuyvesant, in the township of Hyde Park, Dutchess County. In precivilized times it had formed part of the territory of the Shacameco branch of the Mohican Indians, and then of a lesser tract which was granted to Caleb Heathcote & Co., and called the great nine partners' patent, the conveyance being dated the 27th May, 1697, the ninth year of William III., King of England, France and Ireland. The acreage of the estate is now 182 acres 21 perches, the river front about 2000 ft. About sixty acres lie between the river and the old post road from New York to Albany, forming a quadrangular space east of the New York Central and Hudson River Railroad, which at this point is hidden from the grounds, as they are bounded on that side by an abrupt cliff along the top of which it is to be hoped there will before long run a broad walk, commanding exquisite views for miles up and down the river, and of the hilly and varied western shore and, to the northwest, of the distant Catskills. The grounds are very uneven and broken up into steep knolls and intersecting valleys or ravines, being for the most part covered now with trees and thick undergrowth, but destined to be a charming shrubbery or pleasure ground with many a shrine or grotto perched on sequestered hillocks or nestling in secluded dells.

On the other side of the railroad at the southern extremity of the estate and opposite to a winding path which descends to the railroad level, there is a tongue of land belonging to

the estate which will enable us to form a good boating and bathing house, and in winter will serve as a fine starting place for our skaters.

The house will be erected on the site of the present residence where the ground is from 100 to 150 feet above the river level, and will from its upper stories command splendid views; its façade will probably face southwest or eastern.

The farm lies altogether on the further side of the post road and runs up a gentle slope to the foot of a wood which clothes a moderately steep hill at the back.

Such is the site of the new novitiate, purchased for \$22,500, and now incorporated under the title of "St. Andrew-on-Hudson." The name of the Roman novitiate was chosen as those of "Manresa" and "Loyola" are already taken by other establishments of ours

The place is simply a paradise and it is hoped that for many long years it may be the healthful and pleasant home of the young members of our province.—*Faxit Deus!*

BOOKS OF INTEREST TO OURS.

Natural Law and Legal Practice. By REV. RENÉ I. HOLAIND, S. J. New York, Benziger Bros., pp. 344.

When, two years ago, Father Charles Coppens, S. J., published his "Moral Principles and Medical Practice," no true friend of Catholic University education could help feeling that the book was answering a sadly-felt want in our literature, and to-day those same friends will undoubtedly experience a still greater satisfaction, if they read Father Holaind's remarkable volume on "Natural Law and Legal Practice." What the former has done for the department of medicine, the latter has done for the department of law. Comparisons are odious; but we are sure of having offended no one, by saying that Father Holaind's work will, in its respective sphere, give greater satisfaction, for it is altogether more fundamental and at the same time more exhaustive than Father Coppens' book. The reason of this is found in the nature itself of the subject-matter, the Ethics of Law, which are far more extensive than the Ethics of Medicine. Besides, as it is now the fashion to inquire into the ethics of everything, the timeliness of the work is no less manifest than its necessity and usefulness.

Let us, first of all, give a comprehensive idea of the division and contents of the book. We shall not be too critical on the subject of division, for the work is entirely made up of twelve lectures, in true university fashion, and each of these is a complete treatise in itself. Had there been a design of giving us an ordinary text-book, we should have preferred a different arrangement; for instance, we could have melted into one, or at least made to follow each other, the second and the fifth lecture, so as to furnish a more connected idea of the false theories of morality, utilitarianism and hedonism; likewise the lectures on Justice, on Conflicts of Rights, and on Legal Ethics should not, in that supposition, be separated from each other by the lectures on Property, on Taxation and on Capital and Labor. However, to reconcile us with the division chosen by the author, we have a Sabetti-like index which amply supplies any deficiency.

Now for the contents. The first lecture on "Moral Causation" gives us the fundamental principles of Ethics: ends and the last end, goods and the supreme good, the whole purpose of human life, is briefly but forcibly analyzed and synthetized. In the next lecture, which is on "Natural Law," we find, after the definition of law, natural and positive, has been established, the usual proofs of the existence

of Natural Law, from experience, from the existence and attributes of God, and the indirect one, *ex absurdis*; the author here also, in a distinct section (sect. III.), pays his respects to those would-be pillars of jurisprudence,—Hobbes, Bentham, Puffendorf, and Austin. It is a keen pleasure to follow Father Holand in the gentle sarcasm with which he relentlessly pursues that Protean sophist, Austin, whose reputation as a philosopher should be lost forever; as a contrast, the book brings out in bold relief the magisterial and orthodox teachings of the truly great jurist, Blackstone. The third lecture on "Human Acts and Animal Motions," besides treating of the theory of human acts and man's responsibility, takes up and settles a number of practical questions, as vivisection of animals, drunkenness, insanity, hypnotism. The fourth lecture on "Freedom of the Will," completes what we may call the *General Ethics of Law*; its subject in importance is second only to the treatment of Natural Law, and is accordingly given all the attention it deserves; suffice it to enumerate the proofs of the existence of Free Will; viz. consciousness, concept of duty, nature of deliberation, and consent of the world. A whole lecture, the fifth, as we stated above, is taken up in the refutation of the two false standards of morality, "Utilitarianism and Hedonism," with special respects paid to Herbert Spencer's utilitarian evolution. We recommend the careful perusal of this last part (sect. IV.) of the fifth lecture, as containing a complete and victorious refutation of the mischievous hypothesis of evolution in general (Huxley, Haeckel) and of moral evolution in particular (Spencer).

The second half of the twelve lectures might be styled the *Special Ethics of Law*: lectures six, ten and twelve treat of Justice, of Conflict of Rights in matters of Law, and of Legal Ethics; whilst the remaining four lectures are concerned with some practical topics of the day; viz. social relation, property, taxation, capital and labor. In the sixth lecture we have a comprehensive study of the virtue of "Justice," a synonym to Law and Jurisprudence, and of its classic divisions, as also of its difference from charity and fidelity, pleasantly illustrated by Saylock's contract. The tenth lecture, on "Conflict of Rights," is one of extreme importance: duty and right are clearly defined and classified; the three principal sources of conflicts are discussed; the subordination of the various kinds of laws is very briefly—too briefly, in our opinion—indicated; and as to the rules for deciding conflicts, the author, after a few substantial remarks, refers us to the rules of judicature to be found in the "*Corpus Juris Civilis*" and the "*Corpus Juris Canonici*." The twelfth lecture on "Legal Ethics" completes the general matter of Justice and Law by pointing out their respective obligations to Legislators, to Judges, to Jurors and to Lawyers; besides, the latter ones, being more particularly meant

here, have this matter further supplemented, *coronidis instar*, by the magnificent "Rules for the Guidance of a Lawyer's Professional Conduct," which so worthily conclude the volume. We regret only that the author has not found a little space also for the Ethics of the Plaintiff, the Defendant and the Witness. Finally, of this lecture we may say, even more truly than of the rest, that it would be very difficult to condense more sound Ethics and more patriotic wisdom within so few pages.

The four remaining lectures treat of rights and duties in some particular applications, mostly civil and economic. In the seventh lecture on "The Individual, the Family and the State," the important subjects of Marriage, Education, the Origin of Civil Society, receive careful treatment; we should call the readers' particular attention to the principles on the Education Question (p. 185 and foll.); the refutation of the Social Compact of Hobbes and Rousseau (p. 192 and foll.), where they will find gentle irony and five solid arguments to the contrary; the eight practical—if not practised—rules of State polity (p. 201 and foll.). To be noticed also a touching farewell to the old type family servants, *domestici*. The next lecture on "Property" or Ownership furnishes all the best weapons against socialism and communism, special attention being paid to an old foe, Henry George, in the chapter on Property in land. The ninth lecture on "Taxation," after upholding the taxing power in general, explains the three current systems—proportional, progressive and progressional,—and lays particular stress on the difficulties of the Income Tax. The last practical question is treated in lecture eleven on "Combinations of Capital, and Labor Organizations." Here the reader will find sound philosophical principles on this *the* social question, the everlasting dualism between riches and poverty, capital and labor, trusts and labor societies. Any one that has read these four last mentioned lectures will remain convinced both of the extreme timeliness of Father Holaind's book, and of the magisterial way the matters are handled.

To sum up our appreciation, which the foregoing analysis more than insinuates, we will once more state that this is sound, up-to-date and patriotic philosophy, admirably combined with keen observation of practical experience, and that the style of the writer is all through clear, concise, lively, in one word, worthy of the author of "The Parent First" and "Ownership and Natural Right;" our private opinion even is that Father Holaind, like wine, improves with age! The quotations, always brief and to the point, are simply jewels all on a fabric of silver.

Upon concluding, we may perhaps express a wish—to which we are encouraged by simple allusions made to the matter in the book, pp. 178 and 281,—and that is, that the Reverend author may soon give us another much needed

volume on "Canon Law and Legal Practice," the relations of Church and State being now at a crucial point, at least with regard to our new possessions. We are lamentably poor in this kind of literature, so important however for the dispelling of prejudice and the final triumph of fairness. In fact, we know of but one book that treats *ex professo* of this matter: "The Church and the Law," with special reference to ecclesiastical law in the U. S., by Humphrey J. Desmond, of the Wisconsin Bar (Chicago, '98). The book is excellent as a collection of references, but does not attempt to set down any principles; even, many important legal decisions are not included: we will only mention the magnificent opinion of Justice Brewer, of the U. S. Supreme Court, in the year 1892 (U. S. Reports, vol. 143, pp. 457 and foll.), in which he makes these two points: 1) that this is a religious people; and 2) that this is a Christian nation,—a decision, from the highest authority in the land, which should for ever and *de facto* banish bigotry, as it banishes it *de jure*. — *Father Aloysius P. Brucker, S. J.*

Notes on a History of Auricular Confession. H. C. Lea's Account of the *Power of the Keys* in the early Church, by REV. P. H. CASEY, S. J., Professor of Dogmatic Theology in Woodstock College. John Joseph McVey, Philadelphia, 1899, pp. 119.

H. C. Lea has made it his life-work to gather together from everywhere and dump into ponderous tomes whatever he can find, or fancies he has found, or, perhaps, hopes to make his readers believe he has found, that tells against the divine character of the Church of God. To do so does not require great talent or accurate learning; only perseverance, a certain acquaintance with bibliography and money to buy books. Upon a certain class of superficial readers his heavy volumes have made some impression. It seems, however, neither necessary nor perhaps very profitable to undertake a detailed refutation of works of this character. Nor was it possible to a busy Professor of Theology. Father Casey has hit upon an admirable plan to discredit Mr. Lea, as he deserves to be discredited. As the sacrament of penance, auricular confession, etc., stands and falls with the power of the keys, Father Casey has subjected Lea's chapter on "the power of the keys during the first five centuries" to a detailed examination, and has embodied the result of his examination in this volume. He takes up Lea's statements one by one and when he gets through with him, Lea's laborious structure is a heap of ruins. In looking over this "historian's" pages, we are reminded of the style of writing Church history that has been in vogue among Protestants until recently. All the scandals of Popes, Cardinals, Bishops, Priests, monasteries, princes and people extending over Christendom

and through four or five centuries are piled up together in one heap—"Behold the Church of the Middle Ages!" But this system of "artificial selection" has now gone out of fashion. Mr. Lea, however, still clings to it, and Father Casey has well called him "the scavenger of history." Father Casey's book has been very favorably received by the Catholic press. They all praise his learning, the keenness of his logic, the excellence of his style. It is in fact this writer's peculiar merit which ought to be pointed out, that while the work is thoroughly theological, it is not in the least dry, but written in a lively style, perfectly clear and popular. It ought to be widely circulated among educated Catholics and would be very useful to inquiring Protestants.

The Beginnings of the Hierarchy in the United States. Paper read before the New York Catholic Historical Society, by REV. T. J. CAMPBELL, S. J. New York, Published by the United States Catholic Historical Society, 1899, pp. 28.

The Catholics of the United States have not been accustomed to speak or write unkindly of the Society of Jesus. The Society has been too closely identified with the birth and early struggles of the faith in our land, with its happy progress and its flourishing condition down to our own day. Recently, however, *Catholic* detractors of the Society have raised their voice, even in pulpits, and shame-faced attacks have been made in periodicals.

The most serious of these charges ever made in this country against the Society was, that in Japan, in England and in the American colonies the Jesuits prevented the establishment of the hierarchy. The accusation, of course, implies that from lust of power our fathers in these countries put themselves in the place of the divinely instituted organization of the Church, the rule of Bishops. A most grievous charge, indeed, scandalous to the ears of plain Catholics, and injurious and unjust to the Society.

In vol. XXV. of the *W. L.*, there is a short note on pp. 338-39, giving some "Historical Data" on the subject, and in the same vol. pp. 425-441 is an admirable article by Father T. J. Campbell, in which he treats the whole question.

In the lecture under notice, delivered before the N. Y. Cath. Hist. Soc., Father Campbell confines himself to that part of the accusation which bears on the American Colonies, and this time he fortifies his assertions and arguments with an imposing array of historical documents, giving a triumphant refutation of the calumny, for a calumny it is: we may as well call a spade a spade. We can truly say that Father Campbell has rendered an important and lasting service to American Church History. Henceforth this point is settled for every man that can and will weigh historical evidence and whose mind is not hopelessly warped. Nay, more, in

face of this evidence, no man will dare again to repeat this charge. He has also deserved the gratitude of his brother Jesuits, and their congratulations for having cleared the fair name of our much maligned mother of an unjust aspersion.

The lecture was delivered before a distinguished audience, including Archbishop Corrigan and many eminent clergymen who warmly congratulated the lecturer on his success.

We believe that this pamphlet, so admirable both in substance and in style, has not been made known as much as it deserves.

Close to the Altar Rails, by the REV. MATTHEW RUSSELL, S. J., Dublin; pp. 71.

Father Matthew Russell's books have already become so deservedly popular, especially with religious, that the mere announcement that another volume entitled "Close to the Altar Rails" is now ready will ensure for it a large sale. While not so rich and full, as "Moments before the Tabernacle," we think it superior to "At Home near the Altar," the publication of which was hastened perhaps by the warm welcome the first of the series received. Like its companion volumes, "Close to the Altar Rails" is made up of little narratives, reflexions and verses, simply and gracefully written. We feel sure that all lovers of the Hidden God will find much in this last booklet to increase their devotion to the Blessed Sacrament, and much that will make the moments passed "Close to the Altar Rails" more precious and profitable. Blessed is he who is the means of making our Divine Lord more loved and honored by the faithful, thus making it "worth his while," as Father Russell familiarly puts it "to dwell among us" and the pious author may rest assured that he has the grateful prayers of those to whom these little books have made the "Prisoner of the Tabernacle" better known and the devotion to Him more attractive.

Idyls of Killowen, by the REV. MATTHEW RUSSELL, S. J. London: James Bowden, 10 Henrietta Street; pp. 140.

Catholics generally are deeply indebted to Father Russell for the many holy and consoling thoughts suggested by his charming booklets on the Holy Eucharist. In that particular line he ranks with the saintly Bishop de Bouillierie, who was an apostle of our Hidden God. But Father Russell has not confined his talents merely to writing on religious topics, he has been long and favorably known to the readers of his inimitable little magazine, "The Irish Monthly," as the author of many a charming piece of secular verse, which for choice of diction, simplicity of expression, and a tender vein of genuine Irish sympathy, are unrivalled.

Who that will read attentively "The Irish Children's First Communion," will not say that the author of the beautiful

Eucharistic verses has caught up the tone of his Master with regard to the little ones of Christ's fold? The book before us is permeated with the spirit of the words: "Suffer little children to come to me." Not, indeed, that the entire work, or even the larger portion of it, is devoted to children's thoughts, but that the language of the heart, true poetic feeling, is everywhere present in the volume. There is a true Wordsworthian ring about Father Russell's "The Yarra-Yarra Unvisited," while his thoughts on his illustrious uncle, Dr. Charles Russell, and on the haunts of his boyhood, together with some of the loved ones who made home happy, show a depth of feeling which is characteristic of a noble soul.

We hope that all our colleges will make this volume of verse accessible to their students.

La Consecration au S. Cœur de Jésus. Par le P. A. VERMEERSCH, S. J. Tournai, Casternan, 1899, pp. 247.

Father Vermeersch, professor of Moral Theology and Canon Law, in our scholasticate at Louvain, has published a timely booklet of some 250 pages with the above title. It opens with the recent encyclical of Leo XIII. on the "Consecration of All Mankind to the Sacred Heart." This is followed by a resumé of the encyclical and the Act of Consecration approved by Pius IX. in 1875, on the occasion of the second centenary of the revelation made to Blessed Margaret Mary. Then follows part first, "The Consecration to the Sacred Heart, a means of perfection." This comprises the "fundamental idea," "the condition required," "the exercises," etc., and concludes with an explanation of the nine offices of the Sacred Heart. The second part consists of meditations on the nine offices. Three meditations are given for each office. The book concludes with a selection of prayers, counsels for meditation, the meaning of the Grand Promise of the nine Fridays, and finally with the remarkable letter of Cardinal Mazzella, in the name of his Holiness, to the Bishops on the propagation and extension of the devotion to the Sacred Heart.

It is a true satisfaction to have a work of piety edited by such a well known theologian as Father Vermeersch. We are assured that all will be exact, but besides this little book is by no means dry. It is full of devotion and the explanations of the act of consecration and the nine offices are original and striking. The author explains well how serious this consecration should be, and that it does not consist in mere words; for at the very outset he reminds us that our Lord has spoken so clearly, "It is in the *abnegation* of everything and of ourselves that perfection consists." Here is the way and at the same time here is the reason why souls do not really consecrate themselves to God. A real consecration means to embrace the cross. It is no fault of Father

Vermeersch if we do not understand this. The meditations on the nine offices throw a new light on them and show how suitable they may be made to keep alive in our hearts the importance of this consecration. There seems to us to be but one thing wanting to make this little work widely known and that is an English translation. For the benefit of hundreds in this country and England we hope this will soon be made and given to the world.

A General History of the Christian Era for Catholic Colleges and for Self-Instruction, by A. GUGGENBERGER, S. J., 3d vol. St. Louis, B. Herder, pp. 432.

This stately and handsome volume comes to us from the learned professor of history in Canisius College, as the ripe fruit of many years of patient industry. It contains the history of the 18th and 19th centuries, including so recent an event as the Spanish-American war. The arrangement is admirable, clear and methodical, grouping connected events under the same chapters. The student will be much aided by the tables which are inserted at the end of most of the chapters. The genealogical tables are very necessary to understand the grouping of alliances, wars of succession, transfers of crowns, etc. Still more useful are the chronological tables, in which, at the end of each chapter, the matters treated are briefly summed up for the sake of clearness and as an aid to the memory. Excellent, too, are the frequent bibliographical references, especially to American and English books and reviews; and lastly the six historical colored maps.

American history gets its fair and full treatment. We will mention some of the tables referring to American history. On pp. 58-61 is a table in four columns, of the original English Colonies in North America. The first column enumerates in chronological order the thirteen colonies; the second tells us by whom they were settled; the third, how governed; the fourth, some of the most striking events in each. On pp. 86-87 we have a table, in four columns, of the Contest between Europe and America from 1627-1763. First column: enumeration of the eight wars; second: parties to the conflict; third: military operations; fourth: Treaties of peace. One is startled at first sight on reading this heading of a chapter: "American causes of the seven years' war.—The military operations and strategical plans of the war for the Union (civil war) are also presented with great clearness.

It must be confessed that the reading of the history of the civilized and Christian world during the last two hundred years is saddening in the extreme. On looking over these interminable catalogues of wars, strifes, intrigues, base treacheries, one exclaims with a groan: "Man is a very blood-thirsty animal!" That, however, is not our author's fault. He has done his work very well indeed, and we only hope

that it will be appreciated by the Catholic public as it deserves.

The Spiritual Exercises of St. Ignatius explained by FATHER MAURICE MESCHLER. Translated from the German. *Second Edition.* A new edition of the English translation of Father Meschler's excellent Commentary on the Exercises has just been printed at Woodstock. It is carefully revised and greatly improved, owing, in the main, to the valuable notes kindly sent by Father Meschler to the editor. This is the only complete and connected Commentary on the Spiritual Exercises that we possess in the English language.

A Manual of the Sodality of the Blessed Virgin Mary has been compiled by FATHER JAMES A. DOWLING, S. J., Church of the Gesu, Milwaukee. This little manual consists of 160 pages only and is especially suited for sodalities in our parish churches. It contains, besides the rules, a chapter on the origin of the sodality, prayers to be recited daily by the sodalists, devotions for Mass, Confession and Communion, indulgenced prayers, and the Little Office of the Immaculate Conception. There has been need for a long time of such a manual—of small size and all in English. There are indeed larger manuals with the office in Latin suited to our college sodalities, but we know of none like the present one for our church sodalities. Some years ago we received a letter from our fathers in Australia, asking for just such a work, and, after much inquiry in England and this country nothing suitable could be found. The present little book fills the want admirably. The cost is but eight and one half cents bound, and Father Dowling informs us that he will supply any of our sodalities with copies at cost price, if their order is given before the new edition is printed.

At the suggestion of the missionaries of the Missouri Province, FATHER SHERMAN is publishing a series of short tracts on dogmatic subjects. They are appearing in sets of four, in little pamphlets about the size of a catechism, and are designed to supplement and enforce the impressions of the mission. The first set are entitled: "The Old Religion," "The Church," "The Real Presence," and "The Rule of Faith." The second are: "The Seven Sacraments," "Confession," "Christian Marriage," and "Purgatory." The third: "The First Pope," "The Popes in Rome," "The Pope is Infallible," and "The Popes in Our Age." Others may be added later if the first three sets are well received. They are published by B. Herder, 17 S. Broadway, St. Louis. Price \$3.50 per hundred.

FATHER MAAS'S *Commentary on St. Matthew*. We are glad to learn from the publishers, B. Herder & Co., that Father Maas's *Commentary on St. Matthew* is to be used as a text-book in Maynooth.

Why am I a Catholic? by FATHER BRANDI has been published as a tract by the Mangalore Catholic Truth Society. It is edited by Father John Moore, S. J., and issued in demioctavo form. It contains 18 pages and is sold for three Reales per hundred. Twenty-eight thousand copies of this little work have been printed in the United States, and is still in demand.

F. K. Root & Co., 74 Fifth Avenue, New York, have recently published two sacred songs entitled, "Jesus the All Beautiful" and "Dear Lord." Both the words and the music are by FATHER J. F. X. O'CONNOR, S. J., of St. Francis Xavier's, New York.

We have received from the author a copy of *Fra Girolamo Savonarola*, a Biographical Study, by HERBERT LUCAS, S. J. London, Sands & Co., 1899. A review of this important work will appear in our next issue.

We have received from FATHER MATTHEW RUSSELL the "Index to the First Twenty-five Volumes of the Irish Monthly." This Index contains a list of authors and subjects combined, and will be found valuable for any one engaged in literary work. We say this advisedly for anyone who teaches or studies English literature can hardly fail to get help from the "Irish Monthly."

ACKNOWLEDGMENTS:—1. From Father A. Hamy, S. J., "Notes sur la Fondation du Collège des Jésuites à Cassel."

2. From Father A. Vivier, S. J., "Status Assistentiæ Galliæ, S. J."

3. From Father H. Lucas, S. J., "Fra Girolamo Savonarola."

4. From Father A. Vermeersch, S. J., "La Consecration au S. Cœur de Jésus."

5. From Father C. M. Widman, S. J., "Viel, sa Vie, ses Œuvres."

6. From Father John Moore, S. J., Mangalore, (1) "The Religion of Protestants;" (2) "Why am I a Catholic?"

7. From Father Thomas E. Sherman, S. J., "Mission Tracts."

8. "Berichten int Nederlandsch Oost-Indie," III., 1899.

9. From Father Miguel S. Mata, S. J., Ateneo Municipal, Manila, several valuable pamphlets on the Philippines, the manners and customs of the natives, etc."

10. From Father Thomas Hughes, S. J., "An alleged Popish Plot in Pennsylvania, 1756-7."

11. From Georgetown College, "College Days at Georgetown."

12. From Father James A. Dowling, S. J., "Manual of the Sodality of the B. V. M."

ANSWER TO QUERIES.

LV. *Can any of our readers tell us why the Feast of St. Pulcheria (July 7) is celebrated in the Society, and as a "duplex majus?"*

The first monument of any devotion to St. Pulcheria in the Society is found in the chapel of the *Primaria*, in the Church of St. Ignatius at the Roman College (1582-1622): among its paintings, which have all reference to the devotion to the Blessed Virgin (figures of her in the Old Testament, as Abigail, Jahel, Mary sister of Moses, Rebecca, Judith, Debora, and devotees of her in Church history), the one, which is placed immediately above the seats of the prefect and assistants of the sodality, represents St. Pulcheria, and the inscription under it reads as follows: "S. Pulcheria · Augusta · Hostibus · Devictis · ad · Virginis · laudes · parthenios · cætus · invitat ·"—"The holy Empress Pulcheria, after defeating her enemies (Councils of Ephesus and Chalcedon), invites the virginal clients to sing the praises of the Virgin."

However, the feast of the saint was not granted to the Society till the year 1752, that is, more than a century later. And here is the authentic narrative of how it all happened. My authority can be ascertained by any one who is not terrified by the big folios of Benedict XIV's works: it is found in vol. 15, p. 122, published in 1788, or also in the 2d vol. of his *De Divino Officio*, etc., p. 892, re-edited by our Father Emmanuel de Azevedo; the same information, with all the *pieces justificatives*, is also given in an Italian life of St. Pulcheria, published by Father Contuccio Contucci, S. J. (Piacenza, 1794).

In this latter work (see Appendix, p. 242 and foll.), we see that the introduction of her feast is principally due to the above mentioned Father Azevedo. There he tells us at length how, in January 1752, he went to the novitiate at St. Ignatius for his annual retreat, and there happened to read for his life of the saints the works of St. Leo the Great and particularly the saint's beautiful letters to St. Pulcheria; then he spoke of his admiration for the holy Empress to a father of the house, Father Danzetta, who showed him a little picture of her and mentioned also his surprise that the saint did not have a feast in the Western Church. Father Azevedo next went to the library and found that the Bollandists (tom. 3

Sept., John Stilting, A. D. 1750) two years before, had expressed the same surprise in their life of the saint; he finally consulted Salazar's Spanish Martyrology, and once more was disappointed to see that the Spaniards, who were so zealous for their saints, made no mention of St. Pulcheria, although as a niece of the great Theodosius she could be claimed as a Spaniard. Soon after, Father Azevedo returned to Father Danzetta and thought of having the matter laid before the Pope, Benedict XIV. : Father Danzetta would represent the novitiate as "Præfectus ecclesiæ" of the same; Father Trigona, Provincial of Sicily, would represent his province, and Father Azevedo himself, his countrymen, the Portuguese Canons of Lateran, whom he knew to be very devout to St. Pulcheria. With Father General's permission, Father Azevedo then wrote a Memoir for the Pope, who wondered in his turn that this great saint had no feast, and promised it. The next step was the composition of the Office proper and the Mass. Father Contucci, the professor of rhetoric, saw his collect chosen as the best; Father Danzetta suggested the lessons of the third nocturn, a letter of St. Cyril of Alexandria to St. Pulcheria and her saintly sisters Flaccilla, Arcadia and Marina; Father Azevedo arranged the whole Mass. The Pope approved it all. Father General, Ignatius Visconti, was very much pleased with the work, and said to Father Trigona that he should be pleased to have the Office and the Mass extended to the whole Society, because—and this is the official answer to the first part of the query—"St. Pulcheria then could and should be to all of us a stimulant and an *example* in her zeal for the salvation of souls, the propagation of the faith and obedience to the Supreme Pontiff, and at the same time a very timely *Patroness* of our missions, particularly among the Greeks and in the East."

The first Decree of the Sacred Congregation of Rites, dated Jan. 31, 1752, is inscribed to "the Order of Canons Regular of St. Augustine in Portugal," a courtesy due to Father Azevedo, their friend; but, by it also, the privilege is granted to "the Fathers of the Society of Jesus in Palermo and in the Roman Novitiate of St. Andrew." But, two days only after this decree of the Congregation of Rites, on February 2, 1752, the Pope himself, Benedict XIV., published "sub annulo Piscatoris" the Brief "Religiosum Sanctorum," mentioned first by the "Institutum S. J." (vol. 1, p. 591), which extends the privilege to the whole Society at the request of its General. The learned Pope, in this comprehensive document on the devotion to St. Pulcheria, expresses, after the Bollandists (to whom he pays a high eulogium), his surprise that this saint should be mentioned in the Roman Martyrology only (Sept. 10), and have no feast in the Latin Church, notwithstanding her admirable deeds; he then incorporates Father Azevedo's Memoir, which concludes by asking for her feast on July 7, the probable day of her death, and *ritu*

duplicis majoris, with the same privilege for visiting priests; next, he gives the text of the Office and the Mass; the lessons of the first nocturn are "De Virginibus præceptum," etc. He incorporates also the first decree mentioned above, and concludes by extending that privilege to the whole Society. And here is what Benedict XIV. says to the purpose of our query: "Afterward—when the first decree had been granted,—we were filled with no less joy when our beloved son, Ignatius Visconti, Superior General of the same Society of Jesus, humbly requested us to extend the Office and the Mass of St. Pulcheria to the whole Society, because he cherishes the hope that it will be of the greatest spiritual profit to the religious of his Society, wherever they live, but especially to those who are devoted to the laborious ministry of the sacred missions among the Greeks, where this holy Virgin Aelia Pulcheria was born and has spread the sweet odor of her virtues, and where they themselves endeavor to vindicate the orthodox faith from the errors of Mahomet, from the filth of heresies and the discord of schisms, and to teach it in its purity, not without a wonderful profit for souls and renown for themselves and their Society: now therefore, wishing to show our special good will to the said Father General, Ignatius Visconti, whom we esteem most highly for his religious virtues, etc., and willing to comply with the ardent wish expressed by the mentioned Bollandists, so deserving even of apostolic praise for their zeal in glorifying the blessed and the saints, by our apostolic authority, we extend the mentioned Office and Mass and grant them to all the members of the same Society, as also to the students and seminarians living in their houses and bound to recite the Canonical Hours, and that the Mass may also be celebrated by any visiting priests, according to the pre-inserted decree (i. e. "ritu duplicis majoris," on the 7th of July, etc.)."

We may here remark that the "ritus duplicis majoris" is twice more granted that same year, to the kingdom of Portugal, on May 24, and to Venice, on September 6: in the latter case, however, the feast is granted for the second Sunday of July, as is found in some breviaries; finally, on June 27, 1753, it is granted to the kingdom of Both-Sicilies, "sub ritu duplicis minoris," for one week day designated by the ordinary.

Father Azevedo, who through his influence, as the postulator of the causes of the saints for Portugal and the editor of the Pope's writings, had secured these privileges, was also very zealous in spreading this devotion, having four great paintings of the saint made and given, one to the novitiate, another to the professed house, and two sent to Portugal; besides, he had distributed about 4,000 pictures of the saint. He tells us, at the end of his relation, with what consolation and how many tears he celebrated Mass, only six months later, on July 7, at the altar of St. Pulcheria at the professed

house, the first in the Society, as he thought erroneously : for, as Father Contucci remarks, the sun rising two hours earlier at Constantinople, our missionaries there were ahead of him.

Such is the answer to our query, and such the story of a saint's feast. Let us conclude, with Father Azevedo, that "Divine Providence knows how to make use of the smallest means, and seemingly unfit in our eyes, to bring about the greatest results."—*Father Aloysius P. Brucker, S. J.*

FATHER WIDMAN, of St. Charles College, Grand Coteau, writes :—

The Decree of the S. Congregation of Rites, granting the office and Mass proper (the same, as we have it now) for July 7, and "sub ritu duplicis majoris" to the Augustinian Order in Portugal, the Jesuits of Palermo and of the Novitiate of St. Andrea in Rome, is dated Jan. 31, 1752. It was obtained at the solicitation of Father Gaspar of the Incarnation, the "Reformer" of the Augustinian Order in Portugal. Father Weid (p. 7) thus speaks of him and his relations with Pombal : "The King was averse to giving him (Pombal) employment, and there seemed every prospect of his passing the remainder of his life without distinction. He now began to use more equivocal means, in the hope of finding some one who would plead his cause with the King. Among the religious who had the confidence and esteem of the monarch was Fra Gasparo da Incarnação, a Recollect, a man of great interior piety and universal repute. To him then he began to attach himself, visiting him frequently, kissing his hands etc."

From which it is not improbable that the idea was favored by Pombal, as a means to ingratiate himself with the Queen Mother, Marianna of Austria, by giving her to understand, that she might play in the court of a weak King the part of Pulcheria ; or to conciliate Mary Teresa and Elisabeth Farnese, who disliked him cordially ; but especially to insinuate himself with the Jesuits, whose influence at court he dreaded as much, as the courtiers of Constantinople dreaded the genius and virtues of Pulcheria.

The Brief of Bened. XIV. "Religiosum Sanctorum" of Feb. 2, 1752, confirming the decree and extending it to the whole Society, was obtained by Very Rev. Father Visconti "iis præsertim, qui laborioso sacrarum missionum ministerio per Græciam . . . non sine maximo animorum profectu et sui nominis ac Societatis laude adlaborant."

The choice of the day is thus explained : "die septimo Julii, quo mense probabilius videtur eam obiisse, quamvis de die certo non constat." In the Brief, the Pope speaking of the Bollandists, calls them "de Sanctorum gestibus actibusque in lucem emittendis, vindicandis, condignoque honore habendis meritissimos."—*Father C. M. Widman, S. J.*

QUERIES.

LVI. We read in the English Menology for July 14, the following:—At Manilla, in the Philippine Islands, in the year 1627, Father Thomas de Montoya, an Indian of Florida. After thirty years of indefatigable labor among those nations, he died by slow poison, given by the Basaians out of hatred to the faith.

Can any of our readers tell us from what source the above statement about Father de Montoya is derived, or give us additional information about him?

OBITUARY.

FATHER FRANCIS B. ANDREIS.

Father Andreis was born in Piassasco, a little town near Turin, September 15, 1858. After his classical studies he made his philosophical and theological studies in the seminary of Turin with no little distinction. Having been ordained priest he thought to give himself altogether to God by entering the Society of Jesus; he was admitted July 27, 1887. He made his novitiate in Chieri, where his kindness and cheerfulness made him beloved by everybody, and a great zeal for the salvation of souls was most remarkable in him. "I was with Father Andreis during his novitiate," writes one of his co-novices, "and had every opportunity of noticing and admiring his many and great qualities; but his zeal for the salvation of souls was his characteristic virtue. He was very anxious to suffer for souls, and the thought that so many were lost every day for want of apostolic men moved him to tears." Even while a novice the superiors often employed him in preaching to the people. His sermons though not high or elegant were truly apostolic. He had the secret of touching the heart, and on many occasions his ardent words brought tears to the eyes of his audience. All classes of people, but especially the poor, had recourse to him in the confessional and his kindness and prudence restored peace and happiness to many troubled souls.

Though the success he had in his first years of priesthood gave promise of a bright future in his own native country; yet the desire of suffering more and more for the glory of God and the salvation of souls urged him to ask his superiors to be sent to the Indians of America. The grace was granted him and his sacrifice accepted. His apostolic zeal was then fully satisfied, and in giving his last farewell to his dear people of Chieri, whom he had so much edified and instructed

by his examples and words, he took for his text these words of St. Paul: *Charitas Christi urget nos*. And this was the true reason of his departure from them.

As soon as he reached the Rocky Mountains he studied the English language so diligently that in a few months he succeeded in speaking it fluently. In the city of Spokane where he remained for more than a year, he found many Italian emigrants destitute of all spiritual help. He gathered them together and gave them a mission with great fruit, for almost all of them approached the sacraments. It was here that his great devotion to St. Joseph was rewarded by a special favor; for these poor Italians being without work were advised by the father to make a novena to St. Joseph, which they did, and at the end of the novena they all obtained work at good wages.

But as Father Andreis had left his native land for the poor Indians he longed for an Indian mission; hence the superiors sent him to St. Peter's Mission among the Blackfeet. There he remained for about two years as superintendent of a large school of Indians and half-breed children, beloved by all. Yet the good father was not perfectly satisfied with this mission, the Indians were hundreds of miles away and he scarcely had an opportunity to see and instruct them. He was anxious to be in a mission where he could be more in direct contact with his beloved Indians; so the mission of St. Francis Xavier among the Crow Indians was assigned him, and this proved to be his field. He was sent there in 1893. Anxious to be able to do some good to these Indians he began in all earnest the study of the language and in a few months he could talk to them and teach catechism. Though Father Andreis, as Minister and Procurator of the Mission, had his time taken up by exterior occupations, yet he never lost sight of the principal end for which he had come to this country: namely, to evangelize the Indians. He always found time to go around and visit them, to teach them to pray, to baptize the children and to prepare the sick for a happy death. His kindness towards the poor Indians endeared him to them all; he was full of compassion for them and knew how to pity their blindness and weakness. Though he had his crosses, yet he tried to be always cheerful, saying often "God will be our reward."

His love for poverty was remarkable. Being procurator of the Mission he spared as much as he could, even at the sacrifice of his own conveniences. Once as he had not money enough to hire men for the cutting of the hay he went himself to work, and for several days in very warm weather he worked like a slave.

Father Andreis was very anxious to make the third year of probation; having entered the Society rather late he thought he had not yet acquired the true spirit of a Jesuit which would have enabled him to do great things for the

glory of God, so in the fall of 1897 he was sent to Florissant for his third year of probation. During this year he received from God many graces; in all his letters he speaks of the great joy he experienced in this new life and was very grateful to God for having granted him the favor of going to this *schola affectus* in good time. During the same year he gave a mission to the Italians in St. Louis, with extraordinary success; so much so that the Archbishop asked for the appointment of Father Andreis as permanent missionary of the Italians of that city. But the father could not be spared; he had offered his life for the Indians and the sacrifice had been accepted, so he was called back to his dear Crow Indians. On his arrival at the Mission he told the children, "this time I come to stay and die among you." His words were soon verified.

On the 16th of June, 1898, the good father was coming back from Pryor where he had been sent by the superior to visit that mission. Before crossing the Big Horn River on the ferry boat, he had to cross a slough where the water is usually low; but that day the water had risen rapidly on account of the sudden melting of the snow in the mountains. Not perceiving the danger, he tried to cross but the current was so strong that it upset the buggy in which he was with two Indian children, and all of them were thrown into the water. The children succeeded in saving themselves, but the father, not able to swim, was dragged by the current and drowned.

His body, found two months later on an island of the river, was buried with due reverence in the cemetery of the mission, in the midst of his beloved Indians, for whose eternal salvation he had sacrificed all he had most dear on earth. We hope that the sacrifice of this precious life will obtain their conversion.—R. I. P.

FATHER CHARLES MARY POLLANO.

Father Charles Pollano died on the 12th of January 1899, having a few days previously completed the seventy-second year of his age. On account of his increasing infirmities he had been relieved of all work during the last two years of his life. He spent this period in unremitting prayer and other exercises of piety in order to prepare himself for the final summons which he felt would not be long in coming. The night preceding his death had been one of severe suffering; but the attack was not of a nature to excite serious apprehensions. The end, however, was near. On the following afternoon about 5 o'clock, heart-failure set in. Extreme Unction was at once administered and in a few moments Fa-

ther Pollano stood before his Master to receive the recompense of his faithful services.

Born at Boves in Piedmont on the 8th of January 1827, he entered the Society at Chieri on October 19, 1844. After finishing his juniorate, he took up, with great eagerness, the study of philosophy for which he soon evinced a marked aptitude. When the revolution of 1848 obliged the members of the Society to seek safety in flight, Father Pollano was sent to his parents' home, there to wait the orders of superiors. Shortly after he received word to proceed to France to continue his studies in the scholasticate of Laval. Among his companions here who became conspicuous in later years for learning and sanctity, were Fathers Cornoldi, Perron, Jones, and Alexis Clerc. It was about this time that he had the good fortune to make the spiritual exercises under the direction of Very Rev. Father Roothaan. He appreciated the favor highly, carefully treasuring the notes he had taken and reading them during every subsequent annual retreat.

At the age of twenty-six he was raised to the priesthood; for superiors had recognized his eminent talents for philosophy and designed to employ him in teaching this his favorite branch of study. Accordingly he taught at Brugette, Namur, Tronchiennes, Dole and after his tertianship at Monaco.

In 1865 Father Pollano came to California which was henceforth to be the field of his unwearied labors. With the exception of one year spent at Woodstock, Md., he was stationed during the rest of his life either in San Francisco or at Santa Clara. His usefulness, however, was not limited by the confines of these two places. His profound knowledge of philosophy and theology were speedily recognized by those with whom he came in contact and from all parts he was appealed to and consulted for the solution of difficulties. Untiring devotion to duty was a characteristic trait of Father Pollano. This was evidenced by the careful and conscientious diligence which he bestowed upon the preparation of his lectures so as to make them both interesting and practical. Hence the high esteem in which he was always held by his pupils.

Thoroughly imbued with the spirit of the Society, he was to all about him a bright example of the virtues which the exact observance of the rules implants and fosters in the heart of every true religious. But virtue is made perfect in infirmity and God was pleased to try his faithful servant with no small measure of sufferings, all of which the good father bore with invincible patience and an entire resignation to the divine will. In consequence of his failing memory he was unable, during the last year, to enjoy the happiness of saying Mass. Many a time, no doubt, he had made the oblation of his faculties to God and God in his infinite love, had taken him at his word. Those who had witnessed his

fervor and devotion while offering the august sacrifice, will readily understand how heavily this affliction weighed upon him. His frequent and long-continued visits to the Blessed Sacrament showed indeed where his treasure was. He died at the Sacred Heart Novitiate, Los Gatos, Cal.—R. I. P.

FATHER CELESTINE GALLIANO.

Father Celestine Galliano, who died at St. Ignatius College, San Francisco, California, on the 12th of April, 1899, was born Aug. 23, 1835, in the village of Bellino, near Saluzzo, in northern Italy. Of his life before his entrance into the Society, on the 30th of October, 1856, almost nothing is known to us; and little more of his early years in religion in the novitiate of the Turin Province near Massa di Carrara, and in the juniorate of the Province of Venice at Verona, whither he proceeded in 1858, after his vows. On the outbreak of the Austro-Italian war in 1859, he was sent from Verona to Feldkirch in Austria, and there completed his course in rhetoric.

Destined by superiors for the Mission of California, Father Galliano arrived in America the following year, 1860, took up his philosophical studies in Boston, and finally, toward the close of 1863, reached his future field of work. After spending four years in teaching grammar at Santa Clara College, he returned east, to Georgetown, for his theology; but was recalled home on account of ill health at the end of his second year. The next year he finished his theology at Santa Clara; and was ordained in 1870 by the Rt. Rev. D. A. Blanchet, Bishop of Nesqually, at Fort Vancouver, Washington, in the absence of our own Archbishop, Joseph S. Alemany, who was then in Rome at the Council of the Vatican.

The following fourteen years were spent mostly in teaching in the classes of grammar at Santa Clara, St. Ignatius College, San Francisco, and in San José. In this work Father Galliano gave marks of truly solid virtue and unusual zeal; and feeling drawn to give himself to the service of the poor, the sick in the hospitals, and the imprisoned, he asked and, in 1883, obtained leave of our Very Rev. Father Beckx to devote himself to this labor of humility and sacrifice. Until two years before his death he continued in his work in San Francisco with tireless zeal and corresponding success, bringing many neglected souls back to God by his devotion and gentle charity, and winning for himself universal reverence and affection.

In 1897 Father Galliano's strength, which had long been frail, entirely gave way; and from that time to his death he bore the burden of a distressing disease, and the almost continual confinement to his room which it necessitated, in edifying silence and patience.—R. I. P.

**OBITUARY OF THE
MARYLAND-NEW YORK PROVINCE.**

By order of Father Provincial, an Obituary of the Province from the time of the annexation of the Mission of New York, has been printed and distributed to all our houses. The annexation took place in July 1879, and the first one to die thereafter was Brother John Callighan, on the 22d of August. The last one was Father Arthur J. McAvoy, who died September 28, 1899. This Obituary extends, therefore, through the twenty years the Province has existed in its present state. During these twenty years 233 have died, an average of a fraction more than eleven each year. It was proposed to extend the list to the establishment of the Province in 1833, or even to the foundation of the old Mission of Maryland, but, however valuable such a list might be for the historian, it was thought better to limit it to the time the Province has been constituted as it is to-day, that the list might not be too bulky and might the better fulfil the end for which it has been made. For the object of this Obituary is not merely to give a list of our dead, but to call to mind, as they occur in the calendar, the anniversary of those whom we may have known. For this a page is assigned to each month and under the month is given the day, year and place of those who have died. The right hand page is left blank to afford room for recording the names of those who die hereafter.

It is the wish of Father Provincial that this Obituary be hung in a frame in our sacristies, both public and domestic, in order that our fathers in vesting for the Holy Sacrifice may be reminded to have a memento for Ours on the very day of their anniversary. "Remember them that are in bands as if you were bound with them."

LIST OF OUR DEAD IN NORTH AMERICA

From May to October, 1899.

| | Age | Time | Place |
|-------------------------------|-----|---------|------------------------|
| Fr. Louis Jouin..... | 81 | June 10 | Fordham, N. Y. |
| Fr. Michael J. Hughes..... | 44 | June 15 | Denver, Colorado. |
| Fr. John F. Galligan..... | 41 | July 2 | Hospital, N. Y. |
| Mr. Joseph A. Phelan..... | 31 | July 7 | Santa Fé, N. M. |
| Fr. Patrick A. Jordan..... | 71 | July 17 | Philadelphia, Pa. |
| Fr. Joseph Kreitzer..... | 58 | July 27 | Macon, Ga. |
| Fr. John B. Lessmann | 74 | Aug. 1 | Prairie du Chien, Wis. |
| Fr. Frederick A. Hatke..... | 33 | Aug. 2 | St. Mary's, Kansas. |
| Br. Aloysius Schmidt..... | 59 | Aug. 26 | New Orleans, La. |
| Br. Charles Boemecke | 71 | Aug. 17 | Grand Coteau, La. |
| Br. Caspar Heinrichs..... | 47 | Sep. 7 | Key West, Fla. |
| Br. John Siebers..... | 86 | Sep. 9 | Frederick, Md. |
| Fr. Arthur J. McAvoy..... | 45 | Sep. 28 | Frederick, Md. |
| Mr. Aloysius Bourgeois..... | 28 | Oct. 13 | Montreal, Can. |
| Fr. William F. Hamilton | 62 | Oct. 23 | Georgetown, D. C. |
| Mr. Michael S. Corbett | 24 | Oct. 31 | New York, N. Y. |

Requiescant in Pace.

VARIA.

Alaska.— Very Rev. Father René writes us from Juneau as follows:—

As soon as I am able to write about our Mission for the WOODSTOCK LETTERS, I shall do so; but it is out of the question for me to write at present. It is not matter which is wanting, but time and leisure. Our small number of men and complete lack of lay brothers in this Juneau district oblige us to attend to everything without much assistance and, I believe, to the detriment of souls and our health. Many pressing questions concerning the dealing of our missionaries with the natives, which engrossed our attention this year, would be a very useful topic to dwell upon. Besides I would like to speak of the death of Father Judge and the great work of this truly heroic laborer in this strange land of Alaska. Then many, I am sure, would ask me to say something about the arrangements made with the Oblate Fathers for our evacuation of Dawson City next spring. Again the foundation of a new residence in Skagway; also the successful attempt at self-supply of food on the Yukon would deserve our attention. Lastly I would briefly give the summary of our work last year and the actual situation of our houses; but, I repeat, I cannot undertake it at present and feel compelled to postpone it to better times, much to my regret.

In Memory of Father Judge a marble slab has been erected in the church which he built; it bears the following inscription:—

Hic est sepultum donec resurgat
Corpus P. Gul. H. Judge, S. J.
Viri charitate pleni
Qui primus in civitate Dawson
Ægris habitaculum
Deo templum
Cunctis cooperantibus erexit
Universaque plebe lugente
Pie decessit in Domino
Die 16 Jan., 1899.

Baltimore, Loyola College.—*The past year* has been a most successful one at Loyola; there was an increase of forty-three over the preceding year in the number of students, while the graduates were ten, the A. M's three, B. S. one, Ph. D. 1, *all in course*. The postgraduate course numbered thirty-eight, ten more than the preceding year. The students' plays could not be conveniently held on account of the uncompleted hall, and consequent lack of room for rehearsing and presentation. The old hall was taken up by temporary class rooms. The annual debate was held in May in Lehmann's Hall,

north Howard St. It was one of the most successful debates the college has ever had. The League of the Sacred Heart flourished and the students persevered in making the nine Fridays in a most edifying manner.

The New Building.—By far the most important material improvement for many years was the construction of the new addition to the college.

The new structure fronts for a distance of 132 feet on Calvert Street from the old building to Monument Street. The front projection of the Monument Street wing, corresponding to St. Ignatius Church, measures 74 feet; the link building connecting this wing with the old college measures 58 feet. The Monument Street building has a depth of 132 feet, from Calvert Street to Hargrove Alley. The first floor of the new college contains several commodious class rooms, which have all the best appliances for light and ventilation; also the prefect of studies office and the chemical laboratory and lecture room. The physical laboratory and lecture room are in the old building. There are also class rooms in the second and third corridors. In the latter is the new community chapel, which is also used for the college sodalities. The scholastics' recreation room, and some of the private rooms of the faculty are in the fourth floor.

The Monument Street wing contains the spacious hall, one of the best of its kind, with a seating capacity of 1200; 850 on the floor and 350 in the gallery. The stage is a large one, 70 by 35 feet, and is well suited for college purposes. The dramatic society and the other societies have ample room for their histrionic, as well as for their forensic abilities. Loyola has had some excellent plays in the past, when there was very little room for stage effects. Great hopes therefore are entertained that the possibilities afforded by the present stage will be productive of still better results.

A special feature of the new college is the gymnasium. Competent critics say that it is one of the finest in the city. Its dimensions are 70 by 67 feet. It will be a means of bringing the graduates of recent years into closer touch with the college, as they have already set on foot a movement to have an athletic club among them. Eventually, it is hoped, this will lead many of them to resume some of the studies of their college career, by attending the evening lectures on philosophy, etc. A good number attend at present.

A society room, measuring 31 by 40 feet, occupies the front of the basement of the Monument Street building. A raised platform is provided for the various officials. This room will also serve as the students' library. The cases for the books are around the walls. The community library is on the fifth floor of this building. It covers a space of 84 by 48 feet, and has a capacity of 80,000 volumes. The alcoves, of which there are nine, measure 12 feet by 6. The shelves are movable.

The entire new college is, certainly, a very imposing structure, in every way worthy of the noble cause for which it was erected. The new hall was used for the first time on June 20, for the junior exhibition. The college commencement was held there next day. His Eminence, Cardinal Gibbons, presided. A prominent lawyer of the city, Mr. Edgar Gans, addressed the graduates. Rarely, indeed, have we heard so practical a talk to young men. The sterling Catholicity of the speaker was shown to good effect. He alluded forcibly to the privilege which these young men had enjoyed, of a sound training in Catholic philosophy. A privilege, the benefit of which they would realize as they grew in years and talked with educated men.

Blessing of the New Building.—The new wing of the college was solemnly blessed by Cardinal Gibbons on October 5. After the various rooms had been

visited and blessed the procession entered the college hall. An address of welcome was here delivered by Father Morgan, who thanked the Cardinal for being present, and briefly reviewed the history of the Society of Jesus, since its first representatives came into Maryland, two hundred and sixty-five years ago. When the applause which followed Father Morgan's address died out, the college choir, which is composed of about fifty boys, sang "My Country, 'Tis of Thee," under the direction of Mr. A. F. Barley.

Mr. Michael A. Mullin, LL. D., A. B., president of the Loyola College Alumni Association, spoke of "Loyola in the Olden Days." Mr. Mullin graduated in the class of '59, and he spoke in a very entertaining manner of the small beginnings from which the institution had arisen to its present eminence, and congratulated the students of to-day on the superior equipments and conveniences with which they are surrounded. A number of anecdotes were related, bearing upon college life and the faculty of the college during his term there. The church choir sang "The Star-Spangled Banner," the Cardinal, clergy and entire audience, as was the case during the singing of other patriotic selections, standing.

Mr. J. Francis Dammann, of the class of 1900, spoke on "Loyola of To-day." He described the superior advantages which the institution now affords, spoke of its beautiful chapel, its convenient and comfortable class rooms, and the well-appointed gymnasium and the library, and dwelt upon the attachment which the students felt for the institution.

The church choir then sang "Maryland, My Maryland," and Mr. Eugene F. Saxton, of the first academic class, pronounced a Latin declamation on the future of the college, concluding with a compliment to the Cardinal, and a request that he secure a holiday for the students.

Although Cardinal Gibbons was not on the program, he spoke briefly. He paid a high tribute to the work of the Jesuits in spreading and propagating the faith in Maryland, expressed his satisfaction at the improvements at Loyola.

The Cardinal then gave the people his blessing, and the exercises closed with a Te Deum. There were probably five hundred people present, including the students, alumni and friends of the college.

Father Augustine Barruel, S. J.—In an article in the October issue of the "Irish Ecclesiastical Record," under the caption "Catholics and Freemasonry," the writer, Rev. C. M. O'Brien, uses, unwittingly of course, the very odious title of Master-Mason in connection with the name of Father Augustine Barruel who was a member of the Society at the time of the suppression, and who, after its restoration by Pius VII., re-entered the same. He died at Paris on October 5, 1820. In justice to Father O'Brien, we must confess that the casual reader could not tell whether Barruel was a layman or a cleric, as he is entitled, merely, "Master-Mason" Barruel. The reference given is to the "*Mémoires pour servir à l'histoire du Jacobinisme.*" Had Fa-

ther O'Brien consulted Père Sommervogel's "Bibliothèque de la Compagnie de Jésus," Tome I, pp. 930-943, or, the "Bibliographia Catholica Americana" of Rev. J. M. Finotti, p. 26, he would never have applied the reproachful expression Master-Mason to good Father Barruel. The "Biographie Universelle" edited by a society of Savants, Paris, 1834, speaks of Father Barruel as "one of the most zealous adversaries of the philosophy of the 18th century." Cfr. Supplément, Tome Cinquante-Sixième, pp. 217-219. The "Dictionnaire Des Dictionnaires" edited under the direction of Paul Guérin, Tome Premier, p. 882, contains a short biography of him. These references, however, are unnecessary as Père Sommervogel's work is more than amply sufficient to vindicate Father Barruel's good name. It is to be hoped that Father O'Brien's mistake will be corrected in a future number of the "Record."

Belgium.—In 1874 the late Père Yseux, of the Society, organized for the first time a pilgrimage of the students of the Louvain University to the well known shrine of Our Lady at Montaigu. Since then this beautiful demonstration of faith and piety has been an annual event at Louvain, the pilgrim party usually leaving about nine o'clock at night and returning early the following morning. Montaigu is some twelve miles distant from the University town, and the journey in either direction is made on foot, in true pilgrim fashion, while at intervals on the way hymns and cantiques are sung and various devotional exercises are performed. In last June the annual pilgrimage was held under the guidance of Père Paquet, S. J., the director of the students' sodality, when close on 800 members of the University took part in it.

Boston, The College.—The past year has been a successful one. Notwithstanding the hard times, the number of students kept about the same as last year. The number in the college course—including philosophy, rhetoric, poetry and humanities—amounted to 186, the college ranking next to Worcester in this department. The graduates were sixteen, a few above the average number of past years. The two Shakespearean plays were successful, and a course of dramatic readings were given to the college classes by Sidney Wollett.

Holy Trinity Church.—*Monatsbote* (Monthly Messenger) Organ for the German Catholics of Boston and vicinity. Edited by members of the parish with the approbation of the pastors.

We have seen the first two numbers of this attractive parish monthly adorned with several wood-cuts. The chief aim of this periodical, which was set on foot by the forceful energy of one of the fathers connected with Holy Trinity Church, is to serve as a link binding and keeping together the German Catholics that are so widely scattered over Boston and the neighboring towns. The editor is Mr. John J. Kormann, born and reared in the par-

ish, educated in Canisius College and in Europe.—We learn from the second number that the parish school on Shawmut Ave., near the church, is fed by two branch schools for the younger children, the one in South Boston with 92, the other in Roxbury with 270 children.

Buffalo Mission, Canisius College.—We have opened with some 25 more students than last year and the increase is especially among our boarders.

In the two philosophy classes we have this year 19 students: 8 junior and 11 senior philosophers. There is among our students one who deserves to be specially mentioned. It is a Protestant Minister of this city, who has charge of a Lutheran church somewhere in east Buffalo. He entered the college with the intention, as he said, to study Latin properly and thoroughly. He had made his Latin course at a public high school, but was not at all satisfied with the result. He told us that a fellow-minister had given him the advice, to try to get into a Jesuit college, as that would be the place to learn Latin. And so he followed the counsel of his friend, entered our college and is now one of the most attentive and diligent students of the first Academic.

The Meteorological Observatory at Cleveland.—Father Odenbach writes us under date of October 17, as follows:—Our Very Rev. Father General was kind enough to send me a few words of encouragement some weeks ago. Among other things he wrote: “Equidem fateor, me multum gaudere quod adnitimini, ut etiam in ista re majorem divinam gloriam, et bonam Societatis existimationem provehatis. Quare id solum desidero, ut istis inceptis et laboribus Dominus semper aspiret et faveat: eaque mente benedictionem Ræ Væ amantissime impertior.”

These words show authoritatively how we are to consider the value of our observatory work.

Perhaps many of the readers of the WOODSTOCK LETTERS will be surprised, when they hear how extensively the Society at large has gone into the field of meteorology. The fact is that I know of fifteen stations devoted exclusively to meteorology or at least making it a prominent feature. They are:—

| | |
|-------------|----------------------------------|
| Manila, | Calcutta, |
| Zi-ka-wei, | Ambohidempona (near Tananarivo), |
| Stonyhurst, | Boroma, |
| Jersey, | Burgos, |
| Havana, | La Guardia, |
| Malta, | Bulawayo, |
| Rome, | Cleveland, |
| Kalosca. | |

Stonyhurst, Manila, Havana, Zi-ka-wei, have a name—Jersey will soon follow; for the veteran, P. Dechevrens has taken charge of that very important station. Cleveland, God helping, shall not stand in the rear and look on. If my list is not complete I hope your Reverence will supply the deficiency. The stations I have catalogued are such as have turned up in the periodicals which I read and the reports of the government. If there is any way of getting news from these observatories regularly it would make very interest-

ing reading matter for many who read the LETTERS. I would be willing to take some of the work on my own shoulders if my superiors will allow. What makes me think of such a thing just now, is this: that under certain circumstances it would have been very good for me to know, what passed between Rev. Father Algué and the United States Government some time ago.—"E pluribus unum" is a very good principle—as is also "One hand washes the other"—besides hearing of the progress and diligence of others, each party will be animated to follow good example. If your Reverence should hit upon some practical idea I hope you will enter upon it.

The report on the results of the International Cloud-Observations are expected in a few weeks. Just what they will be I do not know, on the whole, however, as far as I have heard, they go to strengthen the views advanced by our late Father Viñes. When I get the report if I find that there is anything interesting in this line, I shall communicate it to you.

Father Odenbach sends us also a description of the Secchi Meteorograph, which is now in his possession. It will appear in our next issue.

California, St. Ignatius College.—Father Henry Woods has been appointed by Archbishop Riordan to have charge in his diocese of the solemn homage to be paid to Our Lord at the close of this century and the consecration to Him of the twentieth century "in accordance with the letter of his Holiness Leo XIII." Father Woods has issued a pamphlet of "Suggestions as to the Manner of Preparing this Homage" and Archbishop Riordan in an accompanying circular asks his priests to send their formal adhesion to this good work to the father at St. Ignatius College. In an appendix, "Subjects for Suitable Sermons on the Sundays of Preparation" are given, prayers for these Sundays, and a beautiful homage to Our Lord suitable for colleges and schools.

Canada, St. Boniface College.—In the university examination the success of the students from this college of the Society has been most gratifying.

Of the ten scholarships for which they competed with candidates of the three other colleges—Anglican, Presbyterian, Methodist,—of the various collegiate institutes and of any other school—for anyone from anywhere may compete in these examinations—they won four, as follows: the first scholarship and the medal for Latin, mathematics and chemistry for the previous year (\$90), which was awarded to Elzéar Beaupré, who, by the way, is just turned sixteen while most of his competitors were three or four years older; the second scholarship of the preliminary year (\$80); the previous Greek scholarship (\$40); and the preliminary Greek prize (\$25). The total number of candidates from all quarters for the first two of these scholarships was about 230; the St. Boniface candidates were 10. Thus, where they had a right to expect one twenty-third of the honors, they secured one fifth, and,

taking into account the money value of the prizes, they carried off \$170 out of \$660, i. e., more than one fourth.

The result of the chemistry examination in the previous reflects great honor on the teaching of that branch in St. Boniface College. The three other colleges unite under one distinguished professor of chemistry, while St. Boniface students are taught in French by one of the fathers. Of the three other colleges, some thirteen candidates failed in this subject; as to St. Boniface, not only not one of the candidates failed, but the lowest of our candidates was 18th out of 55 who passed, and the remaining six of the seven St. Boniface candidates were 2nd, 6th, 12th, 13th, 15th and 17th.

A curious and instructive commentary on the high comparative standing of our students, might be drawn from the following incident. A St. Boniface candidate, who did not shine among his classmates, was looking for a "Class and Honor Lists," and when asked why he wanted it, he said he wished to show his parents that, although he was habitually the last in his class at St. Boniface College, he cut a fair figure in the university lists, being often well up towards the middle, occasionally far above it and never once last.

Of course the great victory of this year is the winning of the previous medal by Elzéar Beupré. This is the sixth time St. Boniface College has won this, the most valuable prize of the university, which has been bestowed in all 31 times. Considering that the proportion of our previous candidates to the total number has been hitherto hardly one twelfth, six out of twenty-one represents an average success that need hardly be emphasized.

St. Mary's College, Montreal, founded in 1848, celebrated on the 21st, 22d and 23d of June, 1898, its Golden Jubilee. The alumni have published an elegant volume entitled "Souvenir des Fêtes Jubilaires," giving an account of the celebration and the history of the college. This history reaches back to the year 1694 when it was proposed to found a college at Montreal and then again in 1727. Through want of means and subjects both these projects proved unavailing, and St. Mary's was founded only in 1848. The history of the college is given in ten chapters and then follows in ten more chapters a sketch of each of the nine rectors, four of whom are now living. Chapters follow on "Education," "The Students," "The Jubilee Feasts" with appendices of programmes of class exhibitions, names of professors and students, etc. The "Souvenir" is elegantly gotten up and is illustrated with numerous half-tone prints of the college buildings, the rectors, professors and benefactors.

Father Isidore Kavanagh has filled the past year the charge of Chaplain to the Montreal Sailors' Club and in the Third Annual Report it is announced that "his zeal and devotion to the service of the seamen at all times has won for him their esteem and confidence." Father Kavanagh has been recently appointed editor of the Canadian English Messenger in place of Father Arthur Jones.

Loyola College, Montreal.—The Rev. Father William J. Doherty late of

Georgetown University, was in July last, appointed Rector of Loyola College. The Rev. Father Gregory O'Bryan, his predecessor, has become Superior of the Mission Band.

China, Consecration and sudden death of Father J. B. Simon.—Father Simon, Rector of our college at Zi-ka-wei, who was consecrated Vicar-Apostolic of Kiang-nan on June 25 at Shanghai, died on Aug. 10, after only a few hours of sickness. He was only 53 years old and his death is a great loss to the Chinese Mission. We are indebted to Father Hornsby for the following sketch of his life:—

Father John Baptist Simon—Mgr. Simon, since his consecration—was born at Issé, in the diocese of Nantes, 1846. He made his studies in the Sulpician Seminary of Nantes, and entered the Society in 1868. As scholastic he taught literature at the College of Vaugirard, Paris, and after ordination he again taught literature in the juniorate of his province then in England. He came to China in 1886, and after a short time spent in studying the language, he was sent to Nanking, where he remained until the summer of 1897. During the ten years he spent there, he not only accomplished consoling results in regular missionary work, but did much towards conciliating the good will of the high mandarins of the provincial capital. His dignified but affable manners, his many sterling and amiable qualities of soul, beneath an exterior of exquisite politeness, charmed all who came in contact with him, Chinese as well as Europeans. He received many persons of distinction during their travels in China, for Nanking has no European hotel. The present Czar of Russia, then Crown Prince, was his guest and received in his residence the official visits of the Chinese dignitaries. Though Father Simon held aloof from the Protestant missionaries—numerous in Nanking,—he was esteemed by them, and was once invited to preside at an indignation meeting, held after some attacks upon missions in the interior, principally Catholic.

He died in the residence of Wu-hu, where he had gone to spend a few days with the fathers of the western province of the mission, who were assembled there for vacation. He left Shanghai by a river steamer on the evening of Aug. 7, and he reached his destination the following evening. On the 9th he seemed as well as ever up to dinner and recreation, which he passed with the fathers in his usual happy and cheerful mood. In the evening he became feverish and nervous, and he spent a restless night, but he was well enough to say Mass next morning, the 10th. The fever rose rapidly during the morning, and he became much affected over his condition. He made his confession in full consciousness, and fell into delirium a few hours later. The only physician of the port, a young American missionary, had been sent for, but he arrived only to find his patient in an all but hopeless condition. Ice was sent for in haste, but when it came, the good Bishop was receiving the last sacraments, on the point of breathing his last. He died that night, Aug. 10,

about nine o'clock, after an illness of only twenty-four hours, and seven weeks after his consecration.

Father Hornsby writes that after finishing his tertianship last summer at Zi-ka-wei, he returned to Macao, where he was before he went to study his theology at Zi-ka-wei. He is teaching English and some other branches and expects also to have some ministry among the Chinese.

Our Colleges in the United States the past Scholastic Year.— During the month of June a personal letter was sent to all our colleges in this province, asking for information on certain points. The result of our inquiry will be found under the heading of each college. In general the year has been prosperous, though the hard times and the war had an effect in most colleges of diminishing the number of students.

The present Scholastic Year has opened with a decided increase in nearly all the colleges. The number in each college and each of its departments on October 1, with the increase or decrease as compared with the same time last year, will be found at the end of the present issue.

Ecuador.—Let me tell you what has happened to our Mission these last months. In Quito the new scholastic year promised to be a very quiet one, when suddenly on the 29th of January at four o'clock in the afternoon a note from the Government was received by Rev. Father Superior. It ordered that all the Jesuits living in Ecuador should, six hours later, depart, banished from the country, for it was known that their houses were a real nursery of revolutionists. To understand the meaning of this calumnious note, you must know that just a few weeks before, civil war against the Liberals had burst on the northern provinces of the Republic. As soon as the news of our exile spread over the city, the streets were swarming with people of all social classes, who with shouts and threats showed openly their disapproval and how deeply hurt had been their religious feelings.

Meanwhile Rev. Father Superior wrote to the vice-president of the Republic requesting from him a longer space of time to get things ready for the full accomplishment of the Government's decree. The answer came, and to the astonishment of all the scene had been changed. Mr. Cueva said that the Government had no complaint against the Jesuits; that such a decree never had been issued and he wondered who had dared to counterfeit his signature; he promised that the infamous author of the crime should not escape unpunished. These words gave a kind of assurance to our fathers. But the indignant crowds had also to be calmed; so two of our fathers at the request of the Government, betook themselves to the streets, and succeeded in dispelling the uneasiness and excitement. Shouts of joy were heard everywhere for the welfare of religion and of the Society of Jesus. The enemies of the Jesuits felt, to be sure, quite disappointed that evening, since the very weapons em-

ployed by them against us, turned out to be the cause of an unexpected manifestation of public love and esteem towards our Society.

The civil war, above mentioned, brought more trouble to Ours in Rio-bamba. Our college was chosen for the lodging of the Government troops. Accordingly, teaching had to be stopped at once; and not only the class rooms but even the beds of the fathers and kitchen utensils were asked by those not very agreeable companions. Father Rector tried to get permission for the Jesuits to leave the college building and go to some other place where they could live as a religious community. By no means, answered the general who commanded the troops; I know that the Jesuits entertain kind feelings towards the Conservador party, therefore I will keep them as prisoners, and at the least sign of attack from the revolutionists, they are to be shot. However, as the leading ladies of the town entreated the brave general, he could no longer resist and allowed our fathers the strange favor of going away from their own house. The religious charity of the Redemptorist Fathers received in their convent those persecuted sons of St. Ignatius and treated them as their own brothers. Victory favored the Liberal party, yet over a month passed before the troops were withdrawn from the college. Thus, at the beginning of March we were able to resume our classes and our other ministries.

The storm seems at present to be over; but the sky does not yet look quite clear. So please Reverend Father, pray sometimes for your brethren who live in the Republic of the Sacred Heart.—*From Father Eliseo Villota, S. J.*

Fordham, St. John's College.—The past year has been a successful one at Fordham; the number of students has been some twenty more than in the preceding year, and the graduating class numbered sixteen. Mr. Sydney Woollett, who has given Shakesperian and other recitals to the students for the past three years, this year gave Hamlet and the Passing of Arthur. Father McLaughlin gave a very enjoyable lecture on "The Poetry and Songs of Ireland" while Lieut. Martin, U. S. A.—an alumnus of the college and a graduate of West Point—and Father James Connelly lectured on their experiences during the late war. The dramatic association gave Sheridan's Rivals twice, and the glee club gave several concerts outside of the college, the most noted being that given in April at the Waldorf-Astoria. This concert was well patronized by the alumni and the proceeds helped materially the athletic association and the erection of the grand stand. The athletic field was enlarged and much improved and is now one of the finest of our colleges, the grand stand accommodating some 1200.—The usual May devotions before the statue of Our Lady in the college quadrangle were kept up, one of the larger students giving a discourse each evening.

Catalogue of Graduates.—At the end of the annual catalogue for the past scholastic year there is given a list—by classes and alphabetically—of all the graduates of St. John's. The first class to graduate was the class of 1846 and

from that time until to-day, 614 have received the degree of A. B. from the college. Of these 442 are still living. All, too, of this list made their studies at Fordham with the exception of 21 who studied at St. Francis Xavier's, New York, and one at Stonyhurst.

Father Campbell gave during the year a remarkable address on "The Beginnings of the Hierarchy in the United States" before the Catholic Historical Society. This address is reviewed on page 305 of the present number of the LETTERS. He also gave an address, which was highly appreciated, before the Worcester Alumni meeting of Holy Cross College. It has been printed in the January number of the "Holy Cross Purple." We should also note that the address of Father Campbell before the Colgate Divinity School on "Christian Marriage" has been noticed even abroad. The "Année de l'Eglise" published at Paris, gives an extract from it and mentions it as one of the most remarkable addresses given in this country during 1898, and worthy to be recorded in the review of the Church in the United States for that year.

France, Province of Lyons.—Our province has besides its missions in Syria, Egypt, and Armenia, the charge of so many good works that the number of laborers is deficient. The supply too of novices is insufficient and the obligatory military service is an impediment, though we are glad to state that not a single one has lost his vocation through service in the army. The aim proposed by our enemies has thus not been reached by this unjust law. Indeed the contrary has happened for the army has been much improved, and it is for this reason that it has been so violently attacked of late. We have to employ a number of secular priests and lay persons in our colleges, so pressed are we for subjects. Notwithstanding these difficulties our colleges are going on better than ever both as regards piety and studies. The college at Avignon is now about finished, the new chapel of our college at Marseilles will soon be ready, and a new residence is being constructed at Besançon. At Fourvieres we are enlarging our scholasticate. Our former scholasticate at this place, where Cardinal Mazzella taught before he went to Woodstock, was sold in 1880, and it was impossible to repurchase it. Our present house is near it. We are surrounded by convents, hospitals, and seminaries and we are but a few steps from the sanctuary of Our Lady of Fourvières, where we go often for a visit.

Our Eastern Missions are flourishing in spite of the want of money, laborers, and many obstacles. Several of Ours are laboring successfully for the conversion of the Copts in upper Egypt. The Holy Father is much interested in this mission and has contributed money to the erection of churches and schools. Our colleges at Cairo and Alexandria have not suffered from the occupation of Egypt by the English, though the French influence is now almost null.—*From a recent Letter,*

Frederick has received during the scholastic year 27 scholastic novices and 4 coadjutor brothers. There are altogether 56 scholastic novices—10 more than last year—8 coadjutor novices, 29 juniors and one tertian father. The community numbers 113. The scholastic novices have come from the following colleges:—

Boston, 1st year 11, 2d year 3; Georgetown, 1st year 2, 2d year 3; Gonzaga, 2d year 1; Loyola, 1st year 1, 2d year 4; Holy Cross, 1st year 1, 2d year 4; St. Francis Xavier's, 1st year 2, 2d year 11; St. John's, Fordham, 1st year 1; St. Joseph's, Phila., 1st year 1; St. Peter's, 1st year 4, 2d year 1; St. Charles', Ellicott City, Md., 2d year 1; Boston Latin School, 1st year 1; St. Mary's, Montreal, P. Q., Canada, 2d year 1; St. Hyacinth's, 1st year 1; Foreign Colleges, 1st year 2, 2d year 1. Total, 1st year 27; 2d year 29.

Georgetown University, THE COLLEGE.—Many events of interest have occurred during the past year, deserving of permanent record in the LETTERS.

The devotion of Mrs. Dahlgren to Georgetown was manifested by the six beautiful stained glass windows which were put in the nave of the Dahlgren Chapel. They were designed and painted in Munich by the same firm which furnished the windows in the transept but the new ones are even more delicate in coloring. On the south side are represented St. Ignatius, St. Helena, empress, and Bl. Thomas More; on the north St. Aloysius, Joan of Arc and St. Louis. The floor of the vestibule was laid in mosaic marble with a large polished brass tablet in the centre. It bears the following inscription:

QVISQVIS · HVC · AD · ORANDVM · ACCEDIS

SOLLICITAS · PRECES · FVNDITO

PRO · ELIZABETHA · DREXEL · DAHLGREN

QVÆ · IMPENSA · SVA

AD · AMPLIFICANDVM · HONOREM · ET · CVLTVM

SACRATISSIMI · CORDIS · JESV

IN · ANIMIS · ADOLESCENTIVM

COLLEGII · GEORGIOPOLITANI

HOCCE · TEMPLVM

EXTRVXIT · ORNAVIT · LOCVPLETAVIT

On the first floor of the south pavilion, under the Collier Study-hall and the Riggs Library, a large hall of the same size 60 by 40 feet has been devoted to the use of the students as library and reading-room. This room is handsomely furnished with oaken book-cases, librarians enclosure, tables and chairs. The library contains about 4100 volumes, carefully selected for reference and for recreation. It was a great boon to the students during the winter months.—During the summer of 1898, the college refectory was renovated. The walls and ceiling were handsomely frescoed; between each window the wall was adorned with panels of fruit and game, whilst on the eastern wall the coats of arms of the Sovereign Pontiff and the United States, the Society and the college were gracefully arranged. At the west end, a

heavy portière of plush cuts off the lower part of the hall where the table-ware is kept. Brilliant electric lights and handsome dining-room chairs with heavy matting on the aisles contribute to the comfort of all and have been highly appreciated by the students. The lower dormitory on the juniors' side was also completely refurnished.

These improvements in the buildings were welcomed by all and helped much to produce the spirit of happiness and content which reigned in the house all year.

An interesting event in the college year was the production on December 20 of the drama "Richelieu." This was the first play in many years. It was so successful that a second play was brought out during the spring. Shakespeare's "Henry IV" was represented twice, on April 25, and on May 5, the eve of Father Rector's Day.—The Glee Association, consisting of members from all the departments of the university had a very successful year. It comprised a glee club of thirty-five voices, a mandolin club with a membership of seventeen, and a banjo club with a membership of eleven. The first regular concert was given in January at Alexandria, Va., and followed by one in Gaston Hall, after which successful concerts were held in the Waldorf-Astoria, New York, and Horticultural Hall, Philadelphia. The association also furnished music on a number of public occasions at the college and assisted at two important benefit concerts—one given at Laurel, Md., for the benefit of St. Mary's Church, and the other given in Washington, at the Columbia Theatre, for the benefit of the Sisters of the Good Shepherd.

Father Doonan, former Rector of Georgetown, gave the annual retreat to the students. Shortly after the retreat, one of the students of the Freshman Class, who had been preparing for some time, was received into the Church. It has been an edifying sight during the year to witness the general Communions of the students on the nine first Fridays. The same may be said of the large numbers who made the six Sundays of St. Aloysius. At the end of the year the annual retreat for our philosophers was given by Father F. X. Brady at St. Inigo's.—The Conference of the St. Vincent de Paul Society continued its good work among the poor and at the mission established among the soldiers at Fort Myer, Va.

The Beauchamp Hughes Art Cabinet was founded this year by Mrs. Louise Beauchamp Hughes, a lady of Washington, D. C., who presented the college with her collections of books, engravings, pictures, china, bric-a-brac, fans, and laces, gathered during many years of residence and visits in the principal countries of Europe. In order to arrange the articles, she caused the parlor of the old north building to be converted into an elegant apartment, at the expense of \$1500; and in order to maintain them in perpetuity she has left to the college a legacy of \$5000. In the course of the year a list of the exhibits will be prepared. A summary of the contents is given in this year's

college catalogue. The same lady has also contributed to the department of music in the Riggs Memorial Library, an extensive, choice and valuable collection of music.—Among the acknowledgments of benefactions during the past year mention is made of a gift, by a party who wishes to remain unknown to the public, of the sum of \$5000, the interest of which is to serve as an aid to a student of Georgetown College who is an aspirant for the Church.

Last spring the following course of lectures to which the public was invited, was delivered in Gaston Hall:—Four lectures on “American Literary Leaders of the century,—Emerson, Hawthorne, Lowell and Holmes” by Dr. Jas. Field Spalding; “On the Late War” by Rev. John P. Chidwick, U. S. N.; “On Rome and the Catacombs” by Rev. Francis H. Wall, D. D., of New York. A lecture by Dr. Maurice Francis Egan, of the Catholic University, on “Some Types of Novelists” was delivered before the Philodemic Society and some invited guests in the new reading room on March 1.

The Commencement was noteworthy from the presence of Rear Admiral Schley, who received the degree LL.D., and from the address delivered by the Hon. W. Bourke Cockran to the graduates, fifteen in number. This comparatively small number was due happily to the exactness of examinations, by which the standard of studies has been maintained in recent years. The degree was refused to two philosophers this year.

College Days at Georgetown and Other Papers.—After the close of the school, a book appeared with the above title by J. Fairfax McLaughlin, LL. D., of the class of '60. The first three chapters treat of the history of the Society in early days up to the firm establishment of the college in 1816, and contain many important historical items. The rest of the book is devoted to the heroes who made Georgetown famous in the fifties.

Late Improvements.—Shortly before schools opened in September, the handsome porches were completed at the main and central entrances to the college building. The Dablgren chapel was frescoed during the summer and rooms were opened for the students in “Mount Rascal” on the top floor of the Mulledy building. In the old central south building, two rooms used formerly as asceteries for the brothers have been fitted up as library and reading room for the junior students.—An important change in the order of time was announced at the opening of schools. The boarders will rise at 6.30, hear Mass at 7, breakfast at 7.30. Classes will begin at 8.45 and last till 12, when luncheon is served. Study hall from 12.30 to 1, when classes are resumed until 3. Recreation follows until 5 and for those who have over 80 per cent in all classes until 6. Dinner at 6 and studies from 7.15 until 10. The present order of classes will be very acceptable to day-scholars and ought to bring a large increase next year.

GRADUATE SCHOOL.—At the annual commencement the degree of doctor of philosophy was conferred on five of the students who had finished successfully two years of graduate study. This includes the second and the third year of scholastic philosophy with a selection from the literary and scientific

courses, given in this school. Out of eleven candidates for the degree of master of arts, six were successful in passing the examinations. Each student has to select at least three courses, one of which must be rational philosophy.

SCHOOL OF MEDICINE.—This year was marked by the graduation of the first class of students to comply with the requirements of four full years of day courses. The change from evening to day courses was made by the faculty in 1895, and the results have been satisfactory. The hospital has been a valuable addition to the means of furnishing practical instruction. The school of medicine was well represented both by its faculty and graduates in the last war; most excellent reports have been received of their work in camp and field and at sea, as well as on the heights of San Juan and in Porto Rico. Not one of those who received appointments as acting assistant surgeons failed to pass the required examinations.

SCHOOL OF LAW.—There were 280 students at the law school this year of whom 120 were graduated as bachelors of laws and 43 as masters of laws. Hereafter three years will be required for the first degree.

On May 20, an intercollegiate debate was held with the law students of Columbian University, the first since 1895, when, after a series of defeats by the Georgetown boys, the decision was criticised in public meeting as unjust. This year's debate added another to Georgetown's unbroken list of victories. The judges were: Hon. J. W. Griggs, U. S. Att'y-General; Hon. George Gray, U. S. District Judge; Hon. Shelby M. Cullom, U. S. Senator. The debate was held in the Lafayette Square Opera House which was crowded by an enthusiastic audience. The first speaker was a graduate of Gonzaga College, Washington, D. C., and the third a graduate of Boston College, master of arts of Georgetown.

In his address before the Alumni Society, commencement eve, Justice Martin F. Morris referred to this debate as follows:—

“A few weeks ago I happened to be present at the joint debate between chosen champions of the law school of Georgetown and Columbian Universities in this city. Others of you were probably there also, and can bear me out in what I say. I believe that the young gentlemen selected on the part of our law department were graduates of Jesuit colleges. Their superiority in the debate was so notable as to be plain even to the most unintelligent auditor. I do not wish to be understood as disparaging in the slightest degree the ability manifested on that occasion by the champions of Columbian; for they all showed marked ability, and one of them, as it has been stated, was an old campaigner; and it is to the greater credit of Georgetown that their unsuccessful opponents displayed so much ability. The success of the young men of the Georgetown Law School on that occasion, was beyond question, due to their training in classical literature and mental philosophy,

for which Georgetown stands unequalled, certainly unexcelled, by any university in America. Only those who have had experience of them know what a tower of strength there is in those two branches of education, and in a philosophical education in the law."

German Province. New Home for the "Stimmen," new Editor.—From a letter of Father Langhorst we learn that the "Stimmen" are now housed in their new home in the town of Luxemburg. He says the new house is the most beautiful and the best fitted up house in the German Province. What a change for these writers to find themselves once more living among men after a life of nearly a quarter of a century spent in the wilderness!

Father Langhorst has been compelled by ill health to relinquish the editorship of the "Stimmen" which he had held with signal success for many years. His successor is Father Bloetzer.

A Monument to Father Balde.—The municipal council of the town of Ensisheim, in Alsace, have passed a resolution that a monument shall be erected in the town to the memory of the Jesuit Father James Balde. Father Balde, whom his contemporaries called "the German Horace," was one of the most distinguished Latin poets of the 17th century. Ensisheim was his native place; hence the monument.

India.—St. Joseph's College, Trichinopoly, issued its annual report last Easter. Studying on the college premises there were 1814 students. This was exclusive of the branch school and the technical classes in the town.

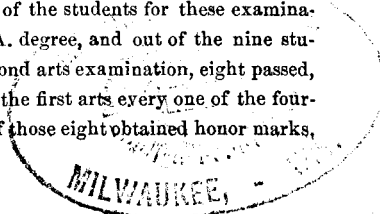
In addition to the above it may be as well to mention that the college supports a European and Eurasian First Grade Lower Secondary School and six Native Primary Schools, ably superintended by Mr. R. Srinivasa Aiyangar and worked by an efficient staff of teachers. In these schools, we have on the rolls at present, about 650 students, so that, including the college and its school departments, the Technical Institute and the Branch Schools, St. Joseph's College Trichinopoly has somewhat over 2500 students under instruction.

The examination results present a satisfactory measure of success on the whole. In the B. A. Examination, the English Language Branch sent up 45 candidates, of whom 6 were placed in the second class and 15 in the third, giving a per centage of 45.6 on the whole. The Second Language Branch was very successful. Of the Tamil candidates, 18 in number, 15 passed; but in Sanskrit a result of cent per cent was obtained, 15 having been presented and all having passed, 1 in the first, 6 in the second, and 8 in the third class. The Latin result was similarly happy, only one candidate was presented and he passed in the first class. In the Science Branches, Mathematics passed 5 out of 8, Physical Science 5 out of 15, Mental and Moral Science bears the palm with 6 out of 7 while History recorded a success of 13 out of 21 presented. The F. A. result this year was about the same as it has been since the standard

of qualification has been raised, 18 out of 46 having passed with 2 in the first class, making a per centage of 39.13; while the Matriculation ends the list with an average per centage of 48.8.

Death of a Learned Missionary.—A very solemn and impressive Requiem service was celebrated in the chapel of St. Aloysius' College, Mangalore, on Friday, the 30th of June last, to commemorate the Month's Mind of the late Rev. Father A. Maffei, S. J., D. D. This memorial service was performed in compliance with the wishes of the ex-students of the college, who mustered strong to do honor to the memory of their late beloved Professor, Principal and Rector, who passed out of this life a month ago in Kasargod, where he was sent in charge of missionary work. The late father was a Doctor of Philosophy at the age of 16, and a Doctor of Divinity at 19. He came out to India and reached Mangalore on the 31st of December, 1878, with the first batch of Jesuits to whom this diocese was then entrusted by a decree of the Holy See. On his arrival here, he studied the Konkany and the Tulu languages of this district. He edited many literary works in connection with these two languages, viz., a Konkany Grammar, a Konkany-English Dictionary, Tulu Grammar, and a Tulu-English Dictionary. But his great work of praise and merit is his "History of South Canara," which is a big volume of nearly 800 pages of closely printed matter. At first he was the director of the Seminary at Jeppoo, then Vicar of Milagres, then Chaplain of Cananore, then Rector, Principal and Professor of St. Aloysius' College, then Vicar of Calicut, and lastly he led a missionary life. On account of his literary works, the Madras University nominated him a Fellow in the year 1891. Besides knowing Greek, Latin, French, German, and all the rest of the European languages, he had a proficient knowledge of Sanskrit, Hindustani, Canarese, Tamil, Telugu, Malayalam, and the several other Indian languages. In fact he was a thorough linguist and a great historian. The death of this learned father is a great loss to Mangalore and to the University of Madras, of which he was a worthy Fellow.—*Bombay Catholic Examiner.*

Ireland. University Examinations, Mungret.—To Mungret College, Limerick, belongs the distinction of having secured at the recent Royal University examinations the foremost place amongst all the Catholic boarding colleges. The honor is one of which the Jesuit Fathers of the college may well feel proud, and one which must give parents assurance, if that were necessary, of the thoroughness of the training imparted to their sons. Last year it will be remembered that the record of the school was equally gratifying, but the examination returns on this occasion leave no doubt whatever of the ability brought to play in the preparation of the students for these examinations. Five students obtained their B. A. degree, and out of the nine students who presented themselves in the second arts examination, eight passed, of whom six took the honors course. In the first arts every one of the fourteen candidates who entered passed, and of those eight obtained honor marks,



MILWAUKEE

Twenty out of twenty-two were successful in the matriculation, while no less than four first arts exhibitions fell to Mungret College students, together with three first-class and six second-class distinctions. But this was not all. In the second arts examination the college won one first-class and six second distinctions, and obtained the unique honor of first place in all Ireland in the honors course of logic, the student in this case being Mr. Patrick Turner.

Intermediate Examinations.—The results of the present year are the most satisfactory of any year since the Intermediate system was started. Whether we judge by the total of distinctions gained or by their quality the Catholic schools come out triumphantly from the contest. Thus seven hundred and fifty-four out of a total of nine hundred and ninety-one distinctions awarded to boys have been won by pupils of the Catholic schools. Moreover, out of fifteen gold medals awarded for special excellence, thirteen have been won by Catholic lads. All the gold medals for first place in the Grades, all the gold medals for English, two out of three gold medals for Mathematics, and two out of the three gold medals for Modern Languages go to the Catholic schools.

This year Clongowes Wood College has passed its previous records, by winning 57 distinctions, an advance of ten on last year. The eighteen exhibitions won by Clongowes boys comprise two in the senior grade, three in the middle, nine in the junior, and four in the preparatory. It is, however, in the junior grade particularly that Clongowes appears brilliantly. No less than four out of the five gold medals offered by the board in that grade have been won by her scholars. One of them is first in the junior grade, in a very brilliant year, and has also won the gold medal in mathematics, obtaining the absolute maximum in all sections. He also wins the gold medal for classics, with exceptionally high marks, while the large gold medal for first place carries with it this year the first of the two Burke Memorial Prizes. Another won the gold medal in English, with second prize in Composition. In the middle grade Clongowes is first in Euclid and first in Algebra, and two of its candidates tie for first place in Euclid in the senior grade. In that grade, too, Clongowes has won two high exhibitions, one being fourth in the grade, second in Classics and first in Greek, with a mark never equalled in the highest division. Among the other distinctions are nine first places in junior grade mathematics, fifteen book prizes, and four composition prizes, the many retained exhibitions closing the record of a brilliant and successful year.

The second number of the "Memorials of the Irish Province," was published in June. It consists chiefly of memoirs of our fathers and brothers who died in the past, among them an excellent sketch of Father Edmund O'Reilly by Father Matthew Russell. There are copies from old MSS. Catalogues, obituary notices, and what will be of great value to the historian, "Chronological List of Jesuits connected with the Irish Mission from 1550 to 1799."

Jamaica.—Father Noonan was appointed "Superior Reg. NN." on the 25th of November, 1898, and thus he will appear in the province catalogue.

Keyser Island.—This house known as "Manresa Institute," which was closed temporarily as a house of retreats two years ago, has been again reopened, and will appear in our catalogue this year as "Domus Manresa." Father Himmelheber is superior and Father Peters spiritual father, with Brothers McElany, Hamilton and McTiernan for coadjutor brothers. The house has been renovated and made more roomy. Some forty-eight—chiefly Ours—have made their retreat recently in this house. Before building, it has been determined to give the place a test, so that proof may be had of the practicability of it as a place for retreats.

Missouri Province.—The hopes and wishes of superiors and the eager expectations of the members of the province were happily realized on the 11th of September by the inauguration of our own classes of theology within the walls of the spacious new building, erected on ground adjoining the St. Louis University. A description of this building, together with the roster of the theological and philosophical faculties for the year 1899-1900, is given elsewhere in this issue of the LETTERS.—On Monday, Oct. 16, Fathers Jos. Rigge, Thos. Finn and Thos. Livingstone and Mr. Chas. Imbs, a scholastic, left St. Louis for Belize, to aid by work in the ministry or the class-room the laborers in that portion of the Lord's vineyard which constitutes our Mission of British Honduras.

Florissant, St. Stanislaus Seminary.—The tertian fathers of this year number thirty-three, of whom eleven belong to the Maryland-New York Province, ten to the Missouri Province, six to the New Orleans Mission, three to the New Mexican Mission, two to the Mission of California and one to the Province of Mexico.—The juniors are thirty-eight in number, five of whom are from the Mission of Canada. Father Chas. Moulinier has succeeded Father Wm. Fanning as professor of the juniors of the second year, numbering sixteen. As it may be of interest to the readers of the LETTERS, a sketch of the juniors' new building is here given.

The New Juniorate.—The juniors' new building is a neat brick structure fifty feet wide and sixty deep. It is three stories high, with a basement and an attic. It faces in the same direction as the old community and new tertian buildings, namely, southeast, is distant from the former to the south some twenty feet and projects beyond its eastern line about ten feet. Being a faithful counterpart, in all exterior details, of the tertians' building which lies to the north, it completes a pleasing setting for the old stone structure erected more than fifty years ago. The foundation rises about four feet above the ground and presents an attractive appearance with its smooth cut-stone finish in front and a rough edging and the sides. The remainder of the building is of red pressed brick. The monotony of the outer surface is relieved by white

sand-stone trimmings and projecting brick facings about the windows. The rather elaborate front and entrance give an ornamental air to the whole structure. Five stone steps rising between two broad copings of the same material lead up to the main door. This latter is of fine white oak, the lower portion consisting of neatly carved and polished panels, while the upper part admits light into the handsome vestibule through plate-glass panes. The wainscot of the vestibule is of marble and its floor of tessellated tiles. The keystone of the arch above the doorway is finely ornamented. Two heavy tuscan columns, about eighteen feet in height, rising at the rear of the steps, support a plain stone cornice, over the entrance. Above this cornice are four small pillars. Two of them are on either side of a large stone niche and support a gable covering for the niche. A life size statue of Our Lady—'Sedes Sapientiae'—occupies the niche. As we look up, there comes to view a centre window in the third story and above this are a neat zinc cornice painted stone-color and a dormer window of the attic. The roof is slated and of the Mansard style. The interior wood finishing of the house is of veneered oak and imitation cherry—the floors are of hard pine, oiled and varnished. There are eleven rooms in the house. On the first floor are a recreation room and two professors' apartments with one spare room. Each of the second and third floors contains an ascetory, a library and a private room. Every room is well ventilated. The building, in every detail is neat, bright and commodious.

Only eight novices, all scholastics, have been added to the province this year; one has entered for the New Orleans Mission. These nine, added to the nineteen of the second year (one of whom belongs to the Rocky Mountain Mission), give a total of twenty-eight scholastic novices.

St. Ignatius College, Chicago.—Owing to the protracted illness and absence in St. Louis of the rector, Father John Pahls, the post of superior *pro tem.* is held by the minister, Father Henry Dumbach. Father George Kister occupies the position of prefect of discipline, Father Edward Gleeson is professor of philosophy and Father Wm. Harrington professor of rhetoric for the present year.

On Wednesday, July 26, Father James Hayes celebrated the fiftieth anniversary of his admission into the Society. A large congregation assembled in Holy Family Church at the solemn high Mass in honor of the occasion. Three of the priests who took part in the celebration have already passed their fiftieth anniversaries. They are Fathers Paul Ponliglione, Francis Shulak and Walter Hill. Father Andrew O'Neil acted as sub-deacon. The sermon was preached by Father Hill. In the evening a delegation from the Young Men's Sodality called at Saint Ignatius College to congratulate the Reverend Father on his golden jubilee. Father Sherman was chairman of the delegation and on behalf of the sodalists, whose director he is, delivered an appropriate address after which he presented the jubilarian with a silver-headed cane. Father Hayes in reply gave some reminiscences of his life in

the parish and thanked the young men for their kind remembrance of him on the occasion of his golden jubilee.

The increase in attendance in our parochial schools last year was nearly four hundred in excess of that of the year previous. Special efforts were made this summer to secure even a larger number for the coming session. The parish was districted and to each pastor was assigned a portion to be canvassed. To render a work so extensive at all feasible, forty-five or fifty members of the Ladies' Sodality were interested and set about a house-to-house apostolate in behalf of the young as edifying as it was productive of the most salutary results. An attendance of at least three thousand children will certainly be the outcome of their organized and self-sacrificing endeavors.

The month of June of this year will ever be famous in the history of the Holy Family Parish for the many and splendid services held in honor of the Sacred Heart of Jesus. By way of preparation for the feast, three novenas were conducted, one for the grown up people, one for the parochial school pupils, and one for the working children. On the feast itself there were over four thousand Communion. At the evening services there was a solemn procession of the Blessed Sacrament followed by benediction and consecration of the entire congregation to the Sacred Heart. The exercises for the children's novena were held in the afternoon with a daily attendance of over three thousand. The church was elaborately decorated and brilliantly illuminated at the various services during the month. Thousands of copies of the new litany of the Sacred Heart were distributed, while tens of thousands of pictures of the Sacred Heart were scattered amongst the attendant throngs gratis.

St. Xavier College, Cincinnati.—Few changes have been made in the faculty this year, the chief being the appointment of Mr. Jos. Davis as professor of rhetoric and of Father Michael Leary as professor of poetry.

Detroit College.—Father Alex. Burrowes has replaced Father Thos. Conners as prefect of studies and discipline, and Father James Meloy has succeeded Father Gleeson as professor of philosophy. Father Henry Huermann has relieved Father Wm. Mitchell of the duties of minister.

Creighton University, Omaha.—This year's chief appointments have been: Father John Kuhlman to the office of prefect of studies and discipline, Father Richard Corcoran to the chair of rhetoric and Mr. Patrick Mullens to that of poetry. Father James Jos. Conway has succeeded Father John Sennhauser as minister.

St. Mary's College, Kansas.—The retirement of Fathers Thos. McKeogh and Joseph Hill to the seclusion of the tertianship, has occasioned the succession of Fathers John Neenan and Michael Stritch to their respective posts of prefect of studies and discipline and of professor of rhetoric, while Father Wm. Wallace has given place to Father Cornelius Shyne as minister.

Marquette College, Milwaukee.—Among the changes made in the faculty may be noted the appointment of Father Jos. Rielag as minister in place of Father F. Klocker, and that of Father Michael Ryan as professor of poetry

in succession to Mr. Thos. Wallace.—The new parochial school, a building of attractive exterior and of excellent appointments interiorly, has won the appreciation of the parishioners, as attested by the enrollment of 720 pupils by Oct. 10, a number which is 125 in excess of the total of last year.

Belize, British Honduras.—The attendance at St. John's College, on Oct. 1, was as follows: Academical Department, 23; Rudiments, 19; Preparatory, 43; Total, 85. All are day scholars.

New Mexico Mission, Denver.—Our college has not done so well in six years as it is doing at present. By November we shall have enrolled some 155 boys which is more than the college has had since its opening—it is true we had at one time 120-125 boarders, but only a few day scholars. Now the day scholars are as many as the boarders. All this is due to the fact that times are brightening more and more every day.

El Paso, Texas.—The following items, taken from a letter of Father Brown, Rector of the Sacred Heart College, Denver, gives us an idea of the work which our fathers are doing at El Paso and the surrounding country. Our fathers' ministry extends over three dioceses,—Dallas, Santa Fe, and Chihuahua. Within a radius of three miles, they have four large parishes, and altogether they attend to the spiritual wants of 25,000 souls.

In the diocese of Chihuahua, Old Mexico, we have four parishes: Ciudad Juarez, attended by Father Pinto, the Superior of the New Mexico Mission; Ysleta, attended by Father Cordoba, San Elizario and Socorro, seven miles apart, attended by Father Banks. The Sacred Heart Church of the Mexican parish, and the headquarters of the Mission at present, counts 4000 souls, most of whom attend church regularly. The American parish, also in El Paso, numbers 1000 souls, of whom only 500 are regular church goers. Father Arthuis who took charge of this parish, after Father Cahill's recall to the East, is untiring in his efforts to improve his flock.

The Smelter parish, three miles distant, numbers 2000 souls, 1700 of whom attend church regularly. The church in this parish is new; it was built by Father Lafon, and solemnly blessed on July 14; a Friday being chosen, because it was the only day in the week, when some of the fathers could be spared to enhance the ceremonies.

Father Superior's parish in Ciudad Juarez, on the other side of the Rio Grande, numbers 9000 souls, scattered over an area of several miles. Besides bearing the burden of the Mission, Father Pinto attends regularly to this immense parish. Every morning at 5.30 he leaves the residence in El Paso, says Mass at the Mexican church, hears confessions, administers baptisms, marries some and buries others, not to mention a thousand other occupations with which Mexicans burden their pastors; for they make a most liberal use of them, appealing to them in all imaginable difficulties. When, three years ago, upon the death of good Father Ortiz, the octogenarian parish priest, Father Pinto was obliged to take charge of this immense field of labor, the

church of Ciudad Juarez was in a deplorable condition,—dark, dusty, dirty. With a few thousand dollars he had it soon transformed interiorly into a neat and even beautiful looking sanctuary. A new and complete set of ornaments was bought, and a large quantity of silver, plentiful in those parts, was sent to Providence, R. I., where it was fashioned into elegant church utensils, such as chalices, ciboriums, etc.

The parish of San Elizario is twenty-one miles away, with more than 1000 souls, 800 of whom are regular in their attendance at church. Exactly the same figures hold for the Socorro parish, sixteen miles away; both these parishes lie in Old Mexico. The Guadalupe parish is forty miles distant, with 1600 souls, nearly all regular attendants. Finally Ysleta, thirteen miles away, numbers 1700 souls, with but a few backsliders.

To sum up. These parishes number altogether 21,000 souls. The remaining 4000 are scattered everywhere, and attend Mass and the sacraments at various chapels where our fathers visit at fixed but rare intervals. In El Paso itself, besides the church property, we have two ranches some twelve miles away from El Paso, comprising 400 acres of land, planted with alfalfa, fruit-trees and vineyards, the wine of which compares not unfavorably as regards taste and flavor, with the best in the land.

As regards jurisdiction, Father Pinto is *de facto* Vicar General over all this vast territory. Hence it is not with indifference that Ours hear it rumored about, that a vicariate is to be established here. It must be confessed, however, that the number of our fathers is insufficient for this gigantic work. There are in all seven priests, and two of these are almost continually engaged in giving missions among the populations of Old Mexico. The sacraments must be administered every day; there are burials and sick calls without end and at all times. Only a few days ago, Father Lafon visited a sick person 100 miles away. Four saddle-horses and three buggies are continually on the go; occasionally Ours risk their lives while wading across swollen creeks in a country where bridges are scarce.

New Orleans Mission, Scholasticate at Grand Coteau.—This year a few important changes in the faculty have taken place. Father Maring our former Minister and professor of science, has been appointed V. Rector in place of Father De Stockalper now in charge of the parish; Father Marnane is Minister; Father De Potter professor of psychology and ethics; Father Meyer, professor of higher mathematics and mechanics; Mr. Elfer, professor of physics and chemistry.—The scholastics number 30. Three study theology privately; 15 are in third year philosophy; 8 in second year, and 4 have charge of the college for externs.—Our new artesian well is proving of great service for the ordinary needs of the house. The water is pumped to the various tanks at a very small cost and is used for the water closets, bath rooms and garden.

A new feature in the routine of the scholastics' life and one much appre-

ciated by all is the establishment of a villa day every second week. A half hour's walk beneath wide spreading oaks brings you to the villa house, a modest southern structure. Situated on a rise of ground not far from the bayou, it is most of the time refreshed by a good breeze and affords great facilities for bathing in the summer. Everything is being done by superiors to insure its success. That it is the same building used formerly as a villa by the novices and juniors when the novitiate was in Grand Coteau makes it doubly dear to all.

Our two weeks of long vacations were spent this year on the shore of Grand Lake some fifty miles southeast of Grand Coteau. Fishing and boating were good. The unique feature of our vacations however, was our tenting. Two large tents were used for chapel and refectory respectively, while a dozen small ones afforded shelter for the community. A few miles from us was an Indian village of the Chetimuga tribe. We had occasion to visit them several times and gathered from them most interesting information concerning their present mode of living and the customs of their ancestors. Not far from our encampment and the banks of the Teche and well known to the readers of *Evangeline*, was a large sugar mill with the most modern appliances. The proprietor, a very good Catholic, showed us through the whole mill and explained to us the many processes by which the cane is changed into the various grades of table sugar.

Our College at Grand Coteau now counts 52 students from the best families for miles around. It is indeed picturesque to see them riding to school. Some come in buggies, some on bicycles, but the majority dash along on their creole ponies.

New York.—*St. Francis Xavier College* opened the year with an increase of 24 over last year. This has since increased a hundred more, for in the November "Xavier" we read: In the graduate school there are 71, in the college 201, in the academic department 276, in the grammar school 152, and in the Latin evening school 16. Thus the grand total is 716.

"The Post Graduate department of the College of St. Francis Xavier opened on Monday evening, October 9, with a registration of forty-five, including twenty-four applicants for the degree of Master of Arts. The lectures, which are intended not only for graduate students, but also for other gentlemen desirous of making advanced studies in the branches named, are held Monday and Tuesday evenings at 8 o'clock in the Academic Hall, entrance 30 West Sixteenth Street. No charges are made for any of these lectures, but a graduation fee of fifteen dollars is required from those who receive degrees. On Monday evenings Father M. H. O'Brien, S. J., lecturer on psychology, natural theology and ethics to the senior class, lectures on psychology. On Tuesday evening Father P. A. Halpin, S. J., *emeritus* professor of metaphysics and ethics, will confine himself during the first term to ethics and law, and during the second term to ethics and medicine."

Our Novitiates.—The number of juniors and novices in the novitiates of this country and Canada on October 1, was as follows:—

| | NOVICES | | | | | | JUNIORS | | |
|---------------------|-------------|-------|-------------------|----------|-------|------|---------|-------|------|
| | Scholastics | | | Brothers | | | 1st yr | 2d yr | Tot. |
| | 1st yr | 2d yr | Tot. | 1st yr | 2d yr | Tot. | | | |
| Maryl. New York | 27 | 29 | 56 ⁽⁴⁾ | 4 | 2 | 6 | 11 | 18 | 29 |
| Missouri..... | 9 | 19 | 28 ⁽¹⁾ | ... | 3 | 3 | 22 | 16 | 38 |
| California..... | 6 | 5 | 11 ⁽²⁾ | 1 | 2 | 3 | 11 | 13 | 24 |
| New Orleans..... | 4 | 7 | 11 | 4 | ... | 4 | 6 | ... | 6 |
| Buffalo Mission.... | 4 | 5 | 9 | 4 | 1 | 5 | 5 | 3 | 8 |
| Canada..... | 9 | 9 | 18 ⁽³⁾ | 3 | 3 | 6 | 8 | 4 | 12 |
| Total, | 59 | 74 | 133 | 16 | 11 | 27 | 63 | 54 | 117 |

(1) Five juniors are from Canada Mission ; one scholastic novice from Rocky Mountain Mission, and one from New Orleans Mission.

(2) One junior is from Canada Mission and one scholastic novice ; two juniors are from New Mexico and one coadjutor novice.

(3) Two juniors—2d year—are from the Province of Champagne.

(4) Father Prendergast at Georgetown and Father Kelly at Roehampton are not included.

Philadelphia, St. Joseph's College.—The days which marked the close of August and the opening of September of the present year have been days which have also marked a new era in the work of St. Joseph's College. For, not only is it our pleasure to announce to the friends and benefactors of the college that the new buildings so long contemplated and so much needed are at last in a state of occupancy—their use being reserved for the students of the college proper ; namely, those who constitute the classes of Senior, Junior, Sophomore and Freshman—but great satisfaction is also felt in the increased number of boys, who, by their applications for admission into the college, have signified their desires of obtaining a college education. Hitherto, very many prospective students have had to be refused admission on account of the very limited accommodations, but now this is no longer the case.

On the 28th, 29th and 30th days of August were held the examinations for entrance into the lowest class in the Academic or High School Course. Eighty-five boys coming from parochial and public schools in and around Philadelphia presented themselves as candidates. Of these sixty-nine successfully took the examinations and were admitted to Third Academic Class. Since the prescribed days, and up to the opening of schools on September 18, seventy-two others who were not aware that the examinations had already taken place were subjected to very severe tests. From this number thirty-eight were chosen, making a total of 107.

Many of those who were either too young or not sufficiently advanced in the elementary branches, and were consequently unable to reach the required standard, have been admitted to the Grammar Class, a class distinct from the college and Academic Courses, and now for the first time opened for the pur-

pose of preparing boys for the Third Academic Class. In the College Course there is a material increase in the catalogue of students, while that of the Academic Course has almost doubled its numbers.—*From the Gesù Church Calendar.*

Philippines.—We have received as we go to press the following notice concerning one of the Society's colleges at Manila.

At the Ateneo Municipal de Manila on Calle Arzobispo this morning Sept. 8, 1899, occurred one of the most enjoyable affairs that Manila people have had the privilege of attending for many months. It was the semi-annual award of merit to the students of the Colegio Municipal. An excellent program was rendered and much credit is due to the industriousness and diligence of the students and to the painstaking professors constituting the faculty of the school. The large auditorium of the college was crowded by people interested in the work of education in Manila.

The happy faces of the pupils in their neat uniforms of white duck trousers and black coats with gold braid and buttons was a pleasing sight and an impressing one.

The opening number of the program was a symphony in b minor from Mozart, by a Filipino orchestra. It was played with vigor and abandon, with expression.

Don Gregorio Granados gave a demonstration of his knowledge of mathematics, which, considering his extreme youth, was excellent. Don Gregorio has been well tutored and promises to make his mark in the world. Senores Trinidad, Lucena and Del Rosario rendered a dialogue in the English language which elicited much applause. They all are first year students in English and their pronunciation was almost perfect. They were tutored by Professor Father Simeon who is one of the best instructors of languages in the city.

This college is one of the best educational institutions for boys in the Orient, and has the reputation of graduating some of the best educated men in the far East.—*From the Insular Daily Press of Manila.*

The latest from Manila—Under the date of September 22, Father Algué writes to us as follows :—

The Filipino newspapers become more and more violent every day in their attacks on religion. I mean, of course, the Filipinos who have been conciliated to the Americans or their papers published at Manila. The insurgent papers are far better as far as religion is concerned. These conciliated Filipino newspapers during the last four months have attempted to annihilate or destroy our reputation and the authority of our Society among the natives, putting forth all kinds of new and old calumnies. The result has been that many Filipinos say that "there is no reason to make any exception of the Jesuits, as has always been made up to the present, as they are far worse than the Friars; and that all religious congregations should

be exiled from the Philippines." It is rumored that they are going to apply to the President of the United States and ask for the expulsion of the Friars and Jesuits. This is the work of the Freemasons of Europe and perhaps of America also. What will be the end of it? There is no prospect of our opening again our missions in Mindanao, for the present, as this very abnormal condition of affairs may last long; the war is going very slowly and there is no probability of peace in the near future. The horizon looks very dark. About fifty of our missionaries have been sent back to Europe where they will be more useful than here, for the present.

The United States commissioners, Col. Denby and Prof. Worcester have been called to Washington by telegram, for an immediate conference with the President. They are already on the way to the States. We have been in very close and friendly relation with the commission, chiefly with the president, Mr. Shurman, who is now in Washington. He saw in a visit to the observatory that we were preparing an atlas of the Philippines and he wanted by all means to have it published by the commission. It has been granted and accordingly a contract has been signed by the commissioners, Father Superior of the Mission, and myself. The atlas consists of thirty maps, 22 by 35 centimetres and is the hand work of the native draughtsmen of the observatory and contains all available geographic data.

An important service has been added to our work, and it has been in operation since September 1. We now send every day by telegraph the standard time—120° E. of Greenwich—to all the headquarters and telegraphic stations under the Americans and to the ports of Iloilo, Bartolo and Cebu on the island of Bisaya.

General Otis seems to be satisfied with our observatory work. I had to see him many times and he has always been very kind to me. He also speaks highly of our Society.

Provincial Congregations, Province of Maryland-New York.—The Congregation was held at St. Francis Xavier's, New York, from July 3-7. The deputati chosen were Fathers Villiger and Cardella. Father Russo was elected secretary and Father Devitt assistant secretary. Father William F. Clark was chosen procurator and Father Devitt substitute.

Missouri Province.—The Congregation was held at St. Louis University, St. Louis, from July 4-7. The deputati chosen were Fathers Bushart and Higgins. Father John N. Poland was elected secretary and Father Michael W. O'Neil assistant secretary. Father Thomas S. Fitzgerald was elected procurator and Father Michael P. Dowling substitute.

The Missions.—Father Frieden, Superior of California, attended the meeting of the Turin Province at Turin, and Father Pinto, Superior of New Mexico, that of his province at Naples, and Father Rockliff Superior of the Buffalo Mission, that of the German Province. The independent missions of New Orleans and Canada had no representation in the Provincial Congregations, but their superiors were called to Rome during the summer.

CONGREGATIO PROCURATORUM

HABITA ROMÆ APUD COLLEGIUM GERMANICUM

DIE 27 SEPTEMBRIS, 1899

A. R. P. LUDOVICUS MARTIN

PRÆPOSITUS GENERALIS SOCIETATIS JESU

| NOMEN ET COGNOMEN | | ORTUS | INGRESSUS | GRADUS |
|------------------------------------|----------------|--------------|--------------|--------------|
| ASSISTENTES | | ASSISTENS | | |
| R. P. Franciscus Grandidier | Galliæ | 18 Jul. 1823 | 22 Aug. 1845 | 2 Feb. 1862 |
| R. P. Joannes Jos. de la Torre.... | Hispaniæ | 19 Mar. 1830 | 9 Oct. 1852 | 15 Aug. 1865 |
| R. P. Mauritius Meschler..... | Germaniæ | 16 Sep. 1830 | 8 Nov. 1850 | 2 Feb. 1867 |
| R. P. Rudolphus J. Meyer..... | Angliæ | 8 Nov. 1841 | 12 Jul. 1853 | 2 Feb. 1876 |
| R. P. Rogerius Freddi..... | Italiæ | 22 Mar. 1846 | 21 Sep. 1862 | 2 Feb. 1880 |
| PROCURATORES | | PROV. | | |
| R. P. Joannes B. Guida..... | Neapolitanæ.. | 29 Nov. 1828 | 15 Jun. 1843 | 15 Aug. 1862 |
| R. P. Josephus Janssens | Belgiæ... .. | 4 Sep. 1826 | 24 Sep. 1845 | 2 Feb. 1863 |
| R. P. Alexander Gallerani..... | Romanæ | 9 Apr. 1833 | 20 Oct. 1856 | 2 Feb. 1867 |
| R. P. Rudolphus Cornely..... | Germaniæ | 19 Apr. 1830 | 15 Oct. 1852 | 15 Aug. 1867 |
| R. P. Gulielmus Delany..... | Hiberniæ..... | 4 Jun. 1835 | 20 Jan. 1856 | 2 Feb. 1869 |
| R. P. Alexandér Charnley..... | Angliæ | 25 Aug. 1834 | 7 Sep. 1853 | 2 Feb. 1871 |
| R. P. Albertus Amico..... | Siculæ | 18 Feb. 1839 | 17 Jan. 1856 | 2 Feb. 1873 |
| R. P. Joannes Nep. Mayr..... | Austriæ..... | 13 Feb. 1832 | 13 Jan. 1857 | 2 Feb. 1873 |
| R. P. Carolus Torti..... | Taurinensis.. | 8 Mar. 1838 | 23 Oct. 1853 | 15 Aug. 1873 |
| R. P. Josephus Ehrmann..... | Campaniæ .. | 8 Mai. 1840 | 12 Nov. 1858 | 2 Feb. 1875 |
| R. P. Joachimus Campo Sancto.. | Lusitanæ | 10 Mai. 1841 | 16 Jan. 1859 | 15 Aug. 1876 |
| R. P. Joachimus Vioni..... | Venetæ | 9 Jan. 1835 | 29 Sep. 1855 | 1 Oct. 1876 |
| R. P. Stanislaus Zaleski..... | Galicæ | 11 Sep. 1843 | 15 Nov. 1857 | 2 Feb. 1877 |
| R. P. Alfredus d'Adhémar..... | Tolosanæ | 1 Mar. 1838 | 14 Mar. 1860 | 2 Feb. 1877 |
| R. P. Joannes Ricart..... | Aragonæ..... | 30 Nov. 1838 | 28 Sep. 1861 | 15 Aug. 1877 |
| R. P. Matthias Abad..... | Castellanæ .. | 24 Feb. 1844 | 25 Jul. 1864 | 15 Aug. 1880 |
| R. P. Marius Bouillon..... | Lugdunensis | 27 Mar. 1846 | 21 Nov. 1862 | 15 Aug. 1881 |
| R. P. Joannes Granero..... | Toletanæ | 27 Oct. 1848 | 31 Mar. 1867 | 15 Aug. 1884 |
| R. P. Gedeo Labrosse | Franciæ | 8 Jan. 1837 | 9 Oct. 1856 | 13 Nov. 1885 |
| R. P. Thomas Fitzgerald..... | Missourianæ | 1 Mar. 1848 | 19 Jul. 1869 | 15 Aug. 1886 |
| R. P. Rudolphus van Oppenrāj | Neerlandiæ ... | 17 Oct. 1856 | 26 Sep. 1873 | 2 Feb. 1892 |
| R. P. Gulielmus F. Clark..... | Maryl. N. Eb. | 11 Aug. 1856 | 7 Jan. 1876 | 2 Feb. 1893 |

RETREATS

BY FATHERS OF THE MARYLAND NEW YORK PROVINCE,
IN JULY, AUGUST, AND SEPTEMBER. 1899.

DIOCESSES.

| | |
|----------------------|-----|
| 1 Albany | 70 |
| 2 Boston | 170 |
| 2 Brooklyn | 200 |
| 2 Burlington | 50 |
| 2 Cleveland | 80 |
| 1 Halifax | 40 |
| 1 Manchester | 50 |
| 2 Newark | 150 |
| 2 New York | 300 |
| 1 Ogdensburg | 26 |
| 2 Philadelphia | 150 |
| 1 Portland | 40 |
| 1 Richmond | 25 |
| 1 Rochester | 75 |
| 2 Scranton | 170 |
| 2 Springfield | 180 |
| 1 Syracuse | 50 |
| 1 Wheeling | 25 |

SEMINARIES.

| | |
|---------------|-----|
| Emmitsburg .. | 50 |
| Overbrook .. | 140 |
| Seton Hall .. | 30 |

RELIGIOUS—MEN.

| | |
|------------------------------------|----|
| Christian Brothers (30 days) | 35 |
| Xaverian Brothers | 40 |

RELIGIOUS—WOMEN.

| | |
|---|----|
| 2 Sisters of the Blessed Sacrament, Pa. ... | 60 |
| 1 Carmelites, Boston, Mass. ... | 20 |

Charity.

| | |
|--|------|
| 1 Baltic, Conn. | 50 |
| 1 Greensburg, Pa. | 200 |
| 2 Holyoke, Mass. | 130 |
| 1 Leonardtown, Md. | 12 |
| 5 Mt. St. Vincent, New York City | 1170 |
| 1 Newburyport, Mass. | 52 |

Franciscans.

| | |
|--------------------------|-----|
| 2 Peekskill, N. Y. | 180 |
| 2 Mt. Loreto, S. I. | 120 |

Good Shepherd.

| | |
|---------------------------------------|-----|
| 3 Boston, Mass. | 90 |
| 1 Brooklyn, N. Y. | 75 |
| 2 Newark, N. J. | 54 |
| 1 Norristown, Pa. | 30 |
| 1 Philadelphia, Pa. | 23 |
| 1 Helpers of Holy Souls, N. Y. .. | 16 |
| 2 Holy Child, Sharon Hill, Pa. .. | 120 |
| 1 Holy Cross, Balt., Md. | 35 |
| 1 Holy Cross, Washington, D. C. | 60 |
| 1 Holy Names, Schenectady, N. Y. | 23 |

Immaculate Heart.

| | |
|---|-----|
| 1 Burlington, Vt. | 30 |
| 1 New York City | 63 |
| 1 West Chester, Pa. | 275 |
| 1 Little Sisters of the Poor, Baltimore, Md. | 20 |

Mercy.

| | |
|--|-----|
| 2 Beatty, Pa. | 200 |
| 2 Bordentown, N. J. .. | 100 |
| 1 Burlington, Vt. | 35 |
| 1 Cresson, Pa. | 66 |
| 1 Harrisburg, Pa. | 50 |
| 3 Hartford, Conn. | 330 |
| 2 Manchester, N. H. .. | 100 |
| 2 Meriden, Conn. | 120 |
| 1 Middletown, Conn. .. | 60 |
| 1 Mt. Washington, Md. | 80 |
| 3 New York City .. | 200 |
| 1 Philadelphia, Pa. .. | 75 |
| 2 Providence, R. I. .. | 160 |
| 1 Rensselaer, N. Y. .. | 63 |
| 1 Rochester, N. Y. .. | 45 |
| 1 Wilkesbarre, Pa. .. | 50 |
| 1 Worcester, Mass. .. | 20 |
| 2 Mission Helpers, Baltimore, Md. | 44 |

Notre Dame.

| | |
|--------------------------|-----|
| 3 Boston, Mass. | 430 |
| 1 Chicopee, Mass. | 45 |
| 1 Lowell, Mass. | 180 |
| 1 Philadelphia, Pa. | 50 |
| 1 Waltham, Mass. | 80 |
| 1 Washington, D. C. .. | 25 |
| 1 Worcester, Mass. | 40 |

| | |
|--|----|
| 1 Oblates of Providence, Baltimore, Md. | 50 |
| 1 Our Lady of the Cenacle, New York City | 15 |
| 1 Presentation, Fiskhill, N. Y. | 22 |

Sacred Heart.

| | |
|--------------------------------|-----|
| 1 Albany, N. Y. | 110 |
| 1 Atlantic City, N. J. | 22 |
| 1 New York City | 170 |
| 1 Philadelphia, Pa. | 82 |
| 1 Providence, R. I. | 65 |
| 1 Rochester, N. Y. | 45 |

St. Joseph.

| | |
|------------------------------|-----|
| 1 Binghamton, N. Y. | 50 |
| 2 Brighton, Mass. | 180 |
| 1 Ebensburg, Pa. | 107 |
| 1 McSherrystown, Pa. | 46 |
| 2 Philadelphia, Pa. | 220 |
| 3 Rochester, N. Y. | 350 |
| 1 Rutland, Vt. | 45 |
| 1 Springfield, Mass. | 150 |
| 2 Troy, N. Y. | 215 |
| 2 Salesians | 60 |

Ursulines.

| | |
|-------------------------------|----|
| 1 Middletown, N. Y. | 20 |
| 1 New Rochelle, N. Y. | 40 |
| 1 New York, N. Y. | 60 |

Visitation.

| | |
|---------------------------------|----|
| 1 Abington, Va. | 20 |
| 1 Catonsville, Md. | 60 |
| 1 Frederick, Md. | 50 |
| 1 Georgetown, D. C. | 50 |
| 1 Parkersburg, West Va. | 23 |
| 1 Richmond, Va. | 22 |
| 1 Washington, D. C. | 30 |
| 1 Wheeling, West Va. | 40 |

Lay People.

Children, Good Shepherd:—

| | |
|---|-----|
| 1 Albany, N. Y. | 75 |
| 2 Boston, Mass. | 380 |
| 2 Newark, N. J. | 180 |
| 1 New York City | 400 |
| Ladies Retreat, West Park, N. Y. | 30 |
| Ladies Retreat, New York City | 40 |
| Sodality (Manhattanville) New York City | 75 |

SUMMARY.

| | <i>Retreats</i> | | | | <i>Exercitants</i> | | | |
|------------|-----------------|----|----|----|--------------------|----|----|-------|
| Clergy | 27 | .. | .. | .. | .. | .. | .. | 1901 |
| Seminaries | 3 | .. | .. | .. | .. | .. | .. | 220 |
| Brothers | 2 | .. | .. | .. | .. | .. | .. | 75 |
| Sisters | 109 | .. | .. | .. | .. | .. | .. | 7975 |
| Seculars | 9 | .. | .. | .. | .. | .. | .. | 1180 |
| | <hr/> | | | | <hr/> | | | |
| | 150 | | | | | | | 11351 |

Rocky Mountain Mission, Gonzaga College, Spokane.—The new college building is finished and our scholasticate was moved here from St. Ignatius Mission, last August. All seem well pleased with the change. The old Gonzaga College is unoccupied at present; nobody can tell what will be done with it. The new college is all that can be desired in every way. We have at present 62 boarders and 92 day scholars, and expect a good many more before the end of the year.—*Father G. de la Motte.*

Rome, Father Ehrle, Librarian of the Vatican, honored at Oxford.—The honorary degree of D. C. L. that was conferred on Father Ehrle, S. J., the librarian of the Vatican, at the Oxford Commemoration, on Wednesday, June the 21st, 1899, was a graceful tribute to one who has earned the gratitude of all recent visitors to Rome by his unflinching kindness and courtesy, as well as a mark of Oxford's appreciation of his learning and varied ability. He was warmly received by the assembly in the theatre, and the speech in which he was introduced by Dr. Shadwell, who was occupying the place of the Regius Professor of Civil Law, will be read with interest, combining as it does a word of compliment to the Holy Father with the praise bestowed on Father Ehrle himself. The text of Dr. Shadwell's speech was as follows:—

“Sequitur deinceps vir Reverendissimus, qui historiam bibliothecæ Romanorum Pontificum cepit

explicare chartis

Doctis, Jupiter! et laboriosis.

Quem si non apud nos nutritum neque huic musarum domicilio familiarem novimus, non tamen ille nobis alienus habebitur, quicumque Romam studiorum causa visentes benevolentiam, humanitatem, amœnitatem viri doctissimi experti sumus dum ipse gazas suas patefactas ostendebat,

Quidquid come loquens atque omnia dulcicia dicens

Hunc quum laudamus, laudamus ipsius Pontificis Maximi humanissima consilia, quibus factum est ut in bibliothecam suam magis magisque gratis aditus præbeatur:

. . . tuam putares,

Tam non invida, tamque liberali

Tam comi patet hospitalitate.

Præsto vobis Franciscum Ehrle, Bibliothecæ Vaticanæ Præfectum, ut admittatur ad gradum Doctoris in jure civili honoris causa.”

The visit of Father Ehrle, and the honor bestowed upon him, are specially well timed in view of the increasing number of Catholics at Oxford, and of

the establishment of the two Academic Halls of the Benedictines and the Jesuits at the university from which they had been for so many years excluded.—*London Tablet*, July 1.

Retreat to the Cardinals.—A ten days' retreat to the members of the Sacred College, and to the prelates of the Pontifical Court was given recently by Fathers Zocchi and Remer of the Society. The Holy Father also attended.

Our Scholasticates in this country and Canada had on October 1, the following number of students:—

| | —THEOLOGIANS— | | | —PHILOSOPHERS— | | | |
|--------------------|---------------|--------------|-------------------|----------------|--------|--------|-------------------|
| | Long Course | Short Course | Total | 1st yr. | 2d yr. | 3d yr. | Total |
| Woodstock..... | 39 | 18 | 57 ⁽¹⁾ | 25 | 14 | 16 | 55 |
| St. Louis | 39 | 10 | 49 ⁽²⁾ | 18 | 12 | 21 | 51 ⁽²⁾ |
| Montreal | 11 | 10 | 21 ⁽³⁾ | ... | 9 | ... | 9 |
| Grand Coteau..... | 2 | 1 | 3 | ... | 8 | 15 | 23 ⁽⁴⁾ |
| Spokane..... | ... | 4 | 4 ⁽⁵⁾ | 11 | 15 | ... | 26 |
| Prairie du Chien.. | ... | ... | ... | 9 | 8 | 10 | 27 |
| Total | 91 | 43 | 134 | 63 | 66 | 62 | 191 |

⁽¹⁾ Of these theologians 31 belong to Maryland-N. Y., 19 to New Orleans, 5 to New Mexico, 1 to Missouri, 1 to California.

⁽²⁾ Of these theologians 38 belong to Missouri, 9 to Rocky Mountains, 2 to New Mexico. Of philosophers 39 to Missouri, 8 to California, 4 to New Mexico.

⁽³⁾ Two theologians are from New Orleans.

⁽⁴⁾ Two philosophers are from Maryland-N. Y. and two from California.

⁽⁵⁾ One theologian belongs to the Buffalo Mission.

Syria, St. Joseph's University, Beyrouth.—The difficulties which have for several years hampered the development of the medical faculty of St. Joseph's University, have at last been satisfactorily settled. The facts are briefly as follows. At the beginning the university gave its own diplomas. The Turkish Government did not recognize them, and required our students to pass an examination at Constantinople. Some went to get degrees at Paris and Lyons, and these were more easily accepted than ours. This led to our adopting a French diploma instead of our own. Every year a board of examiners were sent from France to confer these diplomas, which by a special favor of the French Government, were recognized in France as well as in the colonies. But new difficulties arose when our doctors tried to have their diplomas registered at Constantinople. The officials refused to acknowledge them, on the plea that they were diplomas of a faculty where our students had never attended lectures. Little by little it became also more difficult for our students to be examined at Constantinople. On the other hand, not a few

whom we had been obliged to refuse at Beyrouth, purchased their degrees in spite of us. The French ambassador, Mr. Cambon, being appealed to, obtained for us from the Turkish Government that one or two delegates from Constantinople should be present at the examinations together with the French board of examiners, and sign the diplomas in the name of his majesty the Sultan.

All parties seemed satisfied, when a new hitch arose from the French Ministry of Public Instruction. This ministry had bent on making of our medical faculty a sort of branch faculty subject and subordinate to that of Lyons, and was therefore strongly opposed to the late agreement which gave us a diploma of our own and left the examiners to be chosen by the ministry of foreign affairs. The German emperor's visit to Palestine had this advantage for us that it made our situation better known to the many French journalists that came to Beyrouth for the occasion. Many favorable articles were written about our work in Syria, and our claims on government support were duly emphasized. Still the Ministry of Public Instruction remained obstinate, and for a time the prospects of our medical school were anything but bright. It was decided that the Rector of the University should go to Paris to plead his cause in person. This he did with such success that after some days he was able to announce that everything had been settled in our favor, and that a board of examiners would shortly be sent. This happy conclusion of a long standing trouble will greatly further the prosperity of our medical faculty. The completion of the medical school in charge of the American Protestant Missionary Society cannot at present do us much harm.

Ghazir.—By the election of the new Maronite patriarch, Elias Hoyek, our old ecclesiastical seminary of Ghazir acquires a fresh title to its claim of being a nursery of eastern bishops. More than twenty bishops and patriarchs have been educated wholly or in part by our fathers in the seminary of Ghazir. Founded in 1846, the seminary was in 1876 transferred to Beyrouth, where it continues to flourish with even greater success than in the past.

Worcester, Holy Cross College. The Past Year.—The attendance of students was very good. The highest number in actual attendance at any time this year was 240 boarders and 50 day scholars. This is a decrease of about 12, as compared with last year. I presume that the war and hard times had something to do with it. There are 43 in philosophy. This is the largest number Holy Cross has ever graduated. Once before in 1895 there were 42.

There was the usual annual play in the Worcester theatre, "Major André, the British Spy." The B. J. F. and Philomathic debates were held in the college hall and were admittedly of a high literary order. Rt. Rev. Mgr. Thomas J. Gonaty, D.D., Rector of the Catholic University delivered an eloquent lecture to the boys this spring on "The Ideal Catholic College Man."

With regard to material improvements, what is called the old building is being gradually renovated so as to bring it into line with the new wing. Every year witnesses some change for the better. This year new floors were laid in the study hall and students' corridor. The college refectory was the next point of attack, and the students on their return in September 1899, found it greeting them with a much more cheerful welcome.

Our large gymnasium furnishes us ample opportunity for indoor athletics. In out door games generally we have thus far been rather deficient. Hence a magnificent athletic field is now under consideration. The cost is estimated at about \$10,000. To raise this sum a circular has been issued by the athletic association to the friends of the college. In response to this appeal nearly \$4000 have already been contributed.

This year was the fiftieth anniversary of the first graduating class of Holy Cross College. The Rt. Rev. James A. Healy, Bishop of Portland, is the only surviving member of the class. He accepted a special invitation to honor us with his presence at the commencement exercises and the occasion was fittingly celebrated by extra commemorative exercises.

Catalogue of Graduates.—On the occasion of its fiftieth year, Holy Cross has issued a catalogue of graduates. These number 719, 610 of whom are now living. The first class—1849—numbered four, and the last and the largest—1899—forty-three. Of these graduates 242 are clergymen, 103 physicians, 94 lawyers, and the rest professional students or in business. Thirty-two are occupied as teachers.

Home News.—On account of the withdrawal of the Missouri theologians Woodstock has 41 less theologians than last year; there are, however, nine more philosophers, so the number of scholastics is but 32 less than last year. The house is still well filled, there being 112 scholastics, 16 professors and 24 brothers, a total of 152. Of these 19 are from New Orleans, 5 from New Mexico, 1 from Missouri and 1 from California. There have been but few changes in the faculty, Father Macksey teaches Metaphysics in place of Father Timothy Brosnahan. Father Brosnahan teaches Ethics, and Father Mandalari, Logic. Father Holaind is teaching at Georgetown and Father Dawson is making his tertianship at Florissant.—The improvements and the construction of the new boiler house are not yet completed.

The Ordinations took place on June 25, 26 and 27. Cardinal Gibbons conferred the Holy Orders on each of these days. Twenty-nine received minor orders, and the following were ordained priests on the last day:—James B. Matthews, Martin I. Scott, Patrick F. O'Gorman, Patrick M. Collins, George A. Keelan, Daniel Quinn, for the Maryland-New York Province; Aloysius F. Heitkamp, William I. Harrington, Hugh B. MacMahon, Henry S. Spalding, Michael I. Hoferer, Thomas A. O'Malley, George R. Kister, Francis E. Porter, Thomas A. McNeive, John E. Copus, for the Missouri Province; Roderick Lachapelle for the Canada Mission; Celestine Caldi, Hermann Goller, for the Rocky Mountain Mission; Albert Gilbert, John B. Schimpf, Alexander I. Dreane, for the New Mexico Mission.

Charles V. Lamb, who is studying theology in our scholasticate at Lou-

vain, Belgium, was ordained priest on August 29, by Bishop Van den Branden de Reeth, titular bishop of Eritrea.

The Theological Academy.—On May 3, the members of the theological academy met to elect officers for the ensuing scholastic year. The ballotting resulted in the election of the following officers:—

Alphonsus E. Otis, president; John C. Harmon, first consultor; William A. Lonergan, second consultor; Francis de S. Howle, secretary.

At this meeting it was decided that hereafter there be no regular debaters appointed, but that the question discussed by the essayist be opened to the house.

The following is a list of the essays read by the members during the past scholastic year:—

First Term.

| | |
|--|----------------------------|
| Sep. 29, "A View of Indifferentism"..... | Father McNiff |
| Debaters | Fathers Finn and Connell |
| Oct. 13, "Papal Infallibility"..... | Father Stritch |
| Debaters | Fathers Schuler and Neenan |
| Oct. 27, "The Morality of the 19th Century"..... | Mr. Duarte |
| Debaters | Messrs Brosnan and Devine |
| Nov. 10, "Ancient Liturgies as Theological Arguments"..... | Mr. Otten |
| Debaters | Messrs Goller and O'Gorman |
| Dec. 1, "The Progress of Infidelity"..... | Mr. O'Donovan |
| Debaters | Messrs Lachapelle and Remy |
| Dec. 15, "Divina Commedia"..... | Mr. Caldi |

Second Term.

| | |
|--|------------------------------|
| Jan. 26, "The St. Bartholomew Massacre"..... | Mr. Finegan |
| Debaters | Messrs Nolan and Porter |
| Feb. 16, "Catholicity and National Decadence"..... | Mr. Neary |
| Debaters | Messrs Twelmeyer and Kuhlman |
| Mar. 9, "Church and State"..... | Mr. Schimpf |
| Debaters | Messrs Hoferer and Mahony |
| Mar. 23, "Catholic Doctrine in the Catacombs"..... | Mr. Collins |
| (With Stereopticon Illustrations) | |

The Philosophical Academy.—On June 24, at a meeting of the members of the philosophical academy the following officers were elected:—

Paul R. Conniff, president; James C. Davey, first assistant; Walter W. Dwight, second assistant; George E. Kelly, secretary.

The following essays were read during the past scholastic year:—

First Term.

| | |
|--|----------------|
| Oct. 12, "Animal Intelligence"..... | Mr. Geale |
| Nov. 9, "Locke's Influence on Kant"..... | Mr. Conniff |
| Dec. 11, "Darwinism"..... | Mr. Carlin |
| Jan. 4, "Hypnotic Sleep"..... | Mr. Oates |
| Jan. 18, "Responsibility"..... | Mr. F. McGuire |
| Feb. 1, "The Psychology of Dreams"..... | Mr. O'Laughlin |

Second Term.

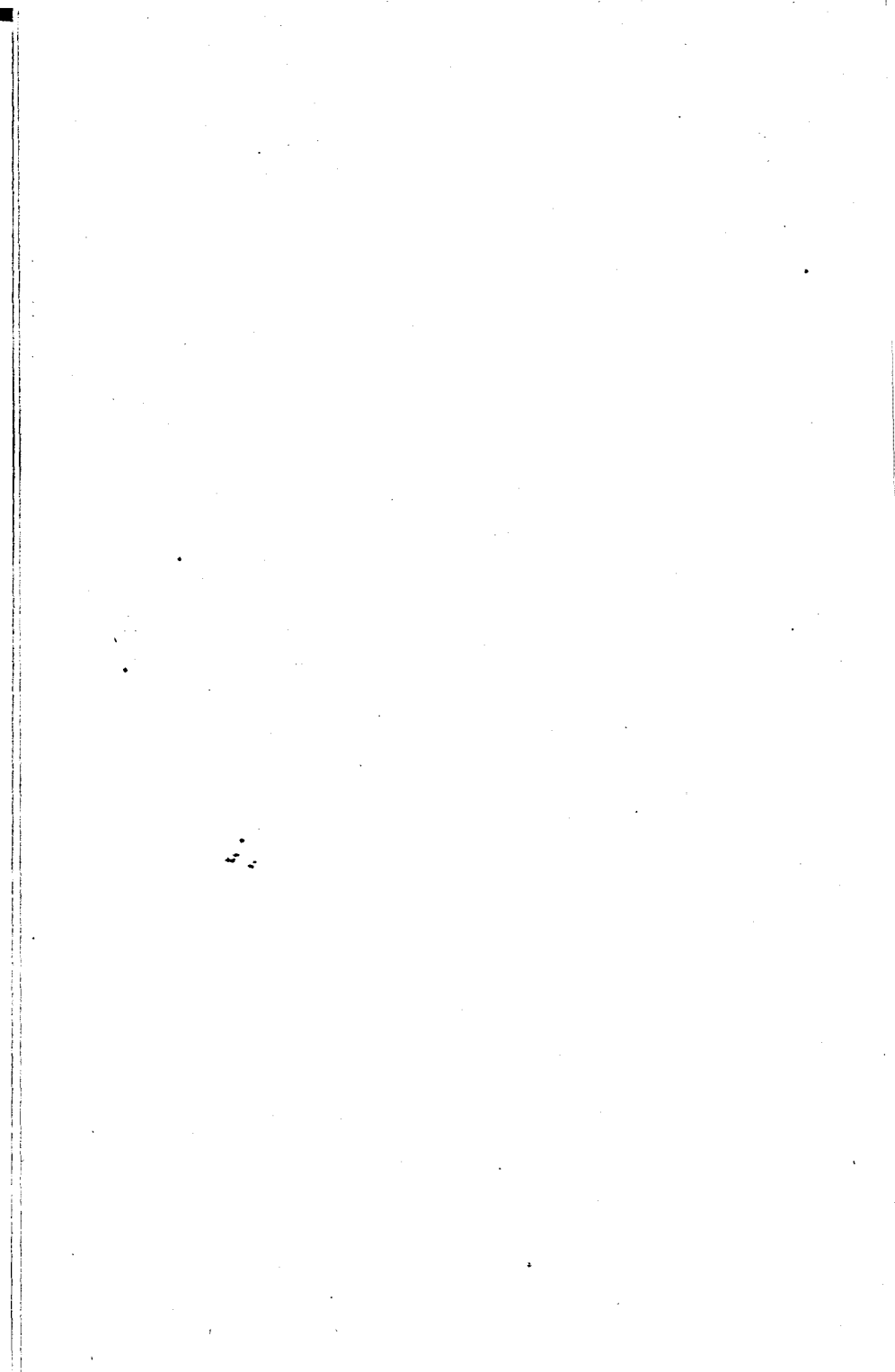
| | |
|---|---------------|
| Mar. 1, "Modern Theory of Vision"..... | Mr. Devlin |
| Mar. 22, "Spencer's Norm of Morality"..... | Mr. Farrell |
| Apr. 5, "Newman's Doctrine of Causation"..... | Mr. McCaffray |
| May 17, "The Origin of the Human Language"..... | Mr. Fortier |

Students in our Colleges in the United States and Canada, Oct. 1, 1899

| | No. of students | Boards | H. Board. | D. Schol. | A. M. (in course) | College course | Grammar course | Latin Rudim. | Commer. | Preparat. | Augment. (Board.) | Augment. H. Board. | Augment. D. Schol. | Total Augment. | Province Augment. | |
|-------------------------------|-----------------|--------|-----------|-----------|-------------------|----------------|----------------|--------------|---------|-----------|-------------------|--------------------|--------------------|----------------|-------------------|--|
| Md. N. Y. Prov. | | | | | | | | | | | | | | | | |
| Georgetown ¹ | 279 | 199 | 7 | 73 | 15 | 102 | 126 | 36 | | | 35 | 5 | 11 | 51 | | |
| Washington | 142 | | | 142 | | 29 | 49 | 38 | 26 | | | | -5 | -5 | | |
| Fordham | 216 | 152 | 7 | 57 | 1 | 73 | 97 | | 31 | 14 | -20 | -3 | -18 | -41 | | |
| Worcester | 288 | 240 | 1 | 47 | | 188 | 88 | 12 | | | 8 | | -3 | 5 | | |
| New York | 616 | | | 616 | 24 | 147 | 176 | 130 | | 139 | | | 24 | 24 | 164 | |
| Philadelphia | 285 | | | 285 | 9 | 51 | 181 | | | 44 | | | 100 | 100 | | |
| Baltimore | 205 | | | 205 | | 45 | 88 | 72 | | | | | 31 | 31 | | |
| Boston | 475 | | | 475 | | 201 | 224 | 23 | | 272 | | | 34 | 34 | | |
| Jersey City | 145 | | | 145 | | 53 | 82 | | | 10 | | | -35 | -35 | | |
| Missouri Prov. | | | | | | | | | | | | | | | | |
| St. Louis | 361 | | | 361 | | 94 | 107 | 66 | 72 | 22 | | | -13 | 13 | | |
| Cincinnati | 422 | | | 422 | | 120 | 153 | 86 | 46 | 17 | | | 7 | 7 | | |
| St. Mary's | 250 | 233 | | 17 | | 75 | 77 | 24 | 74 | | 17 | | -1 | 16 | | |
| Chicago | 414 | | | 414 | | 102 | 144 | 64 | 86 | 18 | | | 3 | 3 | 60 | |
| Detroit | 220 | | | 220 | | 84 | 98 | 38 | | | | | | | | |
| Omaha | 154 | | | 154 | | 54 | 60 | 40 | | | | | -15 | -15 | | |
| Marquette | 248 | | | 247 | | 62 | 92 | 47 | 46 | | | | 36 | 36 | | |
| N. Orleans Miss. | | | | | | | | | | | | | | | | |
| Spring Hill | 138 | 138 | | | | 36 | 39 | | 50 | 13 | 27 | | | 27 | | |
| New Orleans | 269 | | | 269 | | 58 | 86 | | 57 | 68 | | | -36 | -36 | -10 | |
| Galveston | 115 | | | 115 | | 15 | 34 | | | 66 | | | -1 | -1 | | |
| Canada Mission | | | | | | | | | | | | | | | | |
| Montreal (S. Mary's) | 359 | 109 | 40 | 210 | | 160 | 135 | | | 64 | -29 | 18 | 6 | -5 | | |
| St. Boniface | 93 | 37 | 5 | 51 | | 23 | 15 | 18 | 24 | 13 | 14 | 2 | | 16 | 11 | |
| Montreal (Loyola) | 168 | 68 | 12 | 88 | | 30 | 58 | 48 | | 32 | -2 | 4 | -2 | | | |
| California Miss. | | | | | | | | | | | | | | | | |
| Santa Clara | 212 | 125 | 10 | 77 | 10 | 106 | | 29 | 49 | 18 | 16 | 5 | 9 | 30 | -33 | |
| San Francisco | 268 | | | 268 | | 51 | 75 | 48 | | 94 | | | -63 | -63 | | |
| Buffalo Mission | | | | | | | | | | | | | | | | |
| Buffalo | 264 | 91 | | 173 | | 83 | 153 | | | 28 | 20 | | 5 | 25 | | |
| Cleveland | 218 | | | 218 | | 39 | 139 | 40 | | | | | 12 | 12 | 52 | |
| Prairie du Chien | 33 | 33 | | | | | 28 | 5 | | | 6 | | | 6 | | |
| Toledo | 45 | | | 45 | | | 45 | | | | | | 9 | 9 | | |
| N. Mexico Miss. | | | | | | | | | | | | | | | | |
| Denver | 143 | 74 | 10 | 59 | | 30 | 75 | 23 | | 15 | 18 | | 6 | 24 | 24 | |
| Rocky Mt. Miss. | | | | | | | | | | | | | | | | |
| Spokane | 137 | 56 | | 81 | | 16 | 64 | | 16 | 41 | | | 27 | 27 | 27 | |
| TOTAL | 7181 | 1555 | 92 | 5534 | 59 | 2127 | 2788 | 887 | 577 | 743 | 110 | 31 | 154 | 295 | 295 | |

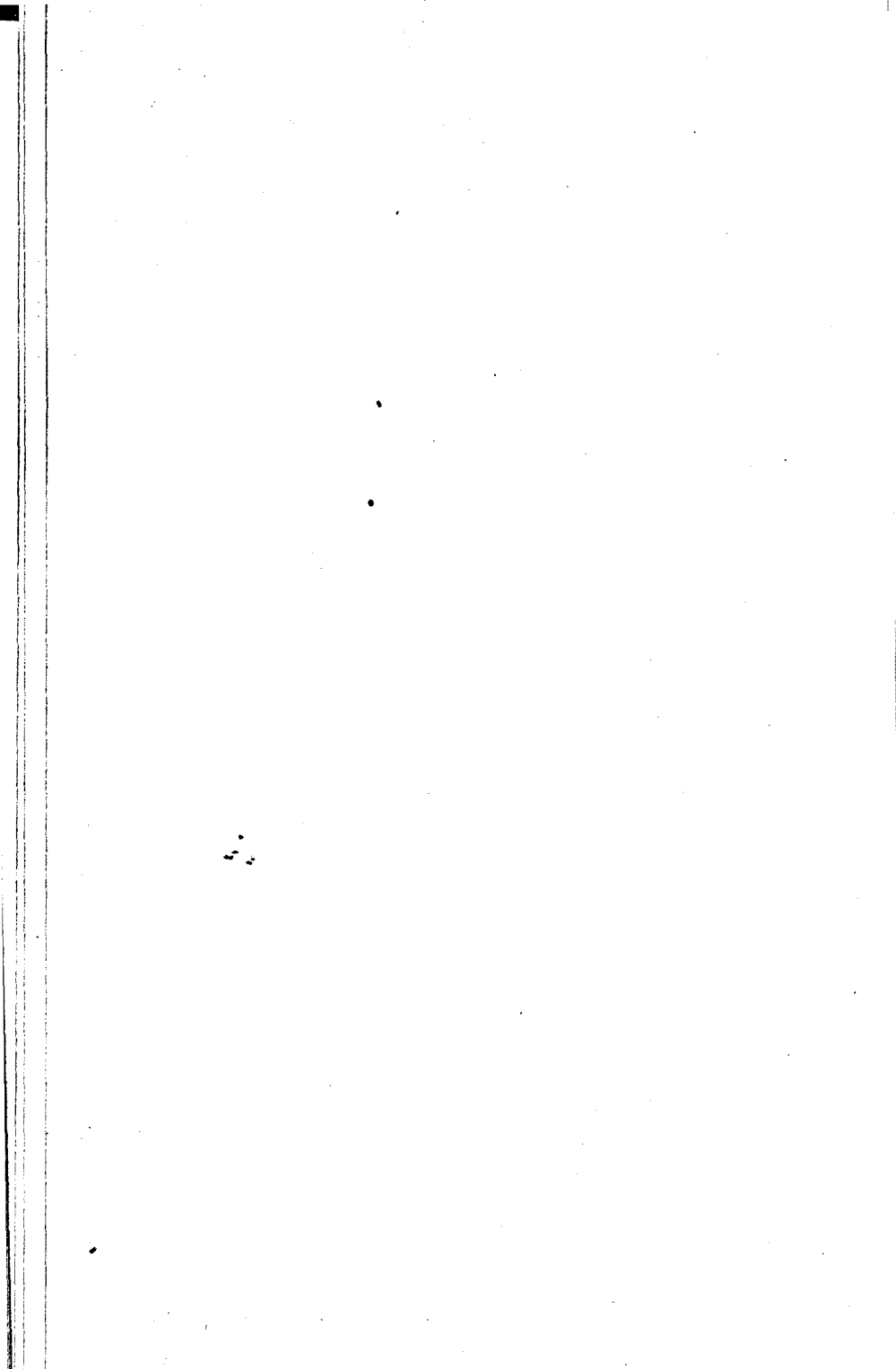
¹ Medical School 90, augmentum 10; Law School 300, augmentum 57.

² Preparatory Course to Scientific Schools.



Ministeria Spiritualia Prov. Maryland. Neo-Eboracensis, a die 1^{ma} Jul. 1898 ad diem 1^{am} Jul. 1899

| DOMICILIA | Baptizati | | Confess. partic. | Confess. gen. | Commun. extra T. | Commun. in T. | Matrim. benedic. | Matrim. revulid. | Extrem. Unction. | Outchases | Parati ad 1 ^{am} Com. | Parati ad Confirm. | Exhortationes | Conciones | Execr. Spir. Sacerd. | Execr. Spir. Relig. | Execr. Spir. Stud. | Execr. Spir. priv. | Mission. (quot hebda.) | Novitae | Tridua | Visit. Nosoc. | Visit. Carcer. | Visit. Infirm. | Sodalitates | Sodales | Fidelis SS. Cordis | Pueri in schol. paroch. | Puelli in schol. paroch. | Schol. Domin. | |
|--------------------------------------|-----------|-------|------------------|---------------|------------------|---------------|------------------|------------------|------------------|-----------|--------------------------------|--------------------|---------------|-----------|----------------------|---------------------|--------------------|--------------------|------------------------|---------|--------|---------------|----------------|----------------|-------------|---------|--------------------|-------------------------|--------------------------|---------------|-----|
| BALTIMORE | 56 | 38 | 57465 | 4843 | 3573 | 44496 | 37 | 1 | 39 | 183 | 39 | 50 | 190 | 197 | ... | 5 | 13 | ... | 1 | 4 | 4 | 89 | 365 | 714 | 2 | 700 | 4000 | ..... | ..... | 495 | |
| BOSTON COLLEGE | 96 | 84 | 89639 | 7810 | 6939 | 59600 | 1 | 5 | 960 | 188 | 204 | 218 | 153 | 289 | ... | 21 | 4 | 1 | 4 | 3 | 10 | 1024 | ..... | 534 | 3 | 1250 | 11000 | ..... | ..... | 895 | |
| " St. Mary's | 101 | 101 | 52430 | 6457 | 5875 | 25000 | 32 | 13 | 805 | 120 | 119 | 127 | 16 | 376 | 2 | 1 | ..... | 2 | 5 | 2 | 677 | 1144 | 509 | 4 | 2895 | 470 | 330 | 350 | 190 | | |
| " Holy Trinity | 221 | 8 | 23370 | 1163 | 358 | 20000 | 54 | 2 | 160 | 1068 | 60 | ..... | 315 | 125 | ..... | 1 | ..... | 1 | 1 | ..... | 5 | ..... | 550 | 4 | 1907 | ..... | 500 | 200 | ..... |  |  |
| CONEWAGO | 62 | ..... | 15500 | 45 | 85 | 13000 | 9 | ..... | 17 | 36 | 34 | ..... | ..... | 205 | ..... | 2 | ..... | 2 | 1 | ..... | 2 | 1 | ..... | 105 | 2 | 800 | 680 | 114 | 108 | ..... |  |
| FORDHAM | 20 | 56 | 12959 | 181 | 10100 | 4500 | 1 | 15 | 668 | 869 | 61 | 54 | 31 | 178 | 2 | 5 | 1 | 4 | ..... | 3 | 3 | 17 | ..... | 412 | 5 | 216 | 285 | ..... | ..... | 16 | |
| FREDERICK | 54 | 18 | 17161 | 165 | 406 | 13690 | 10 | 2 | 37 | 154 | 42 | ..... | 202 | 129 | 3 | 1 | ..... | 6 | ..... | 2 | 3 | 17 | 20 | 332 | 3 | 255 | 660 | 80 | 33 | 278 | |
| GEORGETOWN COLLEGE | 15 | 6 | 16936 | 301 | 16748 | 6000 | 3 | ..... | 39 | 141 | 4 | ..... | 124 | 125 | ..... | 14 | 3 | ..... | 2 | 6 | 441 | ..... | 180 | 2 | 100 | 225 | ..... | ..... | ..... | 16 | |
| " Holy Trinity | 153 | 17 | 17663 | 105 | 467 | 15600 | 20 | ..... | 115 | 63 | 152 | ..... | 70 | 45 | ..... | ..... | ..... | ..... | ..... | ..... | 84 | ..... | 1164 | 2 | 500 | 1500 | 130 | 80 | 650 | | |
| JAMAICA MISSION | 1964 | 6'2 | 35036 | 718 | 6733 | 35467 | 114 | 3 | 367 | 595 | 375 | 432 | 535 | 496 | ..... | 2 | ..... | 1 | ..... | 3 | 447 | 440 | 778 | 3 | 537 | 3550 | 1074 | 1495 | 2000 | | |
| JERSEY CITY | 289 | 15 | 50524 | 1747 | 1055 | 40477 | 51 | 5 | 170 | 80 | 175 | 177 | 128 | 198 | ..... | 5 | 1 | ..... | ..... | 3 | 4 | 50 | 1 | 916 | 4 | 2000 | 3000 | 450 | 446 | 1200 | |
| LEONARDTOWN | 363 | 19 | 16805 | 640 | 200 | 17100 | 70 | 1 | 148 | 173 | 321 | ..... | 196 | 252 | ..... | ..... | ..... | ..... | ..... | ..... | 6 | 4 | 207 | 6 | 940 | 1100 | ..... | ..... | 415 | | |
| MISSIONARIES | 149 | 149 | 62087 | 31043 | 120 | ..... | 45 | 41 | 3 | 624 | 800 | 1400 | 1780 | 810 | 2 | 11 | 5 | 2 | 89 | 1 | 7 | 2 | 1 | 40 | ..... | ..... | ..... | ..... | ..... | ..... |  |
| NEW YORK, St. Francis Xavier's | 746 | 168 | 155296 | 13064 | 30494 | 195827 | 240 | 22 | 2320 | 575 | 446 | 562 | 143 | 974 | 14 | 18 | 3 | 5 | 3 | 8 | 14 | 3325 | 183 | 3600 | 13 | 3309 | 57800 | 525 | 400 | 1551 | |
| " St. Ignatius Loyola's | 294 | 50 | 75000 | 1230 | 1276 | 88000 | 117 | ..... | 625 | 170 | 215 | 325 | 728 | 110 | 1 | 3 | ..... | ..... | ..... | 2 | 2 | 75 | 36 | 3154 | 8 | 1810 | 9800 | 270 | 297 | 975 | |
| " B.V.M. Lauretane | 1013 | ..... | 12500 | 1209 | 1090 | 15000 | 133 | ..... | 135 | 290 | 126 | 119 | 152 | 90 | ..... | 2 | ..... | ..... | ..... | 5 | 2 | ..... | ..... | 520 | 4 | 235 | ..... | 345 | 360 | 300 | |
| PHILADELPHIA, Gesu | 178 | 30 | 89095 | 2317 | 2291 | 95650 | 69 | 4 | 657 | ..... | 135 | ..... | 388 | 271 | 2 | 8 | 5 | ..... | ..... | 6 | 4 | 75 | 233 | 1786 | 4 | 1195 | 12900 | 290 | 335 | 1000 | |
| " St. Joseph's | 127 | 60 | 62900 | 3000 | 350 | 30190 | 30 | 11 | 60 | 220 | 257 | 350 | 120 | 76 | 2 | 3 | 1 | ..... | ..... | 6 | 4 | 7 | 473 | 390 | 5 | 650 | 11000 | 210 | 198 | 520 | |
| ST. INIGO'S | 117 | ..... | 7090 | 48 | 222 | 6940 | 10 | ..... | 58 | 72 | 122 | ..... | 62 | 100 | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 128 | ..... | ..... | 600 | ..... | 440 | | |
| ST. THOMAS'S | 150 | 16 | 6600 | 830 | 200 | 5080 | 25 | 3 | 91 | 130 | 112 | 162 | ..... | 188 | ..... | 1 | 1 | ..... | ..... | 1 | 1 | ..... | ..... | 425 | 1 | 280 | 880 | ..... | 450 | | |
| TROY | 195 | 6 | 39764 | 1087 | 10079 | 47200 | 30 | ..... | 160 | 100 | 269 | 655 | 260 | 58 | ..... | ..... | ..... | 1 | ..... | ..... | 36 | ..... | 334 | 8 | 1860 | 7250 | 560 | 553 | 1300 | | |
| WASHINGTON | 305 | 25 | 50185 | 1052 | 448 | 34100 | 49 | 3 | 185 | 140 | 125 | 230 | 175 | 130 | 3 | 8 | 3 | | | 2 | 4 | 3 | 70 | 10 | 531 | 6 | 835 | 7940 | 150 | 460 | 870 |
| WHITEMARSH | 83 | 7 | 6620 | 84 | 6215 | 68 | 8 | 2 | 27 | 202 | 17 | ..... | 192 | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 1 | 201 | 1 | ..... | 565 | 27 | 36 | 226 | |
| WOODSTOCK | 6 | 2 | 6528 | 152 | 310 | 5250 | 1 | ..... | 6 | 25 | 6 | ..... | 25 | 47 | ..... | 7 | 1 | ..... | ..... | ..... | 3 | ..... | ..... | 14 | ..... | 30 | ..... | ..... | 28 | | |
| WORCESTER | 3 | ..... | 8582 | 196 | ..... | 6150 | 1 | ..... | 6 | 28 | 2 | ..... | 4 | 124 | ..... | 10 | ..... | ..... | ..... | ..... | 3 | 3 | ..... | 1 | 7 | 2 | 200 | 300 | ..... | ..... |  |
| SUMMA | 5760 | 1477 | 986808 | 78487 | 105634 | 824385 | 1160 | 133 | 7858 | 6246 | 4209 | 4863 | 5802 | 5785 | 31 | 129 | 43 | 19 | 111 | 54 | 77 | 7183 | 2439 | 17581 | 100 | 22369 | 135555 | 5065 | 5351 | 13799 | |



A LIST OF LATIN TEXTS.

(*Supplement to the WOODSTOCK LETTERS*)

The object of this list is to give our teachers some information regarding books that may help them in their work. The catalogue is clearly not exhaustive: but perhaps it is well to publish it as it stands, so that, a beginning once made, additions and corrections may finally enable us to put together something that every professor of the lower schools will be glad to have by him. We would therefore beg those who are interested in this matter to send us corrections of errors, and names of useful editions not here mentioned.

The following is the plan adopted:

1. Enough of the title of each book is given to identify the author and the subject. The authors are arranged alphabetically; the numbers under each being determined by the date of publication: dateless books come first. Entire works precede portions, and portions are arranged alphabetically and by dates.

2. The editor is next set down and his college, where that is known.

3. Then come the publisher's name, the place and the date of publication, the size of the page roughly, and the price.

4. Lastly the contents are given. P here means Preface: I, Introduction. Notes are in English when no language is mentioned. If joined with the text ("Text and Latin Notes"), they are on the same page with the text, and include also separate introductions to portions of the whole, excursuses, etc. When it is less than 5, the number of pages is not set down.

Only such books have a place here as are thought to contain notes of importance for amount or for weight.

1. Cæsar — Oberlinius — Pompa, Augustæ Taurinorum, MDCCCXVIII, 9 x 5 — Vol. 1, I. 39: Text and Latin Notes, 553: Vol. 2, Hirtius 243: Mantissa Observationum 17: Index Historicus 14: Index Geographicus 8: Index Latinitatis 42.

2. Cæsar — Delphini, Notæ Variorum — Valpy, Londini, 1819, 8 x 5, — P. and I. 19: Text and Latin Notes 891: Notæ Variorum 792: Appendix 344: Notitia Litteraria 63: Index Rerum xxxi: Index Populorum, etc., vii: Index Verborum cc. 4 volumes.

3. Cæsar — Gallic War — Harper and Tolman — American Book Company, New York, 7 x 5, \$1.20. — P. and I. 55: Inductive Studies 13: Text, 254: Bibliography: Idioms: Notes 52: Exercises 12: Word-lists 20: Vocabulary 86.

4. *Cæsar — Gallic War* — F. W. Kelsey, Ph. D. — Allyn and Bacon, Boston, 1897, 7 x 5 — Life and I. 48: Text 199: Notes 188: Helps to Study: Idioms and Phrases 9: English Pronunciation of Names 6: Vocabulary 122.

5. *Cæsar — Gallic War* — Allen and Greenough, new edition by Greenough, D'Ooge and Daniell — Ginn & Co., Boston, 1898, 7 x 5, \$1.35—P. and I. lx: Text 244: Notes 194: Related words 9: Vocabulary 162.

1. *Catullus* — F. G. Döring — Pomba, *Augustæ Taurinorum*, MDCCCXX, 9 x 5—P. and *Notitia Litteraria* 37: Life 16: *Metra* 7: Text and Latin Notes 353: Appendix 18: Index in *Catullum* 92: Index *Nominum Propriorum* 8: *Annotationes et Variæ Lectiones* 8: *Initia Carminum*.

2. *Catullus* — Delphini, *Notæ Variorum* — Valpy, London, 1822, 8 x 5—P. 18: Life 25: Text and Latin Notes 294: *Notæ Variorum* 480: *Notitia Litteraria* 20: Index *Rerum et Verborum* 61: Index *Nominum Propriorum* 5.

3. *Catullus* — E. T. Merrill — Ginn & Co., Boston, 1893, 7 x 5, \$1.50—P. and I. xxxix: Text and Notes 224: Critical Appendix 38: Index to Proper Names 5: Index to Notes.

See also Ovid—*Selecta Poetica*.

1. *Cicero*—Schützius—Pomba *Augustæ Taurinorum*, MDCCCXXIII, 1833, 9 x 5. Vols. 1, 2, 3, *Rhetorica*, P. 45: *Vita* 200: Text and Latin Notes 225, 516, 431. Vols. 4, 5, 6, 7, 8, *Orationes*, Text and Latin Notes 502, 627, 655, 619, 677. Vols. 9, 10, 11, *Epistolæ*, Text and Latin Notes 610, 579, 694. Vols. 12, 13, 14, 15, *Philosophica*, Text and Latin Notes 712, 543, 606, 635, *Poetica* 52: Index *Rerum Præcipuarum* 55. Vol. 16, *Tabulæ Philosophorum*, etc., 6: Index *Latinitatis* 564: Index *Geographicus* 39: Index *Historicus* 174: Index *Legum* 32: Index *Græco-Latinus* 49.

2. *Cicero*—Delphini, *Notæ Variorum*—Valpy, Londini, 1830, 8 x 5—P. and I. 209: Vols. 1, 2, 3, Text and Latin Notes, *Rhetorica*, 1490: *Notæ Variorum* 204. Vols. 4, 5, 6, 7, 8, Text and Latin Notes, *Orationes* 3093: *Notæ Variorum* 397. Vols. 9, 10, Text and Latin Notes, *Epistolæ* 950: *Notæ Variorum* 227. Vols. 11, 12, Text and Latin Notes, *Philosophica*, 1281: *Notæ Variorum* 200: *Notitia Litteraria* 49. Vol. 13—Index *Geographicus* 23: Index *Historicus* 110: Index *Poetarum*, etc: Index *Latinitatis* 300.

3. *Cicero*—Correspondence—R. Y. Tyrrell, M. A., D. Lit., Dublin (Vols. 3, 4, 5, bear also the name of L. C. Purser, M. A., Dublin)—Hodges, Foster and Figgis, Dublin, 1885 (Vol. 6 not yet out—May, 1898), 8 x 5. Vol. 1, P. and I. 140: Text and Notes 284: *Addenda* 7: *Adnotatio critica* 30: Order of Letters. Vol. 2, P. and I. 62: Text and Notes 237: *Addenda* 4: *Adnotatio critica* 19: Order of Letters. Vol. 3, P. and I. 94: Text and Notes 291: *Addenda* 15: *Adnotatio critica* 35: Order of

Letters 5. Vol. 4, P. and I. 91: Text and Notes 441: Adnotatio critica 61: Order of Letters 7. Vol. 5, P. and I. 65: Text and Notes 370: Adnotatio critica 43: Order of Letters 9.

4. Cicero—Select Epistles—Rev. J. Edwards, M. A., Cambridge—J. W. Parker, London, 1836, 6 x 4—Life 7: Text and Notes 250: Contents Att. 1. 6, 9, 4, 2, 13: 2. 4, 6, 8, 14, 20: 3. 4, 19: 4. 1, 3, 4, 9: 5. 9, 11, 13, 15, 19: 6. 6, 8: 9. 18: 12. 3: 9. 6: 12. 21, 32: 13. 33, 46, 34, 48, 53: 15. 1, 26: 16. 8. Fam. 14. 3: 7. 6, 18: 5. 18: 8. 9: 2. 10: 9. 25: 2. 12: 16. 9: 9. 18, 20: 13. 21, 30: 4. 12: 9. 8: 7. 29, 30: 16. 22: 12. 1: 7. 20: 16. 16: 16. 11: 11. 5: 16. 21: 10. 30, 32: 4. 5: 5. 16. Quint. 2. 1, 2, 3, 4, 12, 13, 15, 16: 3. 2, 3, 7, 9. Contains also select Epistles of Pliny.

5. Cicero—Selected Letters—C. E. Prichard, M. A., and E. R. Bernard, M. A., Oxford—Clarendon Press, Oxford, MDCCC-LXXIX, 7 x 4, \$.75—P. and Life xv: Text 96: Notes 95: Contents Att. 1. 5, 3, 2, 17, 18: 2. 6, 20: 3. 7, 13, 15: 4. 1, 10: 5. 1, 10, 20: 6. 6: 7. 2: 8. 4, 5, 13: 11. 2: 12. 11, 14, 32: 13. 12, 13, 52. Fam. 5. 7, 5: 14. 4, 2, 1: 5. 12: 7. 1, 5, 10, 12, 18: 5. 17: 3. 2: 13. 1: 7. 32: 15. 5, 6: 16. 1, 9, 11: 14. 14: 9. 1, 20: 7. 28: 13. 28: 6. 12: 9. 10: 6. 18: 15. 16: 6. 3: 4. 5: 5. 14, 15: 7. 25, 30. Quint. 1. 3: 2. 16: 3. 5, 6.

6. Cicero—Select Letters—A. Watson, M. A., Oxford—Clarendon Press, Oxford, 1891, 9 x 5, \$4.50—P. 12: Contents, etc: Order of Letters: Names of Correspondents: Books used 6: Chronological List of Writings 5: Events in Life: Text and Notes 627: Index of Greek words and Phrases: Index to Notes 22: Index to Proper Names 13: Additions and Corrections. Contains Att. 1. 1, 2, 13, 14, 16: 2. 1, 16, 18, 19, 24, 25: 3. 15, 23: 4. 1, 5, 15: 5. 11, 16, 21: 6. 2, 6: 7. 7, 9, 10, 11, 13: 8. 3, 9, 11, 11a, 11b, 12d, 13, 15a, 16: 9. 6a, 7, 9, 10, 11a, 12, 16, 18: 10. 1, 8, 8a, 8b, 16: 11. 4, 5, 6, 9, 12: 12. 1, 2, 21: 13. 52: 14. 1, 2, 12, 13a, 13b, 21: 16. 7, 8, 11. Fam. 1. 1, 2, 7, 9: 2. 6, 13, 16: 4. 4, 5, 6, 11, 12, 14: 5. 1, 2, 7: 6. 2, 6, 7: 7. 3, 5: 8. 4, 6, 8, 14, 16, 17: 9. 5, 9, 14, 17, 18: 10. 6, 8, 10, 11, 13, 15, 23, 24, 27, 28, 30, 31, 34, 35: 11. 1, 3, 4, 5, 8, 9, 10, 13a, 23, 27, 28: 12. 1, 2, 4, 5, 6, 10, 12, 18, 22, 23: 13. 4, 11, 16: 14. 1, 2, 5, 7: 15. 5, 6, 15: 16. 12. 15. Quint. 1. 2: 2, 3, 4.

7. Cicero—Selected Letters—F. F. Abbott, Chicago—Ginn & Co., Boston, 1897, 7 x 5—P. and I. lxxvi: Text and Notes 291: Critical Appendix 15: Index to Proper Names 5: Index to Notes 5. Contains Fam. 2. 8, 11, 16: 3. 2: 4. 5, 6, 12: 5. 7, 12, 14, 15: 6. 6, 14, 15: 7. 1, 5, 10, 15, 16, 18, 22, 23, 24, 25: 8. 1, 15, 16: 9. 1, 8, 9, 11, 14, 15, 16, 17, 18, 20, 24: 10. 12, 15, 24: 11. 1, 9, 12, 27, 28: 12. 5: 13. 1, 50, 72: 14. 2, 4, 8, 11, 12, 14, 15, 17, 19, 20: 15. 4, 5, 6, 17: 16. 4, 6, 9, 11, 16, 21, 26. Att. 1. 1, 2, 16, 17: 2. 19, 22, 23: 3. 4, 12, 22: 4. 1, 4b: 5. 1: 6. 1: 8. 3, 12d, 13: 9. 6a, 11a: 12. 1, 11, 16, 32: 13. 52: 15. 11. Quint. 2. 3, 9, 15: 3. 5, 6.

8. Cicero—Orations—George Long—Whittaker & Co., London, 1855, 8 x 5—Vols. 1 and 2 each \$2.75—Vol. 1, P. xi: I. 7: Text and Notes 650: Index to Notes 19. Vol. 2, P. and I. 9: Text and Notes 500: Index to Notes 10. Vol. 3, I. 15: Text and Notes 560: Index to Notes 17. Vol. 4, P. xii: Text and Notes 711: Index 20.

9. Cicero—Orationes Selectæ—Delphini, Edited by J. G. Smart—Towar and Hogan, Philadelphia, 1828, 8 x 5—P. and

Vita xvi: Text and Notes 367: Contains In Cæcilium, Pro Lege Manilia, Pro Rabirio, In Catilinam 1, 2, 3, 4, Pro Muræna, Pro Archia, Pro Cælio, In Pisonem, Pro Milone, Pro Marcello, Pro Ligario, Philippica 1, 2, 9.

10. Cicero—Orationes—Rev. M. McKay, LL.D.—J. Cumming, Dublin, 1845, 8 x 4—I. 6: Text and notes 51: Index 5.

11. Cicero—Orationes—Folsom—R. S. Davis & Co., Boston, 1873, 7 x 5—Text 160: Notes 118. Contains In Catilinam 1, 2, 3, 4, Pro Lege Manilia, Pro Marcello, Pro Ligario, Pro Deiotaro, Pro Archia, Pro Milone, In Antonium.

12. Cicero—Select Orationes—C. Anthon—Harper and Brothers, 1880, 7 x 4, \$1.10—P. 8: Life and writings 30: Text 134: Notes 321: Historical Index 38: Geographical Index 25. Contains In Catilinam 1, 2, 3, 4, Pro Archia, Pro Marcello, Pro Lege Manilia, Pro Muræna.

13. Cicero—Orationes Selectæ—Stuart, Eldredge and Brother, Philadelphia, 1885, 6 x 4, \$1.10—Text 202: Notes 108: Lexicon 124.

14. Cicero—Select Orations—Allen and Greenough—Ginn & Co., Boston, 1889, 7 x 4, \$1.55—P. and I. xvii: Text 250: Notes 220: Index: Vocabulary 194. Contains Pro Roscio, In Verrem, Pro Lege Manilia, In Catilinam 1, 2, 3, 4, Pro Archia, Pro Sestio, Pro Milone, Pro Marcello, Pro Ligario, Philippica 14.

15. Cicero—Select Orations and Letters—F. W. Kelsey, Michigan—Allyn and Bacon, Boston, 1896, 7 x 5—P. and I. viii., 60: Text 146: Notes 148: Helps to the study of Cicero: Idioms and Phrases 8: Greek words: Vocabulary 142. Contains Pro Lege Manilia, In Catilinam 1, 2, 3, 4, Pro Archia, Pro Marcello, Philippica 4, Letters Att. 1. 7: 2. 4, 13, 10, 23: 3. 3, 26, 27: 4. 10: 2. 2: 5. 13: 2. 11: 6. 8: 12. 10: 12, 15, 16, 18, 36, 48: 15. 23, 25, 28: 16. 9. Fam. 5. 7: 14. 4, 1: 7. 7: 13. 47: 13. 58: 16. 7: 14. 17, 18, 21, 11, 10, 24, 23, 22: 7. 4: 9. 23: 13, 20: 15. 18: 7. 22: 6. 15: 10. 14: 11. 25.

16. Cicero—Pro Archia—J. P. Reid—C. J. Clay and Sons, London, 1891, 6 x 4—P. and I. 17: Text 17: Notes 33: Appendix 14: Addenda 8: Index 5.

17. Cicero—De Oratore—A. S. Wilkins, Litt. D., Cambridge—Clarendon Press, Oxford, 1895, 9 x 6, \$1.50—Bk. 1, P. and I. 72: Analysis 11: Text and Notes 156. Bk. 2, Text and Notes 184. Bk. 3, Text and Notes 138: Index of Words and Phrases 27.

18. Cicero—Rhetorica ad Herennium—P. Burmannus—Pomba, Augustæ Taurinorum, MDCCCXXIII, 9 x 5—P. lxxxiv: Text and Latin Notes 405: Manutii Commentarius 275.

19. Cicero—De Senectute, De Amicitia, Paradoxa, Somnium Scipionis and Nepos' Atticus—Charles Anthon, LL. D., Columbia—Harper and Brothers, New York, 1854 (another edition 1859), 7 x 4, \$1.10—Text 119: Notes 230.

20. Cicero — De Senectute, De Amicitia, Epistolæ Selectæ — George Long — Whitaker & Co., London, 1884, 6 x 4, \$.75—P. xxxv: Text and Notes 252: Index to Notes 10: Contains Quint. 1. 1: Fam. 14. 21, 8, 12, 19, 11, 15, 24, 23, 22, 20, 10: 16. 16, 2, 3, 5, 6, 7, 21: 13. 20, 25, 3: 12. 21, 27, 17: 11. 4, 15, 25: 1. 4: 10. 13, 14: 9. 23, 12: 2. 14: 12. 6, 9: 13. 30: 2. 4: 13. 14: 7. 7, 10, 19: 16. 9, 11: 15. 5, 6, 12, 21: 4. 12, 5, 6: 12. 3: 9. 14: 10. 28: 11. 8: 10. 30: 11. 12. Att. 9: 6, 7, 11, 16.

21. Cicero—De Amicitia—A. H. Allcroft, M. A. Oxford, W. F. Mason, M. A., London — W. B. Clive, London, 7 x 5, \$.70—1. 15: Text 32: Notes 51: Index of Proper Names 10: Test Papers: Vocabulary 15: Translation (Stout and Mason) 41.

22. Cicero—De Amicitia—George Long, M. A., Cambridge—Deighton, Bell & Co., Cambridge, 1888, 6 x 4, \$0.40—I: Text 31: Notes 43.

23. Cicero — De Amicitia—St. George Stock, M. A.—Clarendon Press Oxford, 1893, 6 x 4, \$0.90—P. and I. 24: Text 53: Notes 69: Fasti Læliani: Index to Proper Names; Index to Notes 6.

24. Cicero—De Amicitia—Shuckburgh (American edition by Johnson)—Macmillan & Co., New York, 1896, 6 x 4, \$0.40—P. and I. xv: Text 59: Notes 51: Vocabulary 44: Biographical Index 21: Index to Notes 6.

25. Cicero — De Senectute — J. S. Reid, M. A., Cambridge (American edition by Kelsey)—Allyn, Boston, 1885, 6 x 5, \$0.90—P. and I. xxvi: Text 35: Notes 83.

26. Cicero — Tusculans — R. Kühner, Ph. D.—F. Fromman, Jenæ, 1835, 8 x 5 — P. and I. 42: Text and Latin Notes 388: Index Historicus 22: Index to Notes 24.

27. Cicero—Tusculans Bk. 1, Dream of Scipio, De Senectute cc. 21, 22, 23, De Amicitia cc. 3, 4—T. Chase, A. M.—J. Bartlett, Cambridge, 1856, 7 x 4—P. and I. xx: Text 92: Notes 116.

1. Q. Curtius Rufus — Delphini, Notæ Variorum — Valpy, Londini, 1825, 8 x 5—P. and I. 53: Text and Latin Notes 736: Notæ Variorum 825: Supplementa 34: Notitia Litteraria 28: Catalogus Scriptorum Historiæ Alexandri Magni 14: Index clxx. 3 vols.

2. Q. Curtius Rufus — Schmitz and Zumpt — Lea and Blanchard, Philadelphia, 1849, 6 x 4 — P. and I. x: Text and Notes 326.

1. Horace — Chase, LL. D., Harvard — Eldredge & Bro., Philadelphia, 6 x 4, \$1.10—P. vi: Life v: Metres, Text 249: Notes 163: Index of Proper Names 15: Index to Odes, Satires and Epistles.

2. Horace—Juvencius — Brocas, Parisiis, MDCCCLXXIV, 7 x 4 — Vita viii: Text and Latin Notes 412: Laterculum Sestertiorum: Index Odarum: Index Satirarum et Epistolarum: Appendix de Diis et Heroibus Poeticis 28.

3. Horace—J. M. Gesnerus castigavit, cum Scholiis Veteribus—J. Robinson, Londini, 1796, 9 x 5—P. and I. xxxiii: Text and Latin Notes 555: Index Nominum 20.

4. Horace—L. Desprez in Usum Delphini—M. Carey and Filii, Philadelphia, 1821, 9 x 5—P. and I. xv: Text and Latin Notes 559: Index Rerum Notabilium 6: Index Vocabulorum 64.

5. Horace—Delphini, Notæ Variorum—Valpy, Londini, 1825, 8 x 5—P. and I. 58: Text and Latin Notes 1335: Notæ Variorum 388: Appendix 6: Notitia Litteraria 98: Index cclxxxvi. 3 vols.

6. Horace—F. G. Doering—Pomba, Augustæ Taurinorum, MDCCCXXX, 9 x 5—Vol. I, P. and I. xxxvi: Text and Latin Notes 416. Vol. 2, Text and Latin Notes 397: Index Verborum 184: Index Nominum 34.

7. Horace—L. Desprez in Usum Delphini—J. Allen, Philadelphia, 1835, 8 x 5—P. and I. xvi: Text, Interpretatio, Latin Notes 559: Index Rerum Notabilium 6: Index Vocabulorum 54.

8. Horace—Charles Anthon, LL. D.—Harper and Brothers, 1836, 7 x 4, \$1.20 (another edition 1860).—P. ix: Life by Millman xlii: Life of Maecenas ix: Metres xv: Text 254: Notes 421: Excursuses 34: Index Proper Names 24.

9. Horace—J. L. Lincoln, LL. D., Brown—D. Appleton & Co., New York, 1867, 7 x 5—P. vi: Life xxvi: Metres vi: Text 389: Notes 162: Index of Proper Names 24.

10. Horace—Rev. A. J. Maclean, M. A.—Whittaker & Co., London, 1881, 8 x 5, \$2.75—P. and I. xxxii: Text and Notes 730: Index Carminum: Index Nominum Proprium 16: Index to Notes 16.

11. Orazio Flacco—Opere Purgate per Uso delle Scuole—Enrico Bindi—Alberghetti, Prato, 1882-1885, 7 x 5—Vol. 1, I. xix: Metri v: Indice delle odi: Text and Italian Notes 414: Indice. Vol. 2, Text and Italian Notes 460.

12. Horatii Carminum Libri iv.—T. E. Page, M. A.—Macmillan & Co., London, 1883, 7 x 4, \$1.25—I. xii: Text 130: Notes 332: Index 5: Index of Proper Names 5.

13. Horace—Odes and Epodes—Smith, Harvard—Ginn & Co.—Boston, 1896, 7 x 5, \$1.50—P: I. 79: Text and Notes 398: Critical Appendix 5.

14. Horace—Satires and Epistles—J. B. Greenough—Ginn & Co., Boston, 1888, 7 x 5, \$1.25—P. and I. ix: Text and Notes 306.

15. Horace—Satires and Epistles—J. H. Kirkland, A. M., Ph. D.—Leach, Shewell and Sanborn, Boston, 1894, 7 x 5, \$1.20—P. and I. xxiii: Text 135: Notes 200: Ars Poetica 43: Critical Appendix 10: Index to Notes.

1. Juvenal and Persius—C. W. Stock, D. D.—Longman, Brown and Co., London, 8 x 5—P. 12: Text and Notes 483: Verbal Index 82.

2. Juvenal—Rev. A. J. Maclean—John Allyn, Boston, 7 x 5—Text 98: Notes 153.

3. Juvenal and Persius—L. Prateus in usum Delphini—J. Nichols, Londini, MDCCCLXXXIII, 8 x 5—P. and Vita xvi: Text, Juvenal, Interpretatio and Latin Notes 306: Text, Persius, Interpretatio and Latin Notes 106: Index Vocabulorum.

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